OLD ENGLISH SERIES · VOLUME 30

Anonymous Old English Homilies

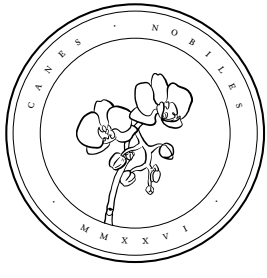
Anonymous Old English Homilies

With the Gospel of Nicodemus and the Life of Saint Guthlac

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with a word-for-word interlinear English translation

preserving the original word order

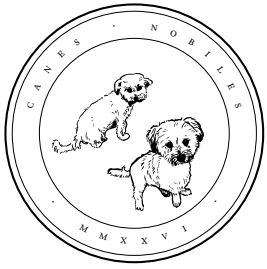


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Translated and composed with AI, edited by Christopher Hench
Artwork by Esther Steves

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Five Vercelli Homilies

Men ða leofestan

II · THE DAY OF JUDGMENT

The preacher describes the day of doom: flames burn the earth, sun, moon, and stars lose their light, the Lord's rood appears among the clouds flowing with blood, and the dead rise. Christ shows his wound, the judge judges each man by his deeds, and the devil charges men with their sins before the multitude. Men should forsake their sins, love God and their neighbors, forgive one another, and hasten to God before death seizes them, since no sinner is refused the remedy of repentance.

Men ða leofestan, þæs myclan dóm-dæges worc bið swiðe 71.1
Men the dearest of-the great doom-day work is very
eges-lic ⁊ andryslic eallum gesceaftum. In þam dæge,
terrible and dreadful to-all creatures In that day
þa hleoðriendan ligeas for-bærnaþ þæne blod-ge-mengdan
the roaring flames burn-up the blood-mingled
middangeard ⁊, þa-þe nu her syndon on myclum gylpe ⁊
middle-earth and those-who now here are in great boast and
on unnyttre gesyhðe goldes ⁊ seolfres ⁊ god-webbes ⁊
in useless sight of-gold and of-silver and of-goodweb and
woggestreona. Ac we sint nu þam ge-liccost for-truwode, þe
of-wealth-treasures But we are now to-those likest over-trusting who
he us no to ne cyme. ⁊ on þam dæge gewit sunnan leoht
he us not to — come and on that day departs of-sun light
⁊ monan leoht ⁊ þa leoht ealra tungla. ⁊ on þam dæge
and of-moon light and the lights of-all stars and on that day
bið Dryhtnes rod blode flowende betweox wolcnum. ⁊ in
is of-Lord rood with-blood flowing between clouds and in
þam dæge bið Dryhtnes onsyn swiðe egeslicu ⁊ ondryslicu,
that day is of-Lord face very terrible and dreadful
⁊ on þam hiwe, þe he wæs, þa hine Iudeas swungon ⁊
and in the form which he was when him Jews scourged and

áhengon ⁊ hiora spatlum him on spiwon. In þam dæge
hanged and with-their spittings him on spat In that day
þa synfullan heofiaþ ⁊ wepaþ, forþan hie ær noldon hira
the sinful lament and weep because they before would-not their
synna betan, ac hie sarige aswæmaþ ⁊ in susle afeallað.
sins amend but they sorrowful wander and into torment fall
In þam dæge beoð blawende þa byman of .IIII. sceattum
In that day are blowing the trumpets from four corners
þyses middan-geardes. ⁊ þonne ealle arisaþ; swahwæt-swa
of-this middle-earth and then all arise so-what-so
eorþe forswealh ⁊ fyr forbærnde ⁊ sæ sencte ⁊ wildeor
earth swallowed and fire burned-up and sea sank and wild-beasts
fræton ⁊ fuglas tobæron, eall þæt þy dæge ariseð.
devoured and birds carried-off all that on-that day arises
72.7 On þam dæge ure Dryhten in his þam myclan
On that day our Lord in his the great
mægen-þrymme, ⁊ his onsyne ætyweð ⁊ his lichoman.
majesty and his face shows and his body
Þonne bið seo wund gesewen þam firen-fullum, ⁊ þam
Then is the wound seen by-the sinful and by-the
soð-fæstan he bið hal gesewen. ⁊ þonne Iudeas magon
righteous he is whole seen and then Jews can
ge-seon, þone-þe hie ær cwealdon ⁊ hengon. ⁊ se
see him-whom they before killed and hanged and the
soðfæsta dema þonne demeð ealra manna gehwylcum æfter
righteous judge then judges of-all men each after
his sylfes ge-wyrhtum. Hwæt þonne þinceð þam synfullan,
his own deeds Lo then seems to-the sinful
þæt noht ne sie þæs hates ne þæs cealdes, ne þæs heardes
that naught — be of-the hot nor of-the cold nor of-the hard
ne þæs hnesces, ne þæs leofes ne ðæs laðes, þæt hine þonne
nor of-the soft nor of-the dear nor of-the hateful that him then

mæge fram Dryhtnes lufan ádón ⁊ his willan ascadan; ⁊
can from of-Lord love take-away and his will separate and
nu nellaþ his willan wyrcean, nu we eaðe magon. Hwæt, la,
now will-not his will work now we easily can Lo o
þæt is ofer eal ge-met to sceawigenne ⁊ to smægenne, þæt
that is beyond all measure to consider and to ponder that
þa earman fyren-fullan sculon sarige aswæman fram ansyne
the wretched sinful must sorrowful wander from face
ures Drihtnes ⁊ fram his haligra ⁊ fram þam wuldre
of-our Lord and from his saints and from the glory
heofona-rices; ⁊ þonne gewitaþ hie in þa tintrego þære
of-heaven-kingdom and then depart they into the torments of-the
ecean helle. Eala, hwæt, mod syndon earmlice aþristode,
eternal hell O what minds are wretchedly emboldened
þæt hie æfre lætan sculon þæt deaþ-berende dioful hie on
that they ever let must that death-bearing devil them in
unnyttre geswipurnesse hie to þam gedwellan, þæt hie synne
useless persuasion them to that lead-astray that they sin
fremmen ⁊ þæs willan ne wyrceaþ, þe hie on eorþan
commit and his will not work who them on earth
ge-sceop ⁊ mid his gaste geliffæste ⁊ him ecce lif for-geaf.
created and with his spirit quickened and to-them eternal life gave
La, hwæt men him eallinga ne ondrædaþ, hu þæt 73.9
O what men for-themselves at-all not dread how the
dioful him onstæleð ealle þa un-rihtan weorc, þe her
devil them charges all the un-righteous works which here
worhte bioð beforan þære mengeo þæs myclan domes!
wrought are before the multitude of-the great judgment
La, hwæt men him ne ondrædaþ þæt mycle dioful
O what men for-themselves not dread the great devil
Ante-crist mid his helle-witum ⁊ mid his yrmþum ⁊ his
Anti-christ with his hell-torments and with his miseries and his

þam saran suslum, þe him bioþ to edleane hira firena
the sore torments which to-them are as reward of-their crimes
golden. La, hwæt we us ne ondrædaþ þone toweardan
repaid O what we for-ourselves not dread the coming
ege domes-dæges, se is yrmþa dæg ⁊ earfoða dæg ⁊
fear of-doom-day which is of-miseries day and of-hardships day and
un-rotnesse dæg ⁊ cirmes dæg ⁊ wanunge dæg ⁊ sares
of-un-gladness day and of-crying day and of-waning day and of-pain
dæg ⁊ sorges dæg ⁊ se þystra dæg! On þam dæge
day and of-sorrow day and the dark day On that day
us bið æt-eowed se opena heofon ⁊ engla þrym, ⁊
to-us is shown the open heaven and of-angels host and
eall-wihtna hryre ⁊ eorþan for-wyrht, treowleasra ge-winn
of-all-creatures fall and of-earth destruction of-faithless strife
⁊ tungla gefeall, þunor-rada cýrm ⁊ se þystra storm,
and of-stars fall of-thunder-claps clamor and the dark storm
⟨þæra lyfta leoma⟩ ⁊ þæra liga blæstm ⁊ graniendra
⟨of-the airs lightnings⟩ and of-the flames blast and of-groaning-ones
gesceaft ⁊ þæra gasta gefeoht, ⁊ sio grimme ge-syhð
creation and of-the spirits fight and the grim sight
⁊ þa god-cundan miht, ⁊ se hata scúr ⁊ hell-warena
and the divine might and the hot shower and of-hell-dwellers
dream, ⟨þæra beorga gebrest⟩ ⁊ þara bymena sang, ⁊ se
noise ⟨of-the mountains crash⟩ and of-the trumpets song and the
bráda bryne ⁊ se bitera dæg ⟨⁊ se micla cwyld ⁊ þara
broad burning and the bitter day ⟨and the great slaughter and of-the
manna dream⟩ ⟨⁊ seo sare sorh⟩ ⁊ þara sawla gedal ⁊
men noise⟩ ⟨and the sore sorrow⟩ and of-the souls parting and
se deað-berenda draca ⁊ diofla forwyrd ⁊ se nearwa seaþ
the death-bearing dragon and of-devils destruction and the narrow pit
⁊ se swearta deaþ ⁊ se byrnenda grund ⁊ se blodiga
and the black death and the burning abyss and the bloody

stream ȝ mycel fionda fyrhto ȝ se fyrena rén ȝ hæðenra
stream and great of-fiends fright and the fiery rain and of-heathens
granung ȝ hira heriga fyll, heofon-warena mengo ȝ
groaning and of-their hosts fall of-heaven-dwellers multitude and
hiora blafordes miht ȝ þæt mycle gemot ⟨ȝ seo egesfulle
of-their lord might and the great assembly ⟨and the terrible
fyrd⟩ ȝ sio reðe rod ȝ se rihta dóm ⟨ure fyrena
host⟩ and the cruel rood and the right judgment ⟨of-our crimes
edwit⟩ ȝ þara feonda gestal ȝ þa blácan ondwlitan
reproach⟩ and of-the fiends accusation and the pale faces
ȝ bifiendan word ⟨se forhta cyrm⟩ ȝ þara folca wóp
and trembling words ⟨the fearful cry⟩ and of-the peoples weeping
ond se scamienda here ⟨ȝ se synniga heap, seo graniende
and the shaming army ⟨and the sinful heap the groaning
neowelnes⟩ ȝ sio for-glendrede hell ȝ þara wyrma gryre.
abyss⟩ and the devouring hell and of-the worms terror
ȝ þonne bið us æghwylc þyllic egesa æt-eowed þær þa 76.4
and then is to-us each such terror shown where the
fyren-fullan þonne meahton ge-wíscan, þæt hie næfre ne
sinful then might wish that they never —
wæren acennede fram hiora fædrum ȝ modrum, oððe ælc
were born from their fathers and mothers or each
hiora to dumbum nytenum ge-wurde. Hwæt, him þonne
of-them into dumb beasts became Lo to-them then
wære leofre þonne eal middan-geard mid gestreonum, þe
were dearer than all middle-earth with treasures which
heofon be-hwylfeð. La, þæt we us ne ondrædaþ, þæt
heaven over-arches O that we for-ourselves not dread that
we dæg-hwamlice ge-seoð beforan urum eagum, nu we þam
we daily see before our eyes now we the
oðrum ne ge-lyfaþ, ure þa neahstan sweltan. ȝ þonne
others not believe our the nearest die and then

þam lichoman bið lað-lic leger gegyrwed in þære cealdan
for-the body is loathly bed prepared in the cold
foldan gebrosnodon; ⁊ þæt læne lic þær ge-rotaþ to
earth decayed and the transitory body there rots to
fulnesse ⁊ þam wælslitendan wyrmum to æte.
foulness and to-the slaughter-tearing worms as food
77.3 Hwæt, þæt þonne la bið sarlic sár ⁊ earmlic ge-dal
Lo that then o is sorrowful pain and wretched parting
þæs lichoman ⁊ þære sawle, gif þonne se earma innera
of-the body and of-the soul if then the wretched inner
man, þæt is seo werige sawl, þe her for-wyrht bið ⁊
man that is the weary soul which here condemned is and
agimeleasedu godes be-boda, þæt hio þonne æfter þan
neglected of-god commands that it then after the
ge-dale aslidan scile in þa ecean helle-witu ⁊ þær þonne
parting slide must into the eternal hell-torments and there then
mid dioflum drohtigan in morþre ⁊ on mane, in susle
with devils dwell in murder and in crime in torment
⁊ on sare, on wean ⁊ on wurmum be-tweox deadum ⁊
and in pain in woe and in worms between dead-ones and
dioflum, on bryne ⁊ on biternesse, ⁊ on fulnesse ⁊ on
devils in burning and in bitterness and in foulness and in
eallum þam witum, þe dioflu gearwedon fram þære frymþe,
all the torments which devils prepared from the beginning
þe hie to ge-sceapene wæron ⁊ hie sylfe ge-earnedon.
which they to created were and they selves earned
77.13 Ac utan we beon gemyndige ussa sawla þearfe, ⁊ wyrcen
But let-us we be mindful of-our souls need and let-work
we gód on þam dæge, þe we ðurhteon mægen. ⁊ forlætan
we good on the day which we accomplish can and let-forsake
we morþor ⁊ mán ⁊ ofer-hydyg ⁊ æfeste ⁊ idel-gilp ⁊
we murder and crime and pride and envy and idle-boast and

un-rihtwisnessa ⁊ unriht-hæmedu, ær-ætas ⁊ ealo-galnesse,
un-righteousnesses and fornications early-eatings and ale-wantonness
dysinessa ⁊ gedwoll-cræftas, gitsunga ⁊ gifernessa,
follies and error-crafts greeds and gluttonies
leasunga ⁊ licettunga, tælnessa ⁊ twyspræcnessa, niðas ⁊
lyings and hypocrisies slanders and duplicities hatreds and
nearoþancas, ⁊ heamol-scipas ⁊ eallra þara þeawa, þe dioflu
narrow-thoughts and stinginesses and of-all the habits which devils
on him sylfum onstealdon. Ac lufigen we urne Dryhten mid
in them selves established But let-love we our Lord with
ealle mode ⁊ mægene, ⁊ mid eallre usse heortan ⁊ hygdo,
all mind and strength and with all our heart and thought
mid ealre soðfæstnesse ⁊ snyttro. Lufigen we usse þa nehstan
with all truth and wisdom Let-love we our the nearest
swa-swa us sylfe. ⁊ sin we mild-heorte earmum mannum
so-as us selves and let-be we merciful to-poor men
⁊ elþeodegum ⁊ un-trumum, þæt us ure Dryhten þurh
and to-strangers and to-sick that to-us our Lord through
þæt milde weorþe. Ond þeah ure hwylc wið oðerne ge-gylte
that mild become And though of-us any against other sin
on worde oððe on worce, forbere he him þæt liðe-lice, þe
in word or in work let-bear he him that gently the
læs him God þæt yrre, witnige, swa sylfa cwæð: ‘Dimitte ⁊
less him God that anger punish as self said Forgive and
dimitetur uobis’. Ge-þrowigen we for ures Dryhtnes lufan
it-shall-be-forgiven to-you Let-suffer we for of-our Lord love
eall, þæt us man to earfeðnessum gedóó her on worulde.
all that us one as hardships does here in world
Hwæt, we be-hofigað, þæt we ge-munen, hu mycel he for 78.15
Lo we need that we remember how much he for
us ge-þrowode, æfter þan-þe he menniscum lichoman onfeng
us suffered after that he human body received

man-cynne to ecre hælo ⁊ us þurh þæt ge-nerede of
to-mankind as eternal salvation and us through that saved from
deofles þeow-dome ⁊ us edhwyrft forgeaf to þam ecean life,
of-devil slavery and to-us return gave to the eternal life
þe we ær for-worhton, gif we hit ge-earnian willaþ, swa se
which we before forfeited if we it earn will as the
witiga cwæð: 'Dryhten þa ge-hæleð ⁊ hafaþ on heofona-rice,
prophet said Lord those saves and has in heaven-kingdom
þa-þe her on worulde beoð eað-mode Gode ⁊ mannum.
those-who here in world are humble to-God and to-men
78.22 Hwæt, we ge-hyrað, þæt þa beoð for Gode eadige ⁊ welige,
Lo we hear that they are before God blessed and rich
þa-þe on worulde bioð eað-mode ⁊ manþwære. Hwæt
those-who in world are humble and meek Lo
we þonne magon be þam witan ⁊ ongitan, þæt þa beoð
we then can by that know and perceive that they are
for Gode earme ⁊ unlæde, þa-þe her on worulde bioð
before God poor and wretched those-who here in world are
ofer-hydige ⁊ æfestige. Eallra synna sio is Gode laþost
proud and envious Of-all sins it is to-God most-hateful
⁊ ungecwemost, forþan-þe man-cynn ærest þurh þa æfeste
and most-displeasing because-that mankind first through the envy
wæron on helle besencte ⁊ eft þurh mild-heortnesse; ⁊
were into hell sunk and afterward through mercy and
eaðmodnesse hie wæron þanon alysde of diofles ðeowdome.
humility they were thence released from of-devil slavery
79.7 La hwæt, we be-hofigaþ, þæt we usse earan ontynen ⁊
O indeed we need that we our ears open and
usse heortan to þam godspellican larum, þe us man oft
our hearts to the gospel teachings which to-us one often
beforan sægð ⁊ usse lareowas beodaþ ⁊ secgaþ. Hwæt,
before says and our teachers command and say Lo

we nu on idlum gilpe us mid golde ⁊ mid gimmum
we now in idle boast us with gold and with gems
gearwiaþ ⁊ blissiaþ ⁊ glæd-mode beoð, swa we wenen,
adorn and rejoice and glad-minded are as-if we think
þæt we næfre hit forlætan scylen ⁊ to seldan mycles urne
that we never it forsake must and too seldom much our
Drihten ge-munan ⁊ ure sawle þearfe, þaþe sculon bion
Lord remember and our souls need which-that must be
on ecnesse æfter þyssum life mid sawle ⁊ mid lichoman
in eternity after this life with soul and with body
in swa-hwæðrum-swa we her nu ge-earniaþ. Hæbben we
in so-whichever-so we here now earn Let-have we
gode hreowe ura synna, þeah þæt ge-limpe, þæt ure hwylc
good repentance of-our sins though that befall that of-us any
wið oðerne gesynnige on worde oððe on worce. Þæs
against other sin in word or in work Of-that
þonne bot bið betst; forþan ne bið næfre se man to
then remedy is best because not is ever the man to
þan swiðe synful, þæt him symle ne sie sio bot alyfedu.
that greatly sinful that to-him ever not be the remedy allowed
Utan we nu forþan efstan to Gode, ærþan us se deað 79.20
Let-us we now therefore hasten to God before us the death
gegripe, forþan he us swiðe to nea-læceð. ⁊ sien we snotre
seize because he us greatly to approaches and let-be we wise
⁊ soðfæste ⁊ mild-heorte ⁊ rummode ⁊ riht-wise ⁊
and true and merciful and generous and righteous and
ælmesgeorne ⁊ clænheorte ⁊ fremsume ⁊ god-wyrhte
alms-eager and clean-hearted and beneficent and good-working
⁊ larsume ⁊ þeowfæste ⁊ ge-hyrsume Gode ⁊ urum
and teachable and service-steadfast and obedient to-God and to-our
hlafordum, ⁊ geþyldige Godes willan. ⁊ he us þonne þæs
lords and patient of-God will and he to-us then of-that

to leane forgifeð þæt ece, þæt us æt frym-þe ge-teohod
as reward gives that eternal which for-us at beginning appointed
wæs. Utan we nu efstan to þan, þa hwile þe we ura wega
was Let-us we now hasten to that the while that we of-our ways
wealdan moton. Þær hie næfre leofe gedalaþ ne laþe
rule may There they never dear-ones part nor hateful-ones
gesamniaþ, ne næfre dæg ne cymeð æfter dæge, ne niht
gather nor ever day — comes after day nor night
æfter nihte. Ac þær bið ece leoht ȝ blis ȝ ece wuldor
after night But there is eternal light and bliss and eternal glory
ȝ ece gefea mid urum Dryhtne, middán-geardes alysende.
and eternal joy with our Lord of-middle-earth redeemer
Þæt is efne se ilca God, seðe leofaþ ȝ ricsaþ mid fæder
That is even the same God he-who lives and reigns with father
ȝ mid suna ȝ mid þam halgan gaste, þam is wuldor ȝ
and with son and with the holy spirit to-whom is glory and
wyrð-mynd þurh ealra worulda woruld aa butan ende. Amen.
honor through of-all worlds world ever without end Amen

Her sagað ymb ðas mæran ge-wyrd

VI · THE NATIVITY

The preacher tells the signs around Christ's birth: on that day no man could fight with weapons, seven nights before it the sun shone at midnight, three springs flowed with oil, and the emperor Augustus saw the sun ringed with a threefold golden ring and freed every prisoner. Angels sang glory at the birth. Fleeing Herod into Egypt, the holy family met dragons from a cave, the temple idols fell before Mary, and the leader Aphrodisius worshiped the child. Men should become better and keep peace.

Incipit narrare miracula, que facta fuerant ante aduentum 80.1
Begins to-tell miracles which done had-been before coming
Saluatoris, domini nostri Iesu Christi.
of-Savior lord our Jesus Christ
Her sagað ymb ðas mæran ge-wyrd, þe to þyssum dæge 80.3
Here tells about the glorious event which on this day
gewearð, þæt-te ælmihtig Dryhten sylfa þas world gesohte
happened that almighty Lord self this world sought
ȝ þurh unwemme fæmnan on þas world acenned wæs to
and through spotless virgin into this world born was to
þan, þæt he eall manna-cyn fram hell-wara-rice alysde ȝ to
that that he all mankind from hell-dwellers-kingdom released and to
heofona-rices wuldre gefremede. ȝ to þyssum dæge, þe dæg
of-heaven-kingdom glory brought and on this day which day
is ælmihtiges Dryhtnes gebyrd-tid, ealne þysne middan-geard
is of-almighty Lord birth-tide all this middle-earth
mid niwan leohte his to-cymes he gefylde. And be þysse
with new light of-his coming he filled And about this
gewyrde, þe we to-dæg weorðiað, fram worulde fruman ealle
event which we today honor from of-world beginning all
Godes halige sædon; hie þæt on bocum ȝ on halegum leoðum
of-God saints said they it in books and in holy songs

sungon. ⁊ þeahðe hit ealle sædon ⁊ bodedon, hwæðre an
sang and though it all said and proclaimed yet one
Godes þæra halgona þæt eallra swiotelecost gesang be ðysses
of-God of-the saints that of-all most-clearly sang about of-this
dæges weorðunga ⁊ swa cwæð: Þæt is se dæg, þone Dryhten
day honoring and so said That is the day which Lord
geworhte; utan we blissian ⁊ gefeon on him. Forðan-ðe
wrought let-us we rejoice and be-glad in him Because-that
on þyssum dæge ealra cyninga cyning ⁊ ealra wealdendra
on this day of-all kings king and of-all rulers
waldend þysne middan-geard for usse lufan gesohte of ðam
ruler this middle-earth for our love sought from the
hean heofenarice, forðam-þe ða uplican mid þysse eorðlican
high heaven-kingdom because-that the heavenly-ones with this earthly
⁊ mid þysse neowolan gesceafte him wundorlice þeowiað.
and with this lower creation him wondrously serve
80.20 Mitte-þe hit þa þære eadegan tide nealæhte, þæt-te Dryhten
When it then to-the blessed time drew-near that Lord
lichomlice wolde wesan ge-boren, swiðe cyne-þrymlica tacen
bodily would be born very majestic signs
him beforan samod siðedon. Arest ge-eode to þam dæge, þe
him before together journeyed First happened in the day which
he on geboren wæs, þæt nænige men mid wæpnum gefeohtan
he in born was that no men with weapons fight
ne meahton, ac hraðe, þæs hie mid wæpnum feohtan woldon,
not could but quickly as they with weapons fight would
hiora earmas agaledon ⁊ hira handa him ge-lugon, ⁊
their arms grew-numb and their hands from-them gave-way and
hie sylfe wæron to sybbe geliðe wacede, ⁊ gefeohtan ne
they selves were to peace gentle weakened and fight not
meahton. Swylce þæt eac ge-eode, þæt-te siofon nihtum, ær
could Likewise that also happened that seven nights before

Crist ge-boren wære, þæt sio sunne æt midre nihte ongan
Christ born were that the sun at mid night began
scinan, swaswa on sumera, þonne hio hattost ⁊ beorhtost
shine so-as in summer when it hottest and brightest
scinð; þæt tacnode, þæt he þas eorðlican sunnan nihtes
shines that betokened that he this earthly sun by-night
scinende him to gisle beforan sende. Swylce þæt eac ge-eode:
shining him as pledge before sent Likewise that also happened
unmanegum nihtum, ær Crist geboren wæs, onsprungon þry
few nights before Christ born was sprang-up three
wyllas ⁊ of þara anra ge-hwylcum ele fleow fram ærmergen
springs and from of-the ones each oil flowed from early-morning
oð æfen; and manna gehwylcum wæs forgifen, þæt he moste
until evening and of-men each was granted that he might
niman, swa he sylf wolde, þara-þe þær to cwomon. Swylce
take as he self would of-those-who there to came Likewise
manega oðeru wundor þær wæron gewordene ær þære …
many other wonders there were done before the …
tide, þe he on ge-boren wæs, ða nu un-eaðe magon wesan
tide which he in born was which now not-easily can be
arimede to-eacan þam, þe hie nænig man asecgan ne mæg.
counted in-addition to-that that them no man tell — can
Ða þæt ge-eode þy sylfan dæge, þe gyrsandæg wæs, 81.9
Then that happened on-the same day which yesterday was
þæsðe Dryhten on niht geboren wæs, ær morgensteorra
of-that Lord at night born was before morning-star
upeode, ðæt se casere ferde mid ealle his man-þrymme to
up-went that the emperor went with all his retinue to
Bethlem þære byrig, þe Dryhten on geboren wæs. Mitte-þe
Bethlehem the city which Lord in born was When
hit þa wæs sio þridde tid þæs dæges, þæ gyrsan-dæg wæs,
it then was the third hour of-the day which yesterday was

he ða beseah on þa lyft ongean þa sunnan; ⁊ he ge-seah
he then looked into the air toward the sun and he saw
mid ealle his werede, þe mid him wæs, þæt sio sunne
with all his troop which with him was that the sun
beorhtor scan, þonne hio æfre ær scine; ⁊ hio wæs eall
more-brightly shone than it ever before shone and it was all
utan ymb-worpenu mid þry-fealde gyldene hringe. Mitte-ðe
outside surrounded with threefold golden ring When
Agustus se casere þæt geseah, he cigde ofer eall þæt werud
Augustus the emperor that saw he called over all the troop
⁊ cwæð: 'Þæt is ge-syne, þæt þis is hiofona cyninges
and said That is visible that this is of-heaven of-king
tacen, þe he him beforan onsende; ⁊ ic wat, þæt sio tid
sign which he him before sent and I know that the time
nu æt-is, þæt he us wille on þas world gesecan; forðam
now at-hand-is that he us will in this world visit because
he fram fruman middan-geardes sæd wæs, … on oðrum
he from beginning of-middle-earth said was … in other
wund-rum, þa ymb his ge-byrd acweden wæron, þæt þis
wonders which about his birth spoken were that this
wære ytemest þara tacna, þe sceoldon wesan gescepen,
were last of-the signs which should be created
ær þan-þe he on þysne middan-geard acenned wære. Us
before that he into this middle-earth born were For-us
ðonne nu ge-dafenað, þæt we þone wuldor-fæstan cyning,
then now befits that we the glory-fast king
se us his tacn swa swiotolice beforan him sende.
who to-us his sign so clearly before him sent
81.26 ⁊ þa hraðe he abead, þæt sended wære to stowa
and then quickly he proclaimed that sent were to place
ge-hwylcere, þara-þe to his rice belumpe, ⁊ abeodan
each of-those-which to his realm belonged and proclaim

het, ðætte anra gehwylc, þara-þe on carcern wære, þæt
commanded that of-ones each of-those-who in prison were that
se wære ut-forlæten, ⁊ þa-þe on bendum gesette wæron,
he were out-released and those-who in bonds set were
þæt ða wæron ealle onlysede, ⁊ þaðe for hiora manum
that they were all unbound and those-who for their crimes
sceoldon wesan acwealde, þæt þam eallum wære hira feorh
should be killed that to-them all were their life
gifen, ⁊ þæt eallum scyldgum wæron hira scylda forgifene.
given and that to-all guilty-ones were their guilts forgiven
⁊ þa to þære sylfan niht, ær morgen-steorra up-eode, 82.6
and then on the same night before morning-star up-went
Dryhten wæs ge-boren on ðysne middan-geard. ⁊ hine
Lord was born into this middle-earth and him
geborene englas onfengon ⁊ hine gebædon ⁊ him
born angels received and him worshiped and to-him
wundorlico lof sungon ⁊ swa cwædon: ‘Wuldor on
wondrous praise sang and so said Glory in
heannesse Gode, ⁊ on eorðan sib mannum ðæs godan willan’.
height to-God and on earth peace to-men of-the good will
Mitte-ðe Herodes se cyning ge-ascode, þæt Crist wæs 82.11
When Herod the king learned that Christ was
geboren on Bethlem Iudea byrig, he hine het secan
born in Bethlehem of-Judea city he him commanded seek
þurh ealle þa mægða, þæt he wære acweald. Ane dæge,
through all the provinces that he were killed One day
ærþan-þe he Erodes se cyning hete þa cild cwellan,
before-that he Herod the king commanded the children kill
Dryhtnes engel ætywde Iosepe on gesyhðe ⁊ cwæð:
of-Lord angel appeared to-Joseph in vision and said
‘Ge-nim Marian ⁊ Hælend þæt cild ⁊ fer þurh þæt
Take Mary and Savior the child and go through the

westen to Egyptum'. Iosep þa dyde, swa him beboden wæs.
wilderness to Egypt Joseph then did as him commanded was
(Mit)te-þe hy ferdon, hy cwomon to sumum scrafe ȝ hie
When they went they came to a cave and they
w(oldon) restan on him. Maria þa astag of ðam nytene
wished rest in it Mary then descended from the beast
hæbbende Hælend þæt cild on hire fæðme. Þær wæron
having Savior the child in her bosom There were
þry cnihtas mid Iosepe ȝ mid Marian þære fæmnan ...
three servants with Joseph and with Mary the virgin …
siðiende. Semninga þa ut-eodon of ðam scrafe manige
journeying Suddenly then out-went from the cave many
dracan, þæt ... denum, hy locedon on Egypta dune, ȝ
dragons that … dens they looked on of-Egyptians hill and
hie wæron swiðe gefeonde. ȝ mytte-þe hie comon to þære
they were greatly rejoicing and when they came to the
ceastre, hie nænigne cuðne næfdon, mid hwam hie wunian
city they no known-one had with whom they dwell
meahton. Hy be-cyrdon to þara goda temple. ȝ mitte-þe
might They turned to of-the gods temple and when
hio ineode Maria hæbbende Hælend þæt cild on hyre
she in-went Mary having Savior the child in her
fæðme, eall ða dioful-gild ge-hruron beforan Marian fotum,
bosom all the devil-idols fell-down before of-Mary feet
ȝ hie wæron gelytlode. Ðæt mitte wæs sæd Afradisio
and they were diminished That when was said to-Aphrodisius
þam here-togan, he þæder cwom mid ealle his werode.
the leader he thither came with all his troop
84.2 ȝ he wæs ingangende on þæt templ, ȝ he geseah eal þa
and he was entering into the temple and he saw all the
dioful-gild on eorðan licgan. He eode to Marian þære fæmnan
devil-idols on earth lie He went to Mary the virgin

ȝ he ge-bæd Hælend þæt cild. ȝ he spræc to eallum his
and he worshiped Savior the child and he spoke to all his
werode ȝ cwæð: ‘Þærðe þis God ne wære, nænige þinga
troop and said If this God not were not-at-all things
ura goda on hyra onsyne gefeollon; ȝ forþan us is þearf,
of-our gods in their face fallen and therefore to-us is need
þæt we don swa ura god, þylæs his yrre ȝ deaðes frecnes
that we do as our god lest his anger and of-death peril
ofer us cume.’ Æfter þan ða Dryhtnes engel æt-eowde Iosepe
over us come After that then of-Lord angel appeared to-Joseph
ȝ Marian, ȝ him to cwæð: ‘Hwyrfað eft to Iudea-lande;
and Mary and them to said Return again to Judea-land
ealle syndon deade, þa-þe sohton þæne cniht to acwellanne’.
all are dead those-who sought the child to kill
Hælend þa weox ȝ he wæs gestrangod gaste; ȝ mægene 84.11
Savior then grew and he was strengthened in-spirit and in-strength
ȝ snytero he wæs gefylled mid Gode ȝ mid mannum.
and in-wisdom he was filled with God and with men
Him anum wuldor ȝ weorð-mynd on worulda woruld.
To-him alone glory and honor in of-worlds world
Hwæt we nu ge-hyrdon secgan, hwylcne-hwegu dæl ymb 84.14
Lo we now heard say somewhat part about
usses Dryhtnes gebyrd, swylce eac ymb þa wundor, þe he on
of-our Lord birth likewise also about the wonders which he in
his cildhade. Utan we nu eorne tilian, þæt we þe selran syn
his childhood Let-us we now eagerly strive that we the better be
þonne we þylleca bysena usses Dryhtnes beforan us reccan ȝ
when we such examples of-our Lord before us relate and
rædinge gehyraþ. Utan we healdan sybbe ȝ lufan be-twiohs
reading hear Let-us we hold peace and love between
us; þonne gyldeð us God ece mede æt ussum ende.
us then repays us God eternal reward at our end

Men ða leofestan, manað us

IX · DEATH, HELL, AND HEAVEN

Men must remember the day the soul leaves the body, when every hidden deed comes to light. The preacher names three deaths, three lives, the partings death brings, and five likenesses of hell in this world: pain, old age, death, the grave, and torment. Seven men with seventy-two languages and seven iron tongues each could not count hell's pains. A devil told an anchorite of hell and of heaven, one night of which outweighs all earthly glory, and books tell of hell's hundred-headed hound. Men must cease from sin.

84.20 Men ða leofestan, manað us ⁊ myngaþ þeos halige boc,
Men the dearest admonishes us and exhorts this holy book
þæt we sien gemyndige ymb ura sawla þearfe ⁊ eac swa ures
that we be mindful about our souls need and also so of-our
þæs nehstan dæges ⁊ þære tosceadednesse ure sawle, þonne
the last day and of-the separation of-our soul when
hio of ðam lichoman lædde bion. ⁊ læten we us singallice
it from the body led be and let we us continually
bion on gemyndum ⁊ on geþancum þæs eges-fullican dæges
be in memories and in thoughts of-the terrible day
tocyme, on ðam we sculon Gode riht agifan for ealles ures
coming on which we must to-God account give for of-all our
lifes dædum, þe we sið oððe ær gefremedon fram fruman
life deeds which we late or early committed from beginning
ures lifes oð ðone ende, forðan-þe we nu magon be-hydan ⁊
of-our life until the end because-that we now can hide and
behelian ura dæda. Ac hie bioð þonne opena ⁊ unwrigena.
conceal our deeds But they are then open and uncovered
Forþan we habbað micle nyd-þearfe, þa hwile þe we her
Therefore we have great need the while that we here
syndon on þys lænan life ⁊ on þyssum gewitendlicum,
are in this transitory life and in this departing

þæt we þonne on þære toweardan worulde mægen ȝ moton
that we then in the coming world can and must
becuman to life þæs heofoncundan rices ȝ to þam wuldre
come to life of-the heavenly kingdom and to the glory
þære ecean eadignesse, þær we moton siððan orsorglice
of-the eternal blessedness where we must afterward securely
lybban ȝ rixian butan ælcre onwendednesse mid him emne
live and reign without any change with him even
swa ure Dryhten Hælende Crist ȝ mid eallum his halgum,
as our Lord Savior Christ and with all his saints
gif we hit geearnian willað mid urum godum dædum.
if we it earn will with our good deeds
Nis þonne næniges mannes gemet, þæt he mæge asecgan 85.16
Not-is then of-any man measure that he can tell
þara goda ȝ þara yðnessa, þe God hafað gegearwod
of-the goods and of-the comforts which God has prepared
eallum, þam-þe hine lufiað ȝ his bodu healdan willað
for-all those-who him love and his commands hold will
ȝ gelæstan. Gif þæt þonne bið, þæt we willað wyrcean his
and fulfill If that then is that we will work his
willan ȝ on his lufe þurh-wunian, þonne magon we ægðer
will and in his love continue then can we each
ge us heofonrice geearnian ge ðonne eac, þæt we
both for-ourselves heaven-kingdom earn and then also that we
magon ge-sæliglice befleon þa stowe ȝ þa dimman tintregan,
can happily flee the place and the dim torments
þær helle dioflu on syndon mid eallum hyra wea-ge-siðum ȝ
where of-hell devils in are with all their woe-companions and
mid þam sawlum, þe hyra larum hlystað ȝ be hyra larum
with the souls which their teachings listen and by their teachings
lybbað ȝ to Gode ge-cyrran nellað þurh soðe andetnesse
live and to God turn will-not through true confession

mæsse-preosta ȝ þurh soðe bote, swa se halega lareow
of-mass-priests and through true repentance as the holy teacher
cwæð: 'Wa la ðam mannum, þe sculon mid dioflum habban
said Woe o to-the men who must with devils have
eardungstowa; forðam þær is sar butan frofre, ȝ þær is
dwelling-places because there is pain without comfort and there is
yrmð butan are, ȝ þær is weana ma, þonne hit ænig
misery without mercy and there is of-woes more than it any
man wite to asecganne, swa hit on ðam sealme by ðam
man know to tell as it in the psalm by that
awriten standeð'. He cwæð se sealm-scop þurh Dryhtnes
written stands He said the psalmist through of-Lord
gife: 'Hwylc man is, þæt-te he sie Dryhtnes gemyndig, oððe
grace What man is that he be of-Lord mindful or
hwylc is, ðætte hyne on helle andette!' ȝ se sealm-scop
who is that him in hell confess and the psalmist
us sang þis be deaðes onlicenesse ȝ be helle gryre.
us sang this about of-death likeness and about of-hell terror
86.15 Þonne syndon þry deaðas liornode on bocum: þæt is þonne se
Then are three deaths learned in books that is then the
æresta deað her on worulde, þæt se man se-ðe mid mænegum
first death here in world that the man he-who with many
synnum ofer-healden bið. Þonne is se æftera deaþ þære sawle
sins over-held is Then is the second death of-the soul
gesceadwisnes ȝ lichoman. Þonne is se þridda deað, þæt þa
separation and of-body Then is the third death that the
sawla sculon eardigan on helle, þær nis nænig man, þætte
souls must dwell in hell where not-is any man that
mæge his scippend herigan, for ðam sare, þe him onsitet.
can his creator praise for the pain which on-him sits

Emne swa ða þry deaðas syndon fyren-fulra, swa þænne 87.4
Even as the three deaths are of-sinful-ones so then
syndon þreo lif be ðam soð-fæstum: an lif is, þæt he bið on
are three lives for the righteous one life is that he is in
flæsce; þonne is oðer lif, ðæt bið on Godes wuldre; ⁊ þridde
flesh then is other life that is in of-God glory and third
lif is on þære toweardan worulde mid eallum halgum. ⁊ se
life is in the coming world with all saints and the
deað is þænne forþan to ondrædanne, forðan hine ne mæg
death is then therefore to dread because him not can
nænig man for-flion. ⁊ se deað is nyðer-lic; ⁊ he is forþan
any man flee and the death is low and he is therefore
nyðer-lic se deað: þeah se man ge-wite in ða neowelestan
low the death though the man go into the lowest
scrafa ⁊ on þa deoppestan dene, þe on middan-gearde sy,
caves and into the deepest valley which in middle-earth be
þonne sceal he þeah-hwæðere sweltan. And se deað is forþam
then must he nevertheless die And the death is therefore
uplic: þeah se man astige ofer þone yfemystan dæl þæs
high though the man climb over the uppermost part of-the
hyhstan holtes, swa-þeah-hwæðere hiene se deað ge-seceð. And
highest wood so-though-nevertheless him the death seeks And
se deað is swiðe manig-fealdlic ⁊ egeslic; ⁊ he is forþan
the death is very manifold and terrible and he is therefore
mænig-fealdlic: þeah se man eardige in middum burgum ⁊
manifold though the man dwell in midst of-cities and
on midre his mægðe ⁊ be-tweox hund-teontegum þusenda
in midst of-his kin and between hundred thousands
manna þonne sceal he hwæðere sweltan. ⁊ se deað is
of-men then must he nevertheless die and the death is

forþan egeslic, þæt nænig man swa feor ne ge-witeð ut
therefore terrible that no man so far — goes out
on westen ȝ swa-þeah he ne mæg þone deað for-flion.
into wilderness and so-though he not can the death flee
87.20 Se deað is gionlic, forðan-þe cild cwelað ȝ unmagan. ȝ
The death is youthful because-that children die and infants and
se deað is freolic ȝ deoplic, forþan cyningas sweltaþ ȝ
the death is noble and deep because kings die and
eac þeowe-men. ȝ se deað is þislic ȝ snotorlic, for-þan-þe
also servants and the death is such and wise because-that
geþeowan sweltaþ ȝ uðwitan. Forðan se deað is unrotlic
servants die and philosophers Therefore the death is sad
ȝ bliðelic, forþan synfulle sweltaþ ȝ eac halige; þy byð
and blithe because sinful-ones die and also holy-ones thus is
wel weorð, þæt se deað sy unrotlic fyren-fullum mannum.
well worthy that the death be sad to-sinful men
88.6 Forþan is deað to ondrædanne, forþan he ne myrneð
Therefore is death to dread because he not cares-for
geongum. Forðan we sculon ure sawle georne tilian ȝ hy
young-ones Therefore we must our souls eagerly tend and them
geornlice Gode gegearwian. Ne mæg þonne eall manna-cyn
eagerly for-God prepare Not can then all mankind
mid hyra wordum ariman þa god, þe God hafað soðfæstum
with their words count the goods which God has for-righteous
sawlum gegearwod togeanes for hyra gastlicum worcum. ȝ
souls prepared in-return for their spiritual works and
se deað is forþan to drædenne, forþan ealle þa gedæledan
the death is therefore to dread because all the parted
sawla he todæleð. ȝ þonne bið eallum cuð, þæt sio sawl
souls he divides and then is to-all known what the soul

gedeð beforan hire. ⁊ þonne hwæðere bið beforan hyre
does before it and then nevertheless is before it
gemeted swa god swa yfel, swa heo ær ge-earnod hæfde.
found so good as evil as she before earned had
Is us eac þonne to behealdanne, þæt we nu onwarigan 89.4
Is to-us also then to behold that we now beware-of
þone to-cyme, þæt hira ne sy to feala. Þonne is þæt
the coming that of-them not be too many Then is the
æreste gedal wið eallum his freondum; forðam him nænig
first parting from all his friends because to-him none
æfter ne wedeð, þæt him ænig to cyme. Æghwylcere
after — goes that to-him any to come For-each
sawle bið onsundrum to-scyred; ⁊ sio bið, swylce hyre se
soul is apart allotted and it is as for-it the
lichoma ær geworhte. Þonne hreoweð hyre swiðe þa yfelan
body before wrought Then rues it greatly the evil
dæda; ⁊ þonne hie hit awendan ne magon, þonne nellað
deeds and when they it turn not can then will-not
hie. ⁊ ðonne is þæt þridde gedal wið eallum eorð-warum;
they and then is the third parting from all earth-dwellers
forþan he næfre eft to eorð-warum ne ge-hwyrfeð. Ne
because he never again to earth-dwellers — returns Not
bið funden beforan him, ne huru æfter boren nan god,
is found before him nor indeed after borne any good
buton he ær his gast mid godum weorcum gefrætewod
except he before his spirit with good works adorned
hæfde, þa hwile þe he wære mid mannum.
had the while that he were with men
Ðonne bið þæt feorðe gedal, þæt hine man gedæle wið 90.2
Then is the fourth parting that him one parts from
þyssum eorðlicum þrymme ⁊ plegan ⁊ blisse; ⁊ him for
this earthly glory and play and bliss and for-him for

þyssa nænegum ne bið gleng witod. Þonne bið hit swa
of-these none — is adornment appointed Then is it so
egeslic for þære biternesse, þe on him bið ge-cyðed. Forþan
terrible for the bitterness which on him is made-known Because
he be-tyneð þa eagan fram ge-syhðe ȝ þa earan fram
he shuts the eyes from sight and the ears from
ge-hyrnesse ȝ þa weloras fram spræce ȝ þa fet fram gange
hearing and the lips from speech and the feet from going
ȝ þa handa fram weorce ȝ þa næs-ðyrelu fram stence.
and the hands from work and the nostrils from smell
90.9 Ðonne æfter þon be-tyneð he ða scyldegan on helle. Wa
Then after that shuts he the guilty-ones in hell Woe
ðam þæt bið, þæt he þonne sceal bion betyned on helle.
to-him that is that he then must be shut in hell
90.11 Þonne is leornod on bocum, þæt on þysse worulde syn
Then is learned in books that in this world are
fif onlicnessa be helle-gryre. Sio æreste onlicnes is nemned
five likenesses of hell-terror The first likeness is named
wærc; forðan se wærc bið miceles cwelmes ælcum, para-þe
pain because the pain is of-great torment to-each of-those-whom
he to-cymeð; forðan hine sona ne lysteð metes ne drynces,
he to-comes because him at-once not desires of-food nor of-drink
ne him ne bið læten gold ne seolfor, ne ðær ne bið ænig
nor to-him — is dear gold nor silver nor there — is any
wuldor mid him, þæt he fore-wynsumige, þeah him syndon
glory with him that he delight-in though to-him are
ealle wuldordreamas to-ge-lædde. Þonne is þære æfteran
all glory-joys brought Then is of-the second
helle onlicnes genemned ofer-yldo; forþan him amolsniað þa
hell likeness named old-age because to-him grow-dim the
eagan for ðære ofer-yldo, ða-þe wæron gleawe on ge-syhðe.
eyes for the old-age which were keen in sight

ȝ þa earan adimmiað, ðaðe ær meahton gehyran fægere
and the ears grow-dull which before could hear fair
sangas; and sio tunge awistlað, þe ær hæfde gerade
songs and the tongue lisps which before had ready
spræce; ȝ þa earan aslapað, þe ær wæron ful swifte
speech and the ears fall-asleep which before were full swift
to ge-hyranne; ȝ þa handa awindað, þe ær hæfdon ful
to hear and the hands wither which before had full
hwate fingras, ȝ þæt feax afulað, þe ær wæs on fullere
quick fingers and the hair grows-foul which before was in fuller
wæstme; ȝ þa teð ageolewiað, þa-þe ær wæron hwite on
growth and the teeth grow-yellow which before were white in
hywe; ȝ þæt oroð afulað, þe wæs ær swete on stence.
hue and the breath grows-foul which was before sweet in smell
Þonne is þære þriddan helle onlicnes her on worulde deað 91.11
Then is of-the third hell likeness here in world death
genemned; forþan þonne se man sceal sweltan, þonne swyrceð
named because when the man must die then darkens
him fram þæs huses hrofe, ðe he inne bið; þonne nis
to-him from of-the house roof which he in is then not-is
nænig strengo, þæt hine arære, forðan he ne bið gelust-fullod
any strength that him raise because he not is delighted
metes, ne he ne gymeð þysses eorð-lican rices torhtnessa.
of-food nor he — cares-for of-this earthly kingdom splendors
Ðonne is ðære feorðan helle onlicnes byrgen nemned;
Then is of-the fourth hell likeness grave named
forþan þæs huses hrof bið nemned, þe him on-ufan ðam
because of-the house roof is named which on-him above the
breostum siteð, ȝ him mon þonne deð his gestreona þone
breast sits and to-him one then does of-his treasures the
wisestan dæl, þæt is, þæt hine ne swiceð on nanum regule.
wisest part that is that him not fails in any rule

Hafað him þonne syððan þry gebeddan, þæt is þonne greot
Has to-him then afterward three bedfellows that is then grit
ȝ molde ȝ wyrmas. Đonne is þære fiftan helle onlicnes
and earth and worms Then is of-the fifth hell likeness
tintrega ge-nemned; forðan þænne nis nænig man, þæt
torment named because then not-is any man that
mæge mid his wordum asecgan, hu mycel þære fiftan helle
can with his words tell how great of-the fifth hell
sar is. ȝ þeah .vii. men sien ȝ þara hæbbe æghwylc
pain is and though seven men be and of-them have each
twa-ȝ-hund-siofontig gereorda ȝ swa feala, swa ealles þysses
two-and-seventy languages and so many as of-all this
middan-geardes gereorda syndon, and þonne sy þara seofon
middle-earth languages are and then be of-the seven
manna æghwylc to alife gesceapen ȝ hyra hæbbe æghwylc
men each to life created and of-them have each
siofon tungan ȝ þara tungena ælc hæbbe isene stemne,
seven tongues and of-the tongues each have iron voice
ȝ þonne hwæðere ne magon þa ealle ariman helle-witu.
and then nevertheless not can they all count hell-torments
93.3 ȝ emne swa mycel, swa fram heofenes hrofe is to þysse
and even as much as from of-heaven roof is to this
eorðan, þonne is leornod on halgum bocum, þæt sio hel
earth then is learned in holy books that the hell
sie swylce twa deop ȝ nis na ðe unwidre. Þæt hus is
be such twice deep and not-is — the less-wide That house is
mid swiðe ongrist-lice fyre afylled ȝ helle-hus hafað forclas
with very horrible fire filled and hell-house has bars
micle. Se nama is to ge-þenceanne ælcum men, butan hwæs
great The name is to think-of for-each man unless whose
heorte sie mid diofles stræle þurh-wrecen. Forþy nis nan
heart be with of-devil arrow pierced Therefore not-is any

man, þæt he þonne aweg hine astyrian mæge; ⁊ forðam
man that he then away him stir can and therefore
is mycel þearf æghwylcum men to onwariganne, þam-þe
is great need for-each man to beware for-those-who
ænig andgit hæbbe oððe wisdomes ænigne dæl, þæt he
any understanding have or of-wisdom any part that he
þis symle hæbbe on gemyndum þære egesfullan stowe.
this ever have in memories of-the terrible place
Forþan, gif hwylc man bið on helle ane niht, þonne bið him 94.3
Because if any man is in hell one night then is to-him
leofre, gif he þanon mot, þæt he hangie siofon þusend wintra
dearer if he thence may that he hang seven thousand winters
on þam lengestan treowe ufe-weardum, þe ofer sæ standeð on
on the longest tree uppermost which over sea stands on
þam hyhstan sæ-clife, ⁊ syn þa fét gebundene to ðam hehstan
the highest sea-cliff and be the feet bound to the highest
telgan ⁊ þæt heafod hangige ofdún-rihte ⁊ þa fét uprihte. ⁊
branch and the head hang down-right and the feet up-right and
him sige þæt blod út þurh þone muð ⁊ hine þónne geséce
from-him sink the blood out through the mouth and him then seek
ælc þæra yfela, þe æfre on helle sý, ⁊ hine ælc ýð geséce
each of-the evils which ever in hell be and him each wave seek
mid þam hehstan, þe seo sǽ forð-bringð, ⁊ þeah hine ælc
with the highest which the sea forth-brings and though him each
tor gesece, þe on eallum clyfum syndon, þonne wile he eall
crag seek which in all cliffs are then will he all
þis [luflice] þrowian, wiððan-þe he næfre eft helle ne ge-séce.
this gladly suffer provided-that he never again hell — seek
Wa [bið] þam mannum, þe beoð ge[teohhode] to ðære 94.15
Woe is to-the men who are destined to the
stowe; forðan þær is wóp buton frofre ⁊ hreow buton
place because there is weeping without comfort and grief without

reste; ⁊ þær bið þeowdóm buton fréo-dome; ⁊ þær bið
rest and there is slavery without freedom and there is
únrotnys búton geféan; ⁊ þær bið biternys buton swetnysse;
sadness without joy and there is bitterness without sweetness
⁊ þær bið húngor ⁊ þurst; ⁊ þær bið granung ⁊
and there is hunger and thirst and there is groaning and
géomrung ⁊ micel wroht, ⁊ hi wépað heora synna
lamenting and great strife and they weep their sins
swiðe biterlicum tearum. ⁊ on heom sylfum beoð ealle
with-very bitter tears and on them selves are all
heora synna geséne, þa-ðe hi ǽr geworhton, ⁊ ne mæg
their sins seen which they before wrought and not can
nán oðres gehelpan. Ac hi þonne onginnað singan swiðe
any other help But they then begin sing very
sorh-fulne sang ⁊ swiðe wépendre stemne: 'Nu we magon
sorrowful song and with-very weeping voice Now we can
scéawian ealle úre synna beforan ealre þysse mænigo, þeah
see all our sins before all this multitude though
we hyo ealle ær geworhton.' Ne bið þær gesibbes lufu to
we them all before wrought Not is there of-kinsman love to
oðrum. Nis þær nænig man, þe þær sy his scyppendes
other Not-is there any man who there be of-his creator
gemyndig for ðam sáre, þe him onsiteð. ⁊ þær beoð þa
mindful for the pain which on-him sits and there are the
sawle forgytene ealra þæra, þe hi ǽr on eórðan gemetton.
souls forgotten of-all those whom they before on earth met
95.13 Sægeð hit éac on bócum, þæt sum deofles-gast sæde anum
Says it also in books that a devil-spirit told to-an
ancran ealle helle-gereord ⁊ þara sáwla tintrega, ⁊ he …,
anchorite all hell-languages and of-the souls torments and he …
þæt eall þés middangeard nære þe máre drygges landes ofer
that all this middle-earth not-were the more of-dry land over

þone micclan garsecg, þe man ænne prican aprycce on ánum
the great ocean than one a point pricks on a
brede. ⁊ nis þés middangeard swilce se seofoða dǽl ofer
board and not-is this middle-earth such-as the seventh part over
þone micclan garsecg, se mid micclum órmætnyssum ealle
the great ocean which with great immensities all
þas eorðan útan ýmb-ligeð. ⁊ lytel dæl is under heofonum
this earth outside about-lies and little part is under heavens
drygges landes, þæt hit ne sy mid garsecge ofer-urnen.
of-dry land that it not be with ocean over-run
Wá bið þam sáwlum, þe on helle beon sceolon, orðan-þe 96.1
Woe is to-the souls which in hell be must because-that
þæt helle-hus is mid swiðe láðlicum gástum afylled.
the hell-house is with very loathsome spirits filled
Uton we, men ða leofestan, nú we syndon gegaderode on ðysne 96.3
Let-us we men the dearest now we are gathered on this
drihtenlican dæg … we … for Godes lufan … þæt we be-flion
lordly day … we … for of-God love … that we flee
þa helle-wita, forþan hit is ðær-inne swiðe sarlic to wuniganne.
the hell-torments because it is therein very painful to dwell
Ac utan gegearwian us nu ða mid inne-weardum gebedum 96.7
But let-us prepare us now then with inward prayers
⁊ mid gæste-dome, þæt we ne weorðan aslidene innon þa
and with spirituality that we not become slid into the
fyren-fullan þystro, þæt synfullum sawlum is gegearwod on
fiery darkness which for-sinful souls is prepared in
helle togeanes. Ac utan þydan us to þam uplican rice;
hell in-return But let-us join us to the heavenly kingdom
forðan þær is þæt wuldor, þæt nænig man ne mæg mid his
because there is the glory that no man — can with his
wordum asecgan ða wynsumnesse þæs heofon-cundan lifes.
words tell the pleasantness of-the heavenly life

Ðær bið lif butan deaþe ȝ god butan ende ȝ yld butan
There is life without death and good without end and age without
sare ȝ dæg butan nihte; and þær bið ge-fea butan unrotnesse
pain and day without night and there is joy without sadness
ȝ rice butan awendednesse. ȝ ne þearf man næfre ne
and kingdom without change and not needs one ever —
sunnan ne monan ne næniges eorð-lices liohtes, forðan þær is
sun nor moon nor any earthly light because there is
se ælmihtiga Dryhten scinendra ȝ liohtra, þonne ealle oðre
the almighty Lord more-shining and brighter than all other
lioht. ȝ þær æfre aspringað ða wuldor-lican dreamas ȝ þa
light and there ever spring the glorious joys and the
þrymlican sangas, ðamðe on hyra midlene wiorðan mot.
majestic songs to-those-who in their midst become may
Þær bið se sweta stenc ȝ sio syngalu lufu ȝ sio wynsumnes
There is the sweet smell and the continual love and the pleasantness
butan ælcere unwynsumnesse. Ne þær ne bið hunger ne
without any unpleasantness Not there — is hunger nor
ðurst, ne cyle ne bryne ne nænig unwynsumnes gemeted.
thirst nor cold nor burning nor any unpleasantness found
97.9 Þonne swa ðæt dioful sæde þam ancran be helle geryne, swa
Then as the devil told the anchorite about of-hell mystery so
he him ær ræde be heofena-rices wuldre. Swa ðæt dioful
he him before told about of-heaven-kingdom glory So the devil
cwæð to ðam ancran: 'Þeah þær sy eal smæte-gylden mor
said to the anchorite Though there be all pure-gold moor
æt sunnan upgange on neorxna-wange ȝ sio ofer-hlifað ealle
at of-sun up-going in paradise-plain and it over-towers all
iorðan, ȝ se man mote sittan swa dyre swa cyne-bearn ofer
earth and the man may sit as dear as royal-child over
ðam gyldenan more ȝ hæbbe Salemanes wlite ȝ wisdom
the golden moor and have of-Solomon beauty and wisdom

ȝ him sie eal middan-geard on geweald geseald mid ðam
and to-him be all middle-earth into power given with the
gestreonum, þe geond ealne middangeard syndon, ȝ him
treasures which throughout all middle-earth are and to-him
sy ælce niht niwe bryd to bedde ge-læd ȝ sio hæbbe Enone
be each night new bride to bed led and she have of-Enone
wlite, Saturnes dohtor, ȝ ælc stan sy gylden, ȝ ealle þa
beauty of-Saturn daughter and each stone be golden and all the
streamas hunige flowen, ȝ him þonne ne sie ofer eorðan
streams with-honey flow and to-him then not be over earth
nænig wiðerbreca, ȝ þeah-þe syn ealle sunder-cræftas ȝ
any adversary and though-that be all special-arts and
wuldor-sangas in ge-samnode, ȝ þeah-þe hiene ealle frefran,
glory-songs in gathered and though-that him all comfort
ȝ him sien ealle swetnessa togelædde mid þam fægerestan
and to-him be all sweetnesses brought with the fairest
gestreonum, ȝ him þonne sy singal sumor butan ælcere
treasures and to-him then be continual summer without any
onwendednes, ȝ he mote a lybban butan sare, ȝ þonne,
change and he may ever live without pain and then
gif he wære her ane niht on heofonarices wuldre, þonne
if be were here one night in of-heaven-kingdom glory then
for he, þæt he ær on þyssum wuldre ge-lyfede, þe ic
gave-up he that he before in this glory believed which I
ær bi sæde ofer þæt heofena-rice, þe he ær on wæs
before about said for the heaven-kingdom which he before in was
þa ane niht, ȝ he eft ne mote to heofena-rices wuldre.
the one night and he again not may to of-heaven-kingdom glory
ȝ him þær ne bið nanes gefean to lytel; forþan he mot 98.18
and to-him there not is of-any joy too little because he may
þær a lybban ȝ on wuldre ȝ on wiorðunge butan ælcere
there ever live and in glory and in honor without any

onwendednesse mid þara nigon ende-byrdnessa engla ⁊
change with of-the nine orders of-angels and
heahengla ⁊ þær wæron Gode gecweme. Þær bið eallum
of-archangels and there were to-God pleasing There is for-all
halgum alif sceapen betweox englum ⁊ heah-englum ⁊
saints life created between angels and archangels and
heah-fæderum ⁊ witegum ⁊ apostolum ⁊ mid martyrum'.
patriarchs and prophets and apostles and with martyrs
99.4 ⁊ þencen we togeanes his to-cyme, þæt is se eges-fullica
and let-think we against his coming that is the terrible
domes-dæg, þæt us þonne ne ðurfe scamigan, þonne he
doom-day that us then not need shame when he
us néalæcð, þæt he us gesion wille. Forþan þæt bið mycel
us approaches that he us see will Because that is great
scamu, þæt man his sylfes scamige on þam myclan gemote.
shame that one him self be-ashamed at the great assembly
99.8 Þæt we nu ge-hyrdon secgan, þæt we ure synna geswican
That we now heard say that we our sins cease
sculon ⁊ þa betan dæges ⁊ nihtes. ⁊ þurh þa ylcan
must and them amend by-day and by-night and through the same
þing we magon þe eað gedon, þæt eorð-cundlice men magon
things we can the easier do that earthly men can
gewiorðan hiofon-wlitige, gif hie willað eað-modlice Gode
become heaven-beautiful if they will humbly God
þeowigan ⁊ hyran, ⁊ þær bið gelic hiofena-rices wlite.
serve and obey and there is like of-heaven-kingdom beauty
99.13 Eala, mycel is on bocum leornod ⁊ hit is soðlice eal
O much is in books learned and it is truly all
gesewen. Sagað hit, þæt on helle sy anhund. Ne meahte hit
seen Says it that in hell be a-bound Not could it
þæt dioful þam ancran eall asecgan, hu mycel þære sawle
the devil the anchorite all tell how great of-the soul

witu bioð, þe to him bioð gescyrede. He hafað hundteontig
torments are which to him are allotted He has hundred
heafda, ⁊ he hafað on ælcum heafde hund eagena, ⁊
heads and he has on each head hundred eyes and
ælc þara egena is fyre hat. ⁊ he hafað .c. handa, ⁊
each of-the eyes is with-fire hot and he has hundred hands and
on ælcere handa hundteontig fingra, ⁊ on ælcum fingre
on each hand hundred fingers and on each finger
.c. nægla; ⁊ hyra is ælc on nædran wisan ascyrped.
hundred nails and of-them is each in of-adder manner sharpened
Eala min Dryhten, laðlic is hit forðy on helle to bionne. 100.4
O my Lord loathsome is it therefore in hell to be
Wa ðam sawlum, þe-þe ðær bion sculon. Hwæt, we nu
Woe to-the souls which there be must Lo we now
ge-hyrdon secgan, hwylc hit is on helle to bionne! Forðan
heard say what it is in hell to be Therefore
we sculon geswican urra synna ⁊ Gode eaðmode bion
we must cease our sins and to-God humble be
mid ælmessum ⁊ mid godum weorcum. ⁊ secen we ure
with alms and with good works and let-seek we our
cyrcean mid clænnesse ⁊ mid hlutran mode, ⁊ bidden
church with cleanness and with pure mind and let-pray
we eaðmodlicre bene, þæt we ne wiorðan ge-teodde on þa
we humble prayer that we not become drawn into the
helle-witu. Gif we þænne swa don wyllað, ⟨swa⟩ us Dryhten
hell-torments If we then so do will ⟨as⟩ us Lord
beden hafað, þonne moton we mid him ⁊ mid his þam
bidden has then may we with him and with his the
halegan gæste wunigean in ealra worulda woruld. Amen.
holy spirit dwell in of-all worlds world Amen

Man sægð us on þyssum bocum

XV · THE SIGNS BEFORE DOOMSDAY

Thomas the apostle asks the Lord when Antichrist will come, and the Lord tells the signs: famine and war, corrupt priests, desecrated churches, a succession of kings, and the sun and moon darkened. Each day of the last week brings a sign, from a bloody rain on Monday to a battle of angels and devils on Saturday. On Sunday Mary, Michael, and Peter each win a third of the sinful host; the rest go to the fire, Peter locks hell and throws its key inside, and the Lord ascends with his saints.

100.14 ALIA OMELIA DE DIE IVDICII.

Another Homily About Day Of-judgment

100.15 Man sægð us on þyssum bocum, hu se halga Thomas,

One says to-us in these books how the holy Thomas

Godes apostol, acsode urne Dryhten, hwænne Ante-cristes

of-God apostle asked our Lord when of-Antichrist

cyme wære. Ða wæs Dryhten sprecende to him ⁊ ðus cwæð:

coming were Then was Lord speaking to him and thus said

101.1 Hit gedafenað, þæt hit sie on ðam nexstan tide. Þonne

It befits that it be in the last time When

hungor ⁊ sweorda gefeoht bið, ⁊ mycel þreat-nes geworden

hunger and of-swords fight is and great oppression become

bið, ⁊ manigra folca ge-fehta beoð in ðam nehstan tidum

is and of-many peoples fights are in the last times

⁊ unriht-wisnesse ⁊ niðas ⁊ æfest ofer eall middan-geard

and unrighteousness and hatreds and envy over all middle-earth

⁊ on iunge cyningas ⁊ on iungan papan ⁊ on iungum

and on young kings and on young popes and on young

bisceopum ⁊ on iungum ealdor-mannum. ⁊ þurh þæt

bishops and on young aldermen and through that

þonne ariseð unseht-nesse be-tweoh twam cyningum ⁊ twam

then arises discord between two kings and two

gebroðrum. ⁊ þæt gewyrðeð on þam dæge, ær se mycla
brothers and that happens on the day before the great
dæg bio; ⁊ þæt eac, þæt minra mæsse-preosta cwemeð
day be and that also that of-my mass-priests pleases
ælc oðrum on his spræce, ⁊ hie þonne nabbað sybbe him
each other in his speech and they then not-have peace them
be-tweonum, ac hie me ðonne onsecgað mid swiðe mycle
between but they me then sacrifice with very great
facne mode. ⁊ þonne gesyhð þæt folc, þæt þa mæsse-preostas
guileful mind and then sees the people that the mass-priests
bioð mid un-riht gefyllede ymbe hiora welan. ⁊ hie beoð
are with un-right filled about their wealth and they are
on hiora ceastrum underðeodde, swa hie ær wæron, ðæt
in their cities subjected as they before were that
bið, þæt-þæt hie settaþ gyldene heafda ⁊ seolfrene on
is that-which they set golden heads and silver in
heora ceastrum. ⁊ manige men bioð þonne þurh þa þincg
their cities and many men are then through the things
ge-niðrade. ⁊ gold-hord bioð þonne ge-openode geond
brought-low and gold-hoards are then opened throughout
eall eorðan ymb-hwyrft. ⁊ Godes æwe beoð þe-fylde. ⁊
all of-earth circuit and of-God laws are defiled and
mycel folc-gedrefnesse bið ðonne ær domes dæge.
great people-trouble is then before of-doom day
⁊ Godes hus beoð aweste; ⁊ þa weofodu beoð to 102.4
and of-God houses are laid-waste and the altars are to
þan swiðe for-lætene, þæt ða attor-coppan habbað innan
that greatly forsaken that the spiders have within
awefene. ⁊ þa halignessa beoð þonne for-molsnode. ⁊
woven and the holinesses are then decayed and
þa mæsse-preostas beoð þonne on un-riht awende fram
the mass-priests are then into un-right turned from

Gode; ȝ heora ellen beoð ge-brocene; ȝ heora blis ȝ
God and their zeal are broken and their bliss and
heora lar bið eall to tælnesse geþeoded; ȝ heora gefea
their teaching is all to slander joined and their joy
gewiteð ȝ for-wyrðeð. ȝ þonne bið eac on ðam dagum
departs and perishes and then is also in the days
yfeles nihtsumnesse. ȝ æfen-sangas bioð þonne gewitene
of-evil abundance and evensongs are then departed
ȝ of-togene of Godes huse. ȝ eall soðfæstnesse bið
and withdrawn from of-God house and all truth is
þonne onblunnen; ȝ leasunga ȝ gymeleasnessa Godes
then ceased and lies and neglects of-God
beboda bið þonne gemeted on ðam mæsse-preostum.
commands is then found in the mass-priests
102.15 ȝ þonne arisað twegen ealdormen to þeoda werigum on
and then arise two aldermen to of-peoples curses in
heora dagum. Þonne bið hungeres ge-nihtsumnesse. Đonne
their days Then is of-hunger abundance Then
ariseð þeod wið þeode, ȝ hie bioð þonne aytte fram
arises people against people and they are then driven-out from
heora gemærum.
their borders
102.19 ȝ þonne ariseð sum swiðe weorð cyning, ȝ se be-beodeð
and then arises a very worthy king and he commands
þam manncynne, þæt man wyrce gyldene anlicnesse, ȝ hateð
the mankind that one make golden image and commands
þæt settan in Godes cyricean ȝ þærto ge-biddan. Bið þonne
that set in of-God church and thereto pray Is then
on þa tid martyra genihtsumnesse for ðam þingum, þæt man
in the time of-martyrs abundance for the things that one
cwelmeð þa mæran, þe nellað gebiddan to ðam hæðenan on
kills the glorious-ones who will-not pray to the heathen image

licnesse. ⁊ æfter ðyssum geweorðeð manna geleafan to Gode
— and after this becomes of-men faith to God
gehwyrfed; ⁊ hie beoð on his halignessa gebledsod; ⁊ unrím
turned and they are in his holinesses blessed and countless
haligra beoð gefylled mid þy ge-wuldredan wuldorhelme.
of-saints are filled with the glorified glory-helmet
⁊ þonne æfter fean tidum ariseð sum swiðe mære cyning 103.3
and then after few times arises a very glorious king
fram east-dæle; ⁊ hwæðre se bið lufigende Godes æ. ⁊
from east-part and yet he is loving of-God law and
him bið seald ealle cynelice geofa; ⁊ bið þonne mycel
to-him is given all kingly gifts and is then great
genihtsumnesse on his dagum.
abundance in his days
⁊ þonne æfter him ariseð eft sum oðer cyning fram 103.7
and then after him arises again some other king from
suðdæle. ⁊ se hafað swiðe mycel on his ge-wealdum;
south-part and he has very much in his powers
⁊ fea tide he bið on his dæge; ⁊ gold-hord bioð
and few times he is in his day and gold-hoards are
asprungenne wið Romanisce þeode. ⁊ þonne bebeodeð se
sprung-forth against Roman people and then commands the
ilca cyning, þæt his mycla gestreon man todæle wið hwætes
same king that his great treasure one divide for of-wheat
ge-nihtsumnesse ⁊ wið wines ⁊ for eles lufan. For-þy bið
abundance and for of-wine and for of-oil love Therefore is
heora gold asprungen; ⁊ swaðeah hwæðere ðær bið ceapes
their gold sprung-forth and nevertheless however there is of-cattle
ge-nihtsumnesse, ⁊ heora goldes ontimbernesse ⁊ hiora
abundance and of-their gold increase and their
seolfor bið seald for hwætes lufan. Forðan on sæ bið þæt
silver is given for of-wheat love Because on sea is the

scip-liðendra cwalm swa mycel, þæt nænig man ne wat to
of-seafarers death so great that no man — knows to
secganne ne nænigum eorð-cyninge be ðam scip-liðendum.
say nor to-any earth-king about the seafarers
104.3 Æfter þan ariseð oðer cynning swiðe þweorh; ⁊ se hafað
After that arises another king very perverse and he has
ge-weald ofer middan-geard; ⁊ fea tide he bið on his dagum.
power over middle-earth and few times he is in his days
⁊ þæt mennisce cynn bið a yfeled ⁊ a in for-wyrd
and the human race is ever harmed and ever into destruction
ge-læded. ⁊ þonne æfter þan áriseð fram east-dæle on ðam
led and then after that arises from east-part in the
mycelan Babilonia-ceastre swiðe mycel hungor ⁊ sweorda
great Babylon-city very great hunger and of-swords
gefeoht fram suð-ðæle on Cananea-lande. ⁊ þonne æfter þan
fight from south-part in Canaan-land and then after that
bioð ealle wæteras ⁊ ealle wyllas on blode. ⁊ steorran feallað
are all waters and all springs in blood and stars fall
of heofenum on eorðan; ⁊ sunne bið aþystrod; ⁊ se mona
from heavens on earth and sun is darkened and the moon
hire leoht ne syleð; ⁊ eall hit bið on þeostra ge-cyrred.
her light not gives and all it is into darknesses turned
104.12 Ðis sindon þa fore-tacnu to þam dagum, þe hit nealæceð
These are the fore-tokens to the days which it approaches
to Antecristes cyme.
to of-Antichrist coming
104.14 Wa ðam mannum, þe in ðam dagum eardiað ofer eorðan,
Woe to-the men who in the days dwell over earth
for ðam brogum, þe þonne cumað ⁊ cuman sceolon ofer
for the terrors which then come and come must over
eorðan. Wa ðam mannum, þe þonne hus timbriað ⁊ bearn
earth Woe to-the men who then houses build and children

gestrynað. Wa ðam mannum, þe þonne wifiað ⁊ eorðlicum
beget Woe to-the men who then marry and earthly
spedum tiliað ⁊ strynað; forþan hie ealinga on wog winnað
riches strive-for and acquire because they wholly in wrong strive
⁊ swincað. Wa ðam mannum þonne, þe geþeodeð hus to
and toil Woe to-the men then who joins house to
huse ⁊ land to lande; forþan hit eall mid fyre forbærneð,
house and land to land because it all with fire burns-up
⁊ he sylf mid forwyrðeð. Wa ðam mannum þonne, þe hie
and he self with perishes Woe to-the men then who them
sylfe ne woldon ær be-healdan for heora synna, þe hie
selves not would before behold for their sins which they
ær worhton, ⁊ hie gebetan noldon, þa hwile þe hie þæt
before wrought and them amend would-not the while that they the
weorð hæfdon; forþan hie þonne bioð for-lætene, þonne sio
worth had because they then are forsaken when the
tid cymeð; ⁊ hie þonne æfre bioð ge-niðrade á in ecnesse.'
time comes and they then ever are brought-low ever in eternity
Þis is þonne þæs ælmihtigan Dryhtnes sylfes muðes cwide, 105.7
This is then of-the almighty Lord self of-mouth saying
⁊ he ðus wæs cweðende: 'Ic eom se ælmihtiga Dryhten
and he thus was saying I am the almighty Lord
⁊ eallra gasta nerigend. Þæt-ðæt is soð, þæt ic secge, þæt
and of-all spirits savior That-which is true that I say that
ealle þas tacenu bioð æt þysse worulde ende ge-ætywde.
all these tokens are at of-this world end shown
⁊ eac bið swiðe mycel hungor ⁊ swiðe micle adle
and also is very great hunger and very great sicknesses
ofer ealle eorðan. Forðan manegum men bið swiðe mycel
over all earth Therefore to-many men is very great
nyd-þearf ær þære tide, þæt hie to Gode gehwyrfen,
need before the time that they to God turn

forþan in ða tid ealle men beoð ge-hergode þurh ealle
because in the time all men are harried through all
þeode, ȝ hie þonne feallað in sweordes ecgum.
peoples and they then fall on of-sword edges
105.16 ȝ þæt is þonne þy ærestan dæge; bið þæt æreste fore-tacn
and that is then on-the first day is the first fore-token
ær ðam domes-dæge, þæt is, þæt bið æt ðære þriddan tide
before the doom-day that is that is at the third hour
dæges on monan-dæge, swiðe mycel geomrung, ȝ þær bið
of-day on Monday very great lament and there is
mycel wanung ȝ granung ȝ murnung ȝ sworetung ȝ swiðe
great wailing and groaning and mourning and sighing and very
stranglicu word on heofenes roderum. ȝ swiðe mycel blodig
strong words in of-heaven skies and very great bloody
wolcn astigeð fram norð-wearðum of heofone. ȝ bioð þonne
cloud rises from northward from heaven and are then
swiðe mycele þuner-rade ȝ mycle ligitta; ȝ þam folgiað sum
very great thunder-claps and great lightnings and them follows a
swiðe mycel wolcenn. ȝ þæt wolcen be-wrygð ealne heofon.
very great cloud and the cloud covers all heaven
ȝ þanon cymeð swiðe mycel blodig regn of ðam wolcne
and thence comes very great bloody rain from the cloud
ofer ealle eorðan. Þis syndon þæs monan-dæges fore-tacnu.
over all earth These are of-the Monday fore-tokens
106.6 ȝ þonne bið on Tiwes-dæge swiðe mycel stefn gehyred
and then is on Tuesday very great voice heard
on east-weardum heofones roderum; ȝ swiðe mycle mihta
in eastward of-heaven skies and very great mights
ȝ þær ut-eðmiaþ þurh þa heofones-geatu. ȝ þonne bið
and there out-breathe through the heaven-gates and then is

se heofon mid micle wolcne bewrigen fram ærne-mergen
the heaven with great cloud covered from early-morning
oð æfen. Þis syndon þæs tiwes-dæges tacnu.
until evening These are of-the Tuesday tokens
ȝ þonne þy þriddan dæge, þæt bið on Wodnes-dæg, æt 106.11
and then on-the third day that is on Wednesday at
þære æfteran tide þæs dæges þonne cymeð sige-beacen of
the second hour of-the day then comes victory-beacon from
heofonum; ȝ weallas bioð cyrmende ȝ eorðan grundas
heavens and walls are crying and of-earth foundations
of feower hwommum þysses middan-geardes. ȝ se æresta
from four corners of-this middle-earth and the first
heofon bið gefealden ȝ tolesen, swa-swa boca leaf beoð;
heaven is folded and loosened so-as of-books leaves are
ȝ þæt he eft ne æt-yweð. ȝ þonne æfter þam swiðe raðe
and that he again not appears and then after that very quickly
bið. þæt seo sweóflennesse þæs muð ge-openade ȝ grundas
is that the sulfur of-the mouth opened and foundations
aþystrode on þa teoðan tid dæges. ȝ þonne cweðað ealle
darkened at the tenth hour of-day and then say all
men: ‘Wá us nu. earmingas ȝ swa synfullan, þæt we æfre
men Woe to-us now wretches and so sinful that we ever
þis sceoldon ge-bidan! Wa us þæs, þæt we æfre gestrynde
this should live-to-see Woe to-us of-that that we ever begotten
wæron oððe ge-borene! ȝ nu we magon ge-seon ȝ witan
were or born and now we can see and know
witodlice, ðæt nu nealæceð ure ende-dæge, swa us oft
certainly that now approaches our end-day as to-us often
sægdon, ðaðe ure lareowas ȝ ure boceras wæron, þæt ðas
said those-who our teachers and our scholars were that these
tacno sceoldon cuman, þe we nu ge-seoð ȝ gyt sceolon. ȝ
tokens should come which we now see and yet must and

we him dydon to bysmere. ða hie us þillic sægdon! Wa us
we them held in scorn when they to-us such said Woe to-us
nu, earmingas, þæt we nu lifiað to lange on swylcum ege.
now wretches that we now live too long in such fear
þæs we næfre ne wendon, þonne man ús oft þyllic toweard
which we never — expected when one to-us often such coming
sægde ⁊ lærde. hu we sceoldon to Gode ge-cyrran ⁊ ure
said and taught how we should to God turn and our
earman sawle alysan of helle-wite! Ac we his ne rohton;
wretched souls release from hell-torment But we of-it not recked
107.15 ac we lufedon micle swiðor ura wamba fylnesse ⁊
but we loved much more of-our bellies fullness and
on ure gold ⁊ on ure glengnesse ⁊ on ure mycelan
in our gold and in our adornment and in our great
gestreone ⁊ on reaflacum ⁊ on gitsunge. Swiðor we
treasure and in robberies and in greed More we
þæt lufedon, þonne we dydon Godes be-boda ⁊ þyllic,
that loved than we did of-God commands and such
þe we nu ge-seoð. Wa ðam-þe ðis eal sceal ge-bidan!'
which we now see Woe to-him-who this all must live-to-see
Ðis syndon þæs Wodnes-dæges tacnu.
These are of-the Wednesday tokens
107.21 ⁊ þonne on Þurres-dæge þæt bið, þæt þonne ariseð eorðan
and then on Thursday that is that then arises of-earth
frymðe fram norð-dæle ⁊ fram east-dæle; ⁊ eorðan grundas
beginning from north-part and from east-part and of-earth foundations
bioð grimetiende, ⁊ ealle eorðan mægen on-hrered þonne.
are raging and all of-earth might stirred then
⁊ dioful-gild bið þonne tobrocen, ⁊ ealle ge-nið-timbernesse
and devil-idols is then broken and all low-structures
gefylled on ðam dæge. Ðis sindon þæs feorðan dæges tacnu.
filled on that day These are of-the fourth day tokens

�既 ðonne on Frigedæge æt þære syxtan tide þonne breceð 108.6
and then on Friday at the sixth hour then breaks
heofones rodor fram east-dæle oð ðone west-rodor. ꝺ
of-heaven sky from east-part until the west-sky and
þonne beoð lociende Dryhtnes englas ufan on þas
then are looking of-Lord angels from-above on these
eorðlican gesceafta þurh þa unge-wemmedan duru. ꝺ þonne
earthly creatures through the unspotted doors and then
ealle men æfter þan sona mid mycle egesan swiðe geþreade
all men after that at-once with great terror greatly oppressed
beoð. ꝺ hie þonne fleoð to muntum ꝺ to denum hie to
are and they then flee to mountains and to valleys them to
behydanne. ꝺ hie ðus cweðað: “We halsiað eow, muntas
hide and they thus say We beseech you mountains
ꝺ dena, þæt ge us ofer-feallen ꝺ be-wrigen, þæt we næfre
and valleys that ye us fall-upon and cover that we never
eft cwice sien, ꝺ us eorðe eac forswelge ꝺ swiðe hraðe
again alive be and us earth also swallow and very quickly
ge-gripe, þæt we næfre eft cwice arisan, forðan-þe we næfre
seize that we never again alive arise because-that we never
ge-ahsodon þyllic weorc ꝺ þyllic egesa ꝺ þyllic wite,
learned such work and such terror and such torment
syððan we ge-borene wæron ꝺ ðeos woruld ge-sceapen
since we born were and this world created
wæs ꝺ ge-worden. Wa ðam-þe ðæt eall sceal gebidan.”
was and made Woe to-him-who that all must live-to-see
ꝺ ðonne is þæs Sæternes-dæges tacenu, þæt fram þam 109.4
and then is of-the Saturday tokens that from the
feower sceatum middan-geardes bið gefylled on heofones
four corners of-middle-earth is filled in of-heaven
rodor mid helle-gastum ꝺ mid heofonlice camwerod þære
sky with hell-spirits and with heavenly host of-the

engelican gesceafte. ⁊ þonne þær bið micel gefeoht be-tweoh
angelic creation and then there is great fight between
engla ⁊ deofla ⁊ hie ge-stefniað him be-tweonum wið
angels and devils and they summon them between against
ðam unclænum gastum for Godes þam ge-corenum ⁊ his
the unclean spirits for of-God the chosen-ones and his
ðam leofum. ⁊ þonne ða englas ofer-swiðað ða werigdan
the dear-ones and then the angels overcome the accursed
gastas ⁊ hie þonne mid ealle ofer-cumað. Broðor mine,
spirits and they then with all overcome Brothers my
þis sindon þæs Sæternes-dæges tacno ⁊ þa mihtlican,
these are of-the Saturday tokens and the mighty-ones
þaþe geweorðað ær ðam myclan Dryhtnes domes-dæge.
which happen before the great of-Lord doom-day
109.14 ⁊ þonne on sunnan-dæge soðlice in ðam dæge ures Dryhtnes
and then on Sunday truly on that day of-our Lord
onsyn bið swiðe reðe ⁊ swiðe eges-ful ⁊ grim. ⁊ sio wund
face is very fierce and very terrible and grim and the wound
bið swiðe grim þam borene sceoldon bion ⁊ to swylcum
is very grim to-those born should be and to such
wuldre sceoldon æfre ge-weorðan. ⁊ þonne gesyhð ure leofe
glory should ever become and then sees our dear
hlæfdie sancta Maria, Cristes moder, þone earman heap ⁊
lady saint Mary of-Christ mother the wretched heap and
þone sarigan ⁊ þone dreorigan, ⁊ þonne ariseð heo mid
the sorrowful and the dreary and then arises she with
wependre stefne ⁊ gefealleð to Cristes cneowum ⁊ to his
weeping voice and falls to of-Christ knees and to his
fotum; ⁊ heo swa cweð: ‘Min Drihten, Hælenda Crist, ðu
feet and she so says My Lord Savior Christ thou
þe gemedomadest, þæt ðu wære on minum innoðe eardiende:
who deignedst that thou were in my womb dwelling

ne for-læt ðu næfre þa deofla ge-weald agan ðus myclan
not let thou ever the devils power have of-thus great
heapes þines hand-ge-worces.' Ðonne forgifeð ure Dryhten
heap of-thy handiwork Then gives our Lord
þryddan dæl þæs synfullan heapes þære halgan sancta Marian.
third part of-the sinful heap to-the holy saint Mary
Þonne bið þær gyt be-hindan swiðe mycel heap ⁊ swiðe 110.14
Then is there yet behind very great heap and very
sarig ⁊ dreorig, þæsðe hie æfre gewurdon gestrynde. ⁊
sorrowful and dreary that they ever became begotten and
þonne ariseð se halga m ... ⁊ crypð mid handum
then arises the holy M(ichael) … and creeps with hands
⁊ mid fotum ⁊ mid mycl(e) ... teara, ⁊ luteð swiðe
and with feet and with great … of-tears and bows very
ead-modlice to Dryh(tn) ... ⁊ to his cneowe; ⁊ he ðus
humbly to Lord … and to his knee and he thus
cweð: 'Min Drih ... (i)g, ðu me sealdest ealdor-dom
says My Lord … (fragment) thou to-me gavest lordship
under ... heofena-rice, þæt ic moste bion þin ge ...
under … heaven-kingdom that I might be thy (fragment) …
... sawla and-feng. ⁊ nu ic ðe bidde, min Drih ...
… of-souls receiver and now I thee pray my Lord …
æfre forlæte ðus myclan heapes geweald deoflu agan þines
ever let of-thus great heap power devils have of-thy
hand-ge-weorces.' ⁊ þonne forgifeð ure Dryhten þam halgan
handiwork and then gives our Lord to-the holy
sancte Michahel þone þriddan dæl ðæs synfullan heapes.
saint Michael the third part of-the sinful heap
⁊ þonne bið ðær gyt swiðe mycel werod ⁊ swiðe ofermætl(ic) 111.5
and then is there yet very great host and very immense
... (l) be-hindan þara syn-fullra sawla. ⁊ þonne ariseð se
… (fragment) behind of-the sinful souls and then arises the

halga sanctus Petrus, his ealdor-þegn, swiðe sarig ⁊ swiðe
holy saint Peter his chief-thane very sorrowful and very
dreorig ⁊ mid miclan sarigan tearum; ⁊ he ðonne mid
dreary and with great sorrowful tears and he then with
myclum eadmedum fealleð to ðæs Hælendes fotum ⁊ to his
great humility falls to of-the Savior feet and to his
cneowum; ⁊ he ðonne cweð: 'Min Dryhten, min Drihten
knees and he then says My Lord my Lord
ælmihtig, ðu me sealdest ⁊ me ge-uðest heofona-rices cægan
almighty thou to-me gavest and to-me grantedst of-heaven-kingdom keys
⁊ eac helle-wita, þæt ic moste swylcne ge-bindan on eorðan,
and also of-hell-torments that I might such bind on earth
swylcne ic þonne wolde, ⁊ swylcne alysan, swylcne ic wolde.
such I then would and such release such I would
Ic bidde þe, min Dryhten, for þinum cyne-dome ⁊ for þinum
I pray thee my Lord for thy kingship and for thy
þrymme, ðæt ðu me forgife ðysses earman ⁊ ðysses synfullan
majesty that thou to-me give of-this wretched and of-this sinful
heapes þriddan dæl.' ⁊ þonne for-gifeð ure Dryhten ðam
heap third part and then gives our Lord to-the
halgan sancte Petre ðone ðriddan dæl þæs synfullan heapes.
holy saint Peter the third part of-the sinful heap
111.18 ⁊ þonne bið þær gyt swiðe mycel werod be-hindan ⁊ þæt
and then is there yet very great host behind and that
Gode swiðe lað. Đonne besyhð se soðfæsta dema on þa
to-God very hateful Then looks the righteous judge on the
swiðran healfe to his ðam gecorenum ⁊ to his ðam halgum,
right side to his the chosen-ones and to his the saints
⁊ he ðus cweð: 'Uenite, benedicti, patris mei per-cipite
and he thus says Come blessed-ones of-father my take
regnum, quod uobis paratum est ab origine mundi' He swa
kingdom which for-you prepared is from beginning of-world He so

cwæð: ‘Cumað ge nu, gebledsode, ⁊ onfoð mines fæder
said Come ye now blessed and receive of-my father
rice, þæt eow wæs geearuwad fram fruman middan-geardes.’
kingdom which for-you was prepared from beginning of-middle-earth
⁊ þonne gyt besyhð ure Dryhten on þa wynstran hand to
and then yet looks our Lord on the left hand to
ðam synfullan heape, ⁊ he ðus cweð to him: ‘Discedite,
the sinful heap and he thus says to them Depart
maledicti, in ignem æternum, qui pre-paratus est diabulo
cursed-ones into fire eternal which prepared is for-devil
et angelis eius’. He swa cwæð: ‘Gewitað, ge awyrigde, fram
and for-angels his He so said Depart ye accursed from
me in ða neoðemestan helle-wite ⁊ in ðæt ece fyr, ðe
me into the lowest hell-torment and into the eternal fire which
ðam diofle wæs gegearwod ⁊ eow, þe ge him hyrdon.’
for-the devil was prepared and for-you who ye him obeyed
⁊ þonne gesamniað ða dioflu hie tosomne, ⁊ hie ðonne 112.3
and then gather the devils them together and they then
drifað þa synfullan ⁊ þa cear-fullan sawla to helle. ⁊ se
drive the sinful and the care-full souls to hell and the
halga Petrus gæð mid ⁊ bereð helle-cægan on handa.
holy Peter goes with-them and bears hell-keys in hand
Eala, broðor mine, hwæt! ðær mæg ge-hyran micel sorh ⁊
O brothers my lo there can hear great sorrow and
mycel wanung ⁊ mycel sworetung ⁊ mycel wóp ⁊ toða
great wailing and great sighing and great weeping and of-teeth
grist-bitung ⁊ þone hludestan sarig-cerm ⁊ þone sarigestan
gnashing and the loudest sorrow-cry and the most-sorrowful
stefn ⁊ þone sarigestan wanunge ⁊ granunge. ⁊ þonne
voice and the most-sorrowful wailing and groaning and then
drifað ða deofla þa synfullan sawla ⁊ þa dreorigan in
drive the devils the sinful souls and the dreary into

helle-witu. ⁊ hie sylfe gað mid in on þa helle. ⁊
hell-torments and they selves go with-them in into the hell and
þonne wendeð sanctus Petrus þanon fram þære helle-dura.
then turns saint Peter thence from the hell-door
⁊ he be-luceð þa helle-duru, syðþan þa earman sawla bioð
and he locks the hell-door after the wretched souls are
in ða ecan helle ⁊ in ða écan cwylmnesse, ⁊ ða deofla
in the eternal hell and in the eternal torment and the devils
mid him. ⁊ þonne wendeð him sanctus Petrus þanon fram
with them and then turns him saint Peter thence from
þære helle-dura. ⁊ he ðonne weorpeð ða cearfullan cæge
the hell-door and he then throws the care-full key
ofer bæc in on þa helle. Ðis he deð, forðam-þe he ne mæg
over back in into the hell This he does because-that he not can
locian on ðæt mycle sár ⁊ on ðam myclan wanunge ⁊ on
look on the great pain and on the great wailing and on
ðam myclan wope, þe þa earman sawla dreogað mid ðam
the great weeping which the wretched souls endure with the
deoflum in helle tintrego. Eala, broðor mine, hu mycel ⁊
devils in of-hell torments O brothers my how great and
hu hlud bið se cnyll, þonne seo cæge fealleð in ða helle.
how loud is the clang when the key falls into the hell
112.21 Men þa leofestan, siððan ne ðurfan þa synfullan ⁊ ða
Men the dearest afterward not need the sinful and the
sorhfullan sawla wenan ne ða diofla þon ma, þæt hie æfre
sorrowful souls expect nor the devils the more that they ever
onfon syððan reste. ⁊ þonne Dryhten færð him mid his
receive afterward rest and then Lord goes him with his
englum ⁊ mid his apostolum ⁊ mid his ðam haligra werod
angels and with his apostles and with his the of-saints host
to heofena-rice mid myclan þrymme ⁊ þær syððan wuniað in
to heaven-kingdom with great majesty and there afterward dwell in

ecum wuldre. ⁊ hie habbað symle ge-fean syððan ⁊ blisse
eternal glory and they have ever joy afterward and bliss
mid urum Dryhtne, ðam sie symble wuldor ⁊ wyrð-mynd
with our Lord to-whom be ever glory and honor
⁊ ece gefean a butan ende in secula seculorum. Amen.
and eternal joy ever without end in ages of-ages Amen

Her sægð, hu sanctus Isodorus spræc

XXII · THE SOUL AND THE BODY

Isidore's sayings give the lament of a sinful soul, hemmed in by its evils and turned on by those whose will it did. The wicked prosper here while the good suffer, and after death devils torment the soul while the body rots. Sickness is God's scourge for sin, to be borne patiently; God judges thoughts as well as deeds, and continence brings a man to God while curiosity sinks him into hell. Men should repent and give up feasting and adultery while there is time, and pray God to keep them here and hereafter.

Her sægð, hu sanctus Isodorus spræc be ðære sawle ge-dale 121.8
Here says how saint Isidore spoke about of-the soul parting
⁊ be þæs lichoman. He cwæð: 'Min sawl on nearunesse is
and about of-the body He said My soul in narrowness is
geseted, ⁊ min gast me hatað, ⁊ min heorte is gedrefedu,
set and my spirit me hates and my heart is troubled
⁊ mines modes nearunesse me nætt.' 'Eallum yflum ic eom
and of-my mind narrowness me afflicts To-all evils I am
seald', cwæð seo synfulle sawl, '⁊ eallre unge-sælignesse ic
given said the sinful soul and with-all unhappiness I
eom be-wrigen. Ne mette ic næfre on minum life swa mycles
am covered Not met I ever in my life so great
sares ne yfeles ge-mæccan, swa ic me nu æt-foran ge-seo,
pain nor of-evil mate as I me now before see

forðan-þe, swa-hwyder-swa ic fare, min unge-sælignesse me
because-that so-whither-so I go my unhappiness me
færð mid, ȝ min yfel ic nahwær be-fleon ne mæg, þa ic
goes with and my evil I nowhere flee — can which I
ær ne wolde. Swa-hwyder-swa ic me hwyrfe, hie me samod
before not would So-whither-so I me turn they me together
siðiað. Ea-la, þæt ic wæs þæs heardestan geþohtes mann
journey O that I was of-the hardest thought man
ȝ þæs for-cuðestan, þæt ic me mine dagas to nytte ne
and of-the most-wicked that I me my days to use not
gedyde, þa hwile þe ic on worulde wæs. Ac ðaþe ic hira
made the while that I in world was But those-whom I their
willan worhte, hie willað me nu ge-sceððan. Hie sendað
will wrought they will me now harm They send
hira handa on me, þæt hie me mid sare utateon ȝ to
their hands on me that they me with pain out-draw and to
freenessum ut-gelæden. Nænig minum yflum me gefultumað,
perils out-lead None to-my evils me helps
þa ic sylfa ær ne wolde. Ac eallum ic eom læðed, ȝ
which I self before not would But by-all I am loathed and
ealle hie me mid searwe ȝ mid inwidde onlociaþ.'
all they me with cunning and with malice look-on
122.7 'Wala', cwæð sio synfulle sawl, 'hwam sceal ic gelyfan æfter
Alas said the sinful soul in-whom shall I believe after
me, oðde æt hwam sceal ic getreowða habban, þa ic
me or in whom shall I trusts have which I
mine forleas? Nænig min þæra nehstena getreowne geleafan
mine lost None my of-the nearest faithful belief
hafaþ. Eawla, se ge-leafa is ge-worden, ȝ he is numen,
has Alas the faith is become and he is taken
ȝ he næs nawern ge-sund.'
and he not-was anywhere sound

‘On-gitaþ, mine þa leofestan bearn’, cwæð sanctus Isodorus, 122.13
Perceive my the dearest children said saint Isidore
‘ȝ æghwylc cristen mann smeage on him sylfum, hu
and each Christian man let-consider in him self how
nearo se sið-fæt bið þære synfullan sawle. Forþan ne sceal
narrow the journey is of-the sinful soul Therefore not shall
næfre se cristena man beon ‘or-sorhleas’. Cwæð sanctus
ever the Christian man be care-free Said saint
Ysodorus: ‘Geþence nu ðu, man, ȝ on-gyt, gif ðu sylf þe
Isidore Think now thou man and perceive if thou self thee
nelt alysan, þa hwile þe ðu miht. Hwí wenst ðu, þæt
wilt-not release the while that thou canst Why thinkest thou that
oðres gastes hord-fæt þe wile alysan, gif ðu sylf nelt?’
of-other spirit hoard-vessel thee will release if thou self wilt-not
‘Eawla’, cwæð se halga Isodorus, ‘hwæt, þæt is yfelic þeaw ȝ 122.20
Alas said the holy Isidore lo that is evil custom and
synlic, þæt nænig þam syngendum wið-cwið, ne nænig þam
sinful that none the sinning gainsays nor any the
man-fullan wreceð. Þa godan wædliaþ on þysse worulde, ȝ
wicked punishes The good are-poor in this world and
þá mán-fullan ge-hyhtaþ. Þa mán-fullan wealdaþ nu on heora
the wicked hope The wicked rule now in their
rice ȝ hynað þa godan. Ða unrihtan synt ge-weorðode
kingdom and humble the good The unrighteous are honored
nu, ȝ þa soðfæstan aweorpene. Þa un-rihtan blissiað, ȝ þa
now and the righteous cast-away The un-righteous rejoice and the
soðfæstan synt on gnornunge ȝ on heafe. ȝ se ar-leasa
righteous are in mourning and in lamentation and the impious
gæð nu beforan þam soðfæstan, ȝ se yfla wylt þam
goes now before the righteous and the evil rules the
soð-fæstan ȝ þam godum. ȝ þa un-scyldigan beoð witnode,
righteous and the good and the un-guilty are punished

ȝ þa scyldigan beoð for-lætene. For þyllicum synnum ȝ
and the guilty are let-go For such sins and
oðrum beoð þa sawla witnode on godes ge-syhðe, ȝ hio
others are the souls punished in of-god sight and it
nat, þonne heo synfull bið, mid hwam hio andswerige.
not-knows when it sinful is with what it answer
Ac hio swigað, forþan-þe heo nafaþ nane bylde on hire.'
But it is-silent because-that it not-has any boldness in it
123.9 Se halga Isodorus cwæð: 'Eawla, þæt sio sawl hio of ðam
The holy Isidore said Alas that the soul it from the
lichoman anumen bið. Ealle hie hie swa wundige hyrwað
body taken is All they it so wounded despise
ȝ swa fule stincende hie hie on-scuniað ȝ swa hreofe hie
and so foul stinking they it shun and so leprous they
hie ascufað. ȝ se lichoma lið on eorðan isne ge-nearwod
it thrust-away and the body lies in earth with-iron constrained
ȝ mid racentunge geðryd ȝ mid bendum gebunden ȝ
and with chaining oppressed and with bonds bound and
mid fetrum gefæstnod. ȝ þære synfullan sawle ne beoð þa
with fetters fastened and for-the sinful soul not are the
tintrego ge-lytlode. Ac þa cwelleras un-oflinnedlice cwelmað,
torments lessened But the tormentors unceasingly torment
ȝ hie un-aseccgendlice gnornunge hire wite mænað,
and they with-untellable mourning her torment lament
forþan-þe ða deoflu, swa-hwæt-swa hie magon, wæl-hreowlices
because-that the devils so-what-so they can of-cruel
hie þencaþ be hire ȝ doð. ȝ þusend-fealdum witum
they think about her and do and with-thousand-fold torments
hie hie tintregiað ȝ slitað. ȝ se lichoma on eorðan
they it torture and tear and the body in earth
fulnessum to-floweð, þe we ær mid wistum feddon.'
in-foulnesses flows which we before with feasts fed

‘Eawla’, cwæð se halga Ysodorus, ‘þonne gyt geomrað seo 123.21
Alas said the holy Isidore then yet laments the
sawl, þe hire lif ær on receleaste lifde ⁊ cwið: ‘Wala,
soul which her life before in recklessness lived and says Alas
þæt ic æfre swa unge-sæligo geboren sceolde weorðan ⁊ þæt
that I ever so unhappy born should become and that
ic swa earm middan-geardes leoht ge-seon sceolde! Wala,
I so wretched of-middle-earth light see should Alas
þæt ic swa lange on minum lichaman eardigan sceolde, þa
that I so long in my body dwell should which
he me reste ge-earnigan ne wolde! Unlust me wæs to
he me rest earn not would Displeasure to-me was to
lifianne ⁊ walic to sweltanne. Eawla deað, swete eart ðu
live and wretched to die O death sweet art thou
þam earmum ⁊ þam wædliendum, ⁊ wynsum eart ðu
to-the wretched and to-the needy and pleasant art thou
þam un-rotum ⁊ þam gnorniendum; ⁊ biter eart ðu ðam
to-the sad and to-the mourning and bitter art thou to-the
weligum þisses worulde, forþan hie forlætan sceolon hira
rich of-this world because they forsake must their
blissa ⁊ onfoð unrot-nessa, þese deð ælces yfeles ⁊ eges.’
blisses and receive sadnesses these does of-each evil and fear
Selre bið men, þæt he swelte, þonne he yfele lybbe 124.11
Better is for-man that he die than he evilly live
mid synnum ⁊ on Godes un-willan sý ⁊ unge-sæliglice
with sins and in of-God displeasure be and unhappily
drohtiende, forþan-þe seo synfulle sawl cwið to ðam deoflum,
living because-that the sinful soul says to the devils
þonne hie hie tintregiaþ: ‘Ic eow bidde, arisað minum sare to
when they it torture I you pray arise to-my pain as
fultumme ⁊ alysað me of þyssum nearonessum, forðam-þe
help and release me from these straits because-that

ic swa earm ne mæg wesan afrefredu. Forðan unge-endedu
I so wretched not can be comforted Because unended
is min gnornung, ȝ mine wita ne synt ge-lihte, ne min
is my mourning and my torments not are lightened nor my
sar ende næfð. Nis me nænig leoht ne nænigo byldo on
pain end has Not-is to-me any light nor any boldness in
minum mode. Forðan þas witu ic ærest aberan ne mæg.'
my mind Because these torments I first bear not can
124.20 Ða deoflu hire þonne andsweriað ȝ cweðað: 'Næfst ðu
The devils her then answer and say Not-hast thou
hiht ne byldu on þe eallra þara goda, þe ðe God on
hope nor boldness in thee of-all the goods which thee God on
eorðan geaf. Hwig þincað þe þas witu þy maran, þe
earth gave Why seem to-thee these torments the greater than
ðe ær þa gewyrhtu þuhton?'
to-thee before the deeds seemed
125.3 'Ongitað, mine þa leofestan', cwæð se halga Isodorus, 'hu
Perceive my the dearest said the holy Isidore how
mycel nearones þære sawle bið, þonne heo hit gebetan ne
great narrowness of-the soul is when it it amend not
mæg. Forðan ne lætað eow, men þa leofestan, þysse worulde
can Therefore not let you men the dearest of-this world
welan be-swican, forðan heo is sceort ȝ swicol eallum, þe
wealth deceive because it is short and treacherous to-all who
hire fylgeaþ. Ealle þas lænendlican earfeðnessa ende habbað;
her follow All these transitory hardships end have
ac ða to-weardan ende nabbaþ. Ne næniges mannes lif ne
but the coming end not-have Nor of-any man life —
bið to þan lange, þæt on sceortre ȝ on sarigre hwile
is to that long that in short and in sorrowful while
ne ge-endige. Forðan sare ȝ eallum ðam unrotnessum
not end Because with-pain and with-all the sadnesses

on þysse worulde we beoð ge-nætte. Nænig ne sie, seðe
in this world we are afflicted None — let-be he-who
ne sarige his synna. ȝ wepan he sceal ȝ hreowsian,
not grieve-for his sins and weep he shall and repent
þæt he ne scyle on ecnesse heofan. Us ge-dafnað þurh
that he not shall in eternity lament For-us befits through
manig-fealde earfeðnessa to gangganne on heofena-rice. Lytle
manifold hardships to go into heaven-kingdom Little
synt þas lænendlican earfoðnessa, þy we nu áræfnan magon
are these transitory hardships which we now endure can
for þæs lufan, ȝ mycle synt þa meda ȝ þæt ece wuldor,
for his love and great are the rewards and the eternal glory
þe he us ge-haten hæfð, gif we fullice wið-standaþ
which he to-us promised has if we fully withstand
deofles larum. Swa mycle swiðor swa we nu beoð nætte on
of-devil teachings So much more as we now are afflicted in
þyssum life, swa mycle ma we feogað on ðam to-weardan
this life so much more we rejoice in the coming
life. Forðan symle God her wundað ȝ swingð, ðaþe
life Because ever God here wounds and scourges those-whom
he wile habban ȝ to þam ecan life ge-lædan.
he will have and to the eternal life lead
Swa-swa gold on ofne he hie syð ȝ costað; ȝ swa 125.20
So-as gold in oven he them seethes and tests and so
onsægdnesse he hie onfehð. Forðan ne sceal nan man
offering he them receives Therefore not shall any man
gnornigan on his untrumnesse ne cweðan: “Forhwan aræfne
mourn in his sickness nor say Why endure
ic ðas yfel? oððe hwi eom ic næted? Wala, to-hwan þrowige
I these evils or why am I afflicted Alas to-what suffer
ic þis.” Ac ma ðu scealt cweðan: “Dryhten, þe ic
I this But rather thou shalt say Lord to-thee I

syngode; swa mycel ic ne ge-fele, swa ic wyrðe eom." Seðe
sinned so much I not feel as I worthy am He-who
gnornað on his un-trumnesse, God he tyrgð ⁊ his yrre
mourns in his sickness God he provokes and his anger
he aweceð. ⁊ seðe hit ge-þyldlice a-bereð, God liðe he
he awakens and he-who it patiently bears God gentle he
awacað to him. Geþenc nu ðu, man, þonne ðu sie cwylmed
awakens to him Think now thou man when thou be tormented
on þyssum middan-gearde on þinum un-trymnesse; be-heald
in this middle-earth in thy sickness behold
on þinum mode þa to-weardan witu. Þonne þu ge-fele þæt
in thy mind the coming torments When thou feel the
sar, ge-myne þæt cwic-susles fyr. Gif ðu þe on-drædest þa
pain remember the of-living-torment fire If thou thee dreadest the
to-weardan witu, þonne ne sargast ðu na þæs lænendlican.
coming torments then not grievest thou — of-the transitory
Þæt bið twy-feald yfel, þæt man sarige his lichamlican
That is two-fold evil that one grieve-for his bodily
earfoðnessa, forðan he hie sceal þrowian swaþeah ⁊ nafað
hardships because he them must suffer nevertheless and not-has
his nane mede æt Gode; ac hafað þa ecan ge-niðrunge.
for-it any reward from God but has the eternal condemnation
126.15 'Wite ðu, man, butan Godes willan þe on becymeð þæt
Know thou man without of-God will thee on comes the
yrre. Ac ðonne he yrre geworden bið ⁊ for urum synnum
anger But when he angry become is and for our sins
gegremed bið, þonne set he us þrowunga on, forðan-þe he
provoked is then sets he us sufferings on because-that he
wolde us to his willan gebigean. Þæs lichoman lustum we
would us to his will bend Of-the body lusts we
oftost ful-gangað; forðan he sceal bion hwilum swungen.
most-often follow therefore he must be at-times scourged

Se lichoma oftost gesyngað, ⁊ forðan he sceal beon
The body most-often sins and therefore he must be
ge-un-trumod ⁊ witnod.
weakened and punished
Gif we woldon ge-sceawian us sylfe on ure heortan, hwylce 126.21
If we would examine us selves in our heart what-kind
we wæron ⁊ us þonne deman be urum ge-wyrhtum, þonne
we were and us then judge by our deeds then
næron we eft ge-niðrode on þam ecan dome. Ac we
not-were we afterward condemned at the eternal judgment But we
ungesælige byrnað on þysse worulde lufan ⁊ on hire gitsunge
unhappy burn in of-this world love and in her greed
⁊ lætað us colian þa lufe þæs heofonlican rices geleafan.'
and let us cool the love of-the heavenly kingdom faith
Cwæð þæt se halga Ysodorus: 'Hu lange willað ge 127.5
Said that the holy Isidore How long will ye
cristenan recelease wunigan on þære fulnesse þæs lichoman
Christians reckless dwell in the foulness of-the body
fyrenlustes? Oflinnað, la, ær eow se deað ofer-cume. Ac
sinful-lust Cease o before you the death overcome But
eow þinceð swiðe earfoðlice þa unge-þwæran þeawas ⁊
to-you seems very hard the perverse habits and
þa geseyndan to for-lætanne; forðan þy ðæt dioful bið on
the shameful to forsake because that the devil is in
eowrum heortum, þy eow eft biter ge-deð þa swetnessa.
your hearts therefore to-you again bitter makes the sweetnesses
Ac wiðstandað him nu, þa hwile þe ge magon ⁊ moton.
But withstand him now the while that ye can and may
⁊ settað togeanes eowres lichoman lustum ⁊ cwic-susles
and set against of-your body lusts and of-living-torment
fyres bryne; ⁊ settað be-foran eow þone egeslican dom. ⁊
fire burning and set before you the terrible judgment and

eowres deaðes dæg ge-munað; forðan ælce dæg us nealæceð
of-your death day remember because each day to-us approaches
þære sawle gedal ⁊ ðæs lichoman. We witon, hwæt we
of-the soul parting and of-the body We know what we
on þyssum dæge wyrcende wæron; ac we nyton on þysse
on this day working were but we not-know in this
nihte, þeah hio sie utalædedu ⁊ us þonne ðæt deoful
night though it be led-out and us then the devil
læde on his witu, þe us ær on life mid þære syn-bryne
lead into his torments who us before in life with the sin-burning
unasecgendlican tintrego he us cwylmeð, seðe we ær his
with-unspeakable torments he us tortures he-whose we before his
willan worhton on worulde. Forðan us let God on þyssum
will wrought in world Therefore us lets God in this
life, þæt oðera manna forð-for sceolde bion ure ge-licnesse.
life that of-other men death should be our likeness
128.4 ‘Eawla, sawl, ðuðe eardodest on þines lichoman tintregum,
O soul thou-who dwelledst in of-thy body torments
waca ⁊ ge-bide þinne Dryhten, þe-læs þe slæpende se
wake and await thy Lord lest thee sleeping the
deað ofer-cume. Gehyrað, men þa leofestan, ða-ðe her
death overcome Hear men the dearest those-who here
syndon on þyssum folce dysige ⁊ recelease, gangað
are in this people foolish and reckless go
to deadra manna be-byrignesse ⁊ geseoð þær lifigendra
to of-dead men burial and see there of-living
bysene. Io hie wæron us gelice on þysse worulde
examples Formerly they were to-us like in of-this world
wynsumnesse lifigende ⁊ him welena stryndon ⁊
pleasantness living and for-themselves wealth acquired and
him mycla æhta hæbbende wæron. Ac ðas ealle
for-themselves great possessions having were But these all

synt fram him anumen, þy hine ne scele nan man
are from them taken therefore him not shall any man
swa sylfne be-swican, þæt he him langes lifes wene.'
so self deceive that he for-himself long life expect
'Ac ðu, man', cwæð se halga Ysodorus, 'ic ðe bidde ⁊ 128.14
But thou man said the holy Isidore I thee pray and
halsige, ⁊ geornlice ic þe manige, þæt ðu nan-wiht leohtlices
beseech and eagerly I thee exhort that thou naught of-light
ne leaslices ne do, ne ðu þine synna eft ne edniwa, ne þu
nor of-false — do nor thou thy sins again — renew nor thou
þin yfel to eft ne hwyrfe. Ac ðu, man, bewite þe sylfne
thy evil to again — turn But thou man watch thee self
⁊ wite, hwæt ðu eart ⁊ for-hwan ðu sie ⁊ hwæt ðu
and know what thou art and why thou be and what thou
sie, ⁊ forhwan þu ge-boren wære oðþe to hwylcre nytnesse
be and why thou born were or to what use
þu acenned wære, ⁊ to hwylcum þinge ðu on þas woruld
thou brought-forth were and to what thing thou into this world
ge-eacnod wære. Ge-myne þinne scippend ⁊ ge-myne, ðæt
increased were Remember thy creator and remember that
ðu ge-worht eart; ⁊ ongyt, hwylcne þe God ge-sceop. ⁊
thou made art and perceive what-kind thee God created and
gemyne, hwylc wyrhta þe ge-worhte ⁊ hu fæger scyppend
remember what-kind maker thee made and how fair creator
þe sawle on-sette ⁊ sende. He ðe bebead, þæt ðu healde
to-thee soul set-in and sent He thee commanded that thou hold
þinne rihtan geleafan ⁊ þæt ðu hæbbe bylwitne geleafan ⁊
thy right faith and that thou have simple faith and
wunige on þe se un-forhta ⁊ se unge-brosnoda geleafa. Nænig
dwell in thee the un-afraid and the incorruptible faith None
þe mid unsnotre lare ðe beswice; ne nænig geþwornesse
thee with unwise teaching thee let-deceive nor any perversity

þysse worulde ðe ateo fram Godes willan. Ne nænig þing
of-this world thee let-draw from of-God will Nor any thing
þristlice be Criste ðu sprec; ne nænig wiht ðweorlices
boldly about Christ thou speak nor any whit of-perverse
be him ðu ge-hyr sprecan. Ac ðonne ðu hine cigst on
about him thou hear speak But when thou him callest in
þinum wordum, ne wið-sac ðu hine on þinum weorcum;
thy words not deny thou him in thy works
129.9 ȝ fram eallum, þam-þe sio æw for-byt. ȝ nan-wiht wið
and from all those-which the law forbids and naught against
Godes be-bodu ðu do. Ac leofa on gode ȝ gebide þe to him,
of-God commands thou do But live in good and pray thee to him
forðan-þe ðurh yfelra manna þeawas ȝ hira bysna man wyrð
because-that through of-evil men habits and their examples one becomes
oft, be-smiten. ȝ þurh godra þeawa ȝ bysna man wyrð oft
often defiled and through of-good habits and examples one becomes often
Gode ge-stryned. Ne syle ðu þine sawle on þines lichaman
for-God gained Not give thou thy soul in of-thy body
gew … Ac ge-clænsa ðu þin mod fram yfelum ge-þohtum,
(fragment) … But cleanse thou thy mind from evil thoughts
ȝ gebi … eow fram þæs lichoman scionesse, þæt eowre
and (fragment) … you from of-the body beauty that your
þohtas sien clæne ȝ hlutre. Forðan we witon, þæt be urum
thoughts be clean and pure Because we know that by our
geþohtum we sceolon beon demede fram Gode: nales
thoughts we must be judged by God not-at-all
þæt an, þæt he ure lichoman sceawað, ac eac swylce ure
that one that he our bodies sees but also likewise our
geþohtas. God se is dema; be urum geþohtum he mænð ure
thoughts God who is judge by our thoughts he judges our
sawle. Forðan, þonne hie us cumað, utan him wið-standan
souls Therefore when they to-us come let-us them withstand

ȝ of ure heortan aweorpan ða yflan ge-þohtas. Forþan ne
and from our heart cast-out the evil thoughts Because not
mæg se lichama nan-wiht don, butan hit þæt mod wille.
can the body nothing do unless it the mind will
Utan clænsian ure geðohtas þonne; ure lichoma ne syngað.'
Let-us cleanse our thoughts then our body not sins
'Ge-hyr ðu, mann', cwæð se halga Ysodorus, 'ȝ hlyst to 130.7
Hear thou man said the holy Isidore and listen to
þan-þe ic þe lære, ȝ ongyt, þa-ðe ic þe to manige. Ne
that-which I thee teach and perceive those-which I thee to exhort Not
gewemmað eowre lichaman ðurh for-healdnesse. For eallum
defile your bodies through incontinence Of all
yflum hio ys wyrse, ȝ manige men þurh hie forð-cumað.
evils it is worse and many men through it forth-come
Selre bið men, þæt he swelte, þonne he his lichoman
Better is for-man that he die than he his body
fyrwetgyrnessum gewemme. Selre wære ðære sawle, þæt hio
to-curiosities defile Better were for-the soul that it
hræðlice of ðam lichoman anumen wære, ðonne he hie ðurh
quickly from the body taken were than he it through
his synlustas for-lure. Sio for-hæfdnesse gedeð Gode þone
his sinful-lusts lost The continence makes to-God the
mannan nealæcan. Þær sio for-hæfdnesse wunað, þær wunað
man approach Where the continence dwells there dwells
God. ȝ sio clænnes us ge-hæt heofona-rice. Sio fyrwetgyrnes
God and the cleanness us promises heaven-kingdom The curiosity
besenceð þone mannan on helle; ȝ sio fyrwet-gyrnesse
sinks the man into hell and the curiosity
syleð þone mannan þam sweartan fynd, ðe hine ge-lædeð to
gives the man to-the black fiend who him leads to
helle-tintregum. Eala ðu, man, gif ðe nu gyt þines lichoman
hell-torments O thou man if thee now yet of-thy body

uneðnessa hrinen oðþe hie ðe cnyssende fyrwet-gyrnesse lære
discomforts touch or them thee assailing curiosity teach
oððe nu gyt þin mod þe for-healdnesse myngie, gemyne
or now yet thy mind thee incontinence urge remember
þa toweardan ȝ þa unasecgendlican witu, hu grimme hie
the coming and the unspeakable torments how grim they
synt. ȝ forþan sie ðe swa mycel georn-fulnes þa synna
are and therefore let-be to-thee so great eagerness the sins
to betanne, swa ðe wæs ær hie to wyrcanne. Nænig
to amend as to-thee was before them to work No
þing on þysse worulde þe ge-do þinra synna sorh-leasne;
thing in this world thee let-make of-thy sins sorrow-free
131.6 ac ðurh-wunige on þinre heortan ege ȝ fyrhtu. Þurh
but let-continue in thy heart fear and fright Through
þone ege ðu ge-betest þa synne. Þær lufu ne bið, þær
the fear thou amendest the sins Where love not is there
bið ealles lifes to-lysnesse.
is of-all life dissolution
131.9 ‘Eala, hu unásecgendlica synt þysses lifes idelnessa ȝ
O how unspeakable are of-this life vanities and
forwyrda! Forþan þeah-þe we hie forlæten, we ne sculon ure
destructions Therefore though-that we them forsake we not must our
heortan eft to him hweorfan, forþam-þe ða welan for-wyrðað
hearts again to them turn because-that the riches perish
ȝ ðæt wuldor for-wyrð ȝ sio fægernes for-wisnað. God
and the glory perishes and the fairness withers God
þone mannan to his anlicnesse ge-worhte; ȝ þonne
the man to his likeness wrought and then
hwæðere idellice he swincð ȝ on gewinne he bið drefed.
nevertheless idly he toils and in strife he is troubled
He gold-hord samnað; ac he ne wat, hwam he hit samnað,
He gold-hoard gathers but he not knows for-whom he it gathers

forðam-þe we ealle nacode ⁊ for-lætene arisað, swa-swa we
because-that we all naked and forsaken arise so-as we
geborene wæron; ⁊ to þam andrysenlican we ferað nacode
born were and to the terrible-one we go naked
⁊ earme ⁊ unrote ⁊ gesworcene mid ege ⁊ mid fyrhðu.
and poor and sad and darkened with fear and with fright
Beforan heah-setle þæs ecan deman we beoð alædde, ðonne
Before high-seat of-the eternal judge we are led when
we bioð aworpene of þysses rices welan ⁊ of þysse
we are cast from of-this kingdom wealth and from of-this
worlde ge-fean. ⁊ we ne bioð ge-dyrstige for urum synnum
world joy and we not are emboldened for our sins
urne wealdend ge-sion. Ac ðaðe nu to swiðe ne blissiað
our ruler see But those-who now too greatly not rejoice
on þysse leasan worulde welum, hie feoð þonne on þam
in of-this false world riches they rejoice then at the
to-weardan dome. Ðaðe nu be sylfwille Gode þeowiað,
coming judgment Those-who now by self-will God serve
hie ge-feoð þonne on þam heofonlican bryd-bure. ⁊ ðaðe
they rejoice then in the heavenly bride-chamber and those-who
nu forlætað þas eorðlican, hie onfoð þonne þa heofonlican.
now forsake these earthly they receive then the heavenly
Ac ða earman ⁊ þa synfullan to fyres tintregum hie
But the wretched and the sinful to of-fire torments they
beoð ge-to-gene. We graniað þonne, ⁊ ne bið, seðe ure
are drawn We groan then and not is he-who us
ge-miltsie. We geomriað þonne, ⁊ ne bið, seðe us hal gedo.
pity We lament then and not is he-who us whole make
‘Ac utan efestan, þa hwile þe we tide hæbben, to hebbanne 131.30
But let-us hasten the while that we time have to raise
ure handa to Dryhtne ⁊ cweðan, þæt us ge-hæle God,
our hands to Lord and say that us heal God

þæt we ne for-wyrþen. La, hu lange we urne wealdend
that we not perish O how long we our ruler
ȝ urne scyppend to hat-heortnesse ge-tihten! Ælce dæge
and our creator to wrath provoke Each day
he us gearwað, ȝ we his bioð unge-myndige. Ælce dæge
he us prepares and we of-him are unmindful Each day
he us fedeð ȝ ælce dæge he us miltsað, ȝ we hira
he us feeds and each day he us pities and we of-them
bioð for-gitende. He us fet, ȝ he us scylt, ȝ ealle ussa
are forgetting He us feeds and he us shields and all of-our
nyd-þearfa he ge-siehð. ȝ þeah ælce dæge his be-bodu we
needs he sees and though each day his commands we
byrwað. La, hwi ne sceamað us? Utan sceamian ure,
break O why not shames us Let-us shame of-ourselves
ærþan-þe sio tid cume, ðe us nealæceð, þæt we sceolon
before-that the time come which us approaches that we must
ures lifes ȝ eallra ura dæda riht agildan. ȝ forðan
of-our life and of-all our deeds account repay and therefore
uton oflinnan þara unarimedra metta ȝ þara ge-scyndendra
let-us cease the countless meats and the shameful
gestreona ȝ þara oft-ræðra symla ȝ þara unriht-hæmeda.
treasures and the frequent feasts and the fornications
132.6 ‘Utan eac oflinnan þara tælnessa, ȝ uton us on ge-bedu
Let-us also cease the slanders and let-us us in prayers
ge-lom-læcan, ȝ uton ure lif on rihtre ge-wendan, ærðan
frequent and let-us our life into right turn before
us deað ge-gripe. Ic bidde ȝ halsige æghwylcne cristene
us death seize I pray and beseech each Christian
mann, þæt we lætan ðas lare on ure heortan fæste
man that we let this teaching in our heart fast
wunian, ȝ uton ne lætan hie diofol þurh his searwa us
dwell and let-us not let it devil through his wiles us

fram animan. Ac utan sorgian on ðysse med-myclan tide,
from take But let-us sorrow in this middling time
þæt we ne þyrfen wepan in ecnesse þone biterestan wóp.
that we not need weep in eternity the bitterest weeping
ȝ utan winnan on þyssum lænan life, þe-læs we þrowien
and let-us strive in this transitory life lest we suffer
eft þa ecan tintrego. Þeos tid is sceort, ȝ sio is
afterward the eternal torments This time is short and that-one is
mycel ȝ unge-endod. Forðan þæt is se wyrresta dæg, se
great and unended Therefore that is the worst day which
nænigne onlyst. Þær bið soht fram anra gehwylcum, hwæt
none releases There is sought from of-ones each what
he yfeles gedyde oðþe godes. Wa ðam þonne, þe nu bið
he of-evil did or of-good Woe to-him then who now is
wæl-hreow; forðan he bið cwylmed on ecnesse. Wa ðam, þe
cruel because he is tormented in eternity Woe to-him who
nele nu his synna hreowe don; forþan he bið seald þonne
will-not now his sins repentance do because he is given then
ðam reðestan feondum, þa hine grimlice deaðe cwylmað. Ne
to-the cruelest fiends who him with-grim death torment Not
sceolon we to swiðe arian ussum flæsce, þy læs hit eft
must we too greatly spare our flesh the less it afterward
in for-wyrd forlæde. Se lichoma læmen is, forðam-þe he of
into destruction lead The body earthen is because-that he from
ðam ge-worht wæs, ȝ he eft to duste geweorðan sceal.'
it made was and he again to dust become shall
'Ac uton we, men ða leofestan', cwæð se halga Ysodorus, 132.24
But let-us we men the dearest said the holy Isidore
'eaðmodlice biddan God, þæt he us ge-healde her on
humbly pray God that he us keep here in

worulde ȝ on þære toweardan, seðe leofað ȝ ricsað áá
world and in the coming he-who lives and reigns ever
butan ende in ecnesse.'
without end in eternity

Homilies from Napier's Wulfstan

Isaias se witega awrat

VIII · THE SEVEN GIFTS OF THE HOLY SPIRIT

Isaiah wrote of the Holy Spirit's sevenfold gifts, which the homily names in Latin and English: wisdom, understanding, counsel, strength of mind, knowledge, piety, and the fear of God, the beginning of all wisdom. They dwelt fully in Christ, and the spirit deals them to holy men, each by his measure; the preacher tells what sort of man has each. Against them the devil deals his followers seven ungifts (folly, stupidity, recklessness, cowardice, ignorance, impiety, and rashness) and teaches each to feign the virtue he lacks. So one can tell whose spirit dwells in a man.

Isaias se witega awrat on his witegunge be ðam halgan gaste 56.11
Isaiah the prophet wrote in his prophecy about the holy spirit
and be his seofonfealdum gifum. þa seofonfealdan gifa synd
and about his sevenfold gifts the sevenfold gifts are
þus gehatene: sapientia on leden, þæt is wisdom on englisc;
thus called sapientia in Latin that is wisdom in English
intellectus on leden and andgit on englisc; consilium on
intellectus in Latin and understanding in English consilium in
leden, þæt is ræd on englisc; fortitudo on leden and modes
Latin that is counsel in English fortitudo in Latin and of-mind
strengð on englisc; scientia on leden and god ingehyd on
strength in English scientia in Latin and good knowledge in
englisc; pietas on leden and arfæstnyss on englisc; timor
English pietas in Latin and piety in English timor
domini on leden, godes ege on englisc. þas seofonfealdan
domini in Latin of-god fear in English these sevenfold
gifa soðlice wunodon on urum hælende Criste eall be fullum
gifts truly dwelt in our savior Christ all by full
þingum æfter þære menniscnysse swiðe mihtiglice, and se halga
things after the humanity very mightily and the holy
gast hy todælþ dæghwamlice git godes halgum mannum be
spirit them distributes daily yet of-god holy men by

ðam, þe him gewurð, ælcum be his mæðe and his modes
that which to-him befits to-each by his measure and of-his mind
geornfulnysse. se man hæfð wisdom, þe wislice leofað; and
eagerness the man has wisdom who wisely lives and
se hæfð andgit, þe hit awent to gôde and to his drihtnes
he has understanding who it turns to good and to of-his lord
willan mid gôdum weorcum symble. and se hæfð gôdne
will with good works ever and he has good
ræd, þe him geredað æfre, hwæt him to donne sy and
counsel who for-himself decides ever what for-him to do be and
hwæt to forlætenne. and se hæfð modes strengðe, þe micel
what to forsake and he has of-mind strength who much
mæg forberan and on eallum earfoðnyssum æfre bið geðyldig
can bear and in all hardships ever is patient
and eft on gôdum gelimpum ne forlæt his anrædnysse.
and again in good fortunes not forsakes his constancy
57.19 and se hæfð gôd ingehyd, þe gôdnysse lufað and bið betera
and he has good knowledge who goodness loves and is better
wiðinnan, þonne he wiðutan bið gesewen, and can him
within than he without is seen and can for-himself
gescead betwux soð and leas. se hæfð arfæstnysse, þe arfæst
discern between true and false he has piety who pious
bið him sylf and mæðe cann on mannum on his modes
is him self and measure knows in men in of-his mind
gôdnysse, ge on his gelîcum ge on læssum mannum, and
goodness both in his equals and in lesser men and
nele forseon ne gescyndan oðerne. godes ege is seo seofoðe
will-not despise nor shame other of-god fear is the seventh
þissa gastlicra gifa, and seo gifu is anginn ealles wisdomes, and
of-these spiritual gifts and the gift is beginning of-all wisdom and
se ðe godes ege hæfð, ne forlet he nan þing. sê man, þe bið
he who of-god fear has not forsakes he any thing the man who is

bedæled eallum þissum gifum, nis he na godes mann ne to
deprived all these gifts not-is he — of-god man nor to
gode ne belimpð, butan he get geearnige godes gife æt him.
god — belongs unless he yet earn of-god gift from him
nu hæfð se yfela gast and se ungesewenlica feond seofonfealde 58.10
now has the evil spirit and the invisible fiend sevenfold
ungifa wiðerræde þissum gifum, þa he dæleð his mannum,
ungifts contrary to-these gifts which he deals to-his men
þe him gehyrsumjað and godes gifa ne gymað ne godes
who him obey and of-god gifts not heed nor of-god
ege nabbað. þa yfelan ungifa þæs arleasan deofles syndon
fear not-have the evil ungifts of-the impious devil are
þus gehatene on ledenspræce: insipientia, þæt is dysig oððe
thus called in Latin-speech insipientia that is folly or
dwæsnyss; stultitia, þæt is stuntnys; inprouidentia, þæt is
foolishness stultitia that is stupidity inprouidentia that is
receleasnyss butan foresceawunge; ignauia, þæt is abroðennyss
recklessness without foresight ignauia that is cowardice
oððe nahtnyss; ignorantia, þæt is nytenyss; impietas, þæt is
or worthlessness ignorantia that is ignorance impietas that is
arleasnyss; temeritas, þæt is dyslic dyrstignyss. ælc wisdom is
impiety temeritas that is foolish rashness each wisdom is
of gode, forðam þe god sylf is wisdom, and ælc man bið
from god because that god self is wisdom and each man is
eadig, þe hæfð þone wisdom, gif he his agen lif gelogað
blessed who has the wisdom if he his own life orders
mid wisdome. se wisdom is halig, þæs halgan gastes gifu,
with wisdom the wisdom is holy of-the holy spirit gift
and se deofol forgifð þærtogeanes dysig, þæt he wisdomes
and the devil gives in-opposition folly that he wisdom

ne gyme ne wislice ne libbe, and gyt þæt forcuþre is, þæt
not heed nor wisely — live and yet that more-wicked is that
he telle hine wisne, and bið swa gehiwod, swylce he wis sy.
he count himself wise and is so shaped as-if he wise be
59.6 ongean þam andgyte se deofol forgifð stuntnysse, and
against the understanding the devil gives stupidity and
eac þæt he hiwige, swylce he andgitful sy. ongean þam
also that he feign as-if he understanding be against the
wislican rǽde se wiðerrǽda deofol sylð receleasnysse his
wise counsel the contrary devil gives recklessness to-his
underþeoddum and eac, þæt he hiwige, swylce he rædfæst
subjects and also that he feign as-if he counsel-fast
sy. ongean þæs modes strengðe se mânfulla deofol forgifð
be against of-the mind strength the wicked devil gives
abroðennysse, þæt se man abreoðe on ælcere neode nahtlice
cowardice that the man fail in each need worthlessly
æfre, and eac þæt he hiwige hine sylfne mihtigne. ongean
ever and also that he feign him self mighty against
þam ingehŷde se hetela deofol syleð nytennysse nahtlicum
the knowledge the hateful devil gives ignorance to-worthless
mannum, and eac þæt hy hiwigon, þæt hy ingehyd habban.
men and also that they feign that they knowledge have
ongean þære arfæstnysse he sylð arleasnysse, þæt he ne arige
against the piety he gives impiety that he not honor
ne eac ne mæðige his underþeoddum ne his gelicum,
nor also — show-measure to-his subjects nor his equals
and eac þæt he hiwige, swylce he arfæst sy. ongean godes
and also that he feign as-if he pious be against of-god
ege se gramlica deofol syleð dyrstignysse mid dwæslicum
fear the fierce devil gives rashness with foolish
gebærum receleasum mannum mid modes unstæððignysse,
behaviors to-reckless men with of-mind instability

and eac þæt hy hiwjon, swylce hy habban godes ege.
and also that they feign as-if they have of-god fear
be ðisum þeawum man mæg þæne man tocnawan, hwæðer
by these habits one can the man recognize whether
him godes gast on wunige oððe þæs gramlican deofles.
him of-god spirit in dwell or of-the fierce devil

To eallum folke

XXVI · TO ALL THE PEOPLE

The homily tells every Christian to learn the Lord's Prayer and the Creed, in English if not in Latin, and gives both in English. The Creed confesses one almighty God, the maker of all things; Christ, born of the maiden Mary, who suffered, was hanged on the rood, died, was buried, harrowed hell, rose, ascended, and will come to the great judgment; and the rising of all the dead, the sinful to hell and the good to heaven. Every Christian must believe this, love God above all, and do his will, and God will reward it.

Leofan menn, understandað georne, eallswa eow mycel ðearf 125.2
Dear men understand eagerly as to-you great need
is, þæt ge eowres cristendomes gescead witan, and ge eac
is that ye of-your Christendom discernment know and ye also
geleornjan, þæt ge cunnan, þæt ælc cristen man mid rihte
learn that ye can what each Christian man with right
cunnon sceall, þæt is, pater noster and credo in deum;
know shall that is pater noster and credo in deum
and butan ge hit on leden geleornjan magan, geleornjað hit
and unless ye it in Latin learn can learn it
huru on englisc þus: eala ure fæder, þe on heofonum eart,
at-least in English thus O our father who in heavens art
â sy ðîn nama ecelice gebletsod, and ðin ricedôm ofer us
ever be thy name eternally blessed and thy kingdom over us

rixje symble, and ðin willa gewyrðe, swa swa on heofonum,
let-reign ever and thy will let-be-done so as in heavens
eac swa on eorðan. geunn us to þissum dæge dæghwamlices
also so on earth grant us on this day daily
fostres, and us gemildsa, swa swa we miltsjað þam, ðe
food and us pity so as we pity those who
wið us agyltaþ, and ne læt ðu us costnjan ealles to swyðe,
against us sin and not let thou us be-tempted all too greatly
ac alŷs us fram yfele, amen. a sy lof and wuldor fæder
but release us from evil amen ever be praise and glory to-father
and suna and halgum gaste, swa swa on fruman wæs and
and son and holy spirit so as in beginning was and
gyt is and symble bið in ealra worulda woruld, amen.
yet is and ever is in of-all worlds world amen
125.17 Leofan men, utan don, swa us mycel þearf is, habban
Dear men let-us do as to-us great need is have
ânrædne geleafan and fulne hiht on urne drihten. and se,
constant faith and full hope in our lord and he
ðe þurh ledenspræce rihtne geleafan understandan ne cunne,
who through Latin-speech right faith understand not can
geleornige huru on englisc and cweðe þus gelome: credimus
let-learn at-least in English and let-say thus often credimus
in unum deum, patrem et filium et spiritum sanctum. we
in unum deum patrem et filium et spiritum sanctum we
gelyfað on ænne god ælmihtigne, þe ealle þingc gesceop and
believe in one god almighty who all things created and
geworhte. and we gelyfað and georne witan, þæt Crist, godes
wrought and we believe and eagerly know that Christ of-god
sunu, to mannum com for ealles mancynnes ðearfe; and we
son to men came for of-all mankind need and we
gelyfað, þæt hine clæne mæden gebære, Sancta Maria, þe næfre
believe that him pure maiden bore Saint Mary who never

nahte weres gemanan. and we gelyfað, þæt he mycel geðolode
had of-man fellowship and we believe that he much endured
and stiðlice þrowode for ure ealra neode. and we gelyfað, þæt
and harshly suffered for our of-all need and we believe that
hine man on rode ahenge and hine to deaðe acwealde and
him one on rood hanged and him to death killed and
hine syððan on eorðan bebyrigde, and we gelyfað, þæt he to
him afterward in earth buried and we believe that he to
helle ferde and ðærof gehergode eal, þæt he wolde. and we
hell went and thence harrowed all that he would and we
gelyfað, þæt he syððan of deaðe arise; and we gelyfað, þæt
believe that he afterward from death arose and we believe that
he æfter þam to heofonum astige. and we gelyfað and georne
he after that to heavens ascended and we believe and eagerly
witan, þæt he on domes dæg to ðam miclan dome cymð.
know that he on of-doom day to the great judgment comes
and we gelyfað, þæt ealle deade men sculon þonne arisan 126.17
and we believe that all dead men must then arise
of deaðe and þone myclan dom ealle gesecan. and we
from death and the great judgment all seek and we
gelyfað, þæt ða synfullan sculon þanon on an to helle faran
believe that the sinful must thence on end to hell go
and ðær â syððan mid deoflum wunjan on byrnendum fŷre
and there ever afterward with devils dwell in burning fire
and on êcan forwŷrde, and ðæs ænig ende ne cymð æfre to
and in eternal perdition and of-that any end not comes ever to
worulde. and we gelyfað, þæt ða godan and ða wel cristenan,
world and we believe that the good and the well Christian
þe her on worulde gode wel gecwemdon, þonne on an
who here in world god well pleased then on end

sculon into heofonum faran and ðær syððan wununge habban
must into heavens go and there afterward dwelling have
mid gode sylfum and mid his englum â on ecnesse, amen.
with god self and with his angels ever in eternity amen
127.6 Ælc cristen man ah mycle þearfe, þæt he ðis wite, and
Each Christian man has great need that he this know and
ðisses rihtlice gelyfe; and se, ðe his credan elles ne
this rightly believe and he who his creed otherwise not
cunne, geleornige huru, þæt he hine ðus cunne. and utan
knows let-learn at-least that he it thus know and let-us
don, swa us mycel þearf is, habban æfre rihtne geleafan
do as to-us great need is have ever right faith
and fulne hiht on god ælmihtigne and lufjan hine ofer
and full hope in god almighty and love him over
ealle oðre þing and his willan â wyrcan, swa we geornost
all other things and his will ever work as we most-eagerly
magan. þonne geleanað he hit us, swa us leofost byð.
can then rewards he it to-us as to-us dearest is
him sy lof and wuldor ââ butan ende, amen.
to-him be praise and glory ever without end amen

Her is halwendlic lâr and ðearflic læwedum mannum, þe þæt læden ne cunnon

XXIX · A WHOLESOME TEACHING FOR LAY MEN

Men must guard against the pride that cast the angels from heaven, shun fornication, drunkenness, theft, lying, false oaths, and witchcraft, and leave no sin unconfessed. They must learn the Lord's Prayer and the Creed, keep Lent, the ember days, and the martyrs' vigils, and taste no blood. The preacher describes doomsday, when every secret deed is laid open, then hell's torments and heaven's joys, and a holy man's vision of a soul that reproached its body and was carried by devils past heaven's brightness into a dragon's mouth and so into hell. He ends urging confession and prayer for God's mercy.

Men ða leofestan, gehyrað, hwæt us halige bêc beodað, þæt 134.11
Men the dearest hear what us holy books command that
we for godes lufan and for his ege ure lîf rihtlice libban and
we for of-god love and for his fear our life rightly live and
mid eaðmedum urum drihtne hyron and urne cristendom and
with humility our lord obey and our Christendom and
ure fulluht wel healdon, þæt ure ǣda beon gode gecweme,
our baptism well keep that our deeds be to-god pleasing
and we mid eadmedum urum scrifte ure synna andetton and
and we with humility to-our confessor our sins confess and
georne bêtan mid fæstene and mid ælmessan and mid ciriclicre
eagerly amend with fasting and with alms and with churchly
socne and mid geornfulnesse godes beboda and ure lareowa.
visiting and with eagerness of-god commands and of-our teachers
and uton eallon mægne us scyldan wið ofermodignesse,
and let-us with-all strength us shield against pride
forðam þe hy awurpon jû englas of heofonum, and
because that it cast-down formerly angels from heavens and
hi wurdon þærrihtes to deoflum forsceapene. forði is
they became straightway into devils transformed therefore is

ælcum men oferþearf, þæt he him georne wið þone leahter
for-each man extreme-need that he him eagerly against the vice
gebeorge, þe læs þe him beo forwyrned his sawle reste on
guard the less that to-him be refused of-his soul rest on
domes dæg. and utan dôn, swa us mycel þearf ys, forbugan
of-doom day and let-us do as to-us great need is shun
geornlice þa sŷnleahtras, þe ûs forbodene synd, þæt is
eagerly the sin-vices which to-us forbidden are that is
unrihthǽmed and ærætas and oferdruncennessa and idel gylp
fornication and early-eatings and drunkennesses and idle boast
and stala and reaflac and leasunga and mæne aþas and lyblac
and thefts and robbery and lyings and false oaths and witchcraft
and ealle þa unþeawas, þe deoflu on mancynn gebringað.
and all the vices which devils on mankind bring
135.5 We halsjað eow and beodað, þæt ge god lufjan and him
We beseech you and command that ye god love and to-him
eallunga gehyrsume beon, forðam us ys neod, þæt we eow
wholly obedient be because to-us is need that we you
rihtlice tæcon, and eow ys oferþearf, þæt ge hit rihtlice
rightly teach and to-you is extreme-need that ye it rightly
healdon, and þæt eow næfre se deofol to ðam beswican mote,
hold and that you never the devil to that deceive may
ne þæt ge næfre huru ne læton ænige synne ungeandet,
nor that ye ever indeed — let any sin unconfessed
þæra þe ge æfre geworht hæbbon, ne sŷ heo næfre to
of-those which ye ever wrought have nor be it ever to
ðam mycel ne to þam lytel, ne heo næfre ne þince êow
that great nor to that little nor it ever — seem to-you
to þan hefig ne to ðan uneaðelic ne to ðam fracodlic, þæt
to that heavy nor to that difficult nor to that shameful that
ge æfre læton ænig ðing ungeandett. utan nû, leofan men,
ye ever let any thing unconfessed let-us now dear men

geþencan þone nacodan lichoman, þe we on ðas woruld
think-of the naked body which we into this world
brohton, þæt we hine sceolon eft ealswa nacodne alæton,
brought that we it must again also naked leave
butan we þe geornlicor nû us sylfe mid godum dædum
unless we the more-eagerly now us selves with good deeds
bewreon þa hwyle, þe he ûs þyses geswincfullan lifes
clothe the while that he to-us this toilsome life
geunnan wille. and uton geþencan, þæt us ys uncuð seo
grant will and let-us think that to-us is unknown the
tîd and se dæg, þe we sceolon þas lænan woruld forlæton
time and the day which we must this transitory world forsake
and to godes dome gelædde beon, and sceolon þær ðonne
and to of-god judgment led be and must there then
mid ure sawle riht agyldan ealra þinga gehwylces, þæs
with our soul account repay of-all things each of-that
ðe we ær mîd urum lichoman on uron life gefremedon.
which we before with our body in our life committed
ðonne ne bið nân þing, þæs þe we æfre gefremedon gôdes 135.23
then not is any thing of-that which we ever committed of-good
oððe yfeles, godes ælmihtiges êagum bedihlod. forðam we
or of-evil of-god almighty eyes hidden therefore we
biddað eow and beodað on godes naman and on his haligra,
pray you and command in of-god name and in of-his saints
þæt ge beorgan eow wið þone egefullan godes dôm and
that ye guard you against the terrible of-god judgment and
ealle eowre synna andetton, þæs ðe ge æfre gefremedon
all your sins confess of-that which ye ever committed
ofer godes willan and of eowre sawle þearfe geworhton
against of-god will and against of-your soul need wrought
gewealdes oððe ûngewealdes, þæt se deofol êow nage naht
willingly or unwillingly that the devil you not-have aught

on to bestelenne on þam ytemestan dæge eowres lifes
on to steal on the last day of-your life
ungeandettes ne on þam egeslican domes dæge. selre us
unconfessed nor on the terrible of-doom day better for-us
is mycele and ðearflicre, þæt we ûre gyltas andetton anum
is much and more-needful that we our sins confess to-one
men her on life, þonne we sceolon eft on þam dome
man here in life than we must afterward at the judgment
þrowjan sceame beforan gode on his dome and beforan
suffer shame before god at his judgment and before
eallum heofonwarum and eorðwarum and helwarum. ðær nan
all heaven-dwellers and earth-dwellers and hell-dwellers where no
man ne mæg nænig ðing forhelan ne bedigljan, ac ðær sceal
man — can any thing conceal nor hide but there must
æghwylc man onfon þam rihtan dome his agenra gewyrhta,
each man receive the right judgment of-his own deeds
swa godes, swa yfeles, swa he her on worulde ær geearnode,
so good as evil as he here in world before earned
swa wrace, swa êce wîte, swa êce lif mid gode on
so punishment as eternal torment so eternal life with god in
heofonum. uton geþencan, to hwam þa gewurdan, þe beforan
heavens let-us think to what they became who before
us wæron, and to hwam we gewurðan sceolon; and gyf
us were and to what we become must and if
hwylc man sy, þæt ne cunne his pater noster and his credan,
any man be that not knows his pater noster and his creed
beo he swyðe geornlice êmbe, þæt he hit leornige, forðam
let-be he very eagerly about that he it learn because
nan man ne mæg him sylfum rihtlice to his drihtne his
no man — can for-him self rightly to his lord his
þearfe geærndjan, buton he cunne pater noster and credan.
need plead unless he know pater noster and creed

and fæstað eower lenctenfæsten rihtlice to nones ælc man, 136.16
and fast your Lent-fast rightly to nones each man
þe beo ofer .xii. wintre, and ða feower ymbrenu on twelf
who be over twelve winters and the four ember-days in twelve
monðum, þe eow rihtlice asette synd, and ðæra haligra
months which for-you rightly set are and of-the holy
martyra mæsseæfenas, þe for Cristes lufon martyrdom
martyrs mass-eves who for of-Christ love martyrdom
þrowedon and man eallum folce to healicum freolse byt.
suffered and one to-all people as high feast commands
and we cyþað eow, þæt god ælmihtig cwæð his agenum
and we make-known to-you that god almighty said with-his own
muðe, þæt nan man ne mot abyrgean nanes cynnes blodes,
mouth that no man — may taste of-any kind blood
ne fugeles ne nytenes, þe eow alyfed ys þæt flæsc to
nor of-bird nor of-beast which to-you allowed is the flesh to
nyttjenne; ælc þæra, þe abyrgð blodes ofer godes bebod, sceal
use each of-those who tastes blood against of-god command shall
forwurðan on ecnysse. nu, leofan menn, uton dôn, swa man
perish in eternity now dear men let-us do as one
us bît and lærð, geþencan, hu feallendlic and hu lænendlic
us bids and teaches think how falling and how transitory
and hu hreohlic þeos woruld ys. uton dôn, swa us mycel
and how rough this world is let-us do as to-us great
þearf ys, ondrædon us þone micclan dom and ða
need is dread for-ourselves the great judgment and the
micclan wita, þe þær beoð þam earmsceapenan for heora
great torments which there are for-the wretched for their
ârdædum gegearwode; and hu egeslice and hu andryslice se
former-deeds prepared and how terribly and how dreadfully the
healica cyningc þær gedemeð anra gehwylcum for ârdâdum;
high king there judges of-ones each for former-deeds

and hwylce þa forebeacn beoð, þe Cristes cyme cyþað on
and what-kind the forebeacons are which of-Christ coming make-known on
eorðan. eall eorðe bifað, and ealle duna dreosað and hreosað,
earth all earth trembles and all hills fall and collapse
and ða beorgas bugað and myltað, and se egeslica swêg
and the mountains bow and melt and the terrible noise
ungerydre sæs, and ðær þonne ealra manna môd myclum
of-stormy sea and there then of-all men mind greatly
bið gedrefed, and eall upheofon bið sweart and gesworcen
is troubled and all upper-heaven is black and darkened
and swyðe geþuhsod, deorc and dimhiw and dwolma sweart.
and very gloomy dark and dim-hued and of-chaos black
137.10 ðonne ahreosað ealle steorran nyðer, and seo sunne forswyrcð
then fall-down all stars down and the sun darkens
sona on morgen, and se mona næfð nane lihtincge. and
at-once in morning and the moon not-has any light and
ðonne cumað hider adune of heofonum deað beacnigende
then come hither down from heavens death betokening
tacn and bregað þa earman; þonne cumað ealle engla
signs and terrify the wretched then come all of-angels
þreatas, stiðe astyrode standað abutan, eall engla werod
troops sternly stirred stand about all of-angels host
êcne embtrymmað þone mæran kyning mihte and ðrymme.
eternal surround the glorious king with-might and with-majesty
sit þonne se mæra heofonlica dema on his heahsettle
sits then the glorious heavenly judge on his high-seat
helme gewurþod; and we beoð him þonne færinga beforan
with-helm honored and we are to-him then suddenly before
brohte æghwanon cumene to his ânsyne, and ðær sceal
brought from-everywhere come to his face and there shall
ælc underfôn dôm be his dædum. nu, leofan men, uton
each receive judgment by his deeds now dear men let-us

habban ûs on mycelum gemynde, hu mycel se broga
have for-ourselves in great memory how great the terror
bið ætforan godes dômsetle, þonne ðær stent ealra hergea
is before of-god judgment-seat when there stands of-all armies
mæst heortleas and earh, amasod and amarod, mihtleas and
greatest heartless and cowardly bewildered and hindered mightless and
afæred. þonne bið gebann mycel þyder aboden, eall Adames
afraid then is summons great thither proclaimed all of-Adam
cynn eorðbugjendra, þe on foldan wearð æfre gefeded, oððe
kin of-earth-dwellers who on ground was ever fed or
modor gebær to manlican, oððe þa ðe wæron oððe woldon
mother bore to human or those who were or would
beon oððe towearde geteald wæron awiht. þær swutelað ælc
be or coming counted were at-all there reveals each
cîld, hwa hit formyrðrode. þær beoð þonne ealra manna
child who it murdered there are then of-all men
digle geþancas geopenode on þære dæ̂gtîde. eall, þæt seo
secret thoughts opened in the day-time all that the
heorte hearmes geðohte oððe seo tunge to teonan geclypode
heart of-harm thought or the tongue to injury called
oððe mannes hand mân gefremode on þystrum healum
or of-man hand crime committed in dark corners
þissere worulde: eall, þæt he forsceamode her on life, þæt he
of-this world all that he was-ashamed here in life that he
ænigum mên geypte oððe gecydde, þæt bið þonne þær eallum
to-any man revealed or made-known that is then there to-all
open ætsomne unbehelendlice, þæt man ær her lange hæl.
open together unconcealably that one before here long hid
and eac þonne bið gefylled eall uplic lyft ætrenum lige, 138.4
and also then is filled all upper air with-poisonous flame
færð þæt fyr ofer eall, ne byð þær nan wiðersteall; ne nan
goes the fire over all not is there any resistance nor any

man næfð þæra mihta, þæt ðær ænige wyrne dô, þonne
man has of-the mights that there any refusal do when
se fyrena lig byrnð and braslað read and reðe and efsteð,
the fiery flame burns and crackles red and fierce and hastens
hu he synfullum susle gefremme. þonne nele se wrecenda
how he for-sinful-ones torment perform then will-not the avenging
lig and se deoflica bryne ænine forbugan, buton he æror
flame and the devilish burning any spare unless he before
beo her afeormod and ðonne þyder cume þearle aclænsod.
be here cleansed and then thither come thoroughly purified
ðonne of fela þeodum folc ormætlice mycel hyra synnigan
then from many peoples folk immensely great their sinful
breost swyðe beatað forhte mid fystum for heora synlustum.
breasts greatly beat afraid with fists for their sin-lusts
þær beoð þonne þearfan and ðeodcyningas, earme and
there are then poor-ones and people-kings poor and
eadige ealle afærede. ðær hæfð ane lage se earma and se
rich all afraid there has one law the poor and the
eadiga, forðon hî ealle habbað ege þone mæstan. nu we
rich because they all have fear the greatest now we
magon sylfe þus to urum lichaman sprecan: 'hwæt dest
can selves thus to our body speak what doest
þu, la flæsc, oððe hwæt drihst þu nu? hwæt miht þu on
thou o flesh or what doest thou now what canst thou in
þa tid þearfe wepan? wa ðe nu, ðu þe þeowast ðissere
the time of-need weep woe to-thee now thou who servest this
worulde and her on galnysse leofast. hwi ne forhttast þu
world and here in wantonness livest why not fearest thou
ðe fyrene egesan and þe sylfum ondrætst swiðlice wîtu,
thee fiery terrors and thee self dreadest great torments
þa drihten geo deoflum geworhte, awyrgedum gastum,
which lord formerly for-devils wrought for-accursed spirits

womma to leanes?' ne mæg nan eorðlic man eall areccan
of-sins as reward not can any earthly man all recount
þa earmlican wîtu and ða fulan stowa on þære grimman
the wretched torments and the foul places in the grim
susle on helle. ðær synd sorhlice tosomne gemencged se
torment in hell there are sorrowfully together mingled the
þrosmiga lig and se þrece gŷcela, swiðe hât and ceald helle
smoky flame and the strong icicle very hot and cold of-hell
to middes. hwylon þær eagan ungemetum wepað for þæs
in midst at-times there eyes immeasurably weep for of-the
ôfnes bryne, hwylon eac þa teð for mycclum cyle manna
oven burning at-times also the teeth for great cold of-men
þær gnyrrað. ðuss atelic gewrixl þa earmsceapenan men on
there gnash thus horrible exchange the wretched men in
worulda woruld wendað þærinne on forsworcennesse sweartes
of-worlds world turn therein in darkness of-black
þrosmes and ðæs weallendan pices wêana to lêanes. ne byð
smoke and of-the boiling pitch of-woes as reward not is
þær nan stefen gehyred, buton stearc and heard wôp and
there any voice heard but stark and hard weeping and
wanung fôr wôhdǽdum. ne byð þær ansyn gesewen ænigre
wailing for wrong-deeds not is there face seen of-any
wihte, buton þæra deofla, þe cwylmað þa earman. ne byð
creature but of-the devils who torment the wretched not is
þær aht inne, buton lig and cyle and laðlic fulnes,
there aught within but flame and cold and loathsome foulness
ne hi mid heora nosum ne magon naht elles gestincan,
nor they with their noses — can aught else smell
buton unstenca ormætnessa. ðær beoð þa wanjendan weleras
but of-stenches immensities there are the wailing lips
afylde ligspiwelum bryne on þam hellican fŷre, and hi
filled with-flame-vomitings burning in the hellish fire and them

wælgrimme wŷrmas slitað, and heora bân gnagað byrnendum
slaughter-grim worms tear and their bones gnaw with-burning
toðum. ne bið þær leohtes an lŷtel spêarca, þam earmum
teeth not is there of-light one little spark to-the wretched
ænig frofer; ne arfæstnys ne sibb ne hopa ne ænig gladung.
any comfort nor mercy nor peace nor hope nor any gladness
flyhð se frofur awêg, ne byð þær fultum nân, þæt wið
flees the comfort away not is there help any that against
þa biteran þing gebeorh mæge gefremman. ne byð þær
the bitter things protection can perform not is there
ânsyn gemett ænigre blisse, ac þær bið angryslic ege and
face found of-any bliss but there is horrible fear and
fyrhto, sarig mod and swiðlic gristbitung; þær beoð ealle
fright sorrowful mind and great gnashing there are all
unrotnyssa, adl and yrre and ælmelnys; and ðær synnige
sadnesses sickness and anger and idleness and there sinful
eac sawla on lige and on blindum scræfe byrnað and yrnað.
also souls in flame and in blind cave burn and run
139.19 ðonne beoð ealle agene þing þissere worlde, þæt leof wæs
then are all own things of-this world which dear was
âr, hit byð lað þonne, and þæt werige môd wêndað þa
before it is hateful then and the weary mind turns the
gyltas swyðe mid sorge and mid sare. ac se byð gesælig and
sins greatly with sorrow and with pain but he is blessed and
ofersælig, se ðe mid gesyntum swylce cwyldas and wîtu mæg
over-blessed he who with prosperity such deaths and torments can
wel forbugan and ðonne mot habban heofonan rice, þæt
well avoid and then may have of-heaven kingdom that
is hihta mæst. þær niht ne genimð næfre þurh þystru þæs
is of-hopes greatest where night not takes ever through darkness of-the
heofonlican leohtes sciman, ne cymð þær sorh ne sâr ne ænig
heavenly light brightness nor comes there sorrow nor pain nor any

geswinc ne hungor ne ðurst ne hefelic slâp, ne byð þær fefor
toil nor hunger nor thirst nor heavy sleep nor is there fever
ne âdl ne færlic cwyld ne nanes liges gebrasll ne se laðlica
nor sickness nor sudden death nor of-any flame crackling nor the loathsome
cyle. nis ðær hryre ne caru ne hreoge tintregu. ne byð þær
cold not-is there falling nor care nor rough torments nor is there
liget ne laðlic storm ne winter ne cyle ne þunor. ne byð
lightning nor loathsome storm nor winter nor cold nor thunder nor is
þær wædl ne lyre ne deaðes gryre ne yrmð ne angsumnys
there poverty nor loss nor of-death terror nor misery nor anguish
ne ænig gnornung. ac þær is ece wuldor and wyrðmynt
nor any mourning but there is eternal glory and honor
and ece lîf betweox heahfæderum and haligum witegum.
and eternal life between patriarchs and holy prophets
Nu, leofan men, hwa is æfre, þæt hæbbe swa hearde 140.3
Now dear men who is ever that have so hard
heortan, þæt he ne mæge him ondrædon þa toweardan
heart that he not can for-him dread the coming
wîtu? hwæt is us lâ sêlre, þonne we ealne weg ure synna
torments what is for-us o better than we all way our sins
beton and hi mid ælmessan georne alyson, forðam þe þeos
amend and them with alms eagerly redeem because that this
woruld ateorað and ealle þa þing, þe on hyre syndon?
world fails and all the things which in her are
Sum halig man wæs gelæd on gesyhðe; þa geseah he sume 140.9
A holy man was led in vision then saw he a
earme sawle ût fundigende of hyre lichaman, ac heo ne
wretched soul out hastening from her body but she not
dorste ût gan, forðam þe heo geseah þa awyrgedan gastas
dared out go because that she saw the accursed spirits
beforan hyre standan. ða cwæð ân þæra deofla to hyre: ‘hwæt
before her stand then said one of-the devils to her what

is þîn þriding? hwi nelt ðu ût gân? wên ys, þæt Michael se
is thy delay why wilt-not thou out go likely is that Michael the
heahencgel cume mid engla þreatum and wyle þe geniman
archangel come with of-angels troops and will thee take
of ûs.' ða andwyrde sum oðer deofol and cwæð: 'nese, ic
from us then answered a other devil and said no I
wât ealle hyre weorc, and ic wæs dæges and nihtes mid hyre
know all her works and I was by-day and by-night with her
and hi bewiste, and heo â ful georne hlyste minre lare
and her guided and she ever full eagerly listened-to my teaching
and georne fyligde.' seo earme sawul beseah uppan þone
and eagerly followed the wretched soul looked upon the
deofol and earmlice clypode: 'wâ me earmre, þæt ic æfre
devil and wretchedly called woe to-me wretched that I ever
geboren sceolde wurðan, oððe þæt ic æfre sceolde niman
born should become or that I ever should take
eardungstowe on þis fulestan and on þis wyrstan lichaman,
dwelling-place in this foulest and in this worst body
þe wæs â nymende earmra manna æhta on unriht. eala
which was ever taking of-poor men possessions in unright O
þu earma lichama and wurma mête, â þu wunne æfter
thou wretched body and of-worms food ever thou strovest after
eorðlicum welum, and a ðu geglengdest þe mid eorðlicum
earthly riches and ever thou adornedst thee with earthly
hræglum and forgeate me. þonne ðu wære glæd and reod
garments and forgottest me when thou were glad and red
and godes hiwes, þonne wæs ic blâc and swyðe ûnrot;
and of-good hue then was I pale and very sad
þonne þû smercodest and hloge, þonne weop ic biterlice.
when thou smiledst and laughedst then wept I bitterly

eala þû earma lichama, nu þu scealt gewurðan to fûlan 140.29
O thou wretched body now thou shalt become into foul
hrâwe and wyrmum to mete; and ic mid sare and mid
carcass and for-worms as food and I with pain and with
geomerunge sceal to helle beon gelæd.' sê lichama ongan
lamentation must to hell be led the body began
þa swætan and mislic hîw bredan. and se deofol hludre
then sweat and various hue take and the devil with-loud
stefne clypode and cwæð: 'stingað stranglic sâr on his
voice called and said stab strong pain into his
eagan, forðam, swa hwæt swa he unrihtes geseah, þæt wæs
eyes because so what so he of-unright saw that was
eall sylfwilles. stingað hine scearplice on þone muð, forði,
all willful stab him sharply on the mouth because
swa hwæt swa hine lyste etan oððe drincan oððe on unnyt
so what so him pleased eat or drink or in uselessness
sprecan, eall he hit aræfnode. stingað hine mid sorhlicum
speak all he it performed stab him with sorrowful
sare on his heortan, forðam þe on hyre ne wunode arfæstnys
pain in his heart because that in it not dwelt piety
ne mildheortnys ne godes lufu.' ða deoflu feredon þa earman
nor mercy nor of-god love the devils carried the wretched
sawle þa to þystrum; þa geseah heo be þam wege mycele
soul then to darkness then saw she by the way great
beorhtnyssa; þa axode heo þa deoflu, þe hi læddon, hwæt
brightnesses then asked she the devils who her led what
seo beorhtnys wâre. hi cwædon: 'ne ongytst ðu, þæt hit ys
the brightness were they said not perceivest thou that it is
heofonan rices gefea, þanon þu wære ær cumen to þinum
of-heaven of-kingdom joy thence thou were before come to thy

lichaman, þe þu on eorðan on wunodest? nu ðu færst
body which thou on earth in dweltest now thou goest
þurh þa beorhtan wegas, ac ðu næfst þær nane wununge.
through the bright ways but thou not-hast there any dwelling
141.18 nu ðu gehyrst engla þreatas, and ðu gesihst ealra haligra
now thou hearest of-angels troops and thou seest of-all saints
beorhtnessa, and ðu næfst þær nane gemânan.' heo ongan
brightnesses and thou not-hast there any fellowship she began
þa wependre stefne cweþan: 'wa me earmre, þæt ic æfre
then with-weeping voice say woe to-me wretched that I ever
middaneardes leoht geseon sceolde, and þæt ic swa mycele
of-middle-earth light see should and that I so great
beorhtnesse forlætan sceolde.' ða deoflu hi ða læddon and
brightness forsake should the devils her then led and
bescuton hî ânum fyrenan dracan innan þone muð, and
shoved her to-a fiery dragon into the mouth and
he hî þærrihte forswealh and eft aspaw on þa hatostan
he her straightway swallowed and again spewed into the hottest
brynas hellewites.
burnings of-hell-torment
141.26 Uton nu, leofan men, gebeorgan ûs wið swilce eardungstowe
Let-us now dear men guard us against such dwelling-place
and wendon anrædlice to urum drihtne and forlætan ælc
and turn resolutely to our lord and forsake each
ûnriht and don to gôde, lochwæt we magon. and uton
unright and do to good whatever we can and let-us
ônettan and efstan, þæt we mid eallum haligum mægnum
hasten and hurry that we with all holy powers
magon and motan þa deoflican searwa on þisum life
can and may the devilish wiles in this life
oferwinnan, and þæt we on ðam toweardan life glædlice
overcome and that we in the coming life gladly

geblissjon mid urum ecan drihtne. wê sceolon gewilnjan
rejoice with our eternal lord we must desire
symle þæs ecan lifes, forðam þe on þam life syndon gôde
ever of-the eternal life because that in the life are good
dagas, na swaþeah manega dagas, âc ân, se ne geendað
days not though many days but one which not ends
næfre. ðeah þe hwa wylle hêr on lîfe habban gode dagas,
ever though that anyone will here in life have good days
he ne mæg hi her findan, þeah ðe he si welig for
he not can them here find though that he be rich for
worulde, forðan þe he bið oððe ûntrum oððe hohfull, oððe
world because that he is either sick or care-full or
his freond him ætfeallað, oððe his feoh him ætbyrst,
his friends from-him fall-away or his money from-him fails
oððe sum oðer ungelimp on þisum lîfe him becymð, and
or some other misfortune in this life him befalls and
þærtoeacan he him ondræt his deaðes symble. uton wendan
in-addition he him dreads his death ever let-us turn
ûs to urum drihtne, he us wyle mildelice underfôn, gyf we
us to our lord he us will mildly receive if we
wyllað on his naman ure synna andettan and ælces unrihtes
will in his name our sins confess and each unright
geswican and ure misdæde betan, swa ûre scriftas ûs tæcon.
cease and our misdeeds amend as our confessors us teach
and uton biddan urne drihten for his myclan mildheortnesse 142.12
and let-us pray our lord for his great mercy
and for ealra his halgena lufon and geearnunga, þæt he
and for of-all his saints love and merits that he
gemiltsige us synnfullum and ure môd to his willan
pity us sinful and our mind to his will
gestrangje and ûs on þisre worulde to his willan gehealde
strengthen and us in this world to his will keep

and æfter þissere worulde reste forgyfe and us næfre of
and after this world rest give and us never from
ðisere worulde ne forlǽte, ær we þurh his mildheortnesse
this world — let-go before we through his mercy
forgyfennesse habban ealles þæs, þe we æfre ongean his
forgiveness have of-all that which we ever against his
mæran willan geworhton on wôrde oððe on weorce oððe
glorious will wrought in word or in work or
on geðance. heofonan heahcyning and ealles middaneardes
in thought of-heaven high-king and of-all middle-earth
alysend, gemiltsa ûs synfullum, swa swa ðîn milda wylla sŷ,
redeemer pity us sinful so as thy mild will be
and geunne us, þæt we moton geearnjan mid fæstum geleafan
and grant us that we may earn with fast faith
and mid fæstenum and mid ælmesdædum and mid oðrum
and with fasts and with alms-deeds and with other
godum weorcum, þæt we moton becuman to þære ecan reste.
good works that we may come to the eternal rest
ðær is ece leoht buton þystrum; nis ðær adles granung,
where is eternal light without darknesses not-is there of-sickness groaning
ac þær is geogoð butan ylde; þær is ece lif butan ateorunge
but there is youth without age there is eternal life without failing
and ece gefea butan ælcum ende. ne bið þær unrotnes
and eternal joy without any end not is there sadness
æfter gefean, ac þær ðurhwunað ââ seo ece bliss; ne byð
after joy but there continues ever the eternal bliss not is
þær hungor ne þurst ne ænig gewinn, ac þær byð seo ece
there hunger nor thirst nor any strife but there is the eternal
rest, and haligra symbelnys þær þurhwunað a butan ende.
rest and of-saints feasting there continues ever without end

uton we nu hine mid eallum mægne and mid eallum 143.2
let-us we now him with all strength and with all
mode lufjan, þonne gearað he us æt þam dome. si him
mind love then prepares he for-us at the judgment be to-him
wuldor and lof a butan ende on ecnysse, amen.
glory and praise ever without end in eternity amen

Be rihtan cristendome

XXX · ON TRUE CHRISTIANITY

Every Christian should honor God's church, for God is our one father and the church our one spiritual mother, and whoever harms it is God's enemy. At baptism each man promised to shun the devil and love God above all, and angels watch how he keeps it. The homily recalls Christ's birth, death, and harrowing of hell; warns against fornication, envy, and the pride through which the angels fell; tells what a devil told an anchorite of hell; and describes old age and death. It urges confession now, since at the near judgment no one can help another.

Mycel is nydþearf cristenum mannum, þæt hi heora 143.7
Great is need for-Christian men that they their
cristendom rihtlice healdan and Cristes cyrican æghwar
Christendom rightly hold and of-Christ church everywhere
georne griðjan and friðjan. ealle we habbað ænne heofonlicne
eagerly protect and make-peace all we have one heavenly
fæder, þæt is god sylfa, and þæt we swuteljað swa oft, swa
father that is god self and that we show as often as
we oftost pater noster singað. and ealle we habbað ane
we most-often pater noster sing and all we have one
gastlice modor, seo is ęcclesia genamod, þæt is godes cyrice;
spiritual mother who is ecclesia named that is of-god church
and ða we sculon æfre lufjan and weorðjan and hy gelomlice
and her we must ever love and honor and her frequently

secan us sylfum to þearfe and næfre hyre derjan wordes
seek for-us selves as need and never her harm by-word
ne weorces. forðam ælc þæra byð godes sylfes feond, þe bið
nor by-work because each of-those is of-god self fiend who is
godes cyrcena feond and ðe godes cyrcena riht wanað oððe
of-god of-churches fiend and who of-god of-churches right diminishes or
wyrdeð, eallswa hit awriten is: inimicus enim Cristi efficitur
damages as it written is enemy for of-Christ becomes
omnis, qui ęcclesiasticas rês usurpare iniuste conatur. ac
everyone who ecclesiastical things usurp unjustly tries but
utan don, swa us þearf is, utan god lufjan and godes cyrcan
let-us do as to-us need is let-us god love and of-god church
weorðjan and werjan and godes lagum fyligean and ealle ure
honor and defend and of-god laws follow and all our
wisan rædlice fadjan. and ðonne is ærest ræda fyrmest,
ways wisely order and then is first of-counsels foremost
þæt manna gehwylc ofer ealle oðre ðing ænne god lufje
that of-men each over all other things one god love
and ænne geleafan anrædlice hæbbe on þæne, þe us ealle
and one faith resolutely have in him who us all
ærest geworhte and mid deorwyrðum ceape eft us gebohte.
first wrought and with precious price again us bought
144.1 and riht is, þæt manna gehwylc oðrum beode þæt riht, þæt
and right is that of-men each to-other offer the right that
he wille, þæt man him beode. and eac we agan þearfe, þæt
he will that one to-him offer and also we have need that
we geornlice smeagean on æghwylce wisan, hu we symle
we eagerly consider in each way how we ever
magan godes agene beboda rihtlicost healdan, and eall þæt
can of-god own commands most-rightly keep and all that
gelæstan, þæt þæt we behetan, þa we fulluht underfengan,
fulfill that which we promised when we baptism received

oððon þa, ðe æt fulluhte ure forespecan wæron. ðæt is þonne
or those who at baptism our sponsors were that is then
ærest þæt, þæt man behateð, þonne man fulluhtes gyrneð,
first that which one promises when one baptism desires
þæt man ââ wile deofol ascunjan and his unlara georne
that one ever will devil shun and his evil-teachings eagerly
forbugan and ealle his unlaga symle aweorpan and ecelice
avoid and all his evil-laws ever cast-away and eternally
wiðsacan ealles his gemanan. and manisiðes sona þæræfter
renounce of-all his fellowship and many-times [?] at-once thereafter
mid rihtan geleafan soðlice swutelað, þæt man þananforð ââ
with right faith truly shows that one thenceforth ever
wile on ænne god æfre gelyfan and ofer ealle oðre þing hine
will in one god ever believe and over all other things him
â lufjan and æfre his larum geornlice fyligean and his agene
ever love and ever his teachings eagerly follow and his own
beboda rihtlice healdan. and þonne bið þæt fulluht, swylce hit
commands rightly keep and then is the baptism as-if it
wedd sy ealra þæra worda and ealles þæs behates, gehealde,
pledge be of-all the words and of-all the promise let-keep
se ðe wylle. and soð is, þæt ic secge, englas beweardjað
he who will and true is what I say angels watch
þananforð æfre manna gehwylcne, hu he gelæste æfter his
thenceforth ever of-men each how he fulfills after his
fulluhte þæt, þæt man behet ær, þa man fulluhtes gyrnde.
baptism that which one promised before when one baptism desired
utan þæt geþencan oft and gelome and georne gelæstan 144.20
let-us that think often and frequently and eagerly fulfill
þæt, þæt we behetan, and utan word and weorc rihtlice
that which we promised and let-us word and work rightly
fadjan and ure ingeðanc clænsjan georne and að and wed
order and our inner-thought cleanse eagerly and oath and pledge

wærlice healdan and gelome understandan þæne myclan
carefully keep and frequently understand the great
dom, þe we ealle to sculon, and beorgan us georne
judgment which we all to must and guard us eagerly
wið þæne weallendan bryne hellewites and geearnjan ûs
against the boiling burning of-hell-torment and earn us
þa mærða and ða myrhða, þe god hæfð gegearwod þam,
the glories and the joys which god has prepared for-those
ðe his wyllan on worulde gewyrcað, amen.
who his will in world work amen

144.29 Uton eac symle geþencan on urum mode, hu se eall
Let-us also ever think in our mind how the all
wealdenda drihten þurh his myclan mildheortnesse hine
ruling lord through his great mercy him
sylfne for ûre ealra þearfe and neode to men gehiwode on
self for our of-all need and necessity into man shaped in
þisum middangearde þurh ða eadigan fæmnan Scã. Marian
this middle-earth through the blessed virgin Saint Mary
butan ælces weres gemânan, and hu he deað underfeng for
without of-any man fellowship and how he death received for
ûs, and hû he ûs alŷsde fram deoflum and fram hellewîte
us and how he us released from devils and from hell-torment
mid his þam deorwurðan blode, and hu he nyðer astâh to
with his the precious blood and how he down descended to
helwarum and us alŷsde of gômum þæs ecan deaþes, and
hell-dwellers and us released from jaws of-the eternal death and
hu he þone deofol on helle mid his weagesîðum ofþrihte;
how he the devil in hell with his woe-companions overpowered
and na þæt ân, þæt he us þanon alysde, ac eac swylce he
and not that alone that he us thence released but also likewise he
us behêt þâ ecan meda þæs heofonlican rîces, gyf we hit
to-us promised the eternal rewards of-the heavenly kingdom if we it

geearnjan wyllað. uton efstan nû, þæt we magon him gewrixl
earn will let-us hasten now that we can to-him exchange
agyldan on swa mycclum, swa he us gefultumjan wylle,
repay in so much as he us help will
ongean ealle þa gôd, þe he us forgyfen hæfð. wê syndon
against all the goods which he to-us given has we are
deadlice menn and to duste sceolon on worulde wurðan
mortal men and to dust must in world become
wurmum to æte; and of eorðan we sceolon eft ealle arîsan
for-worms as food and from earth we must again all arise
on domes dæge and drihtene sylfum ætywan eall, þæt we êr
on of-doom day and to-lord self show all that we before
dydon, and beoð þonne mid ûrum sawlum êce symle earme
did and are then with our souls eternal ever wretched
oððe eadige, swa hwæðer swa we her on worulde êr urum
or blessed so whichever so we here in world before our
êndedæge geearnjað. witodlice drihten sylð þam êce blisse,
end-day earn truly lord gives to-those eternal bliss
earmum ge eadegum, þe hit geearnjan wyllað hêr on lîfe.
to-poor and to-rich who it earn will here in life
uton êac beorgan ûs wið ûnrihthæmed and gescyldan ûs 145.17
let-us also guard us against fornication and shield us
wið þa bealewan synne and wendon georne to beteran
against the baleful sin and turn eagerly to better
cræfte. and uton ælce ofermodignysse forfleon and unnytte
craft and let-us each pride flee and useless
wôrd, æfste and andan, forðam seo ofermodignys ys for gode
word envy and malice because the pride is before god
and eac for worulde ealra cræfta wyrst and gode laðost.
and also before world of-all crafts worst and to-god most-hateful
þurh ða ofermodignesse mære englas on heofonum wurdon
through the pride glorious angels in heavens became

geo forsceapene to atelicum deoflum and besceofene on
formerly transformed into horrible devils and shoved into
helle grûnd, þær hi sceolon ecelîce wîtu þoljan, forðam
of-hell bottom where they must eternally torments suffer because
þe hi forhogedon þone ecan drihten and him sylfum þær
that they despised the eternal lord and for-them selves there
rîce mynton; ac him se râd ne geþeah, ac se stiðmoda
kingdom intended but them the counsel not prospered but the stern-minded
cyning, drihten ælmihtig, awearp of ðam setle þone
king lord almighty cast from the seat the
modigan feond and of ðam wuldre eac þæs heofonlican
proud fiend and from the glory also of-the heavenly
rices. and ealle, þa ðe mid him æt ðam ræde wæron, hi
kingdom and all those who with him at the counsel were they
wiston þe geornor wîtum besette on þære byrnendan
knew the more-eagerly with-torments beset in the burning
helle, wið hwæne hi winnon ongunnon. uton georne lufjan
hell against whom they strive began let-us eagerly love
þa ðing, þe god lufað, and ða lætan and ascunjan, þe
the things which god loves and those let and shun which
gode laðe synd. uton beon eadmode and ælmesgeorne and
to-god hateful are let-us be humble and alms-eager and
wise on wordum and on dædum eac and bliðum mode on
wise in words and in deeds also and with-blithe mind in
halgum hige wæccan lufjan and ure cyrican secan and urum
holy thought vigils love and our church seek and our
gebedum fyljan, forðam þæt halige gebed and seo hlutre
prayers follow because the holy prayer and the pure
lufu godes ælmihtiges and seo ælmessylen, þe mann for
love of-god almighty and the alms-giving which one for
godes lufon gedeð, geglencgað and gebringað þa soðfæstan
of-god love does adorn and bring the righteous

sawla on wuldre and on blisse on þam ytemestan dæge
souls into glory and into bliss on the last day
þises woruldrîces, þe se eallwealdenda drihten on demeð
of-this world-kingdom which the all-ruling lord on judges
æghwilcum men be his agenum gewyrhtum. we habbað
each man by his own deeds we have
geræd and geleornod on halgum bôcum, þæt swa mycel,
read and learned in holy books that as much
swa ys fram heofonum to þissere eorðan, þæt seo hell ys
as is from heavens to this earth that the hell is
twâ swa deop, and heo ys êalswa wîd eac. wâ byð þam,
twice as deep and she is as wide also woe is to-those
þe þær bið geteohhod tô and ðær symble wunjan sceal. ðær
who there is appointed to and there ever dwell must there
ne byð sybbes lufu to oðrum, and nys þær ænig man, þe
not is of-kinsman love to other and not-is there any man who
þær sŷ gemyndig drihtenes ælmihtiges for ðam sâre, þe he
there be mindful of-lord almighty for the pain which he
on wunað. þær beoð þa sawla forgytene fram eallum þam,
in dwells there are the souls forgotten by all those
ðe hi ær cuðon on eorðan. hit segð eac on halgum
whom they before knew on earth it says also in holy
bocum, þæt an deofol arehte anum ancran ealle helle gryras
books that a devil recounted to-an anchorite all of-hell terrors
and yrmða and þara synfulra sawla tintregan and susla.
and miseries and of-the sinful souls tortures and torments
and he sæde, þæt eal þes middaneard nære þe mare driges 146.19
and he said that all this middle-earth not-were the more of-dry
landes ofer þone mycelan garsecg, þonne man ænne prican
land over the great ocean than one a point
apricce on ânum brâdum brede. and nys þes middaneard
pricks on a broad board and not-is this middle-earth

buton swylce se seofoða dæl ofer þone mycelan garsecg,
but as the seventh part over the great ocean
se ðe mid his ormætnysse ealle ðas eorðan utan emblið.
which that with its immensity all this earth outside about-lies
and he se deofol þa gyt cwæð to þam ancran: gyf ænig
and he the devil then yet said to the anchorite if any
mann wâre ane niht on helle and he eft wære æfter
man were one night in hell and he afterward were after
þam of alædd, and ðeah man þone gârsecg mid isene
that from led and though one the ocean with iron
ûtan ymbtynde and þone ealne gefylde mid fyres lige up
outside about-fenced and it all filled with of-fire flame up
oþ ðone heofones hrof and ûtan embsette hîne þonne ealne
to the of-heaven roof and outside set it then all
mid byligeon and heora æghwylc oðres æthrinan mihte and
with bellows and of-them each other touch could and
to æghwylcum þæra byligea wære man geset and se hæfde
to each of-the bellows were man set and he had
Samsones strengðe, se wæs ealra eorðwarena strengest, þe
of-Samson strength who was of-all earth-dwellers strongest who
âr oððe syððan æfre gewurde; and þeah man þonne gesette
before or since ever became and though one then set
ân brâd isen þell ofer þæs fyres hrôf, and þeah hit wære
a broad iron plate over of-the fire roof and though it were
eall mid mannum afylled and ðæra æghwylc hæfde ænne
all with men filled and of-them each had a
hamor on handa, and þeah man bleowe mid eallum þam
hammer in hand and though one blew with all the
byligeon and mid þam hameron beote on þæt isene þell and
bellows and with the hammers beat on the iron plate and
se lig brastlode, ne awacode he næfre for eallum þisum,
the flame crackled not weakened he ever for all this

to ðam werig he wǽre for þære ânre nihthwile. mycelum
to that weary he were for the one night-while greatly
ys to warnigenne us eallum wið swylce eardungstowe. þis
is to warn us all against such dwelling-place this
eall se deofol asǽde and arehte þam ancran.
all the devil told and recounted to-the anchorite
Understande, se ðe wylle, his agene neode and ðearfe. ealle 147.12
Let-understand he who will his own need and necessity all
þa tungon, þe æfre clypedon and spræcon, syððan Âdam
the tongues which ever called and spoke since Adam
leofode se forma mann, þe Crist ærest gescop, þeah hi
lived the first man whom Christ first created though they
gyt on þysum life wæron, and ða þe nu gyt syndon, and
yet in this life were and those who now yet are and
ða þe towerde syndon, ǽr domes dǽg cume, ealle hi
those who coming are before of-doom day come all they
ne mihton asecgan and areccan, hû wâ þam sawlum byð,
not could tell and recount how woe to-the souls is
þe on helle beon sceolon. uton us warnjan symble wið
which in hell be must let-us us warn ever against
þa hellican wîtu and geþeodan ûs to ðam uplican rîce,
the hellish torments and join us to the heavenly kingdom
forðam þe þær ys seo bliss and þæt wuldor, þæt nan
because that there is the bliss and the glory that no
eorðlic mann ne can ne ne mæg mid his wordum areccan
earthly man — knows nor — can with his words recount
and asecgan þa wynsumnysse and blisse þæs heofonlican
and tell the pleasantness and bliss of-the heavenly
lifes. þa geongan men hopjað, þæt hi moton lange on
life the young men hope that they may long in
þissere worulde libban, ac se hopa hi bepæcð and beswicð,
this world live but the hope them deceives and betrays

þonne him leofost wære, þæt hî lybban moston. se ealda
when to-them dearest were that they live might the old
man him mæg gewîslice wîtod wîtan, þæt him se deað
man for-himself can certainly appointed know that to-him the death
genealæcð for ðære oferylde, þe him on sihð; forðam þe
approaches for the old-age which to-him on sinks because that
he mæg oncnawan and ongytan be manegum þingum, þe
he can recognize and perceive by many things which
him þonne derjað. him amolsnjað and adimmjað þa eagan,
him then harm to-him grow-dim and darken the eyes
þe âr wæron beorhte and gleawe on gesihðe; and seo
which before were bright and keen in sight and the
tunge awistlað, þe ær hæfde getinge spræce and gerâde;
tongue lisps which before had eloquent speech and ready
and ða earan aslawjað, þa þe ær wæron ful swifte and
and the ears grow-sluggish those which before were full swift and
hræde to gehyrenne fægere dreamas and sangas; and þa
quick to hear fair joys and songs and the
handa awindað, þa ðe ær hæfdon ful hwæte fingras; and
hands wither those which before had full quick fingers and
þæt feax afealled, þe ær wæs fæger on hiwe and on fulre
the hair falls which before was fair in hue and in full
wæstme; and þa teð ageolwjað, þa ðe wæron âr hwite
growth and the teeth grow-yellow those which were before white
on hiwe; and þæt oreð stincð and afulað, þe ær wæs
in hue and the breath stinks and grows-foul which before was
swête on stence. nis ænig swa rîce mann on ðisum life,
sweet in smell not-is any so powerful man in this life
þæt he ne sceole his ûnþances ealle his æhta alâtan and
that he not must his against-will all his possessions leave and
on ûnmyrhðe his lîf geendjan. æghwylc man, ge se rîca
in unmirth his life end each man both the powerful

ge se heanra, sceal þurh sâr sweltan; and ðeah hwa mihte
and the poorer must through pain die and though any could
oððe moste libban hêr on lîfe fela þusend geara, ne þincð
or might live here in life many thousand years not seems
him on þam toweardan life eft, buton swylce hwâ his
to-him in the coming life afterward but as-if one his
eage bepriwe. her on worlde ne mæg nan þing êce beon,
eye winks here in world not can any thing eternal be
forðam þe þeos woruld nis êce; and ne þurfon we na þæs
because that this world not-is eternal and not need we — that
wênan, þæt ure drihten us nelle þæra leana gemanjan, þe
expect that our lord us will-not of-the gifts claim which
he ûs her on eorðan forgyfen hafað. ðam þe he mycel to
he to-us here on earth given has to-him who he much to
forlæt, myceles he wyle hine manjan. ðeah þe þas caseras
left much he will him claim though that these emperors
oððe rîce cyningas oððe ænige oðre wlance men him
or powerful kings or any other proud men for-themselves
hâton gewyrcan heora byrgene of marmanstane and ûtan
command work their burial of marble-stone and outside
emfrætewjan mid readum golde, þeahhwæðere se deað hit
adorn with red gold nevertheless the death it
eal todælð; þonne bið seo gleng agoten, and se þrym
all divides then is the adornment poured-out and the majesty
tobrocen, and þæt gold tosceacen, and ða gymmas toglidene,
broken and the gold shaken-apart and the gems slid-away
and ða lichaman gebrosnode and to duste gewordene. forðam
and the bodies decayed and to dust become because
nis naht þyses middaneardes wlite and ðissere worlde wela;
not-is aught of-this middle-earth beauty and of-this world wealth
he ys hwilwendlic and gewitendlic, ealswa þa rican men
it is transitory and departing as the powerful men

syndon her on worulde. hwær syndon þa rîcan caseras
are here in world where are the powerful emperors
and cynegas, þa ðe geo gefyrn wæron? hwær syndon þa
and kings those who formerly long-ago were where are the
ealdormen and ða ofermodigan and ða rican gerefan, þe þa
aldermen and the proud and the powerful reeves who the
laga and bebodu gesetton? hwær syndon demra dômstowa?
laws and commands set where are of-judges judgment-places
hwær ys heora ricetere and heora prass and orgol, buton
where is their pomp and their pride and arrogance but
on moldan beþeaht and on wîtum gecyrred? hwær com
in earth covered and into torments turned where came
þisse worlde wela? hwær com þissere eorðan fægernys?
of-this world wealth where came of-this earth fairness
hwær cômon, þa ðe swyðost æhta tyledon and oðrum
where came those who most possessions tended and to-others
eft læfdon? ðâs hean mihta her on worulde afeallað and
afterward left these high mights here in world fall and
ahreosað and to lore wurþað. swa læne ys seo oferlufu
collapse and to loss become so transitory is the over-love
eorðan gestreona; efnes hit bið gelîc rêna scûrum, þonne
of-earth treasures evenly it is like of-rain showers when
hi nyðer of heofonum swyðost dreosað and eft raðe
they down from heavens most fall and again quickly
eall toglidað, þonne bið fæger weder and beorht sunne;
all slide-away then is fair weather and bright sun
swa tealte syndon eorðan welan, swa tôdæleð se lichoma
so unstable are of-earth riches so divides the body
and seo sawul. ðissere worulde wela wurðeþ to nahte, and
and the soul of-this world wealth becomes to naught and
ðas eorðlican þing wurðaþ to sorge eallum þam, þe hy
these earthly things become to sorrow for-all those who them

to swyðe lufjað. hit is ealra wundra mæst, þæt we syndon
too greatly love it is of-all wonders greatest that we are
swa heardre heortan, þæt we symle ne wepon and forhtjan
of-so hard heart that we ever not weep and fear
þa toweardan wita and ûs þa æfre ondrædon and on
the coming torments and us them ever dread and in
gemynde habban. nis ûs nân þing sêlre on þysum life,
memory have not-is to-us any thing better in this life
þonne we hreowe dôn ure synna and hî mid ælmessum
than we repentance do of-our sins and them with alms
georne alyson her on lîfe, þæt we ne þurfon eft þa
eagerly redeem here in life that we not need afterward the
ecan witu þrowjan and ðoljan. nis nan man swâ rîce
eternal torments suffer and endure not-is any man so powerful
on eorðan and swa mihtig and mære, þæt he ne sceole
on earth and so mighty and glorious that he not must
deaðes abyrgean; and mid ûre sawle ânre we sceolon riht
death taste and with our soul alone we must account
agyldan on domes dæg. wa byð hyre þonne earmre, gyf heo
repay on of-doom day woe is to-her then wretched if she
âna stent ealra godra dæda bedæled on domes dæg beforan
alone stands of-all good deeds deprived on of-doom day before
gode and beforan eallum his halgum. ðær þonne beoð on
god and before all his saints there then are on
us sylfum gesyne and opene ealle þa gyltas, þe we æfre
us selves visible and open all the sins which we ever
gefremedon and gedydon on þisum lîfe ongean godes willan,
committed and did in this life against of-god will
buton hi beon ær her on worulde gebêtte gode to willan
unless they be before here in world amended to-god as will
and us sylfum to þearfe. ðær þonne ne mæg ænig man
and to-us selves as need there then not can any man

oðrum gehelpan, se fæder þam suna ne se sunu þam fæder,
other help the father the son nor the son the father
ne seo modor þære dehter ne seo dohtor þære meder, ne
nor the mother the daughter nor the daughter the mother nor
nân ne mæg oðrum; ac ânra gehwylcum men byð gedêmed
any — can other but of-ones each man is judged
æfter his agenum gewyrhtum. god wyle swaþeah gemiltsjan
after his own deeds god will nevertheless pity
æghwylcum synfullum menn, þe his synna hêr andet his
each sinful man who his sins here confesses to-his
scrifte and dædbetan wyle and æfre geswîcan þæs unrihtes,
confessor and penance-do will and ever cease the unright
þe he ær worhte and dyde. eal man sceal aspiwan synna
which he before wrought and did all one must vomit-up sins
þurh abryrde andetnysse, ealswa man deð ûnlybban þurh
through contrite confession as one does poison through
godne drenc. ne mæg se preost ænigum synfullum men
good drink not can the priest to-any sinful man
wel dâdbote tæcan, ær he gehyre his synne þe ma, þe
well penance teach before he hear his sins the more than
ênig lâce mæg ænigne untrumne mann wel lacnjan, ær
any leech can any sick man well heal before
he hæbbe þæt attor ût aspiwen, þe him oninnan bið.
he have the poison out vomited which to-him within is
150.9 uton andettan ure synna þa hwile, þe we magon and
let-us confess our sins the while that we can and
moton, and æfre geswican and don to gôde, lochwæt we
may and ever cease and do to good whatever we
magon, þonne gebeorge we ûs sylfum wið êce wîte and
can then guard we for-us selves against eternal torment and
geearnjað ûs heofonan rice. uton lufjan cyrcsocne oft and
earn for-us of-heaven kingdom let-us love church-visiting often and

gelome and lybban þam lîfe, þe ûre scrift ûs wisige, and
frequently and live the life which our confessor us directs and
secan hi gelome and acsjon georne, hwæt us sy to donne.
seek him frequently and ask eagerly what for-us be to do
helpe gehwa his sylfes georne þa hwile, þe he mage and
let-help each him self eagerly the while that he can and
mote; gebuge ælc cristen man georne fram ûnrihte to rihte.
may let-turn each Christian man eagerly from unright to right
eac se ðe þurhwunað on gôdum dædum forð oð his ênde,
also he who continues in good deeds forth until his end
he þæs sceal habban êce edlean mid Criste sylfum. nu
he for-that shall have eternal reward with Christ self now
us ys eallum soð asæd and areht, we agon mycele þearfe,
to-us is to-all truth told and recounted we have great need
þæt we hit eac understandon, swa ure agen þearf ys. god
that we it also understand as our own need is god
us ealle gestrangje and getrymme to ure agenre þearfe and
us all let-strengthen and let-confirm to our own need and
us gehealde, swa his wylla sy. god ys ealra cristenra manna
us let-keep as his will be god is of-all Christian men
fæder, and he þæt gecydde, þa þa he asende his agen
father and he that made-known then when he sent his own
bearn Crist of heofonum, and her wearð mann geboren
child Christ from heavens and here became man born
þurh þæt clæne mæden Scã Marian, þe næfre nahte weres
through the pure maiden Saint Mary who never had of-man
gemanan, and he for eal manncynn deað þrowode and us
fellowship and he for all mankind death suffered and us
ealle þa ðurh his deað alysde of ðam ecan deaðe and us
all then through his death released from the eternal death and us
ealle gestrynde to þam ecan life. ðurh clæne mæden Crist
all gained to the eternal life through pure maiden Christ

wearð geboren, and ðurh clǽne fulluht we syndon ealle
was born and through pure baptism we are all
cristene gewordene; þæt we sceolon eac on ealre clænnysse
Christian become that we must also in all purity
healdan, gyf we ænige miltse begytan sceolon ǽt gode.
hold if we any mercy obtain must from god
151.4 Crist þrowode for us synleas, þonne moton we be gewyrhtum
Christ suffered for us sinless then must we by deeds
fela for urum synnum þrowjan and ðoljan and æt gode
much for our sins suffer and endure and from god
geearnjan, þæt he us for his micclan mildheortnesse huru
earn that he us for his great mercy at-least
wið ecne deað ahredde and us on þam toweardan life reste
from eternal death rescue and to-us in the coming life rest
geunne. uton us habban symble on gemynde þone tîman,
grant let-us us have ever in memory the time
þe us toweard ys, þonne se earma lichama and seo werige
which to-us coming is when the wretched body and the weary
sawul hi totwæmað and todælað, þonne us forlætað ealle
soul them sunder and divide then us forsake all
ure woruldfrynd, ne magon hi ûs þonne ænigum gode, ac
our world-friends not can they us then in-any good but
bið æt gode ânum gelang eall, hwæt we gefaran sceolon.
is on god alone dependent all what we fare must
geþence gehwa him sylf, hu sceort and hu earmlic þis læne
let-think each him self how short and how wretched this transitory
lif ys. ne yldon we na fram dæge to dæge, þæt we to gode
life is not let-delay we — from day to day that we to god
ne gecyrron, forðam we us nyton witod lif æt æfen ne we
not turn because we for-us not-know certain life at evening nor we
nyton, þonne wê to ûre reste gað, hwæþer we moton eft
know when we to our rest go whether we may again

dæges gebidan. ne us ne þearf na twynjan, þæt we gebyrjan
of-day await nor for-us — needs — doubt that we belong
ne sceolon oððe heofonwarena cyninge oððe hellewites
not must either of-heaven-dwellers king or of-hell-torment
deoflum æfter urum forðsiðe. hit ys sorhlic and earmlic
devils after our departure it is sorrowful and wretched
eallum cristenum mannum to gehyrenne eal, þæt man us
for-all Christian men to hear all that one to-us
foresegð embe Cristes þrowunge and embe his hidercyme and
foretells about of-Christ passion and about his hither-coming and
embe hellewîtebrogan, þæt we syndon swa heardre heortan,
about hell-torment-terror that we are of-so hard heart
þæt we ne magon ongytan þa godcundan lâre, þe us man
that we not can perceive the divine teaching which us one
lærð and laþað to urum drihtne fram deofles anwealde. us
teaches and invites to our lord from of-devil power to-us
ys eallum swyðe micel þearf, þæt we understandon, þæt hit
is to-all very great need that we understand that it
to ðam dome nu georne genealæcð, þe drihten sylf to
to the judgment now eagerly approaches which lord self to
cymð, þonne he wyle æt us witan, hu we him geleanod
comes when he will from us know how we him repaid
habbon eall, þæt he for us þrowode and ðolode on þisum
have all that he for us suffered and endured in this
lîfe. we habbað oncnawen fela þæra foretacna, þe Crist
life we have recognized many of-the foretokens which Christ
sylf foresæde, þæt cuman sceolde on ðisne middaneard; and
self foretold that come should into this middle-earth and
eac he sæde for micelne egsan, þe gyt towerd is. he
also he said for great terror which yet coming is he

sæde, þæt æfter þisum fæce gyt gewurðan sceal swa egeslic
said that after this time yet happen shall so terrible
tîma, swa næfre ær nes, syððan ðeos woruld gewearð.
time as never before was since this world became
152.2 utan don, swa us mycel þearf ys, lufjan god ælmihtigne
let-us do as to-us great need is love god almighty
and healdan his bebodu georne, þonne geearnige we us
and keep his commands eagerly then earn we for-us
êce blisse on heofona rîce mid drihtene sylfum, se ðe
eternal bliss in of-heavens kingdom with lord self he who
leofað and rixað a butan ênde on ecnesse, amen.
lives and reigns ever without end in eternity amen

We willað nu secgan

XXXI · THE CHILD WHO SANG FROM HEAVEN

An example: a monk-child with a glorious voice sang among the brothers of the monastery of St. Maurice at Mont-Joux, and his mother came often to hear him. When the child died, she asked the abbot where her son was, and he told her that the boy lived; when she still could not hear him, the abbot prayed to God, and the son sang so loudly from heaven that his mother heard him and knew that he lived with God, whom he had served.

152.7 We willað nu secgan sume bysne to þisum. an munuccild
We will now say an example to this a monk-child
wunode mid manegum gebroðrum on Mauricius mynstre,
dwelt with many brothers in of-Maurice monastery
þæs halgan martyres, þæt is on Muntgiu, swa men farað
of-the holy martyr that is on Mont-Joux as men go
to Rome. ða hæfde þæt munuccild swiðe mærlice stemne,
to Rome then had the monk-child very glorious voice

and his modor gecom to þam mynstre for oft and gehyrde
and his mother came to the monastery very often and heard
gelome hyre leofan sunu, hu myrge he sang mid þam
frequently her dear son how merrily he sang with the
munecum symle; and hyre wæs myrge on hyre mode þurh
monks ever and to-her was merry in her mind through
þæt. ða gelamp hit æt nixtan, þæt hit of life gewat to
that then happened it at last that it from life departed to
þam heofonlican life, and heo ne gehyrde na syððan hyre
the heavenly life and she not heard — afterward of-her
leofan sunu stemne; and heo sorhfull þa axode æt þæs
dear son voice and she sorrowful then asked from of-the
mynstres abbode, hwær hyre sunu wære, oððe hwæþer he
monastery abbot where her son were or whether he
dead wære. and he hyre andwerde: 'ne beo ðu hohful, la
dead were and he to-her answered not be thou anxious o
wîf, þin sunu leofað.' and heo ða hopode, þæt heo gehyran
woman thy son lives and she then hoped that she hear
sceolde hyre suna stemne be ðam, þe he gecwæð. ac þa
should of-her son voice by that which he said but then
ða heo ne mihte þæt munuccild gehyran, þa eode heo eft
when she not could the monk-child hear then went she again
to þam abbode sarig, and heo hine befran: 'for hwi ne
to the abbot sorrowful and she him asked for why not
mæg ic gehyran mines suna stemne, gyf he soðlice leofað?'
can I hear of-my son voice if he truly lives
ða abæd se abbod æt þam ælmihtigan gode, þæt hyre sunu
then prayed the abbot from the almighty god that her son
sang swyðe hlude of heofonum, þæt seo modor gehyrde,
sang very loudly from heavens that the mother heard
hu myrge he sang, and oncneow þa soðlice, þæt hyre sunu
how merrily he sang and recognized then truly that her son

leofode mid þam ælmihtigan gode, þam ðe he ær þeowode.
lived with the almighty god him whom he before served
þam ys wuldor and wyrðmynt a to worulde, amen.
to-whom is glory and honor ever to world amen

In die iudicii

XL · ON THE DAY OF JUDGMENT

On the day of judgment heaven and earth will quake, fire will destroy sea, earth, and heavens, and all the dead will rise. Christ will come with the nine orders of angels, wrathful to the sinful and mild to the righteous, and send the accursed into the eternal fire. The homily heaps up the terrors of that day and of hell, in the mouth of the dragon who is the devil. Men should shun sin and love God, for this world grows worse daily; Christ will show his wounds and his cross, and the righteous will dwell with the angels.

182.2 Leofan men, utan dôn, swa us ðearf is, beon swiðe
Dear men let-us do as to-us need is be very
gemyndige ure âgenre þearfe and geþencan gelôme, hu
mindful of-our own need and think frequently how
lâne þis lif is, and hu egeslic se dôm is, þe ealle menn
transitory this life is and how terrible the judgment is which all men
to scylan on þam micclan dômdæge, þonne god dêmeð
to must on the great doom-day when god judges
manna gehwylcum be ærran gewyrhtan. ðæs dæges weorc
of-men each by former deeds of-the day work
byð egesfull eallum gesceaftum, swa se apostol cwæð: in quo
is terrible to-all creatures as the apostle said in which
omnis creatura congemescit. in þam dæge heofene and eorðe
every creature groans-together on that day heaven and earth
cwacjað and heofjað and ealle þa ðing, þe on him syndon.
quake and lament and all the things which in them are

and in þam dæge þa hleoðrjendan ligettas forglendrjað þone
and on that day the roaring lightnings devour the
blodgemengedan middaneard and þæt mancyn, þe nû is in
blood-mingled middle-earth and the mankind which now is in
îdelum gylpe and on synnlustum and in þam wohgestreonum
idle boast and in sin-lusts and in the wrong-treasures
goldes and seolfres beswicen, and þæs him naht ne
of-gold and of-silver deceived and that for-themselves naught —
ondrædað, ac him orsorh lætað. and in þam dæge þæt
dread but them carefree let and on that day the
earme mancynn and þæt synfulle ofer him sylfum heofjað
wretched mankind and the sinful over them selves lament
and wêpað and wânjað and hî þonne swyðe forhtjað,
and weep and wail and they then greatly fear
forþam ðe hy ær noldon heora synna gebêtan. and on
because that they before would-not their sins amend and on
þam dæge on þam fyrenan wylme sæ forhwyrfeð and eorðe
that day in the fiery surge sea perishes and earth
mid hyre dûnum and heofonas mid heora tunglum, and eal
with her hills and heavens with their stars and all
forsyngod mancynn þonne forswelgeð seo fyrenlust heora
sin-laden mankind then swallows the sin-lust of-their
ærran gewyrhta, and unrihtwise dêman and gerêfan and ealle
former deeds and unrighteous judges and reeves and all
þa wôhgeornan woruldrîcan mid heora golde and seolfre and
the wrong-eager world-rich-ones with their gold and silver and
godwebbum and eallum ungestrêonum þonne forweorðað.
purple-cloths and all ill-gotten-treasures then perish
and in þam dæge singað þa bŷman of þam feower 183.10
and on that day sing the trumpets from the four
sceatum middaneardes, and þonne ealle men arîsað of
corners of-middle-earth and then all men arise from

dêaðe; and, swa hwæt manncynnes swa eorðe ær forswealh
death and so what of-mankind so earth before swallowed
oððe fyr forbærnde and sæ besencte and wilde deor frǽton
or fire burned-up and sea sank and wild beasts devoured
and fugelas tobǽron, eall þy dæge ariseð. in þam dæge
and birds carried-off all on-that day arises on that day
ure drihten cymð in his þam micclan mægenþrymme mid
our lord comes in his the great majesty with
þam IX endebyrdnyssum heofonwara (þæt byð mærlic
the nine orders of-heaven-dwellers that is glorious
and wundorlic mægenþrym), and þonne bið he þam
and wondrous majesty and then is he to-the
synfullum swiðe wrâð ætêowed, and þam soðfæstum he
sinful very wrathful shown and to-the righteous he
byð bliðe gesewen. and þonne þa Judêas magon swutele
is blithe seen and then the Jews can clearly
geseôn þone, þe hî ær ahengon and acwealdon. and
see him whom they before hanged and killed and
se soðfæsta dêma þonne demeð anra gehwylcum æfter his
the righteous judge then judges of-ones each after his
gewyrhtum, swa swa we leornjað on halgum gewritum:
deeds so as we learn in holy writings
reddet deus unicuique secundum opera sua. þæt is on
will-repay god to-each according-to works his that is in
ure geþeode: he forgylt þonne anra gehwylcum æfter his
our language he repays then of-ones each after his
agenum gewyrhtum. and in þam dæge ûres drihtnes ansyn
own deeds and on that day of-our lord face
byð, swa we ær sǽdon, rêðe and egesfull þam synfullum
is as we before said fierce and terrible to-the sinful
gesewen, and he byð bliðe and milde þam soðfæstum
seen and he is blithe and mild to-the righteous

æteowed, þæt is, þam, ðe him to ðære swiðran healfe
shown that is to-those who to-him to the right side
þonne beoð gelædde. þa fŷrenfullan witodlice him beoð
then are led the sinful truly for-him are
þonne on dæg on þære wynstran healfe gehwyrfede, and
then on day on the left side turned and
he þonne hrædlice to heom cwyð: farað ge awyrgedan
he then quickly to them says go ye accursed
on þæt ece fŷr, þe wæs deofle gegearwod and his
into the eternal fire which was for-devil prepared and for-his
gegengum eallum. la hwæt, þonne þam synfullum þinceð,
followers all o what then to-the sinful seems
þæt nan wiht ne sy þæs hâtes ne þæs cêaldes ne þæs
that no whit — be of-the hot nor of-the cold nor of-the
hêardes ne þæs hnêsces ne þæs wrâðes ne þæs wynsumes
hard nor of-the soft nor of-the wrathful nor of-the pleasant
ne þæs eaðes ne þæs earfoðes ne þæs lêofes ne þæs lâðes,
nor of-the easy nor of-the difficult nor of-the dear nor of-the hateful
þæt hig þonne mihte fram ures drihtnes lufan asceâdan,
that they then might from of-our lord love separate
gif hi þonne þæs wealdan mihton; and þa ungesæligan
if they then that rule could and the unhappy
yrmingas nellað nû þæt geþencan ne his willan be sumon
wretches will-not now that think nor his will in some
dæle wyrcan, nu hig êaðe magon. êala hwæt, þæt is ofer
part work now they easily can O what that is beyond
eal gemet to smeagenne and to sorgjanne and on mycelre
all measure to consider and to sorrow and in great
care to cweðanne, þæt ða earman synfullan sceolon þonne
care to say that the wretched sinful must then
sâre aswâman fram ansyne ures drihtnes and ealra haligra
sorely wander from face of-our lord and of-all saints

and fram wlite and fram wuldre heofena rîces and
and from beauty and from glory of-heavens of-kingdom and
þanon gewîtan in þa êcan tintregu helle wîtes. la hwæt,
thence depart into the eternal torments of-hell torment o what
manna mod syndon earmlice aþystrode and adysgode and
of-men minds are wretchedly darkened and befooled and
gedwêalde, þæt hi æfre sceolon lâtan þæt deaðberende
led-astray that they ever must let the death-bearing
deofol mid ungemætre costnunge hîg to þan gedwellan, þæt
devil with immeasurable temptation them to that lead-astray that
hy swa mycele synna fremman, swa hy nû doð, and nellað
they so great sins commit as they now do and will-not
þæs willan gewyrcan, þe hyg of eorðan lâme geworhte and
his will work who them from of-earth clay wrought and
mid his gaste gelîffæste and him ece lîf begeat. la, hwæt
with his spirit quickened and for-them eternal life obtained o what
þence we, þæt we ûs ne ondrædað þone tôweardan dæg
think we that we us not dread the coming day
þæs micclan dômes? se is yrmða dæg and ealra earfoða
of-the great judgment which is of-miseries day and of-all hardships
dæg. in þam dæge ûs byð ætêowed seo geopenung heofena
day on that day to-us is shown the opening of-heavens
and engla þrym and helwihta hryre and eorðan forwŷrd,
and of-angels host and of-hell-creatures fall and of-earth destruction
treowleasra gewinn and tungla gefeall, ðunorrada hlynn
of-faithless strife and of-stars fall of-thunder-claps noise
and se þeostra þrosm, ðæra lyfta lêoma and þæra lîgetta
and the dark smoke of-the airs light and of-the lightnings
blâst, seo granjende gesceaft and þæra gasta gefeoht, seo
blast the groaning creation and of-the spirits fight the
grimme gesyhð and seo godcunde miht, se hâta scur and
grim sight and the divine might the hot shower and

helwara hrêam, þæra beorga geberst and þæra bŷmena
of-hell-dwellers cry of-the mountains crash and of-the trumpets
sang, se brâda bryne ofer ealle woruld and se bitera dæg,
song the broad burning over all world and the bitter day
se micla cwealm and þæra manna mân, seo sâre sorh
the great slaughter and of-the men crime the sore sorrow
and þæra sawla gedâl, se sâra sið and se sorhfulla dæg,
and of-the souls parting the sore journey and the sorrowful day
þæt brâde bealo and se byrnenda grund, þæt bitere wîte
the broad bale and the burning abyss the bitter torment
and se blôdiga strêam, fêonda fyrhto and se fŷrena rên,
and the bloody stream of-fiends fear and the fiery rain
hæðenra grânung and rêafera wânung, heofonwara fulmægen
of-heathens groaning and of-robbers wailing of-heaven-dwellers full-might
and heora hlâfordes þrym, þæt ongrislice gemôt and seo
and of-their lord majesty the horrible assembly and the
egesfulle fŷrd, se rêða wealdend and se rihta dôm, ure
terrible host the fierce ruler and the right judgment of-our
fyrena edwit and þæra feonda gestâl, þa blacan ândwlitan
crimes reproach and of-the fiends accusation the pale faces
and þæt bifjende wered, se forhta cearm and þæra folca
and the trembling troop the fearful cry and of-the peoples
wôp, þæra feonda grimnes and se hlûda heof, þæt sarige
weeping of-the fiends grimness and the loud lament the sorrowful
mancynn and se synniga hêap, seo granjende neowelnys
mankind and the sinful heap the groaning abyss
and seo forglendrede hell, þæra wyrma ôngrype and þæra
and the devoured hell of-the worms grip and of-the
sorhwita mæst, se niðfulla here and se têonfulla dæg.
sorrow-torments greatest the hateful army and the injurious day
on þam dæge us byð eall þyllic egsa æteowed, and þa
on that day to-us is all such terror shown and the

synfullan þonne woldon geswîcan georne, gif hig mihton;
sinful then would cease eagerly if they could
and him þonne wære leofre, þonne eall middaneard to
and to-them then were dearer than all middle-earth as
âhte gesêald, þæt hŷ næfre acennede ne wâron fram
possession given that they never born — were from
fæder and meder. la hwæt, we nû ungesâlige syndon, þæt
father and mother o what we now unhappy are that
we ûs bet ne warnjað, and þæt we ne ondrædað ûs þe
we us better not warn and that we not dread us the
swyðor, þe we dæghwamlice geseoð beforan urum êagum
more as we daily see before our eyes
ure þa nehstan feallan and sweltan; and þonne sona þam
our the nearest fall and die and then at-once for-the
lichaman bið laðlic legerbed gegyrwed, and in þære cealdan
body is loathly bed prepared and in the cold
fôldan gebrosnað, and þæt lic þær to fûlnesse weorðeð
earth decays and the body there to foulness becomes
and þam wælslîtendum wyrmum weorðeð to âte.
and for-the slaughter-tearing worms becomes as food
187.14 þonne bið sorhlic sâr and earmlic gedâl lîces and sâwle.
then is sorrowful pain and wretched parting of-body and of-soul
and, gif þonne seo sawl huru slîdan sceal in þa êcan wîta
and if then the soul indeed slide must into the eternal torments
mid þam wêrjan and awyrgedan gâste and þar þonne mid
with the weary and accursed spirit and there then with
deoflum drohtnoð habban in morðre and on mâne, in susle
devils dwelling have in murder and in crime in torment
and on sare, in wêan and on wyrmslitum betwêonan deadum
and in pain in woe and in worm-tearings between dead-ones
and deoflum, in bryne and on biternesse, in bealewe and on
and devils in burning and in bitterness in bale and in

brâdum ligge, in yrmþum and on earfeðum, on swyltcwale and
broad flame in miseries and in hardships in death-torment and
in sârum sorgum, in fŷrenum bryne and on fulnesse, in toða
in sore sorrows in fiery burning and in foulness in of-teeth
gristbitum and in tintregum, in angmodnysse earmra sawla,
gnashings and in torments in anguish of-wretched souls
on cyle and on wânunge, in hungre and in þurste, on hæte
in cold and in wailing in hunger and in thirst in heat
and in earfoðnesse, in neowlum attre and in êcere forwyrde,
and in hardship in lower poison and in eternal perdition
in arleasnysse and in mislicum wîta cynne, on mûðe and
in impiety and in various of-torments kind in mouth and
on fæðme þæs deaðberendan dracan, þe is deofol genemned.
in embrace of-the death-bearing dragon who is devil named
Eala leofan menn, utan warnjan ûs swiðe and georne 188.11
O dear men let-us warn us greatly and eagerly
beorhgan wið þone egsan, and utan georнlice yfeles
guard against the terror and let-us eagerly evil
geswîcan and þurh godes fultum to gôde gedôn þone
cease and through of-god help to good do the
dæl, þe we dôn magon. uton mân and morðor æghwar
part which we do can let-us crime and murder everywhere
forbûgan and ealle fracoddæda swiðe ascunjan. and utan
avoid and all wicked-deeds greatly shun and let-us
dôn, swa ic lâre, uton god lufjan inwerdre heortan, eallum
do as I teach let-us god love with-inward heart with-all
môde and eallum mægne and godes lage hêaldan; and
mind and with-all strength and of-god law keep and
uton gecnâwan, hu lâne and hû lyðre þis lif is on to
let-us recognize how transitory and how wretched this life is on to
getruwjanne, and hu oft hit wurð raðost forloren and
trust and how often it becomes most-quickly lost and

forlâten, þonne hit wære leofost gehealden. ðeos woruld is
forsaken when it were dearest kept this world is
sorhful and fram dæge to dæge â swa leng swa wyrse,
sorrowful and from day to day ever the longer the worse
forþam ðe heo is on ofstum, and hit nealæcð þam ende,
because that she is in haste and it approaches the end
and þî heo wære wurðe, þæt hig ænig man ne lufode
and therefore she were worthy that her any man not loved
ealles to swiðe. ac lufjan we georne þæne hehstan cyning
all too greatly but let-love we eagerly the highest king
and þæt upplice rîce, and ondrâdon we us symle þæne
and the heavenly kingdom and let-dread we us ever the
toweardan dôm, þe we ealle tô sceolon. on þam dome
coming judgment which we all to must at the judgment
ure drihten sylf eowað us sona his blodigan sîdan and his
our lord self shows us at-once his bloody side and his
þyrlan handa and þa sylfan rôde, þe he on ahangen wæs,
pierced hands and the same rood which he on hanged was
and wyle þonne æt ûs witan, hu we him þæt geleanedon.
and will then from us know how we him that repaid
wel þam þonne, þe gode âr gecwemdon, swa swa hi
well for-those then who to-god before pleased so as they
sceoldon; hi þonne syððan êac êce edlêan þurh godes
should they then afterward also eternal reward through of-god
gyfe þanonforð habbað betwêoh englum and heahenglum ââ
grace thenceforth have between angels and archangels ever
to worulde on heofena rîce, ðær næfre leofe ne todâlað
to world in of-heavens kingdom there never dear-ones — part
ne laðe ne gemêtað, ac þar halige hêapas symle wunjað
nor hateful-ones — meet but there holy hosts ever dwell
on wlite and on wuldre and on wynsumnesse âfre. þar byð
in beauty and in glory and in pleasantness ever there is

mærð and myrhð and ece blis mid gode sylfum and mid
glory and mirth and eternal bliss with god self and with
his halgum in ealra worulda woruld â butan ende. amen.
his saints in of-all worlds world ever without end amen

De temporibus Anticristi

XLII · ON THE TIMES OF ANTICHRIST

Antichrist, devil and man, will be born in Babylon of the tribe of Dan, to a father and his own daughter, and raised by sorcerers in Bethsaida and Chorazin. He will rebuild the temple in Jerusalem, call himself God's son, and win men by gifts, terror, and false wonders for three and a half years. Enoch and Elijah will turn many Israelites to the faith, be slain, and rise again. God's might will slay him, the books say on the Mount of Olives, and after forty days for repentance the judgment will part sinners from those who keep God's law.

Leofan men, us is micel þearf, þæt we wære beon þæs 191.25
Dear men to-us is great need that we wary be of-the
egeslican timan, þe nu towærd is. nu bið swyðe raðe
terrible time which now coming is now is very quickly
Antecristes tima, þæs ðe we wênan magan and eac georne
of-Antichrist time as-far as we expect can and also eagerly
witan, and þæt bið se egeslicesta, þe æfre gewearð, syððan
know and that is the most-terrible which ever happened since
þeos woruld ærest gesceapen wæs. be þam egeslican timan
this world first created was about the terrible time
Matheus se godspellere soðlice þus cwæð: in diebus illis
Matthew the evangelist truly thus said in days those
erit tribulatio talis, qualis non fuit ab initio mundi
will-be tribulation such as not was from beginning of-world
nec postea erit. ðæt is on englisc, þæt swylc yrmð and
nor afterward will-be that is in English that such misery and

earfoðnesse bið þonne on worulde, swylce næfre ær næs ne
hardship is then in world such never before was nor
eft ne geweorðeð. he bið sylf deofol and þeh mennisc man
again — happens he is self devil and though human man
geboren. crist is soð god and soð man, and Antecrist bið
born Christ is true god and true man and Antichrist is
soðlice deofol and man. se sylfa deofol, þe on helle is, se
truly devil and man the same devil who in hell is he
wyrð on þam earmsceapenan men Antecriste and bið soðlice
becomes in the wretched man Antichrist and is truly
ægðer ge deofol ge man. nu mage we eow eac secgan be
each both devil and man now can we to-you also say about
þæs deofles anginne, hu he geboren bið and afedd, swa swa
of-the devil beginning how he born is and fed so as
we on halgum bocum funden habbað; and us halige men, þe
we in holy books found have and us holy men who
beforan us wæron, oft rædlice on heora gewritum myngjað
before us were often wisely in their writings remind
and sægað, þæt Antecrist sceal beon acenned of judeiscum
and tell that Antichrist shall be born of Jewish
cynne and of Dânes mægðe, swa swa seo witegung sægð: fiat
kin and of of-Dan tribe so as the prophecy says let-be
Dân côluber in uia, cerastes in semita, þæt is on englisc:
Dan serpent in way horned-snake in path that is in English
sŷ Dân snaca on wege and næddre on pæðe. þæt is þonne
let-be Dan snake on way and adder on path that is then
swa to understandenne, þæt, swa swa seo atterberende nædre
so to understand that so as the poison-bearing adder
ligeð on ðam wege and wyle þa wegfarendan mid hire
lies on the way and will the wayfarers with her
ættrigum toðum slîtan oððe þeahhwæðere þa ungehyrtan of
poisonous teeth tear or nevertheless the fainthearted from

heora wege aflyman, swa þonne Antecrist, þonne he cymð,
their way put-to-flight so then Antichrist when he comes
he wile ealle ða men, þe to gode willað, oðer twegra oððe
he will all the men who to god will either of-two or
mid lotwrencum fram gode awendan oððe mid mislicum
with tricks from god turn or with various
tintregum hy earmlice acwellan. he bið acenned of fæder and
torments them wretchedly kill he is born of father and
of meder flæsclicum gemânan, swa swa oðre men, and nâ,
of mother with-fleshly union so as other men and not
swa lease men sæcgað, þæt he beo acenned of mædene anum.
so false men say that he be born of maiden alone
ac he bið mid synnum begyten and mid synnum acenned 193.4
but he is with sins begotten and with sins born
and eall on synnum afedd. his fæder hine strynð be his
and all in sins fed his father him begets by his
agenre freodehter, and he bið his moder twam sibbum
own free-daughter and he is to-his mother with-two kinships
getæht, þæt he bið ægðer ge sunu ge broðer. soðlice,
joined that he is each both son and brother truly
þonne he gestryned bið, þonne færð se deofol forð mid
when he begotten is then goes the devil forth with
into his moder innoðe, and þær he hine healt and weardað
into of-his mother womb and there he him holds and guards
inne. and æfre fram þam timan, þe he gestryned bið,
within and ever from the time which he begotten is
â he bið mid him and hine næfre ne forlæt. and, ealswa
ever he is with him and him never — forsakes and as
se halga gast com to Scã Marian ures hælendes Cristes
the holy spirit came to Saint Mary of-our savior Christ
moder and hy mid his mihte ofersceadewade and mid
mother and her with his might overshadowed and with

godcundnysse gefylde, swa þæt heo sceolde geeacnjan of þam
divinity filled so that she should conceive of the
halgan gaste and, þæt heo acende, wære godcund and halig,
holy spirit and that she bore were divine and holy
swa se deofol befylð into Antecristes moder innoðe and
so the devil falls into of-Antichrist of-mother womb and
hy eall ymbutan ymbtrymð mid deoflicre mihte, and swa
her all about surrounds with devilish might and so
him sylfum he hi geahnað, þæt deofle samod wyrcendum
to-him self he her claims that with-devil together working
heo þurh man geeacnoð on innoðe; and þæt, þe bið
she through crime conceives in womb and that which is
of hire acenned, eall hit bið unrihtwis and eall yfel and
from her born all it is unrighteous and all evil and
eal forloren. ðanan is se deofles man gehaten forwyrdes
all lost thence is the of-devil man called of-perdition
bearn, forðan swa mycel, swa he mæst mæg, he forspilð
child because so much as he most can he destroys
mancynnes, and he sylf æt endenyhstan mid ealle forwyrð.
of-mankind and he self at last with all perishes
193.24 nu ge gehyrdon, hu he bið geboren; hlystað nû, and ic
now ye heard how he is born listen now and I
eow secge þære stowe naman, þe he bið on geboren. swa
to-you tell of-the place name which he is in born so
swa drihten ure alysend foresceawode him þæt castel þa
as lord our redeemer foresaw for-him the town the
cynelican Bethlęęm, to ðan þæt he wolde þær on þære byrig
kingly Bethlehem to that that he would there in the city
menniscnesse underfôn and to ðan hine sylfne gemedemjan,
humanity receive and to that him self humble
þæt he wolde þær beon geboren soð man, se ðe is æfre soð
that he would there be born true man he who is ever true

god and æfre bið ungeendod, swa se deofol þam forlorenum
god and ever is unended so the devil for-the lost
men, þe Antecrist is gehâten, foresceawað gelimplice stowe,
man who Antichrist is called foresees fitting place
þe he on sceal beon geboren; þære stôwe nama is Babilonia
which he in shall be born of-the place name is Babylon
genemned; þæt is seo burh, þe ælc yfel of cymð, and
named that is the city which each evil from comes and
ordfruma and ende ealles yfeles on hire bið upp asprungen.
origin and end of-all evil in her is up sprung
on þyssere byrig Babilonia, þe hwilon wæs æþelost and
in this city Babylon which once was noblest and
wuldorfullost burh ealra burha and Persa rîces heafod,
most-glorious city of-all cities and of-Persians of-kingdom head
bið Antecrist geboren; and on ðam twam burhum Bethsaida
is Antichrist born and in the two cities Bethsaida
and Corozaim, hit sægð, þæt he bið afedd, and þær he wunað
and Chorazin it says that he is fed and there he dwells
ærest. þa burha ðreade Crist mid his halgan muðe, þa þa
first the cities threatened Christ with his holy mouth then when
he þus cwæð: uê tibi Bethsaida, ue tibi Corozaim. þæt is
he thus said woe to-thee Bethsaida woe to-thee Chorazin that is
on englisc: wa ðe, la wâ, Bethsaida, and wa ðe, Corozaim.
in English woe to-thee o woe Bethsaida and woe to-thee Chorazin
Antecrist hæfð mid him drymen and unlybwyrhtan and 194.17
Antichrist has with him sorcerers and poisoners and
wigleras and þa, ðe cunnan galder agalan, þa ðe hine mid
wizards and those who can charm sing those who him with
deofles fultume fêdað and lærað on ælcre unrihtwisnesse
of-devil help feed and teach in each unrighteousness
and facne and mânfullum cræfte. and awyrgede gastas beoð
and guile and wicked craft and accursed spirits are

his latteowas and his gefêran butan ælcere totwæmednesse.
his leaders and his companions without any separation
ðonne færð he to Hierusalem þære burh mid miclum
then goes he to Jerusalem the city with great
þrymme to ðan, þæt he wile eall cristen folc to him
majesty to that that he will all Christian people to him
gebîgan mid his lotwrencum and fram rihtum geleafan
bend with his tricks and from right faith
awendan, gif he mæg; and gif he þonne þæt ne mæg,
turn if he can and if he then that not can
þonne onginð he hy to pinjanne on mistlicre wîsan and eac
then begins he them to torture in various manner and also
fela ofslyhð haligra manna, forðam þe hi nellað gebugan
many slays of-holy men because that they will-not bend
fram þam soðan gode to him. he geedstaðelað niwe tempel,
from the true god to him he rebuilds new temple
þær þær Salomon se mæra cyng hæfde ær araered þæt
there where Solomon the glorious king had before raised the
mære tempel þam ælmihtigum gode to lofe; and þærinne
glorious temple to-the almighty god as praise and therein
he gesit and hine sylfne swa up ahefð, þæt he cwyð, þæt
he sits and him self so up raises that he says that
he sy þæs ælmihtigan godes sunu. and æfter Moyses lage
he be of-the almighty god son and after of-Moses law
he hine læt ymbsniðan mid scearpum flinte; and forþan he
he him lets circumcise with sharp flint and therefore he
deð þæt, þæt he wile, þæt þa earman judeiscan men scylan
does that that he will that the wretched Jewish men must
wenan, þæt he sy soð Crist, forðam he swa eadmodlice
believe that he be true Christ because he so humbly
heora lage gefylð on ða wîsan. he awent ærest him tô
their law fulfills in the manner he turns first him to

cyningas and heafodmen, and syððan he gebigð þurh heora
kings and head-men and afterward he bends through their
ege and fultum eall mæst þæt oðer folc to him. ealle þa
fear and help all most the other people to him all the
stôwa, þe se soða Crist lufode and oftost on wunode,
places which the true Christ loved and most-often in dwelt
þa he towyrpð, and þa him beoð laðoste, forðan þe
those he casts-down and those to-him are most-hateful because that
he wile amyrran mid his gedwylde eall, þæt se soða Crist
he will mar with his error all that the true Christ
ær bodade and gesette to rihte. syððan he þus up ahafen
before preached and set to right after he thus up raised
bið, he sent his bodan geond ealne middaneard, and his
is he sends his messengers throughout all middle-earth and his
hlîsa and gryremiht and bodung bið fram sæ̂ to sæ̂; þæt
fame and terror-might and preaching is from sea to sea that
is, of eastdæle to westdæle and fram suðdæle to norðdæle
is from east-part to west-part and from south-part to north-part
middaneardes. he wyrcð eac þurh deofol fela tacna and
of-middle-earth he works also through devil many signs and
wundorlice wundra and laðlice, swylce swa næfre ær ne
wondrous wonders and loathsome such as never before —
gehyrede wurdon ne gesawene. he deð, þæt fyr cymð
heard were nor seen he makes that fire comes
færlice ufan, swylce hit of heofonum cume, and egeslice
suddenly from-above as-if it from heavens come and terribly
forswælð fela þinga on eorðan; and treowa he deð færlice
burns-up many things on earth and trees he makes suddenly
blôwan and eft raðe asearjan; and sæ he deð on lytelre
bloom and again quickly wither and sea he makes in little
hwîle beon ungemetlice and ungecyndelice swyðe astyrode,
while be immoderately and unnaturally greatly stirred

and þærrihte eft sona smylte; and mistlice gesceafta he
and straightway again at-once calm and various creatures he
awent of heora gecyndum: wæter he deð, þæt yrnð ongean
turns from their natures water he makes that runs against
stream; þas lyfta and wîndas he astyrað to ðan swiðe, þæt
stream these airs and winds he stirs to that greatly that
mannum þincð heora deað leofra, þonne ðone egesan to
to-men seems their death dearer than the terror to
gehyranne. deade men he arærð on manna gesihðe, to ðan
hear dead men he raises in of-men sight to that
þæt he wyle on dwolan gebringan, gif hit swa beon mihte,
that he will into error bring if it so be could
þa þe gode gecorene wæron, sona swa hy gebôrene wæron.
those who for-god chosen were as-soon as they born were
196.11 ðonne tweonað fela manna, ge furðon ðam godes gecorenum,
then doubt many men and even the of-god chosen
for ðam micclum and mænigfealdum gedwyldum, þe hi
for the great and manifold errors which they
geseoð and gehyrað, hwæðer he sy se soða godes sunu oððe
see and hear whether he be the true of-god son or
na ne sy, se ðe mannum behaten wæs on þyssere worulde
not — be he who to-men promised was at of-this world
ende, þæt he of clænum mædene sceolde beon geboren.
end that he of pure maiden should be born
ac men magon oncnawan be his unrihtwisum larum and
but men can recognize by his unrighteous teachings and
dædum, þæt he ne bið na soð god. he winð ongean godes
deeds that he not is — true god he strives against of-god
gecorenan on þreo wisan, þæt is mid ofermætum ege and
chosen in three ways that is with immoderate fear and
mid swæslicum gifum and mid gedwyldlicum scincræftum.
with pleasant gifts and with heretical sorceries

he sylð þam, þe on hine gelyfað, goldes and seolfres
he gives to-those who in him believe of-gold and of-silver
genyhða; and þa, þe he ne mæg to him gebîgean mid
abundances and those whom he not can to him bend with
golde ne mid seolfre ne mid godwebgyrlum, þa he wyle
gold nor with silver nor with fine-cloth-garments those he will
mid egeslican ôgan mid ealle oferswiðan; and þa, þe he
with terrible horror with all overcome and those whom he
ne mæg naðer ne mid lufe ne mid ege fram gode awendan,
not can neither — with love nor with fear from god turn
ætforan þam he wyrcð mænigfealde wundra, þæt he þurh
before them he works manifold wonders that he through
þæt hy to gedwolan awende. ða þonne, þe he ne
that them to error turn those then whom he not
mæg on nane wîsan fram rihtan geleafan to him gebîgan,
can in any manner from right faith to him bend
þonne tintregað he þa on mænigfealde wisan; and ælcne
then tortures he them in manifold manner and each
geleaffulne man he genyt, þe he geaxjan mæg, þæt he sceal
faithful man he compels whom he find-out can that he shall
him abûgan oððe earmlice deað þrowjan þurh sweordes
to-him bow or wretchedly death suffer through of-sword
slege oððe fyres bryne oððe wyrma slite oððe wildeora
stroke or of-fire burning or of-worms tearing or of-wild-beasts
bite oððe þurh unasecgendlice yrmða earmlice þrowjan.
bite or through unspeakable miseries wretchedly suffer
ðonne bið swylc yrmð and earfoðnes, swylc swa næfre ær 197.12
then is such misery and hardship such as never before
næs, syððan men ærest geborene wæron, oð ðone timan.
was since men first born were until the time
feorðehealf gear se deofles man rixað on middanearde, and
three-and-a-half years the of-devil man reigns in middle-earth and

swa lange he winð ongean god and godes þeowas; and he
so long he strives against god and of-god servants and he
ahefð hine sylfne ofer ealle, þa ðe hæðene men cwâdon,
raises him self over all those whom heathen men said
þæt godas beon sceoldan on hæðene wisan; swylc swa wæs
that gods be should in heathen manner such as was
Êrculus se ent and Apollinis, þe hi mærne god leton; þôr
Hercules the giant and Apollo whom they glorious god held Thor
eac and Owðen, þe hæðene men herjað swiðe. ofer ealle
also and Odin whom heathen men praise greatly over all
þas he hine ænne up ahefð, forðan he læt, þæt he âna sy
these he him alone up raises because he deems that he alone be
strengra, þonne hi ealle; and nâ þæt an, þæt he hine ofer
stronger than they all and not that alone that he him over
hi ahebbe, ac ofer þa halgan þrynnesse, seo ðe is âna tô
them raise but over the holy trinity which that is alone to
to gebiddanne, to herjanne and to weorðjanne; þæt is fæder
to pray to praise and to honor that is father
and sunu and halig gast, an ælmihtig ece god, wyrhta and
and son and holy spirit one almighty eternal god maker and
wealdend ealra worulda; swa þæt he sit, swa we ær cwædon,
ruler of-all worlds so that he sits as we before said
on godes temple æteowjende hine, swylce he god sylf sy, se
in of-god temple showing him as-if he god self be he
ðe Judeum gefyrn wæs behaten. ðonne se deofol þus wett,
who to-Jews long-ago was promised when the devil thus rages
þonne asendeð god twegen mære witegan to middanearde, þa
then sends god two glorious prophets to middle-earth they
syndon gehatene Enoch and Elias, ðe god hæfde gehealden
are called Enoch and Elijah whom god had kept
fela hund wintra, to þan þæt hy scylon þonne mid heora
many hundred winters to that that they must then with their

lâre mancynne gebeorgan, þæt hit eall ne forwurðe endemes
teaching mankind save that it all not perish wholly
togædere. ðas mæran godes men Enoh and Elias gestrangjað
together these glorious of-god men Enoch and Elijah strengthen
þa geleaffullan godes þeowas mid godcundlicum wæpnum
the faithful of-god servants with divine weapons
togeanes þæs deofles wrencum; and hy hi mynegjað and
against of-the devil tricks and they them exhort and
lærað and mid stiðum mode stranglice wiðstandað þam
teach and with stern mind strongly withstand the
swican Antecriste, swa þæt hy gehwyrfað þone mæstan
deceiver Antichrist so that they turn the greatest
dæl Israhela folces to rihtum geleafan, þa þe lange ær
part of-Israel people to right faith those who long before
ungeleaffulle wunedon, forðan hi oncnawað þonne, þæt hy
unfaithful dwelt because they recognize then that they
wæron to sâre beswicene þurh ðæs swearton deofles scincræft.
were too sorely deceived through of-the black devil sorcery
ðonne bið gefylled, þæt þe be heom gefyrn awriten 198.18
then is fulfilled that which about them long-ago written
wæs: si fuerit numerus filiorum Israhel, sicut arena maris,
was if be number of-sons of-Israel as sand of-sea
reliquie salue fient. ðæt is, þeah ðe israhêlitisc folc beo swa
remnant saved will-be that is though that Israelite people be as
mænigfyld, swa swa sandcysel, þe lið on sæstrande, þæt
manifold so as sand-gravel which lies on sea-shore that
þe þonne to lafe bið, hit bið gehealden. þonne se feond
which then as remnant is it is kept when the fiend
Antecrist þis gesihð, þæt þæt judeisce mancyn fram him
Antichrist this sees that the Jewish mankind from him
gebuhð and to ðam soðan gode gehwyrfð, þe heora yldran
bends and to the true god turns whom their elders

ær ahengan be þæs ealdan deofles lare, ðonne gramað him
before hanged by of-the old devil teaching then angers him
þæt swyðe hearde; and eac he wat, þæt fela manna witan
that very hard and also he knows that many men know
full geare, þæt he is deofles bearn and na godes sunu, þeah
full well that he is of-devil child and not of-god son though
ðe hi fela ne durran him fram hwyrfan for ðara tintregena
that they many not dare him from turn for of-the torments
mænigfyldnesse, þe hi geseoð, hu he ða godes gecorenan
multitude which they see how he the of-god chosen
dæghwamlice tintregað. ðonne onginð he to winnanne
daily tortures then begins he to strive
togenes þam twam godes þegnum Enoh and Eliam, and hy
against the two of-god thanes Enoch and Elijah and them
æt nyhstan ofslihð, swa swa godes geþafung bið, and heora
at last slays so as of-god permission is and their
lichaman licgað unbebyrgede, and þam þriddan dæge hi arisað
bodies lie unburied and on-the third day they arise
of deaðe and to heofonum up astigað eall ansunde. þonne
from death and to heavens up ascend all whole then
mæg heora wiðerwinnan sceamjan, þonne hi hi geseoð mid
can their adversaries be-ashamed when they them see with
sîgores wuldre to heofonum astîgan. be þam awrat Iohannes
of-victory glory to heavens ascend about that wrote John
se godspellere on ðære bêc, þe man hat apocalipsin, þus
the evangelist in the book which one calls Apocalypse thus
cweðende: locahwonne þara godes þegna Enoh and Elias
saying whenever of-the of-god thanes Enoch and Elijah
tîma cumen bið, þæt heora bodung geendod bið, þæt wilde
time come is that their preaching ended is the wild
deor, þe of ðære neowelnesse up cymð, feohteð togeanes
beast which from the abyss up comes fights against

heom and æt nyhstan oferswyð hy and ofslyhð hy. þæt
them and at last overcomes them and slays them the
wilde deor getacnað þone deofles man Antecrist, and, syððan
wild beast betokens the of-devil man Antichrist and after
hi ofslagene beoð, he bið ehtende ealra godes þeowena,
they slain are he is persecuting of-all of-god servants
swa þæt hy to him gebugan scylon oððe earmlice deað for
so that they to him bend must or wretchedly death for
godes naman þrowjan. he onginð deoflice to wedanne dæges
of-god name suffer he begins devilishly to rage by-day
and nihtes, swa swa se deð, þe wât, þæt he mot lytle
and by-night so as he does who knows that he may little
hwile rixjan. he forbyt ælcum men aðor to bycganne oððe
while reign he forbids to-each man either to buy or
to syllanne, butan he on his foranheafde habbe his mearce.
to sell unless he on his forehead have his mark
ðonne his lease witegan, þa beoð mid deofles gaste afylde, 200.4
then his false prophets who are with of-devil spirit filled
arærað him anlicnesse, and þærto hi genyðað men to
raise for-him image and thereto they compel men to
gebiddanne, forðan se deofol sylf sprecð þurh ða deadan
pray because the devil self speaks through the dead
anlicnesse. and, þonne he þus wett, þonne cumað up of helle
image and when he thus rages then come up from hell
egeslice mycele deor, swylce swa næfre ær gesawene næron
terribly great beasts such as never before seen were
oð ðone timan; hi beoð gewæpnode on ða wîsan, þe man
until the time they are armed in the manner which one
hors gewæpnað, þonne man to wîge þencð; hi habbað on
horse arms when one to war intends they have on
heafde helmas steape, and heora breosta beoð mid byrnum
head helmets high and their breasts are with corslets

befangene; heora heafda beoð mannes heafdum gelîce, and hi
encompassed their heads are of-man heads like and they
habbað tæglas þam wyrmum gelîce, þe men hatað þrowend.
have tails to-the worms like which men call scorpion
heora fyðera swegað, swa swa wæteres dyne, and hy habbað
their wings sound so as of-water din and they have
teð leonum gelîce; hi fleoð swiftlice, and heora grymetung
teeth to-lions like they fly swiftly and their roaring
bið gelîc crætena cearcetunge; and hy ferjað þone awyrgedan
is like of-chariots creaking and they carry the accursed
engel on hrycge, þone men awestend hatað; hi farað ofer
angel on back whom men destroyer call they go over
ealne middaneard fif monðas fulle. and he asent geond
all middle-earth five months full and he sends throughout
middaneard ridendne here, to ðan þæt hy scylon þriddan
middle-earth riding army to that that they must third
dæl mancynnes ofslean, þæt syndon þonne twentig þusend
part of-mankind slay that are then twenty thousand
siðan tyn þusenda. heora horsa heafda beoð leona heafdum
times ten thousands of-their horses heads are of-lions heads
gelîce, and heora tæglas beoð nædrena heafdum gelice, and
like and their tails are of-adders heads like and
fyr and swefl and deaðberende smîc gæð of heora muðe.
fire and sulfur and death-bearing smoke goes from their mouth
201.2 ðonne æfter þan gegaderað se godes wiðersaca ealle þeoda
then after that gathers the of-god apostate all peoples
to gefeohte ongean þone heofonlican cyning on ðære stowe,
to battle against the heavenly king in the place
þe man hât Ermagedon, ac hy weorðað ealle mid uplicum
which one calls Armageddon but they become all with heavenly
fyre forbærnde; and godes ælmihtiges grama becymð ofer
fire burned-up and of-god almighty wrath comes over

þæs deofles bearn Antecrist æt nyhstan, swa swa se apostol
of-the devil child Antichrist at last so as the apostle
Paulus awrat be him þus cweðende: quem dominus Iesus
Paul wrote about him thus saying whom lord Jesus
interficiet spiritu oris sui. þæt is on englisc, þæt drihten
will-kill with-spirit of-mouth his that is in English that lord
hælend ofslihð hine mid his worde; swa hweðer swa he
savior slays him with his word so whether so he
bið ofslagen þurh miht ures drihtnes agenes bebodes oððe
is slain through might of-our lord own command or
Michael godes heahengel hine ofslea, þurh ðæs lifigendan
Michael of-god archangel him slay through of-the living
godes miht he bið ofslagen and nâ þurh nanes engles
god might he is slain and not through of-any angel
mihte. bec sægcað, þæt se godes wiðersâca Antecrist bið
might books say that the of-god apostate Antichrist is
ofslagen on Oliuetes dune innan his getelde upon his
slain on of-Olivet hill within his tent upon his
heahsetle wið þa ylcan stowe, þe ure drihten hælend Crist
high-seat against the same place which our lord savior Christ
astah up to heofonum to his halgan fæder eallum þam
ascended up to heavens to his holy father to-all the
geleaffullum mannum, þe ðær neah wæron, on locjendum.
faithful men who there near were on looking
and rihtlic bið, þæt se godes wiðersaca Antecrist fealle niðer
and right is that the of-god apostate Antichrist fall down
into helle to ðam ealdan deofle his fæder fram þære stowe,
into hell to the old devil his father from the place
þe he swa modiglice mid wôge him geahnode, forðan
which he so proudly with wrong for-himself claimed because
Crist godes sunu astah ær þanon up to heofonum to his
Christ of-god son ascended before thence up to heavens to his

halgan fæder. eow is eac to witanne, þæt dômes dæg ne
holy father to-you is also to know that of-doom day not
bið nâ sona æfter Antecristes forwyrde, ne eac drihten ne
is — at-once after of-Antichrist perdition nor also lord —
cymð þonne gyt eallum mancynne to demanne, ac æfter
comes then yet all mankind to judge but after
Danieles witegunge he sylð mannum fyrst to gebetanne and
of-Daniel prophecy he gives to-men respite to amend and
heora synna to behreowsjanne, þe ær þurh þæs deofles
their sins to repent who before through of-the devil
lare bepæhte wæron, þæt hi god forsawon and þam
teaching deceived were that they god forsook and the
wiðersacan olehtan; þæt secgað bec, þæt sy .xl. daga fyrst.
apostate flattered that say books that be forty of-days respite
202.4 and raðe æfter þam, þæs ðe bec sæcgað, geweorð se micla
and quickly after that as-far as books say happens the great
dom, and þeos woruld geendað. we agan þy swyðe
judgment and this world ends we have therefore very
micle þearfe, þæt we wið swylcne ege wære beon and
great need that we against such fear wary be and
eac ða warnjan, þe swylc nyton, swylc toward is, forðam
also those warn who such not-know such coming is because
þe hit is nyr þam tîman, þonne ungelærede men gelyfan
that it is nearer the time than unlearned men believe
wyllað. eac ic sæcge to soðe, þæt deofol wile ælces mannes
will also I say for truth that devil will of-each man
geþanc, gif he mæg, swyðe gelettan, þæt he hit nâ ne
thought if he can greatly binder that he it not —
understande, þeh hit him man secge, ne hine wið þæt
understand though it to-him one say nor him against that
ne warnige. and þurh þæt wyrð mæst manna beswicen,
— warn and through that becomes most of-men deceived

þe hi ne beoð swa wære ne swa wel gewarnode ær, swa
that they not are so wary nor so well warned before so
swa hi beþorfton. la hwæt, we nu ungesælige syn, þæt we
as they needed o what we now unhappy are that we
us bet ne warnjað wið þone egsan, þe toweard is, and
us better not warn against the terror which coming is and
þæt we us ne ondrædað þone toweardan dæg þæs miclan
that we us not dread the coming day of-the great
domes. se is yrmða dæg and ealra earfoða dæg. and
judgment which is of-miseries day and of-all hardships day and
we geseoð and gelomlice gecnawað be ðam tacnum, þe
we see and frequently recognize by the tokens which
Crist sylf foresæde, þæt hit georne nealæcð to ðam dôme,
Christ self foretold that it eagerly approaches to the judgment
þe he sylf to cymð; and we witan, þæt þærto gesamnod
which he self to comes and we know that thereto gathered
wyrð eall heofenwaru and eall eorðwaru and eall hellwaru,
becomes all heaven-folk and all earth-folk and all hell-folk
and sceal þonne manna gehwylc gescead agyldan ealra þara
and must then of-men each account repay of-all the
dæda, þe he her adreh ær on lîfe. ne bið þær bedigled
deeds which he here practiced before in life not is there hidden
þæt digleste geþanc, þe ænig man æfre geþohte, butan hit
the most-secret thought which any man ever thought unless it
ær geandet and gebet wære. eall middaneard bið þonne on
before confessed and amended were all middle-earth is then on
dæg byrnende, and ælc man sceal þonne on dæg of deaðe
day burning and each man shall then on day from death
arîsan, þe æfre on life wæs, and þurh þæt fyr to ðam dôme
arise who ever in life was and through the fire to the judgment
faran. ðær bið þonne on dæg gryre se mæsta, forðam þurh
go there is then on day terror the greatest because through

godes mihte bið eall astyred ge heofenwered ge eorðwered
of-god might is all stirred both heaven-host and earth-host
ge hellwered, and eall hit bið bifjende and cwacjende.
and hell-host and all it is trembling and quaking
203.7 ac ðær gewyrð þurh godes mihte raðe tosceaden þæt wered
but there becomes through of-god might quickly divided the host
on twa, and scylon þa forwyrhtan, þe her on life noldan
in two and must the condemned who here in life would-not
gode gehyran ne godes lage healdan, ac deofle fyligdon, ðonne
god obey nor of-god law keep but devil followed then
eac habban þæt, þæt hi ær gecuran; þæt is, þæt hy þonne
also have that which they before chose that is that they then
scylon to helle faran mid sawle and mid lichaman and mid
must to hell go with soul and with body and with
deofle wunjan on helle witum. þær is êce bryne grimme
devil dwell in hell torments there is eternal burning grimly
gemencged, and þær is ece gryre, þær is wânung and
mingled and there is eternal terror there is wailing and
grânung and a singal sorh. wa ðam, þe þær sceal wunjan
groaning and ever continual sorrow woe to-him who there must dwell
on wîte; him wære betere, þæt he æfre on worulde man ne
in torment for-him were better that he ever in world man not
gewurde, þonne he gewurde. nis se man on lîfe, þe areccan
became than he became not-is the man in life who recount
mæge ealle þa yrmða, þe se gebidan sceal, se ðe on ða
can all the miseries which he endure must he who into the
wîtu ealles behreoseð, and hit is ealles þe wyrse, þe his ænig
torments wholly falls and it is wholly the worse that of-it any
ende ne cymð æfre to worulde. ðider scylan manslagan and
end not comes ever to world thither must manslayers and
þider scylan manswican; þider scylon æwbrecan and þa fulan
thither must traitors thither must adulterers and the foul

forligeras; þider scylan mansworan and morþwyrhtan; ðider
fornicators thither must perjurers and murderers thither
scylan gitseras, ryperas and reaferas and þas woruldstruderas;
must misers plunderers and robbers and these world-despoilers
þider scylon hlafordswican and þa unrihtdeman, þe demað
thither must lord-betrayers and the unright-judges who judge
æfre be ðam sceattum and swa wendað wrang to rihte and
ever by the bribes and so turn wrong to right and
riht to wrange; ðider scylan þeofas and þeodsceaðan; þider
right to wrong thither must thieves and public-enemies thither
scylan wiccan and wigleras, and raðest is to sæcgenne, ealle
must witches and wizards and quickest is to say all
þa mânfullan, þe ær yfel worhton and noldon geswîcan ne
the wicked who before evil wrought and would-not cease nor
wið god þingjan. wâ heom þæs siðes, þe hy men wurdon.
with god intercede woe to-them of-the journey that they men became
ac dô nu manna gehwylc, swa hit micel þearf is, geswîce 204.5
but let-do now of-men each as it great need is let-cease
yfeles and bete his misdæda þa hwile, þe he mage and
evil and let-amend his misdeeds the while that he can and
mote; god is swyðe mildheort and wyle swyðe gemildsjan
may god is very merciful and will greatly pity
and mycel forgifan þam, þe mid inweardre heortan yfeles
and much forgive to-those who with inward heart evil
geswicað and geornlice bêtað. ac wâ þam, þe on yfele
cease and eagerly amend but woe to-those who in evil
þurhwunjað and nan þing ne betað, æt heora ende hy
continue and no thing — amend at their end they
scylon witodlice mid ealle forwurðan. eala, eala, gesælig
must truly with all perish O O blessed
bið þæt wered, þe þonne on domdæge asyndred wyrð
is the host which then on doom-day separated becomes

fram deofles gemanan, þæt syn ða gesæligan, þe god lufjað
from of-devil fellowship that are the blessed who god love
and his bebodu healdað; hi scylon þonne þæs ece lean
and his commands keep they must then of-that eternal reward
habban, and he heom þonne on dæg luflice geþancað, þæs
have and he them then on day lovingly thanks of-that
ðe hy on life him rihte gehyrdon. and he raðe æfter
which they in life him rightly obeyed and he quickly after
cwyð oðrum worde to þam, ðe his willan ær gefremedan:
says with-other word to those who his will before performed
'farað nu,' he cwyð, 'mid me into heofena rice, þæt eow
go now he says with me into of-heavens kingdom which for-you
is gegearcod to ecan edleane eowres geswinces, þe ge for
is prepared as eternal reward of-your toil which ye for
minum lufan ær on worulde adrugon.' and hy þonne farað
my love before in world endured and they then go
mid gode sylfum and mid his englum and mid eallum
with god self and with his angels and with all
halgum on ecne gefean heofona rîces. ðær næfre leofe ne
saints into eternal joy of-heavens kingdom where never dear-ones —
gedælað, ne laðe ne gemetað, ne næfre dæg æfter dæge,
part nor hateful-ones — meet nor ever day after day
ne niht æfter nihte, ac þær bið êce bliss and ece wuldor
nor night after night but there is eternal bliss and eternal glory
and ece gefea mid urum drihtne and mid his þam halgum
and eternal joy with our lord and with his the holy
heapum â on worulda woruld â butan ende. amen.
hosts ever in of-worlds world ever without end amen

Sunnandæges spell

XLIII · THE SUNDAY HOMILY

Christ's letter, written in the seventh heaven and sent to Saint Peter's altar in Rome, commands men to keep Sunday from Saturday nones until Monday's dawn, on pain of fire, rain, hailstones, plague, hunger, and heathen invaders. Niall the deacon, raised after five weeks dead, foretold the fire, and doubters are likened to those who mocked Noah. The homily recounts what befell on Sunday, warns by Dathan, Abiram, and Korah, orders tithes, dues, and fasts, urges mercy to the poor, describes hell, and has Pope Florentius and Bishop Peter swear the letter came from heaven.

Her sægð on þisum drihtnes ærendgewrite, þæt fŷr cymð 205.5
Here says in this of-lord letter that fire comes
sume þissa hærfesta ofer manna bearn. and hit gefealð ærest
one of-these autumns over of-men children and it falls first
on Sceotta land, and hit þær forbærnð ealle ða fyrenfullan,
on of-Scots land and it there burns-up all the sinful
þa ðe nû god gremjað mid sunnandæges weorcum and
those who now god anger with of-Sunday works and
sæternesdæges ofer non. and hit þonne færð on Brytwealas
of-Saturday over nones and it then goes into Britons
and geðeð þær þæt ilce. and þonne hit færð on Angelcyn
and does there the same and then it goes into English-folk
and geðeð þær þæt ilce, þe hit dyde þam oðrum þeodum
and does there the same which it did to-the other peoples
twam. ðonne hit færð suð ofer sæ geond þæt þeodland,
two then it goes south over sea throughout the people-land
and hit þær forbærnð þæt mancyn, swa hit hêr ær dyde.
and it there burns-up the mankind as it here before did

205.15 Forðam, men þa leofestan, geþencan wê, þæt an diacon wearð
Therefore men the dearest let-think we that a deacon was
forðfered on Sceotlande, and he wæs fif wucan dead and
dead in Scotland and he was five weeks dead and
onwôc þa eft of deaðe and spræc to mannum; and he sæde
awoke then again from death and spoke to men and he told
fela wundra, þe he geseah on ðære oðre weorulde, and næs
many wonders which he saw in the other world and not-was
ænig word, þæt ænig man on hine funde, butan hit wære
any word that any man in him found unless it were
eall soð, þæt þæt he sæde. and næs syððan, þæt he æniges
all true that which he said and not-was afterward that he of-any
eorðlices metes abyrigde, ne he næfre syððan butan cyrcan ne
earthly food tasted nor he ever afterward outside church —
côm. and þæs diacones nama wæs Niâl hâten. and se diacon
came and of-the deacon name was Niall called and the deacon
sæde fram þysum fyre, emne swa we rædað on sunnandæges
said about this fire even as we read in of-Sunday
spelle, ðæt drihten sylf gewrat jû gewrit, þæt he wolde
gospel that lord self wrote formerly letter that he would
ealle synfulle men forbærnan. and þonne sæde se diacon, þæt
all sinful men burn-up and then said the deacon that
þæt fyr cymð forðan ofer manna bearn, þy þe men gelêfað
the fire comes therefore over of-men children because that men believe
to hwôn drihtnes sylfes ærendgewrites, þe he sylf to Sc̃s
too little of-lord self letter which he self to of-Saint
Petrus cyrican asende. ac heo him wiðsacað, swa sume men
Peter church sent but they it deny as some men
jû geara dydon þam heahfædere, þa he ðone miclan flod
formerly long-ago did to-the patriarch when he the great flood

bodade menniscum cynne huru hundtwelftigum wintrum,
proclaimed to-human race at-least hundred-twenty winters
ær he côme and ealle men adrencte butan ehta mannum.
before it came and all men drowned but eight men
ðonne Nôe þis mannum sæde be ðam flôde, þæt he wolde 206.9
when Noah this to-men said about the flood that he would
ealle synfulle menn adrencan, þonne hlôgen men his worda
all sinful men drown then laughed men his words
on bysmer and cwǽdon, þæt he luge. swa þonne wênað
in mockery and said that he lied so then think
nu manige men, þæt þes diacon leoge be þam fyre, þe
now many men that this deacon lie about the fire which
drihten sylf hine secgan het manna bearnum. ac men
lord self him say commanded of-men children but men
him nellað gelêfan þe mâ, þe heo Nôe dydon, ær þæt fyr
him will-not believe the more than they Noah did before the fire
heom on sitt, swa þonne jû men ne woldon gelefan Noes
them on sits so then formerly men not would believe of-Noah
worde, ær ealle wolcnu and ealle heofones þeotan wæron
word before all clouds and all of-heaven torrents were
mid wætere gefylde, and ealle eorðan ǽddre onsprungon
with water filled and all of-earth veins sprang-up
ongean þam heofonlican flôde. and hit þa ongan rinan
against the heavenly flood and it then began rain
feowertig daga and feowertig nihta tosomne þy mæstan
forty days and forty nights together with-the greatest
rene; and seo eorðe weoll ongean þam heofonlican flôde swa
rain and the earth welled against the heavenly flood so
swyðe, oð ðæt þæt wæter wæs heahre, þonne ænig munt
greatly until that the water was higher than any mountain
æfre wære. and þa forðam adruncon ealle cwice wihta, þe
ever were and then therefore drowned all living creatures which

betwyx heofonan and eorðan wæron butan ehta mannum
between heaven and earth were but eight men
(ðæt wæs Nôe and his wif and heora þreo suna, Sêm and
that was Noah and his wife and their three sons Shem and
Châm and Jafeth, and heora þreo wif) and ælces cynnes
Ham and Japheth and their three wives and of-each kind
twa gemacan, þæt þeos weoruld mihte of hym awæcnjan.
two mates that this world might from them spring
206.28 ac þæt is lang and wundorlic to sæcganne, hu þa wurdon
but that is long and wondrous to tell how they were
generede in þære Noes earce, þa ðe þær to lâfe oðstodon.
saved in the of-Noah ark those who there as remnant remained
ðonne nu gegangeð þam mannum, þe þyses fyres cyme
then now befalls to-the men who of-this fire coming
nellað gelêfan, þæt heo ealle forbeornað. hwæt, Crist sylf hine
will-not believe that they all burn lo Christ self him
to ðan geeadmedde, þæt he wrat gewrit on ðam seofoðan
to that humbled that he wrote letter in the seventh
heofone swyðe eorlicum wordum for sunnandæges weorcum
heaven with-very angry words for of-Sunday works
and sæternesdæges ofer nôn. forðan se an dæg wæs swiðe oft
and of-Saturday over nones because the one day was very often
gehalgod eallum godes gesceaftum to reste butan deoflum
hallowed for-all of-god creatures as rest but devils
and hæðenum sawlum, þa næfre reste ne onfoð; and þis
and heathen souls which never rest — receive and this
he awrat eall mid gyldenum stafum menniscum cynne. and
he wrote all with golden letters to-human race and
forðam men habbað heo sylfe swyðe stranglice wið god
therefore men have them selves very strongly against god
awerged and wið ealle his halgan, forðan þe heo nellað
cursed and against all his saints because that they will-not

healdan þone halgan sunnandæg mid rihte fram nôntide þæs
keep the holy Sunday with right from nones-tide of-the
sæternesdæges oð monandæges lihtincge. forðan drihten Crist
Saturday until of-Monday dawning because lord Christ
swôr þurh his þa halgan þrynnesse and þa soðan annesse: sê
swore through his the holy trinity and the true unity the
man, se ðe ne wolde healdan þone halgan sunnandæg mid
man he who not would keep the holy Sunday with
rihte, þæt he wâre awerged in ða neoðemestan hellewîtu.
right that he were cursed into the lowest hell-torments
and he swa cwæð: 'ic sende hæðen folc ofer eow, and þa
and he so said I send heathen folk over you and they
eow benimað eowres eðles and eowres lifes; and ic sênde
you deprive of-your homeland and of-your life and I send
on eowrum husum cwealm and hungor and untîmnesse
on your houses plague and hunger and untimeliness
and fyr, þæt forbærnð ealle eowre welan.' hwylc fyr mænde
and fire which burns-up all your wealth what fire meant
Crist elles, butan þæt ilce, þæt se dîacon foresæde?
Christ else but the same which the deacon foretold
and he cwæð: gif we nu woldan swa lyt gelêfan drihtnes 207.20
and he said if we now would so little believe of-lord
sylfes ærendgewrites, swa men jû dydon þæs flodes
self letter as men formerly did of-the flood
tocyme, þonne becymð þæt fyr hraðe ofer manna bearn. and
coming then comes the fire quickly over of-men children and
se ân brôga bið strengra to aræfnanne, þonne æfre ænig ær
the one terror is stronger to endure than ever any before
in middanearde become; and men sweltað butan þam fyre
in middle-earth came and men die without the fire

for ðæs þunres ege anum and þære ligette and for ðæm
for of-the thunder fear alone and of-the lightning and for the
ormætlicum cwealme, þe heo geseoð beforan heora eagum.
immense death which they see before their eyes
207.29 La leofan men, utan us warnjan georne þa hwîle, þe we
O dear men let-us us warn eagerly the while that we
magon. us gebyreð, þæt we ælces þinges ure geoguðe
can to-us befits that we of-each thing of-our youth
teoðunge rihtlice gode betæcan, ure sulhælmessan xv niht
tithe rightly to-god deliver our plow-alms fifteen nights
on ufan eastran and ure geoguðe teoðunge be pentecosten.
on after Easter and of-our youth tithe by Pentecost
and sy ælc heorðpening agifen be Petrus mæssedæg to
and let-be each hearth-penny given by of-Peter mass-day to
þam biscopstole ælce geare, and cornteoðung be emnihte
the bishop-seat each year and grain-tithe by equinox
oððe latest be ealra halgena mæssan, and cyricsceattas
or latest by of-all saints mass and church-scots
to Martinus mæssan, and leohtgesceota þreowa on geare:
at of-Martin mass and light-scots three-times in year
ærest healfpeningwurð wexes to candelmæssan and eft on
first halfpenny-worth of-wax at Candlemas and again on
easteræfen and þriddan siðe to ealra halgena mæssan. and
Easter-eve and third time at of-all saints mass and
healde man ælces sunnandæges freolsunga fram sæternesdæges
let-keep one of-each Sunday feast from of-Saturday
none oð monandæges lihtinge and ælcne oðerne mæssedæg,
nones until of-Monday dawning and each other mass-day
swa he beboden beo. and sunnandaga cypincge we forbeodað
as he commanded be and of-Sundays trading we forbid
eac eornostlice and ælc folcgemôt, butan hit for mycelre
also earnestly and each folk-moot unless it for great

neodþearfe sy; and þæt man ælc beboden fæsten healde, sy hit
need be and that one each commanded fast keep be it
ymbrenfæsten, sy hit lenctenfæsten, sy hit elles oðer fæsten,
ember-fast be it Lent-fast be it else other fast
mid ealre geornfulnesse; and to Scã Marian mæssan ælcere
with all eagerness and at of-Saint Mary mass each
and to ælces apostoles mæssan fæsten, butan to Philippi
and at of-each apostle mass fast except at Philip
and Jacobi we ne beodað nan fæsten for ðam easterlican
and James we not command any fast for the Easter
freolse, and ælces frigedæges fæsten, butan hit freols sy.
feast and of-each Friday fast unless it feast be
and we forbeodað ordal and aðas freolsdagum and 208.20
and we forbid ordeal and oaths on-feast-days and
ymbrendagum and lenctendagum and rihtfæstendagum and
ember-days and Lent-days and right-fast-days and
fram aduentum domini oð octabas epiphanię and fram
from advent of-lord until octave of-epiphany and from
septuagesima, oð fiftene niht beon geeastrode. and eac we
septuagesima until fifteen nights be Eastered and also we
lærað eornostlice, þæt cristenra manna gehwylc understande,
teach earnestly that of-Christian men each understand
þæt he æfter forðsiðe butan sawlsceatte on mynstre ne licge,
that he after departure without soul-scot in monastery not lie
ac gelæste man â þone sawelsceat æt openum pytte. leofan
but let-pay one ever the soul-scot at open pit dear
men, eac ic bidde for godes lufan, þæt ælc cristen man
men also I pray for of-god love that each Christian man
understande georne his agene þearfe, forðam ealle we scylan
understand eagerly his own need because all we must
ænne timan gebîdan, þonne us wære leofre, þonne eall, þæt
one time await when to-us were dearer than all that

on middanearde is, þær we â worhton þa hwile, þe we
in middle-earth is if we ever wrought the while that we
mihton, georne godes willan; ac þonne we scylan habban
could eagerly of-god will but then we must have
anfeald lean þæs, þe we on life ær geearnoden. ac
single reward of-that which we in life before earned but
utan beon on gebyrge earmum wudewum and steopcildum
let-us be in protection to-poor widows and to-orphans
and helpan georne earmum mannum, ælþeodigum and utan
and help eagerly poor men strangers and outside
cumenum. utan hlywan ofcalene and wæfan nacode and
comers let-us shelter chilled-ones and clothe naked-ones and
syllan mete þam gehingredum and drenc þam ofþyrstum.
give food to-the hungered and drink to-the thirsted
utan frefrjan ahwænede and hyrtan ormôde, alysan gehæfte,
let-us comfort grieved-ones and hearten despairing release captives
gif us to þam onhagige, and seoce geneosjan and
if for-us to that be-possible and sick visit and
forðferede þearfan mildheortlice cystjan and syððan bebyrjan.
dead poor-ones mercifully coffin and afterward bury
se ðe þus deð, he deð him sylfum micle þearfe. forðam
he who thus does he does for-him self great need because
an tima cymð ure æghwylcum, þæt us wære leofre, þonne
one time comes to-our each that to-us were dearer than
eall, þæt we on worulde wiðæftan us þonne læfað, þær
all that we in world behind us then leave if
we â worhton þa hwile, þe we mihton, þæt gode licode.
we ever wrought the while that we could what god pleased
209.12 ac þonne we scylon habban anfeald lean þæs, ðe we on lîfe
but then we must have single reward of-that which we in life
ær geworhton. wâ ðam þonne, þe ær geearnode hellewîte.
before wrought woe to-him then who before earned hell-torment

ðær is ece bryne grimme gemencged, and þær is êce gryre,
there is eternal burning grimly mingled and there is eternal terror
þær is êce ece and þær is sorgung and sargung and â
there is eternal pain and there is sorrowing and grieving and ever
singal heof; ðær is benda bite and dynta dyne, þær is wyrma
continual lament there is of-bonds bite and of-blows din there is of-worms
slite and ealra wædla gripe, þær is wânung and granung,
tearing and of-all poverties grip there is wailing and groaning
þær is yrmða gehwylc and ealra deofla geþring. wâ ðam
there is of-miseries each and of-all devils throng woe to-him
þonne, þe þær sceal wunjan on wîte; betere him wære, þæt
then who there must dwell in torment better for-him were that
he mann nære æfre geworden, þonne he gewurde; forðam
he man not-were ever become than he became because
nis se man on life, þe areccan mæge ealle þa yrmða, þe se
not-is the man in life who recount can all the miseries which he
gebîdan sceal, se ðe on þa wîtu ealles behreoseð; and hit is
endure must he who into the torments wholly falls and it is
ealles þe wyrse, þe his ænig ende ne cymð æfre to worulde.
wholly the worse that of-it any end not comes ever to world
Ðis gewrit sægð gêt forð, þæt drihten swôre að swiðe, gif 209.26
This letter says yet further that lord swore oath greatly if
men ne woldon get geswîcan untidweorces, þæt god wolde
men not would yet cease untimely-work that god would
sendan ærest hungor and adla on manna ceap, ær þæt fyr
send first hunger and sicknesses on of-men cattle before the fire
côme on heo, and heo mid mislicre seocnesse æt mannum
came on them and them with various sickness from men
genyman. and þis he deð, forðam þe se sunnandæg is
take and this he does because that the Sunday is
swiðe micelum gecoren eallum godes gesceaftum, forðam
with-very great chosen for-all of-god creatures because

þe he wæs ealra daga se æresta, and he bið eft se nexta.
that he was of-all days the first and he is again the last
and on þone dæg drihten of deaðe aras; and forðon
and on the day lord from death arose and therefore
he wæs syððan eall genemned to sunnandæge oð ðæs
he was afterward all named to Sunday until of-the
monandæges lihtincge, forþan þe drihten on þam dæge of
Monday dawning because that lord on the day from
deaðe arâs. and þæt bið gedon, þæt þusend daga bið gedôn
death arose and that is done that thousand days is done
to anum sunnandæge; and þonne on þam dæge forbyrnð
to one Sunday and then on the day burns-up
heofon and eorðe and sæ and ealle þa gesceafta, þa ðe on
heaven and earth and sea and all the creatures which that in
hym syndon. and drihten cymð on þam dæge to us, and
them are and lord comes on the day to us and
he us þonne myngað þæs sunnandæges weorces and þæs
he us then reminds the Sunday work and of-the
sæternesdæges ofer non and þære monannihte. and on þone
Saturday over nones and of-the Monday-night and on the
dæg wæs Adam gesceapen, se æresta man. and on þone
day was Adam created the first man and on the
dæg Moyses oferfôr þa readan sâ mid his werode drygum
day Moses crossed the red sea with his troop with-dry
fotum, and his feond adruncon behindan him in þære sâ.
feet and his foes drowned behind him in the sea
210.14 and on þone dæg drihten ongan ærest Israhela folc fedan
and on the day lord began first of-Israel people feed
mid mannan þam heofoncundan mete. and drihten cwæð,
with manna the heavenly food and lord said
þæt six dagas syndan, 'þæt eow is alefed eowre weorc on
that six days are that for-you is allowed your works on

to wyrcenne, ac se seofoða is min se halga restendæg. and
to work but the seventh is mine the holy rest-day and
ealle, þa ðe on ðam dæge doð heora weorc, þonne beoð þa
all those who on the day do their works then are they
deaðe sweltende; and se deað bið on helle deopnesse. and
death dying and the death is in of-hell depth and
healdað ge, Israhela bearn, minne restendæg and mærsjað
keep ye of-Israel children my rest-day and celebrate
hine in eowrum cynne, forðan se êca treowa is betwux
it in your kin because the eternal covenant is between
me and Israhela bearnum.' and soðlice on six dagum wæron
me and of-Israel children and truly in six days were
geworhte heofonas and eorðe and ealle þa gesceafta, þa ðe
wrought heavens and earth and all the creatures which that
on hym syndon; and þa on þam seofoðan dæge ablan drihten
in them are and then on the seventh day ceased lord
fram ælcum weorce. and þa gebyrede hit on sume tide, þæt
from each work and then befell it on a time that
Dathân and Abirôn and Chorêb, þa ðreo ealdormen, noldon
Dathan and Abiram and Korah the three aldermen would-not
wurðjan þone halgan sunnandæg, swa swa hym beboden
honor the holy Sunday so as them commanded
wæs ægðer ge þurh Moyses ge þurh urne drihten sylfne.
was each both through Moses and through our lord self
and hy wurdon godes wyðerwinnan and forheoldon teoðunge
and they became of-god adversaries and withheld tithe
and ælc oðer þing, þe to godes handa belimpan sceolde;
and each other thing which to of-god hand belong should
and þa forwurdon hy sona, and seo eorðe þa tobærst under
and then perished they at-once and the earth then burst under
hym, and hy þa feollon þurh ða eorðan nyðer mid eallum
them and they then fell through the earth down with all

heora werode, and hy wurdon ealle besencte mid sawle and
their troop and they became all sunk with soul and
mid lichaman in helle deopnesse. swa þonne nu gegangeð
with body into of-hell depth so then now befalls
manna bearnum, þæt heora sawle beoð besencte in helle
of-men children that their souls are sunk into of-hell
deopnesse, gif heo ne wyllað healdan þæs sunnandæges
depth if they not will keep of-the Sunday
bebod and sæternesdæges ofer non and þære monannihte.
command and of-Saturday over nones and of-the Monday-night
211.11 and þæt is eac cuð, þæt Jordanis seo êa, þe Crist wæs on
and that is also known that Jordan the river which Christ was in
hire gefullad on sunnandæge, þæt heo getacnað þæs dæges
her baptized on Sunday that she betokens of-the day
halgunga, forðon nis an stæpe, þæt heo wille oferyrnan fram
hallowing because not-is one step that she will over-run from
nontide þæs sæternesdæges oð ðæs monandæges lihtincge.
nones-tide of-the Saturday until of-the Monday dawning
and drihten asende on sunnandæg his apostolon þone halgan
and lord sent on Sunday to-his apostles the holy
gast on fyres ansyne. and on þam dæge wurdon todælede
spirit in of-fire likeness and on the day were divided
manna gereordu; and ær wæs eall weoruld sprecende on ân
of-men languages and before was all world speaking in one
gereord, and nu synd gereord twa and hundseofontig. and is
language and now are languages two and seventy and is
eac cuð, þæt for þæs dæges halgunge and weorðunge ealle
also known that for of-the day hallowing and honoring all
hellware onfoð reste, gif heo æfre fulluhtes onfangen hæfdon,
hell-dwellers receive rest if they ever baptism received had
fram nontide þæs sæternesdæges oð monandæges lihtincge.
from nones-tide of-the Saturday until of-Monday dawning

and me þis is lang to secganne and to writanne, hu oft
and to-me this is long to tell and to write how often
se an dæg wæs gehalgod, and hu oft he wæs forboden
the one day was hallowed and how often he was forbidden
þurh god sylfne and þurh his halgan, þæt him man on
through god self and through his saints that it one on
ne worhte. and Niall sæde, se diacon, se wæs fif wucan on
not wrought and Niall said the deacon who was five weeks in
heofonum, he sæde, þæt god sy for sunnandæges weorcum
heavens he said that god be for of-Sunday works
and sæternesdæges ofer nôn ealra swiðost abolgen, and þæt
and of-Saturday over nones of-all most angered and that
he forðam swiðest sende misgelimpu on manna bearn.
he therefore most sent misfortunes on of-men children
and he sæde, þæt for manna ungeleaffulnesse synd ealle 211.31
and he said that for of-men unbelief are all
þas eorðlican þing acerrede, þæt heo ne syndon, swylce
these earthly things turned that they not are such
heo ju wæron. and drihten sende his agen handgewrit
they formerly were and lord sent his own handwriting
on Sc̃s Petrus heahaltâre in his circan, þær mæst manna
on of-Saint Peter high-altar in his church where most of-men
færð, þæt he get wolde his mildheortnesse on us gecyðan
goes that he yet would his mercy on us make-known
and us sæcgan, hu we us gehealdan sceoldan wið godes
and us say how we us keep should against of-god
yrre, and hu he wið us gedôn wolde, gif we ne woldan
anger and how he with us do would if we not would
healdan sunnandæges bebod and sæternesdæges ofer nôn
keep of-Sunday command and of-Saturday over nones
and þære monannihte. ða wæs þæt gewrit þus awriten
and of-the Monday-night then was the letter thus written

mid gyldenum stafum: ‘amen, amen, dico uobis. soð is,
with golden letters amen amen I-say to-you true is
soð is, þæt ic eow secge: gif ge healdað þone sunnandæg
true is that I to-you say if ye keep the Sunday
mid rihte, þonne ontyne ic eow heofona rices duru,
with right then open I for-you of-heavens of-kingdom door
and ic eow sylle manigfealde wæstmas minra bletsunga on
and I to-you give manifold fruits of-my blessings in
eowrum husum to nytte oð ende eowres lîfes. and gif ge
your houses as use until end of-your life and if ye
beoð gehwyrfde to me and to minum halgum, swa hwæs
are turned to me and to my saints so whatever
swa ge me biddað on minum naman, eall ic hit eow selle.
so ye me ask in my name all I it to-you give
and ic blissige on eow and ge on me; and ge beoð halige,
and I rejoice in you and ye in me and ye are holy
forþan ic eam eower drihten, and nis ænig oðer butan me.
because I am your lord and not-is any other but me
212.18 and ic swerige þurh mine mihte and þurh mine englas,
and I swear through my might and through my angels
cherubin and seraphim, þa clypjað freabrihtum stefnum and
cherubim and seraphim who call with-lordly-bright voices and
þus cweðað: sanctus, sanctus, sanctus dominus, deus sabaoth.’
thus say holy holy holy lord god of-hosts
ða cwæð drihten god: ‘þurh heora mihte ic swerige, gif ge
then said lord god through their might I swear if ye
ne healdað þone sunnandæg mid rihte, þonne cymð rên and
not keep the Sunday with right then comes rain and
hagolstânas ofer eow, and micel fyr bið onæled ofer eow. and
hailstones over you and great fire is kindled over you and
ic þonne forbærne ealle þa fyrenfulle, þa ðe foran to unriht
I then burn-up all the sinful those who before to unright

wyrceð, oððe on þam dæge him hlaf baceð oððe hine baðað
work or on the day for-himself bread bakes or himself bathes
oððe his fex efesað oððe hine scerð oððe on þam dæge oðerne
or his hair clips or him shaves or on the day other
swingð oððe his hus feormað, oððe he unalyfedlice gegæð
beats or his house cleans or he unlawfully goes
on þam dæge, þæt he sy werig, oððe ænig unriht gefremme
on the day that he be weary or any unright commit
on þam dæge. ða þe hit doð, þonne beoð þa awergede
on the day those who it do then are they cursed
fram me in þa ecan witu and heora bearn butan ende.'
from me into the eternal torments and their children without end
Men þa leofestan, syn we þonne gemyndige ure sawle 213.1
Men the dearest let-be we then mindful of-our soul
þearfe ægðer ge his rædes ge his mildheortnesse. and jû
need each both of-his counsel and of-his mercy and formerly
geara ure yldran ne woldan sunnandæges bebodu healdan;
long-ago our elders not would of-Sunday commands keep
þa wearð drihten hym swyðe eorre, swa swa hit be us
then became lord with-them very angry so as it about us
awriten is, and he ða sende of heofonum beornende rên
written is and he then sent from heavens burning rain
and swælende leg, and he acwealde mid þy brogan mycelne
and scorching flame and he killed with the terror great
dæl þisses mennisces cynnes. and þa he geseh manna
part of-this human race and when he saw of-men
forwyrd, þæt heo wæron cwelende in þam fyre, þa gereaw
perdition that they were dying in the fire then repented
him eft, þæt his handgeweorc swylc sâr þrowjan sceolde;
him afterward that his handiwork such pain suffer should
þa anam he þæt fyr fram manna bearnum. and eft ymbe
then took he the fire from of-men children and again after

lytel ongan mancyn eft abeligan god for sunnandæges
little began mankind again anger god for of-Sunday
weorcum, and þa ongan drihten writan þæt gewrit bufan
works and then began lord write the letter above
þam seofoðan heofone be sunnandæges weorcum, swa hit
the seventh heaven about of-Sunday works as it
her beforan sægð. and nu doð men þam gelicost syððan,
here before says and now do men to-that likest afterward
swylce hit wære idel spell and unsoð. nu he þonne gyt
as-if it were idle tale and untrue now he then yet
hine to ðam geeadmedde, þæt he Niâl þone diacon of
him to that humbled that he Niall the deacon from
deaðe awehte, to ðam þæt he mihte cyðan godes folce
death awoke to that that he could make-known of-god people
þæt towearde yrre. and þa ðe nu get ne gelefað þisses,
the coming anger and those who now yet not believe this
þonne bið heom, swa swa þam bocerum bið, þa ðe nellað
then is to-them so as to-the scholars is those who will-not
heora boccræftas godes folce wel nytte gedon; forðon þæt
their book-crafts of-god people well useful make because the
godes folc sceal becuman to lifes wege þurh þa godspellican
of-god people shall come to of-life way through the gospel
lâre, and æghwylcum men is beboden þurh god sylfne
teaching and for-each man is commanded through god self
on Cristes naman and on þære halgan þrynnesse naman
in of-Christ name and in of-the holy trinity name
and on þære soðan annesse naman and on drihtnes rode
and in of-the true unity name and in of-lord of-rood
naman, þe he sylf on þrowade, ðæt swa hwylc man, swa
name which he self on suffered that so which man so
þis godspell hæbbe on his gewealde, þæt he hit cyðe
this gospel have in his power that he it make-known

godes folce swyðe genehhe swa þurh hyne sylfne, swa
of-god people very often so through him self so
þurh oðerne gelæredne man, swa he þonne eðest mæge.
through other learned man as he then most-easily can
and gif he þonne gemeleas læt licgan þis gewrit unnyt 213.29
and if he then careless lets lie this letter useless
gode and godes folce, þonne cweð se hælend and að
to-god and of-god people then says the savior and oath
swerað, þæt he sy awerged fram him and fram his halgum.
swears that he be cursed from him and from his saints
Men þa leofestan, hwæt, Florentius se papa and Petrus se 214.1
Men the dearest lo Florentius the pope and Peter the
biscop wæron on ða tid on Rôme, þa þis gewrit becôm
bishop were at the time in Rome when this letter came
on Sc̃s Petrus weofod, and heo wæron þa selestan and
on of-Saint Peter altar and they were the best and
þa gecorenestan witan ægðer ge gode ge mannum. soðlice
the most-chosen counselors each both to-god and to-men truly
heo wæron gewitan, þæt þis halige gewrit of heofonum
they were witnesses that this holy letter from heavens
côm, and heo ða forðan þus cwædon and miclum cyddon:
came and they then therefore thus said and greatly made-known
'wit swerjað þurh ðone miclan anweald mihtiges drihtnes
we-two swear through the great power of-mighty lord
and þurh þa halgan rode, þe Crist for manna hælo on
and through the holy rood which Christ for of-men salvation on
þrowade, þæt hit is soð, þæt wit secgað, ðæt fram nænigum
suffered that it is true what we-two say that by no
eorðlicum handgeweorce næs seo bôc awriten, ac on Sc̃s
earthly handiwork was the book written but on of-Saint
Petrus hehaltâre hit wæs funden þus awriten mid gyldenum
Peter high-altar it was found thus written with golden

stafum'. hwylc man is þonne æfre, butan his heorte sy eall
letters what man is then ever unless his heart be all
mid deofles strælum awrecen, þæt he wene, þæt se halga papa
with of-devil arrows pierced that he think that the holy pope
and se biscop dorston swerjan mênne âð þurh swa miclan
and the bishop dared swear false oath through so great
mægenþrymme? and hit gebyrede on ða tîd, þe þis gewrit
majesty and it befell at the time which this letter
becom on Sc̃s Petrus weofod, þæt eall seo stow wearð
came on of-Saint Peter altar that all the place was
onrêred, and heo abifode eall, and seo byrgen wæs open
moved and it trembled all and the tomb was open
geworden and unhlidod, þær Sc̃s Petrus lichama inne læg.
become and unlidded where of-Saint Peter body within lay
214.19 and gif ge nellað gelefan, men þa leofestan, þæs ærendgewrites,
and if ye will-not believe men the dearest the letter
þonne ne geþencað ge na, hu þæt deofol þam ancre sæde,
then not think ye — how the devil to-the anchorite told
hwylc hit in helle wære to wunjanne. ðæt gelamp jû, þæt
what-kind it in hell were to dwell that happened formerly that
an halig ancer genam ænne deofol and began hine ðreatigan,
a holy anchorite took a devil and began him threaten
þæt he him sæde, hwylc hit on helle wære. and þa cwæð se
that he him told what-kind it in hell were and then said the
deofol to ðam ancre: 'ne mæg nænig man wordum asecgan
devil to the anchorite not can any man with-words tell
fram þam susle, þe in þære helle is.' ða cwæð se deofol
about the torment which in the hell is then said the devil
to þam ancre: 'þeah ðe seofan men sittan on middanearde,
to the anchorite though that seven men sit in middle-earth
and heo mihton sprecan on æghwylcere þeode, þe betwux
and they could speak in each language which between

heofonum and eorðan wære (þara is twa and hundseofontig)
heavens and earth were of-which is two and seventy
and þara manna æghwylc â to life gesceapen wære, and
and of-the men each ever to life created were and
þara æghwylc hæfde seofon heafda, and þara heafda gehwylc
of-them each had seven heads and of-the heads each
seofon tungan, and þara tungena gehwylc isene stemne, ne
seven tongues and of-the tongues each iron voice not
magon heo arîman ealle þa wîta, þe on helle syndon.'
can they count all the torments which in hell are
Men ða leofestan, gemunan we nû forðan þone halgan 215.4
Men the dearest let-remember we now therefore the holy
sunnandæg, forðan þe he is ealra daga fyrmest, and he
Sunday because that he is of-all days foremost and he
wæs se æresta, and he bið eft se nexta. forðan, men,
was the first and he is again the last therefore men
biddan we urne drihten ælmihtigne, þæt he us forgife ure
let-pray we our lord almighty that he us forgive our
gyltas and ure synna, ða þe we æfre geworhtan on urum
guilts and our sins those which we ever wrought in our
life, þæt we magan and môtan becuman to ðam ecan lîfe
life that we can and may come to the eternal life
þæs heofoncundlican rices, ðær we motan â orsorhlice
of-the heavenly kingdom where we may ever securely
libban and rixjan mid urum hælende and mid eallum his
live and reign with our savior and with all his
halgum, mid fæder and mid suna and mid þam halgan
saints with father and with son and with the holy
gaste â in ealra worulda woruld â butan ende. amen.
spirit ever in of-all worlds world ever without end amen

Her sagaþ an þisan

XLIV · THE LETTER OF CHRIST AND THE DEACON NIALL

The deacon Niall, dead five weeks, rose and foretold the fire that the Lord's letter threatens on the Scots, the English, and the lands over the sea in September and October, for men's disbelief. The homily recalls Noah's flood, Dathan, Abiram, and Korah, and the man put to death for cutting wood on Sunday, recounts what befell on that day, and recites the letter found on Saint Peter's altar, with its plagues of chafers, grasshoppers, and burning rain, its curses and blessings, and the oath of Pope Florentius and Bishop Peter. It closes on the judgment and hell.

215.15 Her sagaþ an þisan drihtnes ærendgewrite, þæt fyr cymeþ on
Here says in this of-lord letter that fire comes in
suman hærfeste. and hit gefeallaþ ærest on Scotta land and
some autumn and it falls first on of-Scots land and
syþþan on Angelcing and deþ þær þær ælc yfel. and þonne
afterward on English-folk and does there there each evil and then
færþ hit suþ ofer sæ on þa þeodland and forbærnþ ægþer
goes it south over sea on the people-lands and burns-up each
ge mancynne man and eac micelne beoleofan. an diacan wæs
both of-mankind man and also great sustenance a deacon was
dead nu an unmenigum geare, þæs nama wæs Nial. he wæs
dead now in few year whose name was Niall he was
an Scotta ealonde, and he wæs .v. wucan dead; and he þa
on of-Scots island and he was five weeks dead and he then
eft of deaþe aras þurh Cristes mihte and sprec to mannum
again from death arose through of-Christ might and spoke to men
and hiom sede fela wundra, þæs he geseah in þare oþran
and to-them told many wonders which he saw in the other
weorulde, þæs þe ænig mon an hine anfindan mihte butan eal
world so that any man in him find could but all
soþ, þæt he sægde. and nes siþþan, þæt he ænige eorþlices
true what he said and not-was afterward that he any earthly

metes anbergde, ne nefre siþþan he butan cirican ne com. and
food tasted nor ever afterward he outside church — came and
þæs diacones naman wæs haten Nial. and se diacan sægde be
of-the deacon name was called Niall and the deacon said about
þam fyre, ealswa we redaþ an sunnandeges spelle, þæt drihten
the fire as we read in of-Sunday gospel that lord
self awrat, þæt he wolde mid fyre ealle synfulle forbernan.
self wrote that he would with fire all sinful burn-up
and þonne sæde þæt þes diacon, þæt þæt fyr come forþan
and then said that this deacon that the fire came therefore
ofer manna bearn, forþan hie gelefdon to hwon drehtnes
over of-men children because they believed too little of-lord
selfes ærendgewrites, þe he to Sce Petrys cirican asænde.
self letter which he to of-Saint Peter church sent
ac him wiþsacaþ menige men and nellaþ gelefan an þas 216.12
but it deny many men and will-not believe in this
halgan lare. forþon hiom sænd god on micelne brogan, fyr
holy teaching therefore to-them sends god in great terror fire
and hungor, butan hio to godes geleafan ær gecyrran willaþ
and hunger unless they to of-god faith before turn will
and heora elmyssan sellan and hiora tioþunge an riht gelæstan
and their alms give and their tithe in right pay
to godes cirican and earman mannum, þæt biþ of cwican
to of-god church and poor men that is from living
orfe and of corne and of eallum þam gestrionum, þe iow
cattle and from grain and from all the treasures which to-you
drehten unne, and þonne biddan drehtnen his mæran mildse.
lord grants and then pray lord his glorious mercy
þus bodade Noę se witega þone micel flod menniscum cynne
thus preached Noah the prophet the great flood to-human race
huru hundteontigum wintrum, ær he come, and ealle men
at-least hundred winters before it came and all men

adrencte se micela flod butan eahta mannum: þæt wæs Noę
drowned the great flood but eight men that was Noah
and his wif and his þreo sunu and heora þreora wif. and
and his wife and his three sons and of-them three wives and
þonne Noę þis mannum sæde be þam flode, swa þes diacon
when Noah this to-men said about the flood as this deacon
dyde nu be þysum fyre (drehtnes selfes worde he bodode
did now about this fire of-lord self word he preached
mannum, and þæt þæt fyr wille cuman and ealle synfulle
to-men and that the fire will come and all sinful
swyþe geunrotsjan), þonne hlogan men Noes worda, þonne
greatly sadden then laughed men of-Noah words when
he þis folce sæde be þam flode, and bismerodan hine,
he this to-people told about the flood and mocked him
and hi cwædan to him, þæt he luge, oþ þæt ealle wolcen
and they said to him that he lied until that all clouds
and eall heofenes þiotan wurdan mid wætere gefyllede, and
and all of-heaven torrents became with water filled and
ealle edran asprungan angen þam heofenlican flode.
all veins sprang-up against the heavenly flood
216.32 and hit agan þa rinan xl. daga and xl. nihta tosomne
and it began then rain forty days and forty nights together
þæm mæstan rene, and sio eorþe rinde ealswa swiþe of
with-the greatest rain and the earth ran as greatly from
hire ęasprencgum angen þam heofelican flode, oþ þæt wæter
her water-springs against the heavenly flood until that water
wæs hegre beufan eorþan, þonne se munt, þe is syxtinan
was higher above earth than the mountain which is sixteen
fædman hegre. se flod wæs bufan þam hegestan munde, þe
fathoms higher the flood was above the highest mountain which
is an middangearde. and þa adruncan ealle cwice wihte, þe
is on middle-earth and then drowned all living creatures which

betwioh heofonum and eorþan wæran butan .viii. mannum:
between heavens and earth were but eight men
þæt wæs Noę and his wif and his þreo sunu and heora þreora
that was Noah and his wife and his three sons and of-them three
wif; and þær wæran elces cynnes wihta twa gemeccan, þæt
wives and there were of-each kind creatures two mates that
þeos weorold mihte eft beon geedstaþoled weorþan and eft
this world might again be re-established become and again
of awecnigan. and þæt is lang and wundarlic to asecgenne,
from awaken and that is long and wondrous to tell
hu þa wurdan generede in þare Noes earce, þe þær to lafe
how they were saved in the of-Noah ark who there as remnant
wurdan. swa þonne nu gegongeþ þam mannum, þe þyses fyres
became so then now befalls to-the men who of-this fire
cymes geleafan nellaþ, þæt hio ealle forwyrþaþ. hwet, drehten
coming believe will-not that they all perish lo lord
hine selfne to þan geeadmette, þæt he awrat gewrit an þæm
him self to that humbled that he wrote letter in the
seofeþan heofone swiþe eorlicum wordum for sunnandeges
seventh heaven with-very angry words for of-Sunday
weorcum and seternes ofer non. forþan se sunnandeg wes
works and of-Saturday over nones because the Sunday was
gehalgod eallum mannum to reste butan deoflum anum
hallowed for-all men as rest but devils alone
and hæþenum sawlum, þa næfre reste ne onfoþ.
and heathen souls which never rest — receive
and þis gewrit he awrat mid geldenum stafum and hit 217.20
and this letter he wrote with golden letters and it
þa ansænde to mankynne, forþon þe hie hæfdan hie sylfe
then sent to mankind because that they had them selves
swiþe stranglice wiþ god forgelte and wiþ ealle his halgan,
very strongly against god sinned and against all his saints

forþon hio nellaþ heoldan þane halgan sunnandeg and þone
because they will-not keep the holy Sunday and the
drehtenlican dæg from nontide þæs sæternes deges oþ þes
lordly day from nones-tide of-the Saturn day until of-the
monandeges lihtinge. and an þane dæg wæs Adam gescapen,
Monday dawning and on the day was Adam created
se ærysta man. and an þone dæg Moyses oferferde þa readan
the first man and on the day Moses crossed the red
sæ mid his weorude, and his feond adruncan beæftan him
sea with his troop and his foes drowned behind him
an þare se. and an þane dæg drehten angan erest fedan
in the sea and on the day lord began first feed
Israela folc in þam westenne mid manan, þam heofenlican
of-Israel people in the wilderness with manna the heavenly
mete. and swiþe oft drehten bead þam halgan Moyse, þæt
food and very often lord bade the holy Moses that
he bude manna bearnum, þæt hio an þane dæg ne worhtan;
he bade of-men children that they on the day not wrought
and mycel yfel and menigfealdne wæan drihten gehet þurh
and great evil and manifold woe lord promised through
Moyses menniscum cynde. and drehten wæs sume siþe þus
Moses to-human kind and lord was a time thus
sprecende to Moyse and cwæþ: 'sprec to Israhela bearnum and
speaking to Moses and said speak to of-Israel children and
cweþ to hiom: 'witan ge, þæt ge healdan minne þane halgan
say to them know ye that ye keep my the holy
rystedæg, forþan tacen is betwioh me and betwioh iowrum
rest-day because token is between me and between your
kynne, and forþon is to witanne, þæt ic eam se drihten, se
kin and therefore is to know that I am the lord who

iow gehalgode; and healdaþ ge forþan minne þane halgan
you hallowed and keep ye therefore my the holy
rystedæg.'' and on þam dæge he awende wæter to wine.
rest-day and on that day he turned water to wine
'and soþlice swa hwilc iowar, swa hine besmiteþ mid ænigre 218.8
and truly so which of-you so it defiles with any
yfelnysse an þone halgan sunnandæg, þonne biþ he deaþy
evil on the holy Sunday then is he by-death
sweltende. and swa hwylc man, swa his weorc deþ an
dying and so which man so his work does on
þane halgan sunnandeg, þanne weorþaþ þæs mannes lif and
the holy Sunday then perish of-the man life and
saule of þam heape mines folces.' hwylcne deaþ mende
soul from the heap of-my people which death meant
he drehten swiþor, þonne þæs mannes sawle scolde bion
he lord more than of-the man soul should be
cwælmed in þæm mestan hellefyre, and þæt hio wære afelled
tormented in the greatest hell-fire and that she were felled
of eallum haligan hepe? and drehten eft cwæþ: 'vi. dagas
from all holy host and lord again said six days
sindon, þæt iow is alefed, þæt ge motan iower weorc an
are that for-you is allowed that ye may your work on
wyrcan.' and se seofoþa ys drehtnes se halga restedæg. and
work and the seventh is of-lord the holy rest-day and
ealle, þa þe doþ heora wæorc an þam dæge, þanne bioþ
all those who do their work on the day then are
þa deaþes sceldige: se deaþ biþ þonne in helle diopnesse.
they of-death guilty the death is then in of-hell depth
'ac healdaþ, Israela bearn, þone minne halgan rystedæg and
but keep of-Israel children the my holy rest-day and
mærsjaþ hine in iowrum ciricum, forþon sio æce triowþ is
celebrate it in your churches because the eternal covenant is

betwioh me and betwioh Israela bearnum.' and soþlice on
between me and between of-Israel children and truly in
six dagum wæran geworhte heofan and eorþe and ealle þa
six days were wrought heaven and earth and all the
gescæfta, þe in hiom sindan; and þa on þæne .vii. dæg
creatures which in them are and then on the seventh day
þa let drehten fram æghwilcum weorce and hine gereste
then left lord from each work and him rested
þa on þam dæge; and he þa þær anstealde himself æryst,
then on the day and he then there established himself first
hu mæn scoldan þone halgan sunnandæg healdan and
how men should the holy Sunday keep and
haligan. þa weran an þare þiode .iii. ealdormen on Israhela
hallow then were in the people three aldermen in of-Israel
folce, and þa noldan drehtnes beboda healdan, ac ciddan
people and they would-not of-lord commands keep but chided
ongen Moyses and age Aaron his broþer on Israhela folce.
against Moses and against Aaron his brother in of-Israel people
219.1 Dathon hatte an and Abiron and Choreb, and hi noldan
Dathan was-called one and Abiram and Korah and they would-not
weorþjan þone haligan sunnandæg, swa heom drehten bebead,
honor the holy Sunday as them lord commanded
ac macodan micel geflit agen Moyses on þam godes folce and
but made great strife against Moses in the of-god people and
gremedan god þearle swyþe. þa forwurdon hi sona, and sio
angered god exceedingly greatly then perished they at-once and the
iorþe tobærst underniopan heom, and hio fillon þa þurh þa
earth burst beneath them and they fell then through the
eorþan mid eallen hiorae weorude, and eac wif and cild and
earth with all their troop and also wives and children and
feowertyne þusend manna, and hio wurdan þa ealle besæncte
fourteen thousand men and they became then all sunk

in helle diopnesse mid sawle and mid lichaman. swa þonne
into of-hell depth with soul and with body so then
nu gegangeþ manna bearnum, þæt heora sawle bioþ ascyrede
now befalls of-men children that their souls are cut-off
in helle diopnesse, gef hio nellaþ healdan þane halgan
into of-hell depth if they will-not keep the holy
sunnandeg and þæs sæternesdæg ofer non. hiom weorþ swa,
Sunday and the Saturday over nones to-them becomes so
swa swa þare bocere sawle biþ, þe nellaþ godspel sægcan
so as of-the scholar soul is who will-not gospel say
godes folce for hiora gemeleaste and for weoruldgalnesse;
of-god people for their negligence and for world-wantonness
forþon þe Crist selfa cwæþ: 'þeah mann anum men godspyl
because that Christ self said though one to-one man gospel
secge, þonne bio ic an hiora midle; and þæm biþ, þe þæt
tell then am I in their midst and to-him is who the
godspel sagaþ, forgefen .c. synny, and þam fiftig, þe hit
gospel tells forgiven hundred sins and to-him fifty who it
for godes naman lustlice gehereþ; and þam biþ wa æfre
for of-god name gladly hears and to-him is woe ever
geborenum, þe hit secgan can and ne wile; forþan men
born who it say can and not will because men
sculan þurh þa godspellican lare becuman to liues wige.
must through the gospel teaching come to of-life way
and þæt is cuþ eac, þæt Jordane is seo ea, forþan Crist 219.21
and that is known also that Jordan is the river because Christ
wæs in hire gefulwad in sunnandæge, hio getacnaþ þæs
was in her baptized on Sunday she betokens of-the
dæges halgunge and weorþunge, forþon nis nan stepe,
day hallowing and honoring because not-is any step
þæt hio wile oferyrnan fram nontide þæs seternesdeges ær
that she will over-run from nones-tide of-the Saturday before

þæs monandeges lihtincge. drehten cwæþ, þæt he come to
of-the Monday dawning lord said that he came to
demenne cwicum and deadum an þone halgan sunnandæg;
judge living and dead on the holy Sunday
þa he mende mid þam worde þane egeslican domes dæg.
then he meant with the word the terrible of-doom day
and drihten ansende an sunnandege his apostolum þone
and lord sent on Sunday to-his apostles the
halgan gast in fyre ansyne. and an þam dege wurdan
holy spirit in of-fire likeness and on the day were
todælde ealra manna gehriorde; and ær wæs eal weoruld
divided of-all men languages and before was all world
sprecende an an gehriorde, and nu is ealra gehriorde twa
speaking in one language and now is of-all languages two
and hundseofentig. and þæt is eac cuþ, þæt for þæs dæges
and seventy and that is also known that for of-the day
halgunge and weorþunge þæt þa sauwla onfoþ reste, þa þa
hallowing and honoring that the souls receive rest those which
beoþ on witincgstowan, gef hi mid ænigan þingan Crist
are in torment-places if they with any things Christ
gegladodan on þisam earman life, þonne habbaþ hi reste
gladdened in this wretched life then have they rest
from þære nontide þæs seternesdæges oþ þæs monandæges
from the nones-tide of-the Saturday until of-the Monday
lihtincge. and we gelyfaþ þurh godes gife, þæt hit swa sig,
dawning and we believe through of-god grace that it so be
gif hi Criste her on life on ænigan þingan gecwemdon. ac
if they Christ here in life in any things pleased but
þa, þa to helle becumaþ, ne cumaþ hig næfre to reste, ah
those who to hell come not come they ever to rest but
þar acwylmjaþ mid saule on þam lichaman æfter domesdæge.
there are-tormented with soul in the body after doomsday

and hit is to lang eal to awritenne, hu oft se an dæg wes 220.6
and it is too long all to write how often the one day was
gehalgod, and hu oft he wæs forboden þurh god sylfne
hallowed and how often he was forbidden through god self
and þurh godes halgan, ðæt him nan man on ne worhte.
and through of-god saints that it no man on — wrought
and þæt gelamp on Moyses dagum, þæt Moyses for þurh
and that happened in of-Moses days that Moses went through
anne wudu mid his werode; þa gesawan hie ænne ceorl,
a wood with his troop then saw they a churl
hwær he stod and wudede him. þa het Moyses, þæt
where he stood and cut-wood for-himself then commanded Moses that
hine mon gebunde, and þæt hine mon dede in carcern,
him one bound and that him one put into prison
oð þæt he askede þone hælend, hu he me be þam ceorle
until that he asked the savior how he one with the churl
don scolde. þa freni Moyses urne drihten, hu he þane ceorl
do should then asked Moses our lord how he the churl
ation scolde, þe him wudade an þan halgan sunnandæg.
treat should who for-himself cut-wood on the holy Sunday
þa het ure drehten, þæt hine me dede of life. hwæt,
then commanded our lord that him one put from life lo
þa wes openlice getanad, þæt þæt biþ senleas wite,
then was openly betokened that that is sinless punishment
þæt mon an þam genimþ, þe he unalefedlice werceþ fram
that one on him takes who he unlawfully works from
þæs sæternesdeges none oþ þæs monandeges lihtincge. and
of-the Saturday nones until of-the Monday dawning and
Nial sede, se diacon, se wes .v. wucan an heofonum, þæt
Niall said the deacon who was five weeks in heavens that
god sige sunnandeges weorcum and sæternesdeges ofer non
god is of-Sunday works and of-Saturday over nones

swiþe stranlice abolgel; and þæt ealle þas eorþlice þing
very strongly angered and that all these earthly things
seon ancerrede for manna ungeleaffulnysse, þæt hio ne
are turned for of-men unbelief that they not
sion swa gode, swa hio ju wæron.
are so good as they formerly were
220.25 and hit hefþ nu ofergan eal cristen folc, þæt hio sindon
and it has now overcome all Christian folk that they are
to gemerlease Cristes selfes beboda and him to litelne
too heedless of-Christ self commands and to-him too little
ege to witan. ac hiom þæs cymþ ful ær ece hunger,
fear to know but to-them of-that comes very soon eternal hunger
þam þe þæs fyres frecynysse gedægeþ and þæt ofercumaþ.
to-those who of-the fire peril survive and it overcome
and drehten sende his agen handgewrit an Sce Petres
and lord sent his own handwriting on of-Saint Peter
heahaltare in his cirican, þær mæst manna to gefereþ; and
high-altar in his church where most of-men to goes and
he þæt dyde, forþon þe he wolde þa get his mildheortnesse
he that did because that he would then yet his mercy
an mannum gecyþan and us gecyþan, hu we us
to men make-known and to-us make-known how we ourselves
gescildan scoldan wiþ godes yrre, and hu he wiþ us gedon
shield should against of-god anger and how he with us do
wolde, gef we noldan healdan sunnandæges bebod and
would if we would-not keep of-Sunday command and
sæternes ofer non and þare monannihte. and þa wæs þæt
of-Saturday over nones and of-the Monday-night and then was the
gewrit þus gewriten mid geldenum stafum: amen, amen,
letter thus written with golden letters amen amen
dico uobis, quod misit brucus in uobis, et non timuisti
I-say to-you that sent locusts on you and not thou-fearedst

eos. soþ, soþ is, þæt ic iow secge, þæt ic sænde ceferas an
them true true is that I to-you say that I sent chafers on
eow, and ge iow þa ne andredan; þa sende ic gershoppan
you and ye yourselves then not feared then sent I grasshoppers
anufan iowerne hwæte, and ge þa get gecyrran noldan, þæt
upon your wheat and ye then yet turn would-not that
ge wel gehealdan woldan þone halgan sunnandeg. soþ, soþ
ye well keep would the holy Sunday true true
is, þæt ic iow sæcge, þæt ic sænde an iow birnenda renas
is that I to-you say that I sent on you burning rains
and sweflen læg of heofonum, and gef ge ne willaþ get
and sulfurous flame from heavens and if ye not will yet
healdan sunnandæges bebod and sæternes ofer non and þare
keep of-Sunday command and of-Saturday over nones and of-the
monannihte, þonne becumaþ get ofer iow micel goddes erre.
Monday-night then comes yet over you great of-god anger
eala hwæt, monnum ju stranglice gelamp for sunnandæges 221.15
O what to-men formerly strongly befell for of-Sunday
weorce, þæt he drihten sende ceferas ofer manna bearn,
work that he lord sent chafers over of-men children
þa þonne adilegedan ealle wudebeorwas for sunnandeges
which then destroyed all wood-groves for of-Sunday
weorce. and þa hy drehten anget, þæt men þa get noldan
work and when it lord perceived that men then yet would-not
geswican untidweorca, he þa sænde wunderlice gershoppan
cease untimely-works he then sent wondrous grasshoppers
stapan an eorþan, þæt hio fretan ealle eorþwæstmas butan
locusts on earth that they devoured all earth-fruits but
letlan dæle. þa andged he ure drihten, þæt men noldan þa
little part when perceived he our lord that men would-not then
get healdan sunnandeges bebod, he sende þa birnende regn
yet keep of-Sunday command he sent then burning rain

and sweflen leg ofer manna bearn; þa scoldan hio swiþe
and sulfurous flame over of-men children then should they very
nioh mid ealle forweorþan, þa gehreaw him drihtne manna
nearly with all perish then rued to-him lord of-men
forwyrd, þa genam he þæt fyr eft fram manna bearnum
ruin then took he the fire again from of-men children
and his miltse let ofer manna bearnum. þis wæs geworden
and his mercy let over of-men children this was done
on Egipta lande. hie þa heoldan letle wile sunnandeges
in of-Egyptians land they then kept little while of-Sunday
bebod and brecan eft and noldan geswican untidweorces,
command and broke again and would-not cease untimely-work
þa sænde dryhten .v. deor up of se, and nes ænig
then sent lord five beasts up from sea and not-was any
man, þæt hiom wiþstandan mihte, ær þanne hie drehten
man that them withstand might before than them lord
eft fram mannum hi anam, þa he geseah, þæt his
again from men them took when he saw that his
handgeweorc forweorþan scolde. þa gelamp hit binnan feawe
handiwork perish should then befell it within few
gerum, þæt menn eft oferhogodan sunnandæges bebod
years that men again despised of-Sunday command
and sæternes ofer non; þa angan drehten selfa dihtan þæt
and of-Saturday over nones then began lord self compose the
gewrit, þe her nu forþ sægeþ, and he cwæþ: 'soþ is, þæt
letter which here now forth says and he said true is that
ic iow secge, þæt ic iow wæs arful geworden and milde,
I to-you say that I to-you was gracious become and mild
and iow com micel of heofonum and genihtsumes, and
and to-you came much from heavens and of-abundance and
ge sweþeah noldan healdan be minan bebodum þane halgan
ye nevertheless would-not keep by my commands the holy

sunnandæg. soþ is, þæt ic eow sæcge, þæt ic wæs geþyldig
Sunday true is that I to-you say that I was patient
for iow, and ge me oft tynan gededan, þanne þearfan
for you and ye me often injury did when poor-men
cleopedan to iowrum husum, and ge hi ne noldan gehyran,
called to your houses and ye them not would hear
ne me nane mildheortnesse noldan an heom gecyþan; and
nor for-me any mercy would on them show and
þonne ælðiodige to iow coman, þanne noldan ge hiom nan
when strangers to you came then would-not ye to-them any
god don. soþ, soþ is, þæt ic iow sæcge, gef ge ne healdaþ
good do true true is that I to-you say if ye not keep
þane halgan sunnandæg fram nontide þæs seternesdeges oþ
the holy Sunday from nones-tide of-the Saturday until
þæs monandeges lihtincge, þæt ealle þa yfel becumaþ eft
of-the Monday dawning that all the evils come again
ofer iow, þe iow ær an becoman and her beufan gewritene
over you which you before on came and here above written
sindon. ic eom godes sunu, and ic feola geþrowade for iow,
are I am of-god son and I much suffered for you
ic wæs an rode ahangen for iow, and ic deaþ geþrowade
I was on rood hanged for you and I death suffered
for iow, and ic of deaþe aras for iow an þone halgan
for you and I from death arose for you on the holy
sunnandeg, and ic an heofonas astah an þone halgan
Sunday and I into heavens ascended on the holy
eastorsunnandæg, and ic sitte nu an þa swiþran healfe
Easter-Sunday and I sit now on the right side
godfæder, and ic cume to demenne cwicum and deadum an
of-god-father and I come to judge living and dead on
þone halgan sunnandæg.' þa he þanne mende þane egeslican
the holy Sunday then he then meant the terrible

domes deg. hwæt, he drihten þa openlice cydde on þam
of-doom day lo he lord then openly made-known in the
worde, þa he cwæþ, þæt an sunnandæg of deaþe arise, þæt
word when he said that on Sunday from death arise that
se sæternesdæg biþ þæs sunnandeges, siþþan hit non biþ,
the Saturday is of-the Sunday after it nones is
forþon hit wæs sunnændæg, þa drihten self of deaþe aras.
because it was Sunday when lord self from death arose
222.28 Crist selfa and ealle halgan hefdan for sunnandeg þone
Christ self and all saints held for Sunday the
dæg, þe Crist aras of deaþe. and from nontide þæs
day which Christ arose from death and from nones-tide of-the
sæternesdæges oþ þæs monandæges lihtincge ge sceolan
Saturday until of-the Monday dawning ye must
heoldan, and gef hit eorþlice men anwændaþ, þonne ne
keep and if it earthly men change then not
onfoþ hio næfre dæl drehtnes wuldres. and drehten wæs þa
receive they ever part of-lord glory and lord was then
get forþ sprecende, and he cwæþ: 'soþ, soþ is, þæt ic iow
yet forth speaking and he said true true is that I to-you
sæcge, se þe ne gehealdaþ þane halgan sunnandeg, minne
say he who not keeps the holy Sunday my
restandæg, þe ic of deaþe aras, mid rihte fram nontide
rest-day which I from death arose with right from nones-tide
þæs sæternesdæges oþ þæs monandæges lihtincge, þæt he
of-the Saturday until of-the Monday dawning that he
biþ awerged aa in weorulde weoruld, and ic him wiþsacæ,
is cursed ever in world of-world and I him renounce
þonne he of þisan life gewit, and he ne hafaþ næfre dæl
when he from this life departs and he not has ever part
mid me ne mid minan ænglum to heofonan rice. ealle
with me nor with my angels to of-heaven kingdom all

fyþerfete nytenu cleopjaþ to me, and ic hio gehære, and
four-footed beasts call to me and I them hear and
hiom nillaþ reste forgefan an þone halgan sunnandeg. soþ
to-them will-not rest grant on the holy Sunday true
is iow sæcge, gef ge ne healdaþ þone halgan sunnandeg
is to-you say if ye not keep the holy Sunday
mid rihte, þæt ic sænde gyt ofer iow micele stormas and
with right that I send yet over you great storms and
hagolstanas and fleogende neddran, þa ge abera ne megan,
hailstones and flying serpents which ye bear not can
and swelicne leg; and ic lete hæþenfolc ofer iow, þa iow
and such flame and I let heathen-folk over you who you
fornimaþ and iowra bearn. soþ ys, þæt ic iow sæcge,
take-away and your children true is that I to-you say
gef ge healdaþ þone halgan sunnandeg mid rihte, mid
if ye keep the holy Sunday with right with
ælmessan and mid ciricsocnum, swa mon sunnandeg don
alms and with church-goings as one Sunday do
scel, weorþjan mid eallan weorþmendum minne restandæig,
shall honor with all honors my rest-day
þonne ontyne ic iow heofenas þeodan, and ic selle iow
then open I for-you of-heavens torrents and I give to-you
menigfealde wæstmas sylle and mine bletsunge an iowrum
manifold fruits give and my blessing in your
husum to nytte a oþ ænde eowres lifes, and ge þonne
houses for use ever until end of-your life and ye then
bioþ gehwærfede to me and to minan halgan, and þonne
are turned to me and to my saints and then
swa hwæs swa ge biddaþ an minan naman, eal ic iow sille.
so whatever so ye ask in my name all I to-you give

223.21 and ic blissige an iow and ge on me; and ge bioþ halige,
and I rejoice in you and ye in me and ye are holy
forþon ic eam eowar drihten, and nis ænig oþer butan
because I am your lord and not-is any other but
me anum. soþ is, þæt ic iow sæcge, þæt ic swerige þurh
me alone true is that I to-you say that I swear by
minne miht and þurh mine þa halgan ænglas, cherubin and
my might and by my the holy angels cherubim and
særaphin, þa send cleopjende beorhtum stefnum and þus
seraphim who are calling with-bright voices and thus
cweþaþ: 'sanctus, sanctus, sanctus dominus, deus sabaoth,
say holy holy holy lord god of-hosts
pleni sunt celi et terra.'' þa cwæþ ure drihten: 'þurh
full are heavens and earth then said our lord by
hiora mihte ic swerige, gef ge ne healdaþ þane haligan
their might I swear if ye not keep the holy
sunnandeg mid rihte, þonne cymeþ micel reng and snaw
Sunday with right then comes great rain and snow
and micele hagolstanas ofer iow, and micel fer biþ anberned
and great hailstones over you and great fire is kindled
ymb þa monþas utan, þe synt hatene september and
about the months about which are called September and
october. and ic þanne wille forbærnan ealle eower god
October and I then will burn-up all your goods
and ealle, þa þe an unrihtum tidum yfel wyrcaþ, oþþe
and all those who in unright times evil work or
he an þæm dege oþerne swinggæþ, oððe he hus feormaþ
he on the day another beats or he house cleans
oþþe hlafes bakeþ oþþe swereþ oþþe cnytt, oþþe he hine
or loaves bakes or swears or knots or he himself
baþaþ, oþþe he hine efeseþ, oþþe he hine scirþ, oþþe he
bathes or he himself trims or he himself shaves or he

unalefedlice an þam dege gegeð, þæt he werig biþ, oþþe
unlawfully on the day goes that he weary is or
he ænige unrihtnesse an þan dæge gefremeþ; þa þe hit
he any unrighteousness on the day commits those who it
doþ, witan hie þanne, þæt hio bioþ ealle awergde fram me
do let-know they then that they are all cursed from me
in þa æcan wita and hiora bearn ealle butan æghwilcum
into the eternal torments and their children all without any
ænde. ond eghwilcan men is beboden þurh god selfne in
end and to-each man is commanded through god self in
Cristes noman and in þaræ halgan þrinnesse naman and in
of-Christ name and in of-the holy trinity name and in
þare halgan anesse naman and in þare halgan rode naman,
of-the holy unity name and in of-the holy rood name
þe drihten self an þrowade, se þe hebbe þis gospel an his
which lord self on suffered he who has this gospel in his
gewealde, þæt he hit bodige and cyþe swiþe gelomlice
power that he it preach and make-known very frequently
godes folce swa þurh hine selfne, gef he gelæred sie, swa
of-god people either through him self if he learned is or
þurh oþerne gelæredne mon, þonne he him to cume.
through another learned man when he to-him to comes
and gef he þonne þæt agemeleaseþ, þæt he lætaþ licgan þis 224.15
and if he then it neglects that he lets lie this
godspyl unnet godes folce, þæt hit ne nan mynstermon na
gospel unused of-god people that it not any minster-man —
sægþ, þonne cweþ drihten and þus aþ swor, þæt he wære
says then says lord and thus oath swore that he were
awyrged fram him and fram eallum his halgum in þa
accursed from him and from all his saints into the
æcan witu. and þis bioþ þa monþas september and october,
eternal torments and these are the months September and October

þæt þys fyr an becymþ, þe se diacon ær bi segde, þæt
that this fire on comes which the deacon before about said that
drihten us to sendan wolde. Florentius se papa and Petrus
lord us to send would Florentius the pope and Peter
se bescup wæron on þa tid on Rome, þa þis gewrit becom
the bishop were in the time in Rome when this letter came
anufan Sce Petres wiofode, and hie wæran þa salestan
upon of-Saint Peter altar and they were the best
witan and þa betstan gorenestan egþer ge gode ge mannum.
counselors and the best most-chosen each both to-god and to-men
soþlice hie þæs wæran gewitan, þæt þis halige gewrit of
truly they of-that were witnesses that this holy letter from
heofonum com, and hio hit fundan anufan Sce Petres
heavens came and they it found upon of-Saint Peter
altare, and hie þa forþan þus cwædan and miclum cyþdan:
altar and they then therefore thus said and greatly declared
'wit swerigaþ þurh þane micelan anwald ures dryhtenes
we-two swear by the great power of-our lord
and þurh þa halgan Cristes rode, þe he for manna helo
and by the holy of-Christ rood which he for of-men salvation
a þrowade, þæt hit is eal soþ, þæt wit sæcgaþ, þæt fram
on suffered that it is all true that we-two say that by
nanum eorþlicum men þios dryhtnes ærendboc awriten ne
no earthly man this of-lord letter written —
wæs, ne mid bocblece, ne mid nenigum eorþlicum andweorce,
was nor with book-ink nor with any earthly material
ac hit wæs on Sce Petres heahaltare funden þis gewrit
but it was on of-Saint Peter high-altar found this letter
þus awriten mid geldnum stafum.' men þa leofestan, hwilc
thus written with golden letters men the dearest what
man is þonne efre, butan his heorte se eal mid deofles
man is then ever but his heart be all with of-devil

strealum awrecan, þæt he wæne, þæt se halga papa and
arrows pierced that he think that the holy pope and
se biscup dorstan swerigan menne aþ þus micel megen?
the bishop dared swear false oath thus great might
and hit gelamp an þa tid, þe þis gewrit becom anufan 225.7
and it befell in the time that this letter came upon
Sce Petres wefode, þæt se stod wearþ eal onhrered,
of-Saint Peter altar that the place [?] became all moved
and hio abiofode eal, and sio bergen wearþ open geworden
and it trembled all and the tomb became open become
and unhlidod, þe Sce Petres lichama an leg under
and unlidded which of-Saint Peter body in lay under
þam weofode. and gef eorþlice men nu agemeleasjaþ þisæs
the altar and if earthly men now neglect of-this
gewrites bebodes, þonne ne geþæncaþ hio na, hu strang hit
letter command then not think they — how hard it
biþ an helle to bionne. þonne manaþ us þis halige gewrit,
is in hell to be then admonishes us this holy letter
þæt we simle sion geynegode to ure saule þearfe and þæs
that we ever be prepared [?] for of-our soul need and of-the
ytmestan deges ures lifes and þæs gedales lichoman and
last day of-our life and of-the parting of-body and
saule. and þonne we sculon ælces unnyttes riht ageldan
soul and then we must of-each idle account render
an þene bifigendan domes dege for eallum þam weorcum,
on the trembling of-doom day for all the works
þe we nu wiþ godes willan wercaþ from nontide þæs
which we now against of-god will work from nones-tide of-the
sæternesdæges oð ðes monandeges lihtinge. and eac we
Saturday until of-the Monday dawning and also we
sculan þær riht ageldan for ures lifes dede, þe we siþ
must there account render for of-our life deeds which we late

oþþe ær efre gefremedan fram ures lifes fruman. ne megan
or early ever committed from of-our life beginning not can
wy þanne ure misdeda behedan ne bedigligan, ac hio bioþ
we then our misdeeds hide nor conceal but they are
þanne ealle opene and unwrigene beforan us, butan hio ær
then all open and uncovered before us unless they before
geanddette bion and gebette. and us mon þanne nenigre
confessed be and amended and us one then of-no
deda grimlicor ne mengaþ, þanne þæs seternesdeges weorces,
deed more-grimly — reminds than of-the Saturday work
siþþan hit non biþ, oþ þæs monandeges lihtinge, buton
after it nones is until of-the Monday dawning except
manslihte and ciricbryca and hlafordswicunga. gef we þonne,
manslaughter and church-breach and lord-betrayal if we then
men, willaþ gewercan godes willan and þone sunnandeg
men will work of-god will and the Sunday
gehealdan, þonne magon æghweþer ge us heofona rices
keep then can each both us of-heavens of-kingdom
eadignesse geearnjan, ge we megan gesæliglice befleon þa
blessedness earn and we can blessedly flee the
deorcan and þa dimman stowe helle tintrego, þe deofol
dark and the dim place of-hell torment which devil
an wunaþ mid his weagesiþum and mid þam awergdum
in dwells with his woe-companions and with the accursed
saulum, þa þanne noldan healdan þises gewrites bebod, þe
souls who then would-not keep of-this letter command which
dryhten self awrat, ac hlestan deofles larum and noldan to
lord self wrote but listened of-devil teachings and would-not to
gode gecyrran þurh soþe anddetnesse and þurh soþe bote.
god turn through true confession and through true amends
wa la wa biþ þam mannum, þe mid deoflum scealan habban
woe o woe is to-the men who with devils must have

heora eardungstowe, þær biþ sar butan frofre and ærmþo
their dwelling-place there is pain without comfort and misery
butan are and wæana ma, þonne hit eniges mannes gemet
without mercy and of-woes more than it of-any man measure
sie, þæt hit asecgan mege. dryhten, se an heofonum rixaþ,
be that it tell can lord who in heavens reigns
gescylde us wiþ hellewitu, wiþ þa ecan clammas þurh
shield us against hell-torments against the eternal bonds through
his wuldar and þurh his weorþment a buton ende. amen.
his glory and through his honor ever without end amen

Sermo angelorum nomina

XLV · THE SUNDAY LETTER OF THE ARCHANGEL

The Lord's letter, carried down from the seventh heaven by Michael and passed from city to city until it was found on Saint Peter's altar in Rome, bids men keep Sunday free of courts, oaths, gardening, milking, mills, and hunting. Speaking in the Lord's voice, it threatens hailstones, arrows, flying serpents, wolves, and heathen raiders on the disobedient, and lists Sunday's wonders from the creation to the sending of the Holy Spirit. It commands tithes, fasts, and the keeping of baptismal vows, and curses the priest who will not proclaim it.

Her onginð, men ða leofestan, ymb ures drihtnes 226.12
Here begins men the dearest about of-our lord
ærendgewrite be ðære halgan þrynnesse, þe feoll of þam
letter about the holy trinity which fell from the
seofoðan heofone þurh þone halgan heahengel Michael and
seventh heaven through the holy archangel Michael and
wæs funden in þam geate, þe hatte Effrem. and he
was found in the gate which was-called Ephrem and he
hit sende þam mæssepreoste, þe hatte Achorius. and he
it sent to-the mass-priest who was-called Achorius and he

hit underfeng and sende hit to ðære ceastre, þe hatte
it received and sent it to the city which was-called
Jeremiam, and to þam mæssepreoste. and he hit asende
Jeremiam and to the mass-priest and he it sent
Talasius. and Tâla soðlice hit asende to Ebrêam þære ceastre
Talasius and Tala truly it sent to Ebream the city
and to þam mæssepreoste, þe hatte Lebônum. Lebonum
and to the mass-priest who was-called Lebonum Lebonum
soðlice hit asende to Cappadociam þære ceastre and to þam
truly it sent to Cappadocia the city and to the
mæssepreoste, þe hatte Machabium. and Machabium soðlice
mass-priest who was-called Machabium and Machabium truly
hit asende to þære stowe Sċs Michael þæs heahengles.
it sent to the place of-Saint Michael of-the archangel
and þanan hit becom to Rome and in ða burh and þær
and thence it came to Rome and into the city and there
wæs funden on Sċs Petrus weofod and þus wæs awriten
was found on of-Saint Peter altar and thus was written
mid gyldenum stafum. and soðlice þa, ðe in þære ceastre
with golden letters and truly those who in the city
wæron, heo ða dydon, swa heo þær gewearð, þæt heo fæsten
were they then did as they there agreed that they fasted
þreo dagas and to gode and to Sċe Petre georne sohtan
three days and to god and to Saint Peter eagerly sought
mid ælmessum and mid fæstenum and mid wæccum and
with alms and with fasts and with vigils and
mid halgum gebedum þone intingan þysses halgan gewrites,
with holy prayers the cause of-this holy letter
forðan þis ærendgewrit in þissum ceastrum becumen wæs.
why this letter in these cities come was

and hit wæs forðan, þæt on þam halgan sunnandæge þæt nan 227.4
and it was because that on the holy Sunday that no
man hine to unnytnesse to swiðe ne geþeodde. ðæt is, þæt
man himself to idleness too much — should-apply that is that
nan man on þysne dæg on dome ne sitte, ne að ne swerige,
no man on this day in judgment — sit nor oath — swear
ne wyrte in lehtūne ne fatige; and þeh hwam gebyrige,
nor herbs in garden — gather and though to-anyone happen
þæt his fyr ût gewîte, nis þæt alyfed to begetenne. and nan
that his fire out go not-is it allowed to get and no
wif hire yrfe ne meolcige, butan heo ða meolc for godes
woman her cattle — milk unless she the milk for of-god
lufan sylle. ne mylnum nis alyfed to eornenne ne on huntað
love give nor to-mills is allowed to run nor on hunting
to ridenne ne nan unalyfedlic weorc to wyrcenne. forðan þe
to ride nor any unlawful work to work because that
for ðyssum yfelum weorcum forweorðað þas eorðlican þing,
for these evil works perish these earthly things
and se bifigenda dom cymð ofer gefullad folc. and ongeotað,
and the trembling doom comes over baptized folk and understand
ge earmingas synfulle, þæt on six dagum wæron geworhte
ye wretches sinful that in six days were wrought
heofonas and eorðan, sunne and mona, sæ̂ and fixas and
heavens and earth sun and moon sea and fishes and
ealle, þa ðe on hym syndon; and æfter eallum þissum swa
all those which in them are and after all these so
gewordenum he gesceop Adam þone ærestan man of þam
done he created Adam the first man from the
lâme. and þa ðy seofoðan dæge he hine gereste æfter his six
clay and then on-the seventh day he himself rested after his of-six

daga weorcum. and swa gedafenað ælcum men to habbenne
days works and so befits to-each man to have
restendæg, swa ða halgan englas reste habbað on heofonum.
rest-day as the holy angels rest have in heavens
227.23 ac ic halsige on godes naman and eornostlice hate, þæt ge
but I beseech in of-god name and earnestly command that ye
gecyrran to gode mid gebedum and mid wæccan and mid
turn to god with prayers and with vigils and with
fæstenum and mid synna andettnesse eowrum scriftan and
fasts and with of-sins confession to-your confessor and
mid hreowsunge dædbota and mid teoðunge ealra ura æhta
with repentance of-penances and with tithing of-all our possessions
weoruldgestrêona. and mid þære halgan rode he us gesēnað.
of-world-treasures and with the holy rood he us signs
and þæt fæsten, þe ða Niniuete fæston, fæstað þa. and gif
and the fast which the Ninevites fasted fast then and if
ge swa doð, þonne ahreddeð us drihten. ge ermingas, efestað
ye so do then rescues us lord ye wretches hasten
and begeotað heofena rices wuldor, forðan dæghwamlice
and obtain of-heavens of-kingdom glory because daily
se deað cymð beforan eowrum eagum, and underfoð þyssum
the death comes before your eyes and receive this
drihtnes ærendgewrite. and gif ge nellað gebetan eowre
of-lord letter and if ye will-not amend your
misdæde and healdan þone halgan sunnandæg mid rihte
misdeeds and keep the holy Sunday with right
fram nontide þæs sæternesdæges oð monandæges lihtincge,
from nones-tide of-the Saturday until of-Monday dawning
and gif ge nellað healdan þa godsibbrædenne, þe ge
and if ye will-not keep the sponsorship which ye
habbað for gode and for Scē Johannes dæle begetene and
have for god and for of-Saint John part gotten and

eowre teoðunge on riht ageofan: and gif ge þæt nellað, ic
your tithe in right pay and if ye that will-not I
sende ofer eow hagelstanas, and ælc an hagelstan wegeð fif
send over you hailstones and each one hailstone weighs five
pund. ic sæcge, þæt on þam monðe, þe hatte nouembris,
pounds I say that in the month which is-called November
þæt ge scoldan ealle forweorðan, nære þære halgan
that ye should all perish were-it-not-for of-the holy
Scā Marian gebed and þæs halgan heahengles Michahel
Saint Mary prayer and of-the holy archangel Michael
and þara haligra apostola Petrus and Paulus.
and of-the holy apostles Peter and Paul
and þurh heora bene ge wæron alysde of þam witum, ða 228.11
and through their prayer ye were released from the torments those
þe towearde wæron. ic cweðe to eow, gif ge willað fon to
which coming were I say to you if ye will take to
dædbote, þonne beoð eow opene heofena geatu, and ic sylle
penance then are to-you open of-heavens gates and I give
eow hwæte and wîn and ele and in eowrum bernum blæde
you wheat and wine and oil and in your barns fruits
and gemanigfeald gôd in eowrum husum; and ic eow sylle
and manifold good in your houses and I you give
heofona rices wuldor ââ on ecnesse. and ic cweðe to
of-heavens of-kingdom glory ever in eternity and I say to
þissum folce minum þam holdan and þam leofan: gewislice ge
this people my the loyal and the dear certainly ye
becumað to heofona rices wuldre mid gebedum and mid
come to of-heavens of-kingdom glory with prayers and with
wæccum and mid ælmessa sylenum, gif ge willað ealle yfel
vigils and with of-alms givings if ye will all evil
forlætan, ge on manslihte ge on mænum aðum, and fylstan
forsake both in manslaughter and in false oaths and help

widewum and fæderleasum and moderleasum cildum, þæt
widows and fatherless and motherless children that
ge motan beon mid eowrum broðrum godes bearn gecigede.
ye may be with your brothers of-god children called
beþænce se fæder þone sunu and se sunu þone fæder
let-consider the father the son and the son the father
butan yrre and butan werignesse, þæt ge þurh þæt ne synd
without anger and without weariness that ye through that not are
fordone ne to deaðe forlorene, þe ge mid yfele onginnað
destroyed nor to death lost which ye with evil begin
and þæt næfre wel ne geendjað. ic cweðe to eow: gað to
and which never well — end I say to you go to
minum cyricum mid ælmessum and mid leohte and geherað
my churches with alms and with light and hear
þone halgan sang and forlætað eorre and druncennesse and
the holy song and forsake anger and drunkenness and
unrihthæmed and healdað þone halgan sunnandæg, and
fornication and keep the holy Sunday and
beþencað þone bifigendan domes dæg simle beforan eowrum
consider the trembling of-doom day ever before your
eagum. ic sende eow gehadode beforan gode simble, and gif
eyes I send you ordained-men before god ever and if
ge hym willað gelefan—. ic eow halsige, min getreowe folc,
ye them will believe I you beseech my faithful people
þurh Jordane þa êa, þær Sc̃s Johannes me þone halgan
by Jordan the river where Saint John me the holy
fulluht asende mid ele and mid crisman me þurhsmyrede.
baptism sent with oil and with chrism me anointed
229.3 and þonne he se engel cwæð to me: 'þis is min leofa sunu,
and then he the angel said to me this is my dear son
on þæm ic me wel gelicode, geherað him wel.' and þurh þis
in whom I me well pleased hear him well and through this

halige gewrit ic eow halsige, þæt ge þysum gelefan; and ic
holy letter I you beseech that ye this believe and I
hate, þæt ge gangen to minum cyricum, and þær ge eower
command that ye go to my churches and there ye your
geswinc sellað. and gif ge nellað swa don, þonne bende ic
labor give and if ye will-not so do then bend I
minne bogan, and ic sende mine flân ofer eow, and þonne
my bow and I send my arrows over you and then
forweorðað synfulle men; and ic sende ofer eow fleogende
perish sinful men and I send over you flying
nædran, þa þe fretað eowre breost and eowre blæde, þe ge
serpents those which devour your breasts and your fruits which ye
big libban scylon. ac þeahhwæðere gecerrað to me, ge synfulle,
by live must but nevertheless turn to me ye sinful
and forlætað yfel â, forðam þæm ic mildsjende eom, minum
and forsake evil ever because to-them I merciful am my
þam getreowum, and heo onfoð heofona rices wuldre.
the faithful and they receive of-heavens of-kingdom glory
gelefað þyssum wordum. ic sænde to eow for þam halgan
believe these words I sent to you for the holy
sunnandæge, þæt ge ageofan ða teoðunge to godes cyrican.
Sunday that ye pay the tithe to of-god church
forðam, gif ge nellað hy ageofan gode and his preoste, he
because if ye will-not it pay to-god and to-his priest he
his min broðor and min sunu þam, ðe to me wendað, and
is my brother and my son to-those who to me turn and
þam, þe hit forhealdað, beo he fram me and fram minum
to-those who it withhold be he from me and from my
bebodum, ic sende ofer eow wedende wulfas and wedende
commands I send over you raging wolves and raging
hundas, þe etað eowerne lichaman to deaðes tocyme. ic
hounds which eat your body to of-death coming I

sende on eowre hus biternesse and wanunga and granunga;
send on your houses bitterness and wailings and groanings
and ic þa eft nime fram eow for minre mildheortnesse,
and I them again take from you for my mercy
and ge gað to minum cyricum and gecerrað to me, and ic
and ye go to my churches and turn to me and I
to eow, forðam ic eam mildsjende, and ic mildsige ælcum
to you because I am merciful and I show-mercy each
þara, þe mine bebodu healdað, â in ecnesse. ic hate
of-those who my commands keep ever in eternity I command
and ic halsige, þæt ge on sunnandæge eowre heafdu ne
and I beseech that ye on Sunday your heads not
þwean ne eower fex ne efesjan; and gif ge swa doð, þonne
wash nor your hair — trim and if ye so do then
beo ge adilegad, gê and eowre sawle, of lifigendra bocum.
be ye blotted-out ye and your souls from of-living books
229.31 and gif ge nellað betan, þæt ge to wôge gedon habbað,
and if ye will-not amend what ye to wrong done have
ic sende yfel on eower hus and eorre. and ic hæbbe
I send evil on your house and anger and I have
asend þis gewrit to eow, þæt ge him gelefan. and gif
sent this letter to you that ye it believe and if
ge nyllað healdan eower word and eower wedd, ge þonne
ye will-not keep your word and your pledge ye then
beoð adilegode of ealra lifigendra bocum; forðan ic hæbbe
are blotted-out from of-all living books because I have
aboden eow tuwa þurh twam gewritum ær þissum, and
announced to-you twice through two letters before this and
þis is þæt ðridde, þe ic sende nu to eow. and gif ge
this is the third which I send now to you and if ye
nellað healdan min bebod, ic sende ofer eow geswinc and
will-not keep my command I send over you toil and

mettrumnesse on andwlitan and on eagum and on earum
sickness on face and on eyes and on ears
and on eallum limum, þa eow habbað oð deaðes tocyme
and on all limbs which you have until of-death coming
swiðe hearde. soð is, soð is, þæt ic eow secge, þæt ic wæs
very hard true is true is that I to-you say that I was
for eow on rode genægled, and þær ic þrowade for eow, and
for you on rood nailed and there I suffered for you and
ic aras on sunnandæg of deaðe, forðan þe se sunnandæg
I arose on Sunday from death because that the Sunday
is restendæg and wuldorlic dæg and lihtnesse dæg, and
is rest-day and glorious day and of-light day and
forðan þe on ðam sunnandæge gescop drihten heofonan
because that on the Sunday created lord heaven
and eorðan and ealle þa gesceafte, þe on hym syndon.
and earth and all the creatures which in them are
on sunnandæg wæron englas gesceapene. and on sunnandæg
on Sunday were angels created and on Sunday
reste Noes earce on þære dune, þe Armenia hatte, æfter
rested of-Noah ark on the mountain which Armenia is-called after
ðam miclan flode. on sunnandæg lædde drihten his folc of
the great flood on Sunday led lord his people from
Egyptum þurh ða readan sæ drium fotum, and his feond
Egypt through the red sea with-dry feet and his foes
adruncon in ðære sæ. on sunnandæg let se hælend rînan
drowned in the sea on Sunday let the savior rain
mannan, þone heofonlican mete, þe he his folc mid fedde
manna the heavenly food which he his people with fed
feowertig wintra on þam westenne. on sunnandæg is seo
forty winters in the wilderness on Sunday is the
acennednes ures drihtnes hælendes Cristes. on sunnandæg
birth of-our lord savior Christ on Sunday

worhte drihten win of wætere in Architriclines huse. on
made lord wine from water in of-Architriclinus house on
sunnandæg gefylde se hælend of fif hlafum and of twam
Sunday filled the savior from five loaves and from two
fixum fif þusend manna butan wifum and cildum.
fishes five thousand men besides women and children
230.26 and on sunnandæg aras drihten of deaðe. and on sunnandæg
and on Sunday arose lord from death and on Sunday
he asende his apostolum þone halgan gast on fyres ansyne.
he sent to-his apostles the holy spirit in of-fire likeness
and on sunnandæg gesæt se hælend on ða swiðran healfe
and on Sunday sat the savior on the right side
þæs heahfæder. and on sunnandæg cwæð se hælend: 'openjað
of-the high-father and on Sunday said the savior open
þas geatu and þa fæstan scytelsas, and ic wille gân þæron.'
these gates and the fast bolts and I will go therein
forðan ongeotað ge þis bebod: 'ic bebeode eallum minum
therefore understand ye this command I command to-all my
cyriclicum larum, þæt heo beþencen drihtnes ærendgewrit;
churchly teachings that they consider of-lord letter
and behealdað þone halgan sunnandæg and þa fæstendagas,
and keep the holy Sunday and the fast-days
þe men eow beodað to healdenne; and eowre teoðunge
which men you bid to keep and your tithe
ageofað to godes mynstrum, forðan þe ge fulluhte onfengon;
pay to of-god minsters because that ye baptism received
and healdað eowre clænnesse, swa ge geheton æt fulluhtes
and keep your chastity as ye promised at of-baptism
bæðe; and gebiddað me swa georne, þonne eow becymeð
bath and pray me so eagerly when to-you comes
yfel, þonne do ic mine bletsunge on eow, þe me biddað.
evil then put I my blessing on you who me pray

and þa hæðenan soðlice heo ne synd cristene, ne heo god
and the heathens truly they not are Christian nor they god
ne lufiað ne his bebodu healdan ne willað, ne heo na on
— love nor his commands keep — will nor they — in
hine ne gelyfað. soð is, soð is, þæt ic eow secge, þæt eow
him — believe true is true is that I to-you say that for-you
is þearf, þæt ge healdan þone halgan sunnandæg mid rihte
is need that ye keep the holy Sunday with right
fram nontide þæs sæternesdæges oð monandæges lihtinge.
from nones-tide of-the Saturday until of-Monday dawning
and gif ge nellað þyssum gewritum gelefan, ic sende ofer 231.11
and if ye will-not these letters believe I send over
eow wyrmas and fuhlas wedende, and þa fordoð eowre
you worms and birds raging and they destroy your
blæde, þe ge bi libban scylan, and heo beoð eow æteowode.
fruits which ye by live must and they are to-you shown
and ic sende hæðen folc ofer eow, þe eow ofnimað eowre
and I send heathen folk over you who from-you take your
æhte and eower lif and eowere wif and cild, butan ge
possessions and your life and your wives and children unless ye
þa teoðunge syllan to godes cyrican for minum lufan. soð
the tithe give to of-god church for my love true
is, soð is, þæt ic eow secge, gif ge lesað in lehtune wyrte
is true is that I to-you say if ye gather in garden herbs
on sunnandæg, ic sênde nædran gefiðrede, þe etað eowre
on Sunday I send serpents feathered which eat your
breost oð deaðes tocyme. gif ge ne healdað þone halgan
breasts until of-death coming if ye not keep the holy
sunnandæg, ðonne beoð on eowrum husum acennede cild,
Sunday then are in your houses born children
þe ne geseoð ne ne gehyrað ne ne gað, and ge forweorðað.
who not see nor — hear nor — go and ye perish

and geþencað, þæt ge synd þæs oft gemyngad; and gif ge
and consider that ye are this often reminded and if ye
healdað mine beboda, ealle god ic gehate and swa soðlice
keep my commands all good I promise and so truly
gelæste þurh me.' and swa hwylc mæssepreost, swa hæbbe þis
fulfill through me and so which mass-priest so have this
gewrit and nelle cyðan godes folce, þonne cweð se hælend,
letter and will-not make-known of-god people then says the savior
þæt his sawel wære awerged, and his nama bið adilegad of
that his soul were cursed and his name is blotted-out from
lifigendra bocum. ðis gewrit wæs afunden in Hierusalem, and
of-living books this letter was found in Jerusalem and
þanan hit becom to Rome and to Scē Petres byrgenstowe
thence it came to Rome and to of-Saint Peter burial-place
for ure þearfe, and þus wæs awriten mid gyldenum stafum,
for our need and thus was written with golden letters
and of þære seofoðan heofone us to becom, þæt ge þy
and from the seventh heaven us to came that ye the
fæstlicor gelyfdon. ongeotað ge godes word, and his larum
more-firmly believed understand ye of-god word and his teachings
hersumjað, forðan þe eow nealæcð se deað toweardes.
obey because that to-you approaches the death toward
231.34 and gif ge nellað gelefan, ic sende to eow beornendne
and if ye will-not believe I send to you burning
ren and sweflene leg, and eow fordeð and eowre bearn
rain and sulfurous flame and you destroys and your children
butan ende. and æfter þyssum gewrite ne cymð eow nan
without end and after this letter not comes to-you any
oðer fram me. and gelefað þissum gewrite þurh drihten
other from me and believe this letter by lord
sylfne and þurh englas and heahenglas for þæra mihte and
self and by angels and archangels for their might and

anweald, þurh heahfæderas and witegan, þurh apostolas and
power by patriarchs and prophets by apostles and
martyres and confessores and þa halgan fæmnan and ealle
martyrs and confessors and the holy virgins and all
Cristes þa halgan, þæt ge fullice þysum gewrite gelyfan.
of-Christ the saints that ye fully this letter believe
seo him drihtne simle þanc ge þæs ge ealra his geofena,
be to-him lord ever thanks both of-this and of-all his gifts
lof and wuldor â in êcnesse a butan ende. amen.
praise and glory ever in eternity ever without end amen

Lârspell

XLVI · ON BEHAVIOR IN CHURCH

Gregory charges men to put away idle talk and thoughts in church, the soul's ship and shield; an angel and a devil teach each man and bring his deeds to God at sunrise and sunset. Paul is shown a soul taken by devils for mocking in church and for adultery, and a righteous soul won by angels. Men should give alms, build bridges, and pray with clean hearts, for at doom the soul is weighed against its sins, which then reproach it. Gluttony must be shunned, since no one knows his hour.

Men ða leofestan, Sc̃s Gregôrius cwæð: ic eow halsige on ðone 232.12
Men the dearest Saint Gregory said I you beseech by the
drihten, þe gescop heofenas and eorðan and ealle gesceafta,
lord who created heavens and earth and all creatures
and on ða halgan þrynnesse and on ða twelf apostolas and on
and by the holy trinity and by the twelve apostles and by
ealle godes halgan and on þa cyrcan, þe ge to gelyfað, and
all of-god saints and by the church which ye in believe and
on þæt halige fulluht, þe ge underfengon, þæt ge forlætan
by the holy baptism which ye received that ye let

þa unnyttan spræca gewurðan and þa unnyttan geþancas of
the idle speeches happen and the idle thoughts from
eowrum heortum, þonne ge cumað into godes cyrican. and
your hearts when ye come into of-god church and
utan mid inweardre heortan þencan ymbe þa godcundan
let-us with inward heart think about the divine
lare, þe us godcunde lareowas lærað and sægað ymbe
teaching which us divine teachers teach and say about
þæt heofoncunde rice, hu we hit begitan magon and wið
the heavenly kingdom how we it obtain can and against
deofles costnunge us gescildan. cyrice is þære sawle scip and
of-devil temptation us shield church is of-the soul ship and
sceld on domes dæg, and heo is us gesceapen to gebedhuse,
shield on of-doom day and she is for-us created as prayer-house
na to nanum gemothuse, butan ymbe þæt heofoncunde
not as any meeting-house but about the heavenly
rice and lare. ðonne is hit gecweden on halgum bocum,
kingdom and teaching then is it said in holy books
þæt ælc man hæfð twegen lareowas on dæg and twegen on
that each man has two teachers by day and two by
niht, oðer us læreð to heofona rices wuldre, þæt is godes
night one us teaches to of-heavens of-kingdom glory that is of-god
engel, oþer us lærð to hellewites brogan, þæs nama is deofol.
angel other us teaches to of-hell-torment terror whose name is devil
233.6 ðonne to sunnan upgange þonne bringað hy gode on gewrite,
then at of-sun rising then bring they to-god in writing
se engel eall, þæt we on ðære nihte to gode gedoð, and se
the angel all that we in the night to good do and the
deofol eall, þæt we to yfele gedoð and gefremmað, and wile
devil all that we to evil do and commit and will
oferstælan þone engel, gif he mæg, mid þam yfelum weorcum.
outweigh the angel if he can with the evil works

and hy cumað to sunnan setlgange and bringað gode eall,
and they come at of-sun setting and bring to-god all
þæt we to gode gedoð and eac to yfele. and swa hy us eac
that we to good do and also to evil and as they us also
lædað into cyrican, þonne lærð us godes engel stilnesse and
lead into church then teaches us of-god angel stillness and
gemetlice spræce and smeaunge ymbe godes beboda (and we
moderate speech and meditation about of-god commands and we
gehyrað ures drihtnes lofsangas þærinne), and þæt we habban
hear of-our lord hymns therein and that we have
gastlice þeawas and bebodu æt urum heortum and herigen
spiritual virtues and commands at our hearts and praise
urne scyppend ealra gesceafta; þonne lærð us se deofol
our creator of-all creatures then teaches us the devil
unstilnesse and ungemetlice hleahtras and unnytte spræce
unstillness and immoderate laughters and idle speech
and unnytte geþancas and tælnesse and treowleasnesse godes
and idle thoughts and slander and faithlessness of-god
beboda. ðonne se ðe oðerne tælan wille, þonne gange he
commands then he who another blame will then let-go he
ærest on digle stowe and besceawige hine sylfne and beþence
first to secret place and let-examine him self and let-consider
hine sylfne and beðence, hwæðer hine ne mæge ænig man
him self and let-consider whether him not can any man
getælan. ne bið þeah næfre nan man leahterleas ne synleas
blame not is though ever any man vice-less nor sinless
ealra þinga. wa ðæs mannes sawle, þe ða unnyttan spræca
of-all things woe of-the man soul who the idle speeches
sprecð and þa ungemetlican hleahtras drifð innan cyrcan,
speaks and the immoderate laughters drives within church
and eac þam men, þe wyrigeð his fæder oððe his moder
and also to-the man who curses his father or his mother

oððe his hlaford oððe his biscop oððe his scrift. ða þe
or his lord or his bishop or his confessor those who
þæt doð, hi beoð asceâdene fram þære heofonlican cyrican
that do they are separated from the heavenly church
and eallum hyre gemanan to deofla gerime. nytan hy na,
and all her fellowship to of-devils number know-not they —
hu heard wite hy ðæs to leanes habban sceolan æfter
how hard torment they of-it as reward have must after
domes dæge, butan hy hit gebetan ær heora endedæge.
of-doom day unless they it amend before their end-day
234.6 and us beodað ure godcundan lareowas þurh witegena
and us bid our divine teachers through of-prophets
word, ægðer ge gehadodum mannum ge læwedum, ðæt
word each both to-ordained men and to-lay that
ærest ða godes þeowas, þonne heo into cyrican cuman,
first the of-god servants when they into church come
þæt hy habban gastlice þeawas æt heora heortan and
that they have spiritual virtues at their heart and
mynsterlice wisan on þeawlicum andgite godes beboda
monastic ways in virtuous understanding of-god commands
eallum folce to bysne. ðonne lærað hy us eac swa oft, swa
to-all people as example then teach they us also as often as
we oftost magon, þæt we secan ure cyrican mid ælmessum
we oftenest can that we seek our church with alms
and mid urum clænum gebedum inweardlicre heortan. and
and with our clean prayers of-inward heart and
þancjen we þam ælmihtigan drihtne ealre þære are, þe
let-thank we the almighty lord for-all the grace which
he us on twelf monðum to forlætt. ne recð god ælmihtig
he us in twelve months to grants not cares-for god almighty
þære forgolpenan ælmessan ne ðæs gymeleasan gebedes.
the boastful alms nor the heedless prayer

ðæt hine lærð se deofol, þæt he stande and gorette and
that him teaches the devil that he stand and gape and
locige underbæc ût; þæt bið gymeleas gebed, and he hit
look backward out that is heedless prayer and he it
ne mæg gebetan, forðan þe se deofol hæfð his heortan
not can amend because that the devil has his heart
on his handa, and heo bið swa heard swa stan oððe flint
in his hand and it is as hard as stone or flint
ongean godes beboda, and heo bið swa lidig swa clað, and
against of-god commands and it is as pliant as cloth and
heo mylteð swa wex æt fyre ongean deofles lare and his
it melts as wax at fire toward of-devil teaching and his
gedwolan. ac he sceal eallum mode and eallum mægne to
heresy but he must with-all mind and with-all strength to
gode þencan ymbe þæt heofoncunde rice and bigean his
god think about the heavenly kingdom and bow his
cneowa and his hleor to eorðan and lætan his unnyttan
knees and his cheek to earth and let his idle
geþancas of his mode. wa þæs mannes sawle, þe nyle
thoughts from his mind woe of-the man soul who will-not
geswican unnytre spræce and unnyttes geþances; he bið
cease idle speech and idle thought he is
wyrsa þonne hund oððe æniges cynnes nyten, þonne he into
worse than hound or of-any kind beast when he into
cyrcan cymð, forðam þe se man bið gefullad, ac he þæt
church comes because that the man is baptized but he it
abrecð. forðam he amyrð ægðer ge hine sylfne ge mænige
breaks because he hurts each both him self and many
oðre men, forðam ælc man hatað þone hund and drifð hine
other men because each man hates the hound and drives him
ut of þære cyrican, ac man ne ðeð þæne yfelan man swa.
out of the church but one not does the evil man so

235.6 Sc̃s Paulus apostolus wæs sprecende and sæde, þæt him
Saint Paul apostle was speaking and said that to-him
godes engel æteowde sume arlease sawle and swyðe synfulle
of-god angel showed a impious soul and very sinful
ut gangende of þam earman lichaman. and he geseah, þæt
out going from the wretched body and he saw that
þær wæron micel menju engla and deofla; and þa fuhton
there were great multitude of-angels and of-devils and then fought
swiðe þearle þa englas and þa deoflu ymbe þa earman
very fiercely the angels and the devils about the wretched
sawle; and þa deoflu hy genaman æt þam englum and
soul and the devils her took from the angels and
oferstældon hy mid hire yfelan weorcum, þe heo wyrcende
convicted her with her evil works which she working
wæs. and þa wæron þa englas swyðe sarige on heora
was and then were the angels very sorry in their
mode. and þa deoflu hy potedon and þoddetton þa earman
mind and the devils her pushed and shook the wretched
sawle and heton hy ut faran raðe of þam lichaman swyðe
soul and bade her out go quickly from the body very
heardlice. and se lichama wæs þa gyt sprecende, and he
harshly and the body was then yet speaking and he
ongan swiðe yfele and bæd his deaðes and sæde, þæt
began very evilly and prayed-for his death and said that
him næfre ær̂ nære swa wâ, swa him þa wæs; and him
to-him never before were so woe as to-him then was and him
andswaredon þa deoflu, and hy sædon, þæt him wære
answered the devils and they said that to-him were
micele mare and wyrse yfel toweard. ða axode Sc̃s Paulus
much more and worse evil coming then asked Saint Paul
þone engel swyðe forhtigendre stæmne and cwæð to him:
the angel with-very fearful voice and said to him

‘min hlaford, hwæt is seo ungesælige sawel?’ ða sæde he
my lord what is the unblessed soul then said he
him, þæt he wære cyrican slitere, and þonne he þærin
to-him that he were of-church tearer and when he therein
com, þonne hyscte he on ða godcundan lareowas, and he
came then mocked he at the divine teachers and he
tælde ða cristenan men, þe on ðone ælmihtigan drihten
blamed the Christian men who in the almighty lord
gelyfdon, and he wæs æfre unnytte word sprecende innan
believed and he was ever idle words speaking within
godes temple, and unnytte geþancas he ðohte þærinne.
of-god temple and idle thoughts he thought therein
and þonne se goda heap ongan singan and god herjan and 236.2
and when the good troop began sing and god praise and
ræddan godspell and sædon ymbe Cristes tocyme and ymbe
read gospel and said about of-Christ coming and about
his þrowunge and his haligra, þonne sæde he, þæt hy
his passion and of-his saints then said he that they
lugon and hit worhton heom sylfe. and him ðuhte þonne
lied and it made them selves and to-him seemed then
seo tid to lang, þæt he hit gehyrde and þærinne wære, and
the time too long that he it heard and therein were and
wende hine þonne aweg, þæt he ne mihte hit gehyran. and
turned himself then away that he not might it hear and
se deofol hine lærde þonne eall þæt and lædde hine þonne
the devil him taught then all that and led him then
ût of þære cyrican be ðam locce. swa oft, swa he þærinne
out of the church by the lock as often as he therein
wæs, him þuhte æfre to lang, hwonne he moste beon
was to-him seemed ever too long when he might be
ymbe þæs lichaman oferfylle and ymbe his agene unþeawas;
about of-the body surfeit and about his own vices

and he wæs ǽwbreca, and he nolde nǽfre his synna
and he was adulterer and he would-not ever his sins
behreowsjan ne andettan his scrifte. and he sceal standan
repent nor confess to-his confessor and he must stand
on þære fyrenan êa oð his weleras oð domes dæg, ðær
in the fiery river to his lips until of-doom day there
ne bið nan gefea ne nan blis, ne ðær ne bið nan lufu.
not is any joy nor any bliss nor there — is any love
ða cwæð se engel eft to Paule: 'folga me, þonne æteowe
then said the angel again to Paul follow me then show
ic ðe sumes soðfæstes mannes sawle ut gangende of
I to-thee of-a righteous man soul out going from
þam lichaman.' ða eodon hy. þa ymbe lytel þa clypode se
the body then went they then about little then called the
engel to Paule and cwæð him to: 'loca hider.' þa locade
angel to Paul and said him to look hither then looked
he þider; ða geseah he þa halgan sawle ut of þam godan
he thither then saw he the holy soul out from the good
lichaman gangende, and he geseah micele menigu engla
body going and he saw great multitude of-angels
and deofla, and hy fuhton stiðlice ymbe þa halgan sawle.
and of-devils and they fought stoutly about the holy soul
236.24 and þa englas hy genamon æt þam deoflum and oferstældon
and the angels her took from the devils and convicted
hy mid hire godum dædum; and þa deoflu wendon
her with her good deeds and the devils went
sceamigende aweg, and hy wæron on miclum unsælum; and
ashamed away and they were in great misfortunes and
þa englas wæron on swiðe micelre blisse, and hy heton
the angels were in very great bliss and they bade
byrigean þone gôdan lichaman and þus cwædon: 'Benedicat
bury the good body and thus said May-bless

omnia opera eius dominus.' ðæt is on englisc: gebletsige eall
all works his lord that is in English let-bless all
hire weorc ælmihtig drihten. and se goda lichama wæs þa
her works almighty lord and the good body was then
get sprecende and þancode gode ealre þære are and þære
yet speaking and thanked god for-all the grace and the
blisse and þære lisse, þe he him lænde. and he sæde, þæt
bliss and the favor which he him lent and he said that
him nære næfre ær swa eðe ne swa myrige on nanum
to-him not-were ever before so easy nor so merry in any
yfele, swa him þa wæs, and he wæs biddende his lifes.
evil as to-him then was and he was praying-for his life
and him andswaredon þa englas and sædon, þæt him wære
and him answered the angels and said that to-him were
hundteontigfealdlice mare myrhð and blis toweard. ða axode
hundredfold more mirth and bliss coming then asked
Paulus þone engel, hwæt seo gode sawel wære. ða sæde he
Paul the angel what the good soul were then said he
him, þæt heo wære mildheortnesse fyligende and staðolfæst
to-him that she were mercy following and steadfast
on hire heortan wið deofles costnungum, and þæt heo wære
in her heart against of-devil temptations and that she were
herigende æfre on hire life urne drihten and urne scyppend
praising ever in her life our lord and our creator
ealra gesceafta and ealle his halgan; and heo lufode þa halgan
of-all creatures and all his saints and she loved the holy
cyrican and gastlice gebedu and fæsten and ælmessan and þa
church and spiritual prayers and fasting and alms and the
godcundan heapas; and eal cristen folc heo lufode swa hire
divine troops and all Christian folk she loved as her
fæder oððe moder and sæde, þæt hy wæron hire geswustra.
father or mother and said that they were her sisters

237.19 and þonne se heap ongan singan godes lofsangas and
and when the troop began sing of-god hymns and
ræddon godspell, þonne bletsode heo hy, and hire þuhte
read gospel then blessed she them and to-her seemed
seo tid to scort, þæt heo ne moste gehyran ymbe Cristes
the time too short that she not might hear about of-Christ
þrowunge secgan and his haligra and ymbe his tocyme,
passion say and of-his saints and about his coming
and hu heo mihte hellewites brogan wiðstandan and þæt
and how she might of-hell-torment terror withstand and the
heofoncunde rice geearnjan. and se ðe wæs cyrican ehtere
heavenly kingdom earn and he who was of-church persecutor
and nolde gehyran ne gelyfan on þa godcundan lare,
and would-not hear nor believe in the divine teaching
þonne onscunode heo hine, swylce he wære hire gefâ.
then shunned she him as-if he were her foe
and heo nolde næfre cuman to godes weofode butan
and she would-not ever come to of-god altar without
hire ælmessan, forðam nan man nah to godes cyrican ne
her alms because no man ought to of-god church nor
to godes weofode idelhende to cumene, þæt he ne bringe
to of-god altar empty-handed to come that he not bring
be ðam dæle, þe him god læne and him to onhagude.
by the share which to-him god lends and to-him to suits
forðan hit is geræd and gecweden on halgum bocum, ðæt,
because it is read and said in holy books that
swa swa wæter adwæsceð fyr, swa adwæsceð seo ælmesse
so as water quenches fire so quenches the alms
þa synne. and sceal beon seo gode sawel on Abrahames
the sin and must be the good soul in of-Abraham
fæðmum oð domes dæg. be ðam we magon niman
bosoms until of-doom day by that we can take

bysne be woruldþingum; se man, þe bringð medsceat þam
example by world-things the man who brings bribe to-the
gerefan, se geærendað bet, þonne se, ðe nænne ne bringð.
reeve he succeeds better than he who none — brings
we eow sæcgað to soðan, þæt, se ðe nele her his synna
we you say for truth that he who will-not here his sins
nu andettan his scrifte and betan, swa he him tæcð, hine
now confess to-his confessor and amend as he him teaches him
sceal on domes dæg gesceamjan beforan gode and eallum
must on of-doom day shame before god and all
his halgum and eac eallum deoflum, swa þam men dyde,
his saints and also all devils as to-the man happened
þe wurde færinga nacod beforan eallon folce, and he nyste
who became suddenly naked before all people and he knew-not
þonne, mid hwam he þone sceamjendan lichaman bewruge.
then with what he the shaming body cover
swa him bið on domes dæg, butan he his synna ær
so to-him is on of-doom day unless he his sins before
bewreo mid andetnesse and mid dædbote and mid ælmessan
covers with confession and with penance and with alms
and mid geswicennesse and mid halgum gebedum and mid
and with ceasing and with holy prayers and with
fæstenum and mid manegum godum weorcum. ða soðfæstan
fasts and with many good works the righteous
men þonne geseoð heora wuldor and heora wlite and blisse
men then see their glory and their beauty and bliss
hym toweard, and þa arleasan þonne geseoð heora wîte
them toward and the impious then see their torment
and heora suselcwale hym toweard. we magon aðwean mid
and their sulfur-torment them toward we can wash-off with
ælmesdædum ure synna of urum lichaman; and we eow
alms-deeds our sins from our body and we you

biddað, for eowres drihtnes lufan, þæt ge dæghwamlice
pray for of-your lord love that ye daily
dælan ælmessan be ðam dæle, þe ælcum men to onhagige,
deal alms by the share which to-each man to suits
þeah hit ne sy butan feorðan dæl anes hlafes, godes
though it not be but fourth part of-one loaf of-god
þances ælmesmannum oððe wydewum oððe steopcildum
thanks to-alms-men or to-widows or to-orphans
oððe þeowum mannum oððe ælþeodigum mannum. wa ðæs
or to-slave men or to-foreign men woe of-the
mannes sawle, þe betynð his duru ongean godes þearfan
man soul who shuts his door against of-god poor
for ðam þingon, þæt hine lærð se deofol; swa him bið
for the things that him teaches the devil so to-him is
betyned heofona rices duru ongean on domes dæge.
shut of-heavens of-kingdom door against on of-doom day
239.5 ac beon we æfre cumliðe; ure sawel bið Cristes cuma on þam
but let-be we ever hospitable our soul is of-Christ guest on the
forhtigendan domes dæge. utan lufjan ure cyrican, forðam
fearful of-doom day let-us love our church because
heo bið ure friðjend and werigend wið þæt micele fyr on
she is our protector and defender against the great fire on
domes dæg. and wyrcan we simle brycge and þa betan.
of-doom day and let-make we ever bridges and them repair
ðeah se man nime ænne stan and lecge on fûl sloh, þæt se
though the man take a stone and lay in foul slough that the
ælmesman mæge mid þam oðrum fet steppan on ða clænan
alms-man can with the other foot step on the clean
healfe, þæt him bið micel ælmesse and micel med for gode.
side that to-him is great alms and great reward before god
eac beðearf seo sawel on domes dæg rihtes weges and clænes
also needs the soul on of-doom day right way and clean

and staðolfæstre brycge ofer þone glideran weg hellewites
and steadfast bridge over the slippery way of-hell-torment
brogan. bærnon we urne lichaman mid clænum gebedum æt
terror let-burn we our body with clean prayers at
urum heortan and mid fæstenum and mid ælmesdædum. and
our hearts and with fasts and with alms-deeds and
toforan eallum oðrum þingum wite gehwa, þæt he hæbbe
before all other things let-know each that he have
clæne heortan to eallum cristenum mannum; he sceal eac
clean heart toward all Christian men he must also
lætan his wyrignesse and lufjan his gebedu, and he sceal
leave his cursing and love his prayers and he must
forlætan yfele geþohtas æt his heortan, forðan þæt yfele
forsake evil thoughts at his heart because the evil
geþanc hine lærð se deofol. ðonne ne beo nan man oðres
thought him teaches the devil then not be any man of-other
mannes ælmessan to geornfull, butan he wite, þæt he mæge
man alms too eager unless he know that he can
ægðer gebetan ge his agene synne ge eac oðres mannes,
each amend both his own sin and also of-other man
forþan ðe ælc man hæfð on his agenre byrðene genoh.
because that each man has in his own burden enough
ðonne geþænce ælc man himself, hu swiðe man pinsað þa 239.25
then let-consider each man himself how greatly one tortures the
sawle on domes dæg, þonne man sett þa synne and þa
soul on of-doom day when one sets the sin and the
sawle on ða wæge, and hy man wegeð, swa man deð gold
soul on the balance and them one weighs as one does gold
wið penegas. and gif þa penegas teoð swiðor þonne þæt
against pennies and if the pennies pull more than the
gold, þonne misswyrð þam men hraðe. swa bið þære sawle
gold then fares-ill to-the man quickly so is to-the soul

and þære synne; gif seo synn tihð swyðor, þonne seo sawel,
and to-the sin if the sin pulls more than the soul
þonne farað hy butu on forwyrd. and þa synna yrnað æfter
then go they both to ruin and the sins run after
þære earman sawle and hire þus to cweðað: 'hwi noldest
the wretched soul and to-her thus to say why wouldest-not
ðu, earme, betan ure synna, þa þu hy onfenge þurh ure
thou wretch amend our sins when thou them receivedst through our
ælmessan? hwy noldest ðu, forwyrhte, biddan þe arfulle
alms why wouldest-not thou sinner pray-for thee merciful
þingeras wið þone ælmihtigan þrym þære halgan þrynnesse
intercessors with the almighty majesty of-the holy trinity
and æt þære soðan annesse? hwi noldest ðu, ungesælige,
and at the true unity why wouldest-not thou unblessed
andettan þinum drihtne and biddan þone halgan Michael,
confess to-thy lord and ask the holy Michael
þæt he wære þe fultumigend, and ealle halgan?' and þonne
that he were to-thee helper and all saints and then
get þus gretað grimmum stæfnum: 'hwæt sceoldon þe,
yet thus greet with-grim voices what should to-thee
þêodeorðan fylnes, ure ælmessan? ðu us gehete godcunde
of-earth-dweller [?] filth our alms thou us promisedst divine
gebedo and clæne fæsten and gastlice wæccan, and þu hit us
prayers and clean fasts and spiritual vigils and thou it to-us
aluge; and þu nystest þe sylfum ane tid dæges witod lif
beliedst and thou knewest-not for-thee self one hour of-day certain life
æfter urum deaðe, and þu ne mihtest him wiðstandan mid
after our death and thou not mightest him withstand with
þinum golde ne mid þinum seolfre, ne, þeah þu ahtest eall
thy gold nor with thy silver nor though thou ownedst all
þysne middaneard to æhte, þæt þu ne sceoldest wyrmum
this middle-earth as possession that thou not shouldest to-worms

to mete and to gebeddan weorðan and wreon þe mid þære
as food and as bedfellow become and cover thee with the
cealdan eorðan, þær ðu sceoldest to fule and to fracoðe
cold earth there thou shouldest to foulness and to vileness
weorðan and to laðlicre ansyne eallum þinum freondum.
become and to loathly sight to-all thy friends
and we gelyfdon on ðe swa on urne drihten, and þu 240.25
and we believed in thee as in our lord and thou
hæfst us ealle beswicen and belæwed. we wendon, þæt þu
hast us all deceived and betrayed we thought that thou
wære godfyrht and hæfdest gastlice gebæru beforan us, ac
were god-fearing and hadst spiritual bearing before us but
ðu hæfdest deofles geþanc æt þinre heortan, and þu wære
thou hadst of-devil thought at thy heart and thou were
an licetere, and þe þuhte æfre to lytel ure ælmesse; ac
a hypocrite and to-thee seemed ever too little our alms but
heo þe sceal beon nu swyðe grimme forgolden, þæt þu
she to-thee must be now very grimly repaid that thou
wære swa ungeþancfull þinum drihtne, ne þu ne gelyfdest
were so unthankful to-thy lord nor thou — believedst
on ða godcundan lare, þe þe laðedon dæghwamlice to
in the divine teaching which thee invited daily to
ðam uplican rice. and þu wære swa gifre swa hund, and
the heavenly kingdom and thou were as greedy as hound and
þu næfre nære full þe ma, þe hell. sceamige þe nu þinra
thou never were full the more than hell let-shame thee now thy
unðeawa betwux deaðe and deoflum. and þu wære þær
vices between death and devils and thou were there
morð and myrðra, ac þu ne miht her swa beon. ac þu his
murder and murders but thou not canst here so be but thou of-it
scealt nu her wite habban on þære grimman helle mid
shalt now here torment have in the grim hell with

deoflum and mid dracum and mid wælslitendum wyrmum
devils and with dragons and with slaughter-tearing worms
and mid þam grimmestan suselcwale â on ecnysse. geþence
and with the grimmest sulfur-torment ever in eternity let-consider
gehwa himsylf, hu sceort and hu earmlic þis læne lif
each himself how short and how wretched this transitory life
is. ne yldan we na fram dæge to dæge, þæt we to gode
is not let-delay we — from day to day that we to god
ne gecyrron, forðam þe we us nytan witod lif oð æfen,
not turn because that we us know-not certain life until evening
ne we nyton, hwæðer we motan eft dæges gebidan. ne
nor we know-not whether we may again of-day await nor
us ne þearf na tweonjan, þæt we oðrum ne scylon
to-us — needs — doubt that we to-one-of-two — must
gebyrjan butan tweon, oððe heofonwarena cyninge oððe
belong without doubt either of-heaven-dwellers king or
hellewites deofle, swa hwæðer swa we her geearnjað. hit is
of-hell-torment devil so whichever so we here earn it is
earmlic and sorhlic eallum cristenum mannum to gehyranne
wretched and sorrowful to-all Christian men to hear
and to geseonne eall, þæt man us foresægð ymbe Cristes
and to see all that one us foretells about of-Christ
hidercyme and his þrowunge and ymbe hellewites brogan.
hither-coming and his passion and about of-hell-torment terror
241.24 and se man bið swa blind and swa deaf, and he bið swa
and the man is so blind and so deaf and he is so
heard swa stan, and he ne mæg ongitan þa godcundan
hard as stone and he not can understand the divine
lare, þe hine lærð and laðað to urum drihtne fram deofles
teaching which him teaches and invites to our lord from of-devil
anwealde and his yrmðum. æghwylcum men is to onscunjanne
power and his miseries to-each man is to shun

ælc oferfyll on ælcum timan, forðam þe heo is drihtne
each surfeit at each time because that she is to-lord
swyðe lað. oferfyll bið þære sawle feond and þæs lichaman
very loathsome surfeit is of-the soul foe and of-the body
unhæl. se ðe his to fela nymð, he bið wodum men gelic;
unhealth he who of-it too much takes he is to-mad man like
and hit bið mægbana and morðslaga, and hit ne murneð for
and it is kin-slayer and murderer and it not mourns for
nanum men, ne for fæder ne for meder ne for broðer ne for
any man nor for father nor for mother nor for brother nor for
swuster ne for nanum gesibban men. ealle unsibba hit wyrcð,
sister nor for any kindred man all enmities it works
and hit alucð þæs mannes mod þurh deofles costnunge.
and it loosens of-the man mind through of-devil temptation
ðonne secgað us ure godcundan lareowas, þæt hy nyton
then say us our divine teachers that they know-not
þa tid, hwænne we of þysum earman life gewitan sceolon
the time when we from this wretched life depart must
þe ma, þonne se þeof wat, þe ðone oðerne lætt and lærð,
the more than the thief knows who the other leads and teaches
hwonne seo tid cymð, þe he hy begen on forwyrd forlæt.
when the time comes which he them both to ruin leaves
swa bið þam godcundum mannum, þe us laðjað to heofona
so is to-the divine men who us invite to of-heavens
rices wuldre, þæt hy nyton þa tid, þe se ælmihtiga god
of-kingdom glory that they know-not the time which the almighty god
us wyle habban and to his rice gelaðjan, þær we motan
us will have and to his kingdom invite where we may
beon, gif we hit willað geearnjan, on wlite and on wynne
be if we it will earn in beauty and in joy
mid englum and mid heahenglum and mid þam apostolican
with angels and with archangels and with the apostolic

werode, mid fæder and mid suna and mid þam halgan gaste
host with father and with son and with the holy spirit
â butan ælcum ende. god us to ðam gefultumige. amen.
ever without each end god us to that let-help amen

Leofan men

XLVII · THE THOUSAND YEARS AND THE EIGHT SINS

John said the devil would be loosed after a thousand years; that number has passed by human count, but only God knows its end. The six days of creation signify toil in this life, the seventh the rest and reward after it, and the eighth doomsday, when every man answers for his deeds before the golden throne and those who kept Sunday, Lent, and the ember days rejoice. The homily names the eight capital sins, from pride to vainglory, and warns that whoever practices them until death, unamended, will be tormented with the devil.

243.22 Leofan men, se halga Johannes cwæð: æfter þam þusende bið
Dear men the holy John said after the thousand is
se deofol unbunden. nu is þæt þusendfeald getæl agân æfter
the devil unbound now is the thousandfold number gone after
mennisclicum getæle, ac hit is on þæs hælendes andweardnesse,
human number but it is in of-the savior presence
hwænne he hit geendige. ðæt þusendfeald getæl is fulfremed,
when he it ends that thousandfold number is fulfilled
ac se wât his geendunge, þe ealle þing mid his agenre
but he knows its ending who all things with his own
mihte gesceop. manega men wenað, þæt þes middaneard scule
might created many men think that this middle-earth must
standan on six þusend wintrum, forðan þe god ælmihtig
stand for six thousand winters because that god almighty
gescop ealle þing binnan six dagum. ac þæt getæl wise witan
created all things within six days but that number wise counselors

hit on oðre wisan getrahtnedon. ða six dagas, þe god
it in other way expounded the six days which god
ælmihtig gesceop þurh his agene mihte on soðre þrynnesse,
almighty created through his own might in true trinity
þæt is fæder and sunu and halig gast and is an soð god
that is father and son and holy spirit and is one true god
rixigende and gêmende ealra his gesceafta â butan ende —
reigning and caring-for all his creatures ever without end
ða six dagas getacnjað, þæt we scylon on geswince libban her
the six days betoken that we must in toil live here
on life and æfter þissum life for ûrum godum dædum mêde
in life and after this life for our good deeds reward
onfôn æt urum scyppende on þam seofoðan dæge. ælces
receive from our creator on the seventh day of-each
mannes tima bið geendod binnan seofan daga fyrste; and
man time is ended within of-seven days space and
þonne gerest he hine, and seo sawel fehð to þam, þe se
then rests he himself and the soul takes to that which the
lichama ær geworhte, oððæt se eahtoða dæg cymð; þæt is
body before wrought until the eighth day comes that is
domes dæg, þæt is se eca dæg, se langa dæg æfter þam dome,
of-doom day that is the eternal day the long day after the doom
se myriga dæg, se halgesta sunnandæg, godes dæg and ealra
the merry day the holiest Sunday of-god day and of-all
halgena dæg. ðæs dæges sawla and lichaman beoð gesamnode.
saints day on-that day souls and bodies are gathered
þy dæge blissjað þa, ðe sunnandæges freols heoldan and
on-that day rejoice those who of-Sunday feast kept and
heora lencten wel gefæsten and þa twelf ymbrendagas gode
their Lent well fasted and the twelve ember-days to-god
to þance and freols and fæsten wel geheoldan.
as thanks and feast and fast well kept

244.21 ðonne anes gehwylces mannes dæda cyðað, hwylce clǽne
then of-one each man deeds show which clean
beoð, hwylce fûle; þæt fyr hit geswutelað. ðonne we scylon
are which foul the fire it reveals then we must
standan beforan þam gyldenan cynestole, þæt we agyldan
stand before the golden throne that we render
gode full gescead for urum dædum, þæt we onfôn æt
to-god full account for our deeds that we receive from
him swa êce wîte, swa ece mede. ðus bið eall þæt
him either eternal torment or eternal reward thus is all the
þusendfeald getæl geendod and ealle þa deopan þing and
thousandfold number ended and all the deep things and
þa bradnessa and þa langsumnessa and þara cyninga rîce
the breadths and the lengths and of-the kings kingdom
and þara gerefena unriht and reaflac and deopnessa and
and of-the reeves injustice and robbery and deepnesses and
woge domas and prættas. ðonne granjað and wanjað þa,
crooked judgments and tricks then groan and lament those
þe her blissedon and fægnedon. ðonne bið heom heora
who here rejoiced and exulted then is to-them their
meodudrênc, wîn and beor eall to ecum þurste awend.
mead-drink wine and beer all to eternal thirst turned
ealle þas sorga hi magon awendan heom to blisse, gif hi
all these sorrows they can turn for-them to bliss if they
hêr on lîfe to bôte gecyrrað and mid ælmessum and mid
here in life to amends turn and with alms and with
mæssesangum heom to gode hælo secað. ðæt getæl, þe
masses for-them with god health seek the number which
we ymbe spræce hæfdon, hit is gyt geornlice to asmeagenne,
we about speech had it is yet eagerly to consider
and hit is to apinsjanne, hwæt hit getacnað, gif hit bið
and it is to weigh what it betokens if it is

atrahtnod, hu hit to ðam wyrsan getæle belimpð. hit is
expounded how it to the worse number belongs it is
gecweden and on halgum gewritum geræd, þæt ehta synd
said and in holy writings read that eight are
heafodgyltas. se forma is ælces yfeles ord, se is superbia
capital-sins the first is of-each evil point which is pride
gehaten. se oðer inuidia, þæt is anda. se ðridda is ira, þæt
called the second inuidia that is envy the third is ira that
is yrre. se feorða is tristitia, þæt is unrotnes. se fifta is
is anger the fourth is tristitia that is sadness the fifth is
auaritia, þæt is gitsung. se sixta is uentris ingluuies, þæt
auaritia that is avarice the sixth is uentris ingluuies that
is oferfyll. se seofeða is luxuria, þæt is galscipe. se eahtoða
is gluttony the seventh is luxuria that is lust the eighth
is uana gloria, þæt is idel gylp. manega þing we mihton
is uana gloria that is idle boasting many things we might
secgan be þissum unþeawum, ac us þincð gefædlic, þæt
say about these vices but to-us seems suitable that
we ælcne cristenne man warnjan wið þas egeslican and
we each Christian man warn against these terrible and
þas deofollican coðe, þæt is wið þas hellican unþeawas.
these devilish diseases that is against these hellish vices
ðæt is soð and na leas, þæt swa hwa, swa ænig þissera
that is true and not false that so who so any of-these
unðeawa begæð oð his endedæg, he sceal beon cwylmjende
vices practices until his end-day he must be tormented
mid deofle â butan ende, butan he hit gebête.
with devil ever without end unless he it amend

Ammonitio amici, þæt ys freondlic mynegung

XLVIII · A FRIENDLY ADMONITION

A friend counsels a noble man to guard his eyes, ears, nose, tongue, hands, and feet against sin, to hold faith, hope, and love, and to keep the four virtues of justice, prudence, temperance, and fortitude. He warns that devils and angels contend for each soul over its deeds, that pride and lust are the devil's chief snares, and that when he goes to his meal he should care first for the poorest man sitting at his door.

246.2 Eala þu wynsuma man, þu æðela wer, þu godes anlicnys, ic
O thou winsome man thou noble man thou of-god image I
bidde þe, ic lære þe, ic bebeode þe: geclænsa þe, afeorma þe
pray thee I teach thee I command thee cleanse thee purge thee
ærest þine eagan fram lyðre gesihðe and cweð to drihtne:
first thy eyes from wicked sight and say to lord
'ahwyrf mine eagan, þæt hig idelnysse ne gŷmon.' and þine
turn my eyes that they idleness not heed and thy
earan awend fram ulre spræce and murcnunge. geþenc, þæt
ears turn from foul speech and murmuring consider that
þa beoð eadige, þe gehyrað godes word and þæt gehealdað.
those are blessed who hear of-god word and it keep
gehega þine earan mid þornigum hege, þæt ys mid godes
hedge thy ears with thorny hedge that is with of-god
ege, þæt þu ne gehŷre lustum môde þæra twyspræcena
fear that thou not hear with-eager mind of-the double-tongued
word, swa se witega þe lærð þus cweðende: sepi aures tuas
words as the prophet thee teaches thus saying hedge ears thy
spinis. awend þine nosu fram ûnalyfedum stêncum, þæt
with-thorns turn thy nose from unlawful smells that
þu mæge wynsumlice cweðan: 'syn we æðele stencas beforan
thou can winsomely say are we noble smells before

godes gesihðe.' geheald þine tungan fram awyrgednyssum
of-god sight keep thy tongue from cursings
and manaðum and idelre spræce, forþan on hyre ys deað
and perjuries and idle speech because in her is death
and lîf. se ðe gehealt his tungan wið unþeawas, he
and life he who keeps his tongue against vices he
gehealt his sawle fram angsumnysse. gescyld þine handa
keeps his soul from anguish shield thy hands
fram blôdgyte, þæt hig forð bringon myrram probatissimam,
from bloodshed that they forth bring myrrh most-approved
þæt synt gode dæda. hwæt, ic þe bidde and beode, þæt
that are good deeds lo I thee pray and command that
þu þine fêt gescylde wið unþeawas. lufa sibsumnysse and
thou thy feet shield against vices love peaceableness and
geþwærnysse and geriht þine stapas to godes wege.
concord and direct thy steps to of-god way
and geheald þine heortan caflice wið unþeawas, þæt þu 247.3
and keep thy heart carefully against vices that thou
mæge þæne geseon, þe þisne cwide gecwæð: beati mundo
can him see who this saying said blessed clean
corde, quoniam ipsi deum uidebunt. hafa godne geleafan
of-heart because they god will-see have good faith
to þam soðan gode, forþan he sceal beon grundweall þines
in the true god because he must be foundation of-thy
lifes, and se hiht sceal beon þin scyld ealles þines lifes,
life and the hope must be thy shield of-all thy life
and seo soðe lufu sceal beon þin wuldorbeah; mid þissum
and the true love must be thy glory-ring with these
þrym þingum þu miht cuman to þinra synna forgyfennesse.
three things thou canst come to of-thy sins forgiveness

247.11 Feower þing synt ealra þinga behefost þam arwyrðan
Four things are of-all things most-needful to-the honorable
men, þam godes frynd, þam þe þencð to þam ecan life;
man to-the of-god friend to-him who thinks to the eternal life
þæt synt feower sweras, þa synd þus geciged on lyden:
that are four pillars which are thus called in Latin
iustitia, þæt ys rihtwisnys; and oðer hatte prudentia, þæt
iustitia that is righteousness and other is-called prudentia that
ys snoternys. þridde ys temperantia, þæt ys gemetgung.
is prudence third is temperantia that is moderation
feorðe ys fortitudo, þæt ys strengð. ærest hyt gedafenað,
fourth is fortitudo that is strength first it befits
þæt se man beo rihtwis, þæt he wite mid fullum gesceade,
that the man be righteous that he know with full reason
þæt an soð god ys on þære þrynnysse and on þære soðan
that one true god is in the trinity and in the true
godcundnysse. þærto he sceal beon snoter, þæt he geglenge
godhead thereto he must be prudent that he adorn
þone wisdom mid snotornysse and gemetgige þa snotornysse
the wisdom with prudence and moderate the prudence
mid þære strengðe, þæt he wurðe wær wyð deofles
with the strength that he become wary against of-devil
costnunge and wis wið his menigfealdnysse. geþenc betwyx
temptation and wise against his manifoldness consider between
þissum wordum, hu sceorte and hu broclice synt þisses lifes
these words how short and how frail are of-this life
dagas. nys nan þing on þissum life swa gesælig þing, swa
days not-is any thing in this life so blessed thing as
þæt is, þæt se man hine gescylde wið þa toweardan witu.
that is that the man himself shield against the coming torments
þæt þu wast, þæt þu eart ece, and þæt þin sawl ââ sceal
that thou knowest that thou art eternal and that thy soul ever must

wunjan oððe on wite for þinum gyltum oððe on blisse for
dwell either in torment for thy sins or in bliss for
þinum goddædum; and þæt þu scealt deopþanclum geþance
thy good-deeds and that thou shalt with-deep-thoughtful mind
asmeagan, þæt þu þæt god gefylle, þe þu canst, þe læs
consider that thou the good fulfill which thou knowest the less
þe god upbrede þone godspellican cwide: seruus, sciens
that god upbraid the gospel saying servant knowing
uoluntatem domini sui et non faciens, plagis uapulabit
will of-lord his and not doing with-stripes will-be-beaten
multis. þæt ys on englisc: se cniht, þe wat, hwæt his
many that is in English the servant who knows what of-his
hlafordes willa syg, and he þæt forgægð, he byð wyrðe,
lord will be and he it transgresses he is worthy
þæt he beo teartlice geswungen. þisses ic me ondræde
that he be sharply beaten this I me dread
swyðe to gebidanne, buton me godes gife gemiltsige.
greatly to await unless me of-god grace have-mercy-on
þonne cweðe ic, þæt se mæg beon forht, þe nat, hwæt 248.15
then say I that he can be afraid who knows-not what
byð godes willa, and þeah sceal to dôme beon gebroht. ðonne
is of-god will and yet must to doom be brought when
þu, la leofa freond, byst gefullod, þu byst godes sawle and
thou o dear friend art baptized thou art of-god soul and
lichama, and god þe betæcð his englum oð þinne endedæg.
body and god thee entrusts to-his angels until thy end-day
swa oft, swa þu agyltst, hig gewendað fram þe; and hig
as often as thou sinnest they turn from thee and they
dæghwamlice cyðað þine dæda beforan godes gesihðe. and
daily make-known thy deeds before of-god sight and
deofol awrit þærongen ealle þine misdæda, þæt þin sawl and
devil writes against-it all thy misdeeds that thy soul and

þin lichama todælað heora gemænscype. ne cepð nan hungrig
thy body divide their fellowship not desires any hungry
man næfre his gereordes na swyðor, þonne þa sceoccan doð
man ever his meal — more than the demons do
þære sawle. ærest stæpð se modiga deofol to mid his gefilce
the soul first steps the proud devil to with his troop
and wyle wið þinre sawle campjan and þe upgebrêdan ælc
and will against thy soul fight and thee upbraid each
þæra þinga, þe þu wið god agylte þurh modignysse. þæt
of-those things which thou against god sinnedst through pride that
byð modignys, þæt ænig man forseo godes beboda and þa
is pride that any man despise of-god commands and them
forgymeleasige. seo modignyss ys ealra unþeawa angin and
neglect the pride is of-all vices beginning and
ealra mægna hryre. æfter þam modigan unþeawe in gæð
of-all virtues fall after the proud vice in goes
seo fule fornicatio, seo hatte fylðe on englisc. nys deofle
the foul fornicatio which is-called filth in English not-is to-devil
nan unþeaw leofra and nan gode laðra, þonne ænig
any vice dearer and any to-god more-hateful than any
cristen man gewyrce his lichaman and his sawle to deofles
Christian man make his body and his soul into of-devil
eardungstowe. se deð swa, þe his gehalgodan sawle mid
dwelling-place he does so who his hallowed soul with
þam fullwihte besmit mid þam fulan galscipe. ealra swyðust
the baptism defiles with the foul lust of-all most
deofol gewylt mancyn mid þissum twam unþeawum, þæt
devil rules mankind with these two vices that
ys mid modignysse and galscipe; swa god cwæð þurh Job:
is with pride and lust as god said through Job
sub umbra dormit in secreto calami, in locis humentibus.
under shade he-sleeps in secret of-reed in places moist

calamus, þæt byð hreod, and þæt tacnað þa modigan. loca
calamus that is reed and that betokens the proud loca
humentia, þæt beoð wæte stowa, þa getacnjað þa fulan
humentia that are wet places which betoken the foul
gælsan. heræfter cumað þære sawle brogan, unasmeagendlicu
lusts hereafter come to-the soul terrors inscrutable
yrmðu. eall, þæt heo and se lichama to unrihte gefremedon
miseries all that she and the body to wrong committed
dæges oððe nihtes, wintres oððe sumeres, eall hyt byð þær
by-day or by-night in-winter or in-summer all it is there
cuð, and byð mycel gewinn betweox deoflum and englum.
known and is great strife between devils and angels
gif þæra misdæda beoð ma, þonne þæra oðra, þonne
if of-the misdeeds are more than of-the others then
willað þa deoflu habban þa geswenctan sawle; gif þær
will the devils have the afflicted soul if there
beoð gemette mâ þæra godra weorca, þonne þæra oðra,
are found more of-the good works than of-the others
þonne underfoð þa englas þa eadigan sawle mid myclum
then receive the angels the blessed soul with great
lofsange and hig gebringað to ecre blisse. symle þu scealt,
hymn and they bring to eternal bliss ever thou shalt
la geornfulla godes cempa, understandan, þæt þu hæfst
o eager of-god champion understand that thou hast
wið strangne gemæne. eall þis lyft ys full hellicra deofla,
with strong-one dealing all this air is full of-hellish devils
þa geondscriðað ealne middangeard; and for wel óft hig
who wander-through all middle-earth and for very often they
beswicað þeawfulle weras, þæt hig doð, þæt gode lað ys.
deceive virtuous men that they do what to-god hateful is

250.5 ac hig gecyrrað wel hrædlice þurh þæra engla fultum, þe
but they turn very quickly through of-the angels help who
dæges and nihtes him abutan farað. þonne þu, godes wer,
by-day and by-night them about go when thou of-god man
to þinum gereorde gâ, gŷm þu þæs earmestan geornlicost,
to thy meal go heed thou the poorest most-eagerly
þe æt þinre dura sitte; hyt byð swyðe ûncuð, hu gecweme
who at thy door sits it is very unknown how pleasing
he sŷ gode. beo æfre þin mête and þin rest gode betæht
he be to-god be ever thy food and thy rest to-god entrusted
and mid þære halgan rôde gebletsod. bide þinne drihten,
and with the holy rood blessed pray thy lord
þæt þu mæge and mote þurh his mihte deofol and his
that thou can and might through his might devil and his
hete ofercuman and to his miltse becuman, þær þu hæfst
hate overcome and to his mercy come where thou hast
miltse and blisse â butan ende. amen.
mercy and bliss ever without end amen

Larspell

XLIX · ON CHRIST'S COMING AND THE JUDGMENT

Christ's birth from Mary redeemed mankind and marked it again for paradise. At the judgment the devil claims the sinful, who heard his harp and not God's word, and Christ sends them to hell. The homily urges mercy to the poor, tells of a rich man who refused them and died that night, and closes on forgiveness and the joys of heaven.

Men ða leofestan, we gehyrdon oft sægcan be þam 250.15
Men the dearest we heard often say about the
æþelan tocyme ures drihtnes, hu he him on ðas weoruld
noble coming of-our lord how he himself into this world
þingjan ongan. þæt heahfæderas sædon and cyddon, þæt
plead began that patriarchs said and made-known that
witegan witegedan and heredan, þæt sealmscopas sungan
prophets prophesied and praised that psalmists sang
and sædon, þæt se wolde cuman of þam cynestole and
and said that he would come from the throne and
of þam þrymrîce hider on þas woruld and him ealle
from the glory-kingdom hither into this world and to-him all
þas cynericu on his anes æht geahnjan. eall þæt wæs
these kingdoms into his one possession appropriate all that was
gelæsted, syððan heofenas tohlidan, and seo hea miht on
fulfilled after heavens opened and the high might onto
ðisne wang astah, and se halga gast wunade in þam æþelan
this plain descended and the holy spirit dwelt in the noble
innoðe and on þam betstan bôsme and on þam gecorenan
womb and in the best bosom and in the chosen
hordfate; and on ðam halgan breostum he eardode nigen
treasure-vessel and in the holy breast he dwelt nine

monað. ða ealra fæmnena cwên cende þone soðan scyppend
months then of-all virgins queen bore the true creator
and ealles folces frefrjend and ealles middaneardes hælend
and of-all people comforter and of-all middle-earth savior
and ealra gasta nerigend and ealra sawla helpend; ða se
and of-all spirits rescuer and of-all souls helper when the
goldbloma on ðas weoruld becom and menniscne lichaman
gold-blossom into this world came and human body
onfeng æt Scã Marian, þære unwemman fæmnan. ðurh
received from Saint Mary the spotless virgin through
ða byrþran we wæron gehælede, and þurh þæt gebyrðor
the bearer we were healed and through the birth
we wurdon alysede, and þurh þa gesamnunge we wæron
we became redeemed and through the gathering we were
gefriðode feonda gafoles, and þurh þone tocyme we wæron
freed of-enemies tribute and through the coming we were
geweorðade and gewelegade and gearade.
honored and enriched and graced
251.17 and syððan he drihten Crist her on weorulde wunade mid
and after he lord Christ here in world dwelt with
mannum and hym fela wundra cydde and beforan worhte
men and to-them many wonders made-known and before wrought
and hîe liþelice hælan wolde and mildheortnesse tæ̂can, heo
and them gently heal would and mercy teach they
wæron stænenre heortan and blîndre, þæt heo þæt ongitan ne
were of-stony heart and blind that they it understand not
cuðan, þæt heo þær gehyrdon, ne þæt oncnawan ne mihtan,
could what they there heard nor it recognize — might
þæt hy þær gesawon. ac þa se ælmihtiga god afyrde hym
what they there saw but when the almighty god removed from-them
þone unrihtan wrigels of heora heortan and heo onbyrhte
the unright covering from their heart and them brightened

mid leohtum andgite, þæt heo þæt ongitan and oncnawan
with light understanding that they it understand and recognize
mihtan, hwa him to hæle and to helpe and to feorhnere on
might who them to salvation and to help and to life-saving onto
þas woruld astah; and syððan he hym mildheortnesse earan
this world descended and after he for-them of-mercy ears
ontynde and to geleafan onbryrde and his mildse onwreah
opened and to faith stirred and his mercy revealed
and his mægsibbe gecydde. ærþam we wæron steopcild
and his kinship made-known before we were orphans
gewordene, forðan þe we wæron astypede þæs heofenlican
become because that we were bereaved the heavenly
rices, and we wæron adilegode of þam frymþelican
kingdom and we were blotted-out from the primal
frumgewrite, þe we to heofenum awritene wæron. syndan
first-writing in-which we to heavens written were are
we nu eft þider amearcode þurh þone soðan scyppend and
we now again thither marked through the true creator and
þurh þone lifigendan god and þurh þone acennedan sunu,
through the living god and through the born son
urne drihten, to þam gefean neorxnawanges. ne gelette us
our lord to the joy of-paradise not let-hinder us
þæs siðes se fæcna feond ne us ne forwyrne þæs wilweges
the journey the deceitful fiend nor us — let-refuse the desired-way
ne us þa gata ne betyne, þe us opene ongean standað, ne
nor us the gates — let-shut which to-us open against stand nor
us þære byrig ne ofteo þurh his leasbregdas ne us þæs
us the city — let-withdraw through his lying-tricks nor us the
rices ne forwyrne, þe we to gesceapene sindon, ne us ne
kingdom — let-refuse which we for created are nor us —
gedwelle þæs rihtan geleafan, þe we to gelærede syndan.
let-lead-astray the right faith which we in taught are

253.3 and utan we þa drihtenlican wæra simble gehealdan and þa
and let-us we the lordly covenants ever keep and the
siblican lufan godes and manna. ne syn we to gifre ne to
peaceful love of-god and of-men not let-be we too greedy nor too
frece ne to firenlustgeorne ne to æfestige ne to inwitfulle
gluttonous nor too crime-lust-eager nor too envious nor too malicious
ne to tælende ne to twigspræce ne morðor to begangenne
nor too blaming nor too double-tongued nor murder to commit
ne aðas to swerjanne ne niðas to fremmanne ne leasunga
nor oaths to swear nor enmities to perform nor lies
to sæcganne ne þeofênda to begangenne; ne werignessa we
to say nor thefts to commit nor cursings we
ne fyljan ne heafodlice leahtras ne lufjan ne scyncræftas
— let-follow nor capital sins — let-love nor witchcrafts
onhyrgen ne galdorsangas ne unriht lyblac onginnen ne to
let-imitate nor incantations nor unlawful sorcery let-begin nor too
yðbelige ne syn ne to langsum yrre hæbben, ne in oferhydo
easily-angered — let-be nor too lasting anger let-have nor in pride
we ne scylon gewitan. ac wið þas uncysta ealle we us scylan
we — must depart but against these vices all we us must
warnjan, ða þe gode laðoste syndon, þæt we þurh þæt
guard those which to-god most-hateful are that we through that
þone awergedan gast gefleman and gehynan þurh þa hean
the accursed spirit put-to-flight and humble through the high
mihte ures drihtnes, forðam we scylon beon ymbhydige and
might of-our lord because we must be careful and
gemyndige sawle rædes and ure heortan rihtan and staðeljon
mindful of-soul counsel and our heart direct and establish
gode to willan. and geþencan we þone dom, þe we to
to-god as will and let-consider we the doom which we to
gelaðode syndan, and þone deman, þe to ðam dome cymð.
summoned are and the judge who to the doom comes

he demð rihtne dom and emne dom. ne bið þær hada
he judges right doom and even doom not is there of-ranks
andfengnes mid gode ne cyninga setl þrymmum gefrætewad
respect with god nor of-kings thrones with-glories adorned
butan þam anum, þe ofer ealle rixað. ne beoð þær forð borene
but the one who over all reigns nor are there forth borne
sigele ne beagas ne heora heafodgold to ðam sigedêman.
jewels nor rings nor their head-gold to the victory-judge
ac on þam gemote standeð anra manna gehwylces sawl and 254.1
but at the assembly stands of-ones of-men of-each soul and
bið forð lædende eall þa weorc, þe heo ær oððe sið æfre
is forth bringing all the works which she early or late ever
gefremode godes oððe yfeles. gif þonne byð þæra misdæda
committed of-good or of-evil if then is of-the misdeeds
ma and þæs godes to lyt, þonne wynsumað se wiðerwearda
more and of-the good too little then rejoices the adverse
feond and se awyrgeda gast on gesihðe þæs hean deman and
fiend and the accursed spirit in sight of-the high judge and
þæs reðan cyninges, and he bealdlice clypað to þam hean
of-the fierce king and he boldly calls to the high
deman and þus cweð: ‘dem, la dema, dem rihtne dom and
judge and thus says judge o judge judge right doom and
emne dôm be þam, þe þine bebodu forhogedan and þine
even doom about those who thy commands despised and thy
æwe abræcon and besmitan hy mid synnum and bysmeredan
law broke and defiled them with sins and mocked
mid gyltum. gearelice witan þas heregas þreo, þe ðe mid
with guilts readily know these hosts three which thee with
syndon (an is se heofonlica ðreat, se ðe mid færeð and
are one is the heavenly troop which thee with goes and
þe þenað; oðer is þæt eorðlice mægn, þe þu her samnast,
thee serves other is the earthly host which thou here gatherest

and to dome cumen is; þridde is þæt helcunde wered, þe
and to doom come is third is the hellish host which
hider com, to ðam þæt heo woldan þine domas gehyran,
hither came to that that they would thy judgments hear
and hu ðu þam forworhtum scrifan woldest); eall þis mægn
and how thou the condemned sentence wouldest all this host
wat, þe her to gemote com, þæt þin heahsetl is þrymmes
knows which here to assembly came that thy high-seat is with-glory
afylled and mid soðfæstnesse and mid rihtwisnesse geseted.
filled and with truth and with righteousness set
dem, la drihten, dêm rihte domas and emne domas. forlæt
judge o lord judge right judgments and even judgments let
me mines wyrðe wesan, þæs ðe ic me sylf begiten hæbbe;
me of-mine worthy be of-that which I myself self gotten have
þæt wæron mine, þa ðe to ðe noldan. rihtlic is, þæt ic
that were mine those who to thee would-not right is that I
ða mid witum witnige, þa þe þine hæse forhogedon; heo
them with torments torment those who thy command despised they
scirpton heo mid minum reafum, na mid þam gewædum,
clothed them with my garments not with the garments
þe þu hete; hy wæron ungemetfæste on eallum tidum
which thou commandedst they were immoderate in all times
heora lifes and oferhydo to fulle and mines willan to georne.
of-their life and of-pride too full and of-my will too eager
255.5 ðonne heo gehyrdon þine bec rædan and þin godspel
when they heard thy books read and thy gospel
sæcgan and heora lif rihtan and hym ecne weg cyðan,
say and their life direct and to-them eternal way make-known
heo simble heora earan fordyttan and hit gehyran noldan.
they ever their ears stopped and it hear would-not
ac þonne ic mine hearpan genam and mine strengas styrjan
but when I my harp took and my strings stir

ongan, heo þæt lustlice gehyrdon and fram þe acerdan and
began they it eagerly heard and from thee turned and
to me urnan, and ic heo mine leahtras lærde, and heo me
to me ran and I them my vices taught and they me
hyrdon georne, and ic heo to þeofendum and to geflitum
obeyed eagerly and I them to thefts and to quarrels
stihte and to inwitfullum geþohtum. þæt ic wolde, þæt hy
incited and to malicious thoughts that I would that they
þe afremdedon, and þæt hy wunedon on minum hordcouan
thee estranged and that they dwelt in my treasure-chamber
and þine circean forgeaton and æt me leornedan sceandword
and thy church forgot and from me learned shameful-words
and lease bregdas and þine soðfæstan lare forletan and
and false tricks and thy true teaching forsook and
þisne dom ne gemundon, ac minre neawiste wilnedon and
this doom not remembered but my nearness desired and
þine forhogedon. dem, la drihten, ealra gesceafta reccend
thine despised judge o lord of-all creatures ruler
and styrend, rihtne dom. hwæt, þu þe sylfne geeadmeddest
and steerer right doom lo thou thee self humbledst
for heora ealra lufan and for ure læððe þin feorh for
for of-them all love and for our hatred thy life for
heora on deað settest, and þu þe sylf on rode astige,
them into death settest and thou thee self on rood ascendedst
þær ðu þin þæt halige blod on eorðan agute for heo and
where thou thy the holy blood on earth sheddest for them and
mid þinum þam æþelan swate gebohtest and mid þinum
with thy the noble sweat boughtest and with thy
þam deorwurðan weorðe alysdest and gefreoðodest, and hi
the precious price redeemedst and freedst and they

þæt lean eal forgeaton. þa hy to me cyrdon, næfre ic
that reward all forgot when they to me turned never I
him are gefremede ne ænigre helpe ne geuðe.
to-them honor did nor any help — granted
256.3 ac forlæt me hy on wita lædan and on susle cwylmjan
but let me them into torments lead and in torment torment
and þa mishernessa gewrecan, þe hy wið þe forworhtan.'
and the disobediences avenge which they against thee sinned
256.6 Hwæt, we nu gehyrdon, hu bealdlice se deofol spreceð to
Lo we now heard how boldly the devil speaks to
þam hælende and þa syndæda stæleð on þa gastas. hine
the savior and the sin-deeds charges on the spirits himself
þonne ofer eaxle besihð se soðfæsta dema and se rihtwisesta
then over shoulder looks the true judge and the most-righteous
to þam forwyrhtum and to þam scyldigum and þus cweð
to the condemned and to the guilty and thus says
worda grimmast: 'nelle ic eow habban on minre geferrædenne,
of-words grimmest will-not I you have in my fellowship
ac gewitað fram me, wuldre bedælede, freondum afyrede,
but depart from me from-glory deprived from-friends removed
feondum betæhte in þam hatan wylme hellefyres, þær ge
to-fiends entrusted in the hot surge of-hell-fire there ye
awyrgedan scylon wite adreogan in þam hatestan hellebrogan,
accursed must torment endure in the hottest hell-terror
and þær on witum â wunjan butan ende.' ðonne bið
and there in torments ever dwell without end then is
drihtnes word reðe gehyred, þam synfullum stefna strangast.
of-lord word fierce heard by-the sinful of-voices strongest
256.17 Habbe we þonne, men þa leofestan, mycle nedþearfe, þæt we
Have we then men the dearest great need that we
ne syn mid þam scyldigum, ac mid þam soðfæstan and mid
not be with the guilty but with the true and with

þam gecorenum Cristes herum. we scylon mildheortnesse
the chosen of-Christ hosts we must mercy
geearnjan, þæt we eft mildne deman gemetan and arfæstne.
earn that we again mild judge find and merciful
wæron we oft gemyngode to ures drihtnes hersumnesse, þæt
were we often reminded to of-our lord obedience that
we sceoldan his willan wyrcan and his beboda healdan and
we should his will work and his commands keep and
rummode beon rihtra gestreona and þearfendum mannum
generous be of-right treasures and to-needy men
arfulle and wudewena helpend and steopcilda arigend and
merciful and of-widows helpers and of-orphans pitiers and
earmra retend and wependra frefrjend. and gif we þas
of-poor comforters and of-weeping consolers and if we these
weorc onginnað and gelæstað and gehealdað, þonne beo we
works begin and perform and keep then are we
godes dyrlingas on heofonum. nis urum hælende nan þing
of-god darlings in heavens not-is to-our savior any thing
behyddes ne bedigledes, þæs ðe men wyrcað on þysse
hidden nor concealed of-that which men work in this
worulde, forðam þe his eage ofer ealle locað. Cristes þegena
world because that his eye over all looks of-Christ servants
sum sæde, þæt wæs Sēs Jacobus, hu se hælend spræc to
one said that was Saint James how the savior spoke to
sumum weligum men, þe he hine hæfde mid wlencum
a wealthy man whom he him had with pomps
and mid wiste gegodadne, and he wæs swangor and swær,
and with feast endowed and he was sluggish and heavy
and him wæs lað þearfendum mannum mete to syllenne,
and to-him was loathsome to-needy men food to give

and he wæs uncumliðe, and him wæs uneðe, þæt he for
and he was inhospitable and to-him was difficult that he for
gode awiht dælde oððe þam sealde, þe hit him eall forgeaf.
god aught dealt or to-him gave who it him all gave
257.16 and se hælend hine þara leana eft gemyngode, þa he
and the savior him the rewards again reminded when he
cwæð: 'ne gemundest þu na Salamones cwide, þe he
said not rememberedst thou — of-Solomon saying which he
cwæð: 'ahyd þa ælmessan under þæs þearfan sceate, se
said hide the alms under of-the poor-man lap he
clypað to me, and ic hine simble gehyre and mine mildse
calls to me and I him ever hear and my mercy
ofer þone sende?' efne hit bið gelic, þæt man mid wætere
over him send even it is like that one with water
þone weallendan welm ofgeote, þæt he leng ne mot rixjan,
the boiling surge pours-on that it longer not may reign
swa man mid ælmessan synna ealle alyseð. ðonne noldest
so one with alms sins all redeems then wouldest-not
þu, weliga, mine bebodu healdan, ac, sceolde se min þearfa
thou rich-one my commands keep but should the my poor-one
aswæman æt þinre handa, noldest þu geþencan, hwa
starve at thy hand wouldest-not thou consider who
hit þe sealde. þonne he clypode earmre stæmne, þu
it to-thee gave when he called with-wretched voice thou
wiðsoce, þæt þu hine geherdest, ac ic his geomerunge
deniedst that thou him heardest but I his lamentation
gehyrde and geseah, hwæt þu him dydest. mine þearfan
heard and saw what thou him didst my poor
þe mildheortnesse bædon, and þu hy forhogedest and
who mercy asked and thou them despisedst and
geunrettest and þinne andwlitan fram hym awendest and
saddenedst and thy face from them turnedst and

ne gemundest þu na, hwæt se witega cwæð: ‘se þe his
not rememberedst thou — what the prophet said he who his
andwlitan fram þam þearfan wendeð, þonne he hludast
face from the poor-man turns when he loudest
clypað, god hine gehyreð, þonne se man nele þone oðerne
calls god him hears when the man will-not the other
swa don.’’ se hælend cwæð to þam wlancan: ‘for hwi wære
so do the savior said to the proud-one for why were
þu swa fæsthafol minra goda, þe ic þe sealde? to hwon
thou so close-fisted of-my goods which I thee gave to what
receleasadest þu ðære gife, þe ic ðe geaf? ic þe nu
neglectedst thou the gift which I thee gave I thee now
afyrre fram minre selene, þe ic þe forgeaf; þonne bist
remove from my gift which I thee gave then art
þu wædla on woruldlife. for hwon noldest þu geþencan,
thou pauper in world-life for what wouldest-not thou consider
þæt ic wille forgeldan æghwylcum men ane gode dæde,
that I will repay to-each man one good deed
þe for minum naman man gedeð? mid hundteontigum ic
which for my name one does with hundred I
hit him forgylde, swa hit is on minum godspelle gecweden
it him repay as it is in my gospel said
and gesæd: ‘swa hwæt, swa ge syllað anum of minum þam
and said so what so ye give to-one of my the
læstum, ge hit simle me syllað, and ic eow wið þam gesylle
least ye it ever me give and I you for that give
ecne dream on heofenum.’ þu man, to hwan eart þu me
eternal joy in heavens thou man to what art thou to-me
swa ungeþancfull minra gifena? hwæt, ic ðe gesceop and
so unthankful of-my gifts lo I thee created and
geliffæste, and æghwæt, þæs ðe þu hafast, ic ðe sealde.
quickened and everything of-that which thou hast I thee gave

min is eall, þæt þu hæfst, and þin nis nan wiht. ic
mine is all that thou hast and thine not-is any whit I
hit eall afyrre fram þe. þu leofa butan me, gif þu mæge.
it all remove from thee thou live without me if thou can
þe ic hit sealde, to þan þæt þu hit sceoldest þearfum
to-thee I it gave to that that thou it shouldest to-poor
dælan. ic swerige þurh me sylfne, þæt ic eom se ilca god,
deal I swear by me self that I am the same god
þe þone weligan and þone heanan geworhte mid minum
who the rich and the poor made with my
handum. þæt ic wolde, þæt þu mine þearfan feddest, þonne
hands that I would that thou my poor feddest when
hy wæron þe biddende minra goda, and þu him symble
they were thee asking-for of-my goods and thou them ever
tiðe forwyrndest. for hwon noldest þu hit geþencan, gif
boon refusedst for what wouldest-not thou it consider if
þu him mildheortnesse on gecyddest, þæt þu ne sceoldest
thou to-them mercy on showedst that thou not shouldest
þæs nan þing forleosan, þe þu him dydest, ne me on
of-that any thing lose which thou to-them didst nor me in
ðære sylene abelgan mines agenes? to hwon agnodest þu
the giving anger of-mine own to what ownedst thou
þe anum, þæt ic inc bam sealde? to hwon feddest
thee alone what I to-you-two both gave to what feddest
þu þe ænne of þæm, þe ic inc bam gesceop to
thou thee alone from that which I you-two both created for
welan and to wiste and to feorhnere? to hwon heolde þu
wealth and for feast and for life-saving to what heldest thou
hit þe anum and þinum bearnum, þæt mihte manegum
it thee alone and thy children what might many
genihtsumjan? unyðe þe wæs, þæt þu hit eall ne mihtest
suffice difficult to-thee was that thou it all not mightest

gefæstnjan ne mid inseglum beclysan. wenst þu, þæt hit
fasten nor with seals enclose thinkest thou that it
þin sy, þæt seo eorðe þe forð bringeð? heo þe groweð
thine be what the earth thee forth brings she thee grows
and bloweð and sæd lædeð and andlifan bringeð. ic nu
and blooms and seed brings and sustenance brings I now
afyrre minne fultum fram þe; hafa þu æt þinum gewinne,
remove my help from thee have thou at thy toil
þæt þu mæge, and æt þinum geswince. ic ðe ætbrede
what thou can and at thy labor I from-thee withdraw
mine renas, þæt heo þinre eorðan ne rinað; ic afyrre fram
my rains that they on-thy earth not rain I remove from
þe mine mildheortnesse, and þonne bið sona gecyþed þin
thee my mercy and then is at-once made-known thy
yrmðu and ætywed. gif þu wene, þæt hit þin bocland
misery and shown if thou think that it thy book-land
sy, þæt þu on eardast, and on agene æht geseald, hit
be that thou in dwellest and in own possession given it
þonne wæron mine wæter, þa þe on heofenum wæron,
then were my waters those which in heavens were
þonne ic mine gife eorðwarum dælde. gif þu mihte hæbbe,
when I my gifts to-earth-dwellers dealt if thou might have
dæl renas ofer þine eorðan. gif þu strang sy, syle wæstmas
share rains over thy earth if thou strong be give fruits
þinre eorðan. ic ahyrde mine sunnan, and heo gebyrhteð:
of-thy earth I harden my sun and she brightens
þonne forbærneð heo ealle þine æceras, and þonne bist þu 260.8
then burns-up she all thy fields and then art thou
dælleas mines renes, and þe þonne bið þin eorðe idel and
without-share of-my rain and to-thee then is thy earth idle and
unnyt goda gehwylces. mine þearfan lifað be me; gif þu
useless of-goods of-each my poor live by me if thou

mæge, wuna butan me. mine þearfan me ealne weg habbað,
can dwell without me my poor me all way have
and ic hy næfre ne forlæte. mine þearfan me lufjað, and hy
and I them never — forsake my poor me love and they
symle hycgað ymb heora drihten and hine gelome nemnað
ever think about their lord and him often name
and lufjað and him ege to habbað, swa men sculon to heora
and love and him fear toward have as men must to their
hlaforde. ðonne, þu weliga, ne þu þinne drihten ne lufadest,
lord then thou rich-one not thou thy lord — lovedst
ne þu are æt him hæfst, ne þu, earming, ne most lifjan
nor thou honor with him hast nor thou wretch — mayest live
aht lange. hwæt, wendest þu, wlanca, gif þu me sealdest
aught long what thoughtest thou proud-one if thou me gavest
owiht þines, þæt þe þonne wære þin woruldgestreon eall
aught of-thine that to-thee then were thy world-treasure all
gelytlad? hwæt, þu to lyt hogedest ymb þone ende þines
lessened lo thou too little thoughtest about the end of-thy
lifes; to dol þu wære and to gedyrstig, þa þu wendest,
life too foolish thou were and too presumptuous when thou thoughtest
þæt þinra feohgestreona ende ne gewurde. ic wat hwæðere,
that of-thy wealth-treasures end not would-come I know however
þæt þin lif geendað, þonne þu his ne wenest. ðu weliga, to
that thy life ends when thou of-it not expect thou rich-one to
hwon treowodest þu on þinne welan and on oferflowennysse
what trustedst thou in thy wealth and in abundance
þinra goda and na on me, þe hit þe eall forgeaf, þæt þu
of-thy goods and not in me who it thee all gave that thou
on wære?' he ða drihten Crist cwæð to þam weligan men:
on were he then lord Christ said to the rich man

‘eala, þu dysiga and þu gedweleda, to hwan getreowdest 261.3
O thou foolish and thou deluded to what trustedst
þu on þine speda and on þine æhta? þin sawl bið afyrred
thou in thy riches and in thy possessions thy soul is removed
fram þe in þisse ilcan nihte and be minre hæse of þinum
from thee in this same night and by my command from thy
lichaman gelæded. ac hwa fehð þonne to þan, ðe þu lange
body led but who takes then to that which thou long
samnodest, oððe hwam gearwadest þu þin bold and þine
gatheredst or for-whom preparedst thou thy house and thy
getimbru, nu þine erfeweardas lifjan ne motan, forþon þu me
buildings now thy heirs live not may because thou me
noldest þanc witan minra goda?’ sceoldan þa word beon ealle
wouldest-not thanks know my goods should the words be all
cuðlice gelæste and gefyllede, þe se hælend sylf cwæð. hine
clearly performed and fulfilled which the savior self said him
þa þone weligan man þære ilcan nihte deað on becom and on
then the rich man the same night death on came and on
his bearn ealle; fengan þa to his gestreonum fremde and laðe.
his children all took then to his treasures strangers and hateful
Hwæt, we nu magon, men þa leofestan, be þysum ongitan 261.15
Lo we now can men the dearest by this understand
and oncnawan, þæt se ælmihtiga god nele, þæt him man
and recognize that the almighty god will-not that to-him one
his gifena þanc nyte. ne þurfan we na þæs wenan, þæt he
his gifts thanks know-not not need we — that expect that he
us nolde þæra leana eft gemanjan, þe he us to gode
us would-not the rewards again demand which he to-us for good
forgeaf her on worulde. efne swa he us mærlicor gifeð,
gave here in world even as he us more-gloriously gives
swa we him mærlicor þancjan scylon; swa þrymlicre ar,
so we to-him more-gloriously thank must so more-glorious honor

swa mare eadmodnes. ðam þe drihten micel syleð, mycles
so more humility to-him who lord much gives much
he hine eft manað; þam þe he micel to forlæteð, mycel
he him again demands to-him who he much to grants much
he eft to þam seceð. æghwylc heah ar her on worulde
he again to him seeks each high honor here in world
bið mid frecnessum embeseald; efne swa þa woruldgeþincða
is with perils surrounded even as the worldly-dignities
beoð maran, swa ða frecnessa beoð swiðran. swa we magon
are greater so the perils are stronger as we can
be þam þa bysne oncnawan and ongitan, þæt treow þonne,
by this the example recognize and understand the tree then
þe wexeð on þam wudubearwe, þæt hit hlifað up ofer
which grows in the wood-grove that it towers up over
eall þa oðre treowu and bræðeð hit, þonne semninga storm
all the other trees and spreads it then suddenly storm
gestandeð and se stranga wind, þonne bið hit swiðlicor
assails and the strong wind then is it more-strongly
geweged and geswencged, þonne se oðer wudu. swa bið
shaken and afflicted than the other wood so is
eac gelice be þam heaclifum and torrum, þonne hi hlifiað
also likewise about the high-cliffs and towers when they tower
feor up ofer þa oðre eorðan, hy þonne semninga feallan
far up over the other earth they then suddenly fall
onginnað and full þearlice hreosan to eorðan. swylce eac
begin and full fiercely fall to earth likewise also
be ðam hean muntum and dunum, þa ðe heah standað
about the high mountains and hills those which high stand
ofer ealne middaneard, þa hwæðere wite habbað þæs
over all middle-earth they however torment have of-the
ealdordomes, þæt heo beoð genehhe mid heofenfyre geþreade
lordship that they are frequently with heaven-fire afflicted

and geþræste and mid ligum geslægene. swa ða hean mihta
and crushed and with flames struck so the high mights
her on worulde hreosað and feallað and to lore weorðað,
here in world fall and fall and to loss become
and þisse worulde welan weorðað to sorge, and þas eorðlican
and of-this world riches become to sorrow and these earthly
wunder weorðað to nahte. ðeah we þissa worulde wlenca
wonders become to nothing though we of-this world prides
tiljan swiðe and in wuldre scinan swiðe; þeah we us
strive-for greatly and in glory shine greatly though we us
gescirpen mid þy readestan godwebbe and gefrætwjan mid
clothe with the reddest purple and adorn with
þy beorhtestan golde and mid þam deorwyrþestan gimmum
the brightest gold and with the most-precious gems
uton ymbehon, hwæðere we sceolon on nearonysse ende
round about-hang yet we must in narrowness end
gebidan. ðeah þe ða mihtegestan and þa ricestan hatan
await though that the mightiest and the richest command
him reste gewyrcan of marmanstane and mid goldfrætwum
for-them rest make of marble-stone and with gold-ornaments
and mid gimcynnum eal astæned and mid seolfrenum
and with gem-kinds all studded and with silver
ruwum and godwebbe eall oferwrigen and mid deorwyrðum
hangings and purple all covered and with precious
wyrtgemengnessum eal gestreded and mid goldleafum
spice-mixtures all strewn and with gold-leaves
gestrewed ymbutan, hwæðere se bitera deað þæt todæleð eal.
strewn about yet the bitter death that divides all
þonne bið se glencg agoten and se þrym tobrocen and þa 263.7
then is the splendor poured-out and the glory broken and the
gimmas toglidene and þæt gold tosceacen and þa lichaman
gems slipped-away and the gold scattered and the bodies

tohrorene and to duste gewordene. forðam nis naht þyses
decayed and to dust become because not-is aught of-this
middaneardes wlite, ac he is tweogendlic þysse worulde
middle-earth beauty but it is doubtful of-this world
wela, he is hwylwendlic and feallendlic and gebrosnadlic and
wealth it is transitory and falling and perishable and
tobrocenlic, he is wyrslic and yfellic and forwordenlic, swa
breakable it is worse and evil and perishing as
þa rican syndan her on worulde. hwær syndon nu þa rican
the rich are here in world where are now the rich
caseras and þa cyningas, þe jo wæron, oððe þa ealdormen,
emperors and the kings who formerly were or the aldermen
þe beboda setton? hwær is demera domstow? hwær is heora
who commands set where is of-judges judgment-seat where is their
ofermedla, butan mid moldan beðeaht and in witum gewrecen?
pride but with earth covered and in torments punished
wâ is worulde scriftum, butan heo mid rihte domas reccan; ne
woe is of-world confessors unless they with right judgments direct not
bið þam leornerum nahte þe sel, þonne þam lærendum, butan
is to-the learners aught the better than to-the teachers unless
heo mid rihte domas secan. hwær com middaneardes gestreon?
they with right judgments seek where came of-middle-earth treasure
hwær com worulde wela? hwær com foldan fægernes? hwær
where came of-world wealth where came of-earth fairness where
coman þa, þe geornlicost æhta tiledan and oðrum eft
came those who most-eagerly possessions strove-for and to-others afterward
yrfe læfdon? swylc is seo oferlufu eorþan gestreona: efne
inheritance left such is the over-love of-earth treasures even
hit bið gelic rena scûrum, þonne hy of heofenum swiðost
it is like of-rains showers when they from heavens most
dreosað and eft hraðe eall toglidað, bið fæger weder and
fall and again quickly all glide-away is fair weather and

beorht sunne; swa tealte beoð eorðan dreamas, and swa wace
bright sun so unstable are of-earth joys and so weak
syndan æhta mid mannum, and swa todæleð lic and sawle.
are possessions with men and so divides body and soul
þonne bið ful uncuð, hu se dema ymbe þæt gedon wile, 264.5
then is full unknown how the judge about that do will
forðan nis us nan wiht betere ne selre, þonne we
because not-is to-us any whit better nor more-excellent than we
lufjan urne drihten mid eallum mægne and mode and of
love our lord with all strength and mind and from
eallum ingehydum; swa hit awriten is: ‘se þe mine lufan
all understandings as it written is he who my love
on him hæfð and his bene to me sended, ic hine symble
in him has and his prayer to me sends I him ever
gehyre and mine mildse ofer þone læte; and þa þe to
hear and my mercy over him let and those who to
me gecyrrað fram heora gyltum and hy geandettað on
me turn from their guilts and they confess in
minum naman and bote doð mid fæstenum and mid teara
my name and amends do with fasts and with of-tears
gytum and mid gebedum, ðonne ic hym to forlæte mine
pourings and with prayers then I them to grant my
mildse and hym forgifnesse sylle and min rice alyfe and
mercy and to-them forgiveness give and my kingdom grant and
heofonlicne weg tæce, þær bið eal gôd and seo hea blis
heavenly way teach where is all good and the high bliss
and seo micele med. for þissum eorðlicum wisum ic sylle
and the great reward for these earthly ways I give
þa heofonlican, for þissum hwilwendlicum þa ecan, for
the heavenly for these transitory the eternal for
þissum lænan life þæt unlæne, for þyssum ungecorenum þæt
this lent life the unlent for this unchosen the

gecorene and for þyssum earman rice ic sylle þæt eadige.'
chosen and for this wretched kingdom I give the blessed
gesælige beoð þa, ðe þam fyljað; and unlæde beoð þa, ðe
blessed are those who it follow and unblessed are those who
þam wiðsacað; ne helpeð þam men ænig wiht, þeah þe he
it deny not helps the man any whit though that he
ealne þysne middaneard on his agene æht gestryne, gif
all this middle-earth into his own possession acquire if
deofol nimd þa sawle, ne him na þe bet ne bið, þeah þe
devil takes the soul nor to-him — the better — is though that
he her on life libbe þusend wintra, gif he æfter his deaðe
he here in life live thousand winters if he after his death
bið gelæded in helle and þær in witum wunað syððan âwâ.
is led into hell and there in torments dwells afterward forever
265.4 utan we us þonne nu wendan to þam beteran and cyrran
let-us we us then now turn to the better and turn
to þam selran, þonne motan we geseon soðne drihten
to the more-excellent then may we see true lord
and on gefean feran to ures fæder rice. þar is seo
and in joy go to of-our father kingdom there is the
hehste ar, and þar is cyninges þrym gesyne, and þar
highest honor and there is of-king glory visible and there
is arwurðnyss witena, and þær is stæðignyss jogude,
is honor of-counselors and there is steadfastness of-youth
and þær is ar and fægernes werum and wifum and
and there is honor and fairness to-men and to-women and
geþoftscipe engla and heahengla and geferræden apostola
fellowship of-angels and of-archangels and company of-apostles
and heahfædera and witegena, and þa eadigan ceasterwaran
and of-patriarchs and of-prophets and the blessed citizens
þær gefeoð and wynsumjað on lisse and on blisse and on
there rejoice and delight in grace and in bliss and in

ecum gefean. þær is wynsum sang and godes lof and þæs
eternal joy there is winsome song and of-god praise and of-the
hehstan cyninges herenes and seo beorhtnes þæra haligra;
highest king praise and the brightness of-the saints
and þa soðfæstan scinað, swa sunne, and þa men rixjað,
and the true shine as sun and the men reign
swa englas on heofenum. we wæron þider gehatene and
as angels in heavens we were thither promised and
geladede to ðam halgan ham and to ðam cynelican friðstole,
invited to the holy home and to the royal sanctuary
þær drihten Crist wunað and rixað mid eallum halgum
where lord Christ dwells and reigns with all holy
sawlum ⁊ butan ende in ealra worulda woruld. amen.
souls ever without end in of-all worlds world amen

Men þa leofestan

LV · ON LENT AND ALMSGIVING

Priests must warn the people of their sins, as the prophet commands. Men should give God the tithe of their days by keeping the Lenten fast of Moses, Elijah, and Christ, confessing before Easter, eating once a day after nones unless age, youth, or illness forbids, and keeping chaste. The homily commends alms to the poor, recalls the rich fool and the widow's mite, and ends with the judgment of the sheep and the goats.

Men þa leofestan, us is deope beboden, þæt we geornlice 282.22
Men the dearest to-us is deeply commanded that we eagerly
mynegjan and læran sculon, þæt manna gehwylc to gode bûge
exhort and teach must that of-men each to god bow
and fram synnum gecyrre. se cwyde is swyðe egeslic, þe god
and from sins turn the saying is very terrible which god

þurh þone witegan be þam cwæð, þe godes folce bodjan
through the prophet about those said who of-god people preach
sculon, þæt synd biscopas and mæssepreostas. he cwæð be
must that are bishops and mass-priests he said about
þam: 'clama, ne cesses, et reliqua. clypa hlude and hefe up
those cry not cease and the-rest cry loud and raise up
þine stemne and gecyð minum folce, þæt hi georne fram
thy voice and make-known to-my people that they eagerly from
synnum gecyrren.' gif ðu þonne þæt ne dest, ac suwast hit
sins turn if thou then that not doest but art-silent it
and nylt folce his þearfe gecyðan, þonne scealt ðu ealra
and wilt-not to-people its need make-known then shalt thou of-all
þæra sawla gescead agyldan, þe þurh þæt losjað, þe hi
the souls account render which through that perish that they
nabbað þa lare and þa mynegunge, þe hi beþorfton. ðes
have-not the teaching and the exhortation which they needed this
cwyde mæg beon swyðe gemyndelic eallum þam, þe to ðam
saying can be very memorable to-all those who to that
gesette sŷn, þæt hi godes folce riht bodjan sculon; and folc
appointed are that they of-god people right preach must and people
ah eac mycle þearfe, þæt hi wære beon þæs cwydes, þe
has also great need that they wary be of-the saying which
þæræfter gecweden is. he cwæð se witega æfter þam: 'gyf
thereafter said is he said the prophet after that if
þu godes folce riht bodast and þu hit gebigan ne miht to
thou of-god people right preachest and thou it bend not canst to
rihte, þonne gebyrhst ðu þinre agenre sawle; and se, þe woh
right then savest thou thy own soul and he who wrong
drifð and geswican nele, he sceal habban þæs êce wîte.'
pursues and cease will-not he must have of-it eternal torment

Leofan menn, ic bidde eow, þæt ge geþyldelice hlystan þæs, 283.14
Dear men I pray you that ye patiently listen that
ðe ic nu eow secgan wylle. hit is lang to reccenne, þæt
which I now you say will it is long to recount what
we on bocum ymbe godes wundra rædað. nu wille ic þeah
we in books about of-god wonders read now will I yet
be sumum dæle sceortlice hit eow sum asecgan. uton we
about some part shortly it you some tell let-us we
gemunan, hu se apostol us manode and lærde and ðus cwæð:
remember how the apostle us exhorted and taught and thus said
'ecce nunc tempus acceptabile. nu is andfenge tîd,' he cwæð,
behold now time acceptable now is acceptable time he said
and nu syndon hælo dagas, þæt ure æghwylc ân mæg
and now are of-salvation days that our each one can
him sylfum êce lîf geearnjan mid urum drihtene, gyf we
for-him self eternal life earn with our lord if we
nu her on worulde soð and riht on urum life dôn wyllað.
now here in world truth and right in our life do will
hwæt, we witan and leornjað, þæt þæt wæs beboden on
lo we know and learn that it was commanded in
þære ealdan æ, þæt manna gehwylc sceolde symle ymb .xii.
the old law that of-men each should ever about twelve
monað þone teoðan dæl his woruldæhta for gode gesyllan;
months the tenth part of-his world-possessions for god give
and nu, men þa leofestan, swa þonne is nu êac swyðe
and now men the dearest so then is now also very
gôd and swyðe rihtlic to dônne. gyf þæt þonne hwylc man
good and very right to do if that then any man
seo, þæt him þæt on his mode to uneþelic þince, tylige
be that to-him that in his mind too difficult seem let-strive
he þonne, la, hwæþere, þæt he huru þone teoþan dæl his
he then o however that he at-least the tenth part of-his

daga for gode gedô. hwæt, we witan, þæt on .xii. monþum
days for god do lo we know that in twelve months
beoð .iii. hund daga and sixtig daga and fif dagas and
are three hundred days and sixty days and five days and
êac six tîda; and þises fæstenes is twa and feowertig daga.
also six hours and of-this fast is two and forty days
284.3 and, gif we þonne þa six sunnandagas of adôð, þe we
and if we then the six Sundays off put which we
swæsendo on habbað, þonne ne bið þæs fæstenes þonne
meals on have then not is of-the fast then
mâ, þonne six and .xxx. daga; and, hwæt, þæt þonne bið
more than six and thirty days and lo that then is
se teoða dæl þæra .xii. monþa. and se man, se ðe wile
the tenth part of-the twelve months and the man he who will
on ælce tîd heardlice and forwernedlice lyfigean, se bið
at each time strictly and abstemiously live he is
fulfremed. gyf þæt þonne hwylc mon sy, þæt him on his
perfect if that then any man be that to-him in his
mode to earfoðe þince, þæt he on ælce tîd swa forwernedlice
mind too hard seem that he at each time so abstemiously
lyfige, tylige he þonne huru, þæt he þis fæsten selost
live let-strive he then at-least that he this fast best
afæste, æghwæþer ge on sealmsange ge on ælmesdædum
fast each both in psalm-singing and in alms-deeds
ge on halgum gebedum ge on ælcum þæra goda, þe he
and in holy prayers and in each of-the goods which he
for gode to gôde gedôn mage, þæt we þonne ealle motan
for god for good do can that we then all may
on þas halgan tîde, þe nu toweard is, æghwæðer ge for
in this holy time which now coming is each both before
gode ge for worulde þy gefealicor and ðe bliþelicor lifjan.
god and before world the more-joyfully and the more-blithely live

Men þa leofestan, eow eallum is cuð, þæt þes gearlica 284.18
Men the dearest to-you all is known that this yearly
ymbrene us gebringð efne nu þa clænan tîd lenctenlices
ember-season us brings even now the clean time of-Lenten
fæstenes, on þam we sceolan ure gymeleaste and
fast in which we must our negligence and
forgægednyssa urum gastlicum scryfte geandettan and us
transgressions to-our spiritual confessor confess and ourselves
mid fæstene and wæccum and gebedum and ælmesdædum
with fast and vigils and prayers and alms-deeds
fram synnum aþwêan, þæt we baldlice mid gastlicere blisse
from sins wash that we boldly with spiritual bliss
þa easterlican mærsunge Cristes æristes wurðjan moton and
the Easter celebration of-Christ resurrection honor may and
ðæs halgan husles þigene mid geleafan underfôn us to
of-the holy communion partaking with faith receive for-us to
synna forgyfenysse and to gescyldnysse deofollicra costnunga.
of-sins forgiveness and to protection of-devilish temptations
Nu bidde ic and lære ælcne cristene man, þæt he þas halgan 284.28
Now ask I and teach each Christian man that he this holy
lenctenlice tîde gehealde mid clænum fæstene and mid clænum
Lenten time keep with clean fast and with clean
geþance ælce dæge to nones and to anes mæles, buton hwa
thought each day until nones and to one meal unless one
for ylde oððe for jugude oððe for unhæle gelæstan ne mæge.
for age or for youth or for illness perform not can
gyf þonne þissa þreora þinga ænig hwylcne man lette, þæt
if then of-these three things any any man hinder that
hine to ðam fæstene ne ônhâgje, þonne is hit alêfed, þæt he
him to the fast not suit then is it allowed that he
mot mete þycgan on þa gerad, þe he his ælmessan sylle and
may food eat on the condition that he his alms give and

nænne oþerne man him tô ne spane to þam gereordum, butan
no other man him to — entice to the meals unless
þær hwylc oðer mettrum man sy, þe þæt fæsten aberan ne
there any other sick man be who the fast bear not
mæge. gif þonne se hâla mid þam unhâlan þone mete þicgeð,
can if then the healthy with the unhealthy the food eats
þonne wurþað hig begen þurh þæs mettruman unmihta
then become they both through of-the sick-one weakness
beswîcene. and nis nanum men alêfed for nanre nêode þis
deceived and not-is to-any man allowed for any need this
fæsten to abrêcane ne mid ælmessan to alysenne, buton hine
fast to break nor with alms to redeem unless him
þæra þreora þinga hwylc forwyrne, yld oððe jugud oððe unhæl.
of-the three things any prevent age or youth or illness
285.15 Witodlice þis feowertigfealde fæsten wæs astеald on þære
Truly this fortyfold fast was established in the
ealdan gecyðnysse, þa þa se heretoga Moyses fæste feowertig
old testament then when the leader Moses fasted forty
daga and feowertig nihta tosomne, to ði þæt he moste
days and forty nights together to that that he might
godes æ underfôn. eft se mæra witega Elîas ealswa
of-god law receive afterward the famous prophet Elijah as
lang fæsten þurh godes mihte, swa swa se oðer, gefylde,
long fast through of-god might so as the other fulfilled
and syðþan he weard geferod lichamlice on heofonlicum
and afterward he was carried bodily in heavenly
cræte to þam uplican lyfte and cymð eft, hê and Enoh,
chariot to the upper air and comes again he and Enoch
togeanes Antecriste, to ði þæt hi þæs deofles leasunge mid
against Antichrist to that that they of-the devil lies with
godes sodfæstnysse oferstælon. drihten eac on þære nywan
of-god truth convict lord also in the new

gecyðnysse fæste þurh his godcundan mihte feowertig daga
testament fasted through his divine might forty days
and nihta fram eallum bigleofum. ðus wæs ure lenctenlice
and nights from all sustenance thus was our Lenten
fæsten astеald; ac we ne magan for ure tyddernysse þyllic
fast established but we not can for our weakness such
fæsten þurhtêon. nu is us alyfed þurh lareowa ealdordôm,
fast carry-through now is to-us allowed through of-teachers authority
þæt we dæghwamlice on þissere lenctenlican tide ure
that we daily in this Lenten time our
lichaman gereordjan mid forhæfednysse and syfernysse and
bodies feed with abstinence and sobriety and
clænnysse. stuntlice fæst se lenctenlic fæsten, se ðe on þisum
chastity foolishly fasts the Lenten fast he who in this
clænum tîman hine sylfne mid galnysse befyld. unrihtlic
clean time him self with lust defiles unrightful
byð, þæt se cristena man flæsclice lustas gefremme on þam
is that the Christian man fleshly lusts perform in the
timan, þe he flæscmettas forgân sceal. and læsse pleoh byð
time which he flesh-meats forgo must and less peril is
þam men, þæt he flæsces bruce on lenctenfæstene, þonne he
to-the man that he flesh enjoy in Lent-fast than he
wîfes bruce. witodlice on eallum tîdum gedafenað cristenum
woman enjoy truly in all times befits to-Christian
mannum, þæt hi gôde weorc begân and ælmesdæda, and
men that they good works practice and alms-deeds and
swaþeah swyðost on þissum gemænelican fæstene. se ðe on
nevertheless most in this common fast he who in
oðrum dagum slêac wære to godnysse, he sceal huruþinga
other days slack were to goodness he must at-least
on þissum dagum acucjan on godum biggengum. se ðe ær
in these days quicken in good practices he who before

glædlice mid godum weorcum hine sylfne geglencde, him
gladly with good works him self adorned to-him
gedafenað, þæt he nu on þissum dagum georнlicor mid
befits that he now in these days more-eagerly with
weallendre lufe his godnysse gecyðe. ne bið nan fæsten gode
fervent love his goodness make-known not is any fast to-god
gecweme, buton se man hine sylfne fram leahtrum forhæbbe.
pleasing unless the man him self from vices restrain
286.14 Crist sylf cwæð be sumum rican menn on his godspelle;
Christ self said about a rich man in his gospel
he cwæð: 'sum welig man wæs on worulde; and his
he said a wealthy man was in world and his
wæstmas genihtsumlice geþugon. ða smeade se rîca and
fruits abundantly thrived then pondered the rich-one and
cwæð: 'hwæt dô ic, la, nu ic næbbe, hwær ic mage
said what do I o now I have-not where I can
ealle mine wæstmas gegaderjan?' eft he cwæð: 'ic wylle
all my fruits gather again he said I will
ryman minne bertun and mine bernu geeacnjan and ðider
enlarge my barn-yard and my barns increase and thither
gegaderjan ealle mine wæstmas and cweþan to minre sawle:
gather all my fruits and say to my soul
'min sawul, þu hæfst fela goda to manegra geara bryce.
my soul thou hast many goods for of-many years use
gerest þe nu and êt and drinc and gewistfulla.' ða cwæð
rest thee now and eat and drink and feast then said
god to þam rican: 'ðu stunta, nu toniht þu scealt þin lif
god to the rich-one thou fool now tonight thou shalt thy life
alætan. hwæs beoð þonne þine teolunga?' swa bið, se ðe
let-go whose are then thy gains so is he who
him sylfum gold hordað and nis on gode welig.' efne
for-him self gold hoards and not-is in god wealthy even

þu ondrætst þe on þam gedâle; ne ondræt þu þe to
thou dreadest thee in the dealing not dread thou thee to
dælenne, þu ðe nast, hwæþer ðu mergenes gebitst. cyð
deal thou thee knowest-not whether thou of-morning awaitest show
mildheortnesse earmum mannum mid þinum begeâtum; ne
mercy to-poor men with thy gains not
forlæt se ælmihtiga god þe, se ðe þê to dælere gesette.
forsakes the almighty god thee he who thee as dealer appointed
be þissum cwæð drihten on his godspelle: 'ne behyde
about this said lord in his gospel not hide
ge eowerne goldhord on eorðan, þær þær ôm and modþan
ye your gold-hoard on earth there where rust and moths
hit awestað, and þeofas adelfað and forstelað; ac hordjað
it lay-waste and thieves dig-up and steal but hoard
eowerne goldhord on heofonan, þær ne cymð to ne ôm
your gold-hoard in heaven where not comes to — rust
ne modþe, ne þeofas ne delfað ne ne ætbredað. sodlice,
nor moth nor thieves — dig nor — take-away truly
þær þær þin goldhord is, þær bið þin heorte.' hu mage
there where thy gold-hoard is there is thy heart how can
we urne hord on heofonan behŷdon, buton þurh ælmessan?
we our hoard in heaven hide except through alms
swa hwæt swa we be anfealdum godes þearfum for his
so what so we by onefold of-god poor for his
lufon syllað, he hit us forgylt be hundfealdum on þam
love give he it us repays by hundredfold in the
toweardan life. gif ealle men on worulde rîce wæron, þonne
coming life if all men in world rich were then
næfde seo mildheortnys nænne stede, þæt seo ælmesse ure
had-not the mercy any place that the alms of-our
synna lig adwæscte, swa swa hit awriten is: 'swa swa
sins flame quench so as it written is so as

wæter adwæscð fŷr, swa adwæscð seo ælmesse synna.' nis
water quenches fire so quenches the alms sins not-is
nan þearfa fram ælmesdædum ascyred. witodlice sum earm
any poor-man from alms-deeds cut-off truly a poor
wydewe næfde ealra æhta, buton ænne feorðlinc, þone heo
widow had-not of-all possessions but one farthing which she
brohte to godes weofode on Cristes andwyrdnysse; and he
brought to of-god altar in of-Christ presence and he
hi þærrihte mid his halgan muþe geherode and cwæð: 'soð
her at-once with his holy mouth praised and said truth
ic eow secge, þæt þeos earme wydewe brohte maran lâc,
I you say that this poor widow brought greater offering
þonne ænig oðer man on þissum dæge, forðon þe heo
than any other man on this day because that she
brohte eal, þæt heo hæfde, mid estfullum môde.' eft on
brought all that she had with devout mind again in
oðre stowe cwæð drihten on his godspelle: 'swa hwa swa
other place said lord in his gospel so who so
syld ânum þurstigum men ceald wæter on minum nâman,
gives to-one thirsty man cold water in my name
ne forlyst he his mede þære dæde.' sodlice ne bið us to
not loses he his reward of-the deed truly not is to-us as
ælmessan geteald, gyf we þam mannum syllað, þe heora
alms counted if we to-the men give who their
neode sylfe habbað, forþan þe god ne het us gewelgjan
need selves have because that god not commanded us enrich
þa hæbbendan, ac þæt we þam wædligendum gefultumodon.
the having-ones but that we the needy helped
287.26 We wyllað ænne cwyde gyt þære godspellican gerecednysse
We will one saying yet of-the gospel narrative
eow gereccan on þissum ylcan andgyte. drihten spæc ymbe
you tell in this same sense lord spoke about

his tocyme to þam micclum dôme: ‘[witodlice mannes bearn
his coming to the great doom truly of-man son
cymð on his mægendrymme, and ealle englas samod mid
comes in his majesty and all angels together with
him to ðam micclum dôme,] þonne sit he on domsetle
him to the great doom then sits he on judgment-seat
his mægenþrymnysse, and beoð gegaderode ætforan him
of-his majesty and are gathered before him
ealle þeode, and he tosceat hî on twa, swa swa sceâphyrde
all nations and he divides them in two so as shepherd
tosceat sceâp fram gatum; þonne gelogað he þa scep on his
divides sheep from goats then places he the sheep on his
swyðran hand and ða gæt on his wynstran. we willað eow
right hand and the goats on his left we will you
geswuteljan nu ærest, gyf eower hwylc nyte, hwæt mannes
show now first if of-you any know-not what of-man
bearn sy, þæt Crist sylf is mannes bearn, se þe is anes
son be that Christ self is of-man son he who is of-one
mannes sunu, þære eadigan Marîan on þære menniscnysse;
man son of-the blessed Mary in the humanity
and seo menniscnys byð gesewen on þam dôme, þonne he
and the humanity is seen at the doom when he
sylf sitt on his dômsetle and ða rihtwîsan on his swyðran
self sits on his judgment-seat and the righteous on his right
hand gesett and þa synfullan on his wynstran. þonne cwyð
hand set and the sinful on his left then says
se cyning Crist to þam, þe on his swyðran hand standað:
the king Christ to those who on his right hand stand
‘cumað, ge gebletsode mines fæder, and geagnjað þæt rîce,
come ye blessed of-my father and possess the kingdom
þe eow gegearcod wæs fram frymðe middaneardes. me
which for-you prepared was from beginning of-middle-earth me

hingrode, and ge me gereordodon; me þyrste, and ge
hungered and ye me fed me thirsted and ye
me scencton; ic wæs cuma, and ge me underfengon on
me gave-drink I was stranger and ye me received in
eowrum gesthusum; ic wæs nacod, and ge me scryddon;
your guest-houses I was naked and ye me clothed
ic wæs geuntrumod, and ge me geneosodon; ic wæs on
I was sick and ye me visited I was in
cwearterne, and ge comon to me, and ge me gefrefrodon.'
prison and ye came to me and ye me comforted
288.19 ðonne andswarjað þa rihtwîsan Criste and cweþað: 'drihten,
then answer the righteous to-Christ and say lord
hwænne gesawe we ðe hungrine, and we ðe gereordodon?
when saw we thee hungry and we thee fed
oððe þurstine, and we ðe scencton? oððe hwænne wære þu
or thirsty and we thee gave-drink or when were thou
cuma, and we ðe underfengon? oððe hwænne gesawe we
stranger and we thee received or when saw we
ðe untrumne oððe on cwearterne, and we ðe geneosodon?'
thee sick or in prison and we thee visited
ðonne andwyrt se cyning þam rihtwisan þissum wordum:
then answers the king to-the righteous with-these words
'soð ic eow secge, swa lange, swa ge dydon anum of ðisum
truth I you say as long as ye did to-one of these
læstan on minum naman, ge hyt dydon me sylfum.' ðonne
least in my name ye it did to-me self then
cwyð he eft to þam synfullum, þe on his wynstran healfe
says he again to the sinful who on his left side
standað: 'gewitað fram me, ge awyrgedan, into þam êcan fyre,
stand depart from me ye accursed into the eternal fire
þe is gegearcod þam deofle and his awyrgedum gastum. me
which is prepared for-the devil and his accursed spirits me

hingrode, and ge me ætes forwyrndon; me þyrste, and ge
hungered and ye me food refused me thirsted and ye
me drincan ne sealdon; ic wæs cuma, and ge me underfon
me drink not gave I was stranger and ye me receive
noldon; ic wæs nacod, nolde ge me wæda tiþjan; ic wæs
would-not I was naked would-not ye me clothes grant I was
untrum and on cwearterne, nolde ge me geneosjan.' ðonne
sick and in prison would-not ye me visit then
andswarjað þa unrihtwisan mânfullan: 'la leof, hwænne gesawe
answer the unrighteous wicked o sir when saw
we ðe hungrine oððe þurstine oððe cuman oððe nacodne oððe
we thee hungry or thirsty or stranger or naked or
geuntrumodne oððe on cwearterne, and we ðe þenjan noldon?'
sick or in prison and we thee serve would-not
ðonne andwyrt se cyning heom and cwæð: 'soð ic eow 289.5
then answers the king them and said truth I you
secge, swa lange, swa ge his forwyrndon anum of þissum
say as long as ye it refused to-one of these
lytlum, swa lange ge me sylfum his forwyrndon.' ðonne
little so long ye to-me self it refused then
farað þa uncystigan and þa unrihtwisan into ecere cwicsusle
go the stingy and the unrighteous into eternal living-torment
mid deofle and his awyrgedum englum; and þa rihtwisan
with devil and his accursed angels and the righteous
gecyrrað fram þam dôme into þam ecan life mid Criste
turn from the doom into the eternal life with Christ
and his gecorenum englum, mid þam hy libbað and rixjað
and his chosen angels with whom they live and reign
on lichaman and on sawle on ealra worulda woruld. amen.
in body and in soul in of-all worlds world amen

De Confessione

LVI · ON CONFESSION

A confessor questions a penitent on the faith and gives him his penance: to fast each day until nones in this holy season, Sundays excepted, keep chaste, and receive the sacrament on the Thursday before Easter and at Easter. He bids him love God and his neighbor, give alms, pray for his kin and all Christians, say the Pater Noster at the seven hours, avoid the eight capital sins, and confess every sin, however great or shameful, since he will answer for all at the judgment.

289.16 Leofa man, ic axje þe on drihtnes namen, hwylces geleafan
Dear man I ask thee in of-lord name of-what faith
ðu beo to gode. nu munegje ic ðe, leofa cild, þisse
thou be toward god now exhort I thee dear child with-this
worde: ilyfst ðu on god almihtigne, þe is fæder, and on
word believest thou in god almighty who is father and in
þone soðan sunæ and on þone halgan gast? ic ilyfe. gelyfst
the true son and in the holy spirit I believe believest
ðu, þæt alle men sceolon on domes dæga of dæde arisan?
thou that all men must on of-doom day from death arise
gea leof, ic ilyfe. ofðincð þe alles þæs, þe ðu to yfele
yes sir I believe repents thee of-all that which thou to evil
hafst iðoht and icwæden and iworht? gea leof, al hit me
hast thought and said and wrought yes sir all it me
ofðincð. god hit ðe forgife and me geunne, þæt ic môte.
repents god it thee forgive and me grant that I may
fæst nu ælc dæge to nones and to anes meles buton
fast now each day until nones and to one meal except
sunnandæg, and forgâ hwit, and forgâ ælc hæmedþing þas
Sunday and forgo white and forgo each sexual-thing this
halgan tid alce niht, and heald þe swiðe clænlice, þæt
holy time each night and keep thee very cleanly that

ðu mage underfon ðet halige husel on þunnresdæg ær
thou can receive the holy communion on Thursday before
estron and eft on æsteræfen and on æsterdæg, and sec þine
Easter and again on Easter-eve and on Easter-day and seek thy
cyrcan ilome. nu sæcge ic þe her, hwæt ðe is to donne,
church often now say I thee here what to-thee is to do
hwæt to forletenne. lufa ðinne drihten ærest þinga mid
what to forsake love thy lord first of-things with
alle mode and mid alle mægene and mid clænre heortan
all mind and with all strength and with clean heart
and soðre lufa and þinne nextan, swâ swâ þe sylfne; and
and true love and thy neighbor just as thee self and
beo ælmesgeorn be ðinre mæðe, and beo manþwæra and
be alms-eager by thy measure and be gentle and
circgeorn, and þe ðær georne to gode bide and to allum
church-eager and thee there eagerly to god pray and to all
his halgum, wið þam ðe þine synna þæs ðe forgifenron
his saints for that that thy sins of-it to-thee forgiven
beon, and þæt ðu þæt ece lif habban mote æfter þisses
be and that thou the eternal life have may after of-this
lifes ende; and ne do þu nanum oðrum, þæt ðu nelle, þæt
life end and not do thou to-any other what thou will-not that
man ðe do. leofa cild, þonne ðu to cyrcan cûme, þonne
one thee do dear child when thou to church come then
sing þu ðær singallice þîne bedu, ne nan idel þær ne
sing thou there continually thy prayers nor any idle-thing there —
do, ne ne spec; and gebide for þîne fæder and for ðinre
do nor — speak and pray for thy father and for thy
moder and for ðinnum scrift and for al cristen folc and
mother and for thy confessor and for all Christian folk and
for alle cristene sawlæ, þône bist ðu on ure bedrædene.
for all Christian souls then art thou in our prayer-fellowship

290.17 and þu ahst to fyllene þine seofen tidsangas under dæg
and thou oughtest to fulfill thy seven hours by day
and niht, þæt is, to ælcan tidsange seofan pr̃ nr̃; þet is
and night that is at each hour seven Pater Noster that is
þæt drihtenlice gebed, þe ure drihten sylf tæhte his leofan
the lordly prayer which our lord self taught to-his dear
leorningcnihtum, þa ða heo hine axodon, hû heo sceoldon
disciples then when they him asked how they should
heom biddan. and þe ðe his dægsang cûnne, singe þone,
for-them pray and he who his day-office knows let-sing it
swâ he oftest mage, and his credan ilome, þæt is ðe rihta
as he oftenest can and his creed often that is the right
leafa, þe ælc mon cunnan sceal. and bebeorh þe wið þa
faith which each man know must and guard thee against the
æhta hæfedsynna, þæt ðu þâ ne fremme: þæt beoð morðor
eight capital-sins that thou them not commit those are murder
and stala and mânâðas and unrihtgitsung and unrihthæmed
and thefts and perjuries and unright-greed and fornication
and gifernessæ and tælnessa and leasa witnessa. and heald
and gluttonies and slanders and false witnesses and keep
þu wæl þa twelf ymbrigdagas, þe on twelf mondum beoð.
thou well the twelve ember-days which in twelve months are
and burh þe wið liblacas and attorcreftas and dyrne geligera
and guard thee against sorceries and poison-crafts and secret adulteries
and twyspecnessæ and oformodignessa and geornessa oðre
and double-speakings and prides and desires of-other
manne æhta and wið ærætas and allæ galnessæ and wið
men possessions and against early-eatings and all lusts and against
alle unsibbe. þe ðe wyle miltce habbæn æt gode, wið alle
all enmity he who will mercy have from god against all
þæs misdæde he hine mot and sceal georne gewarnjan. ic
the misdeeds he himself may and must eagerly guard I

ðe bidde and beode eac, þæt ðu gode ælmihtigum georne
thee ask and command also that thou god almighty eagerly
hyre, forþon þe me is mucel neod, þæt ic ðe riht lære.
obey because that to-me is great need that I thee right teach
and þe is neodþearf, þæt ðu riht dô, and þæt ðe nefre 291.4
and to-thee is need that thou right do and that thee never
deofol to ðam beswican ne môte, þæt ðu nefræ ne læte
devil to that deceive — may that thou never — leave
unandet ænige synnæ þære, þe ðu iwroht habbe, ne bêo
unconfessed any sin of-those which thou wrought have nor be
hêo nefræ tô ðam micel ne to ðam lytel ne þe nefre ne
it ever to that great nor to that little nor to-thee ever —
þince to ðam hæfig ne to ðam uneadlic ne to ðam fracodlic,
seem to that heavy nor to that difficult nor to that shameful
þæt ðû his effre læte ænig þing unandet. and iþenc, þæt ðu
that thou of-it ever leave any thing unconfessed and consider that thou
ænne nacodne licamen on ðas weorld mid þe brohtes; and
one naked body into this world with thee broughtest and
þu hi scealt eft âna âlætan, buton þu hwæt for godes lufon
thou it shalt again alone let-go unless thou aught for of-god love
tô gôde gedô þâ hwile, ðe ðe god þisses witendan lifes
for good do the while that to-thee god of-this passing life
onlænan wylle. and iþænc, þæt ðe is ðeo tid swiðe uncuð
lend will and consider that to-thee is the time very unknown
and þe dæg, þe ðu scealt ðæs lænan weorld forlæten and
and the day which thou shalt the transitory world forsake and
to godes dome iled beon and ðonne mid þinre anre sawle
to of-god doom led be and then with thy one soul
riht âgildon alra ðinga gehwylces, þæs ðu ær mid þinum
account render of-all things of-each which thou before with thy
licaman fremedest gôdes oððe yfeles. þær ne bið nan ðing
body committedst of-good or of-evil there not is any thing

godes almihtiges eagum bidiglod. do nu, swa ic lære, ic bidde
of-god almighty eyes hidden do now as I teach I pray
þe, forlet ælc yfel, þæs ðe ðu mage, and do to gôde þone
thee forsake each evil of-that which thou can and do to good the
dæl, þe ðu mæge, þonne most ðu wununge habbon mid
part which thou can then mayest thou dwelling have with
gode sylfum on heofenum þær, ðær hê sylf leofað and rixað
god self in heavens there where he self lives and reigns
mid fæder and sunæ and halig gast â on ecnesse. amen.
with father and son and holy spirit ever in eternity amen

Sermo ad populum dominicis diebus

LVII · A SERMON TO THE PEOPLE ON SUNDAYS

An angel brings a letter from heaven to Peter, bishop of Antioch, commanding that Sunday be kept from work and wrong. On that day God made heaven, earth, and the angels, Israel crossed the Red Sea, the manna fell, and Christ was born, baptized, and rose; on it the world will be judged. God threatens Sunday-breakers and those who withhold tithes with famine, the sword, plague, captivity, foreign nations, storms, and fire, as he punished Sodom and Jerusalem. The homily names the devil's men and the three things that lead to hell, the three to heaven, and the three never forgiven.

291.26 Leofan men, us bisceopum and eallum mæssepreostum is
Dear men to-us bishops and to-all mass-priests is
swiðe deope beboden, þæt we æfre sculon mynegjan and
very deeply commanded that we ever must exhort and
tyhtan eow, læwede menn, georne to eowre sawla þearfe, and
urge you lay men eagerly to of-your souls need and
hu ge âgan her on life rihtlice to libbanne; and, gif we swa
how ye ought here in life rightly to live and if we so

ne doð, þonne beo we swyðe scyldige wið god ælmihtigne.
not do then are we very guilty toward god almighty
nu wylle we eow secgan be þæs haligan sunnandæges
now will we you say about of-the holy Sunday
hâlignysse, hu se ælmihtiga god hine gehalgode, and hu
holiness how the almighty god it hallowed and how
he wyle, þæt he freols beo fram eallum unrihtdædum and
he will that it free be from all wrong-deeds and
þeowetlicum weorcum, for ic wât, þæt hit is eow uncuðre,
servile works for I know that it is to-you more-unknown
þonne ge þearfe ahton. hit wæs, þæt, siððan Crist þæs
than ye need ought it was that after Christ of-the
ælmihtigan godes sunu wæs astigen up to heofena rîce,
almighty god son was ascended up to of-heavens kingdom
syððan he hæfde her gewunad onmang mannum þreo and
after he had here dwelt among men three and
.xxx. wintra and healf gear, þæt men forgymdon godes
thirty winters and half year that men neglected of-god
laga swyðor, þonne heora þearfa wæron, and þæs halgan
laws more than their needs were and of-the holy
sunnandæges freols wyrs heoldon, þonne hit gode licwyrðe
Sunday feast worse kept than it to-god pleasing
wære. ða asende se ælmihtiga god ân ærendgewrit ufan
were then sent the almighty god a letter down
of heofenan be anum halgan engle to anum bisceope,
from heaven by a holy angel to a bishop
sê hatte Petrus, se wæs biscop on Antiochia þære burh,
who was-called Peter who was bishop in Antioch the city
þær þær Scs̃ Petrus se apostol ærest gesæt his biscopsetl.
there where Saint Peter the apostle first sat his bishop-seat
on þam gewrite stod eall be þæs dæges hâlignesse; and
in the letter stood all about of-the day holiness and

þæt gewrit ne awrât nân eorðlic man, ac godes âgen
the letter not wrote any earthly man but of-god own
ængel, swa swa seo halige þrynnys hit sylf gedihte.
angel so as the holy trinity it self composed
292.21 and eac se ængel bebead þam biscope, þæt hê hit sceolde
and also the angel commanded the bishop that he it should
cyðan eallum cristenum mannum, þæt men geswican
make-known to-all Christian men that men cease
heora unrihtes, þe hi on þam halgan dæge drugan and
their wrong which they on the holy day practiced and
gyt to swiðe drêogað. nu is þis þæt angin þæs engles
yet too much practice now is this the beginning of-the angel
spræce, þa þa he þæt gewrit þam bisceope on hand
speech then when he the letter to-the bishop in hand
sealde. he cwæð: 'ic, godes engel, middaneardes hælendes
gave he said I of-god angel of-middle-earth of-savior
boda, beode and hate, þæt ægðer ge cyningas ge eorlas
messenger command and bid that each both kings and earls
and gerefan, þe mæst unriht dreogað, and eac ealle men
and reeves who most wrong practice and also all men
ægðer ge gehadode ge læwede, þæt hi lufjan rihtwisnysse
each both ordained and lay that they love righteousness
on wordum and on worcum and on eallum þingum, and
in words and in works and in all things and
þæt hi hyran drihtne hælende Criste georne on eallum ege,
that they obey lord savior Christ eagerly in all fear
forþan þæt is ealles wisdomes angin, þæt man habbe êge
because that is of-all wisdom beginning that one have fear
to gode. and ic beode, þæt men healdan þone drihtenlican
toward god and I command that men keep the lordly
dæg fram eallum þeowetlicum weorcum, þæt is, fram
day from all servile works that is from

sæternesdæges none oð monandæges lihtinge, forþan þe se
of-Saturday nones until of-Monday dawning because that the
dæg wæs se forma dæg, þe se soða scyppend, þæt is god
day was the first day which the true creator that is god
ælmihtig, gesceop, þa þa he ealle þing gesceop, and eac
almighty created then when he all things created and also
siððan fela wundra on þam dæge geworhte ægðer ge ær
afterward many wonders on the day wrought each both before
þan þe he menniscnysse underfenge, ge eac syððan. ðæt is
that that he humanity received and also after that is
þonne, þæt he gesceop heofenan and eorðan and englas and
then that he created heaven and earth and angels and
heahenglas and ealle heofenlice miht and endebyrdnysse on
archangels and all heavenly might and order on
þam dæge; and eac on þam dæge he gesceop manna sawla.
the day and also on the day he created of-men souls
and, þa þa Moyses se heretoga lædde godes folc of 293.12
and then when Moses the leader led of-god people from
Egipta lande, þa on þam dæge he hit lædde ofer þa
of-Egyptians land then on the day he it led over the
rêadan sæ, swa þæt he sloh mid anre gyrde on þa sæ, and
red sea so that he struck with a rod on the sea and
heo toeode on twâ, and þæt folc fôr betwux þam twam
it parted in two and the people went between the two
wæterum on þam grûnde ealle drygsceode, oð hi coman to
waters on the ground all dry-shod until they came to
þam lande up. and on þam dæge com ærest se heofenlica
the land up and on the day came first the heavenly
mete ufan of heofnan þam ylcan folce to bilyfan, and god
food down from heaven to-the same people as sustenance and god
hi mid þam afedde .xl. wintra on þam westene, þe hi to
them with it fed forty winters in the wilderness which they to

foron; and se mete hatte manna. and on þam dæge wæs
went and the food was-called manna and on the day was
Crist þæs lifigendan godes sunu geboren of Scā Marian
Christ of-the living god son born from of-Saint Mary
innoðe soð man, ealswa hê is soð god, middaneard to
womb true man as he is true god middle-earth to
alisanne of deofles anwealde, þe his ær geweald ahte for
redeem from of-devil power who of-it before power had for
Adames gylte. and syððan he acenned wæs, he awende on
of-Adam guilt and after he born was he turned on
þam dæge wæter to wîne. and on þam dæge he wæs gefullod.
the day water to wine and on the day he was baptized
and on þam dæge he gereordade æt anum mæle fif þusend
and on the day he fed at one meal five thousand
manna of fif berenum hlafum and twam fixum, syððan
men from five barley loaves and two fishes after
he hæfde þone bilyfan mid heofoncundlicre bletsunge þam
he had the sustenance with heavenly blessing on-the
ylcan dæge gebletsod; and, þa þa hi ealle fulle wæron, þa
same day blessed and then when they all full were then
bær man þær up of þan, þe hi læfdon, twelf leapas fulle.
bore one there up of that which they left twelve baskets full
293.32 and on þam dæge arâs Crist of deaðe, syððan he þrowade
and on the day arose Christ from death after he suffered
on rode for mancynnes hæle. and on þam dæge wæs þæra
on rood for of-mankind salvation and on the day was of-the
judeiscra manna geleafleasnys gewiten fram mannum, and
Jewish men faithlessness departed from men and
riht geleafa asprang onmang godes geladunge, syððan Crist
right faith sprang-up among of-god congregation after Christ
æteowode hine sylfne Scē Petre æfter his æriste of
showed him self to-Saint Peter after his resurrection from

deaðe. and on þam dæge sende god þone halgan gast ofer
death and on the day sent god the holy spirit over
þa apostolas ealle þær, þær hi wæron on anum huse inne
the apostles all there where they were in one house within
belocene, and tæhte heom, þæt hi cuðan ealle þa spræca,
locked and taught them that they knew all the languages
þe syndon swa wide, swa middaneard is. and on þam dæge
which are as wide as middle-earth is and on the day
wyrð middaneard eall geendad. and on þam dæge cymð
becomes middle-earth all ended and on the day comes
god to demanne eallum mancynne ælcum be his agenum
god to judge all mankind each by his own
gewyrhtum, and farað þonne þa godan and þa rihtwisan
deserts and go then the good and the righteous
into ecere myrhðe mid gode and his englum, and þa
into eternal mirth with god and his angels and the
arleasan farað to helle mid deofle and þær beoð gecwylmede
impious go to hell with devil and there are tormented
on cwicsusle and eardjað þær a butan ende mid him.'
in living-torment and dwell there ever without end with him
Nu forþam bebead drihten god eow, þæt ge healdan þone 294.17
Now therefore commanded lord god you that ye keep the
sunnandæg fram ælcum geswinclicum worce and swyðost
Sunday from each toilsome work and most
fram þam, þe ic eow nu secgan wylle; ðæt is, þæt man
from those which I you now say will that is that one
ah to forganne ealle fûlnyssa, þe gode laðe syndon, þæt
ought to forgo all foulnesses which to-god hateful are that
is forliger and druncennys, mannsliht and lêasung, reaflac
is adultery and drunkenness manslaughter and lying robbery
and stalu, unrihthæmed and geflit, æfest and ælc þæra
and theft fornication and strife envy and each of-the

mândæda, þe mannum forboden is, and ælc gemôt ænig
wicked-deeds which to-men forbidden is and each assembly any
mann to fremmanne. ac man ah cyrican and haligdom to
man to hold but one ought church and relics to
secanne and þær hine georne inne to gebiddanne and mid
seek and there himself eagerly within to pray and with
eadmodnysse hlystan, locahwæt þa lareowas heom þær to
humility listen-to whatever the teachers them there for
godes lage tæcan, and þa godan weorc, þe god us beboden
of-god law teach and the good works which god us commanded
hæfð to adreoganne on þam drihtenlican dæge. ic eow wylle
has to perform on the lordly day I you will
êac eallswa cyðan, þæt man ah seoce men to geneosjanne
also likewise make-known that one ought sick men to visit
and deade bebyrjan, earmingas, þam þe onhagað, fedan and
and dead bury the-poor those whom suits feed and
scrydan; and, locahwa þære mihte age, he mot gehæftne man
clothe and whoever the might have he may captive man
alŷsan, wreccan and ælþeodige underfon, and ælc be his mihte
release exiles and strangers receive and each by his might
welwyllendlice heom gôd don, wudewum and steopcildum
benevolently them good do widows and orphans
and ûtancumenum froferlice fylstan to rihte; and, locahwylc
and foreigners comfortingly help to right and whatever
cristen man sŷ ungesibsum, man ah on þam dæge hine
Christian man be unpeaceable one ought on the day him
to gesibsumjanne. þis syndon þa weorc, þe gode syndon
to reconcile these are the works which to-god are
anfenge on ælcere tide, and swyðost hig syndon to healdanne
acceptable at each time and most they are to keep

on sunnandagum, forþan se sunnandæg is se forma dæg ealra
on Sundays because the Sunday is the first day of-all
dagena, and he bið se endenyhsta æt þyssere worulde ende.
days and it is the last at of-this world end
'and, gif ge þis nellað healdan', cwæð god, 'ic wylle swingan 295.9
and if ye this will-not keep said god I will whip
eow mid þam smêartestum swipum, þæt is, þæt ic witnige
you with the smartest whips that is that I punish
eow mid þam wyrstan wîte, swa þæt ic sende ofer eow
you with the worst torment so that I send over you
min yrre on feower wîsan, þæt is, hunger and sweordes
my anger in four ways that is hunger and of-sword
ecge, cwyld and hæftnunge: þæt is, þa þe ahte syndon, hî
edge plague and captivity that is those who able are they
sculon flêonde on gefeohte beon ofslagene, and þa ealdan
must fleeing in battle be slain and the old
sculan earmlice licgan heapmælum æt hâm hungre acwolene,
must wretchedly lie in-heaps at home by-hunger killed
and man sceal þa geogude geomorlice lædan gehæft heanlice
and one must the youth sadly lead captive shamefully
mid heardum bendum and swa bysmorlice bringan of
with hard bonds and so shamefully bring from
heora eðle and betæcan eow teonlice syððan on hæðenra
their homeland and deliver you grievously afterward into of-heathens
hand herjes lâfe. and syððan æfter þære earmlycan eowre
hand of-army remnant and afterward after the wretched your
geendunge, ic besence eowre sawla on susle on helle, swa
ending I sink your souls in torment in hell so
swa ic hwilon dyde þa twa burh Sodomam and Gomorram,
as I once did the two cities Sodom and Gomorrah
þe mid heofonlicum fyre hêr wurdan forbærnde, and ealle
which with heavenly fire here were burned-up and all

þa, þe him on eardodon, æfre byrnað on helle grunde
those who them in dwelt ever burn in of-hell ground
on hâtan fŷre, forþan hi þone mildan god mânfullice
in hot fire because they the mild god wickedly
gremedon. and ealswa hit gelamp on Moyses dagum, mines
angered and likewise it befell in of-Moses days of-my
gecorenan, þæt wæron twegen men, þa wæron genemnode
chosen-one that were two men who were named
Dathân and Abirôn; hî ic besencte mid sawle and mid
Dathan and Abiram them I sank with soul and with
lichaman on helle grund for heora oferhigde and, forþan
body into of-hell ground for their pride and because
hig spræcon bysmorlice be mê and be minum sacerdum.
they spoke shamefully about me and about my priests
295.31 and ic sênde ofer eow þa þeode eow to hergjanne and
and I send over you the nations you to harry and
eower land to awestenne, þe ge heora spræca ne cunnan,
your land to lay-waste whose ye their speech not know
forþan þe ge ne healdað sunnandæges freols, and forþan
because that ye not keep of-Sunday feast and because
þe ge me forseoð and mine beboda noldon healdan. ac
that ye me despise and my commands would-not keep but
wite ge gewislice and gemune ge wel georne, þæt ic æfre
know ye certainly and remember ye well eagerly that I ever
fram frymðe bebead þone drihtenlican dæg to healdenne.
from beginning commanded the lordly day to keep
swa hwa swa ænige cypinge on þam dæge begæð oððe oðre
so who so any trading on the day practices or other
þing, þæt man claðas waxe, oððe ænig cræftig man him
thing that one clothes wash or any skilled man for-himself
on his cræfte tylige, oððe man efesige oðerne man oððe
in his craft labor or one shave other man or

bread bace oððe ænig ungelyfed þing begâ on þam dæge,
bread bake or any unlawful thing practice on the day
he scel beon utlaga wið me and ealle þa, þe him to þam
he must be outlaw toward me and all those who him to the
unrihte fylstað and him þæt geþafjað, forþan þa men, þe
wrong help and him that permit because the men who
swylc þing begað, ne begytað hi nâ mine bletsunge ne mîne
such thing practice not obtain they — my blessing nor my
myltse, ac heom becymð færlice min grama ofer for þæs
mercy but to-them comes suddenly my wrath over for of-the
dæges forsewennysse; and ic asende ofer eow mancwealm
day contempt and I send over you plague
and orfcwealm, swa þæt þa lybbendan nyton, be hwan hig
and cattle-plague so that the living know-not by what they
lifjan, and þa deadan man nât, hu man delfe, for þære
live and the dead one knows-not how one bury for the
untrumnysse, þe heom an becymð eal for minra beboda
sickness which them on comes all for of-my commands
forsewennysse. for hwan nele þeos wyðerwearde þeod and
contempt for what will-not this perverse nation and
þas unrihtwisan men geþencan þa yrmða, þe towearde
these unrighteous men consider the miseries which coming
syndon æt þyssere worulde ende, and hu ic geþafode, þæt
are at of-this world end and how I permitted that
twegen cyningas foran of Rome mid here to Hierusalem
two kings went from Rome with army to Jerusalem
þære burh, þe me wæs burga leofost, ær þan þe hig
the city which to-me was of-cities dearest before that that they
mine beboda tobræcon, þe þære burge þa geweald ahton.
my commands broke who of-the city then power had
ðæt wæs, þæt Titus and Uespasianus tobræcon þa burh
that was that Titus and Vespasian broke the city

and ofslogon þær hund þusend manna, and xi sidan
and slew there hundred thousand men and eleven times
hund þusenda hi læddon þanon ealle gebende. þis wæs
hundred thousands they led thence all bound this was
gedon on þam halgan easterdæge, forþan hig forsawon ær
done on the holy Easter-day because they despised before
to healdenne þone halgan dæg mid rihte, swa swa ic sylf
to keep the holy day with right so as I self
ær and syððan mine boceras heom beboden hæfdon.
before and after my scribes them commanded had
296.30 and, gif ge gyt nellað healdan þone halgan sunnandæg,
and if ye yet will-not keep the holy Sunday
ægðer ge freoh ge þeow, fram sæternesdæges none oð
each both free and slave from of-Saturday nones until
monandæges lihtinge, ic amânsumige eow ætforan minum
of-Monday dawning I excommunicate you before my
fæder, þe on heofenan is, swa þæt ge ne sculon habban
father who in heaven is so that ye not must have
nænne gemânan mid me ne mid minum englum æfre to
any fellowship with me nor with my angels ever to
worolde. and, gif ge nellað teoðjan ælc þæra þinga, þe eow
world and if ye will-not tithe each of-the things which to-you
god lænð, on swa hwylcum þingum, swa ge hit begytað mid
god lends in so which things so ye it obtain with
rihte, and to godes cyrcan hit getrywelice bringan, ic benæme
right and to of-god church it faithfully bring I deprive
eow þæra ix dæla, and ge sculon þæs teoþan dæles mid
you of-the nine parts and ye must the tenth part with
teonan brucan: þæt is, þæt ic asende ofer eower land ælcne
injury enjoy that is that I send over your land each
untiman, þæt bið egeslice great hagol, se forðeð eowre
untimely-season that is terribly great hail which destroys your

wæstmas, and unasecgendlice þunras and byrnende ligræscas,
fruits and unspeakable thunders and burning lightnings
þa forglendrjað eowre wæstmas ægðer ge on wuda ge on
which devour your fruits each both in wood and in
felda; and drugoða eow cymð, þonne ge renas behofedan,
field and droughts to-you comes when ye rains needed
and ren, þonne eowre wæstmas wederes beþorftan; and
and rain when your fruits weather needed and
gyt, þæt is egeslicost eow eall to geþafjanne: þæt is, þæt
yet that is most-terrible to-you all to endure that is that
ungecyndelic fyr cymð færunga on eowre burga and on tunas
unnatural fire comes suddenly on your cities and on farms
and forbærnð þone betstan dæl, þe ge big sceoldon libban.'
and burns-up the best part which ye by should live
Nu we habbað eow gesæd be þæs halgan sunnandæges 297.16
Now we have you told about of-the holy Sunday
freolse, swa swa ge habbað gehyred. nu, swa hwa swa hæfð
feast so as ye have heard now so who so has
ænigne hyge to gode, he wile hlistan þyssera worda, ac
any mind toward god he will listen-to these words but
ic adræde, þæt ge willan heora læs gyman, þonne ge þearfa
I dread that ye will them less heed than ye need
ahton, forþan þe ge gremjað god ælmihtigne grimlice oft
ought because that ye anger god almighty grimly often
mid yfelum worcum. and, ge rican men, geþencað, þæt þeos
with evil works and ye rich men consider that this
woruld is neah þam ende, geswicað eowra unþeawa and ne
world is near the end cease your vices and not
awende ge ne þone dæg to nihte ne þa niht to dæge, forþan
turn ye — the day to night nor the night to day because
wa eow, þæt ge æfre gewurdon men, buton ge geswicon, ge
woe to-you that ye ever became men unless ye cease ye

þe awendað riht to wôge and ælc woh for lyðran medsceatte
who turn right to wrong and each wrong for wicked bribe
gelætað to rihte. ge syttað ealle niht and drincað oð leohtne
let to right ye sit all night and drink until light
dæg and swa awendað dæg to nihte and niht to dæge, swa
day and so turn day to night and night to day as
ic ær cwæð, eall for druncennysse and oferfylle, and swa ge
I before said all for drunkenness and surfeit and so ye
eowerne beorscipe brucað on unriht. ac wite ge mid gewissan,
your beer-feast enjoy in wrong but know ye with certainty
þæt eow wurðað þa mycclan bollan bytere forgoldene æt
that to-you become the great bowls bitterly repaid at
eowrum endedæge, butan ge geswican. nyte ge ful georne,
your end-day unless ye cease know-not ye full eagerly
þæt ælc man scel hyran his hlaforde and don, þæt he
that each man must obey his lord and do what he
hine hæt, and be þan man wât, þæt he bið his hlaford?
him commands and by that one knows that he is his lord
298.4 and swa man mot oðrum twegra hyran, gode ælmihtigum
and so one may one of-two obey god almighty
and his beboda healdan, oððe þan earman deofle anrædlice
and his commands keep or the wretched devil resolutely
fyljan; forþan nis na ma hlafordinga on worulde, þonne
follow because not-is — more of-lordships in world than
twegen, god ælmihtig and deofol. forþan, se þe godes
two god almighty and devil because he who of-god
beboda hylt, he is godes man, and he mid gode scel
commands holds he is of-god man and he with god must
habban êce blisse on heofena rice æfter þison life; and,
have eternal bliss in of-heavens kingdom after this life and
se þe deofles worc begæð, he is deofles man, and he scel
he who of-devil work practices he is of-devil man and he must

mid deofle wunjan on helle æfter þison life â to worulde.
with devil dwell in hell after this life ever to world
þæt syndon godes wiðersacan: morðwyrhtan, hlafordswican
those are of-god apostates murderers lord-betrayers
and manswaran, manslagan and mægslagan, cyrchatan and
and perjurers manslayers and kin-slayers church-haters and
sacerdbanan, hadbrecan and æwbrecan, þeofas, ryperas and
priest-slayers order-breakers and adulterers thieves robbers and
reaferas, unrihthæmeras, þa fulan, þe forlætað heora cwenan
plunderers fornicators the foul-ones who forsake their wives
and nimað oðre and þa þe habbað ma, þonne heora
and take others and those who have more than their
rihtæðelcwene, wyccan and wælcyrjan and unlybwyrhtan,
lawful-wife witches and valkyries and poison-makers
unrihtdeman, þe demað æfre be þam sceatte and swa
unrighteous-judges who judge ever by the bribe and so
wendað wrang to rihte and riht to wrange, and þa, þe
turn wrong to right and right to wrong and those who
lufjað þa mycclan druncennysse æfre and oðra unrihta fela,
love the great drunkenness ever and of-other wrongs many
þe nu syndon lange to areccanne. and butan tweon, þæs
which now are long to recount and without doubt whose
worc þe man begæð, þam hlaforde man hyrð; and, se þe
work — one practices the lord one obeys and he who
swylc begæð, swylc ic nu rehte, he forsihð þone soðan god.
such practices such-as I now recounted he despises the true god
forþam ic bidde eow and halsige þurh þone lifjendan god,
therefore I pray you and beseech by the living god
þæt ge geswicon eowres unrihtes, ær þan se earmlica deað
that ye cease your wrong before that the wretched death
eow endemes ealle forgripe and eowre sawla on helle besence.
you together all seize and your souls in hell sink

298.28 and, se ðe nele nu ne ne recð godes lare, ac hi
and he who will-not now nor — cares-for of-god teaching but it
forsihð and nele hi gehyran, ac læt him eaðelice ymbe
despises and will-not it hear but lets himself easily about
þæt and ælce dæge cunnað, hu he mæst mage gesyngjan
that and each day tries how he most can sin
ongean godes wyllan, and nele his synna andettan, ac
against of-god will and will-not his sins confess but
þencð se unwara on his geþance, eallswa deofol hine lærð,
thinks the unwary-one in his thought just-as devil him teaches
þe ælc yfel of cymð. þæt is, ærest he hine lærð, þæt he
whom each evil from comes that is first he him teaches that he
his synna ne andette, forþam þe he jung is; eft he cwæð
his sins not confess because that he young is again he said
to þam men: 'oðre syngodon hefelicor, þonne þu, and
to the man others sinned more-heavily than thou and
þeahhwæðere hig leofedon lange hwile.' he cwyð þryddan
nevertheless they lived long while he says third
siðe: 'do swa yfele, swa þu do, godes mildheortnys is swiðe
time do as evil as thou do of-god mercy is very
mycel, and he wyle þe forþi þine synna forgifan.' and
great and he will thee therefore thy sins forgive and
þurh þas unwærnysse he gebringð hine on helle. ðreo þing
through this unwariness he brings him into hell three things
syndon, þe gebringað þone ungesæligan on helle grunde:
are which bring the unblessed into of-hell ground
þæt is, unclæne geþanc and idele word and yfele dæda.
that is unclean thought and idle words and evil deeds
and oðre þreo þing syndon, þe gebringað þone gesæligan
and other three things are which bring the blessed
to heofenan rice: þæt is, halig geþanc and god spæc
to of-heaven kingdom that is holy thought and good speech

and fullfremed worc. and þreo þing syndon, þe ne beoð
and perfect work and three things are which not are
forgifene ne on þissere worulde ne on þam toweardan life:
forgiven — in this world nor in the coming life
an is, þæt man god to tale habbe; oðer, þæt man ærestes
one is that one god to mockery have other that one resurrection
ne gelyfe; þrydde, þæt man ortruwige godes mildheortnysse.
not believe third that one despair-of of-god mercy
uton nu forþyg habban trumne geleâfan to gode and hine 299.16
let-us now therefore have firm faith in god and him
biddan, þæt he us geunne æfter urum forðsiðe, þæt we
ask that he us grant after our departure that we
moton becuman to his mildheortnysse, swa swa he eallum
may come to his mercy so as he to-all
þam behâten hæfð, þe hine lufjað and his beboda healdað;
those promised has who him love and his commands keep
þæt is þæt uplice rîce, þe he sylf wunað on mid eallum
that is the upper kingdom which he self dwells in with all
his halgum â butan ende. and eac we sceolon biddan
his saints ever without end and also we must ask
þa halgan fæmnan Scā Marian ures drihtnes moder, þæt
the holy virgin Saint Mary of-our lord mother that
heo us geþingje to hyre leofan bearne, hyre scippende,
she for-us intercede with her dear child her creator
and to urum scippende (þæt is god ælmihtig), forþam
and to our creator that is god almighty because
ðe heo mæg abiddan æt him eall, þæt heo wyle.
that she can obtain from him all that she will

þingon eall

LVIII · ON LORDS, BAPTISM, AND MARRIAGE

Lords must protect their men and slaves, whom God loves equally and bought with his blood. A child must be baptized within thirty nights and raised in the faith by its sponsors, and all must learn the Paternoster and the Creed. Men should go often to church, repair churches and bridges, and vow alms only to Christ, his saints, and the church, never to wells, trees, or stones. Priests must preach, a layman may remarry only for need, and married people must abstain on holy nights and fasts. The text breaks off at the fall of the angel called Light-bearer.

299.27 þingon eall, þæt we æfre for rihthlafordhelde doð, eall
things all that we ever for loyalty-to-rightful-lord do all
we hit doð us sylfum to micelre þearfe, and þam bið
we it do for-us selves to great need and to-him is
witudlice god ælmihtig hold, þe byð his hlaforde rihtlice
truly god almighty loyal who is to-his lord rightly
hold and getrŷwe; and hlaforda gehwylc eac ah swyþe
loyal and true and of-lords each also has very
micele þearfe, þæt he his men rihtlice healde. and hit
great need that he his men rightly hold and it
bið his agen þearf, þæt he his neadþeowum beorge, swa
is his own need that he his slaves protect as
he betst mæge, forþam þe hi syndon gode gelice leofe
he best can because that they are to-god equally dear
se hlaford and se þeowa. ealswa bealdlice clipað se þeowa
the lord and the slave as boldly calls the slave
on his paternŕe: ‘ure fæder’, ealswa se hlaford. us ealle he
in his pater-noster our father as the lord us all he
gebohte mid gelicum wurðe, þæt is, mid his agenum blode;
bought with equal price that is with his own blood
and ealle we syndon godes agene neadþeowan; and swa he
and all we are of-god own slaves and as he

demð us on domes dæg, swa we her demað þam mannum,
judges us on of-doom day so we here judge the men
þe we her on eorþan dom ofer agon. þi ah æghwylc
whom we here on earth judgment over have therefore has each
man swiðe micele þearfe, þæt hi him beorgan, swa hi
man very great need that they them protect as they
betst magon, ðam þe him sceolan hyran on þisum life;
best can those who them must obey in this life
þonne begitað hi ðe mare gebeorh æt godes agenum dome.
then obtain they the more protection at of-god own doom
Eac we secgað eow to soðan, þæt ælc cild sceall beon 300.16
Also we say to-you for truth that each child must be
binnon þryttigum nihtum gefullod mid rihte, buton hit
within thirty nights baptized with right unless it
ær beo. gif hit þonne dead wurðe butan fulluhte, and hit
before be if it then dead become without baptism and it
on þam preoste gelang sy, þe hit fulljan sceolde, þonne
on the priest dependent be who it baptize should then
sceall he þoljan his hades and ða dædbote betan georne
must he lose his order and the penance amend eagerly
æfre swa lange, swa he libbe, swa se bisceop him wissige.
ever as long as he live as the bishop him direct
gif hit þonne þurh fæder and modar oððe æniges mæges
if it then through father and mother or of-any kinsman
gêmeleaste dead wurðe, þonne þolige he, se þe hit on
negligence dead become then let-lose he he who it on
gelang sy, ælcere eardwununge and wræcnige of earde oððe
dependent be each dwelling and let-be-exiled from land or
on earde swiðe deope gebete æfre his lifdagas ealle, swa
in land very deeply let-amend ever his life-days all as
bisceop him tæce. ne nænne man man ne læte unbisceopod
bishop him teach nor any man one — let-leave unconfirmed

to lange, þe læste him forðsið getîmige, and he næbbe
too long the less him departure befall and he have-not
þa gerihtu, þe him to gebyredon. and witan eac þa, þe
the rites which him to belonged and let-know also those who
cildes onfon æt fulluhte oððe æt bisceopes handum, þæt hi
child receive at baptism or at of-bishop hands that they
hit on rihtum geleafan gebringan and on godum þeawum
it in right faith bring and in good virtues
and on þearflicum dædum and æfre fôrð on hit wisjan
and in needful deeds and ever forth on it guide
to þam, þe gode licige and his sylfes þearf sy; þonne
to that which to-god pleases and of-its self need be then
beoð hi rihtlice, swa swa hi genamode beoð, godfæderas,
are they rightly so as they named are godfathers
gif hi gode heora godbearn gestrynað. we moton swyþe
if they for-god their godchildren gain we must very
wærlice on ælce wisan us healdan, gif we sceolon us wið
warily in each way us keep if we must us against
deofol gescyldan, forþam þe he bið æfre ymbe þæt an,
devil shield because that he is ever about that one
þæt he wile us beswican and gedon, gif he mæg, þæt we
that he will us deceive and cause if he can that we
aleogan gode ælmihtigum þæt, þæt we beheton, ða ða we
belie to-god almighty that which we promised then when we
fulluht underfengon. þeah þæt cild to þam jung sy, þæt
baptism received though that child to that young be that
hit sprecan ne mæge, þonne hit man fullað, his freonda
it speak not can when it one baptizes of-its friends
forespræc forstent him þæt sylfe, swilce hit sylf sprece; and,
advocacy stands-for it that self as-if it self spoke and

butan hit gelæste, þonne hit ylde hæfð, eall, þæt on his
unless it fulfill when it age has all that in its
geoguðe gode wæs behaten, hit mot mid ealle forwurðan.
youth to-god was promised it must with all perish
þonne agan þa yldran þæs oferþearfe, þæt hi heora gingran 301.14
then have the elders of-it great-need that they their younger
gode gestrŷnan and hi deofle ætwenjan, forþam eall, þæt
to-god gain and them from-devil wean because all that
hi to unrihte geþafjað heora gingran, eall hit bið ongean,
they to wrong allow their younger all it is against
þæt hi gode beheton, þa hi him fulluht begeaton, and
what they to-god promised when they for-them baptism obtained and
ealles þæs hi moton stið wîte þoljan on þam towerdan
for-all that they must stiff torment suffer in the coming
life, buton hi hit gebeton, þæs þe hi wealdan magon.
life unless they it amend as-far as they control can
swyþe micele þearfe gehwylc man ah, þæt he rihtne geleafan
very great need each man has that he right faith
hæbbe on god ælmihtigne, þe is wealdend and wyrhta
have in god almighty who is ruler and maker
eallra gesceafta, and þæt he his fulluhtes gescead wite
of-all creatures and that he of-his baptism meaning know
and þæt symle rihtlice healde and georne his gingran tihte
and that ever rightly keep and eagerly his younger urge
to þam ylcan. and swa raðe, swa þæt cild mage sprecan,
to the same and as soon as the child can speak
tæce man him sona eallra þinga ærest his paternr̃ and
let-teach one him at-once of-all things first his pater-noster and
his credan, and þæt hit cunne hit sylf bletsjan rihtlice:
his creed and that it know it self bless rightly
þonne sceal him þanonforð æfre syððan þe bet gelimpan.
then shall him thenceforth ever after the better befall

ælc cristen man hit sceall cunnan mid rihte, and, gif
each Christian man it must know with right and if
hwa sy, þæt he nu gyt ne cunne, he hit leornige swyþe
any be that he now yet not know he it let-learn very
georne; and ne sceamige ænegum cristenum men for his
eagerly and not let-be-ashamed any Christian man for his
ylde, þæt he hit leornige, ac do, swa him þearf is, helpe
age that he it learn but let-do as to-him need is let-help
his sylfes georne, forþam þe he ne bið wel cristen, þe
his self eagerly because that he not is well Christian who
þæt geleornjan nele, ne he nah mid rihte æniges mannes
that learn will-not nor he ought with right any man
æt fulluhte to onfonne ne æt bisceopes handum, se þe
at baptism to receive nor at of-bishop hands he who
þæt ne can, ær he hit geleornige, ne he rihtlice ne bið
that not knows before he it learn nor he rightly — is
husles wyrðe, þe ðæt on life geleornjan nele, ne furðon
of-communion worthy who that in life learn will-not nor even
clænes legeres æfter his forðsiðe. beþence gehwilc man hine
of-clean burial after his departure let-consider each man him
sylfne and his cristendom on ælce wisan clænlice healde.
self and his christendom in each way cleanly let-keep
302.11 Uton geþencean, þæt we sceolon swiðe gelomlice ure
Let-us consider that we must very frequently our
cyricean secean, gif we ænige miltse æt gode habban
church seek if we any mercy from god have
sceolan oððe æt his halgum, and ure þa clænan gebeda
must or from his saints and our the clean prayers
þærinne to urum drihtne and to eallum his halgum
therein to our lord and to all his saints
asendan and syngan and to him geornlice clypjan and his
send and sing and to him eagerly call and his

miltse us geornlice biddan, þæt he us milde beo; and
mercy for-us eagerly ask that he to-us mild be and
we sceolon georne clypjan to eallum godes halgum, þæt
we must eagerly call to all of-god saints that
hi ure þingeras beon to urum drihtne. hit is awriten
they our intercessors be with our lord it is written
and gerædd on halgum bocum, and hit is eall soð: hit
and read in holy books and it is all true it
segð, þæt se, þe nele gelomlice for godes lufan and
says that he who will-not frequently for of-god love and
for his ege his agenes þances his cyricean secean and
for his fear of-his own will his church seek and
his mæssan þærinne gestandan and gehyran and þa lare
his mass therein stand and hear and the teaching
lustlice underfon, þe se mæssepreost þam folce bodað and
gladly receive which the mass-priest to-the people preaches and
segð, he sceall his unþances onettan and gan to hylle and
says he must his unwillingly hasten and go to hell and
þær æfre ââ wunjan syþþan mid eallum deoflum. ælc þæra
there ever ever dwell afterward with all devils each of-the
stæpa and fôtlæsta, þe we to cyricean weard for godes
steps and footprints which we to church -ward for of-god
ege and for his lufu gestæppað, ealle hi beoð amette and
fear and for his love step all they are measured and
amearcode mid gildenum stafum on heofonum. cyrice bið
marked with golden letters in heavens church is
ure scyld and nerjend on domes dæg wið þæt micele fyr,
our shield and savior on of-doom day against the great fire
and heo is gesceapen us git to gebedhuse, næs to nanum
and she is created for-us yet as prayer-house not as any
gemothuse, buton embe þæt heofencunde rice. to þam
meeting-house but about the heavenly kingdom to that

rice we syndon ealle gelaðude and gehatene, gif we to
kingdom we are all invited and called if we to
þam gesælige beoð, þæt we hit geearnjan willað her on life.
it blessed are that we it earn will here in life
303.5 uton eac betan symle ure cyrcean, be þam þe us to
let-us also repair ever our church by that which to-us to
onhagige. and eac we magon swyþe micele þearfe and
suits and also we can very great benefit and
ælmessan us sylfum gedon, gif we willað bricge mâcjan
alms for-us selves do if we will bridge make
and þa symle botettan. þeah se man ne nime buton ænne
and them ever repair though the man not take but one
stân and þæne gelecge on fûl sloh, þæt se ælmesman mæge
stone and it lay in foul slough that the alms-man can
mid oðrum fet stæppan on þa clænan healfe, þæt him byð
with other foot step on the clean side that to-him is
swyþe micel ælmesse and med for gode. hit is forboden
very great alms and reward before god it is forbidden
on halgum bocum swyþe deope, þæt nan cristen man ne
in holy books very deeply that no Christian man —
mote his ælmessan ahwæþer behatan oððe to bringan ne his
may his alms anywhere promise or to bring nor his
wæccan ne his broces bote secean ahwider, buton to Criste
vigils nor of-his ailment remedy seek anywhere except to Christ
sylfum and to his halgum and to cyrcean; ne nan man
self and to his saints and to church nor any man
ne mot, gif he Cristes miltse habban wile, his ælmessan
— may if he of-Christ mercy have will his alms
behatan to wylle ne to wydetreowe ne to stane ne næfre
promise to well nor to tree nor to stone nor ever
to anum unalyfedum þinge, buton to godes ciricean anre.
to any unlawful thing except to of-god church alone

Gehadedum mannum gebyrað, gif hi ænige miltse habban 303.20
To-ordained men befits if they any mercy have
sceolan æt gode, þæt hi symle þa læwedan and þa
must from god that they ever the lay and the
ungelæredan manjan and mingjan sceolon and him
unlearned exhort and remind must and to-them
gelomlice heora þearfe asecgan, and hwæt hi lufjan sceolan
often their need tell and what they love must
and hwæt hi sceolon hatjan and asceonjan. se cwyde is
and what they must hate and shun the saying is
swiþe egeslic, þe drihten þurh þone witegan be þam
very terrible which lord through the prophet about those
cwæð, þe godes folce bodjan sceolan, þæt syndon bisceopas
said who of-god people preach must that are bishops
and mæssepreostas. he cwæð se witega: 'clypjað hlude and
and mass-priests he said the prophet call loud and
ahebbað up eowre stemne and cyþað minum folce, þæt hi
raise up your voice and make-known to-my people that they
georne fram synnum and gyltum gecyrron. and, gif ge þonne
eagerly from sins and guilts turn and if ye then
þæt ne doð, ac forsuwjað hit and nyllað folce heora þearfe
that not do but keep-silent it and will-not to-people their need
gecyðan, þonne sceole ge eallra þæra sawla gescead wîtan and
make-known then must ye of-all the souls account know and
agildan on domes dæg, þe þurh ðæt losjað, þæt hi nabbað
render on of-doom day which through that perish that they have-not
þa lare and þa mingunge, þe hi beþorfton.' þes cwyde
the teaching and the reminding which they needed this saying
mæg beon swyþe gemindelic eallum gehadedum mannum,
can be very memorable to-all ordained men
þe to þam gesette syndon, þæt hi godes folce riht bodjan
who to that appointed are that they of-god people right preach

sceolon; and eac ah þæt folc swiðe micele þearfe, þæt hi
must and also has the people very great need that they
wǽre beon þæs cwydes, þe ðæræfter gecweden is. he cwæð
wary be of-the saying which thereafter said is he said
se witega æfter þam: 'gif þa gehadedan men riht bodjað
the prophet after that if the ordained men right preach
and hi þæt folc gebigean ne magon to rihte and to heora
and they the people bend not can to right and to their
agenre þearfe and neode, þonne gebeorgað hi him sylfum
own need and necessity then save they them selves
swaþeah and heora agenum sawlum on domes dæg; and þa,
nevertheless and their own souls on of-doom day and those
þe him hlystan nellað and þæra þinga gêman and hlystan,
who them listen will-not and the things heed and listen
þe man heom bodað and segð, ac willað forð on woh and
which one them preaches and says but will forth in wrong and
gewill drifan and geswican nyllað, hi sceolon þæs habban
desire drive and cease will-not they must of-it have
êce wîte, and hi næfre cuman ne motan to godes rice.'
eternal torment and they never come — may to of-god kingdom
304.15 Hit is lað and hefityme læwedum folce to gehiranne, and
It is hateful and troublesome to-lay folk to hear and
swaðeahhwæðere gehadedum mannum is beboden deope, þæt
nevertheless to-ordained men is commanded deeply that
hi cyþan sceolan folce, hwæt on halgum bocum awriten
they make-known must to-people what in holy books written
is, and hi wisjan, hu hi rihtæwe healdan sceolan.
is and them guide how they lawful-marriage keep must
hit bið swyðe rihtlic lif and gode gecwemedlic, þæt cniht
it is very right life and to-god pleasing that youth
þurhwunige on his cnihthade, oð þæt he on rihtre æwe
continue in his youthhood until that he in right marriage

gewîfige, and hæbbe þa syþþan and nane oðre þa hwile, þe
takes-wife and have her afterward and no other the while that
seo libbe. gif hire þonne forðsið getimige ær him, þonne
she live if her then departure befall before him then
is hit rihtast, þæt he þanonforð buton ælcum wife wunige.
is it rightest that he thenceforth without any wife dwell
Sĉs Paulus se mæra godes apostol cwæð, þæt se læweda
Saint Paul the famous of-god apostle said that the lay
man moste for neode oþre syþe wifjan, ac swaþeahhwæðere
man might for need second time wive but nevertheless
hit is forboden swyþe, þæt man þa bletsunge þærtô ne
it is forbidden greatly that one the blessing thereto not
dô, þe to ðære frumwifunge gesette syndon; and eac is
give which to the first-marriage appointed are and also is
geset swiðe micel dædbot swylcum mannum to donne
appointed very great penance to-such men to do
and to betenne, þe eft wifjað; and eac is ælcum preoste
and to amend who again wive and also is to-each priest
forboden, þæt hi beon ne moton on þâ wisan, þe hi
forbidden that they be not may in the way which they
ær wæran æt þam brydlacum, þær man oðre siðe wifað.
before were at the bride-feasts where one second time weds
be þam man mæg swiðe eaðe witan, se þe hit underniman
by that one can very easily know he who it take-in
wile, þæt hit eallunga riht nis, þæt wer wifige oððe wif
will that it altogether right not-is that man wive or woman
ceorlige oftur, þonne æne. oðre siðe, swa we ær cwædon,
take-husband oftener than once second time as we before said
he mot for neode; and hit bið to menigfeald, gewurðe hit
he may for need and it is too manifold happen it
þriddan siðe, and mid ealle misdon, gewurðe hit feorðan
third time and with all misdone happen it fourth

siðe; and, gif hit oftur gewyrð, nŷte we, hu þæt faran
time and if it oftener happens know-not we how that fare
mæg. hit is fûllîc and fracodlic þingc and gode ælmihtigum
can it is foul and shameful thing and to-god almighty
and eallum his halgum lað, þæt hi ne gymað heora
and to-all his saints hateful that they not heed their
sylfra æt þam unþeawe, þe dysige men on ungewunan
selves in the vice which foolish men in bad-custom
healdað, þæt hi ne gymað heora sylfra, swa hi beþorfton,
keep that they not heed their selves as they needed
ac befŷlað fracodlice hi selfe and eac geunwurðjað ge
but defile shamefully them selves and also dishonor both
wið god ge wið men, þæt hi farað fram wife to wife,
toward god and toward men that they go from wife to wife
eallswa stunte nytenu doð, þe nan andgyt nabbað. ðeah
just-as foolish beasts do which no understanding have though
þa dysegan and þa ungeradan his gelyfan nyllan, eall hit
the foolish and the unwise it believe will-not all it
byð þæs deofles lar and tihting, þæt hi swa farað.
is of-the devil teaching and urging that they so go
305.16 ac swa hwilc man, swa ðæne unðeaw ær beeode, he
but so which man so the vice before practiced be
geswice. þeah læwedum mannum wîf si alyfed, swaðeah hi
let-cease though to-lay men wife be allowed nevertheless they
âgan micele þearfe, þæt hi understandan, hu hit is alyfed;
have great need that they understand how it is allowed
and gehadede men hit sceolon him asecgan, undernimð se,
and ordained men it must them tell takes-in he
þe wile; and, se þe gesælig bið, he hit healt, syþþan hit
who will and he who blessed is he it holds after it
gesæd byð. nâgan læwede men þurh hæmedþingc, gif hî
said is ought-not lay men through sexual-thing if they

godes miltse habban willað, wifes gemanan sunnannihtum ne
of-god mercy have will of-wife fellowship on-Sunday-nights nor
mæssenihtum ne wodnesnihtum ne frigenihtum ne næfre on
on-mass-nights nor on-Wednesday-nights nor on-Friday-nights nor ever in
lenctentide ne næfre, þonne fæsten aboden sy, þe ma, þe
Lent-tide nor ever when fast commanded be the more than
man mot on lenctene oððe frigedagum flæsces brucan. ne
one may in Lent or on-Fridays flesh partake nor
næfre mid rihte, þæs þe bec secgað and we geræd habbað,
ever with right of-that which books say and we read have
ne môtan gesynnhiwenu on anum bedde cuman, syþþan hi
nor may married-couples in one bed come after they
to soþan bûta ongîtað, þæt heo tymende na leng beon ne
for truth both perceive that she bearing no longer be —
mæg ne ne mot. we magon niman bysene be oðrum þinge:
can nor — may we can take example by other thing
nele nan gôd eorðtilja niman his gode sæd and his clæne
will-not any good earth-tiller take his good seed and his clean
and sawan on þæt land, þær he wat full geare, þæt hit
and sow on the land where he knows full well that it
næfre weaxan nele. beþence gehwa hine sylfne, and hu him
never grow will let-consider each him self and how to-him
rædlicost sy to donne. wê secgað, swa we hit gerædd habbað
most-advisable be to do we say as we it read have
on halgum bocum, understent se, þe gesælig bið. wel we
in holy books understands he who blessed is well we
witan, þæt æfre, swa we mare on þisum life for godes ege
know that ever as we more in this life for of-god fear
and his lufe to gode gedoð, swa we maran blisse habbað on
and his love for good do so we greater bliss have in
þam towerdan lîfe. ne þurfon we na to urum mægum ne
the coming life not need we — to our kinsmen nor

nan man to his wife ðencean to ðam swyþe, þæt him man
any man to his wife trust to that greatly that to-him one
æfter his forðsyþe to þam micel fore gedæle, þæt hi hine
after his departure to that much for-him distribute that they him
fram wîtan alysan, gif he ær hêr hine sylfne forgymde.
from torment release if he before here him self neglected
306.6 uton georne dæges and nihtes biddan urne drihten, þæt he
let-us eagerly by-day and by-night ask our lord that he
us on þam towerdan life reste geunne; and uton habban
us in the coming life rest grant and let-us have
us symle on urum gemynde þone timan, þe us eallum
for-us ever in our mind the time which to-us all
towerd is. ðonne se lichama and seo saul hi totwæmað
coming is when the body and the soul them separate
and todælað, þonne us forlætað ealle ure woruldfrind, ne
and divide then us forsake all our world-friends not
magon hi us þonne ænigum gode, ac bið æt gode anum
can they us then with-any good but is on god alone
gelang eall, hwæt we gefaran sceolon. god us gestrangige
dependent all what we fare must god us let-strengthen
and getrymme to ure agenre þearfe.
and let-confirm to our own need
306.15 Ne sceal nanum cristenum men æfre to langsum þincean,
Not must to-any Christian man ever too tedious seem
þæt he his agene þearfe gehyre secgan and embe godes mærð
that he his own need hear say and about of-god glory
smeage. hit is lang eall to areccanne, þæt we on bocum embe
ponder it is long all to recount what we in books about
godes wundra rædað and syngað; swaðeahhwæðere we wyllað
of-god wonders read and sing nevertheless we will
be sumum dæle hit sum asecgan and areccean mid feawum
about some part it some tell and recount with few

wordum. an is êce ælmihtig god, þe gesceop heofenas and
words one is eternal almighty god who created heavens and
eorðan and ealle gesceafta. on frumon he gelogode on heofena
earth and all creatures in beginning he placed in of-heavens
rice engla weredu micele and mære. þa wearð þær an þæra
kingdom of-angels hosts great and glorious then was there one of-the
engla swa beorht and swa wlitig, þæt se wæs Leohtberend
angels so bright and so beautiful that he was Light-bearer
nemned. þa ðuhte him, þæt he mihte beon godes
named then seemed to-him that he might be of-god
euengelica, þe hine gesceop and geworhte, and wolde dælan
coequal who him created and wrought and would share
rice wið god ælmihtigne. sona swa he þæt þohte þurh
kingdom with god almighty as-soon as he that thought through
ofermodignysse, þa worhte Crist helle him on to wunjenne
pride then made Christ hell him in to dwell
and eallum ðam oðrum englum, þe mid him æt þam ræde …
and to-all the other angels who with him in the counsel …

Be frumsceafte

LXII · ON THE CREATION AND THE AGES OF THE WORLD

God made all things in six days and rested on the seventh, and the world is divided into six ages, the seventh belonging to eternal rest. The text names the ages, from Adam to Noah, Abraham, David, the captivity, and Christ's birth, and gives the genealogy of each in Latin, ending with Joseph, the husband of Mary, of whom Jesus was born, in the sixth age, whose end God alone knows.

311.18 On þisre worulde fruman god ælmihtig gesceop and
In of-this world beginning god almighty created and
geworhte on syx dagum ealle gesceafta, and ðæs seofoþan
wrought in six days all creatures and on-the seventh
dæges he gereste hine. and on syx ylda is þeos woruld
day he rested himself and in six ages is this world
eac todæled, and seo seofoðe belimpð to þære ecan
also divided and the seventh belongs to the eternal
reste.
rest

311.23 De ætatibus mundi.
On ages of-world

311.24 An yld is getealdof Adame to Noe, oþer of
One age is counted from Adam to Noah other from
Noe to Abrahame, ðridde of Abrahame to Dauide,
Noah to Abraham third from Abraham to David
feorðe of Dauide to ðam myclan heregange, fifte
fourth from David to the great captivity fifth
of ðam heregange to Cristes gebyrdtiman, sixte
from the captivity to of-Christ birth-time sixth
of ures drihtnes gebyrdtide to þam ende, þe
from of-our lord birth-tide to the end which

god ana wat, seofoðe belimpð to þam toweardan
god alone knows seventh belongs to the coming
life.
life

De prima aetate. 312.5
On first age

Adam genuit Seth, Seth genuit Enos, Enos 312.6
Adam begot Seth Seth begot Enos Enos
genuit Cainan, Cainan genuit Malaleel, Malaleel
begot Cainan Cainan begot Mahalaleel Mahalaleel
genuit Iareth, Iareth genuit Enoh, Enoh genuit
begot Jared Jared begot Enoch Enoch begot
Mathusalam, Mathusalam genuit Lamech, Lamech genuit
Methuselah Methuselah begot Lamech Lamech begot
Noe.
Noah

De secunda aetate. 312.10
On second age

Noe genuit Sem, Sem genuit Arfaxath, Arfaxath genuit 312.11
Noah begot Shem Shem begot Arphaxad Arphaxad begot
Cainan, Cainan genuit Sala, Sala genuit Heber, Heber
Cainan Cainan begot Salah Salah begot Eber Eber
genuit Falech, Falech genuit Ragau, Ragau genuit Seruc,
begot Peleg Peleg begot Reu Reu begot Serug
Seruc genuit Nachor, Nachor genuit Thara, Thara genuit
Serug begot Nahor Nahor begot Terah Terah begot
Abram.
Abram

312.16 De tertia ætate.

On third age

312.17 Abraham genuit Isââc, Isaac genuit Iacob, Iacob genuit

Abraham begot Isaac Isaac begot Jacob Jacob begot

Iudam, Iudas genuit Phares, Phares genuit Esrom, Esrom

Judah Judah begot Phares Phares begot Esrom Esrom

genuit Aram, Aram genuit Aminadab, Aminadab genuit

begot Aram Aram begot Aminadab Aminadab begot

Naason, Naason genuit Salmon, Salmon genuit Booz,

Naasson Naasson begot Salmon Salmon begot Booz

Booz genuit Obeth, Obeth genuit Iesse, Iesse genuit

Booz begot Obed Obed begot Jesse Jesse begot

Dauid.

David

313.1 De quarta aetate.

On fourth age

313.2 Dauid genuit Salomonem, Salomon genuit Roboam,

David begot Solomon Solomon begot Roboam

Roboas genuit Abiud, Abiud genuit Asa, Asa

Roboam begot Abiud Abiud begot Asa Asa

genuit Iosaphat, Iosaphat genuit Ioram, Ioram

begot Josaphat Josaphat begot Joram Joram

genuit Oziam, Ozias genuit Ioatham, Ioathas genuit

begot Ozias Ozias begot Joatham Joatham begot

Achaz, Achaz genuit Ezechiam, Ezechias genuit

Achaz Achaz begot Ezekias Ezekias begot

Mannasen, Mannasen genuit Amon, Amon genuit

Manasses Manasses begot Amon Amon begot

Iosiam.

Josias

De quinta aetate. 313.8

On fifth age

Iosias genuit Iechoniam, Iechonias genuit Salathiel, Salathiel 313.9

Josias begot Jechonias Jechonias begot Salathiel Salathiel

genuit Zorobabel, Zorobabel genuit Abiud, Abiuth genuit

begot Zorobabel Zorobabel begot Abiud Abiud begot

Eliachim, Eliachim genuit Azor, Azor genuit Sadoch,

Eliakim Eliakim begot Azor Azor begot Sadoc

Sadoch genuit Achim, Achim genuit Eliud, Eliud

Sadoc begot Achim Achim begot Eliud Eliud

genuit Eleazar, Eleazar genuit Mathan, Mathan genuit

begot Eleazar Eleazar begot Matthan Matthan begot

Iacob, Iacob autem genuit Ioseph uirum Marię, de

Jacob Jacob moreover begot Joseph husband of-Mary from

qua natus est Iesus, qui vocatur Cristus. et ecce

whom born is Jesus who is-called Christ and behold

sexta ætas huius seculi, cuius finis soli deo cognitus

sixth age of-this world whose end to-alone god known

est.

is

The Gospel of Nicodemus

On þære halgan þrynnysse

I · JESUS BEFORE PILATE

Writings that Nicodemus set down in Hebrew tell how in Tiberius's nineteenth year the Jewish elders accuse Jesus to Pilate of profaning the sabbath and calling himself God's son and king. Pilate's runner spreads his garment before Jesus, Pilate's wife Procula warns him, and twelve Jews testify that Jesus was not born of fornication. Pilate questions him on his kingdom and on truth, finds no guilt, and declares himself guiltless of his blood; the Jews take it upon themselves and demand that he be hanged. Nicodemus asks leave to speak, and Joseph of Arimathea, who buried the body, is introduced.

On þære halgan þrynnysse naman her ongynnað þa gedonan 471.2
In of-the holy trinity name here begin the done
þyng þe be urum hælende gedone wæron. eall swa
things which about our savior done were all as
þeodosius se mæra casere hyt funde on hierusalem on þæs
Theodosius the famous emperor it found in jerusalem in of-the
pontiscan Pilates domerne. eall swa hyt nychodemus awrat.
Pontian Pilate judgment-hall all as it Nicodemus wrote
eall myd ebreiscum stafum on manegum bocum þus awryten.
all with Hebrew letters in many books thus written
Hyt gelamp to soðon on þam nygonteoðan geare þe tyberius 471.6
It happened for truth in the nineteenth year that Tiberius
se mycla casere hæfde anweald ofer eall romana rîce.
the great emperor had power over all of-Romans kingdom
ȝ hym wæs undercyning herodes þæs galileiscan cyninges
and to-him was under-king Herod of-the Galilean king
sunu. þe wæs eac herodes haten. þa on þam nygonteoðan
son who was also Herod called then in the nineteenth
geare heora ealdordomes. on. viii. kl. aprl. þ ys se
year of-their lordship on eighth kalends April that is the

fif ȝ twentugoðan dæg þæs monðes martii. þa wæs þ
five and twentieth day of-the month March then was that
seo ungesæligynys becôm on þ iudeisce folc. þ hig þone
the misfortune came on the Jewish people that they the
hælend gefengon. ȝ on rode ahengon. swa swa hyne iudas
savior seized and on rood hanged so as him Judas
hys agen cnyht belæwde. þa yldestan iudeas. þe ðær æt
his own servant betrayed the eldest Jews who there at
wæron. wæron þus genemned. Annas. ȝ caiphas. summe.
were were thus named Annas and Caiaphas Summas
ȝ daðan. Gamaliel. ȝ iudas. levi. ȝ neptalim. alexander.
and Dathan Gamaliel and Judas Levi and Nephthalim Alexander
ȝ syrus. ȝ swyðe manege oðre eodon to pilate. ȝ þone
and Syrus and very many others went to Pilate and the
hælend wregdon. ȝ sædon for manegum yfelum dædum. ȝ
savior accused and said for many evil deeds and
he ne wearð næfre nane wyrcende. ȝ hig þeh þus cwædon.
he not became ever any doing and they yet thus said
Þysne geongan man we cunnon. ȝ we þ wyton þ he
This young man we know and we that know that he
wæs þæs wyrhtan sunu iosepes. ȝ marian. nu segð he þ
was of-the carpenter son of-Joseph and of-Mary now says he that
he godes sunu sig. ȝ eac he segð þ he sylf cyning sig.
he of-god son is and also he says that he self king is
ȝ eac ælcne restedæg geweð. ȝ ure fæderlican. æ. towyrpð.
and also each sabbath profanes and our paternal law overthrows
471.23 Pilatus hym ȝswarode ȝ cwæð. hwæt ys þ he deð þ
Pilate them answered and said what is that he does that
he mæge ure. æ. towerpan. þa iudeas hym ȝswaredon ȝ
he can our law overthrow the Jews him answered and
cwædon. hyt ys on ure. æ. forboden þ man ne mot nan
said it is in our law forbidden that one not may any

þing gehælan on reste dagum. þeh hyt lama beo. nu hælð
thing heal on rest days though it lame be now heals
he þes man ægðer ge healte. ge blynde. ge deafe. ge dumbe.
he this man each both halt and blind and deaf and dumb
ge gebygede laman. ȝ deofolseoce. Swylce yfele dæda he
and bent lame and devil-sick Such evil deeds he
ded. ȝ on þam ealdre beelzebube. he þa deofelseocnyssa
does and by the prince Beelzebub he the devil-sicknesses
ut adryfeð. Pilatus heom ȝswarode ȝ cwæð. ne byð na
out drives Pilate them answered and said not is —
þ on unclænum gaste þ he deofelseocnyssa ut adryfe. ac
that by unclean spirit that he devil-sicknesses out drive but
byð on godes mægne. Ða iudeas hym þa to cwædon. La
is by of-god power The Jews him then to said O
we byddað þe for þynre mærðe. þ þu hate hyne cuman
we pray thee for thy glory that thou command him come
hyder to foran þynum domsetle. ȝ hlyst hys worda.
hither before — thy judgment-seat and listen his words
Pilatus þa swa dyde. het geclypian hys ænne rynel. ȝ
Pilate then so did commanded call his one runner and
hym to cwæð. myd gewyssum gescêade yrn ȝ clypa hyder
him to said with certain reason run and call hither
to me þone þe ys ihs genemned. se rynel þa swa dyde.
to me him who is Jesus named the runner then so did
ȝ myd mycelum ofste wæs forð yrnende. ȝ þone hælend
and with great haste was forth running and the savior
gemetende. ȝ hyne geeaðmedende. ȝ he þa sona on
meeting and him humbling and he then at-once on
eorðan astrehte þ he on handa bær. þ wæs hrægeles sum
earth spread what he in hand bore that was of-garment some
dæl. ȝ hym sylf þar wyð feoll on eorðan astreht. ȝ cwæð.
part and him self there by fell on earth stretched and said

472.8 La hlaford. se dema þe het clypian þ ðu sceoldest
O lord the judge who commanded call that thou shouldest
in to hym gân. Ac se hælend hym þa gyt ne andswarode.
in to him go But the savior him then yet not answered
ȝ eac þa iudeas gesawon hu se rynel hæfde geeadmet to
and also the Jews saw how the runner had humbled to
þam hælende. ȝ clypodon to pilate. ȝ cwædon. hete
the savior and called to Pilate and said commandedst
þu þynne bydel. ȝ þynne rynel. hym swa ongean cuman.
thou thy beadle and thy runner him so toward come
ȝ hym sceolde geeaðmedan. ȝ hig sona þa eall atealdon
and to-him should humble and they at-once then all recounted
þ hig be þam rynele gesawon. Pilatus hym het
what they about the runner saw Pilate him commanded
þa ðæne rynel to geclypian. ȝ hyne sona acsode for
then the runner to call and him at-once asked for
hwig he swa dyde. Se rynel hym ȝswarode ȝ cwæð. Þa
why he so did The runner him answered and said Then
ða þu asendest me to hierusalem to alexandre cyninge.
when thou sentest me to jerusalem to Alexander king
þa geseah ic hwær se hælend sæt on uppan anum assan.
then saw I where the savior sat on upon an ass
ȝ þa hebreiscan cnyhtas hæfdon palmtwygu on heora
and the Hebrew boys had palm-twigs in their
handum. ȝ sume heora ref. ȝ strehton þa ref. ȝ
hands and some their garments and spread the garments and
streowedon þa palmtwygu on þære eôrþan. to foran þam
strewed the palm-twigs on the earth before — the
hælende. ȝ cwædon ealle anre stefne. Osanna benedictus
savior and said all with-one voice Hosanna blessed
qui uenit in nomine domini. þa iudeas þa cwædon to þam
who comes in name of-lord the Jews then said to the

rynele. þa cnyhtas wæron hebreisce. þa spræcon hig eac
runner the boys were Hebrew then spoke they also
on ebreisc. ȝ hwanone sceoldest þu specan on hebreisc.
in Hebrew and whence shouldest thou speak in Hebrew
ȝ eart þe sylf grecisc. se rynel heom ȝswarode ȝ cwæð.
and art thee self Greek the runner them answered and said
Ic acsode sumne hebreiscne hwæt hig sædon. ȝ he hyt me 472.26
I asked a Hebrew what they said and he it me
sona eall gebycnode. Đa cwæð pilatus. hu clypedon hig. ȝ
at-once all signified Then said Pilate how called they and
hu byð hyt getrahtnod on hebreisc. Se rynel hym ȝswarode
how is it interpreted in Hebrew The runner him answered
ȝ cwæð. hig cwædon. La dryhten beo þu hal. ȝ sig
and said they said O lord be thou hail and be
gebletsod se ðe on dryhtnes naman com. ȝ gehæl us þu ðe
blessed he who in of-lord name came and save us thou who
on hehnysse eart. Đa cwæð pilatus to þam iudeum. nu ge
on highness art Then said Pilate to the Jews now ye
magon eac beon gewytnysse hwæt þa cnyhtas cwædon. hwæt
can also be witness what the boys said what
hæfð þes rynel gesingod. Hig suwedon ȝ ne cuðon nane
has this runner sinned They were-silent and not could any
ȝsware syllan. Đa cwæð se dema eft to þam rynele. Far ȝ
answer give Then said the judge again to the runner Go and
swa hwar swa þu hyne gemete. gelæde hyne in to me. se
so where so thou him meet lead him in to me the
rynel þa sona swa dyde. wæs ut farende. ȝ þone hælend
runner then at-once so did was out going and the savior
gemetende. ȝ dyde þær ða eal swa he ærur dyde. wearð þam
meeting and did there then all as he before did became to-the
hælende geeaðmedende. ȝ hym to cweðende. Lâ leof hlaford.
savior humbling and him to saying O dear lord

se dema þe het þ ðu sceoldest beon ingeclypod. se
the judge who commanded that thou shouldest be called-in the
rynel hyne wæs swyðe byddende þ he sceolde in ofer his
runner him was greatly asking that he should in over his
hrægel gân. ȝ se leofa hælend hyne wearð geeaðmedende.
garment go and the dear savior him became humbling
Ac onmang þam þe he wæs ingangende. hyne wæron fæla
But among that that he was in-going him were many
manna geeaðmedende. ȝ heora heafdo to hym onhyldende.
of-men humbling and their heads to him bowing
474.9 Ac pilatus þa he þ geseah. wearð swyðe afyriht. ȝ up
But Pilate when he that saw became greatly frightened and up
arysende. ȝ utgangende. ac his wyf hym to sende. þære
rising and out-going but his wife him to sent whose
nama wæs procula. ȝ wæs hym þus to cweðende. ne sig
name was Procula and was him thus to saying not be
þe ȝ þysum ryhtwysan men nan þyng gemæne. for þam
to-thee and to-this righteous man any thing common for that
ic gehyrde on þyssere nyhte fæla þynga be hym. þa ða
I heard in this night many things about him when the
iudeiscan þ gehyrdon. þa cwædon hig to pilate. nu þu
Jews that heard then said they to Pilate now thou
myht þe sylf gehyran. þ he ys ælces yfeles ordfruma. nu
canst thee self hear that he is of-each evil author now
he hæfð on slæpe þyn wyf gedreht þ heo dwelað. Pilatus
he has in sleep thy wife troubled that she raves Pilate
het þa þone hælend hym to clypian. ȝ hym to cwæð.
commanded then the savior him to call and him to said
ne gehyrst þu hu fæla þynga þys folc ongean þe segð. Se
not hearest thou how many things this people against thee says The
hælend hym ȝswarode ȝ cwæð. gif hig myhte næfdon. ne
savior him answered and said if they might had-not not

spræcon hig nâ. ac manna gehwilc mæg specan myd his
spoke they — but of-men each can speak with his
muðe. swa yfel swa god. Ða yldestan iudeas þa ȝswaredon
mouth so evil as good The eldest Jews then answered
ȝ cwædon. to þam hælende. þ we sylfe gesawon. ȝ we
and said to the savior that we selves saw and we
þ wyton. þ ðu ærest of forlygere wære acenned. ȝ
that know that thou first from fornication were born and
oðer ys þ ðyn cynn ys on bethlêêm swyþe untreowfæst.
second is that thy kin is in bethlehem very faithless
ȝ þrydde þ ioseph þyn fæder ȝ maria þyn moder
and third that Joseph thy father and Mary thy mother
flugon of egiptan lande for þan þe hig næfdon nanne
fled from of-egypt land for that that they had-not any
truwan to nanum folce. þa cwædon sume þe ðær neh
trust in any people then said some who there near
stodon þe wæron bylewyte ȝ gode. of þam iudeiscum.
stood who were innocent and good of the Jews
Ne secge we nâ þ he wære of forligere acenned. ac we 474.28
Not say we — that he were from fornication born but we
wyton þ maria wæs iosepe beweddod. ȝ næs na of
know that Mary was to-Joseph betrothed and not-was — from
forligere acenned. Ða cwæð pilatus to þam folce. þa ðe
fornication born Then said Pilate to the people those who
sædon þ he of forligere wære acenned. þeos spræc nys na
said that he from fornication were born this speech not-is —
soþ. þ ge sprecað for þon seo weddung wæs beweddod
true which ye speak for that the betrothal was pledged
eal swa eowre agene þeoda secgað. þa ȝswaredon pilate
all as your own peoples say then answered Pilate
þa twegen wælhreowan wyþersacan annas ȝ caiphas. ȝ
the two cruel adversaries Annas and Caiaphas and

cwædon la leof dema. eall þeos mænio clypiað ȝ secgað þ
said o dear judge all this multitude call and say that
he wære of forligre acenned. ȝ ys ælc yfel wyrcende. he ys
he were from fornication born and is each evil doing he is
sylfa leas ȝ hys cnyhtas samod. Pilatus hym þa to gecigde
self false and his disciples together Pilate him then to called
annan ȝ caiphan. ȝ hym to cwæð. hwæt syndon þas
Annas and Caiaphas and them to said what are these
men þe hym myd specað. hig cwædon. hyt syndon hæðenra
men who him with speak they said it are of-heathen
manna bearn. ȝ syndon iudeisce gewordene. ȝ sêcgað leas
men children and are Jewish become and say falsely
myd hym. þ he ne sig of forligere acenned. þa ȝswaredon
with him that he not be from fornication born then answered
þa iudeas þe ðær ænig god cuðon. þ wæron lazar. ȝ
the Jews who there any good knew that were Lazarus and
asterius. antonius. ȝ iacobus. zeras. ȝ samuel. isââc. ȝ
Asterius Antonius and James Zeras and Samuel Isaac and
finêês. crispus. ȝ agryppa. annes ȝ iudas. ȝ cwædon ne
Phinees Crispus and Agrippa Annes and Judas and said not
syndon we na hæðene geborene. ac we syndon iudeiscra
are we — heathen born but we are of-Jewish
manna bearn. ȝ we specað soðfæstnysse hlyste se ðe wylle.
men children and we speak truth let-listen he who will
476.12 Pilatus hym þa to gecigde þa twelf cnyhtas þe myd þam
Pilate him then to called the twelve men who for the
hælende spâcon ȝ heom to cwæð. ic halsige eow for þæs
savior spoke and them to said I adjure you by of-the
kaseres helda þ ge me secgon hwæðer he of forligere
emperor loyalty that ye me say whether he from fornication
sig acenned. hig cwædon þa to pilate. hyt nys na on ure.
be born they said then to Pilate it not-is — in our

æ. alyfed to swerigenne. ȝ swa þeh. swa we þæs caseres
law allowed to swear and so though as we of-the emperor
helda habban moton ȝ swa we deaðes scyldige ne wurðon.
loyalty have may and so we of-death guilty not become
þ nys he na of forligere acenned. þa cwædon to pilate
that not-is he — from fornication born then said to Pilate
annas ȝ caiphas. La full swyðe gelyfað þas men þ he
Annas and Caiaphas O full greatly believe these men that he
nære of forlygere acenned. ȝ þ he yfel wyrcende ne
not-were from fornication born and that he evil doing not
sig. Huru we sylfe wyton þ he segð þ he sylf sig
be At-least we selves know that he says that he self is
godes sunu ȝ cynyng. ac we þæs ne gelyfað. Pilatus
of-god son and king but we that not believe Pilate
þa het eall þ folc utgan buton ðam twelf cnyhton.
then commanded all the people go-out except the twelve men
þe sædon þ he nære of forlygere acenned. ȝ het
who said that he not-were from fornication born and commanded
lædan þone hælend on sundrum. ȝ ongan þa cnyhtas to
lead the savior in private and began the men to
axienne for hwig þ folc þone hælend swa yfele hæfde. hig
ask for why the people the savior so evilly had they
ȝswaredon pilate ȝ cwædon. buton hig habbað andan to
answered Pilate and said except they have envy toward
hym. for þam þe he hælð earm folc on reste dagum.
him for that that he heals poor folk on rest days
Pilatus hym to cwæð. hwæt wyllað hig hyne for godum 476.28
Pilate them to said what will they him for good
weorce ofslean. hig ȝswaredon ȝ cwædon gea leof. Pilat'
work slay they answered and said yes sir Pilate
hym þa wearð yrre geworden. ȝ uteode ȝ cwæð to þam
to-him then was angry become and out-went and said to the

folce. ic hæbbe nu me sylfne to gewytan. þ ic ne myhte
people I have now me self as witness that I not might
nanne gylt on þysum men fyndan. Þa ꝯswaredon þa iudeas
any guilt in this man find Then answered the Jews
ꝯ cwædon to pilate. gif he nære yfel wyrcende. ne sealdon
and said to Pilate if he not-were evil doing not gave
we hyne næfre þe. Pilatus heom to cwæð. nymað hyne eâc
we him ever to-thee Pilate them to said take him also
ꝯ demað hym æfter eowre æ. Ða cwædon hig to pilate.
and judge him after your law Then said they to Pilate
us nys na alyfed nanne man to ofsleanne. Pilatus hym eft
to-us not-is — allowed any man to slay Pilate him again
in eode on his domerne. ꝯ geclypode þone hælend sylfne
in went into his judgment-hall and called the savior self
hym to ꝯ cwæð. eart þu iudea cyning. Se hælend hym
him to and said art thou of-Jews king The savior him
ꝯswarode ꝯ cwæð. segst þu þ of þe sylfum. hwæðer þe
answered and said sayest thou that of thee self whether that
hyt þe oðre men be me sædon. Pilatus þa ꝯswarode þam
it to-thee other men about me said Pilate then answered the
hælende ꝯ cwæð. nast þu þ ealle iudeisce. ꝯ þyne
savior and said knowest-not thou that all Jewish and thy
agene þeoda ꝯ þa yldestan sacerdas þe habbað me geseald.
own peoples and the eldest priests thee have to-me given
ac sege me hwæt hæfst þu gedon. Se hælend hym ꝯswarode
but say me what hast thou done The savior him answered
ꝯ cwæð. myn ryce nys na on þysum myddan earde. gif
and said my kingdom not-is — in this middle-earth — if
hyt on þysum myddan earde myn rîce wære. þonne wyð
it in this middle-earth — my kingdom were then withstood
stodon myne þenas þ ic nære þysum iudeum geseald.
— my servants that I not-were to-these Jews given

Pilatus hym to cwæð. eart þu eornostlice cyning. Se hælend 478.11
Pilate him to said art thou truly king The savior
hym ȝswarode ȝ cwæð. þ ðu segst þ ic cyning sig. he
him answered and said that thou sayest that I king am he
cwæð eft se hælend to pilate. ac ic eom to þam cumen
said again the savior to Pilate but I am to that come
on þysne myddan eard. þ ælc þæra. þa ðe soðfæstnysse
into this middle-earth — that each of-those who — truth
lufiað. myne stefne gehyrað. Pilatus hym to cwæð. hwæt ys
love my voice hear Pilate him to said what is
soðfæstnys. Se hælend hym ȝswarode ȝ cwæð. soðfæstnys
truth The savior him answered and said truth
ys of heofenum. þa cwæð pilatus. nys nan soðfæstnys on
is from heavens then said Pilate not-is any truth on
eorðan. se hælend hym ȝswarode ȝ cwæð. begym ȝ oncnaw
earth the savior him answered and said heed and know
hu ryhte domas þa demon þe on eorðan syndon. ȝ anweald
how right judgments they judge who on earth are and power
habbað. Pilatus het þa þone hælend utgan wyðutan hys
have Pilate commanded then the savior go-out outside his
domern. ȝ cwæð to ðam iudeum. ne myhte ic nanne gylt
judgment-hall and said to the Jews not might I any guilt
on þysum menn fyndan. þa cwædon þa iudeas to pilate. gyse
in this man find then said the Jews to Pilate yes
gyt he segð mare. þ he mæge þys tempel towurpan. ȝ
yet he says more that he can this temple overthrow and
eft hyt aræran bynnan þreora daga fæce. þa cwæð pilatus
again it raise within of-three days space then said Pilate
hwylc tempel. Hig sædon þ tempel þ salomon getymbrode
which temple They said the temple which Solomon built
on syx ȝ hundseofentigum wyntrum. þ he mæg he
in six and seventy winters that he can he

segð towurpan. ȝ hyt eft getymbrian bynnan þreora daga
says overthrow and it again build within of-three days
fæce. þa cwæð pilatus. ic gedo þ ge ealle geseoð þ ic
space then said Pilate I do that ye all see that I
wylle beon unscyldig fram þyses mannes blode. þa cwædon
will be guiltless from of-this man blood then said
þa iudeas. sig hys blod ofer us. ȝ ofer ure bearn.
the Jews be his blood over us and over our children
478.31 Pilatus hym wæs þa to gecigende þa ealdras ȝ þa
Pilate him was then to calling the elders and the
mæssepreostas ȝ þa diaconas. ȝ cwæð to hym dygollice.
mass-priests and the deacons and said to them secretly
ne do ge na swâ. for þan ic nan yfel on hym næbbe gemet.
not do ye — so for that I no evil in him have found
ne be hælinge. ne be reste daga gewemminge. þa cwædon
nor by healing nor by of-rest days defiling then said
þa ealdras. ȝ þa mæssepreostas to pilate. gise. swa hwylc
the elders and the mass-priests to Pilate yes so which
man swa wyðersacað þam casere. he byð deaðes scyldig.
man so opposes the emperor he is of-death guilty
Pilatus eft het þa iudeas gan ut of þam domerne. ȝ
Pilate again commanded the Jews go out of the judgment-hall and
wæs hym to clypigende þæne hælend ȝ cwæð. hwæt mæg
was him to calling the savior and said what can
ic þe nu dôn. Ða cwæð se hælend. to pilate. genoh hyt
I to-thee now do Then said the savior to Pilate enough it
ys. nu genoh hyt ys. þa cwæð se hælend. swa moyses ȝ
is now enough it is then said the savior as Moses and
manega oðre wytegan bodedon be þysse ylcan þrowunge.
many other prophets preached about this same passion
ȝ be mynre æryste. Ða iudeas þa hig þ gehyrdon
and about my resurrection The Jews when they that heard

cwædon to Pilate. hwæt wylt þu mare æt hym habban.
said to Pilate what wilt thou more from him have
oððe hys wyðersacunge gehyran. Þa cwæð pilatus to þam
or his blasphemy hear Then said Pilate to the
iudeum. gif seo spræc wyðersacung ys. þe he spycð. nymað
Jews if the speech blasphemy is which he speaks take
hyne ⁊ lædað hyne to eowre gesomnunge. ⁊ demað hym
him and lead him to your synagogue and judge him
æfter eowre. æ. þa cwædon þa iudeas to pilate. we wyllað
after your law then said the Jews to Pilate we will
þ he beo onhangen. þa cwæð pilatus to þam iudeum. hwæt
that he be hanged then said Pilate to the Jews what
hæfð he gedon þ he sweltan scyle. hig sædon. buton for
has he done that he die must they said except for
þam ðe he sæde þ he godes sunu wære. ⁊ sylfa cyning.
that that he said that he of-god son were and self king
Þa stod þar to foran þam deman an iudeisc wer. þæs 480.16
Then stood there before — the judge a Jewish man whose
nama wæs nychodemus. ⁊ cwæð to þam deman. la leof ic
name was Nicodemus and said to the judge o sir I
bydde þe for þynre myltse. þ ðu læte me sprecan ane feawa
pray thee for thy mercy that thou let me speak a few
worda. þa cwæð pilatus. geâ sprec. þa cwæð nichodemus. ic
words then said Pilate yes speak then said Nicodemus I
secge eow ealdron. ⁊ mæssepreostum. ⁊ diaconum. ⁊ ealre
say to-you elders and mass-priests and deacons and to-all
þyssre iudeiscan mænigeo. þe her on geferscype syndon. Ic
this Jewish multitude which here in fellowship are I
axie eow hwæt ge wyllon æt þyson men habban. Swylce
ask you what ye will from this man have Such
word he þær forðlet. swylce ær nan oðer ne dorste. þa wæs
words he there forth-let such-as before no other — dared then was

hym þær neh sum wer standende se wæs iosep genemned.
him there near a man standing who was Joseph named
wæs god wer. ȝ ryhtwys. ȝ næs næfre hys wylles þær
was good man and righteous and not-was ever of-his will where
man þone hælend wregde on nanum gemange. he wæs of
one the savior accused in any company he was from
þære ceastre þe ys genemned arimathia. ȝ he geanbidiende
the city which is named arimathea and he awaiting
wæs godes ryces oð þ ðe cryst wæs ahangen. ȝ he æt
was of-god kingdom until that that christ was hanged and he from
pilate þa. crystes lychaman abæd. ȝ hyne of þære rodê
Pilate then of-christ body begged and him from the rood
genam. ȝ on clænre scytan befeold. ȝ hyne on hys nywan
took and in clean sheet wrapped and him in his new
þruh alede. on þære þe nan oðer man ær on ne læg.
tomb laid in which — no other man before in — lay

Þa ða iudeas þ gehyrdon

II · JOSEPH IMPRISONED AND THE GUARDS' REPORT

Joseph of Arimathea, who buried Jesus, is locked in a sealed prison, but when the elders open it after the sabbath he is gone. A soldier of the guard tells of the earthquake and the angel's words to the women, the guards offer Jesus for Joseph, and the Jews bribe them to say the disciples stole the body. Three men from Galilee who saw Jesus ascend are paid to keep silent and sent away.

480.32 Þa ða iudeas þ gehyrdon. þ iosep hæfde þæs hælendes
When the Jews that heard that Joseph had of-the savior
lychaman abeden. þa sohton hig hyne. ȝ þa twelf cnyhtas
body begged then sought they him and the twelve men
þe sædon þ he nære of forligere acenned. ȝ nichodemus.
who said that he not-were from fornication born and Nicodemus

ȝ mænige oðre þe ær myd þam hælende spæcon. ȝ
and many others who before for the savior spoke and
his godan weorc geswutelodon. Ealle hig þeh hig sylfe
his good works revealed All they though them selves
bedyglodon. þær ðær hig woldon. buton nichodemus sylfa. for
hid there where they would except Nicodemus self for
þam ðe he wæs an ealdor on þam iudeiscan folce. þa com
that that he was an elder in the Jewish people then came
he to hym. þær þær hig heora gesomnunga hæfdon. ȝ cwæð
he to them there where they their assembly had and said
to hym. hu come ge hyder on þas gesomnunga. þ ic hyt
to them how came ye hither into this assembly that I it
æror nyste. Þa ȝswaredon þa iudeas ȝ cwædon. ac hu wære
before knew-not Then answered the Jews and said but how were
þu swa dyrstig. þ ðu dorstest innon ure gesomnunge gân.
thou so bold that thou daredst into our assembly go
þu ðe wære geþwærigende ȝ myd. specende þam hælende.
thou who were agreeing and with speaking to-the savior
Ac sig he æfre myd þe her ȝ eac on þære toweardan
But be he ever with thee here and also in the coming
worulde. þa ȝswarode he ȝ cwæð. AMEN. AMEN. Eall
world then answered he and said AMEN AMEN All
swa gelice iosep æfter þam hyne ætywde. ȝ heom to com.
so likewise Joseph after that himself showed and them to came
ȝ þus cwæð. for hwig syndon ge swa unrote ongean me. Is
and thus said for why are ye so sad against me Is
hyt for þam ðe ic abæd þæs hælendes lychaman æt pilate.
it for that that I begged of-the savior body from Pilate
Soð hyt ys þ ic hyne abæd. ȝ on clænre scytan befeold. 482.14
True it is that I him begged and in clean sheet wrapped
ȝ hyne on mynre byrgene alêde. ȝ þær to foran þam
and him in my tomb laid and there before — the

scræfe. mycelne stan to awylte. ȝ ic secge to soðon.
cave great stone to rolled and I say for truth
þ ge wel nâ ne dydon ongean þone ryhtwysan. þ ge
that ye well not — did against the righteous-one that ye
hyne ahengon. ȝ myd spere sticodon. þa ða iudeas þ
him hanged and with spear pierced when the Jews that
gehyrdon þa gefengon hig hyne. ȝ heton hyne fæste
heard then seized they him and commanded him fast
on cwearterne beclysan. ȝ cwædon to hym. oncnaw nu ȝ
in prison enclose and said to him know now and
ongyt þ hyt ðe lyt sceal fremian. þ ðu toþohtest. we
understand that it thee little shall avail what thou intendedst we
wyton þ ðu næfre ne eart wyrðe þ ðu bebyrged beo.
know that thou never — art worthy that thou buried be
Ac we sceolon syllan þyne flæscu heofenes fugelum. ȝ
But we must give thy flesh of-heaven birds and
eorðan wyld deorum. þa iudeas þa hyne on þam cwearterne
of-earth wild beasts the Jews then him into the prison
gebrohton. ȝ þa duru fæste belucon. ȝ annas. ȝ caiphas.
brought and the door fast locked and Annas and Caiaphas
þ loc geinseglodon. ȝ þær to hyrdas setton. ȝ geþeaht
the lock sealed and there to guards set and counsel
worhton myd þam mæssepreostum. ȝ myd þam diaconum.
made with the mass-priests and with the deacons
hwylcum deaðe hig ioseph ofslean woldon. Ac hyt wæs
with-what death they Joseph slay would But it was
þa on dæg reste dæg. ȝ hig geanbydian woldon. oð
then on day rest day and they wait would until
ofer þæne dæg ȝ hig syððan gesomnigean. ȝ þa hwyle
over the day and they afterward assemble and the while
ymbe þ ðencan. hu hig hyne teonlycost ateon myhton.
about that think how they him most-shamefully treat might

Ac hyt gewearð þa. þ ða ealdras. ȝ þa mæssepreostas ofer 482.31
But it happened then that the elders and the mass-priests after
þone reste dæg hig gesomnodon. ȝ annas. ȝ caiphas. wæron
the rest day them gathered and Annas and Caiaphas were
forðgangende. to þære clusan. þær þær hig ioseph beclysed
forth-going to the enclosure there where they Joseph enclosed
hæfdon. ȝ hig uninseglodon þ loc ȝ þa cægan. ȝ þa duru
had and they unsealed the lock and the keys and the door
geopenigende. Ac þær næs na ioseph inne funden. Ða þ
opening But there not-was — Joseph within found When the
folc þ gehyrdon. þa wundredon hig ȝ wæron afyrhte. ac
people that heard then wondered they and were frightened but
amang þam þe hig ymbe þ spræcon. ȝ ymbe þ wundredon.
among that that they about that spoke and about that wondered
þa stod þær sum of þam cempon. þe ðæs hælendes 484.4
then stood there one of the soldiers who of-the savior
byrgene healdan sceoldon. ȝ cwæð sona. þ ic wat þa we
tomb guard should and said at-once that I know when we
þæs hælendes byrgene heoldon. þa wearð mycel eorðstyrung.
of-the savior tomb guarded then was great earthquake
ȝ we godes engel gesawon. hu he þone stan fram þære
and we of-god angel saw how he the stone from the
byrgyne awylte. ȝ on uppan þam stane gesæt. ȝ ic wat þ
tomb rolled and on upon the stone sat and I know that
his ansyn wæs swylce lîgræsc. ȝ his reaf wæron swylce
his face was as lightning and his garments were as
snaw. swa þ we wæron afyrhte. þ we þær lagon. swylce
snow so that we were frightened that we there lay as-if
we deade wæron. ȝ we gehyrdon þone engel cweðende to
we dead were and we heard the angel saying to
þam wyfum. þe to ðæs hælendes byrgene comon. he cwæð.
the women who to of-the savior tomb came he said

ne ondræde ge eow nâ. for þam ic wat þ ge þone
not dread ye yourselves — for that I know that ye the
hælend secað. þone þe onhangen wæs. ac he nys na her.
savior seek him who hanged was but he not-is — here
he ys arysen. eal swa he ær foresæde. ac cumað ȝ geseoð
he is arisen all as he before foretold but come and see
þa stowe. þe he on alêd wæs. ȝ farað raðe. ȝ secgað
the place which he in laid was and go quickly and say
hys leorningcnyhtum. þ heora hlaford ys arysen of deaðe.
to-his disciples that their lord is arisen from death
ȝ ys hig fore stæppende on galilean. þær hig hyne magon
and is them before going into galilee there they him can
geseon. eall swa he heom ær fore sæde. þa iudeas þa hig
see all as he them before foretold — the Jews when they
þ gehyrdon. wæron heom to geclypigende ealle þa cempan.
that heard were them to calling all the soldiers
þe ðæs hælendes byrgene heoldon. ȝ heom to cwædon.
who of-the savior tomb guarded and them to said
hwæt wæron þa wyf þe se engel wyðspæc. ȝ for hwylcon
what were the women whom the angel spoke-with and for what
þyngon ne geheolde ge hig. Ða cempan heom ȝswaredon
things not held ye them The soldiers them answered
ȝ cwædon. we nyston hwæt þa wyf wæron. ne we hyt
and said we knew-not what the women were nor we it
witan ne myhton. for þam ðe we wæron swylce we deâde
know — might for that that we were as-if we dead
wæron. for þæs engeles ege ȝ for þære gesyhðe þe we
were for of-the angel fear and for the sight which we
þær gesawon. ȝ for þam we þa wyf gefon ne myhton. þa
there saw and for that we the women seize not might then

cwædon þa iudeas. swa us dryhten lybbe. ne gelyfe we eow
said the Jews as for-us lord live not believe we you
na. þa �既swaredon þa cempan �then cwædon to þam iudeum.
— then answered the soldiers and said to the Jews
Lâ swa fæla wundra swa se hælend worhte. �then ge þ gesawon. 484.29
O so many wonders as the savior wrought and ye that saw
�then gehyrdon. for hwig noldon ge gelyfan on þone þe ge
and heard for why would-not ye believe in him whom ye
gelyfan sceoldon. �then swa þeh wel ge cwædon ær. her beforan.
believe should and so though well ye said before here before
þa ge sædon. swa us dryhten lybbe. þeh ge hyt nyston.
when ye said as for-us lord live though ye it knew-not
hwæt hyt beheold. Soð hyt ys þ se sylfa dryhten �then se
what it held True it is that the same lord and the
soðfæsta leofað. se ðe ge on rode ahengon. �then we gehyrdon
true-one lives he whom ye on rood hanged and we heard
þ secgan þ ioseph þe ðæs hælendes lychaman bebyrigde.
that say that Joseph who of-the savior body buried
þ ge hyne on fæstre clusan beclysdon. �then þ loc myd insegle
that ye him in fast enclosure enclosed and the lock with seal
geinseglodon. �then þa ge þær to comon. þa ne fundon ge
sealed and when ye there to came then not found ye
hyne nâ. Ac on eornost. syllon ge us ioseph þe ge on þære
him — But in earnest give ye us Joseph whom ye in the
clusan beclysdon. �then we syllað eow þone hælend þe we
enclosure enclosed and we give you the savior whom we
on þære byrgene healdan sceoldon. þa �既swaredon þa iudeas
in the tomb guard should then answered the Jews
�then cwædon. ioseph we magon begytan. for þam ðe ioseph
and said Joseph we can get for that that Joseph
ys on hys ceastre arymathia. þa cempan heom �既swaredon
is in his city arimathea the soldiers them answered

ȝ cwædon. gyf ioseph ys on þære ceastre arymathia.
and said if Joseph is in the city arimathea
þonne secge we þ se hælend ys on galileam. eall swa we
then say we that the savior is in galilee all as we
gehyrdon þ se engel hyt þam wyfum sæde. þa iudeas þa
heard that the angel it to-the women said the Jews when
hig eall þys gehyrdon. þa aforhtodon hig ȝ cwædon heom
they all this heard then were-afraid they and said them
betwynan. gif þeos spæc to wyde spryngð. ealles to fæla wyle
between if this speech too wide springs all too many will
on þone hælend gelyfan. ac ic wat þ ða iudeas þa mycel
in the savior believe but I know that the Jews then much
feoh gegaderodon. ȝ sealdon þam cempon ȝ þus cwædon.
money gathered and gave to-the soldiers and thus said
486.16 We byddað eow leofe geferan. þ ge secgan swa þ hys
We pray you dear comrades that ye say so that his
cnyhtas comon on nyht. ȝ eow slæpendum þone lychaman
disciples came by night and you sleeping the body
forstælon. ȝ gif hyt þam deman pilate cuð byð. we beoð
stole and if it to-the judge Pilate known is we are
for eow. ȝ eow orsorge gedoð. Ða cempan þa wæron þ
for you and you secure make The soldiers then were the
feoh onfonde. ȝ swa secgende. swa hig fram þam iudeum
money receiving and so saying as they by the Jews
gelærede wæron. Ac eall heora spræc wearð geypped. ȝ
taught were But all their speech became revealed and
gewydmærsod. ȝ þa gelamp nywan þ ðær cômon of
spread-abroad and then happened newly that there came from
galilean to hierusalem þry mære weras. se yldesta wæs
galilee to jerusalem three famous men the eldest was
mæssepreost. ȝ his nama wæs finêês. ȝ his geferan
mass-priest and his name was Phinees and his comrades

hatton oðer aggeus. ȝ oðer preceptor. hig sædon to þam
were-called one Aggeus and other teacher they said to the
ealdrum. ȝ to þam mæssepreostum. ȝ to ealre þære
elders and to the mass-priests and to all the
gesomnunge. þær hig to þæra iudea synoðe comon. þ
assembly when they to of-the Jews synod came that
hig þone onhangena hælend gesawon. ȝ wyð hys endlufon
they the hanged savior saw and with his eleven
leorning cnyhtas spæc. ȝ tomyddes heom sæt. on oliuetis
disciples — spoke and amidst them sat on of-olivet
munte ȝ wæs heom to cweðende. Beoð farende eond
mount and was them to saying Be going through
ealne myddan geard. ȝ bodiað eallum þeodum þ hig
all middle-earth — and preach to-all nations that they
beon gefullode. on naman fæderes ȝ suna ȝ þæs halgan
be baptized in name of-father and of-son and of-the holy
gastes. ȝ swa hwylc swa gelyfð. ȝ gefullod byð. se
spirit and so which so believes and baptized is he
byð æfre on ecnysse hal geworden. ȝ þa he þys to his
is ever in eternity whole become and when he this to his
leorning cnyhtum gespecen hæfde. we gesawon hu he wæs
disciples — spoken had we saw how he was
on heofenas astigende. ȝ gif we þa word forsuwiað. þe
into heavens ascending and if we the words keep-silent which
we be þam hælende gesawon. ȝ gehyrdon. we wyton
we about the savior saw and heard we know
þ we synne habbað. þa ealdras. ȝ þa mæssepreostas þa
that we sin have the elders and the mass-priests then
upastodon. ȝ þurh þa ealdan æ. swyðe gehalsodon. ȝ
up-stood and by the old law greatly adjured and
þus cwædon. we wyllað byddan eow. ȝ feoh syllan. wyð
thus said we will ask you and money give for

þam ðe ge þa spæca ealle bedyglion. þe ge be þam
that that ye the speeches all conceal which ye about the
hælend gespecen habbað. þa þry weras heom þa ȝswaredon.
savior spoken have the three men them then answered
ȝ sædon þ hig swa woldon. ȝ þa iudeas heom þa þry
and said that they so would and the Jews to-them then three
geferan fundon. þ hig sceoldon of þam ryce gebringan.
comrades provided that they should from the kingdom bring
þ hig nane hwyle on hierusalem wunian ne moston.
that they no while in jerusalem dwell — might

ȝ ealle þa iudeas comon togædere

III · JOSEPH'S ACCOUNT AND THE SONS OF SIMEON

The Jews search the mountains of Israel for Elijah and then for Jesus, and find instead Joseph at Arimathea, whom they invite back with a letter. He tells how at midnight the house was lifted by its four corners and Jesus raised him from the ground and led him home. Joseph reveals that Carinus and Leucius, the dead sons of Simeon, are risen; the elders bring them to Jerusalem and adjure them by the law, and at a voice from heaven the brothers begin to write their account.

488.9 ȝ ealle þa iudeas comon togædere þâ. ȝ gesomnode wæron.
and all the Jews came together then and gathered were
ȝ ymbe þ smeadon. ȝ cwædon. hwæt þ tacen beon
and about that pondered and said what the sign be
myhte. þ on ysrahela lande geworden wæs. anna ȝ caiphas
might which in of-Israel land happened was Annas and Caiaphas
þa cwædon. nys hyt næfre soð. þ we gelyfan sceolon þam
then said not-is it ever true that we believe must the
cempon þe ðæs hælendes byrgene healdan sceoldon. ac ys
soldiers who of-the savior tomb guard should but is

bet wen þ hys cnyhtas comon ⁊ heom feoh geafon.
better expectation that his disciples came and to-them money gave
⁊ þæs hælendes lichaman aweg namon. Nichodemus þa
and of-the savior body away took Nicodemus then
upastod ⁊ þus cwæð. wytað þ ge ryht specon be ysrahela
up-stood and thus said know that ye right speak about of-Israel
bearnum. wel ge gehyrdon hwæt þa þry weras sædon þe of
children well ye heard what the three men said who from
galilean comon þa hig sædon þ hig þone hælend gesawon.
galilee came when they said that they the savior saw
uppan oliuetis munte. wyð hys leorning cnyhtas specende. ⁊
upon of-olivet mount with his disciples — speaking and
hig gesawon hwar he wæs on heofenas astigende. Ða iudeas
they saw where he was into heavens ascending The Jews
þa smeadon. hwar se wytega wære helias ⁊ þus cwædon.
then pondered where the prophet were Elijah and thus said
hwar ys ure fæder elias. Heliseus hym ⁊swarode ⁊ cwæð.
where is our father Elijah Elisha them answered and said
he ys up ahafen. þa cwædon sume þe ðar amang þam
he is up raised then said some who there among the
folce stodon. þe wæron wytegena bearn. ac wen ys þ
people stood who were of-prophets children but expectation is that
he sig on gaste up ahafen. ⁊ on uppan ysrahela muntum
he be in spirit up raised and on upon of-Israel mountains
geset. ac uton us weras geceosan. ⁊ þa muntas eond
set but let-us for-us men choose and the mountains through
faran. weald þeah we hyne gemetan magon. þ folc bædon
go perhaps though we him find can the people asked
þa heliseum ⁊ þa ylcan weras þe ðar swa spæcon þ
then Elisha and the same men who there so spoke that
hig swâ dôn sceoldon. ⁊ hig sona eond þa muntas foron
they so do should and they at-once through the mountains went

þreora daga fæc. ac hig hyne nahwær fyndan ne myhton.
of-three days space but they him nowhere find — might
þa cwæð nichodemus. la leaf ge ysrahela bearn. hlystað
then said Nicodemus o dear ye of-Israel children listen-to
me. ȝ uton gyt asendan on ysrahela muntas. weald þeah
me and let-us yet send into of-Israel mountains perhaps though
se gast. ȝ we hyne gemetan moton. ȝ hym geeaðmedan.
the spirit and we him find may and to-him humble
488.34 Nychodemus geþeaht þa lycode eallum þam folce. ȝ hig
of-Nicodemus counsel then pleased all the people and they
asendon þa manige weras. ȝ þone hælend sohton. ȝ
sent then many men and the savior sought and
hyne secende nahwar ne fundon. ȝ hym cyrrende ongean
him seeking nowhere — found and them turning back
comon. ȝ þus cweðende wæron. us ymbfarendum eall
came and thus saying were us traveling-about all
ysrahela land. we þone hælend nahwar ne gemetton. Ac we
of-Israel land we the savior nowhere — found But we
gemetton ioseph on arymathia hys agenre ceastre. þa ða
found Joseph in arimathea his own city when the
ealdras. ȝ þa mæssepreostas. ȝ eall þ folc þys gehyrde.
elders and the mass-priests and all the people this heard
þa gefægnodon hig ȝ wuldor sædon ysrahela gode. þ se
then rejoiced they and glory said of-Israel god that the
ioseph þe hig on þære clusan beclysed hæfdon wæs funden.
Joseph whom they in the enclosure enclosed had was found
ȝ gemett. þ folc worhte þa mycele gesomnunga. ȝ heom
and met the people made then great assembly and them
betweonan cwædon. þa ealdras. ȝ þa mæssepreostas. la on
between said the elders and the mass-priests o in
hwylcere endebyrdnysse magon we ioseph to us geladian.
what order can we Joseph to us invite

⁊ hym wyð specan. hig þa swa þeah beþohton þ hig
and him with speak they then so though resolved that they
hym seofon weras gecuron. þe iosepes frynd wæron. ⁊
for-him seven men chose who of-Joseph friends were and
hym to sendon. ⁊ ane cartan myd hym. seo wæs þus
him to sent and a letter with them which was thus
awryten. Syb sig myd þe ioseph. ⁊ myd eallum þe myd
written Peace be with thee Joseph and with all who with
þe syndon. We wyton þ we gesyngod habbað ægðer
thee are We know that we sinned have each
ge on god ge on þe. ac we byddað þe on eornest.
both against god and against thee but we pray thee in earnest
þ ðu gemedemige þe. þ þu cume to þynum fæderum.
that thou deign thee that thou come to thy fathers
⁊ to þynum bearnum. for þon þe ealle wundriað þynre
and to thy children for that that all wonder thy
upahafennysse. we wyton þ we awyrgedlic geþanc ongean
exaltation we know that we accursed thought against
þe ðohton. ac dryhten þe onfeng. ⁊ þe alysde of urum
thee thought but lord thee received and thee released from our
awyrgedlicum geþeahte. ac syb sig myd þe ioseph. ⁊
accursed counsel but peace be with thee Joseph and
gearwurðod wurð þu fram eallum folce. þa ærendracan þa
honored become thou by all people the messengers then
foron. ⁊ to iosepe comon. ⁊ hyne gesybsumlice gretton.
went and to Joseph came and him peaceably greeted
⁊ heora gewryt hym on hand sealdon.
and their letter him in hand gave
And þa ioseph þ gewryt rædde. þa cwæð he. Sig 490.25
And when Joseph the letter read then said he Be
gebletsod se dryhten god. seðe me alysde. ⁊ myn blod
blessed the lord god who me released and my blood

nolde lætan ageotan. ȝ sig gebletsod seðe me under hys
would-not let shed and be blessed who me under his
fyðerum gescylde. Ioseph þa upastod. ȝ þa weras cyste.
wings shielded Joseph then up-stood and the men kissed
ȝ hig wurðlice underfeng. þa ðam oðrum dæge. þa wæs
and them worthily received then on-the next day then was
ioseph farende to hierusalem myd þam ærendracon. ealle
Joseph going to jerusalem with the messengers all
uppan heora asson. ȝ þa iudeas þa hig þ gehyrdon. ealle
upon their asses and the Jews when they that heard all
ongean urnon. ȝ wæron clypigende. ȝ cweðende. La fæder
toward ran and were calling and saying O father
ioseph. Syb sig myd þynum ingange. Ioseph heom ȝswarode
Joseph Peace be with thy entrance Joseph them answered
ȝ cwæð. Syb sig myd eallum godes folce. ȝ hig þa hym
and said Peace be with all of-god people and they then him
genealæhton. ȝ hyne cyston. ȝ nichodemus hyne þa myd
approached and him kissed and Nicodemus him then with
wurðscype. ham to hys huse afeng. þam oðrum dæge ða.
honor home to his house received on-the next day then
annas. ȝ caiphas. ȝ nichodemus. cwædon to iosepe. Lâ
Annas and Caiaphas and Nicodemus said to Joseph O
we byddað þe. þ ðu sylle andetnysse þam soðan gode. ȝ
we pray thee that thou give confession to-the true god and
geswutela us ealle þa þyng þe ðu fram us acsod byst.
reveal to-us all the things which thou by us asked art
ȝ sege us ærest. þu ðe þæs hælendes lychaman byrigdest.
and say to-us first thou who of-the savior body buriedst
hu þu of þære clusan come. þe we on beclysed hæfdon.
how thou from the enclosure camest which we in enclosed had
for þam we þæs swa swyðe wundrigende wæron. ȝ us
for that we that so greatly wondering were and us

fyrhto gegrâp. þa ða we þe habban woldon. þ we þe
fear seized then when we thee have would that we thee
næfdon. ⁊ geswutela us eall hu hyt be ðe geworden ys.
had-not and reveal to-us all how it about thee happened is
Ioseph hym ꝛswarode ⁊ cwæð. efne ic swa wylle. hyt wæs 492.10
Joseph them answered and said even I so will it was
on dæg þa ge me beclysdon. æt þam gewordenan æfne.
on day when ye me enclosed at the arrived evening
ic on myne gebedu feng. ⁊ hig georne sang. oð hyt to
I on my prayers took and them eagerly sang until it to
þære myddere nyhte com. þa wæs þ hus be þam feower
the middle night came then was the house by the four
hyrnum up ahafen. ⁊ ic þa þone hælend geseah eall
corners up raised and I then the savior saw all
swylce hyt ligræsc wære. ⁊ ic for þam ege nyðer on þa
as-if it lightning were and I for the fear down on the
eorðan afeoll. ⁊ he me be þære handan heold ⁊ up ahof
earth fell and he me by the hand held and up raised
⁊ me cyste. ⁊ cwæð to me. ne ondræd þu ðe na ioseph
and me kissed and said to me not dread thou thee — Joseph
beseoh on me. ⁊ ongit þ ic hyt eom. þa beseah ic
look on me and understand that I it am then looked I
⁊ cwæð. eart þu la lareow helias. þa cwæð he to me.
and said art thou o teacher Elijah then said he to me
ac ic eom se hælend. þe ðu his lychaman byrigdest. Ða
but I am the savior whom thou his body buriedst Then
cwæð ic to hym. ætyw me þa byrgene hwær ic þe lede.
said I to him show me the tomb where I thee laid
Se hælend þa be þære ryht handa me genam. ⁊ me ut
The savior then by the right hand me took and me out
lædde to arimathia. on myn agen hus. ⁊ cwæð to me. Syb
led to arimathea into my own house and said to me Peace

sig myd þe ioseph. ⁊ ne far þu of þynum huse ær on
be with thee Joseph and not go thou from thy house before on
þon feowertugeðan dæg. ic wylle gan to mynum leorning
the fortieth day I will go to my disciples
cnyhtum. þa ða iudeas eall þys gehyrdon. þa aforhtodon
— *when the Jews all this heard then were-afraid*
hig. ⁊ sume adun feollon. ⁊ heom betwynan cwædon.
they and some down fell and them between said
492.27 Hwæt mæg þys tacen beon þe on ysrahela lande geworden ys.
What can this sign be which in of-Israel land happened is
We cunnon þæs hælendes ægðer ge fæder ge moder. Ioseph
We know of-the savior each both father and mother Joseph
þa upastod. ⁊ cwæð to annam. ⁊ to caiphan. to soðon
then up-stood and said to Annas and to Caiaphas for truth
wel hyt ys to wundrianne. þ ge be þam hælende gehyred
well it is to wonder that ye about the savior heard
habbað. þ he of deaðe aras. ⁊ lyfigende on heofenas astah.
have that he from death arose and living into heavens ascended
⁊ na þ he ana of deaðe aryse. ac he fæla manna of deaðe
and not that he alone from death arose but he many of-men from death
awehte. ⁊ hig of heora byrgene arærde. ⁊ hlystað me nu
awakened and them from their tomb raised and listen-to me now
ða. ealle we cuðon þone eadegan symeon. ⁊ þone mæran
then all we knew the blessed Simeon and the famous
mæssepreost þe ðone hælend ærost on hys earmum into þam
mass-priest who the savior first in his arms into the
halgan temple bær. ⁊ ealle we wyton þ he twegen suna
holy temple bore and all we know that he two sons
hæfde. þa wæron hatene. se oðer carinus. ⁊ se oðer leûticus.
had who were called the one Carinus and the other Leucius
⁊ ealle we þ wyton þ hig deade wæron. ⁊ we to heora
and all we that know that they dead were and we to their

byrgyne comon. uton eac nu gân. ⁊ we magon heora
tomb came let-us also now go and we can their
byrgena opene fyndan. ⁊ hig synd on þære ceastre arymathia.
tombs open find and they are in the city arimathea
samod gebyddende ⁊ wyð nanne man sprecende. ⁊ swylce
together praying and with no man speaking and such
swigean healdende. swa þ hig wyð nanne man ne sprecað.
silence keeping so that they with no man — speak
Ac uton we gân ⁊ cuman to heom myd eallum wurðmynte. 494.8
But let-us we go and come to them with all honor
⁊ gelædan hig to us. ⁊ hig georne halsian. þ hig wyð
and lead them to us and them eagerly beseech that they with
us sprecon. ⁊ us atellon ealle þa gerŷnu þe be heora
us speak and to-us tell all the mysteries which about their
æryste gewordene syndon. Þa ða ioseph eall þys þus
resurrection happened are When — Joseph all this thus
gesprecen hæfde. þ folc hym wæs geblissigende. ⁊ to
spoken had the people them was rejoicing and to
arimathia þære ceastre farende. ⁊ þær gewytan woldon
arimathea the city going and there know would
hwæðer hit soþ wære þ ioseph gesprecen hæfde. ac þa
whether it true were what Joseph spoken had but when
ða hig þyder comon. þa eodon to þære byrgene. annas. ⁊
— they thither came then went to the tomb Annas and
caiphas. ⁊ Nichodemus. ⁊ ioseph. ⁊ gamaliel. Ac hig þær
Caiaphas and Nicodemus and Joseph and Gamaliel But they there
næunne man on ne fundon. Hig wæron þa innor on þa
no man in — found They were then further into the
ceastre gangende. ⁊ hig hig gemetton on gebede licgan myd
city going and they them found in prayer lie with
gebigedum cneowum. ⁊ hig hig sona cyston. ⁊ myd ealre
bent knees and they them at-once kissed and with all

arwurðunge. ȝ myd godes ege hig to heora gesomnunge to
reverence and with of-god fear them to their assembly to
hierusalem gelæddon. ȝ þær in belocenum gatum. hig wæron
jerusalem led and there in locked gates they were
nymende þa boc þe seo drihtenlice. æ wæs on awryten
taking the book which the lordly law was in written
ȝ hym on hand setton ȝ þus cwædon. We halsiað eow
and them in hand set and thus said We adjure you
þurh þæne uplican god ȝ þurh þas dryhtenlican. æ. þe
by the heavenly god and by this lordly law which
ge on handan habbað. þ gif ge gelyfon on þone ylcan þe
ye in hand have that if ye believe in the same who
eow of deaðe awehte. secgað us hu ge of deaðe arysene
you from death awakened say to-us how ye from death arisen
wurdon. karînus. ȝ leuticus. heom ȝswaredon ȝ þus
became Carinus and Leucius them answered and thus
cwædon. we wyllaþ eac. syllað us eac þa cartan þ we hyt
said we will also give us also the parchment that we it
magon on awrytan. þ ðæt we gehyrdon. ȝ eac gesawon.
can on write what — we heard and also saw
þa ealdras þa ȝ þa mæssepreostas heom cartan fundon. ȝ
the elders then and the mass-priests for-them parchment provided and
eall þ ðær to gebyrede. karinus. ȝ leuticus. heom wæron
all that there to belonged Carinus and Leucius them were
þa. ða cartan onfonde. heora ægðer âne. ȝ þus cwædon.
then the parchment receiving of-them each one and thus said
494.32 La dryhten hælenda cryst. þu eart lif ȝ ærest ealra
O lord savior christ thou art life and resurrection of-all
deadra. we byddað þe þ ðu us geþafige þ we magon þa
dead we pray thee that thou us permit that we can the
godcundan gerynu geswutelian þe gewordene syndon þurh
divine mysteries reveal which done are through

þynne deað. ⁊ þurh þyne æryste. la ðu myldosta hlaford.
thy death and through thy resurrection O thou mildest lord
þu ðe forbude þynum þeowum þ hig þa godcundan mærða
thou who forbadest to-thy servants that they the divine glories
þynes diglan mægenþrymmes geswutelian ne moston. we
of-thy secret majesty reveal not might we
byddað þe alyf hyt us. heom com þa stefen of heofenum.
pray thee allow it to-us to-them came then voice from heavens
⁊ wæs þus cweðende. wrytað ⁊ geswuteliað hyt. hig þa swa
and was thus saying write and reveal it they then so
dydon. Karinus. ⁊ leuticus. þus hyt awryton ⁊ þus cwædon.
did Carinus and Leucius thus it wrote and thus said

Efne þa we wæron

IV · THE HARROWING OF HELL

A light shines over the captives in hell, and Adam, Isaiah, and Simeon rejoice; a voice announces itself as John, prophet of the Highest, and Seth tells how Michael refused him the oil of mercy until Christ should come. Satan and Hell quarrel over receiving Christ, and a voice like thunder cries to lift up the gates. The king of glory lights the darkness, breaks the bonds of sin, and binds Satan, and Michael leads Adam and the saints into paradise, where they meet Enoch, Elijah, and the penitent thief.

Efne þa we wæron myd eallum urum fæderum. on þære 496.6
Even when we were with all our fathers in the
hellican deopnysse. þær becom seo beorhtnys on þære þeostra
hellish deep there came the brightness into the of-darkness
dymnysse þ we ealle eondlyhte ⁊ geblyssigende wæron. þær
dimness that we all illuminated and rejoicing were there
wæs færinga geworden on ansyne swylce þær gylden sunna
was suddenly become in appearance as-if there golden sun

onæled wære. ȝ ofer us ealle eondlyhte. ȝ satanas þa ȝ
kindled were and over us all illuminated and Satan then and
eall þ reðe werod wæron afyrhte. ȝ þus cwædon. hwæt ys
all the fierce host were frightened and thus said what is
þys leoht þ her ofer us swa færlice scyneð. þa wæs sona
this light which here over us so suddenly shines then was at-once
eall þ mennisce cynn geblyssigende. ure fæder adam myd
all the human kind rejoicing our father Adam with
eallum heah fæderum. ȝ myd eallum wytegum. for þære
all patriarchs — and with all prophets for the
myclan beorhtnysse. ȝ hig þus cwædon. þys leoht ys ealdor
great brightness and they thus said this light is author
þæs ecan leohtes. eall swa us dryhten behet. þ he us þ
of-the eternal light all as us lord promised that he us the
ece leoht onsendan wolde. þa clypode ysaias se wytega
eternal light send would then called Isaiah the prophet
ȝ cwæð. þys ys þ fæderlice leoht. ȝ hyt ys godes sunu.
and said this is the paternal light and it is of-god son
eall swa ic foresæde þa ic on eorðan wæs. þa ic cwæð
all as I foretold when I on earth was when I said
ȝ forewitegode. þ ðæt land zabulon. ȝ þ land neptalim.
and prophesied that the land zebulun and the land naphtali
wyð þa eâ iordanen. ȝ þ folc þ on þam þystrum sæt
by the river jordan and the people which in the darkness sat
sceoldon mære leoht geseon. ȝ þa ðe on dymmum rŷce
should great light see and those who in dim kingdom
wunedon ic witegode þ hig leoht sceoldon onfon. ȝ nu
dwelt I prophesied that they light should receive and now
hyt ys tocumen. ȝ us onlyht þa ðe gefyrn on deaðes
it is come and us enlightened those who long-ago in of-death
dymnysse sæton. ac uton ealle geblyssian þæs leohtes.
dimness sat but let-us all rejoice the light

Se wytega þa symeon heom eallum geblyssigendum. heom 496.26
The prophet then Simeon them all rejoicing them
to cwæð. wuldriað þone dryhten cryst godes sunu. þone þe
to said glorify the lord christ of-god son him whom
ic bær on mynum earmum into þam temple. ⁊ ic þa ðus
I bore in my arms into the temple and I then thus
cwæð. þu eart leoht ⁊ frofer eallum þeodum. ⁊ þu eart
said thou art light and comfort to-all nations and thou art
wuldor ⁊ wurðmynt eallum ysrahela folce. Symeone þa ðus
glory and honor to-all of-Israel people Simeon then thus
gesprecenum. eall þ werod þæra halgena. þa wearð swyðe
having-spoken all the host of-the saints then became greatly
geblyssigende. and æfter þam þær com swylce þunres slege.
rejoicing and after that there came as-it-were of-thunder stroke
⁊ ealle þa halgan ongean clypodon ⁊ cwædon hwæt eart
and all the saints back called and said what art
þu. Seo stefen heom ⁊swarode ⁊ cwæð. ic eom iohannes
thou The voice them answered and said I am John
þæs hehstan witega. ⁊ ic eom cumen toforan hym. þ ic
of-the highest prophet and I am come before him that I
his wegas gegearwian sceal. ⁊ geican þa hæle hys folces.
his ways prepare shall and increase the salvation of-his people
Adam þa wæs þys gehyrende. ⁊ to his suna cweðende. se
Adam then was this hearing and to his son saying who
wæs genemned seth. he cwæð gerece þynum bearnum. ⁊
was named Seth he said tell to-thy children and
þysum heahfæderum ealle þa ðing þe ðu fram mychaele
to-these patriarchs all the things which thou from Michael
þam heahengle gehyrdest. þa ða ic þe asende to neorxna
the archangel heardest then when I thee sent to of-paradise
wanges geate. þ ðu sceoldest dryhten byddan. þ he myd
— gate that thou shouldest lord ask that he with

þe his engel asende. þ he þe ðone ele syllan sceolde. of
thee his angel send that he thee the oil give should from
þam treowe þære myldheortnysse. þ ðu myhtest mynne
the tree of-the mercy that thou mightest my
lychaman myd gesmyrian. þa ða ic myd eallum untrum wæs.
body with anoint then when I with all sick was
498.10 Seth adames sunu wæs þa to genealæcende. þam halgum
Seth of-Adam son was then to approaching the holy
heahfæderum ȝ þam wytegum. ȝ wæs cweðende. Efne
patriarchs and the prophets and was saying Even
þa ic wæs dryhten byddende æt neorxnawanges geate. þa
when I was lord asking at of-paradise gate then
ætywde me michael se heah engel. ȝ me to cwæð. Ic
appeared to-me Michael the archangel — and me to said I
eom asend fram dryhtne to ðe. ȝ ic eom gesett ofer ealle
am sent from lord to thee and I am set over all
mennisce lichaman. Nu secge ic þe seth ne þearft þu
human bodies Now say I to-thee Seth not need thou
swincan byddende ne þyne tearas ageotende. þ ðu þurfe
toil asking nor thy tears shedding that thou need
biddan þone ele of þam treowe þære myldheortnysse.
ask the oil from the tree of-the mercy
þ ðu adam þynne fæder myd smyrian mote. for his
that thou Adam thy father with anoint may for of-his
lichaman sare. for þam ðe gyt ne syndon gefyllede þa fif
body pain for that that yet not are fulfilled the five
þusend wyntra. ȝ þa fif hund wyntra. þe sceolon beon
thousand winters and the five hundred winters which must be
agane ær he gehæled wurðe. ac þonne cymð se myld
gone before he healed become but then comes the most-merciful
heortesta cryst godes sunu. ȝ gelæt þynne fæder adam
— christ of-god son and leads thy father Adam

on neorxna wang to þam treowe þære myldheortnysse.
into paradise — to the tree of-the mercy
Þa ðys wæron eall gehyrende ealle þa heah fæderas. ⁊
When this were all hearing all the patriarchs — and
þa wytegan. ⁊ ealle þa halgan þe þær on þam cwicsusle
the prophets and all the saints who there in the living-torment
wæron. hig wæron swyðe geblyssigende. ⁊ god wuldrigende.
were they were greatly rejoicing and god glorifying
Hyt wæs swyðe angrislic. þa ða satanas þære helle ealdor.
It was very terrible when — Satan of-the hell prince
⁊ þæs deaðes heretoga cwæð to þære helle gegearwa þe
and of-the death leader said to the hell prepare thee
sylfe þ ðu mæge cryst onfon. se hyne sylfne gewuldrod
self that thou can christ receive who him self glorified
hæfð. ⁊ ys godes sunu ⁊ eac man. ⁊ eac se deað ys
has and is of-god son and also man and also the death is
hyne ondrædende. ⁊ myn sawl ys swa unrot þ me þincð
him dreading and my soul is so sad that to-me seems
þ ic alybban ne mæg. for þig he ys mycel wyðerwynna
that I survive not can for that he is great adversary
⁊ yfel wyrcende ongean me. ⁊ eac ongean þe ⁊ fæla
and evil working against me and also against thee and many
þe ic hæfde to me gewyld. ⁊ to atogen blynde. ⁊
whom I had to me subdued and to drawn blind and
healte. gebygede ⁊ hreoflan ealle he fram þe atyhð.
halt bent and lepers all he from thee draws
Seo hell þa swiðe grymme. ⁊ swyðe egeslice ⁊swarode þa 498.35
The hell then very grimly and very terribly answered then
satanase þam ealdan deofle ⁊ cwæð. hwæt ys se þe ys swa
to-Satan the old devil and said what is he who is so
strang ⁊ swa myhtig gif he man ys. þ he ne sig þone
strong and so mighty if he man is that he not be the

deað ondrædende þe wyt gefyrn beclysed hæfdon. for þam
death dreading whom we-two long-ago enclosed had for that
ealle þa ðe on eorðan anweald hæfdon. þu hig myd þynre
all those who on earth power had thou them with thy
myhte to me getuge. ȝ ic hig fæste geheold. ȝ gif þu
might to me drewest and I them fast held and if thou
swa myhtig eart swa þu ær wære. hwæt ys se man. ȝ se
so mighty art as thou before were what is the man and the
hælend þe ne sig þone deað ȝ þyne myhte ondrædende.
savior who not be the death and thy might dreading
ac to soðon ic wat. gif he on mennyscnysse swa myhtig ys.
but for truth I know if he in humanity so mighty is
þ he naðer ne unc ne ðone deað ne ondræt. þ ic wat
that he neither — us-two nor the death — dreads that I know
þ swa myhtig he ys on godcundnysse. þ hym ne mæg
that so mighty he is in godhead that him not can
nan þyng wyðstandan. ȝ ic wat gif se deað hyne ondræt.
any thing withstand and I know if the death him dreads
þonne gefohð he þe. ȝ þe byð æfre wa to ecere worulde.
then seizes he thee and to-thee is ever woe to eternal world
Satanas þa þæs cwycsusles ealdor. þære helle ȝswarode
Satan then of-the living-torment prince to-the hell answered
ȝ þus cwæð. hwæt twynað þe. oððe hwæt ondrætst þu
and thus said what doubts thee or what dreadest thou
ðe þone hælend to onfonne. mynne wyðerwynnan. ȝ eac
thee the savior to receive my adversary and also
þynne. for þon ic hys costnode. ȝ ic gedyde hym þ eal þ
thine for that I him tempted and I caused him that all the
iudeisce folc þ hig wæron ongean hyne myd yrre. ȝ myd
Jewish people that they were against him with anger and with
andan awehte. ȝ ic gedyde þ he wæs myd spere gesticod.
envy stirred and I caused that he was with spear pierced

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ic gedyde þ hym man drincan mengde myd eallan

and I caused that for-him one drink mingled with gall

ꝝ myd ecede. ꝝ ic gedyde þ man hym treowene rode

and with vinegar and I caused that one for-him wooden rood

gegearwode. ꝝ hyne þær on aheng. ꝝ hyne myd næglum

prepared and him there on hanged and him with nails

gefæstnode. ꝝ nu æt nextan ic wylle hys deað to ðe

fastened and now at last I will his death to thee

gelædan. ꝝ he sceal beon underþeod ægðer ge me ge þe.

lead and he shall be subject each both to-me and to-thee

Seo hell þa swyðe angrysenlice þus cwæð. wyte þ ðu 500.24

The hell then very terribly thus said know that thou

swa do. þ he ða deadan fram me ne ateo. for þam þe

so do that he the dead from me not draw for that that

her fæla syndon geornfulle fram me. þ hig on me wunian

here many are eager from me that they in me dwell

noldon. ac ic wat þ hig fram me ne gewytað þurh heora

would-not but I know that they from me not depart through their

agene myhte. buton hig se ælmyhtyga god fram me ateo.

own might unless them the almighty god from me draw

se ðe lazarum of me genam. þone þe ic heold deadne

he who Lazarus from me took him whom I held dead

feower nyht fæste gebunden. ꝝ ic hyne eft cwycne ageaf

four nights fast bound and I him again alive gave-up

þurh hys bebodu. þa ꝝswarode satanas ꝝ cwæð. Se ylca

through his commands then answered Satan and said The same

hyt ys se ðe lazarum of unc bam genam. Seo hell hym

it is he who Lazarus from us-two both took The hell him

þa ðus to cwæð. Eala ic halsige þe þurh þyne mægenu.

then thus to said O I beseech thee by thy powers

ꝝ eac þurh myne. þ ðu næfre ne geþafige þ he in on

and also by mine that thou never — permit that he in into

me cume. for þam þa ic gehyrde þ word hys bebodes. ic
me come for that when I heard the word of-his command I
wæs myd myclum ege afyriht ȝ ealle myne arleasan þenas
was with great fear frightened and all my impious servants
wæron samod myd me gedrehte ȝ gedrefede swa þ we
were together with me troubled and disturbed so that we
ne myhton lazarum gehealdan. ac he wæs hyne asceacende
not might Lazarus hold but he was himself shaking
eal swa earn þonne he myd hrædum flyhte wyle forð
all as eagle when he with swift flight will forth
afleon. ȝ he swa wæs fram us ræsende. ȝ seo eorðe þe
fly and he so was from us rushing and the earth which
lazarus deadan lichaman heold. heo hyne cwycne ageaf.
of-Lazarus dead body held she him alive gave-up
502.7 And þ ic nu wat þ se man þe eall þ gedyde þ he ys on
And that I now know that the man who all that did that he is in
gode strang ȝ myhtig. ȝ gif þu hyne to me lædest ealle þa
god strong and mighty and if thou him to me leadest all those
ðe her syndon on þysum wælhreowan cwearterne beclysede.
who here are in this cruel prison enclosed
ȝ on þysum bendum myd synnum gewryðene. ealle he
and in these bonds with sins bound all he
myd hys godcundnysse fram me atyhð ȝ to lyfe gelæt. ac
with his godhead from me draws and to life leads but
amang þam þe hig þus spræcon þær wæs stefen ȝ gastlic
among that that they thus spoke there was voice and spiritual
hream swa hlud swa þunres slege ȝ wæs þus cweðende.
cry as loud as of-thunder stroke and was thus saying
Tollite portas principes uestras. & eleuamini porte eternales
Lift gates princes your and be-lifted gates eternal
& introibit rex glorie. þ byð on englisc. ge ealdras to
and will-enter king of-glory that is in English ye princes take-away

nymað þa gatu. ȝ up ahebbað þa ecan gatu. þ mæge ingan
— *the gates and up raise the eternal gates that can go-in*
se cyng þæs ecan wuldres. Ac þa seo hell þ gehyrde. þa
the king of-the eternal glory But when the hell that heard then
cwæð heo to þam ealdre satane. gewyt raðe fram me. ȝ far
said she to the prince Satan depart quickly from me and go
ut of mynre onwununge. ȝ gif þu swa myhtig eart swa þu
out of my dwelling and if thou so mighty art as thou
ær ymbe spræce. þonne wyn þu nu ongean þone wuldres
before about spokest then fight thou now against the of-glory
cyning. ȝ gewurðe þe ȝ hym. and seo hell þa satan
king and let-settle-it thee and him and the hell then Satan
of hys setlum utadraf. ȝ cwæð to þam arleasum þenum
from his seats drove-out and said to the impious servants
belucað þa wælhreowan ȝ þa ærenan gatu. ȝ to foran on
lock the cruel and the brazen gates and before — on
sceotað þa ysenan scyttelsas. ȝ heom stranglice wiðstandað
shoot the iron bolts and them strongly withstand
ȝ þa hæftinga gehealdað. þ we ne beon gehæfte. þa þ
and the captives hold that we not be captured when that
gehyrde seo mænigeo þæra halgena þe ðær ynne wæron.
heard the multitude of-the saints who there within were
hig clypedon ealle anre stefne ȝ cwædon to þære helle.
they called all with-one voice and said to the hell
Geopena þyne gatu. þ mæge ingan se cyning þæs ecan 502.28
Open thy gates that can go-in the king of-the eternal
wuldres. þa cwæð dauid þa gyt. ne forewitegode ic eow
glory then said David then yet not prophesied I to-you
þa ða ic on eorðan lyfigende wæs. Andettað dryhtne hys
then when I on earth living was Confess to-lord his
myldheortnysse. for þam ðe he hys wundra wyle manna
mercy for that that he his wonders will of-men

bearnum gecyðan. ȝ þa ærenan gatu ȝ þa ysenan scyttelas
children make-known and the brazen gates and the iron bolts
tobrecon. ȝ he wyle genyman hig of þam wege heora
break and he will take them from the way of-their
onryhtwysnysse. Æfter þam þa cwæð se wytega isaias to
unrighteousness After that then said the prophet Isaiah to
eallum þam halgum þe ðær wæron. ȝ ne foresæde ic eow
all the saints who there were and not foretold I to-you
þa ða ic on eorðan lyfigende wæs. þ deade men arysan
then when I on earth living was that dead men arise
sceoldon. ȝ mænige byrgena geopenod weorðan. ȝ þa
should and many tombs opened become and those
sceoldon geblyssian þe on eorðan wæron. for þam ðe hym
should rejoice who on earth were for that that to-them
fram dryhtne hæl sceolde cuman. þa ealle þa halgan
from lord salvation should come when all the saints
þys wæron gehyrende fram þam witegan esaiam. hig wæron
this were hearing from the prophet Isaiah they were
cweðende to þære helle. Geopena þyne gatu. nu þu scealt
saying to the hell Open thy gates now thou shalt
beon untrum ȝ unmyhtig. ȝ myd eallum oferswyþed. heom
be weak and powerless and with all overcome them
þa ðus gesprecenum þær wæs geworden seo mycele stefen
then thus having-spoken there was become the great voice
swylce þunres slege ȝ þus cwæð. Ge ealdras to nimað
as-it-were of-thunder stroke and thus said Ye princes take-away —
eowre gatu ȝ up ahebbað þa ecan gatu. þ mæge ingan
your gates and up raise the eternal gates that can go-in
se cyning þæs ecan wuldres. ac seo hell þa þ gehyrde
the king of-the eternal glory but the hell when that heard

þ hyt wæs tuwa swa geclipod. þa clypode heo ongean
that it was twice so called then called she back
ȝ þus cwæð. hwæt ys se cyning þe sig wuldres cyning.
and thus said what is the king who be of-glory king
Dauid hyre ȝswarode þa ȝ cwæð. þas word ic oncnawe. ȝ 504.14
David her answered then and said these words I recognize and
eac ic þas word gegyddode þa ða ic on eorðan wæs. ȝ
also I these words sang then when I on earth was and
ic hyt gecwæð. þ se sylfa drihten wolde of heofenum on
I it said that the same lord would from heavens on
eorðan beseon. ȝ þær gehyran þa geomrunge his gebundenra
earth look and there hear the groaning of-his bound
þeowa. ac nu þu fuluste ȝ þu ful stincendiste hell. Geopena
servants but now thou foulest and thou full most-stinking hell Open
þyne gatu þ mæge ingan þæs ecan wuldres cyning. Dauide
thy gates that can go-in of-the eternal glory king David
þa þus gesprecenum. þær to becom se wuldorfulla cyning
then thus having-spoken there to came the glorious king
on mannes gelycnysse. þ wæs ure heofenlica dryhten. ȝ
in of-man likeness that was our heavenly lord and
þar þa ecan þystro ealle geondlyhte. ȝ þar þa synbendas
there the eternal darkness all illuminated and there the sin-bonds
he ealle to bræc. ȝ he ure ealdfæderas ealle geneosode.
he all broke — and he our forefathers all visited
þær þær hig on þam þystrum ær lange wunigende wæron.
there where they in the darkness before long dwelling were
Ac seo hell ȝ se deað. ȝ heora arleasan þenunga þa ða
But the hell and the death and their impious servants when —
hig þ gesawon ȝ gehyrdon. wæron aforhtode myd heora
they that saw and heard were frightened with their
wælhreowum þenum for þam ðe hig on heora agenum rîce
cruel servants for that that they in their own kingdom

swa mycele beorhtnysse þæs leohtes gesawon ⁊ hig færinga
so great brightness of-the light saw and they suddenly
cryst gesawon on þam setle syttan þe he him sylfum
christ saw on the seat sit which he for-him self
geahnod hæfde. ⁊ hig wæron clypigende. ⁊ þus cweðende.
appropriated had and they were calling and thus saying
504.31 We syndon fram þe oferswyðde. Ac we acsiað þe hwæt
We are by thee overcome But we ask thee what
eart þu. þu ðe butan ælcon geflyte. ⁊ butan ælcere
art thou thou who without any strife and without any
gewemminge myd þynum mægen þrymme hæfst ure myhte
defilement with thy majesty — hast our might
genyðerod. Oððe hwæt eart þu swa mycel. ⁊ eac swa lytel.
humbled Or what art thou so great and also so little
⁊ swa nyðerlic. ⁊ eft up swa heah. ⁊ swa wunderlic
and so lowly and again up so high and so wonderful
on anes mannes hywe us to oferdryfenne. Hwæt ne eart
in of-a man form us to overcome What not art
þu se ðe lage dead on byrgene. ⁊ eart lyfigende hyder
thou he who lay dead in tomb and art living hither
to us cumen ⁊ on þynum deaðe ealle eorðan gesceafta ⁊
to us come and at thy death all of-earth creatures and
ealle tungla syndon astyrode. ⁊ þu eart freoh geworden
all stars are stirred and thou art free become
betwynan eallum oðrum deadum. ⁊ ealle ure eoredu þu
among all other dead and all our troops thou
hæfst swiðe gedrefed. ⁊ hwæt eart þu þe hæfst þ leoht
hast greatly troubled and what art thou who hast the light
hyder eond send. ⁊ myd þynre godcundan myhte ⁊
hither through sent and with thy divine might and
beorhtnysse hæfst ablend þa synfullan þystro ⁊ gelyce ealle
brightness hast blinded the sinful darkness and likewise all

þas eoredu þyssa deofla syndon swyðe afyrhte. ⁊ hig wæron
these troops of-these devils are greatly frightened and they were
þa ealle þa deoflu clypigende anre stefne. hwanon eart þu
then all the devils calling with-one voice whence art thou
la hælend swa strang man. ⁊ swa beorht on mægenþrymne
o savior so strong man and so bright in majesty
butan ælcon womme. ⁊ swa clæne fram ælcon leahtre. eall
without any stain and so clean from every vice all
eorðan myddan eard us wæs symble underþeod oð nu.
of-earth middle-earth — to-us was ever subject until now
And eornostlice we ahsiað þe hwæt eart þu. þu ðe swa 506.14
And earnestly we ask thee what art thou thou who so
unforht us to eart cumen. ⁊ þar to eacan us wylt fram
unafraid us to art come and in-addition — — us wilt from
ateon ealle þa ðe we gefyrn on bendum heoldon. Hwæðer
draw all those whom we long-ago in bonds held Whether
hyt wen sig. þ ðu sig se ylca hælend þe satan ure
it expectation be that thou be the same savior whom Satan our
ealdor ymbe spæc. ⁊ sæde þ ðurh þynne deað he wolde
prince about spoke and said that through thy death he would
geweald habban ealles myddan eardes. Ac se wuldorfæsta
power have of-all middle-earth — But the glorious
cyning. ⁊ ure heofenlica hlaford þa nolde þæra deofla
king and our heavenly lord then would-not of-the devils
gemaðeles mare habban. ac he þone deoflican deað feor nyðer
chatter more have but he the devilish death far down
atræd. ⁊ he satân gegrap. ⁊ hyne fæste geband. ⁊ hyne
trod and he Satan seized and him fast bound and him
þære helle sealde. on angeweald. Ac heo hyne þa underfeng
to-the hell gave into power But she him then received
eall swa hyre fram ure heofenlican hlaforde gehaten wæs. þa
all as to-her by our heavenly lord commanded was then

cwæð seo hell to satane la ðu ealdor ealre forspyllednysse.
said the hell to Satan o thou prince of-all perdition
and la ðu ordȝfruma ealra yfela. ȝ la ðu fæder ealra
and o thou author of-all evils and o thou father of-all
flymena. ȝ la ðu þe ealdor wære ealles deaðes. ȝ la
fugitives and o thou who prince were of-all death and o
ordfruma ealre modignysse. for hwig gedyrstlæhtest þu þe
author of-all pride for why presumedst thou thee
þ ðu þ geþanc on þ iudeisce folc asendest þ hig þysne
that thou the thought into the Jewish people sentest that they this
hælend ahengon. ȝ þu hym nænne gylt on ne oncneowe.
savior hanged and thou him no guilt in — knewest
ȝ þu nu þurh þ tryw. ȝ þurh þa rode hæfst. ealle þyne
and thou now through the tree and through the rood hast all thy
blysse forspylled. ȝ þurh þ þe ðu þysne wuldres cyning
bliss destroyed and through that that thou this of-glory king
ahenge. þu dydest wyðerwerdlice ongean þe. ȝ eac ongean
hangedst thou didst adversely against thee and also against
me. ȝ oncnaw nu hu fæla ece tyntrega. ȝ þa ungeendodan
me and know now how many eternal torments and the unending
suslo þu byst þrowigende on mynre ecan gehealtsumnysse.
tortures thou art suffering in my eternal keeping
506.35 Ac þa ða se wuldres cyning þ gehyrde hu seo hell wyð
But when — the of-glory king that heard how the hell with
þone reðan satan spræc. he cwæð to þære helle. beo satan on
the fierce Satan spoke he said to the hell be Satan in
þynum anwealde. ȝ gyt butu on ecum forwyrde. ȝ þ beo
thy power and ye-two both in eternal ruin and that be
æfre to ecere worulde. On þære stowe þe ge adam ȝ þæra
ever to eternal world In the place which ye Adam and of-the
witegena bearn ær lange on geheoldon. And se wuldorfulla
prophets children before long in held And the glorious

dryhten þa his swyðran hand aðenede ȝ cwæð. Ealle ge
lord then his right hand stretched-out and said All ye
myne halgan ge þe myne gelycnysse habbað. cumað to me.
my saints ye who my likeness have come to me
ȝ ge þe þurh þæs treowes bleda genyðerude wæron. ge
and ye who through of-the tree fruits humbled were ye
seoð nû. þ ge sceolon þurh þ treow mynre rôde þe ic on
see now that ye must through the tree of-my rood which I on
ahangen wæs oferswyðan þone deað. ȝ eac þone deofol. Hyt
hanged was overcome the death and also the devil It
wæs þa swyðe raðe þ ealle þa halgan wæron geneâlecende
was then very quickly that all the saints were approaching
to þæs hælendes handa. and se hælend þa adam be þære riht
to of-the savior hand and the savior then Adam by the right
hand genam ȝ hym to cwæð. Syb sig myd þe adam. ȝ myd
hand took and him to said Peace be with thee Adam and with
eallum þynum beârnum. Adam wæs þa nyðer afeallende. ȝ
all thy children Adam was then down falling and
þæs hælendes cneow cyssende. ȝ myd teargeotendre halsunge
of-the savior knee kissing and with tear-shedding entreaty
ȝ myd mycelre stefne þus cwæð. Ic herige þe heofena
and with great voice thus said I praise thee of-heavens
hlaford þ ðu me of þysse cwyc susle onfon woldest.
lord that thou me from this living-torment — receive wouldest
And se hælend þa his hand aðenede ȝ rôde tacen ofer 508.18
And the savior then his hand stretched-out and of-rood sign over
adam geworhte. ȝ ofer ealle his halgan. ȝ he adam be
Adam made and over all his saints and he Adam by
þære swyðran handa fram helle geteh. ȝ ealle þa halgan
the right hand from hell drew and all the saints
heom æfter fyligdon. Ac se halga dauid þa ðus clypode myd
them after followed But the holy David then thus called with

stranglicre stefne ȝ cwæð. Singað dryhtne nywne lofsang.
strong voice and said Sing to-lord new hymn
for þam ðe dryhten hæfð wundra eallum þeodum geswutelod.
for that that lord has wonders to-all nations revealed
ȝ he hæfð hys hæle cuðe gedon. toforan ealre þeode
and he has his salvation known made before of-all nation
gesyhðe. ȝ his ryhtwysnysse onwrigen. Ealle þa halgan
sight and his righteousness revealed All the saints
hym þa ȝswaredon ȝ cwædon. þæs sig dryhtne mærð. ȝ
him then answered and said for-this be to-lord praise and
eallum hys halgum wuldor. amen. ALLELUIA. Se halga
to-all his saints glory amen ALLELUIA The holy
dryhten wæs þa adames hand healdende. ȝ hig michaele
lord was then of-Adam hand holding and it to-Michael
þam heah engle syllende. ȝ hym sylf wæs on heofenas
the archangel — giving and him self was into heavens
farende. ealle þa halgan wæron þa mychaele þam heah
going all the saints were then Michael the archangel
engle æfterfyligende. ȝ he hig ealle ingelædde on neorxena
— following and he them all led-in into paradise
wang myd wuldorfulre blysse. ac þa hig inweard foron. þa
— with glorious bliss but when they inward went then
gemytton hig twegen ealde weras. ȝ ealle þa halgan hig
met they two old men and all the saints them
sona acsedon. ȝ heom þus to cwædon. Hwæt syndon ge
at-once asked and them thus to said What are ye
þe on helle myd us næron. ȝ ge nu gyt deâde næron. ȝ
who in hell with us not-were and ye now yet dead not-were and
eower lychaman swa þeah on neorxnawange togædere syndon.
your bodies so though in paradise together are

Se oðer hym þa ȝswarode ȝ cwæð. ic eom enoch. ȝ 510.2
The one them then answered and said I am Enoch and
ic þurh dryhtnes word wæs hyder alædd. ȝ þys ys helias
I through of-lord word was hither led and this is Elijah
thesbyten þe myd me ys. Se wæs on fyrenum cræte hyder
the-Tishbite who with me is He was in fiery chariot hither
geferod. ȝ wyt gyt deaðes ne onbyrigdon. Ac wyt sceolon
carried and we-two yet death not tasted But we-two must
myd godcundum tacnum ȝ myd forebeacnum antecrystes
with divine signs and with portents of-Antichrist
gèanbydian. ȝ ongean hyne wynnan. ȝ wyt sceolon on
await and against him fight and we-two must in
hierusalem fram hym beon ofslagene ȝ he eac fram us. Ac
jerusalem by him be slain and he also by us But
wyt sceolon bynnan feorðan healfes dæges fæce beon eft
we-two must within of-fourth half day space be again
geedcwycode. ȝ þurh genypu up onhafene. Ac onmang þam
requickened and through clouds up raised But among that
ðe Enoch ȝ eliâs þus spræcon. heom þær to becom sum
that Enoch and Elijah thus spoke them there to came a
wer þe wæs earmlices hywes. ȝ wæs berende anre rode tacen
man who was of-wretched form and was bearing of-a rood sign
on uppan hys exlum. Ac þa halgan hyne þa sona gesawon.
on upon his shoulders But the saints him then at-once saw
ȝ hym to cwædon. hwæt eart þu þe ðyn ansyn ys swylce
and him to said what art thou whose thy face is as
anes sceaðan. ȝ hwæt ys þ tacen þe ðu on uppan þinum
of-a robber and what is the sign which thou on upon thy
exlum byrst. he hym ȝswarode ȝ cwæð. Soð ge secgað þ ic
shoulders bearest he them answered and said Truth ye say that I
sceaða wæs. ȝ ealle yfelu on eorðan wyrcende. Ac þa iudeas
robber was and all evils on earth working But the Jews

me wyð þone hælend ahengon. ⁊ ic þa geseah ealle þa
me with the savior hanged and I then saw all the
ðing þe be þam hælende on þære rôde gedone wæron. ⁊
things which about the savior on the rood done were and
ic hyne sona gelyfde þ he wæs ealra gesceafta scyppend. ⁊
I him at-once believed that he was of-all creatures creator and
se ælmyhtiga cyning. ⁊ ic hyne georne bæd. ⁊ þus cwæð.
the almighty king and I him eagerly asked and thus said
510.22 Eala dryhten gemun þu myn þonne þu on þyn ryce
O lord remember thou me when thou into thy kingdom
cymest. And he wæs myne bene sona onfonde ⁊ he me to
comest And he was my prayer at-once receiving and he me to
cwæð. To soðon ic þe secge. to dæg þu byst myd me on
said For truth I thee say to day thou art with me in
neorxnawange. ⁊ he me þysse rode tacen sealde ⁊ cwæð.
paradise and he me of-this rood sign gave and said
Gâ on neorxna wang myd þysum tacne. ⁊ gif se engel þe
Go into paradise — with this sign and if the angel who
ys hyrde to neorxna wanges geate ðe inganges forwyrne.
is guardian at of-paradise — gate thee entrance refuse
ætyw hym þysse rode tacen. ⁊ sege to hym. þ se hælenda
show him of-this rood sign and say to him that the savior
cryst godes sunu þe nu wæs anhangen þe þyder asende. And
christ of-god son who now was hanged thee thither sent And
ic þa ðam engle þe ðær hyrde wæs eall hym swa asâde
I then to-the angel who there guardian was all him so said
⁊ he me sona ingelædde on þa swyðran healfe neorxna
and he me at-once led-in on the right side of-paradise
wanges geates. ⁊ he me geanbydian het ⁊ me to
— of-gate and he me wait commanded and me to
cwæð. Geanbyda her. oð þ ingâ eall mennisc cynn. þe se
said Wait here until that go-in all human kind which the

fæder adam myd eallum his bearnum ⁊ myd eallum halgum
father Adam with all his children and with all saints
þe myd hym wæron on þære helle. Ac ða ealle heah
who with him were in the hell But then all patriarchs
fæderas ⁊ þa wytegan þa hig gehyrdon ealle þæs sceaðan
— and the prophets when they heard all of-the robber
word. þa cwædon hig ealle anre stefne. Sig gebletsod
words then said they all with-one voice Be blessed
se ælmyhtiga drihten. ⁊ se eca fæder se ðe swylce
the almighty lord and the eternal father he who such
forgifenysse þinum synnum sealde. ⁊ myd swylcere gife þe
forgiveness to-thy sins gave and with such grace thee
to neorxna wange gelædde. he ⁊swarode ⁊ cwæð. Amen.
to paradise — led he answered and said Amen

Ðys syndon þa godcundan ⁊ þa halgan gerynu

V · PILATE'S LETTER TO CLAUDIUS

Carinus and Leucius give their written accounts to the elders and vanish, and the two writings agree to the letter. The Jews go home in fear, and Joseph and Nicodemus tell Pilate everything. Pilate writes to Claudius that the Jews, out of envy, delivered Jesus to him as a sorcerer and Sabbath-breaker, that he had him scourged and handed over, that they crucified him, and that he rose on the third day, though the Jews bribed the guards to say his disciples had stolen the body. He warns the king never to believe the Jews' lies.

Ðys syndon þa godcundan ⁊ þa halgan gerynu þe ða 512.7
These are the divine and the holy mysteries which the
twegen wytegan carinus. ⁊ leuticus to soðon gesawon ⁊
two prophets Carinus and Leucius for truth saw and
gehyrdon. eall swa ic ær her beforan sæde. þ hig on
heard all as I before here before said that they on

þysne dæg myd þam hælende of deaðe aryson. eall swa hig
this day with the savior from death arose all as them
se hælend of deaðe awehte. ȝ þa hig eall þys gewryten
the savior from death awakened and when they all this written
ȝ gefylled hæfdon. Hig up aryson ȝ þa cartan þe hig
and fulfilled had They up arose and the parchments which they
gewryten hæfdon. þam ealdrum ageafon. carînus. his cartan
written had to-the elders gave Carinus his parchment
ageaf annan. ȝ caiphan. ȝ gamaliele. And gelîce leûticus
gave to-Annas and Caiaphas and Gamaliel And likewise Leucius
his cartan ageaf nychodeme. ȝ iosepe ȝ heom þus to
his parchment gave to-Nicodemus and Joseph and them thus to
cwædon. Sybb sig myd eow eallum fram þam sylfan dryhtne
said Peace be with you all from the same lord
hælendum cryste. ȝ fram ure ealra hælende. And carînus.
savior christ and from of-us all savior And Carinus
ȝ leuticus. wæron þa færinga swa fægeres hywes swa seo
and Leucius were then suddenly so of-fair form as the
sunne. þonne he beorhtost scyneð. ȝ on þære beortnysse
sun when it brightest shines and in the brightness
hyg of þam folce gewyton. swa þ þæs folces nawyht nyston
they from the people departed so that of-the people none knew
hwæder hig foron. Ac þa ealdras þa ȝ þa mæssepreostas þa
whither they went But the elders then and the mass-priests the
gewrytu ræddon. þe carinus ȝ leuticus gewryten hæfdon.
writings read which Carinus and Leucius written had
þa wæs ægðer gelice gewryten þ naðer næs ne læsse ne
then was each alike written that neither was — less nor
mare þonne oðer be anum stafe. ne furðon be anum prican.
more than other by one letter nor even by one point

And ða þa gewrytu gerædde wæron. eall þ iudeisce 512.24
And when the writings read were all the Jewish
þa heom betwynan cwædon. Soðe syndon ealle þas þyng
then them between said True are all these things
þe her gewordene syndon. ⁊ æfre sig dryhten gebletsod
which here happened are and ever be lord blessed
aworuld aworuld. Amen. And ælc þæra iudea wæs þa ham
for-ever for-ever Amen And each of-the Jews was then home
to his agenum farende myd mycelre ymbhydignysse. ⁊
to his own going with great anxiety and
myd mycelum ege. ⁊ myd mycelre fyrhto. ⁊ heora breost
with great fear and with great fright and their breasts
beatende. þ hig myd þam betan woldon þ hig wyð
beating that they with that amend would what they against
god agylt hæfdon. And ioseph. ⁊ nychodemus wæron
god sinned had And Joseph and Nicodemus were
þa farende to pilate þam deman. ⁊ hym eall atealdon
then going to Pilate the judge and him all recounted
be þam twam wytegum. CARINE. ⁊ LEUTICE. ⁊
about the two prophets CARINUS and LEUCIUS and
be þam gewriton. ⁊ be ealre þære fare þe hym
about the writings and about all the proceeding which him
æror bedyglod wæs. Ac pilatus þa on hys domerne hym
before hidden was But Pilate then in his judgment-hall him
sylf awrat ealle þa þyng þe be þam hælende gedon
self wrote all the things which about the savior done
wæron. ⁊ he syððan an ærendgewryt awrat. ⁊ to rome
were and he afterward a letter wrote and to rome
asende. to þam cyninge claudio. ⁊ hyt wæs þus awryten.
sent to the king Claudius and it was thus written
Se pontisca pilatus gret hys cyne hlaford claudium. ⁊
The Pontian Pilate greets his royal lord Claudius and

ic cyðe þe þ hyt nu nywan gelamp. þ ða iudeas
I make-known to-thee that it now newly happened that the Jews
þurh hyra andan ȝ þurh hyra agene genyðerunga. þ hig
through their envy and through their own condemnation that they
þone hælend genamon. ȝ eâc hyne me sealdon. ȝ hyne
the savior took and also him me gave and him
swyðe wregdon. ȝ hym fæla ongean lugon. ȝ sædon þ
greatly accused and him many against lied and said that
he dry wære. ȝ eâc þ he ælcne reste dæg gewemde. for
he sorcerer were and also that he each rest day defiled for
þan ðe hig gesawon þ he on reste dagum blynde men
that that they saw that he on rest days blind men
gelyhte. ȝ hreoflan geclænsode. ȝ deofolseocnyssa fram
enlightened and lepers cleansed and devil-sicknesses from
mannum aflymde. ȝ deade awehte. ȝ fæla oðra wundra he
men put-to-flight and dead awakened and many other wonders he
worhte ȝ ic heom gelyfde swa swa ic na ne sceolde. ȝ
wrought and I them believed so as I not — should and
ic hyne swingan het. ȝ hyne heom syððan to heora
I him scourge commanded and him to-them afterward to their
agenum dome ageaf. ȝ hig hyne syððan on treowerne
own judgment gave-up and they him afterward on wooden
rode ahengon. ȝ he þær on dead węs. ȝ eft syððan
rood hanged and he there on dead was and again after
he bebyrged wæs. hig þær to his byrgene gesetton. iiii
he buried was they there at his tomb set four
ȝ feowertig cempena. þe þone lichaman healdan sceoldon.
and forty of-soldiers who the body guard should
514.19 Ac he on þam þryddan dæge of deaðe aras. ȝ þa hyrdas
But he on the third day from death arose and the guards
hyt eall asædon. ȝ hyt forhelan ne myhton. Ac þa iudeas
it all told and it conceal not might But the Jews

þa hig þ gehyrdon. hig þam hyrdon feoh geafon. ⁊
when they that heard they to-the guards money gave and
hig þ secgan sceoldon þ his cnyhtas comon. ⁊ þone
they that say should that his disciples came and the
lychaman forstælon. And þa hyrdas þa þ feoh fengon.
body stole And the guards then the money took
⁊ hig swa þeah þa soðfæstnysse. þe ðær geworden wæs
and they so though the truth which there happened was
forsuwian ne myhton. Nu leof cyning ic þe eac lære
keep-silent not might Now dear king I thee also advise
for þig þ ðu næfre þæra iudea leasunga ne gelyfe. Sig
for that that thou never of-the Jews lies — believe Be
dryhtne lof. ⁊ deoflum sorh a to worulde. amen.
to-lord praise and to-devils sorrow ever to world amen

The Avenging of the Savior

On Tiberius dagum ðæs miclan caseres

THE AVENGING OF THE SAVIOR

Tyrus, king in Aquitaine, is healed of a cancer on his face by believing in Christ when Nathan, driven to his city by the wind, tells him of the Savior. Baptized as Titus, he joins Vespasian to avenge Christ; Herod stabs himself, and the Jews and their kings, shut in Jerusalem for seven years, starve until they surrender and are slain or sold. Volusian, sent by the leper emperor Tiberius, condemns Pilate, imprisoned at Damascus, and brings Veronica and the cloth of Christ's garment to Tiberius, who is healed and baptized.

On Tiberius dagum ðæs miclan caseres, hyt gelamp bynnan 26.2
In of-Tiberius days of-the great emperor it happened within
lytlum fyrste æfter þam þe ure heofenlica Hlaford ahangen
little time after that that our heavenly Lord hanged
wæs, hyt wæs þæt sum æðele man wæs, þæs nama wæs
was it was that a noble man was whose name was
Týrus. And he wæs on Equitania-rice cyning under Tyberie
Tyrus And he was in Aquitaine-kingdom king under Tiberius
þam casere, and he wæs oftost wunigende on þære ceastre
the emperor and he was most-often dwelling in the city
þe wæs genemned Lybie. And he wæs se ylca Tyrus,
which was named Libia And he was the same Tyrus
þæs ðe bec secgað, swa unhal on hys andwlitan, þæt
of-that which books say so unwell in his face that
ðæt adl þe we hatað cancer hym wæs on þam nebbe,
the disease which we call cancer to-him was on the face
fram þam swyðran næsþyrle oð hyt com to þam eage.
from the right nostril until it came to the eye
Ac hyt wæs þa þæt sum man wæs farende of Judea-lande, 26.11
But it was then that a man was traveling from Judea-land
þæs nama wæs Nathan; and he wæs anes burhmannes sunu
whose name was Nathan and he was of-a citizen son

on Ysrahela-lande, þæs nama wæs Naú. Ac se ylca Nathan
in Israel-land whose name was Naum But the same Nathan
wæs swa gelyðen þæt he hæfde gefaren fram ælcum lande
was so traveled that he had gone from each land
to oðrum and fram sǽ to sǽ, and swa þæt he hæfde ealle
to other and from sea to sea and so that he had all
eorðan ymbfaren. And se ylca Nathan wæs þa asend fram
earth gone-round And the same Nathan was then sent from
Tyberie þam casere to Romesburh, to þam þæt he sceolde
Tiberius the emperor to Rome-city to that that he should
hys ærende and his wedd þyder gelædan; forþig þe se
his message and his pledge thither lead because that the
casere eac, Tiberius, wæs swa unhal myd myslicum wundum
emperor also Tiberius was so unwell with various wounds
þæt he wearð hreofla. And Nathan þa wæs forðwerd
that he became leper And Nathan then was forward
farende myd eallum hys ærende toweard Romana-ríce, and
going with all his message toward Roman-kingdom and
þæt wæs on scype þæt he on for. Ac se suðerna wynd
that was in ship that he in went But the southern wind
hyne and his anfæreld þa swyðe gedrehte, and hyne swa
him and his voyage then greatly troubled and him so
genydde þæt he to þam gete becom æt þære ceastre
compelled that he to the gate came at the city
Lybie. And Tyrus þa ðære burge hlaford wearð þa þæt
Libia And Tyrus then of-the city lord became then that
geseonde, and sona oncneow be heora færelde þæt hig of
seeing and at-once knew by their journey that they from
Judea-lande wæron, and he sona þus cwæð, and wæs swyþe
Judea-land were and he at-once thus said and was greatly
wundrigende, “Næfre ic ær on þyssum lande swylc wundor
wondering Never I before in this land such wonder

ne geseah, þæt æfre Judeisc men hyder on land myd scype
— *saw that ever Jewish men hither on land with ship*
sceoldon cuman." Ac Tyrus þa het þær to-yrnan, and
should come But Tyrus then commanded there to-run and
hym to-clypian þone þe on þam scype yldost wære;
him to-call him who in the ship eldest were
and Nathan hym sona to-com. And Tyrus hyne sona axode 28.6
and Nathan him at-once to-came And Tyrus him at-once asked
and hym to-cwæð, "Hwæt eart þu to soðe, oððe hwanon
and him to-said What art thou for truth or whence
come þu?" Nathan hym andswarode þa and þus cwæð,
camest thou Nathan him answered then and thus said
"Ic eom Nathan Nauwes sunu, and ic of Greca-rice hyder
I am Nathan of-Naum son and I from Greek-kingdom hither
eom cumen; and ic of Judeum wæs, þam Pontiscan Pilate
am come and I from Jews was to-the Pontian Pilate
underþeodd; and ic wæs æfter asend þæt ic sceolde to þam
subject and I was after sent that I should to the
casere cuman, Tiberie, and his ærende lædan of Judeum to
emperor come Tiberius and his message lead from Jews to
Romanum; ac me wæs onsigende se stranga wynd, and me
Romans but me was assailing the strong wind and me
gebroht hæfð on þas stowe, þæt ic nat hwar ic eom."
brought has to this place that I know-not where I am
Tyrus hym þa andswarode and cwæð, "La gif þu myhtest 28.16
Tyrus him then answered and said O if thou mightest
æfre ænig þing fyndan on smyrunge, oððe on wyrtum, oððe
ever any thing find in ointment or in herbs or
on ænegum oðrum þyngum, þæt ðu myhtest myne wunde
in any other things that thou mightest my wound
myd gehælan, þe ic on mynon andwlytan hæbbe; ic wolde
with heal which I on my face have I would

þe to medes syllan butan ælcum twy swa gold swa sylfor
thee as reward give without any doubt either gold or silver
swa fæla swa þu woldest, and eac þe to-foran Tyberie þam
as much as thou wouldest and also thee before Tiberius the
casere gebryngan." Nathan hym andswarode and cwæð, "Eala
emperor bring Nathan him answered and said O
myn hlaford, ic ne mæg nane swylce þyng fyndan, ne ic
my lord I not can any such thing find nor I
þær nan þing on ne cann: ac gif þu gefyrn on Judea-lande
there any thing in — know but if thou long-ago in Judea-land
wære, þær ðu myhtest fyndan swylcne man and acorenne
were there thou mightest find such man and chosen
wytegan, þæs nama wæs Drihten Hælend Cryst. He sylf
prophet whose name was Lord Savior Christ He self
hælde hys folc fram heora synnum, and eac he myd hys
healed his people from their sins and also he with his
worde hreoflan aclænsode, and he blynde onlyhte, and he
word lepers cleansed and he blind enlightened and he
deade awehte. And sum wyf wæs þoligende blodes fleusan,
dead awakened And a woman was suffering of-blood flux
huru XII wynter; (seo wæs Veronix genemned), and heo
at-least twelve winters who was Veronica named and she
hym to genealæhte wyð-æftan hym and his hrægeles fnædes
him to approached behind him and of-his garment fringe
æthran, and heo wearð sona þurh þæt gehæled. And he of
touched and she became at-once through that healed And he from
V hlafon and of twam fixum fif þusend manna gefylde.
five loaves and from two fishes five thousand men filled
28.33 Ealle þas þyng and oðre fæla ær his þrowunge he gefylde.
All these things and others many before his passion he fulfilled
Ac þa Judeas wæron myd ándan afyllede and hyne gefengon,
But the Jews were with envy filled and him seized

and þa ealdras and þa mæssepreostas hyne geswungon, and
and the elders and the mass-priests him scourged and
æt Pilate abædon þæt hig hyne moston ahón on trywenre
from Pilate begged that they him might hang on wooden
ealgan; and hig eac swa dydon, and hig hym dryncan sealdon
gallows and they also so did and they him drink gave
þæt wæs wyn and eced gemenged togædere, and he eac on
that was wine and vinegar mingled together and he also on
þære róde þone gast ageaf, and he syððan to helle gefor and
the rood the spirit gave-up and he afterward to hell went and
þær geneosode ealle þa halgan and þæt mennisce cynn alysde.
there visited all the saints and the human kind redeemed
And Joseph se ryhtwysa wer his lychaman bebyrigde, and þa
And Joseph the righteous man his body buried and the
Judeas þærto hyrdas gesetton and þær ofer sceoldon wacian,
Jews thereto guards set and there over should watch
þy læs hys cnyhtas comon and þæne lychaman gefetton.
the less his disciples came and the body fetched
Ac ic secge to soðon, þæt on þam ylcan lychaman þe he
But I say for truth that in the same body which he
myd bebyrged wæs on þam ylcan he eft aras bynnan twam
with buried was in the same he again arose within two
dagum; eall swa ic to soðon wat þæt he ys se soða God."
days all as I for truth know that he is the true God
Tirus wæs þa þæt gehyrende eall swyðe georne, and hys 30.13
Tyrus was then that hearing all very eagerly and his
heafod up ahebbende, and on Cryst gelyfende, he sylf and
head up raising and in Christ believing he self and
eall hys yn-hyred; and he ða þus cwæð, "Eala gyf ic þær
all his household and he then thus said O if I there
wære, and ic hys ansyne gesawe and ic hyne oncnawan
were and I his face saw and I him recognize

cuðe, þære wyrrestan wrace ic hyne wrecan wolde, and
could with-the worst vengeance I him avenge would and
ealle hys fynd ofslean, for þam þe hig swa ymbe urne
all his foes slay for that that they so about our
Hlaford gedydon." Ac ða þa Tyrus hæfde þus gesprecen,
Lord did But then when Tyrus had thus spoken
hym þa of þam andwlytan nyðer afeoll se cancer þe
from-him then from the face down fell the cancer which
hyne ær swyðe amyrred hæfde; and hys flæsc wearð eall
him before greatly marred had and his flesh became all
gesett and hal geworden, and he þa clypode myd hluddre
set and whole become and he then called with loud
stefne and þus cwæð, "Eala hyt ys se soða dema, and se
voice and thus said O it is the true judge and the
mæra cyning, and se ryhtwisa God; for þam ic hyne næfre
famous king and the righteous God for that I him never
ne geseah ne on hyne ne gelyfde, buton þæt ic nu his
— saw nor in him — believed except that I now his
naman gehyrde, and eom þurh þæt gehæled." And Tyrus
name heard and am through that healed And Tyrus
þa nyðer afeoll on eorðan astreht, and hyne to Dryhtne
then down fell on earth stretched and himself to Lord
gebæd and þus cwæð, "Lá ælmyhtyga God and ealra
prayed and thus said O almighty God and of-all
cyninga Cyning and ealra wealdendra Wealdend, ic bydde þe
kings King and of-all rulers Ruler I pray thee
þæt ðu geþafige me, þæt ic mote on þæt land faran þe
that thou permit me that I may into the land go which
ðu on wære acenned, þæt ic mæge þær þyne fynd geseon
thou in were born that I can there thy foes see
and heora naman adylegian and þynne deað gewrecan."
and their name blot-out and thy death avenge

Ac æfter þam þe he hyne þus gebeden hæfde, he to hym 30.32
But after that that he himself thus prayed had he to him
Nathan geclypode, and hym to-cwæð, “Eala, hu gesawe þu
Nathan called and him to-said O how sawest thou
þa gefullian þe on Cryst gelyfdon? Cum raðe and fulla
them baptize who in Christ believed Come quickly and baptize
me, þæt ic mæge myd ealre heortan on hyne gelyfan;
me that I can with all heart in him believe
forþon ic hyne næfre ne geseah and he me swa þeah halne
because I him never — saw and he me so though whole
gedyde.” Nathan hym þa to-genealæhte, and hyne sona
made Nathan him then to-approached and him at-once
gefullode on naman Fæderes and Suna and Halgan Gastes,
baptized in name of-Father and Son and Holy Spirit
and hym ofgesette þone naman Tyrus, and hyne genemde
and from-him took-off the name Tyrus and him named
on þam fulluhte Tytus, þæt ys on ure geðeode, Arfæst.
in the baptism Titus that is in our language Pious
And Tytus þa asende bodan to hys fyrdgemacan, þe wæs 32.6
And Titus then sent messengers to his army-comrade who was
genemned Vespasianus, þe wæs eac hæðen; and hig begen
named Vespasian who was also heathen and they both
æt-gædere wæron þonne hig to ænigre fyrde gefaran woldon.
together were when they to any campaign go would
And Vespasianus þa butan ælcere yldynge hym ongean com,
And Vespasian then without any delay him toward came
myd seofen þusend gewæpnodra manna. And þa he on
with seven thousand of-armed men And when he into
þa ceastre becom Libie, he þa sona axode hwæt hyt soðes
the city came Libia he then at-once asked what it of-truth
wære, for hwig hym man swa færlice æfter asende. Titus hym
were for why him one so suddenly after sent Titus him

andswarode and cwæð, "Eala, for hwig ne besceawost þu on
answered and said O for why not considerest thou in
þynre heortan, þæt ðu gelyfe on þone ælmyhtegan God, and
thy heart that thou believe in the almighty God and
on þone lyfigendan Fæder, and hu se Hælenda Cryst Godes
in the living Father and how the Savior Christ of-God
sunu on Judea-lande geboren wæs on þære Judeiscan ceastre
son in Judea-land born was in the Jewish city
Bethléém, and hu þa Judeas hyne geswungon and on róde
Bethlehem and how the Jews him scourged and on rood
ahengon, eall þurh heora andan, and hu he eft on þam
hanged all through their envy and how he again on the
þryddan dæge of deaðe aras; and his leorning-cnyhtas and
third day from death arose and his disciples and
mænige oðre men hyne syððan gesawon on þam ylcan flæsce
many other men him afterward saw in the same flesh
þe he ær wæs; and bynnan feowertygum dagum æfter
which he before was and within forty days after
hys æryste he ætywde hys leorning-cnyhtum, and hig ealle
his resurrection he showed to-his disciples and they all
gesawon hwar he wæs on heofenas astigende mycelre myhte.
saw where he was into heavens ascending with-great might
32.23 And ic wat þæt he ys se soða God. Ac uton wyt nu
And I know that he is the true God But let-us we-two now
beon hys leorning-cnyhtas, and faran and hyne gewrecan
be his disciples and go and him avenge
and ealle hys fynd adylgian of ealre lyfigendre eorðan,
and all his foes blot-out from all living earth
þæt ealle þeoda syððan wyton and oncnawon þæt næfre
that all nations afterward know and recognize that never
on eorðan hys gelíca ne gewearð."
on earth his like — became

Titus and Vespasianus heora geþeaht hæfdon, swa þeah þæt 32.29
Titus and Vespasian their counsel had so though that
Vespasianus wæs ærost gefullod, and hig syððan of Libia
Vespasian was first baptized and they afterward from Libia
þære ceastre foron and on scyp astigon, and to Hierusalem
the city went and onto ship embarked and to Jerusalem
ferdon, and hig eall þæt ríce myd forspyllednysse gewæhton.
went and they all the kingdom with destruction afflicted
Ac þa ða cyningas þe on þam lande wunedon þæt
But when the kings who in the land dwelt that
gehyrdon, hig wæron swyðe gedrefede and to deaðe afærede.
heard they were greatly troubled and to death frightened
And se cyning Herodes þa wearð swa swyðe gedrefed, þæt
And the king Herod then became so greatly troubled that
he cwæð to Archelause hys suna, "La myn cyld, onfoh þu
he said to Archelaus his son O my child receive thou
uncer ríce, and myd þys oðrum cyningum þe ðe abutan
our-two kingdom and with these other kings who thee about
synd nyme ge ealle angeþeaht, þæt ge magon eow sylfe
are take ye all one-counsel that ye can you selves
alysan of eowre feonda gewealde, þa eow wyllað myd eallon
release from of-your foes power who you will with all
forspyllan and eowre ryce to-wurpan." Nu þæs ðe we to
destroy and your kingdom overthrow Now of-that which we for
soðon wyton þæt se sylfa Herodes þa hys spere genam, and
truth know that the same Herod then his spear took and
hyne sylfne ofstang; and he swa sorhlice hys lyf geendode.
him self stabbed and he so sorrowfully his life ended
And Archelaus hys sunu þa com to þam oðrum cyningum, 34.8
And Archelaus his son then came to the other kings
þe wæron ryxiende eond eall þæt Judeisce ríce, and hig
who were reigning throughout all the Jewish kingdom and they

ealle heom geþeaht worhton, and ymbe þæt wæron þæt
all for-them counsel made and about that were that
hig hig sylfe on Hierusalem beclysan woldon myd eallum
they them selves in Jerusalem enclose would with all
þam folce þe heom myd wæron, swa þæt ðær gelamp
the people who them with were so that there happened
þæt hig ealle in on þa burh foron, þæt ðær nan þyng
that they all in into the city went that there no thing
þæs folces wyðutan belyfen næs. Þæt wæron ærest of
of-the people outside left was That were first from
ehta ricum ehta cyningas myd eallum þam folce þe heom
eight kingdoms eight kings with all the people who them
myd woldon, and hig eac þar ynne seofon gear wunedon.
with would and they also there within seven year dwelt
34.17 Ac se wysdom weox myd Títe and mid Vespasiane, swa
But the wisdom grew with Titus and with Vespasian so
þæt hig hæfdon ealle þa rícu eond farene and to yrmðe
that they had all the kingdoms through gone and to misery
getawode. And hit wæs þa on þam ehtoðan geare þe se
reduced And it was then in the eighth year that the
mycla hungor heom on becom, þæt hig for þære hlafleaste þa
great hunger them on came that they for the lack-of-bread the
eorðan æton. Ac þa yldestan cempan, þa ðe on Hierusalem
earth ate But the eldest soldiers those who in Jerusalem
wæron and of þam ehta rícon, heom betwynan awyrgendlic
were and of the eight kingdoms them between accursed
geþeaht worhton, and þus cwædon, “Hwæt fremað us ure
counsel made and thus said What profits us our
lyf, nu we geseoð þæt ðas Romaniscan menn cumene
life now we see that these Roman men come
syndon, and heom to nymað ure ríce and ure stowe and
are and them to take our kingdom and our place and

eác ealle þas þeoda? Selre us ys to soðon þæt we us sylfe
also all these nations Better for-us is for truth that we us selves
ofslean þonne hig us yfelum deaðe acwylmon, and eft
slay than they us with-evil death torment and afterward
secgon þæt hig ofer us sige hæfdon." Ac ic wat þæt hig
say that they over us victory had But I know that they
heora swurd þa abrudon, and heom betweonan fuhton, þæt
their swords then drew and them between fought that
ðær wæron on dæg ealra ofslagene huru endlyfen þusend.
there were in day of-all slain at-least eleven thousand
And þæt folc þæt ðær æfter on þære ceastre belyfen wæs, 34.31
And the people which there after in the city left was
þa wæron sume to deaðe afærede for þæra cyninga ege, for
then were some to death frightened for of-the kings fear for
þam ðe hig heora hat-heortnyssa nahwar forbugan ne myhton
that that they their furies nowhere flee — might
for þære mænige þe ðær ofslagene wæron. And heom
for the multitude which there slain were And them
eac se stenc þa swa yfele derede for þære mycelan hætan,
also the stench then so evilly harmed for the great heat
þæt hig þa heom betwynan cwædon, "Eala! hu we syndon
that they then them between said O how we are
geomrigende and swyðe aforhtigende, be myclum gewyrhtum;
lamenting and greatly fearing by great deserts
for þam ðe we þone Hælend to deaðe gesealdon, and we nu
for that that we the Savior to death gave and we now
þæt geseoð þæt we for þig yfelum deaðe sweltan sceolon. Ac
that see that we for that with-evil death die must But
uton ure heafdo ahyldan and þysse ceastre cægean þyssum
let-us our heads bow and of-this city keys to-this
Romaniscan folce agyfan, for þam ðe we full georne geseoð
Roman people give for that that we full eagerly see

þæt we elles wyðynnan þysum weallum hrywlicum deaðe
that we else within these walls with-cruel death
forwurðan sceolon. Ac uton hig on hand syllan Týte and
perish must But let-us them into hand give to-Titus and
Vespasiane and heom þus to-cweðan, 'Her we syllað eow
Vespasian and them thus to-say Here we give to-you
urum hlafordum Títe and Vespasiane þysse ceastre cægan,
our lords Titus and Vespasian of-this city keys
þa ðe eow dryhten God ufene forgifen hæfð, and we þæt
which — to-you lord God from-above given has and we that
nu wyton þæt ðys rice ys eower and na leng ure, and hyt
now know that this kingdom is yours and not longer ours and it
ys eow geseald þurh Messían, þæt ys Cryst Godes sunu.'"
is to-you given through Messiah that is Christ of-God son
Eall þæt folc heom þa þæt gecuron, and þam Romaniscan
All the people them then that chose and to-the Roman
here on hand eodon and heom þus to-cwædon, "Demað us
army into hand went and them thus to-said Judge us
hwylcum deaðe we sweltan sceulon, for þam ðe we þone
with-what death we die must for that that we the
Hælend to deaðe gesealdon." Ac þa ða hig þus gesprecen
Savior to death gave But when — they thus spoken
hæfdon, hig wæron sona on ælcere healfe gefangene and
had they were at-once on each side seized and
fæste gewryðene, and on ælcere healfe myd stanum getorfode;
fast bound and on each side with stones pelted
36.19 and sume on forclungenum treowe ahangene þa fet up
and some on withered tree hanged the feet up
and þæt heafod adún, and sume hig wæron myd sperum
and the head down and some they were with spears
gesticode, and sume to ceápe gesealde, and sume hig
pierced and some for sale sold and some they

wæron on feower dælas tohaccode, eall swa hig þæs
were into four parts hacked all as they of-the
Hælendes tunecan on feower todældon.
Savior tunic into four divided
And Titus and Vespasianus þa heom betwynan geþeaht 36.24
And Titus and Vespasian then them between counsel
worhton, swa þæt hig of þam Judeum þe ðær to lafe
made so that they of the Jews who there as remnant
wæron, for anum penige XXX gesealdon, ongean þæt ðæt
were for one penny thirty sold against that that
þa Judeas ær urne Hælend æt Judas hys agenum cnyhte
the Jews before our Savior from Judas his own servant
myd þrytegum penegum gebohton. And hig wæron þa
with thirty pennies bought And they were then
Titus and Vespasianus heom eall þæt Judeisce land agende,
Titus and Vespasian for-them all the Jewish land owning
and georne ymbe þæt smeagende hwæðer æfre ænig man
and eagerly about that inquiring whether ever any man
wære þe ænige mærða of þam Hælende hæfde, of his reafe
were who any relics of the Savior had of his garment
oððe of sumum oðrum deorwyrðum þyngum, and hyt swa
or of some other precious things and it so
þeah swa gesmeádon þæt hig an wyf gefundon þære nama
though so searched that they a woman found whose name
wæs Verónix, and heo wæs swyðe crysten and leof and
was Veronica and she was very Christian and dear and
wurð eallum folce. And eac hyt wæs seo ylce Verónix þæs
worthy to-all people And also it was the same Veronica of-the
Hælendes reáfes æthrán, and wearð þurh þæt fram þæs
Savior garment touched and became through that from of-the
blodes fleusan gehæled. Heo wæs þa sumne dæl hæbbende
blood flux healed She was then some part having

of þam reafe þæs Hælendes and hyt swyðe deorwyrðlice
of the garment of-the Savior and it very preciously
heold, and eac heo hyt for Crystes andwlytan æfre hæfde.
held and also she it for of-Christ face ever had
38.5 And Titus and Vespasianus þa hyre æfter asendon, and heo
And Titus and Vespasian then her after sent and she
heom myd manega dagas wunede oð þæt Volosianus com þæs
them with many days dwelt until that Volusian came of-the
Caseres mæg, and hig þa hwyle ymbe þæt wæron þæt hig
Emperor kinsman and they the while about that were that they
Pilatum gefengon and hyne on anum ysenum scryne gebrohton
Pilate seized and him in an iron sbrine brought
on þære byrig Damascum, and hyne þær myd scryne myd
into the city Damascus and him there with sbrine with
eallum on feastum cwearterne beclysdon, and þær toforan
all in fast prison enclosed and there before
þam geate hyrdas gesetton þæt wæron ealra IIII and feowertig
the gate guards set that were of-all four and forty
cempena. And hig syððan bodan asendon to Romesburh, to
of-soldiers And they afterward messengers sent to Rome-city to
þam casere Tyberie, to þam þæt he sceolde Volosianus hys
the emperor Tiberius to that that he should Volusian his
mæg on Judea-land asendan, for þam ðe he ðær fæla þynga
kinsman into Judea-land send for that that he there many things
gewytan myhte þæs ðe se Casere ær nan þyng gehyrde.
know might of-that which the Emperor before no thing heard
38.16 Tiberius þa se Casere swa dyde, and cwæð to Volosiane hys
Tiberius then the Emperor so did and said to Volusian his
mæge, "Far and onfoh ealle þa ðing þe ðu on sǽ habban
kinsman Go and receive all the things which thou on sea have
scealt, and gewend on Judea-land; and þær sec ænne of þæs
shalt and turn into Judea-land and there seek one of of-the

Hælendes leorning-cnyhtum, and þæt he cume to me on hys
Savior disciples and that he come to me in of-his
Dryhtnes naman and myne wunda gehæle, þa ðe ic gefyrn
Lord name and my wounds heal those which I long-ago
myd myclum yfele þolode. And asend swylcne dóm ofer
with great evil suffered And send such doom over
þa Judeiscan cyningas eall swylcne hig ofer þone Hælend
the Jewish kings all such-as they over the Savior
asendon, and cwylm hig ealle to deaðe. And gif þu þone
sent and torment them all to death And if thou the
man to me gelædest þe myne wunda gehæle, ic wylle on
man to me leadest who my wounds heal I will in
þone Hælend Godes sunu æfre gelyfan, and ic wylle on his
the Savior of-God son ever believe and I will in his
naman gefullod beon." Volosianus hym andswarode and cwæð,
name baptized be Volusian him answered and said
"Gea Hlaford, and hwæt gif ic swylcne man gemete, hwylce
Yes Lord and what if I such man find what
mede sceal ic hym behatan?" Tiberius hym andswarode and
reward shall I him promise Tiberius him answered and
cwæð, "Beo þanon þe he beo, sig he cynyng æfter me."
said Be thence that he be let-be he king after me
Volosianus hym þa wæs forðwerdes farende, and on anes 38.30
Volusian himself then was forward going and in of-one
dæges færelde to sǽ becom, (seo sǽ hatte Licostratus)
day journey to sea came the sea was-called Licostratus
and he þær on scyp eode, and myd hys scypreðrum hys
and he there onto ship went and with his ship-oars his
segl up ahof, and swyðe forð seglode and swa þæt he
sail up raised and greatly forth sailed and so that he
gefór þæt he on þam ehtoðan dæge on Judea-land and to
fared that he on the eighth day into Judea-land and to

Hierusalem becom, and he þa het ealle þa ðe Cryst
Jerusalem came and he then commanded all those who Christ
awyht cuðon, þæt hig hym sceoldon to-cuman, and he sona
at-all knew that they to-him should to-come and he at-once
hig ealle axode hwylce dæda be þam Hælende gedóne
them all asked what deeds about the Savior done
wæron. Ða com Joseph of Arimathia and Nychodemus myd
were Then came Joseph of Arimathea and Nicodemus with
hym, and hym eall sǽdon þæt ðæt hig þær on wyston.
him and him all said that which they there of knew
Nichodemus sæde, "Ic wat þæt ic hyne geseah, and þæt ic
Nicodemus said I know that I him saw and that I
wat full georne þæt he ys ealles myddangeardes Hælend."
know full well that he is of-all middle-earth Savior
Joseph hym þa to-cwæð, "Ic wat þæt ic hyne of þære
Joseph him then to-said I know that I him from the
róde genam, and hyne on þa byrgene lede þe ic hæfde
rood took and him in the tomb laid which I had
mesylf of stane aheawen, and ic wæs an þæra manna þe
myself from stone hewn and I was one of-the men who
his byrgene heold, and ic myn heafod ahylde and hyne
his tomb guarded and I my head bowed and him
geseon wolde, ac ic þær nan þyng of hym ne geseah.
see would but I there no thing of him — saw
40.10 Ac ic þær twegen englas geseah, ænne æt þam heafdon
But I there two angels saw one at the head
and oðerne æt þam fotum, and eác hig me axodon
and other at the feet and also they me asked
hwæne ic sohte. Ic heom andswarode and cwæð, Þone
whom I sought I them answered and said The
onhangenan Hælend ic séce. Hig cwædon me ongean, Farað
hanged Savior I seek They said me back Go

on Galileám, þær ge magon hyne geseon, swa swa he
into Galilee there ye can him see so as he
eow ær foresæde. And eac æfter þysum, (cwæð Joseph)
to-you before foretold And also after this said Joseph
ic hyne geseah on þam ylcan flæsce þe he æror wæs
I him saw in the same flesh which he before was
and his leorning-cnyhton sealde etan and dryncan."
and to-his disciples gave eat and drink
Æfter þam þa ða Joseph þus gesprecen hæfde, þa com þæt 40.18
After that then when Joseph thus spoken had then came the
arwurðe wyf Verónix and þus cwæð, "Þæt ic wat, þæt ða
honorable woman Veronica and thus said That I know that when
ic on þære mænige wæs þæs folces þæt ic him to-cuman ne
I in the multitude was of-the people that I him to-come not
myhte, buton þæt ic hys hrægles fnædes oðhran, and me þæs
might except that I of-his garment fringe touched and me of-the
blodes fleusa huru twelf gear eglode, ic wæs þa sona hal
blood flux at-least twelve year ailed I was then at-once whole
geworden; and ic æfre gelyfde þæt he ys se lyfigenda God
become and I ever believed that he is the living God
á on ecnysse." Volosianus het þa Pilatum gefeccan,
ever in eternity Volusian commanded then Pilate fetch
and hym to-cwæð, "For hwig lete þu ofslean Godes sunu?"
and him to-said For why lettest thou slay of-God son
Pilatus hym andswarode and cwæð, "Hys agene þeoda and þa
Pilate him answered and said His own peoples and the
yldestan bisceopas hyne sealdon me." Volosianus þa wearð yrre
eldest bishops him gave me Volusian then became angry
geworden and þus cwæð, "Swa me se sylfa Dryhten lybbe,
become and thus said As for-me the same Lord live
þam wyrsestan deaðe þu scealt sweltan." And Volosianus
with-the worst death thou shalt die And Volusian

hyne þa eft het on þam ysenan scryne gebryngan, and
him then again commanded in the iron shrine bring and
on cwearterne gesettan, and to ðam arwurðan wife cwæð
in prison set and to the honorable woman said
syððan þus, "Ic hate þe Verónix þæt ðu agif me þa
afterward thus I command thee Veronica that thou give me the
haligynysse þe þu myd þe hæfst." Verónix hym þa swyðe
relic which thou with thee hast Veronica him then greatly
wyð-soc and sæde, þæt heo nane halignyssa myd hyre næfde.
denied and said that she no relics with her had
42.1 Ac Volosianus hyre na ne gelyfde, ac hig swa þeah genydde
But Volusian her not — believed but her so though compelled
myd myclum ege þæt heo hyt ameldode and þus cwæð, "La
with great fear that she it betrayed and thus said O
leof, hyt ys belocen on mynre bed-cofan þær ic dæghwamlice
sir it is locked in my bed-chamber where I daily
to mynum Dryhtne me gebæd." Volosianus cwæð, "Agif me
to my Lord myself prayed Volusian said Give me
þone Dryhten þe ðu to-geeadmeddest, and ic hyne wylle
the Lord whom thou to-humbledst and I him will
eac geeadmeddan." Veronix þa swa dyde, and hym forwyrnan
also humble Veronica then so did and him refuse
ne dorste. Volosianus, þa seo halignis hym wæs to-broht,
not dared Volusian when the relic him was to-brought
þa feoll he nyðer astreht, and myd ryhtum geleafan hyne
then fell he down stretched and with right faith himself
þær to-geeadmedde, and swa let þæt hyt Dryhtnes sylfes
there to-humbled and so thought that it of-Lord self
andwlyta wære; (ac hyt eallinga swa næs, ac hyt wæs þæt
face were but it altogether so not-was but it was the
reaf þæt se sylfa Hælend werede). And Volosianus þa ða
garment which the same Savior wore And Volusian then when

he up aras he þone andwlytan genam, and swa wende þæt hyt
he up rose he the face took and so thought that it
Crystes andwlita wære, and hyne on pællenre scytan befeold,
of-Christ face were and it in silken sheet wrapped
and eac heo wæs gewefen myd golde. And þa scytan he dyde
and also it was woven with gold And the sheet he put
þa on an gylden fæt, and hyt myd hys hringe geinseglode
then in a golden vessel and it with his ring sealed
and þus cwæð, "Swa me Dryhten lybbe, and swa myn sawl
and thus said As for-me Lord live and as my soul
lybban móte, þæt nelle ic næfre mynes Dryhtnes andwlitan
live may that will-not I ever of-my Lord face
aseon ær ic toforan Tyberie cume minum hlaforde, and
look-on before I before Tiberius come my lord and
hym gecyðe ealle þa þyng þe her gewordene synd."
him make-known all the things which here happened are
Ac ic wat þæt he þa het Pilatum þam fulestan deaðe 42.20
But I know that he then commanded Pilate with-the foulest death
acwylman, and wæs hym syððan toweard hys scypes farende.
kill and was himself afterward toward his ship going
And þæt arwurðe wyf þa Veronix ealle hyre æhta for
And the honorable woman then Veronica all her possessions for
Crystes naman forlet, and wæs Volosiane æfter-fyligende and
of-Christ name forsook and was Volusian after-following and
samod myd hym on scyp astygende. Ac Volosianus hyre
together with him onto ship embarking But Volusian her
to-cwæð, "La wyf, hwæt secest þu?" Heo hym andswarode
to-said O woman what seekest thou She him answered
and cwæð, "Ic sece mynne Dryhten, and lá hwæt hæbbe ic
and said I seek my Lord and o what have I
gedon, ic axie þe, þæt ic ne mot mynne Dryhten habban?
done I ask thee that I not may my Lord have

To soðon ic þe secge, gif þu hyne nelt me agyfan ne
For truth I thee say if thou him wilt-not me give not
forlæte ic næfre þe, ær þon ðe ic geseo hwar þu hyne
forsake I ever thee before that that I see where thou him
alecge and ic hym þonne geeadmedan wylle and hym æfre
lay and I to-him then humble will and him ever
þeowian þa hwyle þe ic lybbe." Þa þæt folc þæt gehyrde,
serve the while that I live When the people that heard
hu Veronix þæt arwurðe wyf gesprecen hæfde, hig sona
how Veronica the honorable woman spoken had they at-once
ealle hyre nehheburas, ægðer ge weras ge wyf, swyðe
all her neighbors each both men and women greatly
weopon. Ac Veronix heom to-cwæð, "La Hierusalemes
wept But Veronica them to-said O of-Jerusalem
bearn, ne wepon ge ná ofer me, ac wepað ofer eow
children not weep ye — over me but weep over yourselves
and ofer eowre bearn, for þig wunder hyt ys gif ge næfre
and over your children for that wonder it is if ye never
ne gehyrdon hu God sylfa cwæð, þa he sæde þæt ælc
— heard how God self said when he said that each
þæra manna þe for Crystés naman ealle þyng forlætt, he
of-the men who for of-Christ name all things forsakes he
onfehð hundfealde mede and þæt ece lyf geearnað."
receives hundredfold reward and the eternal life earns
44.4 Volosianus þa het hys scypmen swyðe forð rowan,
Volusian then commanded his shipmen greatly forth row
and þær bæftan let Titum and Vespasianum, and swa
and there behind left Titus and Vespasian and so
forð seglode oð þæt he becom on þa ea Tyfre, and
forth sailed until that he came into the river Tiber and
he on þære ea hys scyp forlet and on þa ceastre eode
he on the river his ship left and into the city went

þe ys genemned Lateranis, and þanon asende bodan to
which is named Lateranis and thence sent messengers to
þam Casere Tybérie, and hyne het axian, hwæðer he
the Emperor Tiberius and him commanded ask whether he
wolde þæt he to hym come. And Tyberius þa wæs swyðe
would that he to him came And Tiberius then was greatly
geblyssigende, and het Volosianum hym raðe to-cuman,
rejoicing and commanded Volusian to-him quickly to-come
and hyne sona axode, hwæt he on Judea-lande afunde be
and him at-once asked what he in Judea-land found about
þam Hælende oððon be hys leorning-cnyhtum, "Ic þe
the Savior or about his disciples I thee
bydde gebycna hyt eall me." Volosianus þa cwæð, "La myn
ask signify it all to-me Volusian then said O my
Hlaford, ealle þa ðyng þe ic þær gemette, ealle ic gedo
Lord all the things which I there found all I cause
þæt þu hig nu wast. Ðæt ys ærest, þæt ic þær gemette
that thou them now knowest That is first that I there found
Týtum and Vespasianum þyne getrywestan under-cyningas,
Titus and Vespasian thy truest under-kings
and þær syndon gyt God swyðe ondrædende, and ic gemette
and there are yet God greatly fearing and I found
þær þone Casere onhangen, and Caiphan and Archelaus
there the Emperor hanged and Caiaphas and Archelaus
gehænedne, and Pilatum gewryðenne and on ysenum scryne
stoned and Pilate bound and in iron shrine
fæste gebundenne, and on Damascum þære byrig on
fast bound and in Damascus the city in
cwearterne asetne. And þæt ys eall forþam ðe þa Judeas
prison set And that is all because that the Jews
þone Hælendan Cryst myd sperum and myd stengum and
the Savior Christ with spears and with poles and

myd blasum hyne forþrysmodon, and ure leoht ofslogon
with torches him stifled and our light slew
and þæt geþafian noldon þæt hyt hyder to us come.
and that permit would-not that it hither to us came
44.24 Nu for þon Títus and Vespasianus hig habbað yfelum
Now for that Titus and Vespasian them have with-evil
deaðe acwylmede and swyðe mycle mænige of þam Judeum
death killed and very great multitude of the Jews
ofslagene. And þyne twegen getrywan cnyhtas comon of
slain And thy two true servants came from
Arimathia, þæt wæron Joseph and Nychodemus, and abædon
Arimathea that were Joseph and Nicodemus and begged
þæs Hælendes lychaman, and hyne on nywre byrgene
of-the Savior body and him in new tomb
bebyrgdon, and he þa se sylfa Hælend on þam þryddan dæge
buried and he then the same Savior on the third day
of deaðe aras and hyne hys leorning-cnyhtum ætywde, on
from death arose and himself to-his disciples showed in
þam ylcan flæsce þe he æror wæs, and his leorning-cnyhtas
the same flesh which he before was and his disciples
hyne gesawon hwar he wæs on heofenas astigende. And eac
him saw where he was into heavens ascending And also
he fæla wundra worhte ær hys þrowunge; he deade awehte,
he many wonders wrought before his passion he dead awakened
and he blynde gelyhte, and he hreoflan geclænsode, and he
and he blind enlightened and he lepers cleansed and he
deofelseocnyssa fram mannum aflymde, and fæla oðra mærða
devil-sicknesses from men put-to-flight and many other glories
he worhte, and þa Judeas hyne þa acwealdon butan ælcum
he wrought and the Jews him then killed without any
gylte, and hyne on grenum treowe ahengon. And Titus
guilt and him on green tree hanged And Titus

and Vespasianus heom þæt wraðe forguldon, þa ða hig þa
and Vespasian them that wrathfully repaid when — they the
Judeas ahengon þa fet up and þæt heafod adun. Se hælend
Jews hanged the feet up and the head down The savior
wæs ofslagen buton ælcon gylte; and þa Judeas wæron
was slain without any guilt and the Jews were
ofslagene þam fulostan deaðe and heora naman syndon
slain with-the foulest death and their names are
adylegode ofer ealre eorðan, swa swa hig sylfe geearnodon.
blotted-out over all earth so as they selves earned
And eac we þær an wyf gemetton, seo sæde þæt heo 46.7
And also we there a woman found who said that she
Dryhtnes andwlitan hæfde. Nu hæbbe ic her (cwæð he)
of-Lord face had Now have I here said he
ægðer ge þæt wyf and eac þone andwlitan."
each both the woman and also the face
Ða cwæð Tyberius, "Eala swyðe wæs ic gewylnigende þæt ic 46.11
Then said Tiberius O greatly was I desiring that I
hyne geseon wolde, and hyne geeadmedan." Volosianus þa up
him see would and him humble Volusian then up
astod and þone pæll astrehte þe Dryhtnes andwlytan on wæs
stood and the silk spread which of-Lord face in was
befealden, and Tyberius þa þone andwlitan geseah, and swa
wrapped and Tiberius then the face saw and so
wende þæt hyt Dryhtnes andwlyta wære; ac hyt eallynga swa
thought that it of-Lord face were but it altogether so
næs, ac hyt wæs þæt reaf þe se sylfa Dryhten werede. Ac
not-was but it was the garment which the same Lord wore But
ælc þæra hæðenra manna þonne he ærest on beseah, hym þuhte
each of-the heathen men when he first on looked to-him seemed
þæt hyt Drihtnes andwlyta wære. And Tiberius hyne sylfne
that it of-Lord face were And Tiberius him self

geeadmedde, and se hreofla þe hym ær lange on wæs wearð
humbled and the leprosy which him before long on was became
þa sona nyðer afeallen, þæt hys lychama wæs swa clæne swa
then at-once down fallen that his body was as clean as
byð geonges cyldes. And he sona gelyfde and wearð gefullod,
is young of-child And he at-once believed and was baptized
and eall hys hyred and eall þæt folc þe hym undergeþeodd
and all his household and all the people who him subject
wæs, on naman ures Dryhtnes Hælendes Crystes. Þam sig
was in name of-our Lord Savior Christ To-whom be
wuldor and wurðmynt, á in ealra worulda woruld. Amen.
glory and honor ever in of-all worlds world Amen

The History of the Holy Rood-Tree

HER ONGINNÆÐ to sæcgæn be þam treowe

I · THE RODS OF MOSES

After the crossing of the Red Sea, Moses finds three rods grown about his bed on two nights and declares that they betoken the Father, the Son, and the Holy Spirit. At the bitter springs the rods, set in the water, turn it sweet for the thirsting army, and Moses carries them on in a vessel of that water. At Robathi he meets David, whom an angel sends to ask a boon of Moses, and Moses' steward Robii offers to show David secretly the one treasure he has been forbidden to show.

HER ONGINNÆÐ to sæcgæn be þam treowe þe ðeo 2.1
Here Begins to say about the tree which the
rode wæs of iwroht. þe úre drihten for alles moncynnes
rood was from wrought which our lord for of-all mankind
hælo on ðrowode. hú hit ærest weaxæn ongan. Wé iherden
salvation on suffered how it first grow began We heard
sæcgen þurh sumne wisne mon þ moyses þa þa hé ferde
say through a wise man that Moses then when he went
of egyptum ofer þam ræde sǽ mid þam israelitiscan folce
from egypt over the red sea with the Israelite people
þa ðe he hit alysde of pharaones hæfdnæde þa becom he
then when he it released from of-Pharaoh captivity then came he
to þare stówe þe inemnæd is quinquaginta finicas. ȝ þer
to the place which named is quinquaginta finicas and there
twá niht hine reste. Ða on þare forme nihte þe hé þǽr
two nights himself rested Then on the first night which he there
ræste on þam ylca stude þe he on lægˑ wurden iwæxene
rested on the same place which he on lay were grown
ðreo gyrden. þeo an wæs æt his heafod. oðer æt his swiðere
three rods the one was at his head other at his right
sidan. þridde æt his wunstræn. On maregen þa he þeonón
side third at his left In morning when he thence

aras: þa wundrede hé hwæt þare gyrdæ tacnunge were. Ða
arose then wondered he what of-the rods betokening were Then
on þare æfteræ nihte ne durstlæhte he hine þǽr to ræstene
on the next night not dared he himself there to rest
for þám wundre þe he þér iseah. ac ferde þá ðonen ofer
for the wonder which he there saw but went then thence over
ane mile. ȝ his bædræste þær gearwode ȝ þer nihtlangne
one mile and his bed-rest there prepared and there night-long
first iræste; Ón maregen þa hé awóc þa stoden þa ylcæ
time rested In morning when he awoke then stood the same
gyrden abuten him alswá heo on þare ærræn nihte duden.
rods about him as they in the former night did
2.16 Ða he þa ðet iseah þa witegode he ȝ þus cwæð. Soðlice
When he then that saw then prophesied he and thus said Truly
þas gyrdæn tacniæð fæder. ȝ sune. ȝ þone halga gast. Ða
these rods betoken father and son and the holy spirit Then
sende he forð all þæt ferd ȝ him sylf þér wunode oð ða
sent he forth all the army and him self there remained until the
nigoðan tid þæs dæges ȝ þa gyrdæn úp dealf. ȝ he sylf
ninth hour of-the day and the rods up dug and he self
héom forð lædde ȝ all þ ferd þe mid him wæs ferde
them forth led and all the army which with him was went
forð on heoræ weg ænne dæg ȝ ane niht swa heo næffre
forth on their way one day and one night so-that they never
water ne funden. Oþres æfenes þæs ða bicomen héo
water — found On-the-second evening after-that then came they
to ðare stowe þe inemned is delemia. þa ifunden heo þer
to the place which named is delemia then found they there
þritti welsprúnges þare bitternes wæs swa swið þ noðer ne
thirty wellsprings whose bitterness was so strong that neither —
món ne nyten þes wateres biten ne mihten. Ða on ðare
man nor beast the water taste — might Then on the

nihte þe heo to þare wicstowe becomen þeo fyrd wearð þa
night which they to the camp came the army became then
þe him mid wæs swiðlice mid þurste iðrest swá þ heo
which him with was greatly with thirst afflicted so that they
clypoden alle anre stefne to him. ⁊ cwædon. þ heo mid
called all with-one voice to him and said that they with
alle forwurðon mosten buten he héom heore þurst beten
all perish must unless he for-them their thirst assuage
wolde oððe he þurh héom swelten sceolde Ða andswerde
would or he through them die should Then answered
hé héom ⁊ bead héom þ heo andbidoden. ane medmycle
he them and bade them that they waited a little
tid. oþ þ he hine to his drihtine gebede þ he for his
time until that he himself to his lord prayed that he for his
mildheortnesse heom to þare nihte heora þurst betan scolde.
mercy for-them on that night their thirst assuage should
Ða becom him feringæ on his þance þ he þa ðreo gyrden 4.9
Then came to-him suddenly into his thought that he the three rods
nimen wolde ⁊ heom innan þære wellspryngæ setten wolde
take would and them within the wellsprings set would
⁊ cwæð on his þance þ gyf þ soð wære þ ða gyrden
and said in his thought that if it true were that the rods
from gode isende wæron; þæt þurh heoræ mægen þeo
from god sent were that through their might the
bitternesse þæs wateres to þare nihte to swetnysse iwend
bitterness of-the water on that night to sweetness turned
wǽre. Sonæ swa he heom þæron iset hæfde. ða feng he
were As-soon as he them therein set had then took he
on þ water ⁊ his ansyne mid aðwoh ⁊ hit on his muð
of the water and his face with washed and it into his mouth
asende Sonæ swa he ðes wateres swetnysse ifelde þa wearð
sent As-soon as he of-the water sweetness felt then became

he swiðe bliðe on his mode ȝ mid lude stefne to ðare
he very glad in his mind and with loud voice to the
ferde clypian ongan ȝ þus cwæð. Cumeð hider to me ȝ
army call began and thus said Come hither to me and
eower þurst ibæteð of þisse halige watere ðe ure drihten
your thirst assuage from this holy water which our lord
ðurh ðisse gyrdæ mægnæ on ðas niht of biternesse to
through of-these rods might in this night from bitterness to
swætnesse ge awende Ða heo þ ihyrdon þa weron heo
sweetness turned — When they that heard then were they
mucel iblissode ȝ þider geornlice efstan ȝ þær wunedon
much gladdened and thither eagerly hastened and there remained
ðreo dagæs ȝ ðreo niht. Ða on ðene feorþe dæg þa heo
three days and three nights Then on the fourth day when they
þonen faren woldon þa eode moyses to ðare welle þe he þa
thence go would then went Moses to the well which he the
gyrdæ on aset hæfde ant heom up ateah ȝ mid him lædde.
rods in set had and them up drew and with him led
4.24 He hæfde an fet to ðam anum iwroht ȝ þ wæs ifylled
He had a vessel to that alone made and it was filled
of þæt ylce watere ȝ þa gyrdæ þeron asette for þan
from the same water and the rods therein set for that
ðe he nolde þ ða roten fordrugode wæron. Ða fulden
that he would-not that the roots dried-up were Then filled
heo alle þa faten þe on heoræ fare weron of þam
they all the vessels which on their journey were from the
watere. ȝ forð mid heom læddon. þa hæfdon heo þa
water and forth with them led then had they then
gyt þreoræ dagæ fer ær heo comen to arabiam, Ða
yet of-three days journey before they came to arabia Then
on þa feorðe dæge þa comen heo ðider in to þare burh
on the fourth day then came they thither into — the city

þe is inemnod droh ant þer wunoden twege dages. Þa
which is named droh and there remained two days Then
on ðe ðridde dæg ferde moyses from ðare ceastre ant þér
on the third day went Moses from the city and there
ðæt ferd forlet. ȝ nam mid him þreo hundred his agenæ
the army left and took with him three hundred his own
cnihtæ ȝ ferde forþ on his weig oð ðet he com to ðam
men and went forth on his way until that he came to the
tune þe is ihaten robathi þær ðe kyng wæs on iboren
town which is called robathi where the king was in born
nabucodonosor ȝ þær wolde anbidigen oð dauid him come
Nebuchadnezzar and there would wait until David him came
to. ȝ dauid hæfde æhtæ dagene fær from ierusalem to
to and David had of-eight days journey from jerusalem to
þam tune: þe moyses þa on wæs. Þá héo þa togædere
the town which Moses then in was When they then together
comen: þa wunedon heo ætgædere six dagæs. Ða on þare
came then remained they together six days Then on the
seofeþe nihte þa com to him godes engel ȝ hine grette.
seventh night then came to him of-god angel and him greeted
ȝ hine þrige bi his nome nemde ȝ þus cwæð. dauid. 6.4
and him thrice by his name named and thus said David
dauid. dauid. þa answarede him dauid ȝ ðus cwæð. Hwæt
David David then answered him David and thus said What
eart þu la leof þe me on þas tid gecigdest. Ða andswærede
art thou o sir who me at this time calledst Then answered
him þe engel ȝ cwæð Ic am godes engel. ȝ ic com to
him the angel and said I am of-god angel and I came to
bodienne þé þ min drihten me bead. Ða andswarede
announce to-thee what my lord me bade Then answered
him dauid. ȝ cwæð Iwurðe mines drihtines wille ȝ
him David and said Let-be-done of-my lord will and

ðin. Þa cwæð þe engel to him. Aris on ærnemoregen ȝ
thine Then said the angel to him Arise in early-morning and
þine honden wæcs ȝ þin ansyne ȝ gá to moyse þer he
thy hands wash and thy face and go to Moses where he
hine restæð and mid wordum gret ȝ ðus cweð. geblissæ
himself rests and with words greet and thus say rejoice
leof fæder moyses. þa dyde he swá ðe engel him bed. Ða
dear father Moses then did he as the angel him bade Then
andswærode him moyses. Eala dauid. hwæt is þin neod
answered him Moses O David what is thy need
swá múcel þet ðu þus ær cumen eart. Ða andswarede
so great that thou thus early come art Then answered
him dauid ȝ cwæð. Ealæ moyses gif hit godes wille beo
him David and said O Moses if it of-god will be
ærest ȝ þin syððan. ȝ þur þa freondrædene þe unc
first and thine afterward and through the friendship which us-two
betweonan is ic wolde wilniæn æt þe ane béne for þæs
between is I would desire from thee a boon for of-the
ælmihtiges godes lufe ne unrotsæ þu me; Ða cwæð moyses.
almighty god love not sadden thou me Then said Moses
þurh ðene almihtigæ drihten ðe we on bilyfæð ȝ for þare
by the almighty lord whom we in believe and for the
freondræddenne ðe unc betweonæn is. gif ic ænig þare
friendship which us-two between is if I any of-the
gyfæ habbe þe ðu gyrnende bist· nelle ic [ðe] unrodsiæn.
gifts have which thou desiring art will-not I thee sadden
6.21 and gif ic hit on mine anwealde næbbe ne wondige ic syððan
and if I it in my power have-not not hesitate I then
ne for golde ne for seolfre þ ic ðine willæn gefremme. Ða
nor for gold nor for silver that I thy will perform Then
andswarede him dauid ȝ cwæð Ealæ fæder moyses ne gyrne
answered him David and said O father Moses not desire

ic naðor ne goldes ne seolfres. Ac ic wolde beon gyrnende
I either — gold nor silver But I would be desiring
gif hit godes willæ wære. ⁊ ic hit wurðe wære þ ic mid
if it of-god will were and I it worthy were that I with
mine eagen iseon moste þ þ ic to þe wilniæn wolde
my eyes see might that which I from thee desire would
Nu bidde ic þe þurh god almihtigne þ ðu his me unne.
Now pray I thee by god almighty that thou it me grant
Ða andswarede him moyses ⁊ cwæð. gewurðe þin willæ;
Then answered him Moses and said let-be-done thy will
Ða ðæs binnon æhtæ dagan ða wolden heo faren of
Then after-that within eight days then would they go from
ðam tune ðe heo þa on wæron ⁊ heo heom þa to ðan
the town which they then in were and they themselves then for that
gearewoden ⁊ þa eode dauid in to moyse ⁊ heo spæcon
prepared and then went David in to Moses and they spoke
heom þa betweonan. þa cwæð moyses to dauide Eala dauid
them then between then said Moses to David O David
Me þincð þ ðu beo swiðe unrotsod for þare bæde þe ðu
To-me seems that thou be very saddened for the prayer which thou
imuntest me to biddenne. Ða cwæð dauid Eala fæder moyses
intendedst me to ask Then said David O father Moses
Min drihten forsceawæð þa sylene þe ic to þe gyrnæn
My lord foresees the gift which I from thee desire
wolde forþon hit is me uncuð gyt: hwæt þingæ hit beo.
would because it is to-me unknown yet what thing it be

Ða cwæð dauid

II · DAVID AND THE RODS

Shown to David in secret, the rods strike him and the steward dumb and, after his prayer, burn like tapers; a voice tells him to ask Moses for them. When the steward fetches them they flame up and burn his hands, and an angel tells Moses they are now David's. With them David heals Roxilus, learns that they betoken the Trinity, turns two Ethiopians white, and cures a leper by the Jordan. Set in a bitter pit beside his garden, they grow into one tree, which David rings yearly with silver; after him Solomon builds the temple.

6.35 Ða he þa ðæt word icwæden hæfde þa clypode moyses him
When he then the word spoken had then called Moses him
to ænne his cnihtæ þe wæs ihaten robii. He wæs him to
to one of-his servants who was called Robii He was to-him to
þam wunderlice leof ȝ itreowæ swa þ he hæfde andweald
that wondrously dear and faithful so that he had power
ofer allæ þa ðingæ þe he æhtæ ȝ bead him þ he sceolde
over all the things which he owned and bade him that he should
dauid to him clypian ȝ sceawan him alle þa ðing ȝ þa
David to him call and show him all the things and the
madmæs ðe moyses æhte. Butan hure þingæ he nefræ þa
treasures which Moses owned Except only thing he never the
gyrdan him sceawigen ne moste. Ða dyde þe cniht swa
rods him show — might Then did the servant as
moyses him bead þa he hit al isceawæd hæfde: þa cwæð
Moses him bade when he it all shown had then said
he þ he nán þare ðingæ gyrnende næere ðe he ðær iseah.
he that he none of-the things desiring were which he there saw
Ða spæc ðe cniht to dauid diglum wordum ȝ þus cwæð.
Then spoke the servant to David with-secret words and thus said
gif ic wiste leof þ ðu mine word hældan woldest ȝ ðu
if I knew sir that thou my word keep wouldest and thou

me to mine laforde amældian noldest þonne wolde ic ðe
me to my lord betray wouldest-not then would I thee
sceawian gyt sum ðare ðingæ ðe he me swiðlice forbead
show yet some of-the things which he me strictly forbade
þ ic ðe sceawian ne sceolde. Ða cwæð dauid þæt he him
that I thee show not should Then said David that he him
næfre ameldian nolde. ac þ him mycel willæ wære gif he
never betray would but that to-him great desire were if he
hit iseon moste. Þa andswarede þe cniht him ⁊ cwæð.
it see might Then answered the servant him and said
Ic wat leof ðet git mycele godes lufe ⁊ mycele 8.15
I know sir that ye-two great of-god love and great
freondrædenne habbæð inc tweonan. Ic swa ðeah for godes
friendship have you-two between I so though for of-god
ege ne dear ne for ðine arwurðnysse þ ic it þe ne sceawige
fear not dare nor for thy honor that I it thee not show
⁊ secge. Ða cwæð dauid. Hwæt þinga mei ðæt beon swa
and say Then said David What of-things can that be so
merlices þ ðu me bihaten hafst to sceawenne· ðonne ic
glorious that thou me promised hast to show when I
ær ðissum isceawod habbe alle þa merða ðe under ðinum
before this shown have all the glories which under thy
anwealde weron Swa ðeah ic ne iseah on þam mange þ þ
power were So though I not saw in the throng that which
ic wilnode þ ic iseon moste. Ða cwæð ðe cniht gif ðu ðæt
I desired that I see might Then said the servant if thou that
isihst· þ ic þe ær bihet hit þe licæð ofer alle þa ðing
seest which I thee before promised it thee pleases over all the things
ðe þu ær sceawedest. Ða cwæð dauid Ne unrotsæ þu me
which thou before sawest Then said David Not sadden thou me
na swiðor ac ðurh þone almihtigæ god ic bidde þe þ ðu
— more but by the almighty god I pray thee that thou

hit me nu sceawige. Ða ðe cniht bi his handan hine nam
it me now show Then the servant by his hand him took
⁊ heom cussan ongan ⁊ þus cwæð. Ealæ fæder dauid. Beo
and them kiss began and thus said O father David Be
þu min gemyndig. ⁊ heo þa begen in eoden ⁊ he heom
thou of-me mindful and they then both in went and he them
þa swiðe diglice him sceawian ongan. Sonæ swa heo on þa
then very secretly to-him show began As-soon as they on the
gyrde bisægen ða bicom heom feringa on áne tid dæges þær
rods looked then came to-them suddenly in one hour of-day there
heo stoden þ heoræ naðor nan word cwæðen ne mihte.
they stood that of-them neither any word speak — might
8.30 þa ðæt eft ofer gan wæs þa cwæð dauid to þam cnihte.
when that again over gone was then said David to the servant
hu becom þe swa mycel swyge on to þissere hwyle þ ðu
how came to-thee so great silence on to this while that thou
me nan word to ne cwæde Ða andswarede him ðe cniht ⁊
me no word to — saidst Then answered him the servant and
cwæð. Ealæ fæder dauid ðæs ðe iðuht wæs þ mi spece me
said O father David of-that which seemed was that my speech me
ætfeallæn wæs. on ðare hwile ða cwæð dauid þ him alswa
failed was in the while then said David that to-him likewise
iðuht wære Ða ðe þæt þa ofergan wæs ða cwæð hé ic bidde
seemed were When — that then over-gone was then said he I pray
ðe nu ðurh ðone almihtiga drihten þ ðu me sæcge on
thee now by the almighty lord that thou me say in
hwylcere stowe moyses wære þa he ærest þa gyrdæn ifunde.
which place Moses were when he first the rods found
Ða andswærde he him ⁊ cwæð On þare stowe ðe inemned
Then answered he him and said In the place which named
is Qvinquaginta finicas þer we heom fundon Sona swa dauid
is Quinquaginta finicas there we them found As-soon as David

ðæt ihyrde þa feol he on cneowbedum ⁊ hine to his
that heard then fell he on knee-prayers and himself to his
drihtine bead ⁊ ðus cwæð. Drihten ðu ðe wrohtest heofene
lord prayed and thus said Lord thou who wroughtest heaven
⁊ eorðæ ⁊ alle þa ðing ðe on þam beoð swutelæ me
and earth and all the things which in them are reveal to-me
embe þa wilnungæ þe ðe engel me bead þ ic to moyse
about the desire which the angel me bade that I from Moses
wilniæn scolde Hwæðer hit ðeos isihðe wære þe ic hér on
desire should Whether it this sight were which I here on
ðissum gyrdon isegen habbe. gif hit ðonne þ beo send me
these rods seen have if it then that be send me
sume sutelungæ ðurh heom Ða he hine þus ibæden hæfde
some revelation through them When he himself thus prayed had
þa com him to godes engel ⁊ hine up arerde ⁊ þus cwæð.
then came him to of-god angel and him up raised and thus said
Aris ⁊ isih þis wunder þe on ðissum gyrdon iwroht is. 10.12
Arise and see this wonder which on these rods wrought is
þa he þa up aras: ða iseah he ða þreo gyrdæ beornende
when he then up arose then saw he the three rods burning
swylce þer ðreo taporæs burnon. Ða feol he oðre siðen
as-if there three tapers burned Then fell he second time
on cneowbedum ⁊ clypode to his drihtine ⁊ þus cwæð.
on knee-prayers and called to his lord and thus said
Drihtin ðurh ðin mildheortnesse iswutela me hwæðer ic
Lord through thy mercy reveal to-me whether I
ðas gyrdon bigeten mote. Ða com him stæfne of heofene
these rods obtain may Then came to-him voice from heaven
⁊ to him þus cwæð. Aris dauid ⁊ ga to moyses ⁊
and to him thus said Arise David and go to Moses and
gyrne þas gyrdon forþan soðlice þin drihten heom ðe ón.
ask-for these rods because truly thy lord them thee grants

Đa dude dauid swá ðeo stæfne him bead ȝ eode to moyse
Then did David as the voice him bade and went to Moses
ȝ cwæð him to Leof fæder moyses ic wilnige þ ðu
and said him to Dear father Moses I desire that thou
sulle me þ þ ic to dæg iseah ðær ðu inne wære. Đa
give me that which I to day saw where thou within were Then
swigede moyses ȝ þohte on his mode þ he ða gyrdæn
was-silent Moses and thought in his mind that he the rods
isegen hæfde het him þa clypiæn to ðone cniht ðe
seen had commanded him then call to the servant whom
he þa gyrdan betæht hæfde ȝ bead him þ he þa gyrda
he the rods entrusted had and bade him that he the rods
nome ȝ heom digellice ðonen lædde. Đa dude þe cniht
took and them secretly thence led Then did the servant
swa he him bead. Sonæ swa he heom on hond nimæn
as he him bade As-soon as he them in hand take
wolde þa wurdon heo feringæ all furenne swa ðæt þam
would then became they suddenly all fiery so that to-the
cnihte forburnon bá twa þa handæn all buton ða eármæs.
servant burned both two the hands all except the arms
10.27 Đa eode he ofstlice in to heom þær heo inne wæron ȝ
Then went he hastily in to them where they within were and
heom sceawian ongan ða mycel wrace þe him god þurh
them show began the great punishment which on-him god through
ða gyrdan on asend hæfde. Sone swa heo ðeron bisegen þa
the rods on sent had As-soon as they thereon looked then
wurdon heo mid mycele furhte ȝ mid mycele unrotnesse
became they with great fear and with great sadness
asturede ȝ heo þa alle mid ludere stæfne to heoræ drihtne
stirred and they then all with loud voice to their lord
clypien ongunnon ȝ his mildheortnesse bæden; Đa clypode
call began and his mercy prayed-for Then called

moyses to þam cnihte ȝ hine alsigan ongon þurh hwæt
Moses to the servant and him ask began through what
him swa ilumpen wǽre. Ða andswærde he him ȝ cwæð;
to-him so happened were Then answered he him and said
Eala laford moyses sonæ swa ic þa gyrdan nimæn wolde
O lord Moses as-soon as I the rods take would
ȝ heom awæg aleaden alswa ðu me bede Ða wurdon héo
and them away lead as thou me badest Then became they
feringæ all fyrenne ȝ me bicóm swa mycel fyrht on for þan
suddenly all fiery and to-me came so great fright on for the
ege þe ic þér iseah þ ic on eorþan feol ȝ ic nan ðing
fear which I there saw that I on earth fell and I no thing
iseon ne mihte. Ðá ic eft up aras þa wurdon me ba twá
see — might When I again up arose then were to-me both two
þa hondæ forburnenne of þam brune þe ic þær iseah. Ða
the hands burned-up from the burning which I there saw Then
wearð moyses mycel idrefed. ȝ þus cwæð. Soðlice ic sungode
became Moses much troubled and thus said Truly I sinned
miclum wið mine drihten þurh ðet gebod ðe ic þe bead.
greatly against my lord through the command which I thee bade
ȝ þurh mine gylt ðu þolast þinræ handa Ða astræhte 12.7
and through my guilt thou losest thy hands Then stretched
moyses hine on eorðan. ȝ hine mycele onbrurdnesse to
Moses himself on earth and himself with-great compunction to
his drihtine ibæd ȝ þus cwæð. Drihten leofe fæder min ȝ
his lord prayed and thus said Lord dear father mine and
alles moncynnes þu ðe me sendest on egyptæ lande ȝ ic
of-all mankind thou who me sentest into egypt land and I
feorwertig gearæ þin folc forþ lædde swa swa ðu woldest.
forty years thy people forth led so as thou wouldest
ant þu ðe þa ræden sǽ adrugian læte þa we ðærofer faren
and thou who the red sea dry-up lettest when we thereover go

scolden to ðy þ ðu us nerian woldest ⁊ ðu drihten leof
should to that that thou us save wouldest and thou lord dear
me on þare fare þas ðreo gyrdæn to sendest swa swá þin
to-me on the journey these three rods to sentest so as thy
willæ wæs ⁊ ic heom æffre oð þisne dæg forþ mid me
will was and I them ever until this day forth with me
ferede. ⁊ nu leof mine cnihte ða honde forswælede beoð
carried and now dear to-my servant the hands burned are
þurh heom. Nu drihten leof for þinre mycele mildheortnysse
through them Now lord dear for thy great mercy
swutela me hwæðer ðu heom me leng unnon wylle. gif
reveal to-me whether thou them me longer grant wilt if
þu heom þone leng me geunnon nelle gewurðæ þine willæ
thou them then longer me grant wilt-not let-be-done thy will
þa com him to godes [engel] ant cwæð. Ealæ moyses
then came him to of-god angel and said O Moses
þæs ðe ðu gyrnende eart hit þe drihten na leng ne
of-that which thou desiring art it thee lord not longer —
on for þan ðingum of ðare frimðe ðe þu ærest isege
grants for the things from the beginning which thou first sawest
godes engel heom com to bodiæn dauide to hierusalem
of-god angel them came to announce to-David to jerusalem
⁊ þurh his gebedu þin cniht sceal béon ihæled.
and through his prayers thy servant shall be healed
12.23 ⁊ Se engel from him gewát. ⁊ dauid swiðe geornlice on
and The angel from him departed and David very eagerly in
his bedon ðurhwunede ⁊ him to his drihtne þus bæd
his prayers continued and himself to his lord thus prayed
⁊ cwæð. Drihten leof þu wuldorfullæ kyng þu ðe me
and said Lord dear thou glorious king thou who me
sendest bodian to ierusalem þurh þinne halgan engel hwæt
sentest announce to jerusalem through thy holy angel what

ðeo wilnunge beon scolde þe ic æt moyse wilniæn sceolde
the desire be should which I from Moses desire should
ȝ þurh þine mildheortnesse þæs cnihtes heortæ untyndest
and through thy mercy of-the servant heart openedst
þ he me digellice þa gyrdæn sceawode ȝ ic on þan
that he me secretly the rods showed and I in that
tid mycel liht þerof iseah ȝ me mi spæce on ðare tide
hour great light thereof saw and me my speech in that hour
ætfallen wæs swa swa ðin wille wǽs. Nv drihten leof ðurh
failed was so as thy will was Now lord dear through
þine mildheortnysse swutela me hwæðer ic héoræ wurðe
thy mercy reveal to-me whether I of-them worthy
beon mote. ant gif hit þin milde willa beo þu ðam cnihte
be may and if it thy mild will be thou to-the servant
his hælo ásend. Ða com him stæfne of heofenum ȝ hine
his health send Then came him voice from heavens and him
bi his nome nemde ȝ þus cwæð. Dauid. Dauid. Aris þin
by his name named and thus said David David Arise thy
wop ȝ ðine benæ beoð from drihten ihyred ȝ ælces ðare
weeping and thy prayers are by lord heard and of-each of-the
þingæ þu eard tuðæ þe ðu to him gyrnende wære ȝ
things thou art granted which thou to him desiring were and
ga nú to moyse ȝ his bletsunge bide. ȝ þu ða gyrdan
go now to Moses and his blessing ask and thou the rods
nim ant heom mid godes bletsunge forð mid þe læd.
take and them with of-god blessing forth with thee lead
ȝ heom mid mycele arwurðnesse heald Forþan ðe þurh 14.6
and them with great honor hold Because that through
heom all middaneart sceal wurðan onliht. Ða dude dauid
them all middle-earth shall become enlightened Then did David
swá ðeo stefne him bæd ȝ forð on his weg ferde mid
as the voice him bade and forth on his way went with

mucele blisse god herigende ȝ ðus cwæðende. Wuldor ðe
great bliss god praising and thus saying Glory to-thee
beo drihten þare blisse ðe þu me iunnen hafst ȝ he wæs
be lord of-the bliss which thou me granted hast and he was
ða six dages farende ða on þam seofeðen dæge he bicom
then six days going then on the seventh day he came
to þare ceastre þe he seolf on iboren wæs þeo is inemned
to the city which he self in born was which is named
animeni. ȝ ðer wunode æhtæ dages. Ða on þam nigoðe
animeni and there remained eight days Then on the ninth
dæge þa sende him roxilus his boden to of þare ceastre
day then sent him Roxilus his messengers to from the city
ðe inemned is Iobel; ȝ him cyðan het þ he
which named is Iobel and him make-known commanded that he
swiðlice iuntrumod wære. ȝ hine biddan het þ he for
greatly sickened were and him ask commanded that he for
his untrumnesse hine neosian sceolde. Ða dyde dauid swa
his sickness him visit should Then did David as
he hine biddan het ȝ him rædlice to com. ȝ hine
he him ask commanded and him quickly to came and him
neosian ongan. Ða he him to com þa iseah he hu swiðlice
visit began When he him to came then saw he how greatly
he wæs mid þam swelle iwæced. ðæt he nan þing iseon ne
he was with the swelling weakened that he no thing see —
mihte ac him þe licame al toblawen wǽs. Ða wearð dauid
might but to-him the body all swollen was Then became David
mid mucele wope astured ȝ hine mid wordum grette ȝ þus
with great weeping stirred and him with words greeted and thus
cwæð Ealæ leof fæder roxile ne beo þu to swiðe iunrodsod
said O dear father Roxilus not be thou too greatly saddened
for þissere untrumnesse ac geblissæ on þine drihtine.
for this sickness but rejoice in thy lord

Ða andswarde roxilus ȝ cwæð. Eala þu leofæ freond ic 14.23
Then answered Roxilus and said O thou dear friend I
halsige ðe þurh god sylfne þ ðu underfo minne sunæ ȝ
beseech thee by god self that thou receive my son and
þa gestreon þe ic him læfe forþan ðe ic nu degen sceal.
the treasures which I him leave because that I now die shall
ȝ ic for þissere untrumnesse him na leng læstan ne mæg
and I for this sickness him no longer serve — can
Ða sende dauid sonæ his ðreo cnihtæs þ heo sceoldon
Then sent David at-once his three servants that they should
cunniæn hwæðer heo myhton ænine mon ofahsian þe hine
try whether they might any man find-out who him
lacniæn mihte. þa he ða embe þ wæs þa com him stæfn
heal might when he then about that was then came to-him voice
of hoefenum þus cwæðende. Dauid nis ðe nán neod
from heavens thus saying David not-is to-thee any need
embe þ to swincenne. þu hæfst mid þe sylfum þ ðu
about that to toil thou hast with thee self what thou
him mid hælpen miht. nim þ water of þan ylcan putte
him with help canst take the water from the same pit
ðe he ær of dronc þa he þurh ðone drunc iuntrumæd
which he before from drank when he through the drink sickened
wæs ȝ þa gyrdan þeron ásete ȝ he hit syððan ðicge
was and the rods therein set and he it afterward let-take
ȝ he bið sonæ hal. Ða dyde dauid swa þeo stæfn him
and he is at-once whole Then did David as the voice him
bead þa gyrdæn ðeron aðwoh ȝ he þæs onburigde ȝ þeo
bade the rods therein washed and he it tasted and the
untrumnesse all aweig awat. Dá ðe dauid þ iseah ða
sickness all away departed When — David that saw then
ongon he his drihten to herien ludre stæfne ȝ ðus cwæð.
began he his lord to praise with-loud voice and thus said

16.3 Wuldor beo þe drihten ȝ lof; þ ðu þurh ðine
Glory be to-thee lord and praise that thou through thy
mildheortnesse ȝ þurh ðissæ gyrdæ mægen þæsne mon
mercy and through of-these rods might this man
gehæled hæfst. Dá he þis icwædon hæfde: þa cwæð þeo
healed hast When he this said had then said the
stæfn him eft to Eala dauid yfele cwæde ðu þæt ðu þa
voice him again to O David evilly saidst thou that thou the
halgæn mægne to gyrdon næmdest. Dá he þa ðæt iherde
holy powers as rods namedst When he then that heard
þa wearð he miclon afurht ȝ ðus cwæð Eala drihten leof
then became he greatly afraid and thus said O lord dear
ic swiðlice syngode þurh þ for mine nutennesse ic nuste
I greatly sinned through that for my ignorance I knew-not
buton hit swá wære swa ic iseah ic swa ðeah wat ðæt of
but it so were as I saw I so though know that from
heom monigæ wundræ iwordene beoð ac for þine mycele
them many wonders happened are but for thy great
mildheortnesse swutela me hwæt heo bitacniæn. Þa com
mercy reveal to-me what they betoken Then came
him eft ðeo stæfn to ȝ cwæð. Dauid heo tacniæþ þa halgan
him again the voice to and said David they betoken the holy
ðrynnesse. Cypressvs tacnæð þone fæder. Cedrvs tacnæð þone
trinity Cypress betokens the father Cedar betokens the
sunæ. Pinus tacnæð þone halgæ gast Ða ðe dauid þ ihyrde
son Pine betokens the holy spirit When — David that heard
ða wearð he mucel iblissod ȝ he mid mucele blisse. ȝ
then became he much gladdened and he with great bliss and
glædnesse ham wende. ant þa ðæs on maregen wolde to
gladness home turned and then after-that in morning would to

hierusalem ða he wæs on midwæge þa comen him togeanes
jerusalem when he was on mid-way then came him toward
twegen sigelharwon Sonæ swa heo him to neahlæhton.
two Ethiopians As-soon as they him to approached
ȝ heo on ða gyrdon bisegen ða clypoden heo ȝ ðus 16.17
and they on the rods looked then called they and thus
cwædon Mucele beoð þa mægenu ðe þu mid þe ferest
said Great are the powers which thou with thee bearest
On godes nome wit halsigæð þe. þ ðu unc unne þ
In of-god name we-two beseech thee that thou us-two grant that
wit heom gretan moten ȝ unc ðerto biddan. Ða clypode
we-two them greet may and us-two thereto pray Then called
dauid ȝ cwæð. Me ne dafenæð ná inc þ to þafienne.
David and said To-me not befits — to-you-two that to permit
ac gif ðe mildheorte god inc þæs geunnæn wullæ. ȝ
but if the merciful god to-you-two it grant will and
git þæs wurðe béon· gewurðe his willæ. Sona swa he þ
ye-two of-it worthy be let-be-done his will As-soon as he that
icwæden hæfde þa wearð þe earm to þam swiðe aþened
said had then became the arm to that greatly stretched
wið heore weard swa þ he nateshwón hine him to geteon
toward them — so that he not-at-all it him to draw
ne mihte. ȝ heo ða ðærto geanes urnon ȝ þa halgæ
— might and they then thereto toward ran and the holy
gyrden gretton ȝ heom ðærto bedon Ða þe heo up
rods greeted and themselves thereto prayed When — they up
arisene wæron þa wearð all heoræ swartnysse on hwitnesse
risen were then became all their blackness into whiteness
iwænd. Þa clypode all ðeo meniu þe him mid wæs ant
turned Then called all the multitude which him with was and
ðus cwæð. Eala drihten mucele beoð þa wundræ ȝ þa
thus said O lord great are the wonders and the

mærða ðe ðu ðurh þæs gyrdan monnum isceawæd hafest.
glories which thou through the rods to-men shown hast
ant heo wundriende wæron heom betweonon þ heom
and they wondering were them between that to-them
swá ilumpen wæs. ðæt heoræ nan oðer icnawæn ne cuðe.
so happened was that of-them none other recognize — could
16.32 Ða bedon heo dauid þ he for godes lufe mid heom to
Then prayed they David that he for of-god love with them to
heoræ husæn wendan sceolde ȝ nihtlangne first mid heom
their houses turn should and night-long time with them
wuniæn sceolde. Ða cwæð dauid. Ne dafeneð me ná þ ic
remain should Then said David Not befits me — that I
inc ðæs wérneᵹ ðe git to me gyrnæð for þam wundre
you-two that refuse which ye-two from me ask for the wonder
ðe ic isegen hæbbe. þ god ælmihtig ðurh incer benæ
which I seen have which god almighty through your-two prayers
iwroht hæfð. ȝ he ða forð mid héom wænde. Ða ðe heo
wrought has and he then forth with them turned When — they
to heoræ husæ comen ȝ heo in eoden þa eoden heoræ wif
to their house came and they in went then went their wives
heom togeanes ȝ ðæs wundrian ongunnon hwæt ðeo meniu
them toward and it wonder began what the multitude
wære þe ðider icumen wæs. Ða clypoden heo ðus ȝ
were which thither come was Then called they thus and
cwædon. Hwæt beo ge oððe hwanon cume ge. þa andswarden
said What are ye or whence come ye then answered
heoræ agene wæras heom ȝ ðus cwædon. Humeta ne icnawe
their own husbands them and thus said How not know
git hwæt wit beoð Ða ȝswardon ða wif heom ȝ cwædon
ye-two what we-two are Then answered the wives them and said
þ heo heora stæfn ongitæn sceoldon ac heo heoræ anseone
that they their voice recognize should but they their face

náteshwón icnawæn ne cuðan; Þa andswardon heo. ȝ ðus
not-at-all recognize — could Then answered they and thus
cwædon. wit habbæþ hider ibroht þe unc god ælmihtig
said we-two have hither brought who for-us god almighty
þurh hine ȝ ðurh ðaræ haligræ gyrdæ mægne þe he mid
through him and through of-the holy rods might which he with
him hæfþ uncorne anwlite þus awende þæs nome is dauid.
him has our-two face thus turned whose name is David
Se for godes lufe wyle nihtlongne fyrst mid us wuniæn. 18.14
He for of-god love will night-long time with us remain
Donne mage ge iseon ȝ to soðe ilyfæn þ wit beoð þá
Then can ye see and for truth believe that we-two are the
ylcæ þe git ær cuðon. Ða hit þa euen wæs. ȝ dauid
same whom ye-two before knew When it then evening was and David
þærto com þa ðe he in eode. ȝ þa gyrdæ on his honden
thereto came then when he in went and the rods in his hands
in ber. ða þe ða wif ðæt isegen þa cwædon heo to heoræ
in bore when — the wives that saw then said they to their
wæræs Hwi ne swutele ge us nu þa wundræ ðe eowre
husbands Why not reveal ye to-us now the wonders which your
anwliten to þullican ihwyrfdon. Dá sceawode dauid heom þa
faces to such turned Then showed David them the
gyrdæn. Þa ðe heo ðeron bisægen þa urnon heo ðærto ȝ
rods When — they thereon looked then ran they thereto and
heoræ twegen sunæ. ȝ woldan ðæs ylcæ wilniæn ȝ heom
their two sons and would the same desire and themselves
ðerto gebedon. þa heo þonon hwurfon þa wurdon þa twege
thereto prayed when they thence turned then became the two
cnihtæs al swa fægeres hiwæs swa heoræ fæderæs wæron ȝ
boys all so of-fair form as their fathers were and
þa modra wæron alswa swearte swa heo ær wæron. Dá
the mothers were as black as they before were Then

clypoden heo ȝ cwædon Nu hit is swutel hwa godes willæ
called they and said Now it is clear who of-god will
ær iwroht hæfde ȝ he þa nihtlangne first ðær wunede
before wrought had and he then night-long time there remained
ant on morgen ðanon wende to iordanen þare æ Ða heo
and in morning thence turned to jordan the river When they
ða ðider comen þa næfden heo nane scypæn on to farenne.
then thither came then had-not they any ships on to go
18.28 Ða clupode dauid to his wærede ȝ bead heom þ heo of
Then called David to his troop and bade them that they from
heoræ anride lihtæn sceoldon ȝ anbidian oð ðet heom scypæ
their riding alight should and wait until that to-them ships
comen þ heo on faren mihtæn. ȝ heo þa swá dydon alle
came that they on go might and they then so did all
buton him áne. He nateshwón ne mihte; Ða com him stæfn
except him alone He not-at-all — might Then came to-him voice
of heofenum ȝ him to cwæð. Dauid nis ðe nan neod
from heavens and him to said David not-is to-thee any need
ðes ðe ðu hér fóre anbidæst ac þu buton tweonunge ofer
that which thou here for waitest but thou without doubt over
faren miht mid þine fare; ðider þin willæ bið. ȝ he þa
go canst with thy company whither thy will is and he then
mid mycele blisse ða éa ofer fór. Ða ðe he on middan þare
with great bliss the river over went When — he in middle of-the
éa wæs þá iseah hine an reoflæ ðe wæs eardigende uppon
river was then saw him a leper who was dwelling upon
ðam munte on anon scræfe an hund gearæ ȝ sixtig gearæ.
the mountain in a cave one hundred years and sixty years
Ða forewitegode he ȝ þus cwæð. Nu to dæg me cymeð
Then prophesied he and thus said Now to day me comes
to þe ðe me of ðissan reoflæn hælen wyle. ðæt is fæder.
to he who me from this leprosy heal will that is father

ȝ sune. ȝ halig gast. Dá ðe he þa éa ofer faren hæfde
and son and holy spirit When — he the river over gone had
ða wolde he forð on his weg to hierusalem. ac þ hors ðe
then would he forth on his way to jerusalem but the horse which
[he] on rád natoþæshwón on þone rihte wæg faren wolde.
he on rode not-at-all on the right way go would
ac ðeo hand ðe he þa gyrdæn mid heold wearð aðened 20.7
but the hand which he the rods with held became stretched
wið þæs scræfes weard. Ða wænde dauid to ðam scræfe ȝ
toward of-the cave — Then turned David to the cave and
all ðæt ferd ðe mid him wæs. Dá ðe he wæs forneah æt
all the army which with him was When — he was nearly at
þæs scræfes dúræ ða wurdon þa gyrdæ þe he on hondæ
of-the cave door then became the rods which he in hand
hæfde on swa mucele brune þ biforæn alræ þare ferde isihðe
had in so great burning that before of-all the army sight
gewende in to þam scræfe. ȝ þá feng þe leg ærest on þæs
turned into — the cave and then took the flame first on of-the
reofliæn fet. ȝ swa geond alne þene lichame. þ beforæn
leper feet and so through all the body that before
heom alle þe reoflæ forborn þe he on his lichame hæfde.
them all the leprosy burned-away which he on his body had
ȝ he aras swa hal ȝ swa isúnd swylce he næfre nane
and he arose as whole and as sound as-if he never any
untrumnesse næfde. ȝ he þa mid blisse ðænon ut wende ȝ
sickness had and he then with bliss thence out turned and
hine to þam gyrdæn astreahte ȝ hine georne ðærto bead.
himself to the rods stretched and himself eagerly thereto prayed
Ða ðe he up arás. ða clypode he to dauide ȝ ðus cwæð.
When — he up arose then called he to David and thus said
Ic halsige þe on godes almihtiges nome þ ðu geunne me
I beseech thee in of-god almighty name that thou grant me

þ ic mote beon fuligende mid ðe þam halgæn mægene þe
that I may be following with thee the holy powers which
me þurh godes fultum ihæled hæfð. Ant he þa for godes
me through of-god help healed has And he then for of-god
lufen him [hors] findon het þ he on faren mihte.
love for-him horse find commanded that he on go might
20.21 ȝ heo ða ðanon wenden ȝ comen on æfen to ierusalem;
and they then thence turned and came in evening to jerusalem
Ða hæfde dauid ænne wyrttun þe wæs on midden
Then had David a garden which was in middle
Gessemani ȝ montem oliueti. Dá wæs ðær wiðutæn þam
Gethsemane and mount of-olivet Then was there outside the
wyrttune án waterpút þe wæs to þam swiðlice bitter ðæt
garden a water-pit which was to that greatly bitter that
nan mon ne mihte anes dropæn ðærof anbyriæn. Ða clypode
no man — might one drop thereof taste Then called
dauid ȝ cwæð ðæt he wolde þæt ða gyrdæn nihtlangne
David and said that he would that the rods night-long
fyrst on ðone pút isette wæron. ȝ he ðæs on morgen
time in the pit set were and he after-that in morning
heom on his wurtune asettæn wolde. Ða þe reoflæ þ
them in his garden set would When the leper that
iherde þe ðær ihæled wæs þ he ðet don wolde ða árn he
heard who there healed was that he that do would then ran he
togeanes héom. ȝ þa gyrdan æt dauide onfeng ȝ heom on
toward them and the rods from David received and them in
þone put ásette. ȝ hine on þare hwile ðus ibæd ȝ cwæð.
the pit set and himself in the while thus prayed and said
Drihtæn ðu mildheortæ god gif hit ðin willæ bið gecuð
Lord thou merciful god if it thy will is make-known
ðine mihte ȝ þine wundræ þurh ðas halgan magenæ on
thy might and thy wonders through these holy powers in

ðisse stowe alswa ðu dudest innan þam scræfe ðær ic fela
this place as thou didst within the cave where I many
geare lame [on] lægræ læg þ mon ilyfe þ ða wundræ
years lame in sickbed lay that one believe that the wonders
soðlice ðurh ðe iswutelode beon ȝ heo ða ðonon gewitan;
truly through thee revealed be and they then thence departed
on mæregen þá heo eft ðærto comen ȝ ða gyrden nimen
in morning when they again thereto came and the rods take
wolden þa ne mihte heom nán mon of ðam stude awægcgan.
would then not might them any man from the place move
Ða ðe dauid þ ongeat þ heo nateshwon of ðam 22.3
When — David that perceived that they not-at-all from the
stede noldon: þá het he bitunon þone put into þam
place would then commanded he enclose the pit into the
wurttune. Ða ðæs binnon twelf monðum embe þone
garden Then after-that within twelve months about the
ylcan dæg ða wæron heo togadere iwæxene ȝ hæfden
same day then were they together grown and had
ane ælne iwæxen on lenge: ȝ oðre on græte. ȝ weron
one ell grown in length and other in girth and were
ufeweard on ðreo toweaxen swylce ðreo fingermel ælc on his
upward into three grown-apart as three finger-lengths each in its
cun. Ða ðe dauid ðæt iseah ða het hé wurcean ænne
kind When — David that saw then commanded he make a
seolfrene hóp of þrittigæ pundon ȝ bismeoðian abutæn þæt
silver hoop of thirty pounds and forge about the
treow wiðneoðan þæt ðær on ðreo toweaxen wæs. And swa
tree beneath where there into three grown-apart was And so
hit weox þritti gearæ. ælce geare áne elne on lenge oðre
it grew thirty years each year one ell in length other
on grete ȝ wæs æfre ufeweard toweaxen allswa we ær
in girth and was ever upward grown-apart as we before

her biforen specon. ⁊ allswa felæ gearæ swá hit ðer weox
here before spoke and as many years as it there grew
swa fela seolfrenæ hopæ he ðerto dyde ⁊ anre gehwylc
so many silver hoops he thereto put and of-one each
wæs on þrittige pundæ Dauid leofedæ seofen hund wintra
was of thirty pounds David lived seven hundred winters
of ðam dæge ðe he þa gyrdæn on ðone put asetten
from the day which he the rods in the pit set
het; Him þa forð gewitenum feng salomon to þam
commanded Him then forth departed took Solomon to the
kinerice ⁊ he þa feowertigæ geare timbriæn het þ
kingdom and he then forty years build commanded the
mucele tempel þ mon á syððan het salomones temple.
great temple which one ever afterward called of-Solomon temple

Ða hit ða wæs embe ðone timæ

III · THE TREE IN THE TEMPLE

Solomon's builders cut David's tree for a temple beam, but it fits no place and is laid in the temple, where it burns those who try to cut it; its silver rings become the silver Judas takes for Christ. Sibyl, a harlot whose clothes it scorches, prophesies that the Savior will hang on it, and is tortured and beheaded. From it the Jews make Christ's rood. Helena divides what is left among Jerusalem, Alexandria, Rome, and Constantinople, and has the nails made into a bit for Constantine's bridle; at his return they are hung on the rood at Constantinople.

22.18 Ða hit ða wæs embe ðone timæ þæt mon beames up don
When it then was about the time that one beam up put
sceolde ða wæs ðam wurhtan ðe ðæt weorc wrohtæn wone
should then was to-the workmen who the work wrought lacking
anes beames. ⁊ heo ne mihten on all his kinerice finden
of-one beam and they not might in all his kingdom find

nænne ðe ðærto mihte. Dá ferden þa yldestan cræftegen
any which thereto might Then went the eldest craftsmen
binnon ðone wurttún. ðe wæs dauides to ðam halgan
into the garden which was of-David to the holy
treowe ðe he on ðone pút asette ⁊ ðet gemet mid heom
tree which he in the pit set and the measure with them
bæron ⁊ ðæt treow ametæn. Ða ðe heo to ðam temple
bore and the tree measured When — they to the temple
comen þa lægdon heo þ met up to ðam oðre beamum
came then laid they the measure up to the other beams
ða wæs hit ane feðme længre þonne þa oðre. þa eoden
then was it one fathom longer than the others then went
heo in to ðam kynge ⁊ to him cwædon þ heo on alle
they into — the king and to him said that they in all
his kinerice nan swylc treow finden ne mihten swylce ðerto
his kingdom no such tree find — might such-as thereto
wolde buton heo ðæt nimen mosten. Ða cwæð salomon
would unless they that take might Then said Solomon
þ he natoðeshwón ðafian nolde for ðam ðingum ðe his
that he not-at-all permit would for the things that his
fæder hit þær asetten het ⁊ he swiðe mucel ege. ⁊
father it there set commanded and he very great fear and
lufe ðerto hæfde. Ac cunniæð gyt hwæðer ge hit on ænigre
love thereto had But try yet whether ye it in any
oðre stowe finden magon ⁊ heo þa swa dyden ⁊ weron
other place find can and they then so did and were
seofen niht on socne ac heo hit ná finden ne mihten;
seven nights in search but they it not find — might
Dá comen heo eft to þam kynge ⁊ him cuddon þ heo 22.33
Then came they again to the king and him made-known that they
hit náhwær findæn ne mihton elles buton heo þ nimen
it nowhere find — could else unless they that take

mosten. Ða het he heom faren to ȝ forceorfan hit ȝ
might Then commanded he them go to and cut-down it and
þ seolfer him to bringan ðe hit mid bifangen wæs. heo þa
the silver him to bring which it with encircled was they then
swa dyden forcurfon ðæt treow wið ðone grund ȝ biheowon
so did cut-down the tree at the ground and hewed
hit on þare ilce stowe ȝ hit in to ðam temple beron ȝ þ
it in the same place and it into — the temple bore and the
seolfer to him brohten ȝ he nom þa ða þrittigæ sylfrenæ
silver to him brought and he took then the thirty silver
hopæ ȝ let slean to ðrittigæ discæn ȝ let heom hón
hoops and caused strike into thirty dishes and caused them hang
in to þam temple for his fæder sawle. Þa wæs ðæt ylcæ
into — the temple for of-his father soul Then was the same
seolfer þ þe unsælig iudas ure drihten to deaþe fore
silver which the unblessed Judas our lord to death for
bileawede. þa ðe þ treow in to þam temple ibroht wæs þa
betrayed when — the tree into — the temple brought was then
eoden þa ylcæ ðerto þe hit ær imeten hæfdon ȝ þ ylce
went the same thereto who it before measured had and the same
gemet þerto lægdon. þa ðe hit þær nyðer ilægd wæs þa wæs
measure thereto laid when — it there down laid was then was
hit twam fæðmum længre þonne þ imet were. Ða weron
it by-two fathoms longer than the measure were Then were
heo swiðe afyrhte ȝ hit þam kinge cyddon ȝ þe kyng
they very frightened and it to-the king made-known and the king
ofstlice þider wende ȝ wolde witæn hwæt his soðes wære.
hastily thither turned and would know what of-it of-truth were
24.13 Ða he ða ðæt iseah þa wearð he mid swiðlicere
When he then that saw then became he with vehement
hatheortnysse ástured ȝ cwæð þ heo deaþe scyldige wæræn
fury stirred and said that they death guilty were

þ heo hine mid heoræ leasungæ on ðon ibroht hæfden.
that they him with their lying into that brought had
Het hit þa up ahebban ðær hit to sceolde. þa ðe hit
Commanded it then up raise where it to should when — it
ðerto ibroht wæs þa wæs hit twam fæðmæ sceortre þenne
thereto brought was then was it by-two fathoms shorter than
ða oðre. Ða þe he ðæt iseah þa wearð he swiðe geforht
the others When — he that saw then became he very frightened
iworden ⁊ bæd þ hit mon adun don sceolde ⁊ hit
become and bade that it one down put should and it
into þam temple lecgæn ⁊ he swiðlice bereowsode þ he
into the temple lay and he greatly repented that he
swa mucel agult hæfde þurh ðæt halig treow. Bead heom
so much sinned had through the holy tree Bade them
þa þ heo ða gyt út wendon sceolden ⁊ fondian hwæðer
then that they then yet out turn should and try whether
heom god almihtig ænig oðer asendon wolde. ⁊ heo þa
to-them god almighty any other send would and they then
swa dyden. On ðone ylcæ dæg þa funden heo sonæ eall þ
so did On the same day then found they at-once all that
heo wolden. ⁊ hit to him brohten. ⁊ heo ða hit brohten
they would and it to him brought and they then it brought
ðær hit beon sceolde ⁊ þ halig treow innan þam tempel
where it be should and the holy tree within the temple
læg áá oð þeo tid com þe ure drihten þrowian wolde ⁊
lay ever until the time came that our lord suffer would and
ðærinne fela wundra iwrohte weron þurh ðæt halig treow.
therein many wonders wrought were through the holy tree
Hit ilamp hwilon þ ðerto eoden hundtentige iudeiscræ 24.27
It happened once that thereto went hundred Jewish
monnæ ⁊ þ treow nimæn wolden ⁊ hit to þæs sacerdes
men and the tree take would and it to of-the priest

botle beron wolden. Ðæs nome wæs cericius he wæs on
house bear would Whose name was Cericius he was in
þam time miclæn abisgod embe his botlungæ ȝ imynt
the time greatly busied about his building and intended
hæfde þ he þ ylce tréow ðerto dón wolde. ða ne mihte
had that he the same tree thereto put would then not might
heora nán hit of þam styde awecgæn. þa yrsode he wið
of-them any it from the place move then grew-angry he with
heom ȝ cwæð. þ hit heoræ leasung were. ȝ wende þa
them and said that it their lying were and turned then
himsylf ðertó ȝ het him mid bringæn swa fela æxæ
himself thereto and commanded him with bring as many axes
swa mon bigeten mihte ȝ he sylf ðerto feng ȝ heo hit
as one get might and he self thereto took and they it
wolden ut of þam temple hæbben. þa ne mihte heoræ nán
would out of the temple have then not might of-them any
hit awecgan Dá het he heom mid heoræ æxum to gán
it move Then commanded he them with their axes to go
ȝ hit on ðreo toceorfæn. Ða wearð hit swa heard swylce
and it into three cut-apart Then became it as hard as-if
hit stælen wære. ȝ þare æxene swengæs gewendon on ðare
it steel were and of-the axes strokes turned on the
ansyne þe hit ceorfæn scéolden Ða feringæ heom ealle on
face who it cut should Then suddenly them all on
hawigende asprong ðær fýr on ðreo healfe ðæs treowæs ant
looking sprang there fire on three sides of-the tree and
forbernde sixtig monnæ of þam monnum þe hit forceorfæn
burned sixty men of the men who it cut-down
wolden ȝ þone preost forð mid: ðe heoræ heretogæ wǽs.
would and the priest forth with who their leader was

Ða oðre for þare myclæn fyrhto þe heo ðer isegen út 26.5
The others for the great fright which they there saw out
æturnon; Þa héo ðanon ut comen ȝ þa isegen heo ȝ eal
ran-away When they thence out came and then saw they and all
þeo ceasterwaræ on ierusalem þ ðe leg wǽs huru feowertig
the citizens in jerusalem that the flame was at-least forty
fæðmæ heh þe up of ðam temple eode. ȝ alle þa ðe on
fathoms high which up from the temple went and all those who in
ðare ceastre wæron on hierusalem mid mucele fyrhto fleonde
the city were in jerusalem with great fright fleeing
wæron for þam myclan ege þe heo ðær isegen. of þam dæge
were for the great fear which they there saw from that day
næs nan mon swa durstig þ his ætrinæn durste. Dider
not-was any man so bold that it touch dared Thither
com in gangen hwilon án meretrix ȝ hire ðær onuppon
came in going once a harlot and herself there upon
set unmyndlingæ. þa feringæ wearð heo bæften al on brune
set unwittingly then suddenly became she behind all on burning
ægðer ge þ rægl þe heo on hæfde ge þe lichamæ al
each both the garment which she on had and the body all
wiðæftan. þa ræsde heo úp ȝ mid ludre stæfne rymen
behind then rushed she up and with loud voice cry
ongan ȝ heo ðus forewitegian ongan ȝ cwæð. Eala ðu
began and she thus prophesy began and said O thou
eadig treow þ alles middaneardes hælend ón hangiæn sceal.
blessed tree that of-all middle-earth savior on hang shall
Ða ða iudeiscan sacerdæs þ iherdon þa nomen heo hire
When the Jewish priests that heard then took they her
ȝ hire swiðlice swingæn ongunnon ȝ hire mid ungemetlice
and her greatly scourge began and her with immoderate

pine tintregian ongunnun ⁊ heo æt hire witon wolden hwæt
pain torment began and they from her know would what
heo mid þam worde mende þ heo crist nemnen scolde.
she with the word meant that she christ name should
26.20 Heo andswarede ⁊ cwæð þ heo natoþeshwón þ secgan
She answered and said that she not-at-all it say
ne cuðe ne heo nyste hwæt buton allswa hit hire ón muðe
— could nor she knew what but as it to-her into mouth
bicom. Heo þa nomon hyre. ⁊ on carcerē sendon ⁊ hire
came They then took her and into prison sent and her
þerinnon biclysde ⁊ heom ðanon witan. Ða on þære nihte
therein enclosed and themselves thence departed Then on the night
com hire tó godes engel ⁊ hire bi hire nome nemdæ ⁊
came her to of-god angel and her by her name named and
to hire ðus cwæð. Sibillæ beo ðu istrongod ⁊ þu naht
to her thus said Sibyl be thou strengthened and thou not-at-all
þæs tintrega ne ondred forþam þe heo beoð ðe to mycele
the torments — dread because that they are for-thee to great
blisse igearwod. ⁊ þurh þ ðe heo ðinne lichame. iswencged
bliss prepared and through that that they thy body afflicted
⁊ ipinod habbæð þin sawle sceal to éce reste bicumen.
and tormented have thy soul shall to eternal rest come
On morgen þa heo eft tó þam carcerne comen ⁊ hire út
In morning when they again to the prison came and her out
læddon þa clypoden heo to hire ⁊ þús cwǽdon ðu myltestre
led then called they to her and thus said thou harlot
sæg us hwæt ðæt word bihealde oððe hwa ðe þerto wissode
say to-us what the word held or who thee thereto directed
þe þu swa beotlice clypien ongunne. Ða andswarde heo
that thou so boastfully cry beganst Then answered she
⁊ ðus cwæð. ne sæcge ic eow gyt na mare þonne ic ær
and thus said not say I to-you yet — more than I before

sæde. ac ic þ to soðe wát þá þá ic ðonne bryne ðerinne
said but I that for truth know then when I then burning therein
þrowode þurh mine forwurhtæ swa swa godes willæ þa wæs;
suffered through my misdeeds so as of-god will then was
Sona swa ic ðæt word icwedon hæfde me þe licame ihæled 28.1
As-soon as I the word said had to-me the body healed
wæs. Nu sende ge on mine lichame swulce tintrega swulce
was Now send ye on my body such torments as
ge wullen ne mage ge ná ðe mí þa sawle aræcan. Héo þa
ye will not can ye — the more the soul reach They then
nomen hire ⁊ mid teartrum swingellum swungon oð ðet
took her and with sharp scourges scourged until that
hiræ licame wearð swa swiðlice iswungon swulce he mid
her body became so greatly scourged as-if it with
seaxum tosnædod wære. Swa heo hire six dages dæghwamlice
knives cut-up were So they her six days daily
mid swiðlice swingelle swungon ⁊ hire ðonne on efen on
with fierce scourging scourged and her then in evening in
cwearterne biclusdon. ⁊ on morgen þonne heo hire ðanon
prison enclosed and in morning when they her thence
ut læddon þonne eode héo út hal ⁊ isund ða þæs
out led then went she out whole and sound then after-that
binnon fif nihte com hire tó godes engel oðre siðe ⁊ hire
within five nights came her to of-god angel second time and her
to cwæð. Sibilla. ðu wære ær meretrix on ðisse worulde
to said Sibyl thou were before harlot in this world
ac þu eart nu godes icorenæ. þu wære ǽr sibilla iháten:
but thou art now of-god chosen thou were before Sibyl called
ðu eart nú susanna inemned. Nú to ðisse dæge þu sceald
thou art now Susanna named Now on this day thou shalt
þone eadig wuldorbeah underfón ðe þu þurh ðæs tintrega
the blessed glory-crown receive which thou through the torments

iearnod hafest ȝ swa hwæt swa ðu to gode gyrnende bist
earned hast and so what so thou from god desiring art
þu bist tyðæ. Ða antswarede heo þam engle ȝ þus cwæð.
thou art granted Then answered she the angel and thus said
Ane bene leof ic gyrnen wolde gif hit min mægð wære þ
One boon sir I desire would if it my might were that
ic hit gyrnan durste. þ ure drihten me unnon wolde gif
I it ask dared that our lord me grant would if
hit his mildæ willæ wære þonne ðeo tid cuman scolde þ
it his mild will were when the time come should that
he þrowian wolde. þ ic ðonne þa halga rode iseon moste.
he suffer would that I then the holy rood see might
28.18 Ða andswarde þe engel hire ȝ þus cwæð. Eall hit bið swa
Then answered the angel her and thus said All it is as
ðu bidest. ȝ þe engel hire þa from wende. Sonæ on þ
thou askest and the angel her then from turned At-once at the
dægred þa comen þa ylcæ þe hire tintregedon ȝ hire ut
dawn then came the same who her tormented and her out
of þam carcerne læddon Sonæ swa heo ut com þa clupode
of the prison led As-soon as she out came then called
heo ȝ þus cwæð. Nu hit is þe timæ þ ge to sæles
she and thus said Now it is the time that ye in time
eower gewin endian moten. Sonæ swa heo þ word icwæden
your strife end may As-soon as she the word said
hæfde þa comen godes englæs ȝ hire sawle of þam
had then came of-god angels and her soul from the
licame nomen ȝ hire mid heom læddon. An ðare iudeiscræ
body took and her with them led One of-the Jewish
monnæ þa ðerto racode ȝ he mid his sweorde hire þ
men then thereto reached and he with his sword her the
heafod of asloh ȝ heo ða ðer swiðne mucelne ád onældon
head off struck and they then there very great pyre kindled

ȝ imynt hæfdon þ heo ðone lichame nimen wolden ȝ
and intended had that they the body take would and
hine to duste forbernon. Ða wæs on þære meniu þæs
it to dust burn Then was in the multitude of-the
folces an swiðe welig wif sone swa heo ihurde þ heo þ
people a very wealthy woman as-soon as she heard that they that
don wolden þa ferde heo tó mid alle þam folce þe heo
do would then went she to with all the people which she
mid hire hæfde ȝ þone licamæ nedyngæ æt heom nám
with her had and the body by-force from them took
ȝ hine forð mid hire feriæn het ȝ hine innon hire
and it forth with her carry commanded and it within her
agene huse on stænene ðruh arwurðlice biburigen het.
own house in stone coffin honorably bury commanded
Ða iudeiscæn þa mucele sinoð heom bitweonon hæfden. ȝ 28.32
The Jews then great synod them between had and
heo ða rædden þ heo þæs wifes botle al forbernon wolden.
they then counseled that they of-the woman house all burn would
Ða þæs binnon þreom dagum héo comen alle ham to
Then after-that within three days they came all home to
þam wife ȝ heo þa swiðlice hire ðreatigen ongunnon þ
the woman and they then greatly her threaten began that
heo þone lichame agyfen scolde Buton heo þ don wolde
she the body give-up should Unless she that do would
þ heo wolden hire sylf forbernen ȝ all þ heo ahte.
that they would her self burn and all that she owned
þá þ wif þ ihyrde ða eode heo on diglon ȝ hire
when the woman that heard then went she in secret and herself
to drihtne bæd ȝ ðus cwæð. Drihten leof ðu geðafodest
to lord prayed and thus said Lord dear thou permittedst
þissæn unlædan þ heo ðæsne licame on hire life swiðe
these wretched that they this body in her life greatly

cwylmdon ȝ berndon þurh an word þ heo þine halga
tormented and burned through one word that she thy holy
nome forewitegode. gif ðu heom iðafien wulle ðæt heo
name prophesied if thou them permit wilt that they
ðone lichame leng dreccen scylon gewurðe ðin wille. gif hit
the body longer afflict must let-be-done thy will if it
þonne ðin willæ ne beo for ðinre mildheortnysse swutela to
then thy will not be for thy mercy reveal on
ðissum dæge ðin wuldor þurh heom. Sonæ swa heo hire
this day thy glory through them As-soon as she herself
ðus ibæden hæfde heom alle on locigende þ hus þ þe
thus prayed had them all on looking the house which the
halgæ lichame inne biburiged wæs wearð al innan on brune
holy body in buried was became all within on burning
of ðare þruh ðe heo on læg ȝ þe læg on ælce healfe út
from the coffin which she in lay and the flame on each side out
ræsde þ heo nan oðer nyston buton heo alle forbeornæn
rushed that they no other knew but they all burn
scolden ȝ heo ða swiðe ungeheortlice ðanon flugon.
should and they then very faintheartedly thence fled
30.14 Sonæ swa heo ðanon wændon þa wearð þe bryne adwæsced.
As-soon as they thence turned then became the burning quenched
þ wif ða sonæ in eode ȝ hire sunæ to hire clypode
the woman then at-once in went and her son to her called
ȝ to him ðus spǽc. Eale þu sune min mucele beoð þa
and to him thus spoke O thou son mine great are the
wundræ þe hér to dæg iwordene beoð. Nu bidde ic ðe þ
wonders which here to day happened are Now pray I thee that
ðu næfræ þas isihðe ne forgymeleasæ ac hy fæste on ðine
thou never this sight — neglect but it fast in thy
imynde heald for þam ðingum [þe] of ðam halgan treowe
memory hold for the things that from the holy tree

þe on salomones temple ibroht is ðis wundor iworden is.
which into of-Solomon temple brought is this wonder happened is
ȝ ðurh þ all middaneard iholpan bið. ȝ heo þa cyrccan
and through that all middle-earth helped is and she the church
aræren het ofer ða ðruh þe ðe lichame inne reste.
raise commanded over the coffin which the body in rested
Æfter þan ðe þis iworden wæs binnon sixtig gearæ ðæs.
After that that this happened was within sixty years after-that
þrowode ure drihten þa he wæs þrittigwintre. Ða hit ða
suffered our lord when he was thirty-winters-old When it then
wæs embe þone timæ þ ða arleasæ iudei hine hón wolden.
was about the time that the impious Jews him hang would
þa ne mihten heo on nane stowe swylc treow finden
then not might they in any place such tree find
swylce heo hine on hón wolden. Ða clupode heoræ án
such-as they him on hang would Then called of-them one
ȝ cwæð ðæt on salomones temple án treow wære þ he
and said that in of-Solomon temple a tree were that he
wende þ ðerto mihte. Ða clypede caiphas ofer heom alle
thought that thereto might Then called Caiaphas over them all
ȝ ceas of heom allon ðreo hund monnæ ȝ heom bead
and chose of them all three hundred men and them bade
þ heo ðertó faren scolden ȝ þ treow to him feccan.
that they thereto go should and the tree to him fetch
Ða ðe heo ðerto comen ða ne mihte heoræ nán hit 30.30
When — they thereto came then not might of-them any it
awecgan Ða wendon heo sume eft ongean to him ȝ him
move Then turned they some again back to him and him
þ cuddon ðær he het faren to ȝ forceorfæn hit on
that made-known where he commanded go to and cut-apart it into
ðreo heo nateshwón ne mihten. ða iwearð hit bitweonæn
three they not-at-all — might then was-agreed it between

héom þ heo ámæten týn ælnæ of ðam treowe ȝ þ
them that they measured ten ells of the tree and that
of acurfæn ȝ heo þa swa dyden. þa twegen deales heo
off cut and they then so did the two parts they
nateshwón forceorfan ne mihten. Ða tyn ælnæ heo on twa
not-at-all cut-through — might The ten ells they in two
toslæfdon ȝ on ðam ilcæn temple hit all biheowen ȝ þa
split and in the same temple it all hewed and the
halgæ rode ðerof wrohten ȝ ure drihten sylf hire eft ut
holy rood thereof wrought and our lord self it again out
of þam temple ber. Ðis wæs all idón on þone ylcæ frigdæi
of the temple bore This was all done on the same Friday
þe he ðrowian ongon. Ða twegen dæles ðæs halgæ
on-which he suffer began The two parts of-the holy
treowæs wæron áá innan ðam temple ȝ nan mon heom
tree were ever within the temple and no man them
ætrinæn ne durste. Ða ðæs binnon þreo hund wintræ ȝ
touch — dared Then after-that within three hundred winters and
xxx wintrum ða sancta helena to hierusalem com. ȝ þa
thirty winters when saint Helena to jerusalem came and the
halga rode sæcan ongón. Ða heo ðe halige rode swa hit
holy rood seek began When she the holy rood as it
godes almihtiges foresceawunge wæs ifunden hæfde heo ða
of-god almighty providence was found had she then
in to þam temple com ȝ heo þæt treow sceawian ongón.
into — the temple came and she the tree examine began
32.11 Dá axode heo hwæt hit wære. oððe hwanon hit come. þa
Then asked she what it were or whence it came then
sæde hire mon þ hit wære ilæfed of ðare halga rode ȝ heo
said to-her one that it were left of the holy rood and she
þa geornlice smeade hú hire embe þ to donne wære. Ða
then eagerly pondered how for-her about that to do were Then

on þá ylcan nihte þa heo on hire reste wæs þa com hire
on the same night when she in her rest was then came her
an stæfne tó ðæs ðe hire iðuht wæs þ hit godes engel
a voice to of-that which to-her seemed was that it of-god angel
wære ȝ hire bi hire nome nemde ȝ hire geþuht wæs þ
were and her by her name named and to-her seemed was that
heo innan ðam temple wære ȝ þa bead ðe engel hire þ
she within the temple were and then bade the angel her that
heo sceolde þ halig treow on feower toceorfan ȝ imæten
she should the holy tree into four cut-apart and measure
þa feower dælæs þ ælc wære tyn ælnæ long ȝ bead þ
the four parts that each were ten ells long and bade that
heo scolde senden þa feower dæles on feower healfe ðisses
she should send the four parts into four sides of-this
middaneardes Heo ða on morgen dude allswa ðe engel hire
middle-earth She then in morning did as the angel her
bead ȝ heo þ halig treow mid mucele arwurðnesse forð
bade and she the holy tree with great honor forth
mid hire ferien het to constantinopolim ȝ þa halgæ
with her carry commanded to constantinople and the holy
rode forð mid. Sonæ swa heo innon þare ceastre cóm
rood forth with As-soon as she within the city came
constantinopolim ða mon ferede togeanes hire ænne forðfarene
constantinople then one carried toward her a dead
mon þa het heo þ folc anbidæn ane metmucele tid.
man then commanded she the people wait a little time
ða hæfde héo éacswylce ða oðre rode þe ðe sceaþæ ón 32.25
then had she likewise the other rood which the robber on
ahón[gen] wæs þa smeade heo on hire ðance on hwæðere
hanged was then pondered she in her thought on which
crist ahongen wæs. Ða nom héo arest þeo rode ðe þe
christ hanged was Then took she first the rood which the

sceaðe on hongode. ȝ hire uppon ðene deaden alægde ȝ he
robber on hung and it upon the dead laid and he
læg forð alswa he ær dude. þa het heo ða oðre nimen
lay forth as he before did then commanded she the other take
ȝ uppon him settæn. sone swa heo ðam deade neahlæhte
and upon him set as-soon as it the dead approached
þa arás hé sonæ ða ðe heo ðæt iseah þa wearð heo mucel
then arose he at-once when — she that saw then became she much
iblissod ȝ heo in to þam kinge eode constantine. ȝ him
gladdened and she into — the king went Constantine and him
cydde þa merðæ þe heo mid hire ibroht hæfde. Ða
made-known the glories which she with her brought had Then
ðæs binnon six dagum þa fullode siluester þe papæ þone
after-that within six days then baptized Silvester the pope the
iudam þe sancta helene þa rode tæhte. ȝ hine bi nome
Judas who to-saint Helena the rood showed and him by name
ciriacum nemde ȝ hine on ðone ilce dæge to arcebiscop
Cyriacus named and him on the same day as archbishop
halgode. ȝ ðes on morgen he wende to ierusalem. ȝ heo
hallowed and after-that in morning he turned to jerusalem and she
forð mid him þa twegen dæles sealde oðerne dæl he scolde
forth with him the two parts gave one part he should
dón to ierusalem. oðerne to alexandriam. ȝ þone ðridde
put to jerusalem other to alexandria and the third
dæl þe papæ siluester forþ mid him to romeburig hæfde.
part the pope Silvester forth with him to rome had
þone feorðan del heo mid hire hæfde on constantinopolim.
the fourth part she with her had in constantinople
34.6 Binnon þreom dagum þæs ðe þeo halig rod ifunden wæs
Within three days after-that that the holy rood found was
iudas geaf sancta helenæ þa fif næglæs ðe ure drihten mid
Judas gave to-saint Helena the five nails which our lord with

inæglæd wæs; on þare ilcan nihte com hire to godes engel
nailed was on the same night came her to of-god angel
þa heo on hire reste wæs. ⁊ hire be hire nome nemde ⁊
when she in her rest was and her by her name named and
þus cwæð. Heléna aris ⁊ þa næglas nim ⁊ ðerof wurcean
thus said Helena arise and the nails take and thereof make
hát þ myld to constantines bridle þines sune ⁊ nis ænig
command the bit for of-Constantine bridle thy son and not-is any
þ him syððan wiðstanden mage. ⁊ monige scylen on god
who him afterward withstand can and many must in god
bilyfæn þurð þa wundræ ðe of ðam bridle wurðaþ. Ða
believe through the wonders which from the bridle come Then
axode heo hine hwæðer heo scolde þa næglæs mid hire læden
asked she him whether she should the nails with her lead
þe heom ðær læten wurcen. þa andswarde hire þe engel ⁊
or them there let make then answered her the angel and
ðus cwæð. ðu ne miht heom ná of ðissere stowe læden ær
thus said thou not canst them — from this place lead before
heo iwrohte beon ac ðu scealt heom hér wurcen haten. ⁊
they made be but thou shalt them here make command and
ðone bridel syððan mid þe læden ⁊ heo þa dyde swa ðe
the bridle afterward with thee lead and she then did as the
engel hire bead ⁊ heo ða mildnæglæs wurcen hét ⁊
angel her bade and she then bit-nails make commanded and
hire sylf ðermid wæs. ⁊ on ðare hwile ðe heo song prigæ
her self therewith was and in the while which she sang thrice
þ halig bed þ is pater noster þa mild wæron iwrohte.
the holy prayer that is pater noster the bit were made
⁊ heo heom to constantine brohte hire sunæ ⁊ þonne he on 34.20
and she them to Constantine brought her son and when he on
ráde wæs ðonne wende of ðæs horses muðe se lig þ mon
ride was then went from of-the horse mouth the flame that one

mihte ofer ane mile iseon ȝ ælc þare þe þ wundor isegen
might over a mile see and each of-those who the wonder saw
swiðe afurhte weron ȝ heo þurh þ cristendom underfengon
very frightened were and they through that Christendom received
ȝ swá hé wæs þreo gear farende. Swa wide swa he hine mid
and so he was three years going As wide as he it with
him lædde swa wide mon cristendom underfon wolde. Ða ða
him led so wide one Christendom receive would When the
þreo gear ifyllede wæron þa com him godes engel to ȝ cwæð.
three years fulfilled were then came him of-god angel to and said
Constantinus nu hit is þe timæ þ ðu mid godes bletsungæ
Constantine now it is the time that thou with of-god blessing
eft onettan scealt to ðare halgan ceastre constantinopolim for
again hasten shalt to the holy city constantinople for
þam ðingum ðe þú godes wille ȝ his bibod fulfremedlice
the things that thou of-god will and his command perfectly
ifulled hæfst. Ða dude he sonæ swa þe engel him bead.
fulfilled hast Then did he at-once as the angel him bade
sone swa he þider cóm. þa het he þone bridel nimen
as-soon as he thither came then commanded he the bridle take
ȝ þa halgæ irenu of aliniæn het. ȝ heom mid mucele
and the holy irons off loosen commanded and them with great
arwurðnesse in to þare halgæ rode ahón hét ðær gyt
honor into — the holy rood hang commanded where yet
oð þysne andweardan dæg heo ihealdene weron Amen Amen;
until this present day they kept were Amen Amen

The Life of Saint Guthlac

Urum Wealdende riht-gelyfendum

PROLOGUE

Felix greets Ælfwald, king of the East Angles, at whose command he has written this life of Guthlac. He asks the reader who finds a word to laugh at to remember that God's kingdom stands in faith, not in eloquence, and that the gospel was preached by fishermen. He has written what he learned from Abbot Wilfrid and others who knew Guthlac, for those who knew him to remember and for the rest to learn.

INCIPIT PROLOGUS DE VITA SCI. GUTHLACI. 2.1

Begins Prologue About Life Of-Saint Guthlac

Urum Wealdende riht-gelyfendum a worulda woruld, 2.2

To-our Ruler right-believing ever of-worlds world

minum þam leofestan hlaforde ofer ealle oðre men eorðlice

to-my the dearest lord over all other men earthly

kyningas: — Alfwold EastEngla kyning, mid rihte and

kings Ælfwald of-East-Angles king with right and

mid gerisenum rice healdend: — Felix þone rihtan

with fitness kingdom holding Felix the right

geleafan gesette eallum geleafullum Godes folcum and

faith established to-all faithful of-God peoples and

ecere gesundfulnysse hælo and gretincge gesende. Þinum

of-eternal prosperity salvation and greeting sent Thy

wordum and bebodum ic hyrsumode; ða boc ic gesette

words and commands I obeyed the book I composed

þe þu ahtest, be life þære arwurðan gemynde Guðhlaces

which thou askedst about life of-the venerable memory of-Guthlac

hluttrum wordum and tacnum. Ic forþan halsige and bidde

with-clear words and signs I therefore beseech and pray

þone gelæredan and þone geleaffullan, gif he her hwylc

the learned and the faithful if he here any

hleahterlic word onfinde, þæt he þæt us ne wíte; ac gemune
laughable word find that he it us not blame but remember
and geþence ælc þara tælendra and hleahterfulra, þæt on
and consider each of-the slanderers and mockers that in
[wordum] Godes rice ne wunað ac on ánwylnysse þæs
words of-God kingdom not dwells but in steadfastness of-the
halgan geleafan; and þa hælo middaneardes gemune and
holy faith and the salvation of-middle-earth remember and
geþence na fram idelum þancum geþoht, ac fram fiscerum
consider not by idle thoughts thought but by fishermen
gebodod and gesæd. Ac gif hwylc man ure angin and weorc
preached and said But if any man our beginning and work
tæle (swa ic menige wat on Angel-cynne mid þam fægerum
blame as I many know in England with the fair
stafum gegylde, fægere and glæwlice gesette, þæt hig þas
letters gilded fair and wisely composed that they this
boc sylfe settan mihton), ne wíte he þonne us swa [we]
book selves compose could not let-blame he then us as we
neode and hæse gehyrsumodon and word gefyldon.
need and command obeyed and word fulfilled

4.6 Forþan lá þu leornere gif þu mid þan þeawe tælendra me
Therefore o thou reader if thou with the custom of-slanderers me
hleahtrige, warna þe sylfne þær þu þe hleahtres wene, þæt
mock beware thee self where thou thee laughter expect that
þu þær semninga ne wurðe mid dymnysse þystro ablend.
thou there suddenly not become with dimness of-darkness blinded
Þæt bið blindra þeaw þonne hi on leohte beoð, þæt hig
That is of-blind custom when they in light are that they
sylfe nyton buton hi on þeostrum dwelion. On halgum
selves know-not but they in darkness wander In holy
gewrihtum bið oft unwisdom [blindnes] geciged, forþon se
writings is often folly blindness called because the

fruma ealles yfeles ærest þonan cymð. For þisum þingum
beginning of-all evil first thence comes For these things
þonne þu leornere ic þe manige þæt þu þa fremdan ne
then thou reader I thee exhort that thou the strangers not
tæle, þelæs þu fram oþrum eft swá fremde getæled sig.
blame lest thou by others again as stranger blamed be
Ac þylæs ic lenge þone þanc hefige þara leornendra mid
But lest I longer the thought burden of-the readers with
gesegenum þara fremdra tælnysse, swa swa ic strange sǽ
sayings of-the strangers slander so as I strong sea
and mycele oferliðe, and nu becume to þære smyltestan
and great sail-over and now come to the calmest
hyðe, Guðlaces lifes. Forþon þu abǽde æt me þæt ic þe
haven of-Guthlac life Because thou askedst from me that I to-thee
wríte and sæde be þære drohtnunge Guðlaces and his lifes
write and say about the conduct of-Guthlac and of-his life
bysene, ic þe forþon hyrsumode and ic forþon wríte swa
example I thee therefore obeyed and I therefore write as
me þa dihteras sædon þe his lif geornost cuðon; ærost
to-me the informants said who his life most-thoroughly knew first
hwylc wǽre se fruma oþþe on hwylcum ende he hit eft
what were the beginning or in what end he it afterward
gelædde. For þisum þingum ic þas boc sette; þæt þa þe his
led For these things I this book compose that those who his
lif þæs eadigan weres cuðon, þæt him þonne þig geneahhor
life of-the blessed man knew that to-them then the oftener
his lifes to gemyndum come; and þam oðrum þe hit ær
of-his life to memory come and to-the others who it before
ne cuþon swá swá ic him rúmne weg and geradne tæhte.
not knew so as I to-them broad way and ready showed

6.3 Þas þingc þe ic her onwríte, ic geleornode fram gesegenum
These things which I here write I learned from sayings
þæs arwyrðan abbodes Wilfrides. Swilc eac manige oðre
of-the venerable abbot Wilfrid Likewise also many others
me þæt sǽdon, þe mid þam eadigan were wǽron and his
to-me that said who with the blessed man were and his
lif hira eagum ofersawon. Ne tweoge ic aht þa mine
life with-their eyes saw Not doubt I aught the my
dihteras þæt hi mihton gemunan and eall asecgan þa
informants that they could remember and all tell the
wundru þises eadigan weres; wǽron hi swiðe wíde cuðe and
wonders of-this blessed man were they very widely known and
mǽre geond Angel-cynnes land. Ic forþon þinum bebodum
famous throughout of-English land I therefore thy commands
hyrsumede and þin word and willan hæbbe gefylled and þæt
obeyed and thy word and will have fulfilled and the
gewrit þisse andweardan hyrde swá ic mihte mid wisdome
writing of-this present account [?] as I might with wisdom
minra foregengena and þǽra yldrena gesette; þone fruman
of-my predecessors and of-the elders composed the beginning
on þam fruman ic gesette, and þone ende in þam ende.
in the beginning I set and the end in the end

On þam dagum Æþelredes

I · GUTHLAC'S BIRTH

In the days of Æthelred of Mercia, the nobleman Penwald, of the line of the Iclings, marries Tette. When their child is born, a hand in red light comes down from heaven holding a golden rood, points to the door of the house, and is withdrawn. A woman runs out crying that a man of future glory is born, and before sunset the sign is known through all middle England.

On þam dagum Æþelredes þæs mæran kyninges Myrcna, was 8.2
In the days of-Æthelred the famous king of-Mercians was
sum æþel man on þære heh-þeode Myrcna-rice; se wæs haten
a noble man in the high-nation Mercian-kingdom who was called
Penwald. He wæs þæs yldestan and þæs æþelstan cynnes
Penwald He was of-the eldest and the noblest kin
þe Iclingas wæron genemnede. He wæs for worulde welig
which Iclings were named He was before world wealthy
and myccle gestreon hæfde, and þaþa he welegost wæs and
and great treasures had and when he wealthiest was and
mæst gestreon hæfde, ða gyrnde he him his gemæccan to
most treasure had then desired he for-him his mate to
nymanne. He him þa ana geceas on þæra mædena heape
take He for-himself then one chose in of-the maidens troop
þe þær fægorost wæs and æþelestan kynnes; seo wæs gehaten
who there fairest was and of-noblest kin who was called
Tette: and hi þa samod wǽron oð þone fyrst þæt God
Tette and they then together were until the time that God
foresceawode þæt þæt wif mid bearne geeacnod wæs. Ða
foresaw that the woman with child conceived was When
se tíma com þæt heo þæt bearn cennan scolde, þa sæmninga
the time came that she the child bear should then suddenly

com tacn of heofenum, and þæt bearn swytelice mid inseglum
came sign from heavens and the child clearly with seals
beclysde: efne, men gesawon ane hand on þam fægerestan
sealed even men saw a hand in the fairest
readan hiwe of heofonum cumende; and seo hæfde ane
red color from heavens coming and it had a
gyldene róde, and wæs æteowod manegum mannum, and helde
golden rood and was shown to-many men and inclined
toweard toforan þæs huses duru þær þæt cild inne acenned
toward before of-the house door where the child within born
wæs. Ða men þa ealle þe þæt gesawon þiderweard efeston
was The men then all who that saw thitherward hastened
þæt hig þæt tacen swutelicor geseon woldon and ongitan.
that they the sign more-clearly see would and understand
8.23 Seo hánd þa gewende mid þære róde up to heofonum. Ða
The hand then turned with the rood up to heavens The
men þa ealle þe þæt tacen gesawon, hi hi þa ealle on
men then all who the sign saw they themselves then all on
eorðan astrehton, and God bǽdon þæt he heom geswutelian
earth stretched and God prayed that he to-them reveal
scolde hwæt þæt tacn and þæt forebeacn beon scolde þe
should what the sign and the portent be should which
him þær swá fǽrlice æteowod wæs. Ða hi þa þæt
to-them there so suddenly shown was When they then the
gebed gefylled heafdon, þa com þær sum wif mid miccle
prayer fulfilled had then came there a woman with great
rædlicnysse yrnan of þam huse þe þæt cild inne acenned
haste running from the house which the child in born
wæs, and cleopode, and cwæð þus to þam mannum: Beoð
was and called and said thus to the men Be
ge staþolfæste and gehyrte, forþan þæs toweardan wuldres
ye steadfast and heartened because of-the coming glory

man on þisum middanearde her ys acenned. Ða hi þa
man in this middle-earth here is born When they the
men þæt word gehyrdon, þa spræcon hig heom betwynan
men the word heard then spoke they them between
þæt þæt wære godcundlic tacn þe þær ætywed wæs,
that it were divine sign which there shown was
forþon þe þæt bearn þær acenned wæs. Sume hig þonne
because that the child there born was Some they then
cwædon þæt þurh godcunde stihtunge þære ecan eadignysse
said that through divine ordinance of-the eternal blessedness
him wære seo gifu forestihtod, þæs haliges tacnes þe
to-him were the gift foreordained of-the holy sign which
him æt his acennednysse ætywad wæs. Wæron men swiþe
to-him at his birth shown was Were men very
wundriende be þære wisan and be þam tacne þe þær
wondering about the matter and about the sign which there
ætywed wæs: and efne ær þon þe sunne on setl eode
shown was and even before that that sun to setting went
hit wæs ofer eall middel Engla-land cuð and mære.
it was over all middle England known and famous

Ða þæs ymbe eahta niht

II · GUTHLAC'S YOUTH AND CONVERSION

The child is baptized Guthlac, which the scholars read as reward of war. A gentle and obedient boy, in youth he gathers a war band and raids his enemies for nine years, though he gives back a third of what he takes. One night, thinking of the dead kings and their lost riches, he resolves to serve God, leaves his companions, and at twenty-four takes the tonsure at Repton under Abbess Ælfthryth. He drinks nothing intoxicating, learns the psalms in two years, and asks leave to seek the desert.

10.18 Ða þæs ymbe eahta niht þæs þe mon þæt cild brohte
Then after-that about eight nights after that one the child brought
to þam halgan þwéale fulwihte-bæþes, ða wæs him nama
to the holy washing of-baptism-bath then was to-him name
sceapen of þæs cynnes gereorde and of þære þeode Guþlac,
shaped from of-the kin speech and from the people Guthlac
swa hit wǽre of godcundlicre stihtunge gedón, þæt he
as it were from divine ordinance done that he
swa genemned wǽre: forþon swá þa wisan leorneras secgað
so named were because as the wise scholars say
on Angel-cynne þæt se nama standeð on twam gewritum:
in England that the name stands in two writings
Guðlac se nama ys on romanisc, Belli múnus: forþon þeah
Guthlac the name is in Latin Of-war reward because though
he mid woruldlice geswince menige earfoðnysse adreah, and
he with worldly toil many hardships endured and
þeah mid gecyrrednysse þa gife þære ecan eadignysse mid
yet with conversion the gift of-the eternal blessedness with
sige eces lifes onfenge, and swá mid þam apostolum
victory of-eternal life received and so with the apostles
cweþende: Beatus vir qui suffert temptationem; quia cum
saying Blessed man who endures temptation because when

probatus fuerit accipiet coronam vite quam repromisit
tried he-shall-have-been he-will-receive crown of-life which promised
dominus diligentibus sé. Þæt ys on englisc: Eadig man bið,
lord to-those-loving him That is in English Blessed man is
cwæð he, se þe her on worulde manigfealdlice geswincnysse
said he he who here in world manifold toil
and earfoðnysse dreogeð, forþon mid þam þe he gecostod
and hardship endures because with that that he tried
bið and geswenced, þonne onfehð he ecum beage; and þæt
is and afflicted then receives he eternal crown and that
God gehet eallum þam þe hine lufiað. After þon þe he
God promised to-all those who him love After that that he
wæs aþwegen mid þam þweale þæs halgan fulluhtes, ða wæs
was washed with the washing of-the holy baptism then was
he eft to þære fæderlican healle gelædd and þær gefedd.
he again to the paternal hall led and there fed
Mid þam þe seo yld com þæt hit sprecan mihte æfter 12.12
With that that the age came that it speak might after
cniht-wisan, þonne wæs he nawiht hefig, ne unhyrsum his
boy-manner then was he not-at-all heavy nor disobedient to-his
yldrum on wordum, ne þam þe hine feddon, nænigum
elders in words nor to-those who him fed to-any
oþþe yldran oþþe gingran. Ne he cnihtlice galnysse næs
either elder or younger Nor he boyish wantonness was
begangende, ne idele spellunge folcricra manna, ne úngeliclice
practicing nor idle tales of-common men nor unseemly
olǽcunge, ne leaslicetunge: ne he mistlice fugela-sangas ne
flattery nor hypocrisy nor he various bird-songs —
wurþode, swá oft swa cnihtlicu yldo begæð. Ac on his
honored as often as boyish age practices But in his
scearpnysse þæt he weox, and wearð glæd on his ansyne,
sharpness that he grew and became glad in his face

and hluttor and clǽne on his mode, and bilwíte on his
and pure and clean in his mind and simple in his
þeawum. Ac on him wæs se scima gastlicre beorhtnysse
manners But in him was the gleam of-spiritual brightness
swá swyðe scinende, þæt ealle þa men þe hine gesawon on
so greatly shining that all the men who him saw in
him geseon mihton þa þing þe him towearde wǽron. Ða
him see could the things which to-him coming were Then
wæs ǽfter siðfate þæt mægen on him weox and gestiþode
was after time that strength in him grew and stiffened
on his geogoðe, þa gemunde he þa strangan dǽda þara
in his youth then remembered he the strong deeds of-the
unmanna and þæra woruld-frumena; he þa, swa he of slǽpe
wicked and of-the world-princes he then as-if he from sleep
onwoce, wearð his mod oncyrred, and he gesomnode miccle
awoke became his mind turned and he gathered great
scóle and wered his geþoftena and hys efen-hæfdlingas,
band and troop of-his companions and his equals
and him sylf to wæpnum feng. Þa wræc he his æfþancas
and him self to weapons took Then avenged he his grudges
on his feondum, and heora burh bærnde and heora túnas
on his foes and their city burned and their towns
oferhergode; and he wíde geond eorþan menigfeald wæl
ravaged and he widely throughout earth manifold slaughter
felde and sloh and of mannum heora æhta nam.
felled and slew and from men their possessions took
14.8 Þa wæs he semninga innan manod godcundlice and læred
Then was he suddenly within admonished divinely and taught
þæt he þa word hete, ealle þa he swa [genam] he het
that he the word commanded all which he so took he commanded
þriddan dǽl agifan þam mannum þe he hit ær ongenæmde.
third part give-back to-the men whom he it before took-from

Ða wæs ymbe nigon winter þæs þe he þa ehtnysse begangende
Then was about nine winters after that he the persecution practicing
wæs se eadiga Guthlac, and he hine sylfne betweox þises
was the blessed Guthlac and he him self among of-this
andweardan middaneardes wealcan dwelode. Þa gelamp sume
present middle-earth turmoil wandered Then happened one
nihte mid þam þe he com of farendum wege, and he hys þa
night with that that he came from journeying way and he his the
werigan lima reste, and he menig þing mid his mode þohte;
weary limbs rested and he many thing with his mind thought
ða wæs he færinga mid Godes ege onbryrd, and mid gastlicre
then was he suddenly with of-God fear inspired and with spiritual
lufan his heorte innan gefylled: and mid þy he awoc he
love his heart within filled and with that he awoke he
geþohte þa ealdan kyningas þe iú wæron, þurh earmlicne
thought-of the old kings who formerly were through wretched
deað and þurh sarlicne utgang þæs mánfullan lifes, þe þas
death and through grievous departure of-the wicked life who this
woruld forleton; and þa micclan welan þe hig ær-hwilon
world left and the great riches which they formerly
ahton he geseh on hrædlicnysse ealle gewítan; and he geseah
owned he saw in swiftness all depart and he saw
his agen lif dæghwamlice to þam ende efstan and scyndan.
his own life daily to the end hasten and hurry
Ða wæs he sæmninga mid þam godcundan egesan innan
Then was he suddenly with the divine terror within
swá swyþe onbryrded, þæt he andette Gode gif he him þæs
so greatly inspired that he vowed to-God if he him the
mergen-dæges geunnan wolde, þæt he his þeow beon wolde.
morning-day grant would that he his servant be would

16.1 Mid þy þære nihte þystro gewíton and hit dæg wæs, þa
With that of-the night darkness departed and it day was then
arás he and hine sylfne getacnode insegle Cristes rode. Ða
arose he and him self signed with-seal of-Christ rood Then
bead he his geferum þæt hi fundon him oðerne ealdorman
bade he his companions that they found for-them other leader
and latteow hira geferscipe; and he him andette and sæde
and guide of-their fellowship and he to-them confessed and said
þæt he wolde beon Cristes þeow. Mid þam þe his geferan
that he would be of-Christ servant With that that his companions
þas word gehyrdon, þa wǽron hi swiþe wundriende, and
these words heard then were they very wondering and
swyþe forhte for þam wordum þe hi þær gehyrdon: þa
very afraid for the words which they there heard then
hi ealle to him aluton and hine bǽdon þæt he næfre
they all to him bowed and him prayed that he never
þa þing swa gelæste swa he mid wordum gecwæð. He þa
the things so performed as he with words said He then
hwæþere heora worda ne gimde, ac þæt ilce þæt he ǽr
however their words not heeded but the same that he before
geþohte þæt he þæt forðlæstan wolde; barn him swá swyþe
thought that he it carry-out would burned to-him so greatly
innan þære Godes lufan þæt na læs þæt an þæt he þas
within the of-God love that not less that alone that he this
woruld forseah, ac swilce hys yldrena gestreon and his eard,
world despised but also of-his elders treasure and his home
and þa sylfan his heafod-gemacan þæt he þæt eall forlet.
and the selves his chief-companions that he it all left
Ða he wæs feower and twentig wintra eald, þa forlet
When he was four and twenty winters old then left
he ealle þas woruld-glenga, and eallne his hiht on Crist
he all these world-pomps and all his hope on Christ

gesette: and þa æfter þon þæt he ferde to mynstre þe ys
set and then after that that he went to monastery which is
gecweden Hrypadún, and þær þa gerynelican sceare onfeng,
called Repton and there the mystical tonsure received
Sce Petres þæs apostoles under Ælfðryðe abbodyssan: and
of-Saint Peter the apostle under Ælfthryth abbess and
syþþan he to sceare and to þam munuc-life feng, hwæt he
after he to tonsure and to the monk-life took lo he
nænigre wætan onbítan nolde þe druncennys þurh cóme.
no liquid taste would which drunkenness through came
And þa for þan þingum hine þa broðra hatedon, þy 16.25
And then for the things him the brothers hated because
he swá forhæbbende wæs: and þa raðe syþþan hi þa
he so abstinent was and then quickly after they the
hluttorlicnysse his modes, and þa clænnysse his lifes
purity of-his mind and the cleanness of-his life
ongéaton, þæt hig ealle hine lufedon. Wæs he on ansine
perceived that they all him loved Was he in appearance
mycel and on lichaman cláne, wynsum on his mode, and
great and in body clean winsome in his mind and
wlitig on ansyne; he wæs liðe and gemetfæst on his worde,
beautiful in face he was gentle and moderate in his word
and he wæs geþyldig and eadmod; and á seo godcunde
and he was patient and humble and ever the divine
lufu on hys heortan hat and byrnende. Mid þy he þa
love in his heart hot and burning With that he then
wæs in stafas and on leornunge getogen, þa girnde he his
was in letters and in learning brought-up then desired he his
sealmas to leornianne: þa wǽron þa wæstm-berendan breost
psalms to learn then were the fruit-bearing breasts
þæs eadigan weres mid Godes gife gefyllede and mid þam
of-the blessed man with of-God grace filled and with the

lareowdóme þæs hean magistres Godes, þæt he wæs on
teaching of-the high master of-God that he was in
godcundlican þeodscipe getyd and gelæred. Mid þam þe he
divine discipline instructed and taught With that that he
wæs twa gear on þære leornunge, ða hæfde he his sealmas
was two years in the learning then had he his psalms
geleornod and canticas, and ymnas, and gebeda æfter
learned and canticles and hymns and prayers after
cyriclicre endebyrdnysse. Þa ongan he wurðigan þa gódan
churchly order Then began he honor the good
þeawas þara godra on þam life, eadnysse, and hyrsumnysse,
virtues of-the good-ones in the life humility [?] and obedience
geþyld, and þolemodnysse, and forhæfednysse his lichaman;
patience and long-suffering and abstinence of-his body
and ealra þara godra mægen he wæs begangende.
and of-all the good virtues he was practicing
18.18 Ða ymbe twá winter þæs þe he his lif swa leofode under
Then about two winters after that he his life so lived under
munuchade þæt he þa ongan wilnian westenes and sundersetle.
monkhood that he then began desire desert and hermitage
Mid þy he gehyrde secgan and he leornode be þam ancerum,
With that he heard say and he learned about the anchorites
þe geara on westene and on sundorsettlum for Godes naman
who formerly in desert and in hermitages for of-God name
wilnodon and heora lif leofodon, ða wæs his heorte innan
desired and their life lived then was his heart within
þurh Godes gifu onbryrdod, þæt he westenes gewilnode. Ða
through of-God grace inspired that he desert desired Then
wæs sona ymbe unmanige dagas þæt he him leafe bæd
was at-once about few days that he for-himself leave asked
æt þam þeowum þe þár yldest wæron þæt he féran moste.
from the servants who there eldest were that he go might

Ys on Bretone-lande sum fenn

III · GUTHLAC COMES TO CROWLAND

A vast fen runs from the Granta to the North Sea, and Tatwine tells Guthlac of an island there, Crowland, where no one could live for fear of the devils. Guthlac sails there, chooses it on Saint Bartholomew's day, goes back to greet the brothers of his monastery, and returns with two servants, aged twenty-six. He arms himself with the shield of faith, the mail-coat of hope, the helmet of clean thoughts, and the arrows of the psalms, called like Paul from the trouble of the world.

Ys on Bretone-lande sum fenn unmætre mycelnysse þæt 20.2
Is in Britain-land a fen of-immense greatness which
onginneð fram Grante eá naht feor fram þære cestre, ðy
begins from Granta river not far from the city by-the
ylcan nama ys nemned Granteceaster. Þær synd unmæte
same name is named Grantchester There are immense
moras, hwilon sweart wæter-steal, and hwilon fúle éa-riþas
moors sometimes black water-pools and sometimes foul river-streams
yrnende, and swylce eac manige ealand and hreod and
running and likewise also many islands and reed and
beorhgas and treow-gewrido, and hit mid menigfealdan
mounds and tree-thickets and it with manifold
bignyssum widgille and lang þurhwunað on norð-sǽ. Mid
windings wide and long extends into north-sea With
þan se foresprecena wer and þære eadigan gemynde Guðlac
that the aforesaid man and of-the blessed memory Guthlac
þæs wídgillan westenes þa ungearawan stowe þær gemette,
of-the wide desert the unknown places there found
þa wæs he mid godcunde fultume gefylst, and þa sona
then was he with divine help helped and then at-once
þan rihtestan wege þyder togeferde. Þa wæs mid þam þe
by-the straightest way thither went Then was with that that

he þyder com þæt he frægn þa bigengcan þæs landes, hwær
he thither came that he asked the inhabitants of-the land where
he on þam westene him eardung-stowe findan mihte. Mid
he in the desert for-him dwelling-place find might With
þy hi him menigfeald þing sædon be þære wídgilnysse
that they to-him manifold things said about the wideness
þæs westenes. Þa wæs Tátwine gehaten sum man, sæde þa
of-the desert Then was Tatwine called a man said then
þæt he wiste sum ealand synderlice digle, þæt oft menige
that he knew a island especially secret which often many
men eardian ongunnon, ac for menigfealdum brogum and
men dwell began but for manifold terrors and
egsum, and for annysse þæs widgillan westenes þæt hit
terrors and for solitude of-the wide desert that it
nænig man adreogan ne mihte, ac hit ælc forþan befluge.
no man endure — might but it each therefore fled
20.23 Mid þam þe se halga wer Guðlac þa word gehyrde, he bæd
With that that the holy man Guthlac the words heard he asked
sona þæt he him þa stowe getæhte, and he þa sona swa
at-once that he to-him the place showed and he then at-once so
dyde; eode þa on scip, and þa ferdon begen þurh þa rugan
did went then onto ship and then went both through the rough
fennas oþ þæt hi comon to þære stowe þe man hateð
fens until that they came to the place which one calls
Cruwland: wæs þæt land on middan þam westene swá gerád
Crowland was the land in middle the desert so fashioned
geseted þæs foresædan fennes, swyðe digle, and hit swyþe
set of-the aforesaid fen very secret and it very
feawa men wiston buton þam anum þe hyt him tæhte;
few men knew except him alone who it to-him showed
swylc þær náfre nænig man ár eardian ne mihte ær se
such there never any man before dwell — might before the

eadiga wer Guðlac tocom for þære eardunga þara awerigedra
blessed man Guthlac came for the dwelling of-the accursed
gasta. And he þa se eadiga wer Guðlac forhogode sona þa
spirits And he then the blessed man Guthlac despised at-once the
costunge þæra awerigdra gasta, and mid heofonlicum fultume
temptation of-the accursed spirits and with heavenly help
gestrangod wearð, betwyx þa fenlican gewrido þæs widgillan
strengthened became among the fennish thickets of-the wide
westenes, þæt he ana ongan eardian. Ða gelamp mid þære
desert that he alone began dwell Then happened with the
godcundan stihtunge, þæt he on þa tíd Sce Bartholomei
divine ordinance that he on the time of-Saint Bartholomew
þæs apostoles þæt he com to þam ealande, forþan he
the apostle that he came to the island because he
on eallum þingum his fultum sohte. And he þa gelufode
in all things his help sought And he then loved
þære stowe digelnysse, and he þa gehet þæt he wolde
of-the place secrecy and he then promised that he would
ealle dagas his lifes þær on þam ealande Gode þeowian.
all days of-his life there on the island to-God serve
Mid þy he þa unmanige dagas þær wæs, þa geondsceawode 22.16
With that he then few days there was then surveyed
he þa þing þe to þære stowe belumpon. Ða þohte he
he the things which to the place belonged Then thought he
þæt he eft wolde to þam mynstre feran and his gebroðra
that he again would to the monastery go and his brothers
gretan, forþan he ær fram heom ungegret gewat. Ða
greet because he before from them ungreeted departed Then
þæs on mergen mid þan hit dæg wæs þa ferde he eft to
after-that in morning with that it day was then went he again to
þam mynstre; þa wæs he þær hundnigantig nihta mid þam
the monastery then was he there ninety nights with the

broðrum: and þa syþþan he hig grette, he þa eft hwærf to
brothers and then after he them greeted he then again turned to
þære stowe þæs leofan westenes mid twam cnihtum. Ða wæs
the place of-the dear desert with two servants Then was
se eahtoða dæg þæs kalendes Septembres, þe man on þa tíd
the eighth day of-the kalends of-September which one on the time
wurðað Sce Bartholomei þæs apostoles, þa se eadiga wer
honors of-Saint Bartholomew the apostle when the blessed man
Guðlac com to þære foresprecenan stowe, to Cruwlande, forþon
Guthlac came to the aforesaid place to Crowland because
he his fultum on eallum þingum ærest to þam sundor-setle
he his help in all things first to the hermitage
sohte. Hæfde he þa on ylde six and twentig wintra þa
sought Had he then in age six and twenty winters when
he ærest se Godes cempa on þam westene mid heofenlicre
he first the of-God champion in the desert with heavenly
gife geweorðod gesæt. Þa sona wið þam scotungum þara
grace honored settled Then at-once against the shootings of-the
werigra gasta þæt he hine mid gastlicum wæpnum gescylde,
accursed spirits that he himself with spiritual weapons shielded
he nam þone scyld þæs Halgan Gastes geleafan; and hyne
he took the shield of-the Holy Spirit of-faith and himself
on þære byrnan gegearowode þæs heofonlican hihtes; and
in the mail-coat equipped of-the heavenly hope and
he him dyde heolm on heafod clænera geþanca; and
he for-himself put helmet on head of-clean thoughts and
mid þam strǽlum þæs halgan sealmsanges á singallice
with the arrows of-the holy psalmody ever continually
wið þam awerigedum gastum sceotode and campode.
against the accursed spirits shot and fought

And nu hwæt ys swa swiþe to wundrianne þa diglan mihte 24.12
And now what is so greatly to wonder the secret might
ures Drihtnes, and his mildheortnysse domas; hwa mæg þa
of-our Lord and of-his mercy judgments who can them
ealle asecgan! Swá se æþela lareow ealra þeoda Scs Paulus
all tell As the noble teacher of-all nations Saint Paul
se apostol, þone ure Drihten ælmihtig God forestihtode to
the apostle whom our Lord almighty God foreordained to
godspellianne his folce; he wæs ǽr-þon ehtere his þære
preach-gospel to-his people he was before persecutor of-his the
halgan cyrcan, and mid þan þe he to Damascum ferde þære
holy church and with that that he to Damascus went the
byrig, þæt he wæs of þam þystrum gedwolum abroden
city that he was from the dark heresies drawn
Iudea ungeleafulnysse mid þam swege heofonlicre stefne; swá
of-Jews unbelief with the sound of-heavenly voice so
þonne þære arwurðan gemynde Guðlac of þære gedrefednysse
then of-the venerable memory Guthlac from the trouble
þissere worulde wæs geláded to campháde þæs ecan lifes.
of-this world was led to warfare of-the eternal life

Onginne ic nu

IV · THE ARROW OF DESPAIR

Guthlac builds his house over a hollow dug into a barrow by treasure seekers, wears skins, and lives on barley bread and water taken after sunset. The devil shoots an arrow of despair into his mind, and for three days he doubts that he can ever amend his sins. On the third night he sings the psalm In my trouble I called upon the Lord, *and Saint Bartholomew appears to him awake, comforts him, and promises him his help.*

26.2 Be þam halgan were hu he eardode on þære stówe.
About the holy man how he dwelt in the place

26.3 Onginne ic nu be ðam life ðæs eadigan weres Guðlaces,
Begin I now about the life of-the blessed man Guthlac
swa swa ic gehyrde secgan þa þe his lif cuðon, Wilfrid and
so as I heard say those who his life knew Wilfrid and
Cissa; þonne secge ic swá æfter þære endebyrdnysse. Wæs
Cissa then say I so after the order Was
þær on þam ealande sum hlaw mycel ofer eorðan geworht,
there on the island a mound great above earth made
þone ylcan men iú geara for feos wilnunga gedulfon and
which same men long ago for of-wealth desire dug and
bræcon. Þa wæs þær on oþre sidan þæs hlawes gedolfen
broke Then was there on other side of-the mound dug
swylce mycel wæter-seað wǽre. On þam seaðe ufan se eadiga
as-it-were great water-pit were On the pit above the blessed
wer Guthlac him hus getimbrode, sona fram fruman
man Guthlac for-himself house built at-once from beginning
þæs þe he þæt ancer-setl gesæt. Þa geþohte he þæt he
after-that that he the anchor-seat occupied Then thought he that he
naðor ne wyllenes hrægles ne línenes brucan nolde, ac on
neither — woolen garment nor linen use would but in

fellenum gegyrelan þæt he wolde ealle his dagas his lifes
skin clothing that he would all his days of-his life
alifian; and he hit swá forð-gelæstende wæs. Ælce dæge wæs
live-out and he it so carrying-out was Each day was
his bigleofan swylc gemetegung of þære tíde þe he þæt
of-his food such moderation from the time that he the
westen eardigan ongan, þæt he nawiht ne onbyrigde buton
desert inhabit began that he nothing — tasted but
berenne hlaf and wæter; and þonne sunne wæs on setle,
barley loaf and water and when sun was at setting
þonne þigede he þa andlyfene þe he bigleofode. Sona þæs
then took he the sustenance which he lived-on At-once after-that
þe he westen eardigan ongan, þa gelamp hit sume dæge
that he desert inhabit began then happened it some day
mid [þy he] þan gewunelican þeawe his sealm sang and his
with that he by-the customary manner his psalm sang and to-his
gebedum befeal, þa se ealda feond man-cynnes (efne swa
prayers applied-himself then the old fiend of-mankind even as
grymetigende leo, þæt he his costunga attor wíde todæleð,)
roaring lion that he of-his temptations poison widely distributes
mid þy he þa his yfelnysse mægen and grymnysse attor
with that he then of-his evil strength and of-fierceness poison
[todælde] þæt he mid þan þa menniscan heortan wundode,
distributed that he with that the human hearts wounded
þa semninga swá he of gebendum bogan his costunge
then suddenly as-if he from bent bow of-his temptation
streale on þam mode gefæstnode þæs Cristes cempan.
arrow in the mind fastened of-the of-Christ champion
Ða he þa se eadiga wer mid þære geættredan streale 28.4
When he then the blessed man with the poisoned arrow
gewundod wæs þæs awerigedan gastes, ða wæs his mod þæs
wounded was of-the accursed spirit then was his mind of-the

eadigan weres swiðe gedrefed on him, be þam onginne
blessed man very troubled in him about the beginning
þe he ongan þæt westen swá ana eardigan. Mid þam he
which he began the desert so alone inhabit With that he
þa hine hider and þyder gelomlice on his mode cyrde, and
then himself hither and thither often in his mind turned and
gemunde þa ærran synna and leahtras þe he gefremede and
remembered the former sins and vices which he committed and
geworht hæfde, and þa máran and unmættran him sylfa
wrought had and them greater and more-immense him self
dyde þonne he wende þæt he hi æfre gebetan mihte. Ða
made than he thought that he them ever amend might Then
hæfde hine seo deofollice strǽl mid ormodnysse gewundodne:
had him the devilish arrow with despair wounded
wæs se eadiga wer Guðlac mid þære ormodnysse þri
was the blessed man Guthlac with the despair three
dagas gewundod, þæt he sylfa nyste hwider he wolde
days wounded that he self knew-not whither he would
mid his móde gecyrran. Ða wæs þy þryddan dǽge þære
with his mind turn Then was on-the third day of-the
æfter-fylgendan nihte þæt he þam tweogendum geþohtum
following night that he the doubting thoughts
fæstlice wiðstód; and efne swá witedomlice muþe þæt he sang
firmly withstood and even as with-prophetic mouth that he sang
and clypode to Gode, and cwæð: In tribulatione mea invocavi
and called to God and said In tribulation my I-called
Dominum, et reliqua. Þæt ys on englisc: Min Drihten on
Lord and the-rest That is in English My Lord in
minre geswincnysse ic þe to clypige, ac gehyr þu me and
my toil I thee to call but hear thou me and
gefultuma me on minum earfeðum. Ða wæs sona æfter þon
help me in my hardships Then was at-once after that

þæt his se getreowa fultum him to com, Scs Bartholomeus;
that his the faithful help him to came Saint Bartholomew
and na læs þæt he him on slǽpe ætywde, ac he wæccende
and not less that he to-him in sleep appeared but he waking
þone apostol on engellicre fægernysse geseah and sceawode.
the apostle in angelic beauty saw and beheld
And he þa sona se eadiga wer Guðlac swyþe bliþe wæs 28.28
And he then at-once the blessed man Guthlac very glad was
þæs heofonlican cuman; and him sona his heorte and his
of-the heavenly guest and to-him at-once his heart and his
geþanc eall wæs onlihtod; and he þa hrædlice þa yfelan and
thought all was enlightened and he then quickly the evil and
þa twyfealdan geþohtas forlet, and hine se heofonlica cuma
the double thoughts forsook and him the heavenly guest
frefrode, Scs Bartholomeus, and hine mid wordum trymede
comforted Saint Bartholomew and him with words encouraged
and strangode, and hine het þæt he ne tweode, ac þæt he
and strengthened and him commanded that he not doubt but that he
wǽre ánráéd; and þæt he him on fultume beon wolde on eallum
were resolute and that he him in help be would in all
his earfeðum. Ða se halga Guðlac þas word gehyrde his þæs
his hardships When the holy Guthlac these words heard of-his the
getreowan freondes, þa wæs he mid gastlicre blisse gefylled,
faithful friend then was he with spiritual bliss filled
and his geleafan fæste on God sylfne getrymede and fæstnode.
and his faith fast on God self confirmed and fastened

Swylce eac gelamp on sumne sæl

V · GUTHLAC CARRIED TO THE GATE OF HELL

Two devils, speaking as friends, urge Guthlac to fast seven days at a time, but he prays, they vanish like smoke, and he keeps to his barley loaf. A horde of monstrous devils then drags him through the fen and the brambles, scourges him, carries him through the air to the doors of hell, and threatens to cast him in. Saint Bartholomew appears in light and orders them to carry him back gently, and a troop of holy spirits sings as he returns. At dawn two devils weep that their might is broken.

30.14 Swylce eac gelamp on sumne sæl, mid þy he be þære
Likewise also happened on a time with that he about the
drohtnunge smeade his lífes, hu he Gode gecwemlicost
conduct pondered of-his life how he to-God most-pleasingly
mihte lybban, ða comon semninga twegen deoflu to him
might live then came suddenly two devils to him
of þære lyfte slidan and þa to him cuðlice spræcon and
from the air gliding and then to him familiarly spoke and
cwǽdon: We syndon gewisse þines lifes, and þines geleafan
said We are certain of-thy life and of-thy faith
trumnesse we witon, and eac þin geþyld we cunnon
steadfastness we know and also thy patience we know
únoferswyþed; and þær we þin fandedon, and costodon, þæt
unconquered and there we thee tried and tempted that
we mid manigfealde cræfte úre wǽpna wið þe sendon. We
we with manifold craft our weapons against thee sent We
nu heonon-forð nellað þe leng swencan ne þe bysmrian;
now henceforth will-not thee longer afflict nor thee mock
na læs þæt an þæt we þe þæs nu nellað lettan þæs þu
not less that alone that we thee that now will-not hinder which thou
ær geþoht hæfdest, ac we þe eac wyllað secgan be þam
before thought hadst but we thee also will say about those

eallum þe iu geara westen eardedon, hu hi heora lif
all who formerly ago desert inhabited how they their life
leofodon. Moyses ærest and Helias hi fæston, and swylce
lived Moses first and Elijah they fasted and likewise
eac se Hælend ealles middaneardes on westene he fæste, and
also the Savior of-all middle-earth in desert he fasted and
eac swylce þa mǽran munecas þa mid Ægiptum wæron and
also likewise the famous monks who among Egyptians were and
þǽr on westenum wunedon: þa þurh heora forhæfdnysse
there in deserts dwelt who through their abstinence
on heom ealle uncyste ofaslógon and ácwealdon. Þonne
in them all vices slew and killed Then
gif þu þæt wilnast þæt þu of þe þa ær gefremedan
if thou that desirest that thou from thee the before committed
synna aþwéan wylt, þonne scealt þu þinne lichaman þurh
sins wash-away wilt then shalt thou thy body through
forhæfdnysse wæccan; forþon swá myccle swa þu þe her
abstinence weaken because so much as thou thee here
on worulde swyþor swincst, swá þu eft byst on ecnysse
in world more toilest so thou afterward art in eternity
fæstlicor getrymed; and swá myccle swá þu on þisum
more-firmly established and so much as thou in this
andweardan life má earfoða drigast, swá myccle þu eft
present life more of-hardships endurest so much thou afterward
on toweardnysse gefehst; and þonne þu on fæsten her on
in the-future rejoicest and when thou in fast here in
worulde gestihst, þonne bist þu ahafen for Godes eagum.
world ascendest then art thou exalted before of-God eyes
Forþon þin fæsten ne sceal beon þæt an twegra daga 32.16
Therefore thy fast not shall be that one of-two days
fyrst oþþe þreora oþþe ælce dæge, þæt þu þe swá on
space or of-three or each day that thou thee so on

tela myccle forhæfdnysse ahebbe, ac on seofon nihta fyrstes
very great abstinence raise but in of-seven nights space
fæstene biþ to clænsienne þone man. Swá on six dagum
fast is to cleanse the man As in six days
ærest God ealles middaneardes fægernysse gehiwode and
first God of-all middle-earth beauty formed and
gefrætwode, and on þam seofoþan he hine reste, swa þonne
adorned and on the seventh he himself rested so then
gedafenað þam þe gelice þurh six daga fæsten þone gast
befits to-him who likewise through of-six days fast the spirit
gefrætwian, and þonne þy seofoðan dæge mete þicgan and
adorn and then on-the seventh day food take and
þone lichaman restan. Ða se eadiga wer Guðlac þas word
the body rest When the blessed man Guthlac these words
gehyrde, þa aras he sona and to Gode clypode, and hyne
heard then arose he at-once and to God called and himself
gebæd and þus cwæð: Syn mine fynd, min Drihten God,
prayed and thus said Be my foes my Lord God
á on-hinder gecyrde, forþon ic þe ongite and oncnawe,
ever backward turned because I thee perceive and know
forþon þe þu eart min scyppend. Þa sona æfter þam
because that thou art my creator Then at-once after the
wordum se awyrigeda gast efne swá smic beforan his
words the accursed spirit even as smoke before his
ansyne áidlode. He þa forseah þa deofollican láre, for þam
face vanished He then despised the devilish teaching for that
þe he ealle þa ydele ongeat; ac þa feng [to] médmycclan
that he all them vain perceived but then took to moderate
bigleofan, þæt wæs to þam berenan hláfe, and þone þigede
food that was to the barley loaf and it took
and his lif bileofode. Ða þa awyrigedan gastas þæt
and his life sustained When the accursed spirits that

ongeaton þæt he hig ealle forhógode and heora lara, hig
perceived that he them all despised and their teachings they
þa þæt mid wependre stefne sorhgodon, þæt hi oferswiðde
then that with weeping voice lamented that they overcome
wæron; and se eadiga wer swá gesigefæstod wearð þæt he
were and the blessed man so made-victorious became that he
þa bysmornysse forhogode heora lára and heora costunga.
the mockery despised of-their teachings and of-their temptations
Swylce eac gelámp on sumne sæl ymb únmanige dagas þæt 34.13
Likewise also happened on a time after few days that
he wæccende þa niht on halgum gebedum awunode. Þa
he waking the night in holy prayers remained Then
on þære nihte stilnysse gelamp semninga, þæt þær comon
in of-the night stillness happened suddenly that there came
mycele meniu þara awyrigedra gasta, and hi eall þæt hus
great multitudes of-the accursed spirits and they all the house
mid heora cyme fyldon; and hi on ealce healfe inguton ufan
with their coming filled and they on each side poured-in above
and neoðan and eghwonen. Hi wæron on ansyne egslice and
and below and everywhere They were in face terrible and
hig hæfdon mycele heafda, and langne sweoran, and mægere
they had great heads and long neck and lean
ansyne: hi wæron fúlice and orfyrme on heora beardum;
face they were foul and squalid in their beards
and hi hæfdon ruge earan, and woh nebb and reðelice
and they had rough ears and crooked face and fierce
eagan, and fúle muðas; and heora toþas wæron gelíce horses
eyes and foul mouths and their teeth were like of-horse
twuxan; and him wæron þa þrotan mid lege gefylde, and hi
tusks and to-them were the throats with flame filled and they
wæron ongristlice on stefne: hi hæfdon woge sceancan, and
were horrible in voice they had crooked shanks and

mycele cneowu and hindan greate, and misscrence tán, and
great knees and behind great and misshapen toes and
hás hrymedon on stefnum; and hi þa swá ungemetlicum
hoarse cried in voices and they then with-such immoderate
gestundum foron and swá unmetlice ege, þæt him þuhte
noises went and such immense fear that to-him seemed
þæt hit eall betweox heofone and eorðan hleoþrode þam
that it all between heaven and earth resounded with-the
egeslicum stefnum. Næs þa nænig yldend to þam þæt
terrible voices Not-was then any delay to that that
syþþan hi on þæt hus comon hi þa sona þone halgan wer
after they into the house came they then at-once the holy man
eallum limum gebundon, and hi hine tugon and læddon ut
in-all limbs bound and they him pulled and led out
of þære cytan, and hine þa læddon on þone sweartan fenn
of the cell and him then led into the black fen
and hine þa on þa horwihtan wæter bewurpon and besencton.
and him then into the muddy waters threw and sank
36.10 Æfter þon hi hine læddon on þam reðum stowum þæs
After that they him led in the rough places of-the
westenes, betwux þa þiccan gewrido þara bremela þæt him
desert among the thick thickets of-the brambles that to-him
wæs eall se lichama gewundod. Mid þy hi þa lange on
was all the body wounded With that they then long in
þære þystrunge hine swa swencton, þa léton hi hine ane
the darkness him so afflicted then let they him a
hwíle abídan and gestandan; heton hine þa þæt he of
while wait and stand commanded him then that he from
þam westene gewite, oþþe gif he þæt nolde, þonne woldon
the desert depart or if he that would-not then would
hi hine mid máran bysmerum swencan and costian. He
they him with greater mockeries afflict and try He

þa se eadiga wer Guðlac heora worda ne gimde, ac he
then the blessed man Guthlac their words not heeded but he
mid witegiende muðe þus cwæð: Drihten me ys on þa
with prophesying mouth thus said Lord to-me is on the
swyþran healfe, forþon ic ne beo oncyrred fram þe. Ða
right side because I not am turned from thee Then
æfter þan þa awerigedan gastas hine genamon and hine
after that the accursed spirits him took and him
swungon mid isenum swipum, and þa æfter þon hi hine
scourged with iron whips and then after that they him
læddon on þam ongryrlican fiðerum betwux þa cealdan faca
led on the horrible wings between the cold spaces
þære lyfte. Þa he þa wæs on þære heannysse þære lyfte,
of-the air When he then was in the height of-the air
þa geseah he ealne norð-dǽl heofones, swylce he wǽre
then saw he all north-part of-heaven as-if it were
þam sweartestan wolcnum ymbseald swiðlicra þeostra. Ða
with-the blackest clouds surrounded of-strong darkness Then
geseah he færinga unmǽte werod þæra awerigedra gasta him
saw he suddenly immense host of-the accursed spirits him
ongean cuman; and hi þa sona þær tosomne gegaderodon,
toward come and they then at-once there together gathered
and hi þa sona ealle þone halgan wer geláddon to þam
and they then at-once all the holy man led to the
sweartum tintreh-stowum, helle dura hi hine gebrohton.
black torment-places of-hell doors they him brought
Ða he þa þær geseah þa fulnysse þæs smyces and þa 38.5
When he then there saw the foulness of-the smoke and the
byrnendan lega and þone ege þære sweartan deopnysse,
burning flames and the fear of-the black deep
he þa sona wæs forgitende ealra þara tintrega and þæra
he then at-once was forgetting all the torments and the

wíta þe he fram þam awyrgedum gastum ǽr dreah
punishments which he from the accursed spirits before endured
and áþolode. Hi þa sona þa awyrgedan gastas betwux þa
and suffered They then at-once the accursed spirits among the
grimlican lega inhruron and feollon, and þær þara árleasra
grim flames rushed-in and fell and there of-the impious
manna sawla mid manigfealdum wítum getintregodon. Ða
men souls with manifold punishments tormented When
se eadiga Guthlac þa micelnysse geseah þara wíta, þa wæs
the blessed Guthlac the greatness saw of-the torments then was
he for þæra egsan swyðe afyrht. Ða cleopodon sona þa
he for the terror greatly frightened Then called at-once the
awyrgedan gastas mid mycelre cleopunge and þus cwǽdon:
accursed spirits with great calling and thus said
Us ys miht geseald þe to sceofanne on þas wítu þisse
To-us is might given thee to shove into these torments of-this
deopnysse, and her [is] þæt fyr þæt þu sylfa on þe
deep and here is the fire which thou self in thee
onbǽrndest; and for þinum synnum and gyltum helle duru
kindledst and for thy sins and guilts of-hell door
þe ongean openað. Mid þy þa awyrgedan gastas þisum
to-thee toward opens With that the accursed spirits with-these
wordum béotodon, ða andswerode he heom þus, and cwæð:
words threatened then answered he them thus and said
Wá eow þeostra bearn and forwyrde tudder, ge syndon dust
Woe to-you of-darkness children and of-ruin offspring ye are dust
and acsan and ysela: hwa sealde eow earman þæt ge mín
and ashes and embers who gave you wretches that ye of-me
ahton geweald on þas wítu to sendanne? hwæt ic her eom
had power into these torments to send lo I here am

andweard and gearu, and bidige nimes Drihtnes willan; for
present and ready and await of-my Lord will for
hwon sceolon ge mid eowrum leasum beotingum me egsian?
what must ye with your false threatenings me terrify
Hig þa sona þa awyrgedan gastas to þam eadigan woldon 38.27
They then at-once the accursed spirits to the blessed would
swylce hi hine þǽr insceofan woldon. Ða semninga com
as-if they him there shove-in would Then suddenly came
se heofones bigengca se halga apostol Scs Bartholomeus,
the of-heaven dweller the holy apostle Saint Bartholomew
mid heofonlicre byrhtnysse and wuldre scinende, betwuhx
with heavenly brightness and glory shining among
þa dimnysse þeostru þære sweartan helle. Hi þa awyrgedan
the dimness darkness of-the black hell They the accursed
gastas ne mihton for þære fǽgernysse þæs halgan cuman þær
spirits not could for the beauty of-the holy guest there
awunian, ac hi sylfe on þeostre gehyddon. Ða se eadiga wer
remain but they selves in darkness hid When the blessed man
Guthlac his þone getreowan freond geseah, þa wæs he mid
Guthlac his the faithful friend saw then was he with
gastlicre blisse and mid heofonlice gefean swiðe bliþe. Ða ǽfter
spiritual bliss and with heavenly joy very glad Then after
þam het se halga apostol Scs Bartholomeus and heom
that commanded the holy apostle Saint Bartholomew and them
bebead þæt hi him wǽron underþeodde, þæt hi hine eft
commanded that they him were subject that they him again
gebrohton mid smyltnysse on þære ylcan stowe þe hi hine
brought with gentleness to the same place which they him
ær ætgenamon: and hig þa swá dydon, and hine mid ealre
before took-from and they then so did and him with all
smyltnysse swá gelæddon, and on heora fiðerum bǽron and
gentleness so led and on their wings bore and

feredon, þæt he ne mihte ne on scipe fægeror gefered beon.
carried that he not might — in ship more-gently carried be
Mid þy hi þa comon on middan þære lyfte heannysse, ða
With that they then came in middle of-the air height then
comon him togeanes haligra gasta heap, and hi ealle sungon
came him toward of-holy spirits troop and they all sang
and þus cwædon: Ibunt de virtute in virtutem, et reliqua.
and thus said They-will-go from strength into strength and the-rest
40.22 Ðæt ys on englisc: Halige men gangeð of mægene on
That is in English Holy men go from strength into
mægen. Ða hit þa on mergen dagian wolde þa asetton
strength When it then in morning dawn would then set
hi hine eft þær hi hine ǽr genamon. Ða he þa his
they him again where they him before took When he then his
morgen-gebed-tída wolde Gode gefyllan, þa geseah he þær
morning-prayer-hours would to-God fulfill then saw he there
standan twegen þara awerigdra gasta wepan swyþe and
stand two of-the accursed spirits weep greatly and
geomerian. Mid þy he hi ahsode for hwan hi weopon,
lament With that he them asked for what they wept
þa andswarodon hi him and þus cwǽdon: Wit wepað
then answered they him and thus said We-two weep
forþon þe uncer mægn eall þurh þe ys gebrocen, and we
because that our-two might all through thee is broken and we
þe nu ne moton to cuman, ne to þe nane spræce habban;
thee now not may to come nor with thee any speech have
ac on eallum þingum þu unc hæfst gebysmrod, and ure
but in all things thou us-two hast mocked and our
miht eall oferswyþed. Ða æfter þam wordum hi gewiton
might all overcome Then after the words they departed
ða awyrgedan gastas efne swá smic fram his ansyne.
the accursed spirits even as smoke from his face

Đæt gelamp on þam dagum Cenredes

VI · THE DEVILS SPEAK BRITISH

While the Britons are harrying the English in the days of Cenred of Mercia, Guthlac hears a host of devils speaking British, a tongue he knows from his time in exile among the Britons. He sees his house filled with fire, and they lift him into the air on their spears, but he sings Let God arise, *and they vanish like smoke.*

Hu þa deofla on brytisc spræcon. 42.8
How the devils in British spoke

Đæt gelamp on þam dagum Cenredes Mercna kyninges, 42.9
It happened in the days of-Cenred of-Mercians king

þæt Brytta-þeod Angol-cynnes feond þæt hi mid manigum
that Britons-nation of-English-folk foe that they with many

gewinnum and mid missenlicum gefeohtum þæt hi
struggles and with various fights that they

Angol-cynne geswencton. Đa gelamp hit sumre nihte þa
English-folk afflicted Then happened it one night when

hit wæs hancred, and se eadiga wer Guðlac his uht-gebedum
it was cockcrow and the blessed man Guthlac to-his matins

befeal, þa wæs he sæmninga mid leohte slǽpe swefed.
applied-himself then was he suddenly with light sleep put-to-sleep

Þa onbræd he Guðlac of þam slǽpe, and eode þa sona út
Then started-up he Guthlac from the sleep and went then at-once out

and hawode and hercnode; þa gehyrde he mycel werod þara
and looked and listened then heard he great host of-the

awyrgedra gasta on bryttisc sprecende; and he oncneow and
accursed spirits in British speaking and he recognized and

ongeat heora gereorda for þam he ǽr hwilon mid him
understood their speech for that he before once among them

wæs on wráce. Đa sona æfter þon he geseah eall his hus
was in exile Then at-once after that he saw all his house

mid fyre afylled, and hi hine æfter þon ealne mid spera
with fire filled and they him after that all with of-spears
ordum afyldon, and hi hine on þam sperum up on þa lyft
points filled and they him on the spears up into the air
áhengon. Þa ongeat sona se stranga Cristes cempa þæt
hung Then perceived at-once the strong of-Christ champion that
þæt wǽron þa egsan and þa wítu þæs awyrgedan gastes;
those were the terrors and the torments of-the accursed spirit
he þa sona unforhtlice þa strále þara awerigdra gasta
he then at-once fearlessly the arrows of-the accursed spirits
him fram asceaf, and þone sealm sang: Exurgat deus et
him from shoved and the psalm sang Let-arise god and
dissipentur, et reliqua. Sona swá he þæt fyrmeste fers sang
let-be-scattered and the-rest As-soon as he the first verse sang
þæs sealmes, þa gewiton hi swa swa smíc fram his ansyne.
of-the psalm then departed they so as smoke from his face
44.4 Mid þy se eadiga wer Guðlac swa gelomlice wið þam
With that the blessed man Guthlac so frequently against the
awerigedum gastum wann and campode, þa ongeaton hi
accursed spirits strove and fought then perceived they
þæt heora mægn and weorc oferswyþed wæs.
that their might and work overcome was

Wæs sum preost

VII · BECCEL THE PRIEST

Beccel, a priest who has come to live under Guthlac, is tempted by the devil to kill him while shaving him, hoping to take his place and his honor. Guthlac sees the thought in his heart, rebukes him, and, when Beccel falls at his feet and confesses, forgives him and promises him help.

Be Beccelle þam preoste. 44.9
About Beccel the priest

Wæs sum preost þæs nama wæs Beccel; þa com he to þam 44.10
Was a priest whose name was Beccel then came he to the
halgan were, and hine bæd þæt he hine to him genáme, and
holy man and him asked that he him to him take and
þæt gehet þæt he eadmodlice wolde on Godes þeowdome be
that promised that he humbly would in of-God service by
his lárum lyfian. He þa se awyrgeda gast þæs ylcan preostes
his teachings live He then the accursed spirit of-the same priest
heortan and geþanc mid his searwes attre geond sprengde
heart and thought with of-his cunning poison throughout sprinkled
and mengde; lærde hine se awyrgeda gast þæt he Guðlac
and mixed taught him the accursed spirit that he Guthlac
ofsloge and acwealde, and þus on his heortan gesende: Gif
slew and killed and thus in his heart sent If
ic hine ofslea and acwelle, þonne mæg ic eft ágan þa
I him slay and kill then can I afterward own the
ylcan stowe æfter him; and me þonne woruld-men arwurðiað
same place after him and me then world-men honor
swa swa hi hine nu doð. Ða gelamp hit sume dæge þæt
so as they him now do Then happened it some day that
se ylca preost com to þam eadigan were þæt he hine wolde
the same priest came to the blessed man that he him would

scyran, swá his gewuna wæs ymbe twentig nihta, þæt he
shave as his custom was about twenty nights that he
hine wolde þwean, þa wæs he swyðe oflysted þæt he þæs
him would wash then was he greatly desirous that he of-the
eadigan weres blod agute. He þa sona Guðlac geseah þa
blessed man blood shed He then at-once Guthlac saw the
láre þæs awyrgedan gastes, (swa him ealle þa toweardan
teaching of-the accursed spirit as to-him all the coming
þing þurh Godes gifu wǽron gecydde, and eac swylce þa
things through of-God grace were made-known and also likewise the
andweardan, and he mihte þone man innan geseon and
present and he might the man within see and
geondsceawian swá útan,) and he cwæð þus to him:
survey as outside and he said thus to him
46.3 Eala þu min Beccel to hwan hafast þu bedigled under þam
O thou my Beccel to what hast thou hidden under the
dysigan breoste þone awyrgedan feond? for hwon nelt þu
foolish breast the accursed fiend for what wilt-not thou
þæs biteran attres þa deaþ-berendan wæter of þe aspiwan? ic
of-the bitter poison the death-bearing waters from thee spew I
þæt geseo þæt þu eart fram þam awyrgedan gaste beswicen,
that see that thou art by the accursed spirit deceived
and þa mánfullan smeaunge þinre heortan; mannakynnes
and the wicked pondering of-thy heart of-mankind
costere and middaneardes feond hafað acenned on þe þa
tempter and of-middle-earth fiend has begotten in thee the
unablinnu þæs yfelan geþohtes; ac ahwyrf þe fram þære
unceasings of-the evil thought but turn thee from the
yfelan láre þæs awyrgedan gastes. Ða ongeat he sona þæt
evil teaching of-the accursed spirit Then perceived he at-once that
he wæs fram þan awyrgedan gaste beswícen; feol sona to þæs
he was by the accursed spirit deceived fell at-once to of-the

halgan weres fotum, and þa sona mid tearum him his synne
holy man feet and then at-once with tears to-him his sin
andette. He þa sona se halga wer Guðlac, na lǽs þæt án
confessed He then at-once the holy man Guthlac not less that alone
þæt he him þa synne forgeaf, ac eac swylce he him gehet
that he him the sin forgave but also likewise he him promised
þæt he him wolde beon on fultume on eallum his earfeþum.
that he him would be in help in all his hardships

Ðæt gelamp sumere nihte

VIII · THE DEVILS IN THE SHAPES OF BEASTS

One night devils come to Guthlac in the shapes of lions, bulls, bears, serpents, swine, wolves, ravens, and other birds, roaring and croaking to turn his mind. Armed with the rood and the shield of faith, he scorns the devil, who once wished to be like God and now shows himself as beasts, and commands him in God's name to cease, and the apparitions vanish.

Hu þa deofla ferdon. 46.20
How the devils went
Ðæt gelamp sumere nihte þa se halga wer Guðlac his 46.21
It happened one night when the holy man Guthlac to-his
gebedum befeal, þa gehyrde he grymetunga hryþera and
prayers applied-himself then heard he roarings of-cattle and
mislicra wildeora. Næs þa nan hwil to þam þæt he geseah
of-various wild-beasts Not-was then any while to that that he saw
ealra wihta and wildeora and wurma hiw in cuman to him.
of-all creatures and wild-beasts and serpents form in come to him
Ærest he geseah leon ansyne, and he mid his blódigum
First he saw of-lion face and he with his bloody
tuxum to him beotode; swylce eac fearres gelicnysse,
tusks to him threatened likewise also of-bull likeness

and beran ansyne, þonne hi gebolgene beoð. Swylce eac
and of-bear face when they enraged are Likewise also
nǽddrena híw, and swynes grymetunge, and wulfa geþeot,
of-adders form and of-swine grunting and of-wolves howling
and hrǽfena crǽcetunge, and mislice fugela hwistlunge;
and of-ravens croaking and various of-birds whistling
þæt hi woldon mid heora hiwunge þæs halgan weres mod
that they would with their pretending of-the holy man mind
awendan. He þa se halga wer Guþlac hine gewǽpnode mid
turn He then the holy man Guthlac himself armed with
þan wæpne þære Cristes róde, and mid þam scylde þæs
the weapon of-the of-Christ rood and with the shield of-the
halgan geleafan, and forseah þa costunge þara awyrgedra
holy faith and despised the temptation of-the accursed
gasta, and þus cwæð: Eala þu earma wiðerwearda gast,
spirits and thus said O thou wretched adverse spirit
þin mægn ys gesyne, and þin miht ys gecyþed: þu nu
thy strength is seen and thy might is made-known thou now
earma, wildeora and fugela and wyrma hiw ætywest, þu
wretch of-wild-beasts and of-birds and of-serpents form showest thou
iu þe ahofe þæt þu woldest beon gelic þam ecan Gode.
once thee raisedst that thou wouldest be like to-the eternal God
Nu þonne ic bebeode þe on þam naman þæs ecan Godes,
Now then I command thee in the name of-the eternal God
se þe worhte and þe of heofones heannysse awearp, þæt
he who wrought and thee from of-heaven height cast-down that
þu fram þisse ungeþwærnysse gestille. Þa sona æfter þon
thou from this discord cease Then at-once after that
ealle þa ætywnysse þara awerigdra gasta onweg gewáton.
all the apparitions of-the accursed spirits away departed

Đæt gelamp on sumere nihte

IX · THE RAVEN AND THE PARCHMENT

A raven steals a parchment a visitor has been writing and flies off over the fen. Guthlac tells the grieving man to row after it, and he finds it hanging on a reed in a mere as if a hand had hung it there; Guthlac says this was God's mercy, not his own merit. He bears patiently with two greedy ravens of the island, and the birds, the fishes, and the wild beasts obey him and take food from his hand.

Hu þæt gewrit begæn wæs. 48.21

How the writing recovered [?] was

Đæt gelamp on sumere nihte, þæt þær com sum man to 48.22

It happened on one night that there came a man to

þæs halgan weres spræce. Mid þy he þær dagas wunode,

of-the holy man speech With that he there days remained

þa gelamp hit þæt he sum gewrit awrat on cartan. Þa he

then happened it that he a writing wrote on parchment When he

þa hæfde þæt gewrit awriten, þa eode he ut. Đa com þær

then had the writing written then went he out Then came there

sum hrefen inn; sona swá he þa cartan geseah þa genam

a raven in as-soon as he the parchment saw then took

he hig sona and gewat mid on þæne fenn. Sona swa se

he it at-once and departed with into the fen As-soon as the

foresæda cuma ongean com, þa geseah he þone hrefen þa

aforesaid guest back came then saw he the raven the

cartan beran: þa wæs he sona swyðe unbliþe. Đa wæs

parchment bear then was he at-once very unglad Then was

on þam ylcan timan þæt se halga wer Gutðlac ut of his

at the same time that the holy man Guthlac out of his

cyrcan eode; þa geseah he þone broþor sarig. Þa frefrode

church went then saw he the brother sorry Then comforted

he hine and him to cwæð: Ne beo þu broþor sarig; ac swa
he him and him to said Not be thou brother sorry but as
se hrefen þurh þa fennas upp afligeð, swá þu him æfter
the raven through the fens up flies so thou him after
row; þonne metest þu þæt gewrit. Næs þa nænig hwil to
row then findest thou the writing Not-was then any while to
þan þæt he to scipe eode se ylca þe þæt gewrit wrat. Mid
that that he to ship went the same who the writing wrote With
þy he þurh þa fenland reow, þa com he to sumum mere
that he through the fenland rowed then came he to a mere
þe wel neah þæt egland wæs: þa wæs þær on middan
which very near the island was then was there in middle
þam mere sum hreod-bed; þa hangode seo carte on þam
the mere a reed-bed then hung the parchment on the
hreode efne swa hig mannes hand þær ahengce: and he
reed even as-if it of-man hand there hung and he
sona þa bliþe feng to þære cártan, and he wundriende to
at-once then glad took to the parchment and he wondering to
þam Godes were brohte: and he þa se eadiga wer Guthlac
the of-God man brought and he then the blessed man Guthlac
sæde þæt þæt nære his geearnung ac Godes mildheortnys.
said that that not-were his desert but of-God mercy
50.21 Wæron on þam ylcan yglande twegen hrefnas gewunode, to
Were on the same island two ravens accustomed to
þæs gifre, þæt swa hwæt swa hi mihton gegripan þæt hi þæt
that greedy that so what so they could seize that they it
woldon onweg alædan; and he þeah hwæþere heora gifernysse
would away carry and he though nevertheless their greed
ealle æbær and geþolode, þæt he eft sealde mannum
all bore and endured that he afterward gave to-men
bysene his geþyldes; and na læs þæt an þæt him þa fugelas
example of-his patience and not less that alone that to-him the birds

underþeodde wæron, ac eac swa þa fixas, and wilde deor þæs
subject were but also likewise the fishes and wild beasts of-the
westenes ealle hi him hyrdon, and he hym dæghwamlice
desert all they him obeyed and he to-them daily
andlyfene sealde of his agenre handa, swa heora gecynde wæs.
sustenance gave from his own hand as their nature was

Þæt gelamp sume siþe

X · THE SWALLOWS

While Guthlac talks with Wilfrid, two swallows fly in, sing, and settle on his shoulders, his breast, his arms, and his knees. When Wilfrid wonders at it, Guthlac answers that the wild creatures come nearer to the man who lives by God's will, as the angels come nearer to the man who keeps from the talk of the world.

Hu þa swalawan on him sǽton and sungon. 52.4
How the swallows on him sat and sang
Þæt gelamp sume siþe þæt þær com sum arwurþe broðor 52.5
It happened some time that there came a venerable brother
to him, þæs nama wæs Wilfrið, se him wæs geara
to him whose name was Wilfrid who to-him was of-old
on gastlicum þoftscipe geþeoded. Mid þan þe hig þa
in spiritual fellowship joined With that that they then
on manegum gespræcum heora gastlic lif smeadon, þa
in many conversations their spiritual life considered then
comon þær sæmninga in twa swalewan fleogan, and hi
came there suddenly in two swallows flying and they
efne blissiende heora sang úpahofon, and þa æfter þon
even rejoicing their song uplifted and then after that
hi setton unforhtlice on þa sculdra þæs halgan weres
they set-themselves fearlessly on the shoulders of-the holy man

Guðlaces, and hi þær heora sang upahofon; and hi eft
of-Guthlac and they there their song uplifted and they again
setton on his breost and on his earmas and on his
set-themselves on his breast and on his arms and on his
cneowu. Ða hi þa Wilfrið lange þa fugelas wundriende
knees When they then Wilfrid long the birds wondering
beheold, þa frægn hine Wilfriþ forhwon þa wildan fugelas
beheld then asked him Wilfrid why the wild birds
þæs widgillan westenes swa eadmodlice him on sæton. He
of-the wide desert so humbly him on sat He
þa se halga wer Guðlac him andswarode and him to cwæð:
then the holy man Guthlac him answered and him to said
Ne leornodest þu broðor Wilfrið on halgum gewritum, þæt
Not learnedest thou brother Wilfrid in holy writings that
se þe on Godes willan his lif leofode, þæt hine wilde deor
he who in of-God will his life lived that him wild beasts
and wilde fugelas þe near wæron; and se man þe hine wolde
and wild birds the nearer were and the man who him would
fram woruld-mannum his lif libban, þæt hine englas þe néar
from world-men his life live that him angels the nearer
comon: forþon se þe woruldlicra manna spræce gelomlice
came because he who of-worldly men speech frequently
wilnað, þonne ne mæg he þa engellican spræce befeolan.
desires then not can he the angelic speech attain

Swylce eac gelamp sume siþe

XI · THE GLOVES AND THE RAVENS

When Æthelbald, a Mercian of royal kin, comes to Guthlac with Wilfrid, Guthlac asks whether they have left anything in their boat, and Wilfrid says he left his two gloves there. At once they see a raven tearing one glove on a house roof; Guthlac rebukes it, it flies off west, and Wilfrid reaches the glove down with a rod. Soon three men bring the other glove, which fell from a raven's mouth, and Guthlac, smiling, returns it to its owner.

Ymb þa glofan þe þa hrefnas bæron. 54.2
About the gloves which the ravens bore
Swylce eac gelamp sume siþe witedomlic wundor be þisum 54.3
Likewise also happened some time a-prophetic wonder about this
halgan were. Wæs sum fore-mæra man æþelan kyne-kynnes
holy man Was a very-famous man of-noble royal-kin
on Myrcna-ríce, þæs nama wæs Æþelbald. Þa wolde he to
in Mercians-kingdom whose name was Æthelbald Then would he to
þæs halgan weres spræce cuman: beget þa æt Wilfriðe þæt
of-the holy man speech come obtained then from Wilfrid that
he hine to þam Godes were gelædde; and hi þa sona on
he him to the of-God man led and they then at-once on
scipe eodon, and ferdon to þam yglande þær se halga wer
ship went and went to the island where the holy man
Guthlac on wæs. Ða hi þa to þam halgan were comon, þa
Guthlac on was When they then to the holy man came then
hæfde Wilfrið forlæten his glofan on þam scipe: and hi þa
had Wilfrid left his gloves on the ship and they then
wið þone halgan wer spræcon, he þa se eadiga wer Guthlac
with the holy man spoke he then the blessed man Guthlac
acsode hi hwæðer hi ænig þingc æfter heom on þam scipe
asked them whether they any thing after them in the ship

forleton, (swa him God ealle þa diglan þingc cuð gedyde):
left as to-him God all the hidden things known made
þa andswarode him Wilfrið and cwæð þæt he forlete his
then answered him Wilfrid and said that he left his
twa glofan on þam scipe. Næs þa nænig hwil to þan sona
two gloves on the ship Not-was then any while to that as-soon
swa hi ut of þam inne eodon, þa gesegon hi þone hræfn
as they out of the dwelling went then saw they the raven
mid þan sweartan nebbe þa glofe teran uppe on anes huses
with the black beak the glove tear up on of-a house
þæce. He þa sona se halga wer Guðlac þone hrefn mid
roof He then at-once the holy man Guthlac the raven with
his worde þreade for his reþnysse, and he þa his worde
his word rebuked for its fierceness and it then his word
hyrsumode, swa fleah se fugel west ofer þæt westen; he
obeyed so flew the bird west over the desert he
þa Wilfrið mid gyrde of þæs huses hrofe þa glofe geræhte.
then Wilfrid with rod off of-the house roof the glove reached
54.24 Swylce næs eac nænig hwil to þam sona comon þær þry men
Likewise not-was also any while to that as-soon came there three men
to þære hyðe, and þær tacn slogon. Þa sona eode se halga
to the landing-place and there signal struck Then at-once went the holy
wer Guðlac út to þam mannum mid bliðum andwlite and
man Guthlac out to the men with blithe countenance and
góde mode; he þa spæc wið þam mannum. Mid þan þe hi
good mind he then spoke with the men With that that they
faran woldon, þa brohton hi forð ane glofe, sædon þæt heo
go would then brought they forth a glove said that it
of anes hrefnes muþe feolle. He se halga wer Guþlac sona
from of-a raven mouth fell He the holy man Guthlac at-once

to-smerciende feng, and heom his bletsunge sealde, and hi
smiling took and to-them his blessing gave and they
eft ferdon; and he eft ageaf þa glofe þam þe hi ær ahte.
again went and he again gave-back the glove to-him who it before owned

Wæs on East-Engla-lande sum man

XII · HWÆTRED HEALED

Hwætred, an East Anglian of noble kin, possessed by a devil, wounds himself with iron and his teeth, tears others, and kills three men with an axe. After four years of madness his kinsmen take him to a monastery, where priests and bishops cannot cure him, and they would sooner see him dead. They bring him to Crowland, where Guthlac prays three days in his church, washes him in holy water, and breathes on his face, and Hwætred wakes as from sleep, healed for life.

Hu Hwætred his hælo onfeng. 56.10
How Hwætred his health received
Wæs on East-Engla-lande sum man æþeles cynnes þæs nama 56.11
Was in East-Angles-land a man of-noble kin whose name
wæs Hwætred. Mid þy he þa dæghwamlice mid arfæstnysse
was Hwætred With that he then daily with piety
his ealderum underþeoded wæs, hit gelamp sume siðe þa
to-his elders subject was it happened some time when
he æt his fæder hame wæs, þæt hine se awyrgeda gast
he at of-his father home was that him the accursed spirit
him oneode þæt he of his gewitte wearð, and hine se
him entered that he from his wits went and him the
awyrgeda feond swa swyþe swencte mid þære wodnysse
accursed fiend so greatly afflicted with the madness
þæt he hys agenne lichaman mid irene ge eac mid his
that he his own body with iron and also with his

tóþum blodgode and wundode; and na læs þæt an þæt
teeth bloodied and wounded and not less that alone that
he hine sylfne swa mid þam wælhreowum tóþum wundode
he him self so with the cruel teeth wounded
ac eac swa hwylcne swá he mihte þæt he swá gelíce tár.
but also so whomever so he might that he so likewise tore
Ða gelamp sume siþe þæt þær wæs mycel menigo manna
Then happened some time that there was great multitude of-men
gegaderod his maga and eac oþra his neh-freonda, þæt
gathered of-his kinsmen and also of-other his near-friends that
hi hine woldon gebindan and don hine gewyldne: he þa
they him would bind and make him subdued he then
genam sum twibil, and mid þan þry men to deaðe
took a two-edged-axe and with that three men to death
ofsloh, and oþre manige mid gesarode. Þæs þa feowor
slew and others many with wounded Of-that then four
gear þæt he swá wæs mid þære wodnysse swiðe geswenced.
years that he so was with the madness greatly afflicted
Þa wæs he æt nextan genumen fram his magum, and to
Then was he at last taken by his kinsmen and to
halgum mynstre gelæd, to þon þæt hine mæssepreostas and
holy monastery led to that that him mass-priests and
bisceopas wið þa wodnysse þwean and clænsian sceoldon.
bishops from the madness wash and cleanse should
58.6 And hi hwæþere on menigum þingum ne mihton þa yfelan
And they nevertheless in many things not could the evil
mægn þæs awyrgdan gastes ofadrifan. Ða æt nextan hi
powers of-the accursed spirit drive-out Then at last they
eft ham únrote mid þam mæge ferdon, and hi him deaþes
again home sad with the kinsman went and they him death
swyðor uþon þonne he lengc þa men drehte, ða wæs æt
rather granted than he longer the men harassed then was at

nextan gemærsod se hlisa on þone þeodscipe þæt on þam
last made-known the report among the people that in the
fenne-middum on anum eglande þe Cruwland hatte wære
fen-middle on an island which Crowland was-called were
sum ancra þe missenlicum mægnum for Gode weohse. Hi
a anchorite who by-various powers for God grew They
þa sona, þa hi þær þone halgan wer acsodon, þohton þæt
then at-once when they there the holy man asked-about thought that
hi woldon þær þone man gebringan, gif þæt Godes stihtung
they would there the man bring if that of-God ordinance
wǽre þæt hi þær áre findan mihton. And hi hit swa
were that they there mercy find could And they it so
gefremedon, ferdon þyder þæt hi comon to sumum yglande
performed went thither that they came to a island
þe wel neah wæs þam eglande þe se Godes man on wæs;
which very near was to-the island which the of-God man on was
and þær wǽron on niht mid þan seocan men. Þa hit þa
and there were by night with the sick man When it then
on mergen dæg wæs, þa comon hi to þam foresprecenan
in morning day was then came they to the aforesaid
eglande, and þa mid þan gewunelican þeawe tacen slogon.
island and then with the customary custom signal struck
He þa sona se halga wer Guðlac to heom eode mid healice
He then at-once the holy man Guthlac to them went with lofty
mægne Godes lufan: þa hi þa heora intingan him wepende
power of-God love when they then their errand to-him weeping
sǽdon, þa wæs he sona mid mildheortnysse gefylled.
said then was he at-once with mercy filled
Genam þa sona þone untruman man and hine lædde into his 58.27
Took then at-once the sick man and him led into his
cyrican, and þær þry dagas singallice on his gebedum áwunode.
church and there three days continually in his prayers remained

Þa on þam þriddan dæge þa sunne upeode, þa baþode he
Then on the third day when sun rose then bathed he
hine on gehalgedum wætre, and bleow on his ansyne and mid
him in hallowed water and blew on his face and with
þan eall þæt mægn þæs awyrgedan gastes on him gebræc:
that all the power of-the accursed spirit in him broke
and he þa se ylca man swa he of hefegum slæpe raxende
and he then the same man as-if he from heavy sleep stretching
awoce, and he eft to his hælo feng, and ham ferde; and
awoke and he again to his health took and home went and
him næfre syþþan þa hwile þe he leofode seo adl ne eglode.
him never afterward the while that he lived the disease — afflicted

Swilce eac gelamp on sumne sæl

XIII · ECGA HEALED

Ecga, a companion of the exile Æthelbald, is troubled by a devil until he loses his memory. His kinsmen bring him to Guthlac, who girds him with his own belt, and the madness leaves him for good. Guthlac grows in the spirit of prophecy, telling the future as plainly as the present.

60.10 Be Aþelbaldes gefere.
About of-Æthelbald companion
60.11 Swilce eac gelamp on sumne sæl þæt þæs foresprecenan
Likewise also happened on a time that of-the aforesaid
wræccan Aþelbaldes gefere þæs nama wæs Ecga þæt he
exile of-Æthelbald companion whose name was Ecga that he
wæs fram þam awyrgedan gaste unstille; and swá swyþe
was by the accursed spirit troubled and so greatly
he hine drehte þæt he his sylfes nænig gemynd ne hæfde.
he him harassed that he of-his self no memory — had

Hi þa his magas hine to þam Godes men gelæddon. Ða
They then his kinsmen him to the of-God man led Then
sona þæs þe he to him com, þa begyrde he hine mid his
at-once as — he to him came then girded he him with his
gyrðele. Næs þa nænig hwil to þan sona swa he wæs mid
girdle Not-was then any while to that as-soon as he was with
þam gyrdele begyrd, eal seo unclænnys fram him gewát,
the girdle girded all the uncleanness from him departed
and him syþþan næfre seo adl ne eglode. Eac se eadiga
and him afterward never the disease — afflicted Also the blessed
wer Guðlac witedomlice gaste weox and fremede, and he þa
man Guthlac with-a-prophetic spirit grew and prospered and he the
towerdan mannum cydde swa cuðlice swa þa andweardan.
coming to-men made-known as plainly as the present

Þæt gelamp sume siþe

XIV · THE ABBOT'S THANES

Two thanes of a visiting abbot ask leave to go on other business. Guthlac tells the abbot that they went to a widow's house and drank, and he repeats their journey, their food, and their very words. When they swear to the abbot that they were about their business, he tells them where they were and what they said, and they fall at his feet, ask forgiveness, and confess.

Be þam abbode. 62.2
About the abbot
Þæt gelamp sume siþe þæt þær com sum abbod to him þe 62.3
It happened some time that there came an abbot to him who
him wæsgeara on gastlicum þoftscipe geþeoded. Þa he þa
to-him was-of-old in spiritual fellowship joined When he then
þyder ferde þa wæron his hand-þegnas twegen, bædon hyne
thither went then were his attendants two asked him

þurh leofe-bene þæt hi moston on oðerne weg faran, and
through dear-prayer that they might on another way go and
sædon þæt him þæs neod wǽre and eac þearf. Þa geuþe
said that to-them of-that need were and also necessity Then granted
him þæs se abbod þæs þe hi hine bǽdon. Ða he þa se
them that the abbot that which they him asked When he then the
abbod þær com to þære spræce þæs eadigan weres Guðlaces,
abbot there came to the speech of-the blessed man of-Guthlac
mid þan hi þa sylfe betweonum drencton of þam willan
with that they then themselves among drank of the will
haligra gewrita, þa betwyx þa halgan gewritu þe hi spræcon
of-holy writings then amid the holy writings which they spoke
ða cwæð Guðlac to him: Ac hwyder gewiton þa twegen þe
then said Guthlac to him But whither departed the two who
ǽr fram þe cyrdon? Þa andswarode he him and cwæð: Hi
before from thee turned Then answered he him and said They
bǽdon lǽfe ǽt me: wæs heom oþer intinga þæt hi hider
asked leave of me was to-them another errand that they hither
cuman ne mihton. He þa Guðlac him andswarode (swa him
come not could He then Guthlac him answered as to-him
God ealle þa toweardan þing onwreah, þæt him wǽron swa
God all the coming things revealed that to-him were as
cuðe swa þa andweardan), ongan him þa secgan þone sið
known as the present began him then say the journey
þara broþra and him cwæð to: Hi ferdon þær to sumre
of-the brothers and him said to They went there to of-a
wydewan ham and þær wæron ondrencte mid oferdrynce.
widow home and there were drenched with over-drinking
62.22 And na læs þæt an þæt he him þone heora siþ sǽde,
And not less that alone that he him the their journey told
ac eac swilce be heora andleofone, ge eac swilce þa sylfan
but also likewise about their food and also likewise the same

word þe hi þær spræcon, eall he be endebyrdnysse him
words which they there spoke all he in order him
gerehte. Mid þan þe se abbod his bletsunge hæfde onfangen,
related With that that the abbot his blessing had received
he þa eft ferde. Mid þy þe þa foresprecenan broþra eft to
he then again went With that — the aforesaid brothers again to
þam abbode comon, þa fregn he hi hwær hi wæron. Þa
the abbot came then asked he them where they were Then
andswarodon hi him and cwædon þæt hi wæron on heora
answered they him and said that they were in their
nyd-þearfum swyðe geswencte. Þa axode he hi hwæþer
necessities greatly afflicted Then asked he them whether
hit swá wære; þa swóron hi swiðe þæt hit swa wǽre. Þa
it so were then swore they greatly that it so were Then
cwæð he to him: Ac to hwon sweriað git mán; ac wæron
said he to them But for what swear ye-two falsehood but were
æt þisse wydewan hame and þær þus yncer lif leofodon and
at of-this widow home and there thus your-two life lived and
þisum wordum þus þær spræcon? Þa ongeaton hi heora
these words thus there spoke Then perceived they their
misdæda, feollon þa to his fotum and him forgifenysse
misdeeds fell then to his feet and him forgiveness
bædon, and him andetton þæt hit wære swa he ǽr sæde.
asked and him confessed that it were as he before said

Comon eac swylce twegen broðra

XV · THE HIDDEN FLASKS

Two brothers hide two flasks of ale under a turf on their way to Guthlac, and he asks them, laughing, why they hid them. Men of every rank, from ealdormen and bishops to the poor, come to him from all Britain, and none goes away unhealed in body or mind.

64.13 Be þam broþrum þe him to comon.
About the brothers who him to came

64.14 Comon eac swylce twegen broðra to him on sumne sæl of
Came also likewise two brothers to him on a time from
sumum mynstre. Þa hi þa þyderweard ferdon, þa hæfdon
a monastery When they then thitherward went then had
hi mid heom twa flaxan mid ælað gefylde; þa gewearð him
they with them two flasks with ale filled then was-agreed them
betweonan þæt hi þa gehyddon under anre tyrf, þæt hi,
between that they them hid under a turf that they
þonne hi ham ferdon, hæfdon eft mid him. Ða hi þa to
when they home went had again with them When they then to
him comon, þa trymede he hi mid his láre and mid his
him came then strengthened he them with his teaching and with his
manunge heora heortan intimbrede. Mid þan þe hi manig
admonition their hearts edified With that that they many
þing heom betweonum spræcon, ða se eadiga wer Guðlac
things them between spoke then the blessed man Guthlac
mid bliþum andwlitan and hlihhendre gespræce he cwæþ to
with blithe countenance and laughing speech he said to
heom: For hwon behydde git þa flaxan under ane tyrf,
them For what hid ye-two the flasks under a turf
and for hwon ne læddon ge hi mid inc? Hi þa swyðe
and for what not brought ye them with you-two They then greatly

wundrodon þara worda þæs halgan weres, and to him luton
wondered the words of-the holy man and to him bowed
and hine bletsunge bǽdon. And he hi gebletsode, and
and him blessing asked And he them blessed and
hi þa eft ham ferdon. Wæs on þa sylfan tid þæt þone
they then again home went Was at the same time that the
foresprecenan wer missenlices hades men sohton, ægðer
aforesaid man of-various rank men sought each
þara ge ealdormen ge bisceopas, and abbodas, and ælces
of-them both aldermen and bishops and abbots and of-each
hades heane and rice. And na læs þæt an þæt hine men
rank lowly and powerful And not less that alone that him men
sohton of þære heh-þeode Mercna-rice, ac eac swylce ealle
sought from the high-nation Mercians-kingdom but also likewise all
þa þe on Bretone wǽron þe þisne eadigan wer hyrdon,
those who in Britain were who this blessed man heard
þæt hi æghwonon to him efston and scyndon; and þa þe
that they from-everywhere to him hastened and hurried and those who
wæron aþer oþþe on lichaman untrumnysse, oððe fram þam
were either or in body infirmity or by the
awyrgdan gaste geswencte and numene, oþþe oþrum yfelum,
accursed spirit afflicted and seized or by-other evils
þe manna-cynn mid missenlicum sorgum and sarum útan
which mankind with various sorrows and pains outside
ymbseald ys; and on heora nænigum se hiht awácode þe
surrounded is and in of-them none the hope failed which
hi to him genamon; forþan næs nænig untrum þæt he
they to him took because not-was any sick that he
ungelacnod fram him ferde; nænig deofol-seoc þæt he eft
unhealed from him went none devil-sick that he again

wel gewitfæst ne wǽre; ne on nænigre untrumnysse þæt
well of-sound-mind not were nor in any infirmity that
he eft gehǽled him fram ne ferde.
he again healed him from not went

Ðæt gelamp

XVI · OVA'S THORN

Ova, a companion of the exile Æthelbald, sets out to visit Guthlac, and on the second night of the journey a thorn pierces his foot. He reaches the island with great difficulty, and that night half his body swells from the loins to the feet, so that he can neither sit nor stand. Guthlac takes off the garment he wears and puts it on him, the thorn flies out like an arrow from a bow, the pain leaves him, and he goes home unharmed while all who hear of it praise God.

66.21 Be Aþelbaldes gefere.
About of-Æthelbald companion
66.22 Ðæt gelamp mid þan þæt manige men for missenlicum
It happened with that that many men for various
þingum him to comon, þa betweox oþre com þær þæs
things him to came then among others came there of-the
foresprecenan wræccan Æþelbaldes gefera þæs nama wæs
aforesaid exile of-Æthelbald companion whose name was
Ova, þæt he wolde þone halgan geneosian and wiþgesprecan.
Ova that he would the holy-man visit and speak-with
Ða gelamp hit þan æfteran dæge þæs þe he þyder on
Then happened it the second day after-that that he thither on
þære fóre wæs, þa eode he ofer sumne þórn on niht;
the journey was then went he over a thorn by night
þa besloh se þorn on þone fot, and swa strang wæs se
then struck the thorn into the foot and so strong was the

sting þæs þornes þæt he eode þurh þone fot, and he þa
sting of-the thorn that it went through the foot and he then
uneaðe þone sið geferde, and þurh mycel gewinn he to
with-difficulty the journey made and through great struggle he to
þam foresprecenan eglande becom, þær se eadiga wer Guðlac
the aforesaid island came where the blessed man Guthlac
on eardode. And mid þan þe he þær on niht wæs, þa
on dwelt And with that that he there by night was then
asweoll him se lichama ofer healf fram þam lendenum oþþa
swelled him the body over half from the loins to
fet, and swa sarlice he wæs mid þam sare geswenced, þæt
feet and so painfully he was with the pain afflicted that
he naðer þara ne gesittan ne standan mihte. Mid þy man
he neither of-them nor sit nor stand could With that one
þæt þam Godes were sæde Guðlace, þa bebead he þæt
that to-the of-God man said to-Guthlac then commanded he that
hine man to him gelædde. Þa he þa wæs broht to him,
him one to him led When he then was brought to him
þa sæde he to him þone intingan þurh hwæt he ærest swa
then told he to him the cause through what he first so
geþræst wǽre, and hu him ærest þæt earfoð on becóme.
afflicted were and how him first that hardship on came
He þa sona Guðlac hine sylfne úngyrede, and þæt reaf 68.16
He then at-once Guthlac him self ungirded and the garment
þe he genehlice on him hæfde he hine slefde on þone
which he usually on him had he it put on the
foresprecenan man. Næs þa nænig hwil to þon sona swa he
aforesaid man Not-was then any while to that as-soon as he
mid þan hrǽgle swa miccles weres gegyred wæs, þa ne mihte
with the garment of-so great man clad was then not could
þæt þæt sar aberan. He þa sona se ylca þórn, efne swá swá
that that pain bear He then at-once the same thorn even so as

stræl of bogan astelleþ, swa he of þam man afleah, and
arrow from bow leaps so it from the man flew and
on þa fyrle gewát; and þa sona on þa sylfan tíd eall se
in the distance departed and then at-once at the same time all the
swyle and eall þæt sár gewat fram him; and he sona to þa
swelling and all the pain departed from him and he at-once at the
sylfan tíd mid bliþum mode to þam halgan were spræc and
same time with blithe mind to the holy man spoke and
he eft þanon ferde butan sceðnysse æniges sáres. Swylce eac
he again thence went without harm of-any pain Likewise also
gelamp þæt ealle þa men wundrodon þe þas þing gehyrdon,
happened that all the men wondered who these things heard
and hi on þan wuldredon and heredon heofones God.
and they in that glorified and praised of-heaven God

Swylce nys eac mid idele to forlætenne

XVII · BISHOP HÆDDE AND WIGFRITH

Guthlac knows words spoken in his absence as well as those spoken before him. Bishop Hædde visits him with Wigfrith, a learned man who says that, having lived among the Scots and seen their holy men, he can tell whether Guthlac's wonders are God's or the devil's. Moved by Guthlac's teaching, the bishop ordains him priest. At the meal Guthlac asks Wigfrith what he now thinks of the priest he said yesterday he would test, and Wigfrith confesses and is forgiven. The island and Guthlac are hallowed five days before Saint Bartholomew's mass.

70.2 Be þam halgan biscope Sce Hædde.
About the holy bishop Saint Hædde
70.3 Swylce nys eac mid idele to forlætenne þæt wundor þæt
Likewise not-is also in idleness to be-left-out that wonder that
þurh witedomes cræft [he] wiste and cydde: forþon him
through of-prophecy power he knew and made-known because to-him

wæs þurh Godes gife seald, þæt he þa word þara æfwearda
was through of-God grace given that he the words of-the absent
swa geara wiste swa þara andwearda þe him foran
so readily knew as of-the present which to-him before
gesæde wæron. Gelamp sume siþe þæt sum bisceop to him
told were Happened some time that a bishop to him
ferde þæs nama wæs Hædda, efne swa swa he wære mid
went whose name was Hædde even so as he were by
heofonlicre þeahte gelæred þæt he to þære spræce ferde
heavenly counsel taught that he to the speech went
þæs Godes mannes. Þa hæfde se bisceop mid hine on his
of-the of-God man Then had the bishop with him in his
geferscipe sumne man gelæredne, þæs nama wæs Wigfrið.
company a man learned whose name was Wigfrith
Mid þan he þa betweox þa oðre þæs bisceopes þegnas
With that he then among the others of-the bishop thanes
þyder ferde, þa ongunnon hi fela þinga be þam halgan
thither went then began they many things about the holy
were sprecan and fela þinga be his wundrum sædon. Sume
man speak and many things about his wonders said Some
hi þonne sædon þa heardlicnysse his lifes, þa wundor þe
they then said the hardness of-his life the wonders which
he worhte; sume hi þonne twiendlice be his life spræcon,
he wrought some they then doubtfully about his life spoke
and þæt cwædon þæt hi nyston hwæðer he on Godes mihte
and that said that they knew-not whether he by of-God might
þa þing worhte, þe þurh deofles cræft. Þa þa hi þas þing
the things wrought or through of-devil craft When — they these things
þus heom betweonon spræcon, þa cwæþ se witega to heom:
thus them between spoke then said the wise-man to them

70.22 Ic mæg, cwæð he, cunnian and gewitan hwæþer he biþ
I can said he try and know whether he is
bigengca þære godcundan æfæstnysse; forþon ic wæs lange
worshiper of-the divine religion because I was long
betwux Sceottafolc eardiende; and ic geseah þær manige
among Scots-folk dwelling and I saw there many
gode, and on Godes þeodscipe wel heora lif læddon; and
good-ones and in of-God service well their life led and
hi manigum wundrum and tacnum þurh Godes mihte
they by-many wonders and signs through of-God might
beforan manna eagum scinon. Of þara manna life þe ic
before of-men eyes shone From of-the men life whom I
þær geseah ic mæg ongitan hu gerád þises mannes lif ys,
there saw I can perceive how constituted of-this man life is
hwæþer he þurh Godes miht þa wundor wyrceð, þe he þurh
whether he through of-God might the wonders works or he through
deofles miht deð. Mid þy þa se foresprecena bisceop to þære
of-devil might does With that then the aforesaid bishop to the
spræce becom þæs Godes mannes Guðlaces, hi þa sylfe
speech came of-the of-God man of-Guthlac they then themselves
betweonum indrencton mid þam cerenum þære godspellican
among drenched with the wines of-the gospel
swetnysse. Wæs on þam eadigan were Guðlace seo beorhtnys
sweetness Was in the blessed man Guthlac the brightness
þære Drihtnes gife swa swyþe scinende, þæt swa hwæt swa
of-the of-Lord grace so greatly shining that so what so
he bodode and lærde, swa he of engcellicre spræce þa
he preached and taught as-if he from angelic speech the
word bodode and ræde. Wæs eac swiðe mycel wisdóm on
words preached and read Was also very great wisdom in
him, heofonlice snyttro, þæt swa hwæt swa he gelærde þæt
him heavenly wisdom that so what so he taught that

he þæt trymede mid þa godcundan [bysena] haligra gewrita.
he that confirmed with the divine examples of-holy writings
And he þa semninga se bisceop, on midre þære spræce þe
And he then suddenly the bishop in middle the speech which
hi heom betwux smeadon, eadmodlice to þam Godes were
they them between considered humbly to the of-God man
geleat and hine geornlice bæd and halsode þæt he þurh hine
bowed and him eagerly asked and besought that he through him
sacerdlice þenunge onfengce, þæt he hine moste gehádigan
priestly office receive that he him might consecrate
to mæsse-preoste and to þenunge Drihtnes weofodes.
to mass-priest and to service of-Lord altar
He þa sona Guðlac his benum geþafode, and he hine sylfne 72.20
He then at-once Guthlac his prayers consented and he him self
to eorðan astrehte, and þæt cwæð þæt he wolde þæs þe
to earth stretched and that said that he would that which
Godes willa wære and þæs biscopes. Þa hi þa hæfdon þa
of-God will were and of-the bishop When they then had the
þenunge gefylled and he wæs gehalgod, swá ic ær sæde,
service fulfilled and he was hallowed as I before said
he þa se biscop bæd þone halgan wer þæt he scolde to
he then the bishop asked the holy man that he should to
gereorde fón mid him: and he þa swa dyde þeah hit his
meal take with him and he then so did though it to-his
life ungeþeawe wære. Þa hi þa to gereorde sáton, swa ic
life unwonted were When they then to meal sat as I
ær sæde, þa locode Guthlac to þam biscopes þegnum; þa
before said then looked Guthlac to the of-bishop thanes then
geseah he þone foresprecenan broðor Wigfrið, cwæð þa þus
saw he the aforesaid brother Wigfrith said then thus
to him: And nu broþor Wigfrið, ac hwylc þincð þe nu
to him And now brother Wigfrith but how seems-it to-thee now

þæt se preost sig, be þam þu gyrstan-dæge cwæde þæt þu
that the priest be about whom thou yesterday saidest that thou
woldest gecunnian hwæþer he wære gód oþþe gál? He þa
wouldest find-out whether he were good or wanton He then
sona Wigfrið arás, and þa to eorþan leat and his synne
at-once Wigfrith arose and then to earth bowed and his sin
him andette. He þa sona se halga wer him togeanes fengc,
him confessed He then at-once the holy man him toward took
and him his miltse geaf and sealde. Wæs halgung þæs
and him his mercy gave and granted Was hallowing of-the
eglandes Cruwlande and eac þæs eadigan weres Guthlaces
island Crowland and also of-the blessed man of-Guthlac
on hárfæstlice tíde, fif dagum ær Sce Bartholom mæssan.
at autumnal time five days before of-Saint Bartholomew mass

Swylce eac gelamp sume siþe

XVIII · ABBESS ECGBURH

Abbess Ecgburh, daughter of King Aldwulf, sends Guthlac a lead coffin and a shroud for his burial and asks who will keep his place after him. Guthlac answers that it will be a heathen not yet baptized, and Cissa, who later held Crowland, soon comes to Britain and is baptized.

74.14 Be Ecgburhe abbodyssan.
About Ecgburh abbess

74.15 Swylce eac gelamp sume siþe þæt seo arwyrðe fæmne
Likewise also happened some time that the venerable virgin
Ecgburh abbodysse, Aldwulfes dohtor þæs cyninges, sende
Ecgburh abbess of-Aldwulf daughter of-the king sent
þam arwurðan were Guðlace leadene þruh and þær scytan
to-the venerable man Guthlac leaden coffin and there sheet

to, and hine halsode þurh þone halgan naman þæs upplican
to and him besought through the holy name of-the heavenly
kyninges þæt æfter his forðfore man his lichaman moste
king that after his departure one his body might
ingesettan. Heo gesende þa gretinge be sumum arwyrðes lifes
set-in She sent then greeting by a of-venerable life
breþer, and hine het þæt he him geaxian sceolde hwa
brother and him commanded that he him ask should who
þære stówe hyrde æfter him beon sceolde. Mid þan he þære
of-the place keeper after him be should With that he of-the
arwyrðan fæmnan grétinge lúflice onfeng, ða be þon þe he
venerable virgin greeting lovingly received then about that which he
geaxod wæs, hwa þáre stówe hyrde æfter him beon scolde, þa
asked was who of-the place keeper after him be should then
andswarode he and cwæð, þæt se man wære on háþenum
answered he and said that the man were among heathen
folce, and þa git náre gefullod; ac þeah hwæþere þæt he
folk and then yet not-were baptized but though nevertheless that he
þa sona come and þa gerynu sceolde onfon fulluhtbæþes.
then at-once came and the mysteries should receive of-baptism-bath
And hit eac swá gelamp: forþon se ylca Cissa, se þe eft
And it also so happened because the same Cissa he who afterward
þa stowe heold, he com þæs ymb litel fæc on Bretone
the place held he came of-that about little space into Britain
and hine man þær gefullode, swá se Godes wer foresæde.
and him one there baptized as the of-God man foretold

Swylce nys eac mid idelnysse

XIX · ÆTHELBALD'S KINGDOM

Æthelbald, hunted far and wide by King Ceolred, comes to Guthlac when all human help has failed him. Guthlac says he has prayed for him and God has heard his prayer: God will give him the kingdom, his enemies will flee, and the Lord will take the kingdom from the one who hates him. He must be patient, for he will win it not by seizing but with God's help. Æthelbald trusts in God and believes all Guthlac foretells, that kingdoms pass and death takes rich and poor alike.

76.10 Be Aðelbalde þam kyninge.
About Æthelbald the king

76.11 Swylce nys eac mid idelnysse to forelætenne þæt wundor
Likewise not-is also in idleness to be-left-out that wonder
þe þes halga wer Guthlac foresæde and mannum cydde.
which this holy man Guthlac foretold and to-men made-known
Wæs on sumre tíde þæt com se foresprecena wræcca to
Was at a time that came the aforesaid exile to
him Aþelbald; and hine Ceolred se kyning hider and
him Æthelbald and him Ceolred the king hither and
þider wíde aflymde, and he his ehtnysse and his hatunge
thither widely put-to-flight and he his persecution and his hatred
fleah and scúnode. Ða com he to þære spæce þæs halgan
fled and shunned Then came he to the speech of-the holy
weres Guðlaces; þaþa se mennisca fultum him beswác, hine
man of-Guthlac when the human help him failed him
þeah hwæþere se godcunda fultum gefrefrode. Mid þy he
though nevertheless the divine help comforted With that he
þa to þam Godes were com, and he him his earfoða
then to the of-God man came and he him his hardships
rehte, þa cwæð Guðlac þus to him: Eala min cniht þinra
related then said Guthlac thus to him O my youth of-thy

gewinna and earfoða ic eom únforgitende; ic forþon þe
struggles and hardships I am unforgetting I therefore thee
gemiltsode, and for þinum earfoðum ic bæd God þæt he
pitied and for thy hardships I prayed God that he
þe gemiltsode and þe gefultomode; and he þa mine béne
thee pitied and thee helped and he then my prayer
gehyrde, and he þe syleþ ríce and anweald þinre þeode,
heard and he thee gives kingdom and power of-thy people
and þa ealle fleoð beforan þe þa þe hatiað, and þin sweord
and they all flee before thee who thee hate and thy sword
fornymeð ealle þine þa wiþerweardan, forþon Drihten þe
takes-away all thy the adversaries because Lord to-thee
bið on fultume. Ac be þu geþyldig, forþon ne begitest
is in help But be thou patient because not gettest
þu na þæt ríce on gerisne woruldlicra þinga, ac mid
thou — the kingdom in seizing of-worldly things but with
Drihtnes fultume þu þin rice begytest; forþon Drihten
of-Lord help thou thy kingdom gettest because Lord
þa genyþerað þe þe nu hatiað, and Drihten afyrreð þæt
those humbles who thee now hate and Lord removes the
rice fram him and hæfð þe gemynt and geteohhod.
kingdom from him and has thee intended and appointed
Þa he þas word gehyrde, he þa sona Aþelbald his 78.9
When he these words heard he then at-once Æthelbald his
hiht and his geleafan on God sylfne trymede, and he
hope and his faith in God self strengthened and he
getrywode and gelyfde ealle þa þing þe se halga wer
trusted and believed all the things which the holy man
foresæde, þæt rícu beoð onwende and ofánumene and
foretold that kingdoms are changed and taken-away and
hit á to þam ende efesteð; and se ríca and se heana,
it ever to the end hastens and the powerful and the lowly

se gelæreda and se ungelærda, and geong and eald, ealle
the learned and the unlearned and young and old all
hi gelice se stranga deað forgripeð and nymð.
them alike the strong death seizes and takes

Ða gelámp hit

XX · GUTHLAC'S DEATH

After fifteen years of serving God, Guthlac falls sick at prayer on the Wednesday before Easter and tells Beccel he will die on the eighth day. He says mass on Easter, gives Beccel his last charge for his sister Pega, and reveals that since his second year an angel has spoken with him every evening and morning. He dies after taking communion, and Beccel sees a fiery tower rise from the earth to heaven. Pega buries him, a year later finds body and shroud whole, and Æthelbald honors the place with buildings. The life closes in praise of his virtues.

78.18 Be þæs halgan weres lifes lenge and be his forðfore.
About of-the holy man of-life length and about his departure
78.19 Ða gelámp hit on fyrste æfter þissum þæt se leofa Godes
Then happened it in time after this that the dear of-God
þeow Guthlac æfter þon fiftyne gear þe he Gode willigende
servant Guthlac after that fifteen years that he to-God willingly
lædde his lif, þa wolde God his þone leofan þeow of
led his life then would God his the dear servant from
þam gewinne þisse worulde yrmþa gelædan to þære ecan
the struggle of-this world miseries lead to the eternal
reste þæs heofoncundan rices. Ða gelamp on sumne sæl
rest of-the heavenly kingdom Then happened on a time
mid þy he on his cyrcan æt his gebedum wæs, þa wæs
with that he in his church at his prayers was then was
he semninga mid adle gestanden. And he sona ongeat þæt
he suddenly by disease seized And he at-once perceived that

him wæs Godes hand to sended, and he swyþe gebliþe
to-him was of-God hand to sent and he very glad
hine het gyrwan to þam ingange þæs heofonlican
himself commanded prepare to the entrance of-the heavenly
ríces. Wæs he seofon dagas mid þære adle geswenced, and
kingdom Was he seven days with the disease afflicted and
þæs eahtoþan dæges he wæs to þam ytemestan geláded.
of-the eighth day he was to the last brought
Þa gestod hine seo adl þon wodnesdæge nehst eastron
Then seized him the disease on Wednesday next-before Easter
and þa eft þan ylcan dæge on þære eastor-wucan he þæt
and then again on-the same day in the Easter-week he the
lif of þam lichaman sende. Wæs sum broðor mid him
life from the body sent Was a brother with him
þæs nama wæs Beccel, þurh þone ic þa forðfore ongeat þæs
whose name was Beccel through whom I the departure perceived of-the
eadigan weres. Mid þy he þa com þy dæge þe hine seo
blessed man With that he then came on-the day that him the
adl gestod, þa acsode he hine be gehwilcum þingum.
disease seized then asked he him about every things
Þa andswarode he him lætlice, and mid langre sworetunge 80.12
Then answered he him slowly and with long sighing
þæt orð of þam breostum teah. Þa he þa geseah þone
the breath from the breast drew When he then saw the
halgan wer swá únrotes modes, þa cwæð he to him: Hwæt
holy man so of-sad mood then said he to him What
gelamp þe nywes nu ða; ac þe on þysse nihte sum
happened to-thee of-new now then but to-thee in this night a
untrumnys gelamp? Þa andswarode he him and him cwæð
infirmity happened Then answered he him and him said
to: Adl me gelámp on þisse nihte. Þa frægn he eft
to Sickness me happened in this night Then asked he again

hine: Wast þu mín fæder þone intingan þinre adle oþþe
him Knowest thou my father the cause of-thy disease or
to hwylcum ende wenest þu þæt seo mettrumnys wylle
to which end weenest thou that the infirmity will
gelimpan? Þa andswarode he him eft se halga wer and
happen Then answered he him again the holy man and
him cwæð to: Þeos ongitenys minre untrumnysse ys, þæt
him said to This understanding of-my infirmity is that
of þisum lichaman sceal beon se gast alæded; forþon þan
from this body must be the spirit led-out because on-the
eahtoþan dæge bið ende þære minre mettrumnysse; forþon
eighth day is end of-the my infirmity because
þæt gedafenað þæt se gast beo gegearwod, þæt ic mæg
that befits that the spirit be prepared that I can
Gode filian. Þa he þa þas word gehyrde se foresprecena
God follow When he then these words heard the aforesaid
broðor Beccel, he þa swyþe weop and geomrian ongan and
brother Beccel he then greatly wept and to-lament began and
mid mycelre uneðnysse his eago-spind mid tearum gelomlice
with great difficulty his cheeks with tears frequently
leohte. Þa frefrode hine se Godes wer Guthlac and him
wetted Then comforted him the of-God man Guthlac and him
cwæð to: Min bearn, ne beo þu na geúnrotsod forþon ne
said to My child not be thou — saddened because not
bið me nænig úneþnys þæt ic to Drihtne minum Gode fare.
is to-me any difficulty that I to Lord my God go
82.8 Wæs swa mycel rumnes on him þæs halgan geleafan
Was so great liberality in him of-the holy faith
and swa mycele he to þære Godes lufan hæfde, þæt
and so much he to the of-God love had that
se cuþa and se uncuþa ealle him wæs gelíce gesegen
the known and the unknown all to-him was alike seen

on gódum dǽdum. Ða þæs ymbe feower niht com se
in good deeds When of-that about four nights came the
forma easter-dæg, he þa se eadiga wer Guðlac on þære
first Easter-day he then the blessed man Guthlac in the
his mettrumnysse Gode lac onsægde and mǽssan sáng,
his infirmity to-God offering offered and mass sang
and syþþan he þa déorwyrþan lác offrode Cristes blodes,
and after he the precious offering offered of-Christ of-blood
þa ongan he þam foresprecenan breþer godspellian; and
then began he to-the aforesaid brother preach and
he hine swa swyþe deoplice mid his láre ineode, þæt
he him so very deeply with his teaching entered that
he nǽfre ǽr ne syþþan swylc ne gehyrde. Mid þan þe
he never before nor after such — heard With that that
[se] seofoða dæg com þære his mettrumnysse, þa com
the seventh day came of-the his infirmity then came
se foresprecena broðor on þære sixtan tíde þæs dæges, þæt
the aforesaid brother at the sixth hour of-the day that
he hine geneosian wolde: þa gemette he hine hleonian
he him visit would then found he him leaning
on þam hale his cyrcan wið þam weofode. Þa hwæþere
on the corner of-his church against the altar Then nevertheless
he ne mihte wið hine sprecan, forþon he geseah þæt his
he not could with him speak because he saw that his
untrumnys hine swyþe swencte: þa þeah hwæþere he hine
infirmity him greatly afflicted then though nevertheless he him
æfter þon bæd þæt he his word to him forlete ǽr þon þe
after that asked that he his words to him left before that —
he swulte. He þa se eadiga wer Guþlac hwæt-hwego fram
he died He then the blessed man Guthlac somewhat from
þam wage þa werigan limu ahóf, cwæð þa þus to him:
the wall the weary limbs raised said then thus to him

82.28 Mín bearn, nu ys þære tíde swiþe neah, ac behealt þu min þa
My child now is the time very near but keep thou my the
ytemestan bebodu. Æfter þon þe min sawl of þam lichaman
last commands After that that my soul from the body
fére, þonne far þu to minre swustor and hyre secge þæt ic
goes then go thou to my sister and to-her say that I
forþon her on middanearde hire ansyne fleah and hi geseón
therefore here on middle-earth her face fled and her see
nolde, þæt wyt eft on héofonum beforan Godes ánsyne
would-not that we-two again in heavens before of-God face
unc eft gesáwon; and hi bidde þæt heo minne lichaman
us-two again saw and her ask that she my body
on þa þrúh gesette, and mid þære scytan bewínde þe me
in the coffin set and with the sheet wind which me
Ecgburh onsende. Nólde ic þa hwíle þe ic leofode mid
Ecgburh sent Would-not I the while that I lived with
línenum hrǽgle gegyred beon, ac nu for lufan þære Cristes
linen garment clad be but now for love of-the of-Christ
fæmnan, þa gife þe heo me sende ic wylle to þon dón þe
virgin the gifts which she me sent I will to that put which
ic heold; þonne se lichama and seo sawul hi todǽleð, þæt
I kept when the body and the soul them part that
man þone lichaman mid þam hrǽgle bewínde, and on þa
one the body with the garment wind and in the
þruh gelecge. Ða se foresprecena broðor þas þing gehyrde,
coffin lay When the aforesaid brother these things heard
he þa wæs þus sprecende: Ic þe halsige, mín se leofa fǽder,
he then was thus speaking I thee beseech my the dear father
nu ic þine untrumnysse geseo and ongite, and ic gehyre
now I thy infirmity see and perceive and I hear

þæt þu þas woruld scealt forlætan, þæt þu me secge be
that thou this world shalt leave that thou me say about
þære wisan þe ic næfre ær næs gedyrstig þe to axianne.
the matter which I never before was daring thee to ask
Of þære tíde þe ic ærest mid þe on þisum westene eardode, 84.20
From the time that I first with thee in this desert dwelt
ic þe gehyrde sprecan on æfenne and on æren-mergen ic
I thee heard speak in evening and in early-morning I
nat mid hwæne. Forþon ic þe bidde and halsige þæt
know-not with whom Therefore I thee pray and beseech that
þu me næfre behydigne and sorhfulne be þisse wísan ne
thou me never anxious and sorrowful about this matter —
láte æfter þinre forðfóre. He þa se Godes wer mid langre
leave after thy departure He then the of-God man with long
sworetunge þæt orð of þam breostum teah, andswarode
sighing the breath from the breast drew answered
him þa and cwæð: Min bearn, nelt þu beon gemyndig,
him then and said My child wilt-not thou be mindful
þas þing þe ic ær nolde nænigum woruld-men secgan,
these things which I before would-not to-any world-man say
þa hwile þe ic lifigende wære, ic hit þe wylle nu onwreon
the while that I living were I it thee will now reveal
and gecyþan. Ðan æfteran geare þe ic þis westen eardode,
and make-known On-the second year that I this desert dwelt
þæt on æfen and on ærne-mergen God sylfa þone engcel
that in evening and in early-morning God self the angel
mínre frofre to me sende, se me þa heofonlican gerýno
of-my comfort to me sent who me the heavenly mysteries
openode, þa nanegum men ne alyfað to secganne, and
opened which to-no man — allow to say and
þa heardnysse mínes gewinnes mid heofonlican engellicum
the hardness of-my struggle with heavenly angelic

spræcum ealle gehihte; þe me æfweardan gecydde and
speeches all cheered who me the-absent made-known and
geopenode swa þa andweardan. And nu mín bearn, þæt
opened as the present And now my child that
leofe, geheald þu mín word, and þu hi nǽnigum oþrum
dear keep thou my words and thou them to-no other
men ne secge buton Pege minre swustor and Ecgberhte
man — say but to-Pega my sister and to-Ecgberht
þam ancran, gif þæt gelimpe þæt þu wið hine gesprece.
the anchorite if that happen that thou with him speak
86.14 Þa he þas word spræc he þa his heafod to þam wage
When he these words spoke he then his head to the wall
onhylde, and míd langre sworetunge þæt orð of þam
inclined and with long sighing the breath from the
breostum teah. Mid þy he eft gewyrpte, and þam orðe
breast drew With that he again recovered and the breath
onfeng, þa com seo swetnys of þam muðe swa þæra
received then came the sweetness from the mouth as of-the
wynsumestra blostmena stenc. And þa þære æfter-fylgendan
most-delightful blossoms smell And then the following
nihte mid þan þe se foresprecena broðor nihtlicum gebedum
night with that that the aforesaid brother to-nightly prayers
befeall, þa geseah he eall þæt hus útan mid mycelre
applied-himself then saw he all the house outside with great
beorhtnesse ymbseald; and seo beorhtnys þær áwunode oð
brightness surrounded and the brightness there remained until
dæg. Þa hit on mergen dæg wæs, he þa se Godes wer
day When it in morning day was he then the of-God man
eft styrede hwæt-hwego and þa weregan leomu upahof. Þa
again stirred somewhat and the weary limbs raised Then
cwæð he to him þus: Min béarn, gearwa þe þæt þu on þone
said he to him thus My child prepare thee that thou on the

sið fére þe ic þe gehét; forþon nu ys seo tíd þæt se gást
journey go which I thee promised because now is the time that the spirit
sceal forlætan þa weregan limo and to þam úngeendodan
must leave the weary limbs and to the unending
gefean wyle geferan, to heofona ríce. Ða he þa þas þingc
joy will go to heavens kingdom When he then these things
spræc he þa his handa aþenede to þam weofode, and hine
spoke he then his hands stretched to the altar and him
getrymede mid þam heofonlican mete, Cristes lichaman and
strengthened with the heavenly food of-Christ body and
his blode; and þa æfter þon his eagan to heofonum ahóf,
his blood and then after that his eyes to heavens raised
and his earmas aþenede, and þa þone gast mid gefean and
and his arms stretched and then the spirit with joy and
blisse to þam ecum gefean sende þæs heofonlican rices.
bliss to the eternal joys sent of-the heavenly kingdom
Betwux þa þingc se foresprecena broðor geseah eall þæt 88.8
Among those things the aforesaid brother saw all the
hus mid heofonlicre bryhto geond goten, and he þær geseah
house with heavenly brightness through poured and he there saw
fyrenne torr up of þære eorþan to heofones heannysse, þæs
fiery tower up from the earth to of-heaven height whose
beorhtnys wæs eallum oþrum úngelic, and for his fægernysse
brightness was to-all others unlike and for its beauty
þæt seo sunne sylf æt middum dæge, eall hire scima wæs
that the sun self at mid day all her radiance was
on blæco gecyrred. And engcellice sangas geond þære lyfte
into paleness turned And angelic songs through of-the air
faco he gehyrde; and eall þæt igland mid mycelre swétnysse
spaces he heard and all the island with great sweetness
wunderlices stences ormǽdum wæs gefylled. He þa se
of-wonderful smell immensely was filled He then the

foresprecena broþor sona mid mycelre fyrhte wæs geslégen,
aforesaid brother at-once with great fear was struck
éode þa on scip and þa ferde to þære stowe þe se Godes wer
went then on ship and then went to the place which the of-God man
ǽr bebead; and þa com to Pege and hire þa eall þa þing
before commanded and then came to Pega and her then all the things
sǽde æfter endebyrdnesse swa se broðor hine het. Þa heo
told in order as the brother him commanded When she
þa gehyrde þone broþor forðferedne, heo þa sona on eorðan
then heard the brother departed she then at-once to earth
feoll and mid mycelre hefignysse gefylled wearð þæt heo word
fell and with great heaviness filled became that she word
gecweþan ne mihte. Mid þan heo þa eft hig gehyrte, heo
speak not could With that she then again herself took-heart she
þa of þam breostum inneweardum lange sworetunge teah,
then from the breast inward long sighing drew
and þa þam Wealdende þanc sæde þæs þe he swá wolde.
and then to-the Ruler thanks said of-that that he so would
88.28 Hi þa þan æfteran dǽge æfter þam bebode þæs eadigan
They then on-the second day after the command of-the blessed
weres hi becomon to þam eglande, and hi ealle þa stowe
man they came to the island and they all the place
and þa hus þær gemetton mid ambrósie þære wyrte swetnysse
and the houses there found with of-ambrosia the plant sweetness
gefylde. Heo þa þone halgan wer on þreora daga fæce mid
filled She then the holy man in of-three days space with
halgum lof-sangum Gode bebead, and on þam þriddan dæge
holy praise-songs to-God commended and on the third day
swa se Godes wer bebead hig þone lichaman on cyrcan
as the of-God man commanded they the body in church
mid arwurðnysse bebyrgdon. Awolde seo godcunde arfæstnys
with reverence buried Would the divine mercy

mannum openlice ætywan on hu mycclum wuldre he wæs se
to-men openly show in how much glory he was the
eadiga wer syþþan he bebyrged wæs; forþon þe he ǽr beforan
blessed man after he buried was because — he before before
manna eagum swá manigum wundrum scean and berhte. Mid
of-men eyes so with-many wonders shone and glittered With
þy he þa wæs twelf monað bebyrged æfter his forðfóre, ða
that he then was twelve months buried after his departure then
onsende God on þæt mod þære Drihtnes þeowan, þæt heo
sent God into the mind of-the of-Lord handmaid that she
wolde eft þone broðorlican lichaman on oðre byrgene gesettan.
would again the brotherly body in other tomb set
Heo þa þyder togesomnode Godes þeowa and mæsse-preosta
She then thither gathered of-God servants and mass-priests
and circlicre endebyrdnysse, þæt þy ylcan dæge þæs ymbe
and of-church order that on-the same day of-that about
twelf monað þe seo forðfóre þæs eadigan weres wæs, hi
twelve months that the departure of-the blessed man was they
þa þa byrgene untyndon; þa gemetton hi þone lichaman
then the tomb opened then found they the body
ealne ansúndne swa he ǽr wæs and þa gyt lifigende
all sound as he before was and then yet living
wǽre, and on liþa bignyssum and on eallum þingum þæt
were and in of-limbs flexibility and in all things that
he wæs slæpendum men gelicra myccle þonne forðferedum.
he was to-sleeping man liker much than to-departed
Swylce eac þa hrǽgl þære ylcan niwnysse þe hig on 90.23
Likewise also the garments of-the same newness which they at
fruman ymbe þone lichaman gedón wǽron. Þa hi þas
first about the body put were When they these
þing gesawon þe þǽr samod æt wǽron, þa wǽron hi swiðe
things saw who there together at were then were they very

forhte for þig þe hi þær gesawon; and hi swa swyðe
afraid for that which they there saw and they so greatly
mid þære fyrhte wǽron geslégene þæt hi naht sprecan ne
with the fear were struck that they naught speak —
mihton. Đa heo þa seo Cristes þeowe Pege þæt geseah,
could When she then the of-Christ handmaid Pega that saw
þa wæs heo sona mid gastlicere blisse gefylled and þa þone
then was she at-once with spiritual bliss filled and then the
halgan lichaman mid þære arwurðnysse Cristes lof-sangum
holy body with the reverence of-Christ praise-songs
on oþre scytan bewand, þa Ecgbriht se ancra ǽr him
in other sheet wound which Ecgberht the anchorite before him
lifigende to þære ylcan þenunge sende. Swylce eac þa þruh
living to the same service sent Likewise also the coffin
na læs þæt hi eft þa on eorðan dydon, ac on gemyndelicre
not less that they again it in earth put but in memorable
stowe and on árwyrþre hi þa gesetton. Seo stow nu eft
place and in honorable they it set The place now again
fram Aðelbalde þam kyninge mid manigfealdum getimbrum
by Æthelbald the king with manifold buildings
ys arwurðlice gewurþod, þær se sigefæsta lichama þæs
is honorably honored where the victorious body of-the
halgan weres gastlice resteþ; and se man se þe þa stowe
holy man spiritually rests and the man he who the place
mid ealle his mǽgne gesecð, þonne þurh þa þingunge þæs
with all his might seeks then through the intercession of-the
halgan weres he gefremeð and þurhtyhþ þæt he wilnað.
holy man he accomplishes and carries-through what he desires
Se eadiga wer Guðlac he wæs gecóren man on godcundum
The blessed man Guthlac he was chosen man in divine
dǽdum and ealra gesnyttra gold-hord; and he wæs gestæþþig
deeds and of-all wisdoms gold-hoard and he was steadfast

on his þeawum, swylce he wæs on Cristes þeowdóme swa
in his virtues likewise he was in of-Christ service so
geornfullice abysgod þæt him næfre elles on his muðe næs
zealously busied that to-him never else in his mouth was
buton Cristes lof, ne on his heortan butan árfæstnys, ne
but of-Christ praise nor in his heart but piety nor
on his móde butan syb and lufu and mildheortnes; ne hyne
in his mind but peace and love and mercy nor him
nan man yrre geseah ne úngeornfulne to Cristes þeowdome,
any man angry saw nor unzealous to of-Christ service
ac á man mihte on his andwlitan lufe and sibbe ongytan,
but ever one could in his countenance love and peace perceive
and á wæs swetnys on his móde and snyttro on his
and ever was sweetness in his mind and wisdom in his
breostum and swá mycel glædnys on him wæs, þæt he
breast and so great gladness in him was that he
á þam cuðum and þam uncuþum wæs gelice gesegen.
ever to-the known and to-the unknown was alike seen

Æfter þyssum geacsode Aþelbald

XXI · GUTHLAC APPEARS TO ÆTHELBALD

Hearing in far lands of Guthlac's death, the exile Æthelbald goes to his tomb, weeps there, and falls asleep in the house where he had lodged while Guthlac lived. He wakes to find it full of heavenly light, and Guthlac stands before him in angelic form: through his intercession God has heard Æthelbald's prayer, and before the year is out he will rule the kingdom. Guthlac also tells him how long he will live, a sign God worked through the saint's merit after his death.

94.2 Be Aþelbalde kyningce.
About Æthelbald king

94.3 Æfter þyssum geacsode Aþelbald se foresprecena wræcca
After this learned Æthelbald the aforesaid exile
on feor-landum þæs halgan weres fórðfóre, Sce Guþlaces;
in far-lands of-the holy man departure of-Saint Guthlac
forþon he ana ǽr þon wæs hys gebeorh and frofor. Þa
because he alone before that was his refuge and comfort Then
wæs he semninga mid unrotnysse gestýred, ferde þa þider
was he suddenly with sadness stirred went then thither
to þære stowe þær þæs Godes weres lichama on wæs,
to the place where of-the of-God man body in was
forþon he gehyhte þurh þone halgan wer þæt him God
because he hoped through the holy man that him God
sealde his gewinnes frofre. Þa he þa to þære byrgene com
gave of-his struggle comfort When he then to the tomb came
þæs halgan weres, he þa wepende mid tearum þus cwæð:
of-the holy man he then weeping with tears thus said
Mín fæder hwæt þu canst míne yrmþa, þu me wǽre
My father what thou knowest my miseries thou to-me wert
symble on fultume on mínum unyðnyssum: hwider wylle ic
ever in help in my difficulties whither will I

me nu cyrran, hwa frefreð me gif þu me forlætst? Mid þy
me now turn who comforts me if thou me forsakest With that
he þa þas þing and manig oþer æt þære byrgene wepende
he then these things and many other at the tomb weeping
spræc, þa seo nihtlice tid com, þa wæs he þær on sumum
spoke then the nightly time came then was he there in a
huse inne þe he ǽr be Guthlace lifigendum hwilum on
house inside which he before by Guthlac living at-times in
gæstliþnesse wunode. Ða he þa on þam huse inne wæs, þa
hospitality dwelt When he then in the house inside was then
wæs he on þam únrotan móde hider and þyder þencende,
was he in the sad mind hither and thither thinking
him þa æt nyxtan wǽron þa eagan mid þam slǽpe betyned.
him then at last were the eyes with the sleep closed
He þa færinga forhtlice abræd, þa geseah he ealle þa 94.22
He then suddenly fearfully started-up then saw he all the
cytan innan mid heofonlice leohte gefylde. Mid þan he þa
cell inside with heavenly light filled With that he then
wæs forhtlice geworden for þære úngewunelican gesihþe, ða
was fearful become for the unwonted sight then
geseah he þone eadigan wer Guthlac on engellicre ansyne
saw he the blessed man Guthlac in angelic form
him beforan standan and him cwæð to: Ne wylt þu þe
him before stand and him said to Not wilt thou thee
ondrædan, ac beo þu ánræde, forþon God þe ys on
dread but be thou resolute because God to-thee is in
fultume: and ic forþon to þe cóm, þurh mine þingunge God
help and I therefore to thee came through my intercession God
þine bene gehyrde. Ac ne beo þu geunrotsod forþon dagas
thy prayer heard But not be thou saddened because days
synt gewitene þinra yrmða, forþon ǽr sunne twelf monða
are departed of-thy miseries because before sun of-twelve months

hringc útan ymbgán hæbbe þu wealdest þises ríces þe þu
ring outside about-gone have thou wieldest this kingdom which thou
hwile æfter wunne. And na læs þæt an þæt he him þæt
a-while after strovest And not less that alone that he him the
rice towerd sæde, ac eac þa lengce his lifes he him eall
kingdom coming told but also the length of-his life he him all
gerehte. Ðas tacna God geworhte þurh þæs halgan weres
related These signs God wrought through of-the holy man
geearnunge æfter þon þe he forðfered wæs and bebyrged.
merit after that that he departed was and buried

Wæs sum his scipes-man

XXII · THE BLIND BOATMAN

A boatman of Æthelbald's, of the province of the Wissa, whose eyes have been clouded for a year and whom his physicians cannot help, is inwardly admonished by God that he will be healed at Guthlac's place. His friends bring him to Crowland, and Pega, hearing that his faith is firm, leads him into the church where the body lies and drips salt Guthlac had hallowed into his eyes. Before the second drop reaches the other eye he can see, and he goes home whole. The life ends in a doxology.

96.13 Wæs sum his scipes-man þæs foresprecenan wræccan
Was a his shipman of-the aforesaid exile
Aþelbaldes on þære mægða Wissa, þæs eagan wǽron mid fleo
of-Æthelbald in the province of-Wissa whose eyes were with film
and mid dimnesse twelf monð ofergán. Mid þy his læcas hine
and with dimness twelve month overcome With that his leeches him
mid sealfum lange teolodon, and hit him nawiht to hǽlo ne
with salves long treated and it him naught to health —
fremede; ða wæs he innan godcundlice manod þæt gif hine
furthered then was he within divinely admonished that if him

man to þære stówe gelædde Guthlaces, þæt he þonne his hælo
one to the place led of-Guthlac that he then his health
and gesihþe onfengce. Næs þa nænig hwil to þon þæt him
and sight received Not-was then any while to that that him
his frynd on þære stowe brohton to Cruwlande, and hi þa
his friends into the place brought to Crowland and they then
gespræcon to þære Cristes þeowan Pegan; and heo þæs mannes
spoke to the of-Christ handmaid Pega and she of-the man
geleafan trumne and fæstne gehyrde. Þa lædde heo hine on
faith strong and firm heard Then led she him into
þa cyrcan þær se arwyrða lichama inne wæs Guthlaces; genam
the church where the venerable body inside was of-Guthlac took
þa þæs gehalgodan sealtes þe Guthlac ær sylf gehalgode,
then of-the hallowed salt which Guthlac before self hallowed
and wætte and drypte in þa eagan; and þa ær heo oþerne
and wetted and dripped into the eyes and then before she the-other
drópan on þæt oþer eage dyde, þa mihte he mid þan
drop into the other eye put then could he with the
oðron geseon, and on þam ylcan inne he géarlice oncneow
other see and in the same dwelling he readily recognized
hwæt þær inne wæs, and he hal and gesund ham ferde.
what there inside was and he whole and sound home went
Sy urum Drihtne lof and wuldor and wurðmynt, and 98.7
Be to-our Lord praise and glory and honor and
þam eadigan were Sce Guthlace on ealra worulda woruld
to-the blessed man Saint Guthlac in of-all worlds world
áá buton ende on ecnysse. Amen.
ever without end in eternity Amen