OLD ENGLISH SERIES · VOLUME 33

Old English Legends and Wonders

Old English Legends and Wonders

Apollonius of Tyre, Alexander's Letter, the Wonders of the East, and Seven Saints' Lives

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with a word-for-word interlinear English translation

preserving the original word order



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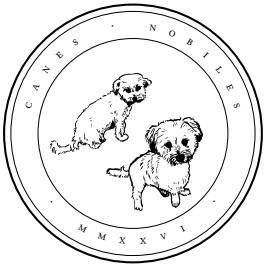

Volume 33 of the Canes Nobiles Old English interlinear texts

The Old English text follows Benjamin Thorpe's The Anglo-Saxon Version of the Story of Apollonius of Tyre (London, 1834); Oswald Cockayne's Narratiunculae Anglice Conscriptae (London, 1861), for the Wonders of the East and Saint Margaret; W. M. Baskervill's Epistola Alexandri ad Aristotelem, Anglia 4 (1881); Eugen Einenkel's Das altenglische Cristoforus-Fragment, Anglia 17 (1895); Walter W. Skeat's Ælfric's Lives of Saints (EETS OS 76, 82, 94 and 114, 1881–1900), for the Seven Sleepers, Mary of Egypt, Eustace, and Euphrosyne; and Arthur Napier's Ein altenglisches Leben des heiligen Chad, Anglia 10 (1888)

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

The texts are their editors', with each manuscript's spelling, accents, and points. The and-sign and the crossed thorn for þæt are printed as they print them, and a stroke marks an abbreviation left unexpanded. In Alexander's Letter, Baskervill's square brackets enclose letters lost at the burnt edges of the manuscript; Einenkel's Christopher, which lacks its beginning, and Napier's Chad keep the manuscript's word division. The margin gives each editor's line number where his edition counts lines, and Cockayne's numbers for the Wonders.

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Apollonius of Tyre

Her onginneð seo gerecednes be antióche þam ungesæligan cingce ⁊ be apollonige þam [tiriscan ealdormen]

APOLLONIUS OF TYRE

King Antiochus of Antioch lies with his daughter and sets her suitors a riddle; Apollonius of Tyre solves it, flees the king's assassin, feeds starving Tarsus with his wheat, and is shipwrecked naked at Cyrene. A fisherman gives him half his cloak, he wins King Arcestrates' favor at the ball game and the feast, and the king's daughter, his pupil in music and letters, chooses him over three suitors. The manuscript breaks off here. It resumes at the temple of Diana in Ephesus, where Apollonius, with his son-in-law and his daughter Tharsia, finds the wife he had thought dead at sea and laid in a chest. Stranguilio and Dionysias are stoned at Tarsus, the fisherman and Hellanicus are rewarded, and Apollonius lives seventy-seven years with his wife, ruling Antioch, Tyre, and Cyrene.

An antiochia þare ceastre wæs sum cyningc antiochus
In antioch the city was a king Antiochus
gehaten. æfter þæs cyninges naman wæs seo ceaster
called after of-the king name was the city
antiochia ge-ciged. Ðises cyninges cwén wearð of life
antioch called Of-this king queen was from life
gewiten. be ðare he hæfde áne swiðe wlitige dohter
departed by whom he had a very beautiful daughter
ungelifedlicre fægernesse. Mid þí þe heo bicom to giftelicre
of-incredible beauty With that that she came to marriageable
yldo. þa gyrnde hyre mænig mære man. micele mærða
age then sought her many great man great honors
beodende.
offering
Ða gelamp hit sárlicum gelimpe. þa ða se fæder þohte
Then happened it by-sad chance then when the father thought
hwam he hi mihte healicost forgifan. þa gefeol his agen
to-whom he her might most-highly give then fell his own

mod on hyre lufe mid unrihtre gewilnunge. to ðam swiðe
mind into her love with unrighteous desire to that greatly
þ he forgeat þa fæderlican arfæstnesse. ȝ gewilnode
that he forgot the fatherly piety and desired
his agenre dohtor him to gemæccan. ȝ þa gewilnunge
his own daughter him as mate and the desire
naht lange ne ylde. ac sume dæge on ærne mergen.
not long — delayed but some day in early morning
þa he of slæpe awóc. he abræc into þam bure þar
when he from sleep awoke he broke into the chamber where
heo inne læg. ȝ het his hyred-men ealle him aweg
she within lay and commanded his household-men all him away
gán. swilce he wið his dohtor sume digle spæce sprecan
go as-if he with his daughter some secret speech speak
wolde. hwæt he ða on ðare mánfullan scilde abisgode.
would Lo he then in the wicked crime engaged
ȝ þa ongean-winnendan fæmnan mid micelre strengðe
and the resisting maiden with great strength
earfoðlice ofercom. and þ gefremede mán gewilnode to
hardly overcame and the committed crime desired to
bediglianne.
conceal
Ða gewearð hit þ þæs mædenes fostor-modor into þam
Then happened it that of-the maiden foster-mother into the
bure eode. ȝ geseah hi ðar sittan on micelre ge-drefednesse.
chamber went and saw her there sit in great trouble
ȝ hire cwæð to. Hwíg eart þu hlæfdige swa gedrefedes
and her said to Why art thou lady so of-troubled
modes. Ðæt mæden hyre ȝswerode. Leofe fostor-modor. nu
mind The maiden her answered Dear foster-mother now
to dæg forwurdon twegen æðele naman on þisum bure.
to day perished two noble names in this chamber

Seo fostor-modor cwæð. Hlæfdige be hwam cwist þu
The foster-mother said Lady about whom sayest thou
þ. Heo hyre ȝwirde ȝ cwæð. Ær ðam dæge minra
that She her answered and said Before the day of-my
brid-gifta. ic eom mid mánfulre scilde besmiten. Đa cwæð
bridal I am with wicked crime defiled Then said
seo fostor-modor. Hwa wæs æfre swa dirstiges modes
the foster-mother Who was ever so of-presumptuous mind
þ dorste cynges dohtor gewæmman ær ðam dæge hyre
that dared of-king daughter defile before the day of-her
bryd-gifta. ȝ him ne ondrede þæs cyninges irre. Đæt
bridal and him not dreaded of-the king anger The
mæden cwæð. Arleasnes þa scilde on me gefremode. Seo
maiden said Impiety the crime on me committed The
fostor-mo-dor cwæð. Hwi ne segst þu hit þinum fæder.
foster-mother said Why not sayest thou it to-thy father
Đæt mæden cwæð. Hwar is se fæder. soðlice on me
The maiden said Where is the father truly in me
earmre is mines fæder náma reowlice forworden. ȝ me
wretched is of-my father name cruelly perished and to-me
nu forðam deað þearle gelicað. Seo fostor-modor soðlice
now therefore death greatly pleases The foster-mother truly
þa ða heo gehyrde þ þ mæden hire deaðes girnde.
then when she heard that the maiden her death desired
ða cliopode heo hi hire to mid liðere spræce. ȝ bæd
then called she her her to with gentle speech and asked
þ heo fram þare gewilnunge hyre mod gewænde. ȝ
that she from the desire her mind turned and
to hire fæder willan gebuge. þeah ðe heo to-geneadod
to her father will submitted though that she compelled
wære.
were

On þisum þingum soðlice þurhwunode se arleasesta cyngc
In these things truly persisted the most-impious king
antiochus. ȝ mid gehywedan mode hine sylfne ætywde
Antiochus and with feigned mind himself self showed
his ceaster-gewarum. swilce he arfæst fæder wære his
to-his citizens as-if he pious father were of-his
dohtor. ȝ betwux his hiw-cuðum mannum. He blissode
daughter and among his familiar men He rejoiced
on ðam þ he his agenre dohtor wer wæs. ȝ to
in that that he of-his own daughter husband was and to
ðam þ he hi þe lengc brucan mihte his dohtor árleasan
that that he her the longer enjoy might of-his daughter impious
brid-beddes. ȝ him fram adryfan þa ðe hyre girndon
bridal-bed and him from drive those who her sought
to rihtum gesynscipum. he asette ða rædels þus cweðende.
to lawful marriages he set then riddle thus saying
Swa hwilc man swa minne rædels riht aræde. onfo se
— Whatever man — my riddle right read receive he
mynre dohtor to wife. and se ðe hine misræde. sy he
my daughter as wife and he who it misreads be he
beheafdod. Hwæt is nu mare ymbe þ to sprecanne.
beheaded What is now more about that to speak
buton þ cyningas æghwanon comon ȝ ealdormen. for
but that kings from-everywhere came and ealdormen for
ðam ungelifedlican wlite þæs mædenes. ȝ þone deað hi
the incredible beauty of-the maiden and the death they
oferhogodon. ȝ þone rædels understodon to arædenne.
despised and the riddle undertook to read
ac gif heora hwilc þonne þurh asmeagunge bóclicre
but if of-them any then through examination of-bookish
snotornesse þone rædels ariht rædde. þonne wearð se to
wisdom the riddle aright read then was he to

beheafdunge gelæd. swa same swa se ðe hine ariht ne
beheading led — same as he who it aright not
rædde. and þa heafda ealle wurdon gesette on ufeweardan
read and the heads all were set on top-of
þam geate.
the gate
Mid þi soðlice antiochus se wælreowa cyningc on þysse
With that truly Antiochus the cruel king in this
wælreownesse þurhwunode. ða wæs apollonius gehaten
cruelty persisted then was Apollonius called
sum iung man se wæs swiðe welig ⁊ snotor. ⁊ wæs
a young man who was very wealthy and wise and was
ealdorman on tiro þare mægðe. se getruwode on his
ealdorman in tyre the province he trusted in his
snotornesse ⁊ on ða boclican láre. ⁊ agan rowan oð
wisdom and in the bookish learning and began row until
þ he becom to antiochian. Eode þa into ðam cyninge
that he came to antioch Went then into the king
⁊ cwæð. Wel gesund cyningc. hwæt ic becom nu to ðe
and said Well hale king lo I came now to thee
swa swa to godum fæder ⁊ arfæstum. Ic eom soðlice of
so as to good father and pious I am truly from
cynelicum cynne cumen. ⁊ ic bidde þinre dohtor me to
royal kin come and I ask thy daughter me as
gemæccan.
mate
Ða ða se cyngc þ gehyrde þ he his willes gehyran
When — the king that heard what he his will hear
nolde. he swiðe irlicum andwlitan beseah to ðam iungan
would-not he very angry face looked to the young
cnyhte (ealdormen) ⁊ cwæð. Ðu iunga mann. canst
youth ealdorman and said Thou young man knowest

ðu þone dóm mynre dohtor gifta. Apollonius cwæð. Ic
thou the decree of-my daughter marriage Apollonius said I
can þone dóm. ȝ ic hine æt þam geate geseah. Ða
know the decree and I it at the gate saw Then
cwæð se cyningc mid æbilignesse. Gehir nu þone rædels.
said the king with anger Hear now the riddle
Scelere vereor. materna carne vescor. [(þ) is on englisc.
By-crime I-fear maternal flesh I-feed-on that is in English
(s)cylde ic (þ)olige. moddrenum] flæsce ic bruce. Eft he
crime I suffer maternal flesh I enjoy Again he
cwæð. Quero patrem meum. mee matris virum. uxoris
said I-seek father my of-my mother husband of-wife
mee filiam. nec invenio. Ðæt is on englisc. Ic sece minne
my daughter nor I-find That is in English I seek my
fæder. mynre modor wer. mines wifes dohtor. ȝ ic ne
father of-my mother husband of-my wife daughter and I not
finde.
find
Apollonius þa soðlice. onfangenum rædelse. hine bewænde
Apollonius then truly received riddle himself turned
hwón fram ðam cyninge. ȝ mid þy þe he smeade ymbe
a-little from the king and with that that he considered about
þ ingehyd. he hit gewan mid wisdome. ȝ mid godes
the meaning he it won with wisdom and with of-god
fultume he þ soð arædde. Bewænde hine þa to ðam
help he the truth read Turned himself then to the
cynincge ȝ cwæð. Ðu goda cyningc. þu asettest rædels.
king and said Thou good king thou setst riddle
gehyr ðu þa onfundennesse ymbe þ þu cwæde. Ðæt
hear thou the solution about that thou saidst That
þu scilde þolodest. ne eart ðu leogende on ðam. beseoh
thou crime sufferedst not art thou lying in that look

to ðe silfum. And þ þu cwæde. moddrenum flæsce ic
to thee self And that thou saidst maternal flesh I
bruce. ne eart ðu on ðam leogende. beseoh to þinre
enjoy not art thou in that lying look to thy
dohtor.
daughter
Mid þy þe se cyningc gehirde þ apollonius þone rædels
With that that the king heard that Apollonius the riddle
swa rihte arædde. þa ondred he þ hit to wídcuð wære.
so rightly read then dreaded he that it too widely-known were
beseah ða mid irlicum andwlitan to him ⁊ cwæð. Đu
looked then with angry face to him and said Thou
iunga man. þu eart feor fram rihte. þu dwelast. ⁊ nis
young man thou art far from right thou errest and not-is
naht þ þu segst. ac þu hæfst beheafdunge ge-earnad. nu
aught that thou sayest but thou hast beheading earned now
læte ic ðe to þrittigra daga fæce. þ þu beþence ðone
let I thee to of-thirty days space that thou consider the
rædels ariht. ⁊ ðu siððan onfoh minre dohtor to wife.
riddle aright and thou afterward receive my daughter as wife
⁊ gif ðu þ ne dest. þu scealt oncnawan þone gesettan
and if thou that not doest thou shalt know the set
dóm. Đa wearð apollonius swiðe gedrefed. ⁊ mid his
decree Then was Apollonius greatly troubled and with his
geferum on scip astah. ⁊ reow oð þ he becom to
companions onto ship went and rowed until that he came to
tirum.
tyre
Soðlice æfter þam. þa apollonius afaren wæs. antiochus
Truly after that when Apollonius departed was Antiochus
se cyningc him to gecigde his dihtnere. se wæs thaliarcus
the king him to called his steward who was Thaliarchus

gehaten. Thaliarce. ealra mynra digolnessa myn se getrywesta
called Thaliarchus of-all my secrets my the most-faithful
þegn. wite þu þ apollonius ariht arædde mynne rædels.
thane know thou that Apollonius aright read my riddle
astih nu rædlice on scip ⁊ far æfter him. ⁊ þonne
go now quickly onto ship and go after him and when
þu him to becume. þonne acwel ðu hine. mid isene.
thou him to come then kill thou him with iron
oððe mid attre. þ þu mage freodom onfón þonne þu
or with poison that thou may freedom receive when thou
ongean cymst. Thaliarcus sona swa he þ gehyrde. he
back comest Thaliarchus as-soon as he that heard he
genám mid him ge feoh ge attor ⁊ on scip astah ⁊
took with him both money and poison and onto ship went and
fór æfter þam unscæððian apollonie. oð ðæt he to his
went after the innocent Apollonius until that he to his
eðle becom. Ac apollonius þeah-hwæðre ær becom to his
homeland came But Apollonius nevertheless before came to his
agenan. ⁊ into his huse eode. ⁊ his bóc-ciste untynde.
own and into his house went and his book-chest opened
⁊ asmeade þone rædels. æfter ealra uðwitena ⁊ chaldea
and examined the riddle after of-all philosophers and of-Chaldeans
wisdome.
wisdom
Mid þi þe he naht elles ne onfunde. buton þ he
With that that he naught else — found but what he
ær geþohte. he cwæð þa to him silfum. Hwæt dest þu
before thought he said then to him self What doest thou
nu apolloni. ðæs cynges rædels þu asmeadest. ⁊ þu his
now Apollonius of-the king riddle thou examinedst and thou his
dohtor ne onfenge. forðam þu eart nu fordemed þ þu
daughter not receivedst therefore thou art now condemned that thou

acweald wurðe. ȝ he þa út eode. ȝ het his scip
killed be and he then out went and commanded his ship
mid hwæte gehlæstan. ȝ mid micclum gewihte goldes
with wheat load and with great weight of-gold
ȝ seolfres. ȝ mid mænifealdum ȝ genihtsumum reafum.
and of-silver and with manifold and abundant garments
ȝ swa mid feawum þam getrywestum mannum on scip
and so with few the most-faithful men onto ship
astah. on ðare þriddan tide þare nihte. ȝ sloh út on
went at the third hour of-the night and struck out onto
ða sæ. Ða ðy æftran dæge wæs apollonius gesoht ȝ
the sea Then the next day was Apollonius sought and
geacsod. ac he ne wæs nahwar fundon. Ðar wearð ða micel
asked-for but he not was anywhere found There was then great
morcnung ȝ ormæte wóp. swa þ se heaf swegde geond
mourning and immense weeping so that the lament sounded throughout
ealle þa ceastre. Soðlice swa micele lufe hæfde eal seo
all the city Truly so great love had all the
ceaster-waru to him. þ hi lange tíd eodon ealle unscorene
citizenry to him that they long time went all unshorn
ȝ síd-feaxe. ȝ heora waforlican plegan forleton. ȝ heora
and long-haired and their spectacular games abandoned and their
baða belucon.
baths locked
Ða ða þas þingc ðus gedone wæron on tiron. ða becom
Then when these things thus done were in tyre then came
se foresæda thaliarcus. se wæs fram antiocho þam cynincge.
the aforesaid Thaliarchus who was from Antiochus the king
he wæs asænd to ðam þ he scolde apollonium acwellan.
he was sent to that that he should Apollonius kill
Ða he geseah þ ealle þas þingc belocene wæron. þa
When he saw that all these things locked were then

cwæð he to ánum cnapan. Swa ðu gesund sy. sege me
said he to a boy As thou hale be say to-me
for hwilcum intingum þeos ceaster wunige on swa micclum
for what causes this city dwell in so great
heafe ȝ wope. Him ȝswerode se cnapa ȝ þus cwæð.
lament and weeping Him answered the boy and thus said
Eala hu mánful man þu eart. ðu þe wást þ þu
O how wicked man thou art thou who knowest what thou
æfter axsast. oððe hwæt is manna þe nyte. þ þeos
after askest or what is of-men who know-not that this
ceaster-waru on heafe wunað. forðam ðe apollonius se
citizenry in lament dwells because that Apollonius the
ealdorman færinga nahwar ne ætýwde. siððan he ongean
ealdorman suddenly nowhere — appeared since he back
com fram antiochio þam cyninge. Ða þa thaliarcus þ
came from Antiochus the king Then when Thaliarchus that
gehyrde. he mid micclan gefean to scipe gewænde. ȝ mid
heard he with great joy to ship turned and with
gewísre seglunge. binnon ánum dæge com to antiochian.
sure sailing within one day came to antioch
ȝ eode in to þam cynge ȝ cwæð. Hlaford cyngc. glada
and went in to the king and said Lord king rejoice
nu ȝ blissa. forðam þe apollonius him ondræt þines
now and be-glad because that Apollonius himself dreads of-thy
ríces mægna. swa þ he ne dear nahwar gewunian.
kingdom powers so that he not dares anywhere dwell
Ða cwæð se cyningc. Fleón he mæg. ac he ætfleón ne
Then said the king Flee he may but he escape not
mæg.
may

He þa antiochus se cyningc gesette þis geban. þus
He then Antiochus the king set this proclamation thus
cweðende. Swa hwilc man swa me apollonium lifigendne
saying — Whatever man — to-me Apollonius living
to gebringð. ic him gife fifti punda goldes. ⁊ þam ðe
to brings I to-him give fifty pounds of-gold and to-him who
me his heafod to gebringð. ic gife him. c. punda
to-me his head to brings I give to-him hundred pounds
goldes.
of-gold
Ða þa þis geban þus geset wæs. þa wæron mid
Then when this proclamation thus set was then were with
gitsunge beswicene. na þ án his find ac eac swilce
greed deceived not that one his enemies but also likewise
his frind. ⁊ him æfter fóron. ⁊ hine geond ealle
his friends and him after went and him throughout all
eorðan sohton. ge on dún-landum. ge on wuda-landum.
earth sought both in hill-lands and in wood-lands
ge on diglum stowum. ac he ne wearð nahwar funden.
and in secret places but he not was anywhere found
Ða het se cyngc scipa gegeárcian. ⁊ him æfter
Then commanded the king ships prepare and him after
fáran. ac hit wæs lang ær ðam þe ða scipa gegearcode
go but it was long before that that the ships prepared
wæron. ⁊ apollonius becom ær to tharsum. Ða sume
were and Apollonius came before to tarsus Then some
dæge eode he be strande. þa geseah hine sum his
day went he along strand then saw him one of-his
cuðra manna se wæs hellanicus genémnod. se þa
acquaintances men who was Hellanicus named who then
ærest þider com. Ða eode he to apollonium ⁊ cwæð.
first thither came Then went he to Apollonius and said

Wel gesund hlaford apolloni. Ða forseah he apollonius
Well hale lord Apollonius Then despised he Apollonius
cyrlisces mannes gretinge. æfter rícra manna gewunan.
of-common man greeting after of-powerful men custom
Hellanicus hine eft sona gegrette ⁊ cwæð. Wel gesund
Hellanicus him again at-once greeted and said Well hale
apolloni. ⁊ ne forseoh ðu cyrliscne man þe bið mid
Apollonius and not despise thou common man who is with
wurðfullum þeawum gefrætwod. ac gehyr nu fram me
honorable virtues adorned but hear now from me
þ þu silfa nást. Ðe is soðlice micel þeart þ
what thou self knowest-not To-thee is truly great need that
þu ðe warnige. forðam þe ðu eart fordemed. Ða cwæð
thou thee guard because that thou art condemned Then said
apollonius. Hwa mihte me fordeman. minre agenre þeode
Apollonius Who might me condemn of-my own people
ealdorman.
ealdorman
Hellanicus cwæð. Antiochus se cyngc. Apollonius cwæð.
Hellanicus said Antiochus the king Apollonius said
For hwilcum intingum hæfð he me fordemed. Hellanicus
For what causes has he me condemned Hellanicus
sæde. Forðam þe þu girndest þ þu wære þ se
said Because that thou desiredst that thou were what the
fæder is. Apollonius cwæð. Micclum ic eom fordemed.
father is Apollonius said Greatly I am condemned
Hellanicus sæde. Swa hwilc man swa ðe lifigende to
Hellanicus said — Whatever man — thee living to
him bringð. onfo se fiftig punda goldes. se ðe him
him brings receive he fifty pounds of-gold he who to-him
bringe þin heafod. onfo se hund-teontig punda goldes.
bring thy head receive he hundred pounds of-gold

forðam ic ðe lære þ þu fleo ȝ beorge þinum
therefore I thee advise that thou flee and save thy
life.
life
Æfter þysum wordum. hellanicus fram him gewænde. ȝ
After these words Hellanicus from him turned and
apollonius het hine eft to him geclipian ȝ cwæð to
Apollonius commanded him again to him call and said to
him. Ðæt wyrreste þingc þu didest þ þu me warnodest.
him The worst thing thou didst that thou me warnedst
nym nu her æt me hund-teontig punda goldes. ȝ far to
take now here from me hundred pounds of-gold and go to
antiocho þam cynge. ȝ sege him þ me sy þ heafod
Antiochus the king and say to-him that to-me be the head
fram þam hneccan acorfen. ȝ bring þ word þam cynge
from the neck cut-off and bring the word to-the king
to blisse. þonne hafast þu mede ȝ eac clæne handa
as bliss then hast thou reward and also clean hands
fram þæs unscæðþigan blodes. Ða cwæð hellanicus. Ne
from of-the innocent blood Then said Hellanicus Not
gewurðe þ hlaford. þ ic mede nime æt ðe for þisum
happen that lord that I reward take from thee for these
þingum. forðon þe mid godum mannum nis naðer ne
things because that with good men is neither —
gold ne seolfor wið godes mannes freondscipe wiðmeten.
gold nor silver against of-good man friendship measured
Hi to-eodon ða mid þisum wordum. and apollonius sona
They parted then with these words and Apollonius at-once
gemette oðerne cuðne man ongean hine gán þæs nama wæs
met other known man toward him go whose name was
stranguilio gehaten. Hlaford geong apolloni. hwæt dest ðu
Stranguilio called Lord young Apollonius what doest thou

þus gedrefedum mode on þisum lande. Apollonius cwæð.
thus with-troubled mind in this land Apollonius said
Ic gehirde secgan þ ic wære fordemed. Stranguilio cwæð.
I heard say that I were condemned Stranguilio said
Hwa fordemde þe. Apollonius cwæð. Antiochus se cyngc.
Who condemned thee Apollonius said Antiochus the king
Stranguilio cwæð. For hwilcum intingum. Apollonius sæde.
Stranguilio said For what causes Apollonius said
Forðam þe ic bæd his dohtor me to gemæccan. be þare
Because that I asked his daughter me as mate about whom
ic mæg to soðe secgan þ heo his agen gemæcca wære.
I may in truth say that she his own mate were
forðam gif hit gewurðan mæg. ic wille me bedihlian on
therefore if it happen may I will me hide in
eowrum eðle.
your homeland
Ða cwæð stranguilio. Hlaford apolloni. ure ceaster is
Then said Stranguilio Lord Apollonius our city is
þearfende. ȝ ne mæg þine æðelborennesse acuman.
needy and not may thy nobility endure
forðon ðe we þoliað þone heardestan hungor ȝ
because that we suffer the hardest hunger and
þone reðestan. ȝ minre ceaster-waru nis nán
the fiercest and to-my citizenry not-is any
hælo hiht. ac se wælreowesta stent ætforan urum
of-salvation hope but the cruelest stands before our
eagum.
eyes
Ða cwæð apollonius. Min se leofesta freond stranguilio.
Then said Apollonius My the dearest friend Stranguilio
þanca gode þ he me flíman hider to eowrum gemæran
thank god that he me fugitive hither to your borders

gelædde. ic sille eowrum ceaster-warum hund-teontig þusenda
led I give to-your citizens hundred thousand
mitta hwætes. gif ge minne fleam bedigliað. Mid þi þe
measures of-wheat if ye my flight conceal With that that
stranguilio þ gehirde. he hine astrehte to his fotum ⁊
Stranguilio that heard he himself prostrated to his feet and
cwæð. Hlaford apolloni. gif ðu þissere hungrige ceaster-waran
said Lord Apollonius if thou this hungry citizenry
gehelpest. na þ án þ we willað þinne fleam bediglian.
helpest not that one that we will thy flight conceal
ac eac swilce þe neod gebirað. we willað campian for
but also likewise thee need befits we will fight for
ðinre hælo. Ða astah apollonius on þ dóm-setl on
thy safety Then mounted Apollonius onto the judgment-seat in
ðare stræte ⁊ cwæð to ðam ⁊weardan ceaster-warum. Ge
the street and said to the present citizens Ye
tharsysce ceaster-waran. ic apollonius se tírisca ealdorman
Tarsian citizens I Apollonius the Tyrian ealdorman
eow cyðe. þ ic gelife þ ge willan beon ge-mindige
to-you make-known that I believe that ye will be mindful
þissere fremfulnesse ⁊ minne fleam bediglian. wite eac
of-this kindness and my flight conceal know also
þ antiochus se cyngc me aflimed hæfð of minum earde.
that Antiochus the king me driven has from my land
ac for eowre gesælðe gefultumigend gode. ic eom hider
but for your happiness helping with-god I am hither
cumen. ic sille eow soðlice hund-teontig þusenda mittan
come I give to-you truly hundred thousand measures
hwætes. to ðam wurðe þe ic hit gebohte on minum
of-wheat at the price that I it bought in my
lande.
land

Ða ða þ folc þ gehirde, hi wæron bliðe gewordene ȝ
Then when the people that heard they were glad become and
him georne þancodon. ȝ to-geflites þone hwæte up bæron.
him eagerly thanked and in-rivalry the wheat up bore
Hwæt ða apollonius forlet his þone wurðfullan cynedom
Lo then Apollonius left his the honorable royalty
ȝ mangeres naman þar genám ma þonne gifendes. ȝ
and of-merchant name there took more than of-giver and
þ wyrð þe he mid þam hwæte genám he ageaf sona
the price that he with the wheat took he gave-back at-once
agean to ðare ceastre bote. Ðæt folc wearð ða swa fagen
back to of-the city repair The people became then so glad
his cystignessa ȝ swa þancful. þ hig worhton him áne
of-his generosities and so thankful that they wrought him a
anlicnesse of áre. þe on ðare stræte stód. ȝ mid ðare
statue of brass which in the street stood and with the
swiðran hand þone hwæte hlód ȝ mid þam winstran
right hand the wheat loaded and with the left
fet þa mittan træd. ȝ þaron þus awriton. Ðas gifu
foot the measure trod and thereon thus wrote This gift
sealde seo ceasterwaru on tharsum. apollonio þam tiriscan.
gave the citizenry in tarsus to-Apollonius the Tyrian
forðam þe he [þ] folc of hungre alesde. ȝ heora ceastre
because that he the people from hunger released and their city
gestaðolode.
restored
Æfter þisum hit gelamp binnon feawum monðum. þ
After this it happened within few months that
stranguilio ȝ dionisiade his wif gelærdon apollonium ðæt
Stranguilio and Dionysias his wife advised Apollonius that
he ferde on scipe to pentapolim þare ciriniscan birig. ȝ
he went on ship to pentapolis the Cyrenian city and

cwædon. þ he mihte þar bediglad beon ȝ þar wunian.
said that he might there hidden be and there dwell
and þ folc hine þa mid unasecgendlicre wurðmynte to
and the people him then with unspeakable honor to
scipe gelæddon. ȝ apollonius hi bæd ealle gretan ȝ on
ship led and Apollonius them bade all greet and onto
scip astah. Mid þi þe hig ongunnon þa rowan. ȝ hi
ship went With that that they began then row and they
forðwerd wæron on heora weg. þa wearð ðare sæ smiltnesse
forward were on their way then was of-the sea calm
awænd færinga betwux twam tidum. ȝ wearð micel reownes
turned suddenly between two hours and was great storm
aweht. swa þ seo sæ cnyste þa heofonlican tungla. ȝ
raised so that the sea beat the heavenly stars and
þ gewealc þara yða hwaðerode mid windum. þar to-eacan
the rolling of-the waves surged with winds there besides
comon eastnorðerne windas. ȝ se ángrislica suð-westerna
came northeastern winds and the terrible southwestern
wind him ongean stód. ȝ þ scip eall tobærst on ðissere
wind them against stood and the ship all burst-apart in this
egeslican reownesse. Apollonius geferan ealle forwurdon to
terrible storm of-Apollonius companions all perished to
deaðe. ȝ apollonius ána becom mid sunde to pentapolim
death and Apollonius alone came with swimming to pentapolis
þam ciriniscan lande. ȝ þar up-eode on ðam strande. Ða
the Cyrenian land and there went-up on the strand Then
stód he nacod on þam strande ȝ beheold þa sæ ȝ cwæð.
stood he naked on the strand and beheld the sea and said
Eala þu sæ neptune. manna bereafigend ȝ unscæððigra
O thou sea Neptune of-men despoiler and of-innocent
beswicend. þu eart wælreowra þonne antiochus se cyngc.
deceiver thou art crueler than Antiochus the king

for minum þingum þu geheolde þas wælreownesse. þ ic
for my sake thou keptst this cruelty that I
þurh ðe gewurðe wædla ȝ þearfa. ȝ þ se wælreowa
through thee become beggar and pauper and that the cruel
cyngc me þy eaðe fordón mihte. hwider mæg ic nu faran.
king me the easier destroy might whither may I now go
hwæs mæg ic biddan. oððe hwa gif þam uncuðan lifes
what may I ask or who give to-the unknown of-life
fultum.
help
Mid þi þe he þas þingc wæs sprecende to him silfum.
With that that he these things was speaking to him self
þa færinga geseah he sumne fiscere gán. to þam he
then suddenly saw he a fisherman go to whom he
beseah ȝ þus sarlice cwæð. Gemiltsa me þu ealda man.
looked and thus sorrowfully said Pity me thou old man
sy þ þu sy. gemildsa me nacodum forlidenum. næs na
be what thou be pity me naked shipwrecked not-was —
of earmlicum birdum geborenum. ȝ ðæs ðe ðu gearo
from wretched births born and of-that which thou readily
forwite hwam ðu gemiltsige. ic eom apollonius se tirisca
know whom thou pity I am Apollonius the Tyrian
ealdorman. Ða sona swa se fiscere geseah þ se iunga
ealdorman Then as-soon as the fisherman saw that the young
man æt his fotum læg. he mid mildheortnesse hine up-ahóf
man at his feet lay he with mercy him raised-up
ȝ lædde hine mid him to his huse. ȝ ða estas him
and led him with him to his house and the dainties him
beforan legde þe he him to beodenne hæfde. Ða git he
before laid that he him to offer had Then yet he
wolde be his mihte máran fæstnesse him gecyðan. toslát
would by his might greater kindness to-him show tore

þa his wæfels on twá ȝ sealde apollonige þone healfan
then his cloak in two and gave to-Apollonius the half
dæl. þus cweðende. Nim þ ic þe to sillenne habbe ȝ
part thus saying Take what I to-thee to give have and
ga into ðare ceastre. wén is þ þu gemete sumne þ þe
go into the city hope is that thou meet someone who thee
gemiltsige. gif ðu ne finde nænne þe þe gemiltsian wille.
pity if thou not find any who thee pity will
wænd þonne hider ongean ȝ genihtsumige unc bam mine
turn then bither back and suffice us-two both my
litlan æhta. ȝ far ðe on fiscnoð mid me. þeah hwæðre
little possessions and go thee on fishing with me — nevertheless
ic mynegie þe gif ðu fultumiendum becymst to ðinum
I remind thee if thou with-help come to thy
ærran wurðmynte. þ þu ne forgite mine þearfendlican
former honor that thou not forget my needy
gegirlan.
garment
Ða cwæð apollonius. Gif ic þe ne geþence
Then said Apollonius If I thee not remember
þonne me bet bið. ic wisce þ ic eft
when to-me better is I wish that I again
forlidennesse gefare ȝ þinne gelícan eft ne
shipwreck suffer and thy like again not
gemete.
find
Æfter þisum wordum he eode on þone weg þe him
After these words he went on the way that him
getæht wæs. oð ðæt he becom to þare ceastre geate
shown was until that he came to of-the city gate
ȝ ðar in-eode. Mid þi þe he þohte hwæne he byddan
and there went-in With that that he thought whom he ask

mihte lifes fultum. þa geseah he ænne nacodne cnapan
might of-life help then saw he a naked boy
geond þa stræte yrnan. se wæs mid ele gesmerod ȝ
along the street run who was with oil anointed and
mid scitan begird ȝ bær iungra manna plegan on handa.
with sheet girded and bore of-young men games in hands
to ðam bæð-stede belimpende. ȝ cliopode micelre stæfne
to the bath-place belonging and called with-great voice
ȝ cwæð. Gehyre ge ceaster-waran. gehyre ge ælðeodige.
and said Hear ye citizens hear ye foreigners
frige ȝ þeowe. æðele ȝ unæðele. se bæð-stede is open.
free and slaves noble and ignoble the bath-place is open
Ða ða apollonius þ gehirde. he hine unscridde þam
Then when Apollonius that heard he himself unclothed of-the
healfan scicelse ðe he on-hæfde. ȝ eode in to ðam
half cloak that he on-had and went in to the
þweale. ȝ mid þi þe he beheold heora ánra gehwilcne
washing and with that that he beheld of-them of-ones each
on heora weorce. he sohte his gelícan. ac he ne mihte
at their work he sought his equal but he not could
hine þar findan on ðam flocce. Ða færinga com arcestrates
him there find in the crowd Then suddenly came Arcestrates
ealre þare þeode cyningc. mid micelre mænio his manna.
of-all the people king with great multitude of-his men
ȝ in-eode on þ bæð. Ða agan se cyngc plegan wið
and went-in into the bath Then began the king play with
his geferan mid þoðere. ȝ apollonius hine gemægnde
his companions with ball and Apollonius himself mingled
swa swa god wolde on ðæs cyninges plegan. ȝ yrnende
so as god would in of-the king game and running
þone ðoðor gelæhte. ȝ mid swiftre rædnesse geslegene.
the ball caught and with swift quickness struck

ongean gesænde to ðam plegendan cynge. eft he agean
back sent to the playing king again he back
asænde. he rædlice sloh. swa he hine næfre feallan ne
sent he quickly struck so he it never fall —
let.
let
Se cyngc ða oncneow þæs iungan snelnesse þ
The king then perceived of-the young-man quickness that
he wiste þ he næfde his gelícan on þam
he knew that he had-not his equal in the
plegan. Ða cwæð he to his geferan. Gað eow
game Then said he to his companions Go you
heonon. þes cniht þæs þe me þincð is min
hence this youth as-far as to-me seems is my
gelíca.
equal
Ða ða apollonius gehyrde þ se cyning hyne herede. he
Then when Apollonius heard that the king him praised he
arn rædlice ȝ genealæhte to ðam cynge. ȝ mid gelæredre
ran quickly and approached to the king and with skilled
handa he swang þone top mid swa micelre swiftnesse.
hand he swung the top with so great swiftness
þ þam cynge wæs geþuht swilce he of ylde to iuguðe
that to-the king was seemed as-if he from age to youth
gewænd wære. ȝ æfter þam on his cyne-setle he him
turned were and after that on his throne he him
gecwemlice ðenode. ȝ þa ða he út eode of ðam bæðe.
pleasingly served and then when he out went from the bath
he hine lædde be þare handa. ȝ him þa siððan þanon
he him led by the hand and him then afterward thence
gewænde þæs weges þe he ær com. Ða cwæð se cyningc
turned of-the way that he before came Then said the king

to his mannum. siððan apollonius agán wæs. Ic swerige
to his men after Apollonius gone was I swear
þurh ða gemænan hælo þ ic me næfre bet ne baðode
by the common salvation that I me never better — bathed
þonne ic dide to dæg. nát ic þurh hwilces iunges
than I did to day know-not I through of-what young
mannes þenunge. Ða beseah he hine to ánum his manna
man service Then looked he himself to one of-his men
ȝ cwæð. Ga ȝ gewite hwæt se iunga man sy þe me
and said Go and learn what the young man be who me
to dæg swa wel gehirsumode. Se man ða eode æfter
to day so well served The man then went after
apollonio. Mid þi þe he geseah þ he wæs mid horhgum
Apollonius With that that he saw that he was with filthy
scicelse bewæfed. þa wænde he ongean to ðam cynge ȝ
cloak wrapped then turned he back to the king and
cwæð. Se iunga man þe þu æfter axsodest is forliden
said The young man whom thou after askedst is shipwrecked
man.
man
Ða cwæð se cyng. Ðurh hwæt wást ðu þ. Se man
Then said the king Through what knowest thou that The man
him ȝswerode ȝ cwæð. Ðeah he hit silf forswige. his
him answered and said Though he it self keep-silent his
gegirla hine geswutelað. Ða cwæð se cyngc. Ga rædlice
garment him reveals Then said the king Go quickly
ȝ sege him þ se cyngc bit ðe þ ðu cume to his
and say to-him that the king bids thee that thou come to his
gereorde.
feast

Đa apollonius þ gehyrde. he þam gehyrsumode ȝ eode
When Apollonius that heard he to-that obeyed and went
forð mid þam men. oð þ he becom to ðæs cynges
forth with the man until that he came to of-the king
healle. Đa eode se mán in beforan to ðam cynge ȝ
hall Then went the man in before to the king and
cwæð. Se forlidena man is cumen þe ðu æfter sændest.
said The shipwrecked man is come whom thou after sentest
ac he ne mæg for scame ingan buton scrude. Đa het
but he not may for shame go-in without clothing Then commanded
se cyngc hine sona gescridan mid wurðfullan scrude. ȝ
the king him at-once clothe with honorable clothing and
het hine ingan to ðam gereorde. Đa eode apollonius
commanded him go-in to the feast Then went Apollonius
in. ȝ gesæt þar him getæht wæs. ongean ðone cyngc.
in and sat where him shown was opposite the king
Đar wearð ða seo þenung ingeboren. ȝ æfter þam cynelice
There was then the service borne-in and after that royal
gebeorscipe. ȝ apollonius nán ðingc ne æt. ðeah ðe ealle
feast and Apollonius no thing — ate though that all
oðre men æton ȝ bliðe wæron. ac he beheold þ gold
other men ate and glad were but he beheld the gold
ȝ þ seolfor ȝ ða deorwurðan reaf ȝ þa beodas ȝ
and the silver and the precious garments and the tables and
þa cynelican þenunga. Đa ða he þis eal mid sarnesse
the royal services Then when he this all with sorrow
beheold. ða sæt sum eald ȝ sum æfestig ealdorman be
beheld then sat an old and an envious ealdorman by
þam cynge. mid þi þe he geseah þ apollonius swa sarlice
the king with that that he saw that Apollonius so sorrowfully
sæt. ȝ ealle þingc beheold. ȝ nán ðingc ne æt. ða cwæð
sat and all things beheld and no thing — ate then said

he to ðam cynge. Ðu goda cyngc. efne þes man þe
he to the king Thou good king even this man whom
þu swa wel wið gedest. he is swiðe æfestful for ðinum
thou so well with doest he is very envious for thy
gode.
goods
Ða cwæð se cyngc. Ðe misþincð. soðlice þes iunga
Then said the king To-thee misseems truly this young
man ne æfestigað on nánum ðingum ðe he her
man not envies in any things that he here
gesihð. ac he cyð þ [he] hæfð fela forloren. Ða
sees but he shows that he has much lost Then
beseah arcestrates se cyngc bliðum andwlitan to apollonio
looked Arcestrates the king with-glad face to Apollonius
ȝ cwæð. Ðu iunga man. beo bliðe mid us ȝ
and said Thou young man be glad with us and
gehiht on god. þ þu mote silf to ðam selran
hope in god that thou may self to the better
becuman.
come
Mid þi ðe se cyning þas word gecwæð. ða færinga þar
With that that the king these words said then suddenly there
eode in ðæs cynges iunge dohtor. ȝ cyste hyre fæder
went in of-the king young daughter and kissed her father
ȝ ða ymbsittendan. Ða heo becom to apollonio. þa
and the sitters-around When she came to Apollonius then
gewænde heo ongean to hire fæder ȝ cwæð. Ðu goda
turned she back to her father and said Thou good
cyningc ȝ min se leofesta fæder. hwæt is þes iunga
king and my the dearest father what is this young
man. þe ongean ðe on swa wurðlicum setle sit. mid
man who opposite thee on so honorable seat sits with

sarlicum ꝯwlitan. nát ic hwæt he besorgað. Ða cwæð
sorrowful face know-not I what he grieves Then said
se cyningc. Leofe dohtor. þes iunga man is forliden. ꝯ
the king Dear daughter this young man is shipwrecked and
he gecwemde me manna betst on ðam plegan. forðam
he pleased me of-men best in the game therefore
ic hine gelaðode to ðysum urum gebeorscipe. nát ic
I him invited to this our feast know-not I
hwæt he is ne hwanon he is. ac gif ðu wille witan
what he is nor whence he is but if thou will know
hwæt he sy. axsa hine. forðam þe gedafenað þ þu wite.
what he be ask him because thee befits that thou know
Ða eode þ mæden to apollonio. ꝯ mid forwandigendre
Then went the maiden to Apollonius and with shy
spræce cwæð. Ðeah ðu stille sy ꝯ unrót. þeah ic þine
speech said Though thou still be and sad yet I thy
æðelborennesse on ðe geseo. nu þonne gif ðe to hefig
nobility in thee see now then if to-thee too heavy
ne þince. sege me þinne naman. ꝯ þin gelymp arece me.
not seem say to-me thy name and thy fortune relate to-me
Ða cwæð apollonius. Gif ðu for neode axsast æfter minum
Then said Apollonius If thou for need askest after my
naman. ic secge þe. ic hine forleas on sæ. gif ðu wilt
name I say to-thee I it lost in sea if thou wilt
mine æðelborennesse witan. wite ðu þ ic hig forlet on
my nobility know know thou that I it left in
tharsum.
tarsus
Ðæt mæden cwæð. Sege me gewislicor. þ ic hit mæge
The maiden said Say to-me more-certainly that I it may
understandan. Apollonius þa soðlice hyre arehte ealle his
understand Apollonius then truly to-her told all his

gelymp. ȝ æt þare spræcan ende him feollon tearas of
fortunes and at of-the speech end him fell tears from
ðam eagum.
the eyes
Mid þy þe se cyngc þ geseah. he bewænde hine ða
With that that the king that saw he turned himself then
to ðare dohtor ȝ cwæð. Leofe dohtor. þu ge-singodest.
to the daughter and said Dear daughter thou sinnedst
mid þy þe þu woldest witan his naman ȝ his gelimp.
with that that thou wouldst know his name and his fortune
þu hafast nu ge-edniwod his ealde sar. ac ic bidde
thou hast now renewed his old sorrow but I bid
þe þ þu gife him swa hwæt swa ðu wille. Ða
thee that thou give to-him — whatever — thou will Then
ða þ mæden gehirde þ hire wæs alyfed fram hire
when the maiden heard that to-her was allowed by her
fæder þ heo ær hyre silf gedón wolde. ða cwæð
father what she before herself self do would then said
heo to apollonio. Apolloni. soðlice þu eart ure. forlæt
she to Apollonius Apollonius truly thou art our leave
þine murcnunge. ȝ nu ic mines fæder leafe habbe. ic
thy grieving and now I of-my father leave have I
gedo þe weligne. Apollonius hire þæs þancode. ȝ se
make thee wealthy Apollonius her that thanked and the
cyngc blissode on his dohtor welwillendnesse ȝ hyre
king rejoiced in of-his daughter benevolence and her
to cwæð. Leofe dohtor. hat feccan þine hearpan. ȝ
to said Dear daughter command fetch thy harp and
gecig ðe to þinum frynd. ȝ afirsa fram þam iungan his
call thee to thy friends and remove from the young-man his
sarnesse.
sorrow

Đa eode heo ut ⁊ het feccan hire hearpan. ⁊
Then went she out and commanded fetch her harp and
sona swa heo hearpian ongan. heo mid winsumum sange
as-soon as she harp began she with pleasant song
gemægnde þare hearpan sweg. Đa ongunnon ealle þa men
mingled of-the harp sound Then began all the men
hi herian on hyre sweg-cræft. ⁊ apollonius ána swigode.
her praise for her music-craft and Apollonius alone was-silent
Đa cwæð se cyningc. Apolloni. nu ðu dest yfele. forðam
Then said the king Apollonius now thou doest evil because
þe ealle men heriað mine dohtor on hyre sweg-cræfte.
that all men praise my daughter for her music-craft
⁊ þu ána hi swigende tælst. Apollonius cwæð. Eala ðu
and thou alone her silent blamest Apollonius said O thou
góda cyngc. gif ðu me gelifst. ic secge þ ic ongite þ
good king if thou me believest I say what I perceive that
soðlice þin dohtor gefeol on sweg-cræft. ac heo næfð hine
truly thy daughter fell on music-craft but she has-not it
na wel geleornod. ac hat me nu sillan þa hearpan.
— well learned but command to-me now give the harp
þonne wást þu nu þ þu git nást. Arcestrates se
then knowest thou now what thou yet knowest-not Arcestrates the
cyning cwæð. Apolloni. ic oncnawe soðlice þ þu eart on
king said Apollonius I know truly that thou art in
eallum þingum wel gelæred. Đa het se cyng sillan
all things well learned Then commanded the king give
apollonige þa hearpan. Apollonius þa út eode ⁊ hine
to-Apollonius the harp Apollonius then out went and himself
scridde ⁊ sette ænne cyne-helm uppon his heafod ⁊
clothed and set a king-helm upon his head and
nám þa hearpan on his hand ⁊ in-eode. ⁊ swa stód
took the harp in his hand and went-in and so stood

þ se cyngc ȝ ealle þa ymbsittendan wéndon þ he
that the king and all the sitters-around supposed that he
nære apollonius ac þ he wære apollines ðara hæðenra
not-were Apollonius but that he were Apollo of-the heathens
god.
god
Ða wearð stilnes ȝ swíge geworden innon ðare
Then was stillness and silence become within the
healle. ȝ apollonius his hearpe-nægl genám. ȝ he
hall and Apollonius his harp-plectrum took and he
þa hearpe-strengas mid cræfte astirian ongan. ȝ þare
the harp-strings with skill stir began and of-the
hearpan sweg mid winsumum sange gemægnde. ȝ se
harp sound with pleasant song mingled and the
cyngc silf ȝ ealle þe þar andwearde wæron micelre
king self and all who there present were with-great
stæfne cliopodon ȝ hine heredon. Æfter þisum forlet
voice called and him praised After this left
apollonius þa hearpan ȝ plegode ȝ fela fægera þinga þar
Apollonius the harp and played and many fair things there
forðteah. þe þam folce ungecnawen wæs ȝ ungewunelic.
drew-forth that to-the people unknown was and unusual
ȝ heom eallum þearle lícode ælc þara þinga ðe he
and to-them all greatly pleased each of-the things that he
forðteah.
drew-forth
Soðlice mid þy þe þæs cynges dohtor geseah þ apollonius
Truly with that that of-the king daughter saw that Apollonius
on eallum gódum cræftum swa wel wæs getogen. þa
in all good crafts so well was trained then
gefeol hyre mod on his lufe. Ða æfter þæs beorscipes
fell her mind into his love Then after of-the feast

ge-endunge. cwæð þ mæden to ðam cynge. Leofa fæder.
ending said the maiden to the king Dear father
þu lyfdest me litle ær þ ic moste gifan apollonio swa
thou allowedst me little before that I might give to-Apollonius —
hwæt swa ic wolde of þinum gold-horde. Arcestrates se
whatever — I would from thy gold-hoard Arcestrates the
cyng cwæð to hyre. Gif him swa hwæt swa ðu wille.
king said to her Give to-him — whatever — thou will
Heo ða sweoðe bliðe út-eode ⁊ cwæð. Láreow apolloni.
She then very glad went-out and said Master Apollonius
ic gife þe be mines fæder leafe. twa hund punda goldes.
I give to-thee by of-my father leave two hundred pounds of-gold
⁊ feower hund punda gewihte seolfres. ⁊ þone mæstan
and four hundred pounds weight of-silver and the greatest
dæl deorwurðan reafes. ⁊ twentig ðeowa manna. And
part of-precious garments and twenty slave men And
heo þa þus cwæð to ðam þeowum mannum. Berað þas
she then thus said to the slave men Bear these
þingc mid eow þe ic behet apollonio minum láreowe. ⁊
things with you that I promised to-Apollonius my master and
lecgað innon bure. beforan minum freondum. Ðis wearð
lay within chamber before my friends This was
þa þus gedon. æfter þare cwéne hæse. ⁊ ealle þa men
then thus done after of-the queen command and all the men
hire gife heredon ðe hig gesawon. Ða soðlice ge-endode
her gift praised who it saw Then truly ended
se gebeorscipe. ⁊ þa men ealle arison. ⁊ gretton þone
the feast and the men all arose and greeted the
cyngc ⁊ ða cwene. ⁊ bædon hig gesunde béon. ⁊ hám
king and the queen and bade them hale be and home
gewændon.
turned

Eac swilce apollonius cwæð. Ðu góda cyngc ȝ earmra
Also likewise Apollonius said Thou good king and of-poor
gemiltsigend. ȝ þu cwén láre lufigend. béon ge
pitier and thou queen of-learning lover be ye
gesunde. He beseah eac to ðam þeowum mannum þe
hale He looked also to the slave men whom
þ mæden him forgifen hæfde. ȝ heom cwæð to.
the maiden to-him given had and them said to
Nímað þas þing mid eow þe me seo cwén forgeaf.
Take these things with you that to-me the queen gave
ȝ gán we secan ure gest-hús þ we magon us
and go we seek our guest-house that we may us
gerestan.
rest
Ða adred þ mæden þ heo næfre eft apollonium ne
Then dreaded the maiden that she never again Apollonius —
gesawe swa raðe swa heo wolde. ȝ eode þa to hire fæder
saw as soon as she would and went then to her father
ȝ cwæð. Ðu góda cyningc. lícað ðe wel þ apollonius
and said Thou good king pleases to-thee well that Apollonius
þe þurh us to dæg gegódod is. þus heonon fare. ȝ cuman
who through us to day enriched is thus hence go and come
yfele men ȝ bereafian hine. Se cyngc cwæð. Wel þu
evil men and rob him The king said Well thou
cwæde. hat him findan hwar he hine mæge wurðlicost
saidst command him find where he himself may most-honorably
gerestan. Ða dide þ mæden swa hyre beboden wæs. ȝ
rest Then did the maiden as her commanded was and
apollonius onfeng þare wununge ðe hym betæht wæs ȝ
Apollonius received the dwelling that him assigned was and
ðar in-eode. gode þancigende ðe him ne forwyrnde cynelices
there went-in god thanking who him not denied royal

wurðscipes ȝ frofre. Ac þ mæden hæfde unstille niht.
honor and comfort But the maiden had unquiet night
mid þare lufe onæled þara worda ȝ sanga þe heo gehyrde
with the love inflamed of-the words and songs that she heard
æt apollonige. ȝ na leng heo ne gebád ðonne hit dæg
from Apollonius and not longer she — waited than it day
wæs. ac eode sona swa hit leoht wæs. ȝ gesæt beforan
was but went as-soon as it light was and sat before
hire fæder bedde. Ða cwæð se cyngc. Leofe dohtor. for
of-her father bed Then said the king Dear daughter for
hwi eart ðu þus ær-wacol. Ðæt mæden cwæð. Me awehton
why art thou thus early-awake The maiden said Me awoke
þa gecneordnessan þe ic girstan-dæg gehyrde. nu bidde ic
the studies that I yesterday heard now pray I
ðe forðam. þ þu befæste me urum cuman apollonige to
thee therefore that thou commit me to-our guest Apollonius for
láre.
teaching
Ða wearð se cyningc þearle ge-blissod ȝ het feccan
Then was the king greatly gladdened and commanded fetch
apollonium ȝ him to cwæð. Min dohtor girnð þ
Apollonius and him to said My daughter desires that
heo mote leornian æt ðe ða ge-sæligan láre ðe þu
she may learn from thee the blessed teaching that thou
canst. ȝ gif ðu wilt þisum þingum gehyrsum beón.
knowest and if thou wilt to-these things obedient be
ic swerige ðe þurh mines ríces mægna. þ swa
I swear to-thee by of-my kingdom powers that —
hwæt swa ðu on sæ forlure. ic ðe þ on lande
whatever — thou in sea lost I to-thee that on land
gestaðelige. Ða ða apollonius þ gehyrde. he onfengc þam
restore Then when Apollonius that heard he received the

mædenne to láre. ȝ hire tæhte swa wel swa he silf
maiden for teaching and her taught as well as he self
geleornode.
learned
Hyt gelamp ða æfter þisum. binnon feawum tidum. þ
It happened then after this within few times that
arcestrates se cyngc heold apollonius hand on handa. ȝ
Arcestrates the king held of-Apollonius hand in hand and
eodon swa út on ðare ceastre stræte. Ða æt nyhstan comon
went so out in of-the city street Then at last came
ðar gán ongean hy þry gelærede weras ȝ æþelborene. þa
there go against them three learned men and noble who
lange ær girndon þæs cyninges dohtor. hi ða ealle þry
long before sought of-the king daughter they then all three
togædere ánre stæfne gretton þone cyngc. Ða smercode
together with-one voice greeted the king Then smiled
se cyng ȝ heom to beseah ȝ þus cwæð. Hwæt is þ
the king and them to looked and thus said What is that
þ ge me ánre stæfne gretton. Ða andswerode heora
that ye me with-one voice greeted Then answered of-them
án ȝ cwæð. We bædon gefirn þynre dohtor. ȝ þu us
one and said We asked long-ago thy daughter and thou us
oft rædlice mid elcunge ge-swænctest. forðam we comon
often quickly with delay troubledst therefore we came
hider to dæg þus togædere. we syndon þyne ceaster-gewaran.
hither to day thus together we are thy citizens
of æðelum gebyrdum geborene. nu bidde we þe þ þu
of noble births born now pray we thee that thou
geceose þe ænne of us þrym. hwilcne þu wille þe to
choose thee one of us three whichever thou will thee as
aðume habban. Ða cwæð se cyngc. Nabbe ge ná gódne
son-in-law have Then said the king Have-not ye — good

timan aredodne. min dohtor is nu swiðe bisy ymbe hyre
time chosen my daughter is now very busy about her
leornunge. ac þe læs þe ic eow a leng slæce. awritað
learning but — lest — I you ever longer delay write
eowre naman on gewrite ȝ hire morgen-gife. þonne asænde
your names in writing and her morning-gift then send
ic þa gewrita minre dohtor. þ heo sylf geceose hwilcne
I the writings to-my daughter that she self choose which
eower heo wille.
of-you she will
Ða didon ða cnihtas swa. ȝ se cyngc nám þa
Then did the youths so and the king took the
gewrita ȝ ge-inseglode hi mid his ringe ȝ sealde
writings and sealed them with his ring and gave
apollonio þus cweðende. Nim nu láreow apolloni. swa hit
to-Apollonius thus saying Take now master Apollonius so it
þe ne mislicyge. ȝ bryng þinum læringc-mædene. Ða
thee not displease and bring to-thy pupil-maiden Then
nám apollonius þa gewrita ȝ eode to ðare cynelican
took Apollonius the writings and went to the royal
healle.
hall
Mid þam þe þ mæden geseah apollonium. þa cwæð heo.
With that that the maiden saw Apollonius then said she
Láreow hwi gæst ðu ána. Apollonius cwæð. Hlæfdige næs
Master why goest thou alone Apollonius said Lady not
git yfel wif. nim ðas gewrita ðe þin fæder þe sænde ȝ
yet evil woman take these writings that thy father thee sent and
ræd. Ðæt mæden nám ȝ rædde þara þreora cnihta naman
read The maiden took and read of-the three youths names
ac heo ne funde na þone naman þaron þe heo wolde.
but she not found — the name thereon that she would

Ða heo þa gewrita ofer-ræd hæfde. ða beseah heo to
When she the writings over-read had then looked she to
apollonio ȝ cwæð. Láreow. ne ofþincð hit ðe gif ic þus
Apollonius and said Master not displeases it thee if I thus
wer geceose. Apollonius cwæð. Na ac ic blissige swiðor
husband choose Apollonius said No but I rejoice rather
þ þu miht ðurh ða láre þe þu æt me underfenge. þe
that thou mayest through the teaching that thou from me receivedst thee
silf on gewrite gecyðan hwilcne heora þu wille. min willa
self in writing make-known which of-them thou will my will
is þ þu ðe wer geceose þar ðu silf wille. Ðæt mæden
is that thou thee husband choose where thou self will The maiden
cwæð. Eala láreow. gif ðu me lufodest þu hit besorgodest.
said O master if thou me lovedst thou it regrettedst
Æfter þisum wordum heo mid modes ánrædnesse awrát oðer
After these words she with of-mind resolve wrote other
gewrit ȝ þ ge-inseglode ȝ sealde apollonio. Apollonius hit
writing and it sealed and gave to-Apollonius Apollonius it
þa út bær on ða stræte ȝ sealde þam cynge. Ðæt gewrit
then out bore into the street and gave to-the king The writing
wæs þus gewriten. Ðu goda cyngc ȝ min se leofesta
was thus written Thou good king and my the dearest
fæder. nu þin mildheortnes me leafe sealde þ ic silf
father now thy mercy to-me leave gave that I self
moste ceosan hwilcne wer ic wolde. ic secge ðe to
might choose which husband I would I say to-thee in
soðan þone forlidenan man ic wille. ȝ gif ðu wundrige
truth the shipwrecked man I will and if thou wonder
þ swa scamfæst fæmne swa unforwandigendlice ðas word
that so modest maiden so unshyly these words
awrát. þonne wite þu þ ic hæbbe þurh weax aboden ðe
wrote then know thou that I have through wax announced which

náne scame ne can þ ic silf ðe for scame secgan ne
no shame — knows what I self to-thee for shame say not
mihte.
could
Ða ða se cyningc hæfde þ gewrit ofer-ræd. þa niste
Then when the king had the writing over-read then knew-not
he hwilcne forlidenne heo némde. beseah ða to ðam þrim
he which shipwrecked she named looked then to the three
cnihtum ȝ cwæð. Hwilc eower is forliden. Ða cwæð
youths and said Which of-you is shipwrecked Then said
heora án se hatte ardalius. Ic eom forliden. Se oðer
of-them one who was-called Ardalius I am shipwrecked The other
him ȝwirde ȝ cwæð. Swiga ðu. adl þe fornime þ þu
him answered and said Be-silent thou disease thee take that thou
ne beo hál ne gesund. mid me þu bóccræft leornodest.
not be whole nor sound with me thou book-craft learnedst
ȝ ðu næfre buton þare ceastre geate fram me ne come.
and thou never outside of-the city gate from me — camest
hwar gefore ðu forlidennesse. Mid ði þe se cyngc ne
where sufferedst thou shipwreck With that that the king not
mihte findan hwilc heora forliden wære. he beseah to
could find which of-them shipwrecked were he looked to
apollonio ȝ cwæð. Nim ðu apolloni þis gewrit ȝ ræd
Apollonius and said Take thou Apollonius this writing and read
hit. eaðe mæg gewurðan þ þu wite þ ic nát. ðu
it easily may happen that thou know what I know-not thou
ðe þar andweard wære. Ða nám apollonius þ gewrit ȝ
who there present were Then took Apollonius the writing and
rædde. ȝ sona swa he ongeat þ he gelufod wæs fram
read and as-soon as he perceived that he loved was by
ðam mædene. his andwlita eal areodode. Ða se cyngc þ
the maiden his face all reddened When the king that

geseah. þa nám he apollonies hand. ȝ hine hwon fram
saw then took he of-Apollonius hand and him a-little from
þam cnihtum gewænde ȝ cwæð. Wást þu þone forlidenan
the youths turned and said Knowest thou the shipwrecked
man. Apollonius cwæð. Đu goda cyning. gif þin willa bið
man Apollonius said Thou good king if thy will is
ic hine wát.
I him know
Đa geseah se cyngc þ apollonius mid rosan rude wæs
Then saw the king that Apollonius with of-rose redness was
eal oferbræded. þa ongeat he þone cwyde ȝ þus cwæð
all overspread then perceived he the saying and thus said
to him. Blissa blissa. apolloni. forðam þe min dohtor
to him Rejoice rejoice Apollonius because that my daughter
gewilnað þæs ðe min willa is. ne mæg soðlice on
desires that which my will is not may truly in
þillicon þingon nán þinc gewurðan buton godes willan.
such things any thing happen without of-god will
Arcestrates beseah to þam þrým cnihtum ȝ cwæð. Soð
Arcestrates looked to the three youths and said True
is þ ic eow ær sæde. þ ge ne comon on gedafenlicre
is what I to-you before said that ye not came at fitting
tide mynre dohtor to biddanne. ac þonne heo mæg
time my daughter to ask but when she may
hi fram hyre láre geæmtigan þonne sænde ic eow
herself from her learning free then send I to-you
word.
word
Đa gewændon hi hám mid þissere andsware. ȝ arcestrates
Then turned they home with this answer and Arcestrates
se cyngc heold forð on apollonius hand ȝ hine lædde
the king held forth on of-Apollonius hand and him led

hám mid him. na swilce he cuma wære ac swilce he
home with him not as-if he guest were but as-if he
his aðum wære. Ða æt nyxstan forlet se cyng apollonius
his son-in-law were Then at last let-go the king of-Apollonius
hand. ȝ eode ána into ðam bure þar his dohtor
hand and went alone into the chamber where his daughter
inne wæs ȝ þus cwæð. Leofe dohtor. hwæne hafast þu
within was and thus said Dear daughter whom hast thou
ðe gecoren to gemæccan. Ðæt mæden þa feol to hyre
thee chosen as mate The maiden then fell to of-her
fæder fotum ȝ cwæð. Ðu arfæsta fæder. gehyr þinre
father feet and said Thou pious father hear of-thy
dohtor willan. ic lufige þone forlidenan man ðe wæs þurh
daughter will I love the shipwrecked man who was through
ungelymp beswicen. ac þi læs þe þe tweonige þare spræce.
misfortune betrayed but — lest — thee doubt the speech
apollonium ic wille. minne láreow. ȝ gif þu me him
Apollonius I will my master and if thou me to-him
ne silst. þu forlætst ðine dohtor. Se cyng ða soðlice ne
not givest thou losest thy daughter The king then truly not
mihte aræfnian his dohtor tearas. ac arærde hi up ȝ
could endure of-his daughter tears but raised her up and
hire to cwæð. Leofe dohtor. ne ondræt þu ðe æniges
her to said Dear daughter not fear thou thee any
þinges. þu hafast gecoren þone wer þe me wel licað.
thing thou hast chosen the husband who me well pleases
Eode ða ut ȝ beseah to apollonio ȝ cwæð. Láreow
Went then out and looked to Apollonius and said Master
apolloni. ic smeade minre dohtor modes willan. ða arehte
Apollonius I examined of-my daughter of-mind will then told

heo me mid wope betweox oðre spræce. þas þingc ðus
she to-me with weeping among other speech these things thus
cweðende.
saying
Ðu geswore apollonio. gif he wolde ge-hirsumian minum
Thou sworest to-Apollonius if he would obey my
willan on láre. þ þu woldest him ge-innian swa hwæt
will in teaching that thou wouldst him restore — whatever
swa seo sæ him ætbræd. nu forðam þe he gehyrsum
— the sea him snatched now because that he obedient
wæs þinre hæse ⁊ minum willan. ic for æfter him
was to-thy command and to-my will I went after him
∗∗∗ Ða wæs hyre gecyd þe ðar ealdor wæs. þ
(lacuna) Then was to-her made-known who there chief was that
þar wære cumen sum cyngc mid his aðume ⁊ mid
there were come some king with his son-in-law and with
his dohtor mid micclum gifum. Mid þam þe heo þ
his daughter with great gifts With that that she that
gehirde. heo hi silfe mid cynelicum reafe gefrætwode.
heard she herself self with royal garment adorned
⁊ mid purpran gescridde. ⁊ hire heafod mid golde ⁊
and with purple clothed and her head with gold and
mid gimmon geglængde. ⁊ mid micclum fæmnena heape
with gems adorned and with great of-women troop
ymbtrimed. com togeanes þam cynge. Heo wæs soðlice
surrounded came toward the king She was truly
þearle wlitig. ⁊ for ðare micclan lufe þare clænnesse. hi
very beautiful and for the great love of-the chastity they
sædon ealle þ þar nære nán dianan swa gecweme swa
said all that there not-were any to-Diana so pleasing as
heo.
she

Mid þam þe apollonius þ geseah. he mid his aðume
With that that Apollonius that saw he with his son-in-law
ȝ mid his dohtor to hyre urnon ȝ feollon ealle to
and with his daughter to her ran and fell all to
hire fotum. ȝ wénde þ heo diana wære seo giden
her feet and supposed that she Diana were the goddess
for hyre micclan beorhtnesse ȝ wlite. Ðæt hali ern
for her great brightness and beauty The holy house
wearð ða geopenod. ȝ þa lac wæron in-gebrohte. ȝ
was then opened and the offerings were brought-in and
apollonius ongan ða sprecan ȝ cweðan. Ic fram cildhade
Apollonius began then speak and say I from childhood
wæs apollonius genémnod. on tirum geboren. mid þam
was Apollonius named in tyre born with that
þe ic becom to fullon andgite. þa næs nán cræft ðe
that I came to full understanding then not-was any craft that
wære fram cyncgum began oððe fram æðelum mannum
were by kings practiced or by noble men
þ ic ne cuðe. ic arædde antiochus rædels þæs cynges.
that I not knew I read of-Antiochus riddle the king
to þon þ ic his dohtor underfenge me to gemæccan. ac
to that that I his daughter received me as mate but
he silfa wæs mid þam fúlestan horwe þarto geþeod. ȝ
he self was with the foulest filth thereto joined and
me þa sirwde to ofsleanne. Mid þam þe ic þ forfleah.
me then plotted to slay With that that I that fled
þa wearð ic on sæ forliden. ȝ com to cyrenense. ða
then was I in sea shipwrecked and came to cyrene then
underfengc me arcestrates se cyngc mid swa micelre lufe.
received me Arcestrates the king with so great love
þ ic æt nyhstan ge-earnode þ he geaf me his acænnedan
that I at last earned that he gave to-me his born

dohtor to gemæccan. Seo fór ða mid me to onfonne
daughter as mate She went then with me to receive
minon cyne-ríce. ⁊ þas mine dohtor þe ic beforan
my kingdom and this my daughter whom I before
ðe diana geandweard hæbbe acænde on sæ ⁊ hire gast
thee Diana present have bore at sea and her spirit
alet.
let-go
Ic þa hi mid cynelican reafe gescridde. ⁊ mid
I then her with royal garment clothed and with
golde ⁊ gewrite on ciste alegde. þ se þe hi
gold and writing in chest laid that he who her
funde hi wurðlice bebirigde. ⁊ þas mine dohtor
found her honorably buried and this my daughter
befæste þam mánfullestan mannan to fedanne. Fór
entrusted to-the most-wicked people to feed Went
me þa to egipta lande feowertene gear on heofe.
me then to of-Egyptians land fourteen years in mourning
ða ic ongean com. þa sædon hi me þ min
when I back came then said they to-me that my
dohtor wære forðfaren. ⁊ me wæs min sar eal
daughter were departed and to-me was my sorrow all
ge-ed-niwod.
renewed
Mid þam þe he ðas þingc eal areht hæfde. arcestrate
With that that he these things all related had Arcestrate
soðlice his wíf up arás ⁊ hine ymbclypte. Ða niste
truly his wife up arose and him embraced Then knew-not
na apollonius ne ne gelifde þ heo his gemæcca wære
— Apollonius nor — believed that she his mate were
ac sceaf hi fram him. Heo ða micelre stæfne clipode ⁊
but shoved her from him She then with-great voice called and

cwæð mid wope. Ic eom arcestrate þin gemæcca. arcestrates
said with weeping I am Arcestrate thy mate of-Arcestrates
dohtor þæs cynges. and þu eart apollonius min láreow
daughter the king and thou art Apollonius my master
þe me lærdest. þu eart se forlidena man ðe ic lufode.
who me taughtest thou art the shipwrecked man whom I loved
na for galnesse ac for wisdome. hwar is min dohtor.
not for lust but for wisdom where is my daughter
He bewænde hine þa to thasian ⁊ cwæð. þis heo is.
He turned himself then to Tharsia and said this she is
⁊ hig weopon ða ealle ⁊ eac blissodon. ⁊ þ word
and they wept then all and also rejoiced and the word
sprang geond eal þ land þ apollonius se mæra cyngc
sprang throughout all the land that Apollonius the great king
hæfde funden his wif. ⁊ þar wearð ormæte blis. ⁊ þa
had found his wife and there was immense bliss and the
organa wæron getogene. ⁊ þa biman geblawene. ⁊ þar
organs were drawn and the trumpets blown and there
wearð bliðe gebeorscipe gegearwod betwux þam cynge ⁊
was glad feast prepared between the king and
þam folce. ⁊ heo gesette hyre gingran þe hire folgode
the people and she set her disciple who her followed
to sacerde. ⁊ mid blisse ⁊ heofe ealre þare mægðe
as priest and with bliss and lament of-all the province
on efesum heo fór mid hire were ⁊ mid hire aðume
in ephesus she went with her husband and with her son-in-law
⁊ mid hire dohtor to antiochian. þar apollonio wæs þ
and with her daughter to antioch where for-Apollonius was the
cyne-ríce gehealden. fór ða siððan to tirum ⁊ gesette
kingdom kept went then afterward to tyre and set
þar athenagoras his aðum to cynge. fór ða soðlice þanon
there Athenagoras his son-in-law as king went then truly thence

to tharsum mid his wífe ȝ mid his dohtor ȝ mid
to tarsus with his wife and with his daughter and with
cyne-licre firde. ȝ het sona gelæccan stranguilionem
royal army and commanded at-once seize Stranguilio
ȝ dionisiaden. ȝ lædan beforan him þar he sæt on his
and Dionysias and lead before him where he sat on his
þrim-setle.
throne
Ða ða hi gebrohte wæron. þa cwæð he beforan ealre
Then when they brought were then said he before all
þare gaderunge. Ge tharsysce ceaster-gewaran. cweðe ge
the assembly Ye Tarsian citizens say ye
þ ic apollonius eow dide æfre ænigne unþanc. Hi
that I Apollonius you did ever any ingratitude They
þa ealle ánre stæfne cwædon. We sædon æfre þ
then all with-one voice said We said ever that
þu ure cyng ȝ fæder wære ȝ for ðe we woldon
thou our king and father were and for thee we would
lustlice sweltan. forðam þe þu us alysdest of hungre.
gladly die because that thou us releasedst from hunger
Apollonius þa cwæð. Ic befæste mine dohtor stranguilionem
Apollonius then said I entrusted my daughter to-Stranguilio
ȝ dionisiade ȝ hi noldon me þa agifan. Ðæt yfele
and Dionysias and they would-not to-me her give-back The evil
wif cwæð. Næs þ wel hlaford þ þu silf aræddest
woman said Not-was that well lord that thou self readest
þa stafas ofer hire birgene. Ða clipode apollonius swiðe
the letters over her tomb Then called Apollonius very
hlude ȝ cwæð. Leofe dohtor thasia. gif ænig andgit
loudly and said Dear daughter Tharsia if any understanding
sy on helle. læt þu þæt cwic-suslene hús. ȝ gehir
be in hell leave thou the living-torment house and hear

ðu ðines fæder stæfne. Ðæt mæden ða forð-eode mid
thou of-thy father voice The maiden then went-forth with
cynelicum reafe ymbscrid ⁊ unwreah hire heafod ⁊
royal garment clothed and uncovered her head and
cwæð hlude to þam yfelan wífe. Dionisia hál wes þu. ic
said loudly to the evil woman Dionysias hale be thou I
grete þe nu of helle geciged. Ðæt forscildgode wíf þa
greet thee now from hell called The guilty woman then
eallum limon abifode. þa ða heo hire on-locode. ⁊ seo
in-all limbs trembled then when she her looked-on and the
ceaster-gewaru wundrode ⁊ blissode. Ða het thasia
citizenry wondered and rejoiced Then commanded Tharsia
beforan gelædan theophilum dionisiades gerefan ⁊ him to
before lead Theophilus of-Dionysias reeve and him to
cwæð.
said
Theophile. to þon þ þu ðe gebeorge. sege hluddre stæfne.
Theophilus to that that thou thee save say with-loud voice
hwa ðe hete me ofslean. Se gerefa cwæð. Dionisia min
who thee commanded me slay The reeve said Dionysias my
hlæfdige. Hwæt seo burh-waru þa gelæhton stranguilionem
lady Lo the citizenry then seized Stranguilio
⁊ his wíf ⁊ læddon út on ða ceastre ⁊ ofstændon
and his wife and led out of the city and stoned
hi to deaðe ⁊ woldon eac theophilum ofslean ac thasia
them to death and would also Theophilus slay but Tharsia
him þingode ⁊ cwæð. Buton þes man me þone first
for-him interceded and said Unless this man to-me the respite
forgeafe þ ic me to gode gebæde. þonne ne become
gave that I me to god prayed then not came
ic to þissere are. Heo ræhte þa soðlice hire handa
I to this honor She reached then truly her hand

him to ȝ het hine gesund faran. ȝ philothemian
him to and commanded him safe go and Philothemia
þare forscildgodan dohtor thasia nám to hyre. Apollonius
of-the guilty-woman daughter Tharsia took to her Apollonius
ða soðlice forgeaf ðam folce micele gifa to blisse ȝ
then truly gave to-the people great gifts for joy and
heora weallas wurdon ge-edstaðelode. He wunode þa þar
their walls were restored He dwelt then there
six monðas ȝ fór siððan on scipe to pentapolim þare
six months and went afterward on ship to pentapolis the
cireniscan birig ȝ com to arcestrates þam cynge. ȝ se
Cyrenian city and came to Arcestrates the king and the
cyng blissode on his ylde þ he geseah his nefan mid
king rejoiced in his age that he saw his grandchild with
hire were. Hi wunodon togædere án gear fullice ȝ se
her husband They dwelt together a year fully and the
cyning siððan arcestrates fulfremedre ylde forðferde betwux
king afterward Arcestrates of-perfect age departed among
him eallum. ȝ becwæð healf his ríce apollonio healf his
them all and bequeathed half his kingdom to-Apollonius half to-his
dohtor.
daughter
Ðisum eallum ðus gedonum. eode apollonius se mæra
With-these all thus done went Apollonius the great
cyngc wið ða sæ. þa geseah he þone ealdan fiscere þe
king toward the sea then saw he the old fisherman who
hine ær nacodne underfengc. þa het se cyngc hine
him before naked received then commanded the king him
færlice gelæccan ȝ to ðare cynelican healle gelædan. Ða
suddenly seize and to the royal hall lead Then
ða se fiscere þ geseah þ hine þa cæmpan woldon
when the fisherman that saw that him the soldiers would

niman. þa wénde he ærest þ hine man scolde ofslean.
take then supposed he first that him one should slay
ac mid þam þe he com into ðæs cynges healle. þa
but with that that he came into of-the king hall then
het se cyningc hine lædan to-foran þare cwéne ⁊ þus
commanded the king him lead before the queen and thus
cwæð. Eala þu eadige cwén. þis is min tacenbora þe me
said O thou blessed queen this is my standard-bearer who me
nacodne underfenc ⁊ me getæhte þ ic to þe becom. Ða
naked received and me showed that I to thee came Then
beseah apollonius se cyng to ðam fiscere ⁊ cwæð. Eala
looked Apollonius the king to the fisherman and said O
wel-willenda ealda. ic eom apollonius se tirisca þam þu
benevolent old-one I am Apollonius the Tyrian to-whom thou
sealdest healfne þinne wæfels. Him geaf ða se cyngc twa
gavest half thy cloak To-him gave then the king two
hund gildenra pænega ⁊ hæfde hine to geferan þa hwíle
hundred golden pennies and had him as companion the while
þe he lifede.
that he lived
Hellanicus eac þa to him com se him ær cydde
Hellanicus also then to him came who to-him before made-known
hwæt antiochus cync be him gedemed hæfde. ⁊ he
what Antiochus king about him decreed had and he
cwæð to þam cynge. Hlaford cyng. gemun hellanicus
said to the king Lord king remember Hellanicus
þinne þeow. Ða genám hine apollonius be þare hande
thy servant Then took him Apollonius by the hand
⁊ arærde hine up ⁊ hine cyste ⁊ hine weligne
and raised him up and him kissed and him wealthy
gedide ⁊ sette hine him to geferan. Æfter eallum þisum
made and set him him as companion After all this

apollonius se cyngc sunu gestrynde be his gemæccan. þone
Apollonius the king son begot by his mate whom
he sette to cynge on arcestrates cyne-ríce his ealde-fæder
he set as king in of-Arcestrates kingdom his grandfather
ȝ he sylfa wel-willendlice lifede mid his gemæccan
and he self benevolently lived with his mate
seofon ȝ hund-seofonti geara ȝ heold þ cyne-ríce on
seven and seventy years and held the kingdom in
antiochia ȝ on tyrum ȝ on cirenense. and he leofode
antioch and in tyre and in cyrene and he lived
on stilnesse ȝ on blisse ealle þa tíd his lífes æfter
in stillness and in bliss all the time of-his life after
his earfoðnesse. and twa bec he silf gesette be his
his hardship and two books he self composed about his
fare. ȝ áne asette on ðam temple diane oðre on
journey and one placed in the temple of-Diana other in
bibliotheca.
library
Her endað ge wea ge wela apollonius þæs
Here ends both woe and weal of-Apollonius the
tiriscan. ræde se þe wille. and gif hi hwa
Tyrian read he who will and if it anyone
ræde. ic bidde þ he þas awændednesse ne tæle.
read I pray that he this translation not blame
ac þ he hele swa hwæt swa þaron sy to
but that he conceal — whatever — thereon be for
tale:.
blame

The Wonders of the East

A catalog of the lands between Babylon, Persia, and Egypt, with their distances in stadia and leagues: hens that burn whoever touches them, two-headed serpents with shining eyes, horned asses, pepper guarded by serpents and gathered by burning, dog-headed half-dogs, ants as big as dogs that dig gold, which men steal with mares while the ants are busy with the stallions, men with fan ears, headless men with eyes in their breasts, the Donestre who greet a stranger by the names of his kinsmen, eat all of him but his head, and weep over it, bearded huntresses, the tusked women Alexander killed, the griffin and the phoenix, and black men on a burning mountain.

Seo landbuend on fruman from antimolima þam landum. i
The settlement in beginning from antimolima the lands
þæs landes is on rime þæs læssan milgetæles. þe stadia
of-the land is in number of-the lesser mile-reckoning which stadia
hatte fif hund. ȝ þæs miclan milgetæles þe leuua hatte
is-called five hundred and of-the great mile-reckoning which leagues is-called
þreo hund ȝ eahta ȝ syxtig. On þam ealande byð
three hundred and eight and sixty On the island is
micel mænigeo sceapa ȝ þanon is tó babilonia þæs læssan
great multitude of-sheep and thence is to babylon of-the lesser
milgetæles stadia hundteontig ȝ eahta ȝ sixtig. ȝ þæs
mile-reckoning stadia hundred and eight and sixty and of-the
miclan milgetæles þe leuua hatte fiftyne ȝ hundteontig.
great mile-reckoning which leagues is-called fifteen and hundred
Seo landbunes is swiðost cypemonnum geseted. þær beoð ii
The settlement is chiefly with-merchants settled there are
weðeras acennede on oxna micelnesse. þa buað oð meda burh
rams born in of-oxen size they dwell up-to of-Medes city
þære burge noma is archemedon. sio is mæst to babilonia byrig.
of-the city name is archemedon which is greatest to babylon city

þanon is to babiloniam þæs læssan milgetæles stadia .ccc.
thence is to babylon of-the lesser mile-reckoning stadia three-hundred
ȝ þæs maran þe leuua hatte .cc. from archemedon þær
and of-the greater which leagues is-called two-hundred from archemedon there
syndon þa micclan mærða þ syndan ða geweorc þe se micla
are the great marvels that are the works which the great
macedonisca alexander het gewyrcean. þ lond is on lenge
Macedonian Alexander commanded make the land is in length
ȝ on bræde ðæs læssan milgetæles ðe stadia hatte .cc.
and in breadth of-the lesser mile-reckoning which stadia is-called two-hundred
ȝ þæs miclan þe leuua hatte .c.xxxiii ȝ an half mil.
and of-the great which leagues is-called hundred-thirty-three and a half mile
iii Sum stow is mon ferð to þære readan sǽ seo is gehaten
A place is one goes to the red sea which is called
lentibelsinea on þan beoð henna akende gelice þam þe mid
lentibelsinea in that are hens born like those that with
us beoð reades hiwes. ȝ gyf hi hwylc man niman wile
us are of-red hue and if them any man take will
oððe hyra æthrineð þonne forbærnað hí sona eall his líc.
or them touches then burn they at-once all his body
þ syndon ungefrægelicu lyblac.
that are unheard-of sorceries
iv Eac swa ðær beoð wildeor kennede. þa deor þonne hy
Also so there are wild-beasts born the beasts when they
mannes stefne gehyrað þonne raðe hi fleoð. þa deor habbað
of-man voice hear then quickly they flee the beasts have
eahta fet. ȝ wælkyrian eagan. ȝ twa heafda. gif hi
eight feet and of-valkyrie eyes and two heads if them
hwylc man gefon wille þonne gewræðað hy sona grimlice
any man seize will then rage they at-once fiercely
ongen þ syndon ungefregelicu deor.
against those are unheard-of beasts

Hascellentia hatte þ land. þonne mon to babilonia færð þ is v
Hascellentia is-called the land when one to babylon goes that is
þonne ðæs læssan milgetæles þe stadia hatte .ix. mila lang ⁊
then of-the lesser mile-reckoning which stadia is-called nine miles long and
brad þ bueð oð meda rice þ land is eallum godum gefylled.
broad that dwells up-to of-Medes kingdom the land is with-all goods filled
Þeos stow næddran hafað. þa næddran habbað twa heafda vi
This place adders has the adders have two heads
þæra eagan scinað nihtes swa leohte swa blæcern.
whose eyes shine by-night as bright as lamp
On sumon lande assan byð akende þa habbað swa micle hornas vii
In some land asses are born which have as great horns
swa oxan þa syndon on ðam mæstan wæstene þ is on þa suð
as oxen they are in the greatest desert that is on the south
healfe fram babilonia. þa buað to þære readan sǽ for þæra
side from babylon they dwell toward the red sea for of-the
næddrena mænigeo þe in ðam stowum beoð. þa hatton corsías.
adders multitude that in those places are which are-called corsiae
þa habbað swa micle hornas swa weðeras. gif hy hwilcne monn
they have as great horns as rams if they any man
sleað oþþe æthrineð þonne swylt he sona. On þam londum bið
strike or touch then dies he at-once In those lands is
pipores genihtsumnys þone pipor þa næddran healdaþ on heora
of-pepper abundance the pepper the adders hold in their
geornfulnysse. Ðone pipor mon swa nimeð þ mon þa stowe
eagerness The pepper one so takes that one the place
mid fyre onæleð ⁊ þonne þa næddran of dune on eorðan þ
with fire kindles and then the adders from down into earth that
hi fleoð. forþan se pipor byð sweart. fram babilonia oð persiam
they flee therefore the pepper is black From babylon up-to persia
þa burh þær se pipor weaxeð is þæs læssan milgetæles þe stadia
the city where the pepper grows is of-the lesser mile-reckoning which stadia

hatte eahta hund mila. of þam is geteald þæs miclan milgetæles
is-called eight hundred miles of that is reckoned of-the great mile-reckoning
þe leuua hatte syx hund ȝ. iii. ȝ. xx. ȝ. i healf mil.
which leagues is-called six hundred and three and twenty and one half mile
Seo stow is unwæstmberendlicu for þæra næddrena mænigeo.
The place is unfruitful for of-the adders multitude
viii Eac swylce þær beoð cende healfhundingas þa syndon hatene
Also likewise there are born half-dogs who are called
conopoenas. hy habbað horses manan ȝ eoferes tucxas
Conopoenae they have of-horse manes and of-boar tusks
ȝ hunda heafda ȝ heora oruð bið swylce fyres lig. þas
and of-dogs heads and their breath is like of-fire flame these
land beoð neah þæm burgum þe beoð eallum woruldwelum
lands are near the cities that are with-all world-riches
gefylled þ is on þa suð healfe egiptna landes.
filled that is on the south side of-Egyptians land
ix On sumon lande beoð men akende þa beoð on lenge syx
In some land are men born who are in length six
fotmæla lange. hi habbað beardas oþ cneow side ȝ feax
feet long they have beards to knee long and hair
oð helan. homodubii hy syndon hatene þ beoð twimen
to heel Homodubii they are called that are double-men
ȝ be hreawum fixum hy libbað ȝ þa etaþ.
and on raw fish they live and those eat
x Capi hatte seo eá in þære ylcan stowe þe is haten
Capi is-called the river in the same place which is called
gorgoneus. þ is wælkyrging þær beoð akende æmættan swa
gorgoneus that is valkyrie-land there are born ants as
micle swa hundas hy habbaþ fet swylce gærshoppan. hy
great as dogs they have feet like grasshoppers they
syndon reades hiwes ȝ blaces. þa æmettan delfað gold up
are of-red hue and black the ants dig gold up

of eorþan fram foran nihte oð ða fiftan tid dæges. þa men
from earth from before night to the fifth hour of-day the men
þe to ðam dyrstige beoð þ hi þæt gold nimen þonne
who to that daring are that they the gold take then
lædað hy mid him olfenda myran mid hyra folan ȝ stedan.
lead they with them of-camels mares with their foals and stallions
þa folan hy gesælað ær hy ofer þa ea faran. þ gold hi
the foals they tie before they over the river go the gold they
gefætað on þa myran ȝ hy sylfe onsittað ȝ þa stedan þær
load on the mares and they selves mount and the stallions there
forlætað. þonne þa æmettan hy onfindað ȝ þa hwile þe þa
leave when the ants them discover and the while that the
æmettan ymbe ða stedan abisgode beoð. þonne þa men mid
ants about the stallions busied are then the men with
þam myran ȝ mid þam golde ofer þa ea farað hi beoð
the mares and with the gold over the river go they are
swa hrædlice ofer þære ea þæt men wenað þæt hy fleogon.
so quickly over the river that men think that they flew
Betwih þyssum twam ean is londbunes. locotheo hatte þ xi
Between these two rivers is settlement locotheo called that
is betwih nile ȝ brixonte geseted. seo nil is ealdor fallicra
is between nile and brixontes set the nile is chief of-mighty
ea. ȝ heo floweð of egiptna lande. ȝ hi nemnað þa
rivers and it flows from of-Egyptians land and they name the
eá archoboleta þ is haten þ miccle wæter. on þyssum
river archoboleta that is called the great water In these
stowum beoð akende þa miclan mænigeo olfenda.
places are born the great multitude of-camels
Ðær beoð akende men ða beoð fiftyne fota lange. ȝ xii
There are born men who are fifteen feet long and
hy habbað hwit lic ȝ twa neb on anum heafde bið þ
they have white body and two faces on one head is the

cneo swyðe read ȝ lange nosu ȝ sweart feax. þonne hy
knee very red and long nose and black hair when they
kennan willað þonne farað hi on scipum to indeum. ȝ
bear-young will then go they on ships to india and
þær hyra gecynda on weorold bringaþ.
there their offspring into world bring

xiii Liconia in gallia hatte þæt land þær beoð men acende
Liconia in gaul is-called the land there are men born
þreosellices hiwes þara hæfda beoð gemona swa leona hæfdo.
of-three-fold hue whose heads are maned like of-lions heads
ȝ hi beoð twentiges fota lange ȝ hy habbað micelne muð
and they are of-twenty feet long and they have great mouth
swa fann gyf hi hwylcne man on þam landum ongitað oððe
like fan if they any man in the lands perceive or
geseoþ oððe him hwilc mon folligende bið. þonne feorriað
see or them any man following is then withdraw
hí ȝ fleoð ȝ blode hi swætað. þas beoð men gewenede.
they and flee and blood they sweat these are men supposed

xiv Begeondan brixonte þære ea east þanon beoð men acende
Beyond brixontes the river east thence are men born
lange ȝ micle þa habbað fet ȝ sceancan twelf fota lange
long and great who have feet and shanks twelve feet long
sidan mid breostum seofon fota lange. hi beoð sweartes
sides with breasts seven feet long they are of-black
hiwes ȝ hi syndon hostes nemde. Cuþlice swa hwylcne
hue and they are Hostes named Certainly — whatever
man swa hy gefoð þonne fretað hi hine.
man — they catch then devour they him

xv Ðonne syndon on brixonte wildeor þa hatton lertices hy
Then are in brixontes wild-beasts which are-called lertices they
habbað eoseles earan ȝ sceapes wulle ȝ fugeles fet.
have of-ass ears and of-sheep wool and of-bird feet

Þonne syndon oþere ealond suð fram brixonte on þam beoð xvi
Then are other islands south from brixontes on which are
men akende buton heafdum þa habbað on hyra breostum heora
men born without heads who have on their breasts their
eagan ⁊ muð hi syndon eahta fota lange ⁊ eahta fota brade.
eyes and mouth they are eight feet long and eight feet broad
Þær beoð dracan kende þa beoð on lenge hundteontiges xvii
There are dragons born who are in length of-hundred
fotmæla ⁊ fiftiges lange. ⁊ beoð greate swa stænene
feet and of-fifty long and are thick like stone
sweras micle. for þara dracena micelnesse nænig man naht
pillars great for of-the dragons size no man aught
eaðelice on þ land gefaran mæg.
easily into the land travel may
Fram þisse stowe is oðer rice on þa suð healfe þæs xviii
From this place is other kingdom on the south side of-the
garsecges. þ is geteald þæs læssan milgetæles þe stadia hatte
ocean that is reckoned of-the lesser mile-reckoning which stadia is-called
.ccc. ⁊ þreo twentig ⁊ þæs miclan þe leuua hatte
three-hundred and three twenty and of-the great which leagues is-called
.cc. l. ii ⁊ an mil. ⁊ þær beoð kende homodubii þ
two-hundred fifty two and a mile and there are born Homodubii that
beoð twilice hí beoð oð ðene nafolan on menniscum gesceape
are double they are to the navel in human shape
⁊ syþþan on eoseles gelicnesse ⁊ hy habbað longe sceancan
and afterward in of-ass likeness and they have long shanks
swa fugelas ⁊ liþelice stefne. Gif hy hwilcne mon on þam
like birds and gentle voice If they any man in the
landum ongytað oððe geseoð þonne feorriað hi ⁊ fleoð.
lands perceive or see then withdraw they and flee

xix Þonne is oþer stow elreord[i]ge men beoð on. ⁊ þa
Then is other place foreign-speaking men are in and they
habbað cyningas under him þæra is getеald .cx. þ
have kings under them of-whom is reckoned hundred-ten those
syndon þa wyrstan men ⁊ elreordigestan. þær syndon
are the worst men and most-barbarous there are
twegen seaþas. oþer is sunnan ⁊ oþer monan. se þe
two lakes one is of-sun and other of-moon that which
sunnan is se bið dæges hát ⁊ nihtes ceald ⁊ se þe
of-sun is it is by-day hot and by-night cold and that which
monan is se bið nihtes hát ⁊ dæges ceald. heora wide
of-moon is it is by-night hot and by-day cold their width
is .cc. mila þæs læssan milgetales þe stadia hatte ⁊
is two-hundred miles of-the lesser mile-reckoning which stadia is-called and
þæs maran þe leuua hatte cxxxiii ⁊ an healf mil.
of-the greater which leagues is-called hundred-thirty-three and a half mile

xx On þisse stowe beoð treowcynn. þa beoð laurbeame
In this place are tree-kinds which are to-laurel
⁊ eletreowum gelice. Of þam treowum balzamum se
and to-olive-trees like From the trees balsam the
deorweorðesta ele bið eall kenned. seo stow is þæs læssan
most-precious oil is all produced the place is of-the lesser
milgeteles þe stadia hatte .cli. ⁊ þæs maran þe
mile-reckoning which stadia is-called hundred-fifty-one and of-the greater which
leuua .li.
leagues fifty-one

xxi Ðonne is sum ealand on ðære readan sǽ þær is moncynn þ is
Then is an island in the red sea there is mankind that is
mid us donestre genemned. þa syndon gefeaxene swa frihteras.
with us Donestre named who are haired like soothsayers
fram ðan heafde oð ðone nafelan. ⁊ se oðer dæl byð mannes
from the head to the navel and the other part is of-man

lice gelic ȝ hi cunnon eall mennisc gereord þonne hi fremdes
body like and they know all human language when they of-foreign
kynnes mann geseoð þonne næmnað hi hine ȝ his magas
kind man see then name they him and his kinsmen
cuðra manna naman ȝ mid leaslicum wordum hine beswicað
of-known men names and with false words him deceive
ȝ hine onfoð ȝ þænne æfter þan hi hine fretað ealne
and him seize and then after that they him devour all
butan his heafde ȝ þonne sittað ȝ wepað ofer ðam heafde.
except his head and then sit and weep over the head
Đanan is east ðær beoð men akenned þa beoð awæstme fiftyne xxii
Thence is east there are men born who are in-growth fifteen
fota lange ȝ on bræde tyn fotmæla hi habbað micle heafda ȝ
feet long and in breadth ten feet they have great heads and
earan swa fann oþer eare hi him on niht underbredað ȝ mid
ears like fan one ear they them at night spread-under and with
oðran hi wreoð him beoð þa earan swiðe leohte ȝ hi beoð
other they cover them are the ears very light and they are
an lichoman swa hwite swa meolc ȝ gif hi hwylcne mann on
in body as white as milk and if they any man in
ðam landum geseoð þonne nimað hi heora earan on hand ȝ
the lands see then take they their ears in hand and
feor þte hi fleoð swa hrædlice swa is wen þte hi fleogen.
far that they flee as quickly as is expectation that they fly
Đonne is sum ealand in ðam beoð men akend þara eagan scinað xxiii
Then is an island in which are men born whose eyes shine
swa leohte swa is an micel blacern on æle on þystre nihte.
as bright as is a great lamp in oil on dark night
Đonne is sum ealand þ is ðæs læssan milgetæles ðe xxiv
Then is an island that is of-the lesser mile-reckoning which
stadia hatte on lenge ȝ on bræde ccc. ȝ lx. ȝ
stadia is-called in length and in breadth three-hundred and sixty and

þæs miclan ðe leuua hatte .xc. þær wæs timbred on beles
of-the great which leagues is-called ninety there was built in of-Belus
dagum þæs cinges ⁊ iobes templ of isernum geweorcum ⁊
days the king and of-Jove temple of iron works and
of ærenum geworht. ⁊ on ðære ylcan stowe is east ðanon
of brazen wrought and in the same place is east thence
eac oþer templ sunnan halig to þam is sum geþungen ⁊
also other temple of-sun holy to that is a distinguished and
gedefe sacerd togesett ⁊ he ða hofa gehealdeð ⁊ begymeþ.
fitting priest appointed and he the temples keeps and tends

xxv Ðonne is gylden wingeard æt sunnan upgange se hafað
Then is golden vineyard at of-sun rising which has
berian hundteontiges fotmæla lange ⁊ fiftiges on ðam
berries of-hundred feet long and of-fifty in the
bergean beoð cende swylce meregrota oððe gymmas.
berries are produced like pearls or gems

xxvi Ðonne is oðer rice on babilonia landum þær is seo
Then is other kingdom in babylon lands where is the
mæste dun betweoh media dune ⁊ armenia. Seo is
greatest mountain between of-media mountain and armenia It is
ealra duna mæst ⁊ higest þær syndon gedefelice menn
of-all mountains greatest and highest there are gentle men
þa habbað him to kynedome ⁊ to anwealde þa readan
who have them for kingdom and for power the red
sǽ þær beoð kende þa deorworðan gimmas.
sea there are produced the precious gems

xxvii Ymb þa stowe beoð wif ða habbað beardas swa side oð
About the place are women who have beards so long to
heora breost ⁊ horses hyda hi habbað him to hrægle
their breast and of-horses hides they have them as garment
gedón þa syndan huntigystran swiðe genemde ⁊ fore
made they are huntresses very named and instead-of

hundum tigras ȝ leopardos þ hi fedað þ syndan þa
dogs tigers and leopards that they feed those are the
kenestan deor ȝ ealra ðæra wildeora kynn þæra þe on
boldest beasts and of-all of-the wild-beasts kind of-those that on
ðære dune akende beoð þ hi gehuntigað.
the mountain born are that they hunt
Ðonne sindon oðre wíf ða habbað eoferes tucxas. ȝ feax xxviii
Then are other women who have of-boar tusks and hair
oð helan side ȝ on lendenum oxan tægl. þa wíf syndon
to heels long and on loins of-ox tail those women are
ðreotyne fota lange ȝ heora lic bið on marmorstanes
thirteen feet long and their body is in of-marble
hwitnysse. ȝ hi habbað olfenda fét ȝ eoferes teð for heora
whiteness and they have of-camels feet and of-boar teeth for their
mycelnysse hie gefelde wurdon fram ðam micclan macedoniscan
greatness they killed were by the great Macedonian
alexandre þa he hi lifiende gefon ne mihte þa acwealde he
Alexander when he them living catch not could then killed he
hi for ðam hí syndon æwisce on lichoman ȝ unweorðe.
them — because they are shameful in body and unworthy
Be ðam garsecge is wildeora cynn. þa hattan catíni xxix
By the ocean is of-wild-beasts kind which are-called catini
þa syndon freawlitige deor. ȝ þær syndon menn. ða be
they are fair beasts and there are men who on
hreawan flæsce ȝ be hunige lifigeað.
raw flesh and on honey live
On þam wynstran dæle þæs rices þe ða deor on beoþ xxx
On the left part of-the kingdom which the beasts in are
catinos ȝ þær beoð eastliðende menn cyningas þa habbað
catini and there are east-sailing men kings who have
under him mænigfealde leodhatan. heora land gemære buað
under them manifold tyrants their land border dwell

neah þam garsecge ȝ þanan fram þam wynstran dæle
near the ocean and thence from the left part
syndan manege cyningas.
are many kings

xxxi Ðis mannkynn lifað fela geara ȝ hi syndon fremfulle menn.
This mankind lives many years and they are kindly men
ȝ gyf hwylc mann to him cymeð þonne gyfað hi him wif
and if any man to them comes then give they to-him wife
ær hi hine on weg lætan. Se macedonisca alexander þa ða
before they him — away let The Macedonian Alexander then when
he him to com þa wæs he wundriende hyra menniscnysse
he them to came then was he wondering their humanity
ne wolde he hi cwellan ne him nawiht laðes don.
not would he them kill nor them aught of-harm do

xxxii Ðonne syndon treowcynn of ðam þa deorweorstan stanas
Then are tree-kinds from which the most-precious stones
beoð acende ȝ þanon þte hi growað.
are produced and thence that they grow

xxxiii Ðær mannkynn is syndan sweartes hiwes on ansyne þa
There mankind is are of-black hue in face whom
man hateð silhearwan.
one calls Ethiopians

xxxiv Ðonne is sum land wingeardas weaxat on swiðast þær bið
Then is a land vineyards grow in most there is
rest of elpenda bane geworht seo is on lenge þreo hund
bed of of-elephant bone made which is in length three hundred
fotmæla lang ȝ syxa.
feet long and six

xxxv Ðonne is sum dun aðamans hatte on ðære dune bið
Then is a mountain adamans is-called on the mountain is
þ fugelcynn þe grifus hatte þa fugelas habbað feower
the bird-kind which griffin is-called the birds have four

fet ȝ hryðeres tægl ȝ earnes heafod. On þære ylcan
feet and of-ox tail and of-eagle head In the same
stowe byð oðer fugelcynn fenix hatte þa habbað cambas
place is other bird-kind phoenix is-called which have crests
on heafde swa pawan ȝ hyra nest þte hi wyrcað of ðam
on head like peacocks and their nest that they make of the
deorweorðestan wyrtgemangum þe man cinnamomum hateð
most-precious spice-mixtures which one cinnamon calls
ȝ of his æðme æfter þusend gearum he fyr onæleð ȝ
and from his breath after thousand years he fire kindles and
þonne geong upp of þam yselum eft ariseþ.
then young up from the ashes again arises
Ðonne is oðer dun þær syndon swearte menn ȝ nænig xxxvi
Then is other mountain where are black men and no
oðer mann to ðam mannum geferan mæg for ðam þe seo
other man to the men travel may — because that the
dun byð eall byrnende.
mountain is all burning

Alexander's Letter to Aristotle

Alexander writes to Aristotle of India. He defeats Porus and takes his golden palace, then leads the army through a waterless desert, where he pours out the water his thane Seferus brings him rather than drink alone. At a bitter river, water-monsters drag down two hundred men, and he feeds a hundred and fifty of his guides to them. Camped by a lake, the army fights scorpions, horned serpents, serpents with two and three heads, white lions, boars, bats, and a beast with three horns; then Alexander visits Porus in disguise and mocks him, and Porus submits. Back in Fasiaca, snow and fire fall and five hundred die. The trees of the sun and moon foretell Alexander's death by poison at Babylon.

Her is seo gesetenis Alexandres epistoles, þæs miclan kyninges 1
Here is the description of-Alexander letter of-the great king
and þæs mæran Macedoniscan, þone he wrat and sende to
and of-the famous Macedonian which he wrote and sent to
Aristotile his magistre be gesetenisse Indie, þære miclan
Aristotle his master about situation of-India the great
þeode, and be þære widgalnisse his siðfata and his fora
nation and about the extent of-his journeys and of-his travels
þe he geond middangeard ferd[e]. Cwæþ he þus sona ærest
which he throughout world went Said he thus at-once first
in fruman þæs epistoles: Simle ic beo gemindig þe efne
in beginning of-the letter Always I am mindful of-thee even
betweoh tweondan frecnisse ura gefeohta, þu min se leofesta
amid doubtful danger of-our battles thou my the dearest
lareow, and efne to minre meder and geswystrum þu me eart
teacher and even to my mother and sisters thou to-me art
se leofesta freond. Ond for þon þe ic þe wiste wel getydne
the dearest friend And — because that I thee knew well trained
in wisdome, þa geþohte ic for þon to þe to writanne be
in wisdom then thought I — therefore to thee to write about

þæm þeodlonde Indie and be heofenes gesetenissum and be
the land of-India and about of-heaven situations and about
þæm unarimdum cynnum nædrena and monna and wildeora,
the countless kinds of-serpents and of-men and of-wild-beasts
to þon þæt hwæt hwygo to þære ongietenisse þissa minra
to-the end that — somewhat to the knowledge of-these my
þinga þin gelis and glengista geþeode, þeoh [to] þe seo
things thy study and most-eager may-attain though to thee the
gewylde gleawnis and snyttro naniges [f]ultumes, abæded
mighty wisdom and learning no help needs
sio lar þæs rihtes. Hwæþere ic wolde þæt þu mine dæde
the teaching of-the right Nevertheless I wished that thou my deeds
ongeate þa þu lufast and þa þing þe ungesewene mid
perceived those-which thou lovest and the things which unseen with
þe siond þa ic in [In]die geseah þurh monigfeald gewin
thee are which I in India saw through manifold toil
and þurh [m]icle frecennisse mid Greca herige, þa ic þe
and through great danger with of-Greeks army those I to-thee
[wr]ite and cyþe and æghwylc þara is wyrðe synderlice in
write and make-known and each of-them is worthy specially in
gemyndum to habbanne æfter þære wisan [þ]e ic hit oferseah.
memory to have after the manner that I it surveyed
23 Ne gelyfde ic æniges monnes gesegenum swa fela wundorlicra
Not believed I of-any man reports so many of-wondrous
þinga þæt hit swa beon mihte ær ic hit self minum eagum
things that it so be could before I it self with-my eyes
ne gesawe. Seo eorðe is to wundrienne. Hwæt heo ærest
not saw The earth is to be-wondered-at What she first
oþþe godra þinga cenne oððe eft þara yfelra þe heo þæm
either of-good things bears or again of-the evil which she to-the
sceawigendum is æteowed. Hio is cennende þa fulcuþan and
beholders is shown She is bearing the well-known and

wecga oran and wunderlice wyhta þa þing eall þæm monnum
of-ingots ores and wondrous creatures the things all to-the men
þe hit geseoð and sceawigað wæron uneþe to gewitanne for
who it see and behold were hard to know for
þære missenlicnisse þara hiowa. Ac þa ðing þe me nu in
the diversity of-the shapes But the things which to-me now into
gemynd cumað ærest þa ic þe write, þy læs on me mæge
mind come first those I to-thee write — lest on me may
idel spellung oþþe scondlic leasung beon gestæled. Hwæt þu
idle talk or shameful lying be imputed Lo thou
eac sylfa const, þa gecynd mines modes mec a gewunelice
also self knowest the nature of-my mind me ever customarily
healdon þæt gemerce soðes and rihtes. Ond ic sperlicor
to-hold the bound of-truth and right And I more-sparingly
mid wordum sægde þonne hie m[id] dædum gedon wærun.
with words said than they with deeds done were
Nu ic hwæþre gehyhte and [ge]lyfe þæt þu þas þing óngete
Now I nevertheless hope and believe that thou these things perceivest
swa þu me ne tal[ige] owiht gelpan and secgan be þære
so-that thou me not accuse at-all to-boast and speak about the
micelnisse ures gewinnes and compes. For ðon ic oft
greatness of-our struggle and combat — Because I often
wiscte and wolde þæt hyra læs wære swa gewinfulra.
wished and would that of-them less were so laborious
Ic ðæs þoncunge do Greca herige and swyðost þæm mægene 41
I for-that thanks give of-Greeks to-army and most to-the strength
þære iuguþe and þæm unforswyþdum urum weorode; for þon
of-the youth and to-the unconquered our host — because
on ieþum þingum hie me mid wæron and on þæm earfeðum
in easy things they me with were and in the hardships
no fram bugon. Ac hie on þære geþylde mid me a wunedon
not from turned-away But they in the patience with me ever remained

þæt ic wæs nemned ealra kyninga kyning: þara weorðmynta
so-that I was named of-all kings king the honors
blissa þu min se leofa lareow. Ond ic nu þas þing write to
rejoice thou my the dear teacher And I now these things write to
þe gemænelice and to Olimphiade, minre meder, and minum
thee in-common and to Olympias my mother and to-my
geswustrum; for þon incer lufu sceal beon somod gemæne,
sisters — because of-you-two love shall be together common
and gif hit [oþe]r bið þonne æteawest þu læsson þonne ic
and if it other is then showest thou less than I
ær to þe gelyfde. On þæm ærrum gewri[t]um þe ic þe
before to thee believed In the earlier writings which I to-thee
sende ic þe cyþde and getacnode be [þ]ære asprungnisse
sent I to-thee made-known and signified about the eclipse
sunnan and monan and be tungla [ryn]um and gesetenissum
of-sun and of-moon and about of-stars courses and positions
and be lyfte tacnungum. Singeall ne magon elcor beon
and about of-the-air signs Always not can otherwise be
buton minre gemynde swa geendebyrded and fore[st]ihtod.
except in-my memory so ordered and foreordained
Ond nu þas niwan spel ic þe ealle in [c]artan awrite;
And now these new tidings I to-thee all in parchment write-down
ðonne þu hie ræde, þonne wite þu þæt hie ealle swylce
when thou them readest then know thou that they all such
wæron swa þam gemyndum gedafenode þines Alexandres þe
were as the memories befitted of-thy Alexander to-thee
to sendanne. On Maius þæm monþe Persea se kyning Dariun
to send In May the month of-Persians the king Darius
æt Gande þære ea we hine ofercwomon and oferswyðdon,
at Ganges the river we him overcame and conquered
and us þær in onweald geslogon eal his londrice.
and to-us there into control won all his kingdom

Ond we þær settan and geendebyrdedon ure gerefan þæm 62
And we there set-up and ordained our reeves for-the
eastþeodum and monegum cynelicum weorðmyndum we wæron
eastern-peoples and with-many royal honors we were
gewelgode. On þæm ærron epistole ic þe þæt sægde; and
enriched In the earlier letter I to-thee that said and
þy læs þæt eow seo sægen monifealdlicor bi þon þuhte to
— lest that to-you the saying more-manifoldly about it seemed to
writanne, ic þa wille swa bæton and þa secgon þe nu
write I those-things will so leave-out and those say which now
ðær gewurdon. On Julius monðe on þæ[m] ytemestum dagum
there happened In July month in the last days
þæs monðes we cwomon in Indie lond in Fasiacen þa stowe
of-the month we came into of-India land in Fasiaca the place
ond we þa m[i]d wunderlicre hreðnisse Porrum þone cyni[ng]
and we then with wondrous swiftness Porus the king
ofercwomon and oferswyðdon ond we ealle his þeode on onwald
overcame and conquered and we all his people into power
onfengon and þæm londe we w[æ]ron monegum cynelicum
received and with-the land we were with-many royal
weolum geweorðode. Ac ic wolde þæt þu þa ðing ongeate
riches honored But I wished that thou the things perceived
þa ðe weorðe sindon in gemyndum to habbanne. Ærest ic
those which worthy are in memory to have First I
þe write be þære unarimedlican mengeo his weoredes. Þæs
to-thee write about the innumerable multitude of-his host Of-it
wæs buton unarimedlican feþum sixtene þusend monna and
was besides innumerable foot-soldiers sixteen thousand men and
eahta hund eoredmanna ealle mid here geatwum gegerede;
eight hundred horsemen all with war gear equipped
and we þa þær genoman feower hund elpenda; and on þam
and we then there took four hundred elephants and on them

ufan stodon gewæpnode scyttan and þa torras and þa scylfas
above stood armed archers and the towers and the platforms
on him bæron þa elpendas þe ða byrnwigon onstodan:
on them bore the elephants which the mail-clad-warriors stood-on
æfter þon we ða cynelican burh Porres mid urum wæpnum
after that we the royal city of-Porus with our weapons
metdon ond his healle [and] cynelican geseto his sceawedon.
found and his hall and royal seats of-his surveyed
84 Þar wæ[ro]n gyldene columnan swiðe micle and trum[l]ice
There were golden columns very great and strong
and fæste: ða wæron unmetlice greate he[ah]nisse upp:
and firm which were immeasurably great of-height up
ðara wæs þe we gerimdon [þ]æm gemete cccc. þa wagas
of-which was that we counted in-the measure four-hundred the walls
wæron eac [gyl]dne mid gyldnum þelum anæglede fin[gr]es
were also golden with golden plates nailed of-finger
þicce. Mid þy ic ða wolde geornlicor þing geseon and
thick With that I then wished more-eagerly things see and
furðor eode, þa geseah ic [g]yldenne wingeard trumlicne and
further went then saw I golden vine strong and
fæstlicne and þa twigo his hongodon geond þa columnan,
firm and the twigs of-it hung throughout the columns
ða wundrode ic þæs swiðe; wæron in þæm [w]ingearde
then wondered I that greatly were in the vine
gyldenu leaf and his hon and his wæstmas wæron cristallum
golden leaves and its clusters and its fruits were crystals
and smaragdus eac þæt gimcyn mid þæm cristallum ingemong
and emeralds also the gem-kind with the crystals among
hongode. His brydburas and his heahcleofan ealle wæron
hung His bride-chambers and his high-chambers all were
eorcnanstanum unionibus and carbunculis þæm gimcynnum
with-precious-stones with-pearls and with-carbuncles the gem-kinds

swiðast gefrætwode; uton hie wæron elpendbanum geworhte.
most adorned outside they were with-ivory wrought
Þa wæron wunderlice f[a]g[e] and fægere and cypressus-styde
They were wondrously variegated and fair and cypress-posts
and lau[ris]ce hie utan wreþedon and gyldne styþa hie
and laurel-wood them outside propped and golden posts them
uton wreþedon and aþrawene ðar in gemong stodon and
outside propped and twisted there in among stood and
unarimedlicu goldhord þær wæron inne and ute and
countless treasure-hoards there were inside and outside and
monifealdlicu hie wæron and missenlicra cynna and monig
manifold they were and of-various kinds and many
fatu gimmiscu and cristallisce dryncfatu and gyldne sestras
vessels jeweled and crystal drinking-vessels and golden pitchers
ðær wæron forðborenne. Seldon we þær ænig seolfor fundon.
there were brought-forth Seldom we there any silver found
Siðþan ic þa me hæfde þas þing eall[e] be gewealdum,
After I then me had these things all in power
þa wilnode ic Indeum innan-wearde to geseonne.
then wished I India inward-parts to see
Ða becwom ic on Caspiam þæt lond mid ealle mine herige, 107
Then came I into Caspia the land with all my army
þa wæs ðær seo wæstm-berendeste eorþe ðæs þeodlondes
then was there the most-fruitful earth of-the country
and ic swiðe wundrade þa gesælignesse þære eorðan and ic
and I greatly wondered-at the happiness of-the earth and I
efne gefeonde in minum mode georнlicor ða lond sceawigean
even rejoicing in my mind more-eagerly the lands survey
wolde. Þa sægdon us ða bigengean þæs londes þæt we
wished Then said to-us the inhabitants of-the land that we
us warnigan scoldon wið þa missen[l]ice cynd nædrena and
us guard should against the various kinds of-serpents and

hrifra wildeora, þy[n]e on ða becwomon. Þæra mænego in
of-fierce wild-beasts lest-they into them came Of-which multitude in
ðissum dunum and denum and on wudum and on feldum
these hills and valleys and in woods and in fields
eardigeað and in stanholum hie selfe digliað. Ac hwæþre ma
dwell and in stone-holes them selves hide But nevertheless rather
ic wolde þæm frecnan wege and siðfatum foeran ðonne þæm
I wished by-the dangerous way and journeys go than by-the
gehyldrum wegum to ðon [þæt] ðone fleondon Porrum of
safer ways to-the end that the fleeing Porus from
þæm gefeohte þæt [ic] hine gemette ær he on þa westenu
the battle that I him might-meet before he into the wastes
middangeardes gefluge. Ic me ða mid genom cc.
of-world fled I me then with took two-hundred
ladþeowa and eac l. þe ða genran wegas cuðan þara
guides and also fifty who the nearer ways knew of-the
siðfato. Ða ferde we in agustes monþe þurh þa weallendan
journeys Then went we in of-August month through the boiling
sond and þurh þa wædlan stowe wætres and ælcere wætan
sands and through the barren places of-water and of-every moisture
and ic mede gehet þæm us cuþlice gelæddon þurh þa
and I reward promised to-those-who us surely led through the
uncuðan land Indie and mec wolde mid mine herige on
unknown lands of-India and me would with my army in
sund gelædon in Patriacen þæt lond and swiðast ic wilnade
safety lead into Patriaca the land and most I wished
þæt hie me gelæddon to þæm dioglum godwebwyrhtum.
that they me led to the hidden silk-weavers
128 Ða þonne wunderlice of sunnan treowcynne and of his
Who then wondrously from of-sun tree-kind and from its
leafum and of his flyse þæs treowes spunnon and swa eac to
leaves and from its fleece of-the tree spun and so also into

gode webbe wæfon and worhtan. Ac hie þa londliode tiolode
good web wove and wrought But they the natives strove
ma ussa feonda willan to gefremmanne þonne urne: for þon
more of-our enemies will to perform than ours — because
þe hie us gelæddon þurh þa lond þe þa unarefnedlican cyn
that they us led through the lands which the intolerable kinds
nædrena and hrifra wildeora in wæron. Ða ongeat ic selfa and
of-serpents and of-fierce wild-beasts in were Then perceived I self and
geseah of dæle þæt me þa earfeðu becwoman for þon ic ær
saw in part that me the hardships befell — because I before
forlet and ne gymde þara nytlicra geþeahta minra freond[a]
neglected and not heeded the useful counsels of-my friends
and þara monna þe me þæt logon þæt ic þæm wegum ferde.
and of-the men who me that blamed that I by-the ways went
Ða bebead ic minum þegnum and hie het þæt hie hie
Then commanded I my thanes and them commanded that they them
mid heora wæpnum gereden and mid þy herige forðferdon;
with their weapons equip and with the army go-forth
and hie eac swylce þæt min weorod and þa mine þegnas and
and they also likewise that my host and the my thanes and
eal min her[e] goldes and eorcnanstane þæt hie gehergad and
all my army of-gold and precious-stones that they plundered and
genumen hæfdon micel gemet mid him wægon and læddon.
taken had great measure with them carried and brought
Forþon hie wendon and ondredon gif hie hit behindon
Because they thought and feared if they it behind
forleton þæt hiora fynd hit þonne deagollice genomon and
left that their enemies it then secretly took and
on weg aleddon: ond efne swiðe þa mine þegnas [and
— away led and even greatly the my thanes and

eal] min weorod wæs gewelgod þæt hie uneðe [e]alle þa
all my host was enriched that they hardly all the
byrðene þæs goldes mid him aberan and alædan meahton.
burdens of-the gold with them bear and carry could
148 Swelce eac heora wæpena noht lytel byrðen wæs for þon eal
Likewise also of-their weapons no little burden was — because all
heora wæpenu þæra minra þegna and ealles mines weoredes
their weapons of-the my thanes and of-all my host
and heriges ic hie mid [g]yldenum þelum bewyrcean; ond
and of-army I them with golden plates covered and
eall min weorod wæs on þa gelicnesse tungles [o]ððe ligite
all my host was in the likeness of-star or of-lightning
for þære micelnisse þæs goldes. Hit scan and berhte foran
for the greatness of-the gold It shone and brightly before
swa ymb me uton mid þrymme and herebeacen and segnas
so-also about me outside with glory and war-standards and banners
beforan me læddon, ond swa micel wundor and wæfersien wæs
before me carried and so great wonder and spectacle was
mines weoredes on fægernisse ofer ealle oþre þeodkyningas þe
of-my host in beauty over all other nation-kings who
in middangearde wæron. Ða sceawede ic seolfa and geseah
in world were Then beheld I self and saw
mine gesælinesse and min wuldor and þa fromnisse minre
my prosperity and my glory and the vigor of-my
iuguðe and gesælignisse mines lifes, þa wæs ic hwæt hwugo
youth and happiness of-my life then was I — somewhat
in gefean in minum mode ahafen. Ac swa hit oft gesæleð on
in joy in my mind lifted-up But as it often happens in
þæm selran þingum and on þæm gesundrum þæt seo wyrd
the better things and in the prosperous that the fate
and sio hiow hie oft oncyrreð and on oþer hworfeð. Þa
and the hue itself often changes and into other turns Then

gelomp us þæt we wurdon earfoðlice mid þurste geswencte
befell to-us that we became grievously with thirst afflicted
and gewæcte. Đone þurst we þonne earfoðlice abæron and
and weakened The thirst we then hardly bore and
aræfndon. Þa wæs haten Seferus, min þegn, funde þa wæter
endured Then was-it called Seferus my thane found then water
in anum holan stane and þa mid ane helme hlod hit and me
in a hollow stone and then with a helmet drew it and me
to brohte, and he sylfa þursti wæs, se min þegn, and hwæþre
to brought and he self thirsty was the my thane and yet
he swiðor mines feores and gesynto wilnade þonne his selfes.
he more my life and safety wished than his own
Þa he þa þæt wæter me to brohte, swa ic ær sægde, 170
When he then the water me to brought as I before said
þa het ic min weorod and ealle mine duguþe tosomne
then summoned I my host and all my veterans together
and hit þa beforan heora ealra onsyne niðer ageat, þy læs
and it then before of-them all sight down poured — lest
ic drunce and þone minne þegn þyrste and minne here and
I drank and the my thane thirsted and my army and
ealne þe mid me wæs. Ond ic þa beforan him eallum herede
all that with me was And I then before them all praised
Seferes dæde, þæs mines þegnes, and hine beforan hiora ealra
of-Seferus deed of-the my thane and him before of-them all
onsione mid deorweorðum gyfum gegeafede for ðære dæde.
sight with precious gifts rewarded for the deed
Ond þa mid þy þe þæt min werod gehyrted and gestilled
And then with that that the my host heartened and calmed
wæs, þa ferdon we forð þy wege þe we ær ongunnon.
was then went we forth by-the way which we before began
Đa næs long to þon in þæm westenne þæt we to sumre ea
Then not-was long to that in the desert that we to a river

cwoman on þære ea ofre stod hreod and wintreow and abies
came on of-the river bank stood reed and wine-tree and fir
þæt treowcyn ungemetlicre gryto and micelnysse þy clyfe
the tree-kind of-immeasurable size and greatness by-the bank
weox and wriðode. [Þ]a we to þære ea cwoman, ða het
grew and flourished When we to the river came then commanded
ic for ðæm unarefnedlican þurste þe me selfum getenge
I for the unbearable thirst which to-me self pressing
wæs and eac eallum minum herige and þæm nytenum þe
was and also to-all my army and to-the beasts that
us mid wæron mine fyrd restan and wician. Mid þy we ða
us with were my troop rest and encamp With that we then
gewicod hæfdon, ða wolde ic minne þurst lehtan and celan.
encamped had then wished I my thirst relieve and cool
188 Þa ic þæt wæter bergde, ða wæs hit biterre and grimre to
When I the water tasted then was it more-bitter and fiercer to
drincanne þonne ic æfre ænig oðer bergde; and nowþer ne hit
drink than I ever any other tasted and neither — it
se mon drincan meahte ne his ænig neat onbitan ne meahte.
the man drink could nor it any beast taste — could
Þa wæs ic swiðe on minum mode generwed for ðæm dumbum
Then was I greatly in my mind distressed for the dumb
nytenum; for þon ic wiste þæt men yþelicor meahton þone
beasts — because I knew that men more-easily could the
þurst arefnan þonne þa nietenu. Wæs þæra feðerfota nietena
thirst endure than the beasts There-was of-the four-footed beasts
micel mænigeo mid me and micel mænigeo elpenda þa þe
great multitude with me and great multitude of-elephants those which
gold wægon and læddon ungemetelicre micelnisse ðusend
gold carried and brought of-immeasurable greatness thousand
and twa þusenda horsa and cccc. buton þam eoreda and
and two thousands horses and four-hundred besides the horsemen and

xx. þusend[a] feþena; þonne wæs þridde healf þusend mula
twenty thousands foot-soldiers then was third half thousand mules
ðe þa seamas wægon and xxx þusenda eal farena and oxna
that the packs carried and thirty thousands all cattle and oxen
þa ðe hwæte bæron; twa þusenda olfenda, fif hund hryðra
those which wheat bore two thousands camels five hundred oxen
þara þe mon dæghwamlice to mete dyde. Wæs unrim
of-those which one daily for food made There-was countless
getæl eac þon on horsum and on mulum and on olfendum
number besides that in horses and in mules and in camels
and on elpendum ungemetlicu mængeo us æfter ferde. Ealle
and in elephants immeasurable multitude us after went All
þa wæron mid unarefnedlice þurste geswencte and gewæcte.
those were with unbearable thirst afflicted and weakened
Ða men þonne hwilum hie þa iren geloman liccodan hwilum
The men then sometimes they the iron tools licked sometimes
hie ele byrgdon and on þon þone grimman þurst celdon.
they oil tasted and in that the fierce thirst cooled
Sume men ðonne of hiora scome þa wætan for þæm nyde 207
Some men then from their shame the moisture for the need
þigdon. Seo wise wæs þa in me on twa healfa uneþe ærest
took The manner was then in me on two sides hard first
be minre seolfre nedþearfe [þanne min]es weorodes. Het
for my own need than of-my host Commanded
ic þa ælcne mon hine mid his wæpnum gegerwan and faran
I then each man him with his weapons equip and go
forð and þæt eac fæstlice bebead ðæt se mon se ne wære
forth and that also firmly commanded that the man who not were
[mi]d his wæpnum æfter fyrdwison gegered þæt hine mon
with his weapons according-to war-custom equipped that him one
scolde mid wæpnum acwellan. Ða [w]undredon hie swiðe for
should with weapons kill Then wondered they greatly for

hwon hie þa hefig[n]esse and micelnisse ðara wæpna in swa
what they the heaviness and greatness of-the weapons in so
miclum þurste beran scoldon, þær nænig feond ne æteowde.
great thirst bear should where no enemy — appeared
Ac ic wiste hwæþre þæt ure for and siðfæt wæs þurh
But I knew nevertheless that our journey and expedition was through
þa lond and stowe þe missenlicra cynna eardung in wæs:
the lands and places that of-various kinds dwelling in was
nædrena and rifra wildeora ond we ðe þæs londes ungleawe
of-serpents and of-fierce wild-beasts and we who of-the land ignorant
and unwise wæron. Þus ic ðonne semninga hwelc earfeðo on
and unwise were Thus I then suddenly what hardship into
becwome. Ferdon we þa forð be þære ea ofre: ða wæs seo
came Went we then forth by of-the river bank then was the
ea[h]toðe tid dæges, þa cwoman we to sumre byrig. Seo burh
eighth hour of-day then came we to a city The city
wæs on midre þære ea in anum eglonde getimbred: wæs seo
was in midst of-the river on an island built was the
burh mid þy hreode and treowcynne þe on þære ea ofre
city with the reed and tree-kind which on of-the river bank
weox and we ær biwriton and sægdon asett and geworht.
grew and we before described and said set and wrought
227 Ða gesawon we in þære byrig and ongeaton mennisce men fea
Then saw we in the city and perceived human men few
healf nacode eardigende; ða hie þa us gesawon, hie selfe
half naked dwelling when they then us saw they themselves
sona in heora husum deagollice hie miþan. Ða wilnade ic þara
at-once in their houses secretly they hid Then wished I of-the
monna onsyne to geseonne þæt hie us fersc wæter and swete
men sight to see that they us fresh water and sweet
getæhton. Mid þy we ða longe bidon and us nænig mon to
showed With that we then long waited and us no man to

wolde, þa het ic fea stræla sendan in þa burh innan
would then commanded I few arrows send into the city within
to þon, gif hie hiera willum us to noldon, þæt hie for þæm
to-the end if they of-their will us to would-not that they for the
ege þæs gefeohtes nede scoldon. Ða wæron hie þy swyðor
fear of-the fight by-necessity should Then were they the more
afyrhte and hie fæstor hyddan, þa het ic cc.
frightened and they more-firmly hid then commanded I two-hundred
minra þegna of Greca herige leohtum wæpnum hie gegyrwan
my thanes of of-Greeks army with-light weapons them equip
and hie on sunde to þære byrig foron and swumman ofer
and they by swimming to the city went and swam over
æfter þære ea to þæm eglande. Þa hie ða hæfdon feorðan
along the river to the island When they then had fourth
dæl þære ea geswummen, ða becwom sum ongrislic wise on
part of-the river swum then came a horrible thing upon
hie, þæt wæs þonne mera mengeo on onsione maran
them that was then of-water-monsters multitude in appearance larger
and un[hy]rlicran þonne ða elpendas in ðone gr[und] þære
and more-monstrous than the elephants into the bottom of-the
ea and betweoh ða yða þæs wæteres þa men besencte and
river and between the waves of-the water the men sank and
mid heora muðe hie sli[t]on and blodgodon and hie ealle
with their mouth them tore and bloodied and them all
swa fornamon [and] ure nænig wiste hwær hiora æni cwom.
so destroyed and of-us none knew where of-them any came
Ða wæs ic swiðe yrre þæm minum ladþeowum þa us on 246
Then was I very angry with-the my guides who us into
swylce frecennissa gelæddon; het hiera ða bescufan in
such dangers led commanded of-them then shove into
þa ea l. and C.; and sona þæs ðe hie inne wæron,
the river fifty and hundred and at-once after-that that they in were

swa wæron þa nicoras gearwe; tobrudon hie swa hie þa
so were the water-monsters ready tore them as they the
oðre ær dydon: and swa þicce hie in þære ea aweollon swa
others before did and so thick they in the river swarmed as
æmettan ðam cras, and swilc unrim heora wæs. Þa het
ants in-the fields and such countless of-them was Then commanded
ic blawan mine byman and þa fyrd faran, þa hit ða wæs sio
I blow my trumpets and the army go when it then was the
endlefte tid dæges: and we forð ferdon; ða gesawon we men
eleventh hour of-day and we forth went then saw we men
æfter þære ea feran. Hæfdon of þæm hreode and of þæm
along the river go They-had of the reed and of the
treowcynne þe in ðære ea ofre stodon on scipwisan geworht,
tree-kind which on of-the river bank stood in ship-fashion wrought
þæt hie on ufan sæton, þa men mid þy we æfter ferscum
that they on above sat the men with that we after fresh
wætre hie frunon, þa onswaredon hie us and sædon hwær
water them asked then answered they us and said where
we hit findan mehton in hiora gereorde and cwædon þæt we
we it find might in their language and said that we
fundon sumne swiþe micelne mere in þæm wære fersc wæter
would-find a very great lake in which were fresh water
and swete genog and þæt we genog raðe to þæm becwoman,
and sweet enough and that we enough quickly to it would-come
gif we geornfulle wæron and þa for þæm þingum swa monigra
if we eager were and then for the things so many
geswencnissa þæt we ealle þa niht ferdon mid þurste gewæcte
hardships that we all the night went with thirst weakened
and mid ura wæpna byrþenum swiðe geswencte and ofer ealle
and with of-our weapons burdens greatly oppressed and over all

þa niht ðe we ferdon þus symle leon and beran and tigris
the night that we went thus always lions and bears and tigers
and pardus and wulfas ure ehtan and we þæm wiðstodon.
and leopards and wolves us pursued and we them withstood
Þa ðy æftran dæge ða hit wæs seo eahtoðe tid dæges, 268
Then on-the next day when it was the eighth hour of-day
þa cwomon we to þæm mere ðe us mon ær foresæde; þa
then came we to the lake that to-us one before foretold then
wæs he eall mid wudu beweaxen mile brædo, wæs hwæþre
was it all with wood overgrown of-mile breadth was however
weg to ðæm wætre. Ða wæs ic gefeonde þæs swetan wætres
way to the water Then was I rejoicing the sweet water
and þæs ferscan and þa sona minne þurst ærest gelehte [and
and the fresh and then at-once my thirst first relieved and
þ]a eal min weored, ða het ic wætria[n] sona ure hors
then all my host then commanded I water at-once our horses
and ure nieteno eall wæron hie swiðe mid þurste fornumene:
and our beasts all were they greatly with thirst overcome
ða het [i]c sioððan sona þa fyrd wician. Wæs seo
then commanded I afterward at-once the army encamp Was the
wicstow ða on lengo xxes furlonga long and swa eac in
camp then in length of-twenty furlongs long and so also in
brædo. Sioðþan hie þa gewicod hæfdon, het ic ceorfan
breadth After they then encamped had commanded I cut
ða bearwas and þone wudu fyllan þæt monnum wære þy eþre
the groves and the wood fell that to-men were the easier
to þæm wæterscipe to ganganne and to þæm mere þe we
to the watering to go and to the lake which we
bi gewicod hæfdon. Þa het ic ða gesamnian eall þa ure
by encamped had Then commanded I then gather all the our
hors and nietenu and elpendas and hie het gebringan
horses and beasts and elephants and them commanded bring

on middum þæm urum wicum and betwih þæm geteldum,
in midst of-the our camps and between the tents
þy læs hiora ænig tolore wurde forþon us wæs uncuð hwæt
— lest of-them any lost became because to-us was unknown what
us on nihtlicum fyrste gesælde, and þa het ic eac of
us in nightly time would-befall and then commanded I also of
þæm wudo þe ðær gefylled wæs þæt mon fyr onælde.
the wood which there felled was that one fire kindled
287 Sio fyrd þe mid me wæs þa didon hie swa and þa ðær
The army which with me was then did they so and then there
onældon þusend fyra and eac fif hund; for þon ic þæt
kindled thousand fires and also five hundred — because I that
cyðe gif us on niht uncuðes hwæt on becwome þæt we
make-known if us at night of-unknown something on came that we
hæfdon æt þæm fyre leoht and fullaste. Þa we þara fyra
had at the fire light and full-help When we of-the fires
hæfdon onæled swa fela swa us þa ðuhte, þa bleow man
had kindled as many as to-us then seemed then blew one
mine byman and ic mete þigde and eall min fyrd swa dyde.
my trumpet and I food took and all my army so did
Wæs hit þa an tid to æfenes and þa het ic onbærnan
Was it then one hour to evening and then commanded I kindle
ðara gyldenra leohtfato þe ic mid me hæfde twa þusendo.
the golden lamps which I with me had two thousands
Ða toforan monan upgonge þa cwomon þær scorpiones þæt
Then before of-moon rising then came there scorpions the
wyrmcyn swa hie ær gewunelice wæron þæs wætersciepes.
worm-kind as they before accustomed were of-the watering-place
Wæs þæra wyrma micel mænegeo and heora wæs unrim
Was of-the worms great multitude and of-them was countless
and hie swiðe on þa ure wic onetton and in þa feollon.
and they greatly on the our camps hastened and into them fell

Ða æfter þon cwoman þær hornede nædran, cærastis þæt
Then after that came there horned serpents cerastes the
nædercyn, þa wæron ealle missenlices hiwes, for þon hie
serpent-kind they were all of-various hue — because they
wæron sume reode, sume blace, sume hwite. Sumum þonne
were some red some black some white For-some then
scinan þa scilla and lixtan swylce hie wæron gyldne. Þonne
shone the scales and glittered as-if they were golden When
mon on locode þæt lond hleoðrade for þara wyrma [mænegeo
one on looked the land resounded for of-the worms multitude
and hw]istlunge, and us eac noht lytel ege from him wæs.
and hissing and to-us also no little fear from them was
Ac we þa mid scyldum us scyldan and eac mid longsceaftum 306
But we then with shields us shielded and also with long-shafted
sperum hie slogan and cwealdon, monige eac in fyre
spears them slew and killed many also in fire
forburnon. Þas ðing we þus drugon þæt we swa wið þam
burned These things we thus endured that we so against the
wyrmum f[u]htan and wunnan huru twa tida þære nihte.
worms fought and strove at-least two hours of-the night
[Si]oðþan hie þa wyrmas hæfdon ondruncen þæs wætres, þa
When they the worms had drunk the water then
gewiton hie þonon and ure no ne ehton. Ða wæs seo þridde
departed they thence and us not — pursued Then was the third
tid þære nihte, þa wolde we us gerestan: þa cwoman þær
hour of-the night then would we us rest then came there
nædran eft wunderlicran þonne ða oþre wæron and egeslicran.
serpents again more-wondrous than the others were and more-terrible
Þa hæfdon tu hæfdo and eac sume hæfdon þreo. Wæron hie
They had two heads and also some had three Were they
wunderlicre micelnisse: wæron hie swa greate swa columnan ge
of-wondrous size were they as great as columns and

eac sume uphyrran and gryttran cwoman þa wyrmas of þæm
also some higher and greater came the worms from the
neahdunum and scrafum þider to þon þæt hie þæt wæter
near-hills and caves thither to-the end that they the water
drincan woldon. Eodon þa wyrmas and scluncon wundorlice;
drink would Went the worms and crawled wondrously
wæron him þa breost upgewende and on ðæm b[æ]c geeodon
were to-them the breasts upturned and on the back went
and a swa hie hit geforan gelice mid þæm scillum gelice
and ever as they it traveled likewise with the scales likewise
mid ðe muþe ða eorþan sliton and tæron. Hæfdon hie þa
with the mouth the earth tore and rent Had they the
wyrmas þrie slite tungan and þonne hie eðedon þonne eode
worms three split tongues and when they breathed then went
him of þy muðe mid þy oroþe swylce byrnende þecelle.
to-them from the mouth with the breath as-if burning torch
325 Wæs þæra wyrma oroð and eþung swiðe deaðberende and
Was of-the worms breath and breathing very deadly and
æterne and for hiora þæm wol beorendan oroðe monige
poisonous and for their the pestilence bearing breath many
men swulton. Wið þissum wyrmum we fuhton leng þonne
men died Against these worms we fought longer than
ane tide þære nihte and hie þa wyrmas acwealdon xxx-tig
one hour of-the night and they the worms killed thirty
monna þære fyrde and minra agenra þegna xx. Ða bæd
men of-the army and my own thanes twenty Then bade
ic þa fyrde hwæþre þæt hie hæfdon god ellen þara þinga
I the army nevertheless that they had good courage of-the things
þe us on becwomon swa monigra geswencnissa and earfeðo.
that us on came so many hardships and difficulties
Þa hit wæs seo fifte tid þære nihte, þa mynton we us
When it was the fifth hour of-the night then intended we us

gerestan. Ac þa cwoman þær hwite leon in fearra gelicnisse
rest But then came there white lions in of-bulls likeness
swa micle and hie ealle swiðe grymetende ferdon. Mid þy ða
so great and they all greatly roaring went With that the
leon þyder cwoman, þa ræsdon hie sona on us and we us
lions thither came then rushed they at-once on us and we us
wið him sceldan þæs ðe we [mih]ton and us wæs swælc
against them shielded as-far as we could and to-us was such
geswencnis and s[welc earf]eþo mid deorum becymen in þære
toil and such hardship with beasts befallen in the
sweartan [n]iht and in þære þystran. Swelce eac laforas þær
black night and in the dark Likewise also boars there
cwoman unmætlicre micelnisse and monig oþer wildeor and
came of-immeasurable greatness and many other wild-beasts and
eac tigris us on þære nihte [and b]ar abisgodon. Swelce þær
also tigers us in the night and there busied Likewise there
eac cwoman [h]reaþemys þa wæron in culefrena gelicnesse
also came bats which were in of-doves likeness
swa micle and þa on ure ondwlitan sperdon and us pulledon.
so great and they on our faces struck and us plucked
Hæfdon hie eac þa hreaþemys teð in monna gelicnisse and 344
Had they also the bats teeth in of-men likeness and
hie mid þæm þa men wundodon and tæron. Eac ðæm
they with them the men wounded and tore Also to-the
oþrum bisgum and geswencnissum þe us on becwomon þa
other troubles and hardships that us on came then
cwom semninga swiðe micel deor sum mare þonne þara
came suddenly very great beast a greater than of-the
oðra ænig. Hæfde þæt deor þrie hornas on foran heafde
others any Had the beast three horns on fore head
and mid þæm hornum wæs egeslice gewæpnod. þæt deor
and with the horns was terribly armed that beast

Indeos hatað dentes tyrannum. Hæfde þæt deor horse gelic
Indians call dentes tyrannum Had the beast to-horse like
heafod and wæs blæces heowes: ðis deor mid þy ðe hit
head and was of-black hue This beast with that that it
þæs wætres ondronc, þa beheold hit þa ure wicstowe and
the water drank then beheld it the our camp and
þa semninga on us and on ure wicstowe ræsde. Ne hit for
then suddenly on us and on our camp rushed Not it for
þæm bryne wandode þæs hatan leges and fyres þe him
the burning shrank the hot flame and fire which to-it
wæ[s] ongean; ac hit ofer eall wod and eode. Mid þy ic þa
was against but it over all waded and went With that I then
getrymede þæt mægen Greca heriges and we us wið him
marshaled the strength of-Greeks army and we us against it
scyldan woldon, þa hit ofsloh sona minra þegna xxvi
shield would then it slew at-once my thanes twenty-six
ane ræse and lii hit oftræd and hie to loman gerenode
in-one rush and fifty-two it trampled and them to cripples maimed
þæt hie mec ænigre note nytte beon[ne] meahton and we
that they me of-any use profit be-not could and we
hit þa unsofte mid strælum and eac mid longsceaftum
it then hardly with arrows and also with long-shafted
sperum ofscotadon and hit ofslogon and acwealdon.
spears shot-down and it slew and killed
362 Þa hit wæs foran to uhtes, þa æteowde þar wolberende lyft
When it was before to dawn then appeared there pestilent air
hwites hiowes and eac missenlices. Wæs hio on hringwisan
of-white hue and also of-various Was it in ring-fashion
fag and monige men for heora þæm wolberendan stence
variegated and many men for their the pestilent stench
swulton. Mid þære wolbeorendan lyfte þe þær swelc
died With the pestilent air which there such

æteowde, þa ðær cwoman eac Indisce mys in þa fyrd
appeared then there came also Indian mice into the army
in foxa gelicnisse; wæron heora micle; ða þonne ure
in of-foxes likeness were of-them great they then our
feþerfotnietenu etan and wundedon and monige for hiora
four-footed-beasts ate and wounded and many for their
wundum swultan. Þara monna hit þonne ælc gedigde, þeah
wounds died Of-the men it then each survived though
hie heora hwelcne gewundodan. Ða hit wæs to foran
they of-them any wounded When it was to before
dæges, þa cwoman þær þa fugelas, nocticoraces hatton,
day then came there the birds nycticoraces are-called
wæron in wealhhafoces gelicnesse: wæron hie þa fugelas
were in of-hawk likeness were they the birds
[b]runes hiowes and him wæron þa nebb and þa [c]lea
of-brown hue and to-them were the beaks and the claws
ealle blace: þa fuglas ymbsæton eallne þone ofer þæs meres
all black the birds sat-around all the bank of-the lake
and þa fuglas us nænige laðe ne yfle ne wæron. Ac hie þa
and the birds to-us no harm nor evil — were But they the
gewunelican fixas þe in þæm mere wæron mid hiora cleum
customary fish which in the lake were with their claws
uptugon and þa tæron: ða fuglas þa we hie ne on weg
drew-up and them tore the birds when we them not — away
flegdon ne him lað dydon ac hi him selfe eft gewiton
put-to-flight nor them harm did but they them selves again departed
þonon. Þa hit ða on morgendæg wæs, ða het ic ealle
thence When it then in morning was then commanded I all
mine ladþeowas þe mec on swelc earfeðo gelæddon het
my guides who me into such hardships led commanded
hie þa gebindan and him þa ban and sconcan forbrecan,
them then bind and to-them the bones and shanks break

ðæt hie on niht wæron from þæm wyrmum asogone þe þæt
that they at night were by the worms sucked who the
wæter sohton; and ic him het eac þa honda ofaheawan
water sought and I to-them commanded also the hands cut-off
þæt hie be gewyrhtum þes wites wite drugon þe
that they by deserts of-the punishment punishment endured which
hie ær hiora þonces us on gelæddon and gebrohton.
they before of-their will us into led and brought
387 Het ða blawan mine byman and þa fyrd faran forð þy
Commanded then blow my trumpets and the army go forth by-the
wege þe we ær ongunnen hæfdon. Foran we ða þurh ða
way which we before begun had Went we then through the
fæstulond and þurh þa ungeferenlican eorþan. Þa wæs þær
strongholds and through the impassable earth Then was there
eft gesomnad micel fyrd Indiscra monna and þæra elreordigra
again gathered great army of-Indian men and of-the barbarians
þe ða lond budon, and we þa wið þæm gefuhton. Mid þy
who the lands inhabited and we then against them fought With that
we þa us eft ongeaton maran gefeoht toweard and mare
we then us again perceived greater fight coming and more
gewinn, ða forleton we þa frecnan wegas and siðfato and þa
struggle then left we the dangerous ways and journeys and then
ðæm selran we ferdon. Ond swa mid mine werode on sunde
the better we went And so with my host in safety
in Patriacen þæt lond we becwoman mid golde and oþrum
into Patriaca the land we came with gold and other
weolum swiðe gewelgode and hie us þær fre[m]sumlice and
riches greatly enriched and they us there kindly and
luflice onfengon. Mid þy we þa eft of þæm londe foron
lovingly received With that we then again from the land went
of Patriacen, ða becwoman we on þa londgemæro Medo and
from Patriaca then came we into the borders of-Medes and

Persa; þa we ðær eft edniowunga hæfdon micel gefeoht
of-Persians where we there again anew had great fight
and xx daga ic þær mid minre fyrde wið him wicode.
and twenty days I there with my army against them camped
Sioðþan we þa þonon ferdon þa wæs hit in seofon nihta
After we then thence went then was it in seven nights
fæce þæt we to þæm londe and to þære stowe becwoman,
space that we to the land and to the place came
þær Porrus se cyning mid his fyrde wicode, and he swiðe þæs
where Porus the king with his army camped and he greatly of-the
londes fæstenum truwode þonne his gefeohte and gewinne.
land strongholds trusted than his fighting and struggle
Þa wilnade he þæt he me cuðe and mine þegnas. Þa he 406
Then wished he that he me knew and my thanes When he
þæs frægen and axsode from þæm ferendum minra wicstowa;
that asked and inquired from the travelers of-my camps
þa wæs þæt me gesæd þæt he wilnade me to cunenne and
then was it to-me said that he wished me to know and
min werod; ða alede ic minne kynegyrylan and me mid
my host then laid-aside I my royal-garment and me with
uncuþe hrægle and mid lyþerlice gerelan me gegerede, swelce
strange clothing and with mean apparel me clothed as-if
ic wære hwelc folclic mon and me wære mete and wines
I were some common man and to-me were of-food and of-wine
þearf. Þa ic wæs in þæm wicum Porres, swa ic ær sæde;
need When I was in the camps of-Porus as I before said
ða sona swa he me þær geahsode and him mon sægde þæt
then as-soon as he me there learned-of and to-him one said that
þær mon cymen wæs of Alexandres herewicum, þa het
there man come was from of-Alexander war-camps then commanded
he me sona to him lædan. Mid þy ic þa wæs to him
he me at-once to him lead With that I then was to him

gelæded, þa frægn he me and ahsode hwæt Alexander se
led then asked he me and inquired what Alexander the
cyning dyde and hulic mon he wære and in hwylcere yldo.
king did and what-sort man he were and in what age
Ða bysmrode ic hine mid minum ondswarum and him sæde
Then mocked I him with my answers and to-him said
þæt he forealdod wære and to þæs eald wære þæt he ne
that he very-old were and to that old were that he not
mihte elcor gewearmigan buton æt fyre and æt gledum. Þa
could otherwise warm-himself except at fire and at coals Then
wæs he sona swiðe glæd and gefeonde þara minra ondswaro
was he at-once very glad and rejoicing the my answers
and worda, for þon ic him sæde þæt he swa forealdod wære.
and words — because I to-him said that he so very-old were
425 And ða cwæð he eac: hu mæg he, la, ænige gewinne wið
And then said he also how can he o any struggle against
me spowan swa forealdod mon for þon ic eom me self geong
me prosper so very-old man — because I am me self young
and hwæt. þa he ða geornlicor me frægn be his þingum,
and brisk then he then more-eagerly me asked about his affairs
ða sæde ic þæt ic his þinga feola ne cuþe and hine seldon
then said I that I of-his affairs many not knew and him seldom
gesawe ðone cyning; for þon þe ic wære his [þ]egnes mon
saw the king — because that I were of-his thane man
and his ceapes heorde and wære his eohbigenga. Þa he ðas
and his cattle herdsman and were his horse-keeper When he these
word gehyrde, ða sealde he me an gewrit and ænne epistolan
words heard then gave he to-me a writing and a letter
and me bæd þæt ic hine Alexandre þæm kyninge ageafe and
and me bade that I it to-Alexander the king gave and
me eac mede gehet, gif ic hit him agyfan wolde; and ic him
to-me also reward promised if I it to-him give would and I to-him

gehet þæt ic swa don wolde swa he me bæd; [and þ]a ic
promised that I so do would as he me bade and when I
ða þonon gewiten wæs and eft cwom to minum herewicum,
then thence departed was and again came to my war-camps
þa ægþer ge ær ðon þe ic þæt gewrit rædde ge eac æfter
then each both before that that I the writing read and also after
þon þæt ic wæs swiðe mid hleahtre onstyred ðas þing ic
that that I was greatly with laughter stirred These things I
for þon þe secge magister and Olimphiade minre meder
— therefore to-thee say master and to-Olympias my mother
and minum geswustrum, þæt ge gehyrdon and ongeaton þa
and to-my sisters that ye heard and perceived the
oferhygdlican gedyrstignesse þæs elreordgan kyninges.
arrogant presumption of-the barbarous king
Hæfd ic þa þæs kyninges wic and his fæstenu gesceawod 442
Had I then of-the king camp and his strongholds surveyed
þe he mid his fyrde ingefaren hæfde: ða sona on morgne
which he with his army entered had then at-once in morning
þæs ða eode Porrus se kyning me on hond mid ealle his
of-that then went Porus the king me into hand with all his
ferde and dugoþe, þa he hæfde ongieten þæt he wið me
army and veterans when he had perceived that he against me
gewinnan ne meahte. Ond of þæm feondscipe þe us ær
fight not could And from the enmity which us before
betweonum wæs þæt he seoðþan wæs me freond and eallum
between was that he afterward was to-me friend and to-all
Greca herige and min gefera and gefylcea; and ic him ða
of-Greeks army and my companion and ally and I to-him then
eft his rice ageaf and þa ðære unwendan are þæs rices
again his kingdom gave and then of-the unexpected honor of-the kingdom
þe he him seolfa næniges rices ne wende þæt he ða me
which he him self no kingdom — expected that he then to-me

eall his goldhórd æteowde and he þa ægþer ge mec ge eac
all his treasure showed and he then each both me and also
eall min werod mid golde gewelgode: and Herculis gelicnisse
all my host with gold enriched and of-Hercules likeness
and Libri ðæra twegea goda he buta of golde gegeat and
and of-Liber of-the two gods he both of gold cast and
geworhte and hie butu asette in þæm eastdæle middangeardes.
wrought and them both set in the east-part of-world
Ða wolde ic witan hwæþer ða gelicnissa wæron gegotene
Then wished I know whether the likenesses were cast
ealle swa he sæde. Het hie þurhborian, þa wæron hie
wholly as he said Commanded them bore-through then were they
buta of gold gegotene. Ða het ic eft þa ðyrelo þe
both of gold cast Then commanded I again the holes which
hiora mon þon[ne] cunnode mid golde forwyrcean and afyllon
of-them one then tested with gold stop and fill
[and he]t þa ðæm godum bæm onsægdnisse on[s]ecgan.
and commanded then to-the gods both sacrifice offer
460 Þa ferdon we forð and woldan ma wunderlicra þinga geseon
Then went we forth and would more of-wondrous things see
and sceawian and mærlicra. Ac þa ne gesawon we swa swa
and behold and of-more-famous But then not saw we so as
we þa geferdon noht elles buton þa westan feldas and wudu
we then traveled aught else except the waste fields and wood
and duna be þæm garsecge. Ða wæron monnum ungeferde
and mountains by the ocean They were to-men impassable
for wildeorum and wyrmum. Þa ferde ic hwæþre be þæm sæ
for wild-beasts and serpents Then went I nevertheless by the sea
to þon þæt ic wolde cunnian: meahte ic ealne middangeard
to-the end that I would test could I all world
ymbferan swa garsecg beliged. Ac þa sægdon me þa
go-around as ocean surrounds But then said to-me the

londbigengan þæt se sæ wære to þon þiostre and se garsecg
inhabitants that the sea were to that dark and the ocean
eall þæt hine nænig mon mid scipe geferan ne meahte. Ond
all that it no man with ship travel — could And
ic þa ða wynstran dælas Indie wolde geondferan, þy læs
I then the left parts of-India would traverse — lest
me owiht in þæm londe beholen oððe bedegled wære. Ða
to-me aught in the land hidden or concealed were Then
wæs þæt lond eall swa we geferdon adrigad and fen and
was the land all as we traveled dried-up and fen and
cannon and hreadwæteru; ða cwom þær semninga sum deor
reeds and reed-waters then came there suddenly a beast
of þæm fenne and of ðæm fæstene. Wæs þæm deore eall
from the fen and from the stronghold Was to-the beast all
se hrycg atæglod swelce snoda: hæfde þæt deor seonewealt
the back serrated as-if spines had the beast round
heafod swelce mona and þæt deor hatte quasi caput luna,
head as moon and the beast was-called quasi caput luna
and him wæron þa breost gelice niccres breostum and
and to-it were the breasts like of-water-monster breasts and
heardum toðum and miclum hit wæs gegyred and geteþed.
with-hard teeth and great it was equipped and toothed
Ond hit þa þæt deor ofsloh mine þegnas twegen. Ond we 479
And it then the beast slew my thanes two And we
þa þæt deor nowþer ne mid spere gewundigan ne meahte ne
then the beast neither — with spear wound — could nor
mid nænige wæpne: ac we hit uneaþe mid isernum hamerum
with any weapon but we it hardly with iron hammers
and slecgum gefyldon and hit of beoton. Ða becwoman
and sledges felled and it down beat Then came
we syðþan to þæm wudum Indie and to þæm ytemestum
we afterward to the woods of-India and to the utmost

gemærum þæs londes and ic þa het þa fyrd þær wician
borders of-the land and I then commanded the army there encamp
be þære ea þe Biswicmon hatte. Wæron þa wic on lengo
by the river which Biswicmon is-called Were the camps in length
l. furlanga long and swa eac in brædo. Woldon we þa
fifty furlongs long and so also in breadth Would we then
to urum swæsendum sittan: wæs hit þa seo endlefte tid
to our meals sit was it then the eleventh hour
dæges, þa wæs semninga geboden þæt we wæpenu noman
of-day then was suddenly announced that we weapons took
and [g]etioloden and us wære micel þearf [þæt] we us
and prepared and to-us were great need that we us
scyldan. Þa dydon we swa fengon to ussum wæpnum swa
shielded Then did we so took to our weapons as
us beboden wæs, ða cwom þær micel mængeo elpenda of
us commanded was then came there great multitude of-elephants from
þæm wudo, ungemetlic weorod þara diora: cwoman hie to
the wood immeasurable host of-the beasts came they to-the
þon þyder þæt hie on ða ure wic feohtan. Þa het
end thither that they on the our camp fight Then commanded
ic sona þa hors gerwan and eoredmen hleapan up and
I at-once the horses equip and horsemen leap up and
het geniman swina micelne wræd and drifan on horsum
commanded take of-swine great herd and drive on horses
ongean þæm elpendum; for þon ic wiste þæt swin wæron
against the elephants — because I knew that swine were
ðæm deorum laðe and hiora rymg hie meahte afyrhton.
to-the beasts hateful and their grunting them might frighten
499 And þa sona þæs þa elpendas ða swin gesawon, þa wæron
And then at-once after the elephants the swine saw then were
hie afyrhte and sona on þone wudu gewiton, ond we þa
they frightened and at-once into the wood departed and we the

niht on þære wicstowe gesundlice wicodon and ic hæfde mid
night in the camp safely camped and I had with
fæstene gefæstnad þæt us nowþer ne deor ne oðer earfeðo
stronghold fortified that us neither — beast nor other hardship
sceððan meahten. Ða hit þa on morgendæg wæs, þa ferdon
harm could When it then in morning was then went
we on oþer þeodlond India: ða cwoman we on sumne
we into other country of-India then came we onto a
micelne feld, ða gesawe þær ruge wifmen and wæpnedmen:
great field then saw there hairy women and men
wæron hie swa ruwe and swa gehære swa wildeor: wæron hie
were they as rough and as hairy as wild-beasts were they
nigon fota up longe and hie wæron þa men nacod and hie
nine feet up long and they were the men naked and they
næniges hrægles ne gimdon. Ðas men Indeos hatað ictifafonas,
no clothing — cared These men Indians call ichthyophagi
and hie of þæm neah-eum and merum þa hronfiscas uptugon
and they from the near-rivers and lakes the whale-fish drew-up
and þa æton and be þæm lifdon and þæt wæter æfter
and those ate and by them lived and the water afterward
druncon. Mid þy ic þa wolde near þa men geseon and
drank With that I then would nearer the men see and
sceawigon, ða flugon hie sona in þa wæter and hie þær in
behold then fled they at-once into the water and them there in
þæm stanholum hyddon. Þa æfter þon gesawon we betweoh
the stone-holes hid Then after that saw we among
þa wudubearwas and þa treo healfhundinga micle mængeo, ða
the forest-groves and the trees of-half-dogs great multitude who
cwoman to þon þæt hie woldon us wundigan and we þa
came to-the end that they would us wound and we then
mid strælum hie scotodon and hie sona on weg aflymdon.
with arrows them shot and them at-once — away put-to-flight

518 Đa hie eft on þone wudu gewiton, þa syððan geferdon we
When they again into the wood departed then afterward traveled we
in þa westenne India and we þa þær noht wunderlices ne
into the deserts of-India and we then there naught wondrous nor
mærlices gesawon, ond we þa eft in Fasiacen þæt [lond]
famous saw and we then again into Fasiaca the land
becwoman, þanan we ær ferdon, and we þær [g]ewicodon be
came whence we before went and we there encamped by
þæm neah-wætrum and we þær ure geteld bræddon ealle on
the near-waters and we there our tents spread all at
æfen and þær wæron eac fyr wel monigo onæled. Đa cwom þær
evening and there were also fires very many kindled Then came there
semninga swiðe micel wind and gebræc and to þæs unheorlic
suddenly very great wind and crash and to that monstrous
se wind geweox þæt he þara ura getelda monige afylde and
the wind grew that it of-the our tents many felled and
he ða eac [u]sse feþerfotnietenu swiðe swencte. Đa het
it then also our four-footed-beasts greatly harassed Then commanded
ic gesomnigan eft þa geteld and seamas ealle tosomne and
I gather again the tents and packs all together and
hie mon þa seamas and þa þing ðara ura wicstowa earfoðlice
them one the packs and the things of-the our camps with-difficulty
tosomne for þæm winde gesomnode; ond ða on gehliuran dene
together for the wind gathered and then in more-sheltered valley
and on wearmran we gewicodan. Mid þy we gewicod hæfdon
and in warmer we encamped With that we encamped had
and ure þing eall gearo, þa het ic eallne þone here þæt he
and our things all ready then commanded I all the army that it
to swæsendum sæte and mete þigde; and hie þa swa dydon.
to meals sat and food took and they then so did

Mid þy hit æfenne nealehte, ða ongunnon þa windas eft
With that it to-evening drew-near then began the winds again
weaxan and þæt weder breogan and ungemetlic cele geweox.
grow and the weather rage and immeasurable cold grew
On þone æfen ða cwom þær micel snaw and swa miclum 536
On the evening then came there great snow and so greatly
sniwde swelce micel flys feoll[e]. Ða ic þa unmætnisse and
snowed as-if great fleece fell When I the immensity and
micelnisse ðæs snawes geseah, ða þuhte me þæt ic wiste þæt
greatness of-the snow saw then seemed to-me that I knew that
he wolde ealle þa wicstowe forfeallan. Ða het ic þone
it would all the camp bury Then commanded I the
here þæt hie mid fotum þone sna[w] trædon; and þa fyr
army that they with feet the snow trod and the fires
eall wæron forneah for þære micelnesse þæs snawes adwæscte
all were nearly for the greatness of-the snow extinguished
and acwencte. Hwæþere us þær wæs anes þinges eþnes, þæt
and quenched However to-us there was of-one thing ease that
se snaw ðær leng ne wunede þonne ane tide. Ða sona wæs
the snow there longer not remained than one hour Then at-once was
æfter þon swiðe sweart wolcen and genip, and þa eac cwoman
after that very black cloud and mist and then also came
of þæm sweartan wolcne byrnende fyr. Þa fyr ðonne feollon
from the black cloud burning fire The fires then fell
on þa eorþan swelce byrnende þecelle and for þæs fyres bryne
on the earth as-if burning torches and for of-the fire burning
eall se feld born. Ða cwædon men þætte hie wendon þæt
all the field burned Then said men that they thought that
þæt wære goda eorre þæt usic þær on becwome: ða het
that were of-gods anger that us there on came then commanded
ic eald hrægl to slitan and habban wið þæm fyre and
I old clothing to tear and hold against the fire and

sceldan mid. Þa seoððan æfter þon we hæfdon smolte niht
shield with Then afterward after that we had calm night
and gode siððan usic þa earfeðo forleton and we ða sioðþan
and good after us the hardships left and we then afterward
butan orenum þingum mete þigdon and usic restan and ic
without anxious things food took and us rested and I
þær þa bebyrgde m[in]ra þegna v. hund þe ðær betweoh
there then buried my thanes five hundred who there among
ða [sna]was and earfeþo and þa fyr þe us þær in þæm
the snows and hardships and the fires that us there in the
[feld]um onbecwoman þæt hie forwurdon and deade wæron.
fields came-upon that they perished and dead were
558 Ond þa het ic of þære wicstowe sioððan þa ferd
And then commanded I from the camp afterward the army
faran forð; and we þa foron forð be þæm sæ and þær
go forth and we then went forth by the sea and there
ða hean hos and dene and garsecg ðone Aethiopia we
then high cliffs and valleys and ocean the Ethiopian we
gesawon swelce eac þa miclan and þa mæron dune we
saw likewise also the great and the famous mountains we
gesawon þa mon hateð Enesios and þæt scræf Libri þæs
saw which one calls Enesios and the cave of-Liber the
godes. Ða het ic þær in bescufan forworhte men
god Then commanded I there into thrust condemned men
þæt ic wolde gewitan hweþer sio segen soð wære þe
that I would know whether the report true were which
me mon ær be þon sægde þæt þær nænig mon ingan
to-me one before about that said that there no man go-in
mehte and eft gesund æfter þon beon, nymþe he mid
could and again sound after that be unless he with
asegendnisseum ineode in þæt scræf and þæt wæs eac æfter
sacrifices went-in into the cave and that was also after

þon gecyðed in þara monna deaðe; for þon ðy þriddan
that shown in of-the men death — because on-the third
dæge hie swulton ðæs þe hie in þæt scræf eodon. Ond
day they died after-that that they into the cave went And
ic eaþmodlice and geornlice bæd þa godmægen þæt hie mec
I humbly and eagerly prayed the divine-powers that they me
ealles middangeardes kyning and hlaford m[id] hean sigum
of-all world king and lord with high victories
geweorþeden. Ond in Mace[do]niam ic eft gelæded wære to
honored And into Macedonia I again led were to
Olimph[ia]de minre meder and to minum geswustrum and
Olympias my mother and to my sisters and
gesibbum. Ða wolde ic eft in Fasiacen þæt lond feran.
kinsmen Then would I again into Fasiaca the land go
Mid þy ic þa ferde mid mine weorede, ða cwoman us
With that I then went with my host then came to-us
þær on ðæm wege twegen ealde men togeanes: ða frægn ic
there on the way two old men toward then asked I
hie and ahsode hwæþer hie owiht mærlic[e] in þæm londum
them and inquired whether they aught famous in the lands
wisten; ða ondsworadon hie mec and sægdon þæt nære
knew then answered they me and said that not-were
mara weg þonne meahte on tyn dagum geferan; hwæþre
more way than one-could in ten days travel however
mid ealle mine weorede somod ic hit geferan ne mehte
with all my host together I it travel not could
for ðara wega nerwette, ac mid feower þusendum monna
for of-the ways narrowness but with four thousands men
ic hit geferan meahte þæt ic mærlices hwæt hwugo gesawe.
I it travel could that I of-famous — something saw

583 Ða wæs ic swiðe bliðe and gefeonde for þæm hiora wordum;
Then was I very glad and rejoicing for the their words
ða cwæð ic eft [to] him and him spæc; liðum worðum
then said I again to them and to-them spoke with-gentle words
co[stnode]. [S]ecgað, la, mec git ealdon hwæt þæt sie
tested Say o me ye-two old-men what that is
[mær]lices and micellices þæt git mec geha[tað] þæt ic þær
of-famous and of-great that ye-two me promise that I there
geseon mæge. Ða ondswarode [m]e hiora oðer and cwæð: þu
see may Then answered me of-them one and said thou
gesiehst ky[n]ing gif þu hit geferest and þa tu trio sunnan
seest king if thou it reachest and the two trees of-sun
and monan on Indisc and on Grecisc s[p]recende: oþer þara is
and of-moon in Indian and in Greek speaking one of-them is
wæpned cynnes, sunnan trio; oþer wifkynnes, þæt monan trio;
of-male kind of-sun tree other of-female-kind the of-moon tree
and hie gesecgað þæm men þe hie frineð hwæt godes oþðe
and they say to-the man who them asks what of-good or
yfles him becuman sceal. Ða ne gelyfde ic him ac wende þæt
of-evil him befall shall Then not believed I them but thought that
hi mec onhyscte and on bismer sægdon: and ic swa cwæð to
they me mocked and in scorn said and I so said to
minum geferan. Min þrym is from eastewearde middangearde
my companions My glory is from eastward world
oþ þæt westan weardne and mec þus forealdodan elreordegan
up-to the west ward and me thus very-old barbarians
nu her bysmergeað. Mynte ic hie haton yflian. Ða sworan
now here mock Intended I them command punish Then swore
hie swiðe þæt hie soð sægdon and noht lugen þara þinga;
they greatly that they truth said and naught lied of-the things
ða wolde ic gecunnian hwæþer hie mec soð sægdon and
then would I test whether they me truth said and

mec [þa] mine geferan bædon þæt hie swelcr[e cune] þo
me then my companions bade that they of-such — knowledge
bescerede ne wæron ac ðæt we his cunnedon hwæþer hit
deprived not were but that we it tested whether it
swelc wære, ða hit næs micel to geferanne.
such were since it not-was much to travel
Genom þa mid mec þreo þusendo and forlet mine fyrd 603
Took then with me three thousands and left my army
elcor in Fasiacen under Pore þæm kyninge and under
elsewhere in Fasiaca under Porus the king and under
minum geref[um] ðær abidon. Ða foran we and usic
my reeves there to-wait Then went we and us
þa ladteowas læddon þurh þa wædlan stowe wætres and
the guides led through the barren places of-water and
þurh þa unarefndon lond wildeora and wyrma þa wæron
through the unendurable lands of-wild-beasts and of-serpents which were
wunderlicum nomum on Indisc geceged. Mid þy we þa
by-wondrous names in Indian called With that we then
nealehtan ðæm þeodlonde, þa gesawon we ægþer ge wif
drew-near to-the country then saw we each both women
ge wæpned men mid palthera fellum and tigriscum þara
and male men with of-panthers skins and with-tiger of-the
deora hydum gegyryde and nanes oðres brucon. Mid þy ic
beasts hides clothed and no other made-use With that I
þa frægn hie and ahsode hwelcre ðeode kynnes hie wæron,
then asked them and inquired of-what nation kind they were
ða ondswarodon hie mec and sægdon on hiora geþeode
then answered they me and said in their language
þæt [hie wær]on Indos. Wæs seo stow rum and wyn[sum]
that they were Indians Was the place spacious and pleasant
and balzamum and recels ðær wæs genihtsumnis and þæt
and balsam and frankincense there was abundance and that

eac of þæra treowa telgan weol and þa men þæs londes
also from of-the trees branches welled and the men of-the land
bi ðy lifdon [and] þæt æton. Mid þy we ða geornlicor þa
by that lived and that ate With that we then more-eagerly the
stowe sceawodon and betwih þa bearwas eodon and ic ða
place surveyed and among the groves went and I the
wynsumnesse and fægernes[s]e þæs londes wundrade, ða cwom
pleasantness and beauty of-the land wondered-at then came
se [b]isceop þære stowe us togeanes. Wæs he, se bisceop, x
the bishop of-the place us toward Was he the bishop ten
fota upheah and eall him wæs se lichoma sweart buton þæm
feet tall and all to-him was the body black except the
toþum; ða wæron hwite and þa earan him þurhþyrelode
teeth which were white and the ears to-him pierced
and earhringas onhongedon of mænigfealdan gimcynne
and earrings hung-on of manifold gem-kind
geworhte; and he wæs mid wildeora fellum gegerwed.
wrought and he was with of-wild-beasts skins clothed
626 Þa he, se bisceop, to me cwom, ða grette he me sona and
When he the bishop to me came then greeted he me at-once and
alette his leodþeawe: frægn he eac me to hwon ic þider cwome
let-go his people-custom asked he also me to what I thither came
and hwæt ic þær wolde. Þa ondswarode ic him þæt mec lyste
and what I there wished Then answered I him that me pleased
geseon þa halgan trio sunnan and monan. Ða ondswarode he,
see the holy trees of-sun and of-moon Then answered he
gif þine geferan beoð clæne from wigegehrine, þonne moton
if thy companions are clean from war-touch then may
hie gongan in þ[o]ne godcundan bearo. Wæs minra geferana
they go into the divine grove Was my companions
mid me þrio hund monna. Þa het [se] bisceop mine
with me three hundred men Then commanded the bishop my

geferan þæt hie hiora gescios and ealne heora gerelan him of
companions that they their shoes and all their clothing them off
adyden. Ond het ic æghwæt swa don swa he us bebead.
put And commanded I everything so do as he us bade
W[æs] hit þa sio endlefte tid dæges, ða bad se sacerd
Was it then the eleventh hour of-day then awaited the priest
sunnan setl gongen for þon sunnan trio agefeð ondsware
of-sun setting going — because of-sun tree gives answer
æt þæm upgonge and eft æt setlgonge and þæt monan
at the rising and again at setting and the of-moon
triow gelice swa on niht dyde. Ða ongon ic georнlicor þa
tree likewise so at night did Then began I more-eagerly the
stowe sceawigan and geond þa bearwas and treowu gongan.
place survey and throughout the groves and trees go
Þa geseah ic þær balzamum þæs betstan stences genoh of
Then saw I there balsam of-the best scent enough from
þæ[m] treowum utweallan. Þæt balzamum ægþer ge ic ge
the trees well-out The balsam each both I and
mine geferan þær betwih þæm rindum noman þæra trio.
my companions there between the barks took of-the trees
Þonne wæron ða halgan trio sunnan and monan [on mid]dum 644
Then were the holy trees of-sun and of-moon in midst
þæm oðrum treowum. Mea[hton] [hi]e beon hunteontiges
of-the other trees Might they be of-hundred
fota up heah and [e]ac þær wæron oþre treow wunderlicre
feet up high and also there were other trees of-wondrous
[heah]nisse ða hatað Indeos bebronas. [Þa]ra triowa
height which call Indians bebronas Of-the trees
heannisse ic wundrade [and] cwæð þæt ic wende þæt hie for
height I wondered-at and said that I thought that they for
miclum wæ[t]an and regnum swa heage weoxon. Ða sæg[de]
great moisture and rains so high grew Then said

se bisceop þæt þær næfre in þæm londum [re]gnes dropa
the bishop that there never in the lands of-rain drop
ne cwome ne fugel ne wildeor ne nænig ætern wyrm þær
— came nor bird nor wild-beast nor any poisonous worm there
her dorste gesecean ða halgan gemæro sunnan and monan.
here dared seek the holy precincts of-sun and of-moon
Eac þonne he sægde se bisceop þonne þæt eclypsis wære,
Also then he said the bishop then that eclipse were
þæt is þonne ðæs sunnan asprungnis oðþe þære monan, þæt
that is then of-the sun failing or of-the moon that
ða halgan triow swiðe wepen and mid micle sare instyred
the holy trees greatly wept and with great grief stirred
wæron; for þon hie ondredon þæt hie hiora godmægne
were — because they feared that they of-their divine-power
sceoldon beon benumene. Ða þohte ic' sægde Alexander,
should be deprived Then thought I said Alexander
þæt ic wolde onsægdnisse þæron secgan' ac þæ[t] forbead
that I would sacrifice thereon offer but that forbade
me se bisceop and sægde þæt ðæt næs' alyfed ænigum
me the bishop and said that that not-was permitted to-any
men þæt he þær ænig [ny]ten cwealde oþþe blodgyte worhte
man that he there any beast killed or bloodshed made
ac mec het þæt ic me to þara triowa fotum gebæde
but me commanded that I me to of-the trees feet prayed
þæt sunna and mone me soþre ondswarege ondwyrdum þara
that sun and moon me true answer with-answers of-the
þinga ðe ic frune, sioððan þas þing gedon wæron.
things which I asked after these things done were
665 Þa gesawon we westan þone leoman sunnan and se leoma
Then saw we from-west the beam of-sun and the beam
gehran þæm treowum ufonweardum, ða cwæð se sacerd, 'lociað
touched the trees uppermost then said the priest look

nu ealle up and be swa hwylcum þingum swa ge willon
now all up and about — whatever things — ye will
frinan þence on his heortan deagollice and nænig mon his
ask think in his heart secretly and no man his
geþoht openum wordum ut ne cyðe'. Mid þy we þa wel
thought with-open words out — make-known With that we then very
neah stodan þam bearwum and þæm godsprecum, þa ðohte
near stood to-the groves and to-the god-oracles then thought
ic on minum mode hwæþer ic meahte ealne middangeard
I in my mind whether I could all world
me on onweald geslean and þonne sioþþan mid þæm
me into power win and then afterward with the
siogorum geweorþad ic eft meahte [c]uman in Macedoniam
victories honored I again could come into Macedonia
to Olimphiade minre meder and minum geswustrum. Ða
to Olympias my mother and to-my sisters Then
ondswarode me þæt triow Indiscum wordum and þus cwæd:
answered me the tree with-Indian words and thus said
'ðu unoferswyðda Alexander in gefeohtum þu weorðest cyning
thou unconquered Alexander in battles thou becomest king
and hlaford ealles middangeardes; ac hwæþre ne cymst þu
and lord of-all world but nevertheless not comest thou
on þinne eþel ðonan þu ferdest ær; for þon ðin eþel
into thy homeland whence thou wentest before — because thy homeland
hit swa be þinum heafde and fore hafað aræded'. Ða wæs
it so about thy head and before has decreed Then was
ic ungleaw þæs geþeodes þara Indiscra worda þe þæt triow
I ignorant of-the language of-the Indian words which the tree
me to spræc, ða rehte hit me se bisceop and sægde. Mid
me to spoke then interpreted it to-me the bishop and said With

þy hit mine geferan gehyrdon þæt ic eft cwic ne moste in
that it my companions heard that I again alive not might into
minne eþel becuman, ða wæron hie swiðe unrote for þon.
my homeland come then were they very sad — therefore
686 Þa wolde ic eft on þa æfentid ma ahsian ac þa næs se
Then would I again in the evening-time more ask but then not-was the
mona þa gyt uppe. Mid þy we þa eft eodon in þone halgan
moon then yet up With that we then again went into the holy
bearo and we þa eft be þæm treowum stodan gebædon us
grove and we then again by the trees stood prayed us
þa sona to þæm treowum swa [we] ær dydon and ic eac
then at-once to the trees as we before did and I also
in mid mec gelædde mine þrie ða getreowestan frynd. Ða
in with me led my three the truest friends Those
wæron mine syndrige treowgeþoftan, þæt wæs ærest Perticam
were my special trusted-comrades that was first Perdiccas
and Clitomum and Pilotan: for þon ic me ne ondred þæt
and Clitus and Philotas — because I me not feared that
me þæra ænig beswice. For þon þær næs riht on þære
me of-them any betrayed — Because there not-was right in the
stowe ænigne to acwellanne for þære stowe weorþunge, ða
place any to kill for of-the place honor then
þohte ic on minum mode and on minum geþohte on hwelcre
thought I in my mind and in my thought in what
stowe ic sweltan scolde. Mid þy ða ærest se mona up eode,
place I die should With that then first the moon up went
þa gehran he mid his sciman þæm triowum ufeweardum
then touched it with its beam the trees uppermost
and þæt triow ondswarode þæm minum geþohte and þus
and the tree answered the my thought and thus
cwæð. ‘Alexander fulne ende þines lifes þu hæfst gelifd ac
said Alexander full end of-thy life thou hast lived but

þys æftran geare þu swyltst on Babilone on Maius monðe
this next year thou diest in Babylon in May month
from þæm þu læst wenst from þæm þu bist beswicen. Ða
from whom thou least expectest by whom thou art betrayed Then
wæs ic swiðe sariges [mo]des and þa mine frynd swa eac
was I very of-sorrowful mind and the my friends so also
þa me þær mid wæron; and hie weopon swiðe, for þon
who me there with were and they wept greatly — because
him wære min gesynto leofre þonne hiora seolfra hælo.
to-them were my safety dearer than of-their own health
Ða gewiton we to urum geferum eft and hie woldon to 707
Then departed we to our companions again and they would to
hiora swæsendum sittan and ic wolde for þæm bysegum
their meals sit and I would for the troubles
mines modes me gerestan. Ac þa bædon mec mine geferan
of-my mind me rest But then bade me my companions
þæt ic on swa micelre modes unreto and nearonisse mec
that I in so great of-mind sadness and distress me
selfne mid fæstenne ne swencte. Þigde ða tela micelne mete
self with fasting not afflicted Took then very great food
wið mines modes willan and þa tidlice to minre reste eode:
against of-my mind will and then early to my rest went
for þon ic wolde beon gearo æt sunnan upgonge þæt ic eft
— because I would be ready at of-sun rising that I again
in geeode; ða on morgne, mid þy hit dagode, þa onbræd
in went Then in morning with that it dawned then awoke
ic and þa mine getreowestan frynd aweahte þæt ic wolde in
I and the my truest friends wakened that I would into
þa halgan stowe gan; ac þa reste hine se bisceop þa giet
the holy place go but then rested him the bishop then still
and mid wildeora fellum wæs gegerwed and bewrigen; and
and with of-wild-beasts skins was clothed and covered and

[ire]nes and leades þa men on þæm londum wædliað and
iron and lead the men in the lands lack and
goldes genihtsumiað and be ðæm balzamum þa men in þæm
in-gold abound and by the balsam the men in the
londe lifgeað and of ðæm neah munte wealleð hluter wæter
land live and from the near mountain wells clear water
and fæger and þæt swiðe swete. Þonne drincað þa men þæt
and fair and that very sweet Then drink the men that
and bylifigeað and þonne hie restað þonne restað hie buton
and live and when they rest then rest they without
bedde and bolstre, ac on wildeora fellum heora bedding bið.
bed and bolster but on of-wild-beasts skins their bedding is
725 Ða awehte ic þone bisceop. Hæfde se bisceop þreo hund
Then awoke I the bishop Had the bishop three hundred
wintra on yldo. Mid þy he þa, se bisceop, aras, ða eode
winters in age With that he then the bishop arose then went
ic on þa godcundan stowe and þa þriddan siðe þæt sunnan
I into the divine place and the third time the of-sun
treow ongon frinan, þurh hwelces monnes hond min ende
tree began ask through of-what man hand my end
wære getiod oððe hwelcne endedæg min modor oþðe min
were appointed or what end-day my mother or my
geswuster nu gebidan scoldon. Þa ondswarode me þæt treow
sister now await should Then answered me the tree
on Grecisc and þus cwæð: ‘Gif ic þe þone [slæge] gesecge
in Greek and thus said If I to-thee the slayer tell
þines feores, yþelice þu ða wyrde oncyrrest and his hond
of-thy life easily thou the fate turnest and his hand
befehst. Ac soð ic þe secge þæt ymb anes geares fyrst and
seizest But truth I to-thee say that about of-one year space and
eahta monað þu swylst in Babilone nalles mid iserne acweald
eight months thou diest in Babylon not-at-all with iron killed

swa ðu wenst ac mid atre. Ðin modor gewiteð of weorulde
as thou thinkest but with poison Thy mother departs from world
þurh scondlicne deað and unarlicne and heo ligeð unbebyrged
through shameful death and dishonorable and she lies unburied
in wege fuglum to mete and wildeorum. Þine sweostor beoð
in way to-birds as food and to-wild-beasts Thy sisters are
longe gesæliges lifes. Ðu þonne, ðeah þu þu lytle hwile
long of-happy life Thou then though thou thou little while
lifge, hweþre ðu geweorðest an cyning and hlaford ealles
live yet thou becomest sole king and lord of-all
middangeardes: ac ne frign ðu unc nohtes ma ne ne axa; for
world but not ask thou us-two aught more nor — ask —
þon wit habbað oferhleohðred þæt gemære uncres leohtes;
because we-two have overstepped the bound of-our-two light
ac to Fasiacen and Porre þæm cyninge eft gehworf þu'.
but to Fasiaca and Porus the king again turn thou
And fer ðy þa weopon mine geferan, for þon ic swa lytle 743
And for that then wept my companions — because I so little
hwile lyfigan moste; ac þa forbead hit se bisceop þæt hi
while live might but then forbade it the bishop that they
ne weopon, þy læs þa halgan treow þurh heora wop and
not wept — lest the holy trees through their weeping and
tearas abulgen. Ond ne geherde ða ondsware þara treowa ma
tears were-angered And not heard the answer of-the trees more
manna þonne þa mine getreowestan freond; ond hit nænig
of-men than the my truest friends and it no
mon utcyþan ne most[e] þy læs þa elreordegan kyningas
man make-known — might — lest the barbarous kings
ðe ic ær mid nede to hyrsumnesse gedyde þæt hie on þæt
whom I before with force to obedience made that they at that
fægon þæt ic swa lytle hwile lifgean moste. Ne hit eac ænig
rejoiced that I so little while live might Nor it also any

mon þære ferde ðon ma ut mæran moste þy læs hie for ðon
man of-the army the more out proclaim might — lest they for that
ormode wæron and þy sænran mines willan and weorðmyndo
despairing were and the slower of-my will and honor
ðæs hie mid mec to fromscipe geferan scoldon. Ond me næs
which they with me to valor achieve should And to-me not-was
se hrædlica ende mines lifes swa miclum weorce swa me wæs
the swift end of-my life so greatly pain as to-me was
þæt ic læs mærðo gefremed hæfde þonne min willa wære. Ðas
that I less glory achieved had than my will were These
þing ic write to þon, min se leofa magister, þæt þu ærest
things I write to that my the dear master that thou first
gefeo in þæm fromscipe mines lifes and eac blissige in þæm
rejoice in the valor of-my life and also be-glad in the
weorðmyndum, ond eac [þæt]te ecelice min gemynd stonde.
honors and also that eternally my memory stand
761 [Ic] leonige oðrum corðcyningum to bysne ðæt hie witen
I lend to-other earth-kings as example that they know
þy gearwor þæt [m]in þrym and min weorðmynd maran
the more-readily that my glory and my honor greater
[w]æron þonne ealra oþra kyninga þe in middangearde æfre
were than of-all other kings who in world ever
wæron. finit[ur].
were it-ends

The Passion of Saint Christopher

The beginning is lost. King Dagnus has Christopher beaten with iron rods, kills three soldiers who rebuke him for torturing God's soldier, and binds him to an iron bench over a fire fed with oil, and the bench melts like wax while Christopher's face shines like a rose. Tied to a tree, he is shot with arrows from morning to evening, but they hang in the air, and two turn back and blind the king. Christopher tells him to anoint his eyes with the clay of his martyrdom mixed with his blood, prays that the place of his relics be spared poverty and fire, and is slain by the soldiers, having won many thousands to God by his teaching. The king does as he was told, sees, believes, and forbids any harm to Christians.

mines dryhtnes hælendes cristes … dysig ȝ unsnotor
of-my lord savior christ … foolish and unwise
þuðeneon drætst dry[hten] se ys ealra þinga scyppend: Se
thou-thee-not fearest lord who is of-all things creator The
cyni[ng] … yrre geworden wæs ȝ het gebindan [his
king … angry become was and commanded bind his
handa] ȝ hys fet tosomne ȝ he hyne het swingan
hands and his feet together and he him commanded beat
[mid] [is]ernum gyrdum ȝ he het set tan [on]
with iron rods and he commanded — set in
mi[dda]n þry weras. þa cem pan þaðe hyne sw[ungon]
midst three men the — soldiers who him beat
cwædon toðam cyninge eadig wæreðu d[a]g nus [gif]
said to-the king blessed wert-thou — Dagnus if
þu næfre geboren nære. þuðe þus wæ[lhreowlice] hetst
thou never born were thou-who thus cruelly commandest
tintregian þillic ne godes [cempan] Se cyningc þa yrre
torture — such of-god soldier The king then angry
geworden wæs ȝ [he þa het] þære ylcan tide þa wer
become was and he then commanded in-the same hour the —

as acwell[a]n. Se halga cristoforus cigde to þam cynin[ge]
men kill The holy Christopher called to the king
ȝ cwæð gyf þu hwylce maran witu be me g[earu] hæbbe
and said if thou any greater torments for me ready have
hrædlice do ðu þa forðon þine [tintrego] me synt swet
quickly do thou them because thy torments to-me are —
tran þonne huniges beo bre[ad] Se cyningc þa het
sweeter than of-boney bee bread The king then commanded
bringan isenne scamol: se wæs emn heah þæs mannes
bring iron bench which was even high of-the man
upwæst me þ w[æs] twelf fæðma lang. ȝ he hyne
— stature that was twelve fathoms long and he it
het aset[tan] onmiddan þa ceastre ȝ þone halg[an]
commanded set in-midst the city and the holy
[cristo] foros he het þærto gebindan ȝ he het
— Christopher he commanded thereto bind and he commanded
be neoðan him þ unmætoste fyr on ælan ȝ myt ty þe þæs
— beneath him the greatest fire — kindle and with that that of-the
fyre[s] lig onþære mæstan hæto wæs he þær ofer het
fire flame in-the greatest heat was he there over commanded
geotan tyn orcas fulle. eles þ he wolde þ þæs fyres
pour ten pitchers full of-oil that he wished that of-the fire
hæto þe reðre wære ȝ þe ablæstre on þone halgan man.
heat the fiercer were and the more-blazing on the holy man
Se halga cristoforus þa on middum þam reðestan ȝ þam
The holy Christopher then in midst the fiercest and the
un mætostan [lige] liges bæle he cigde todrihtne beorhtre
— greatest flame of-flame pyre he called to-lord with-bright
[stefn]e ȝ he cwæð toðam cyninge þas tintrego [þ]e ðu
voice and he said to-the king these torments which thou
on me bringan hehst to þinre gecyndnesse ȝ toþinre
on me bring commandest to thy nature and to-thy

forwyrde becumað. ⁊ ic me næfre þine tintrego ne on
destruction come and I me never thy torments — —
dræde ne þin yrre. ⁊ mit ty þe þis cwæð se halga on
fear nor thy anger and with that that this said the holy-one in
middes þæs fyres mænigo se scamull him wæs geworden
midst of-the fire multitude the bench to-him was become
eall swa geþywed weax þage seah dagnus se cyningc þone
all as pressed wax then saw Dagnus the king the
halgan cristo forus on middum þam fyre standende ⁊ he
holy — Christopher in midst the fire standing and he
ge seah þ his ansyn wæs swylce rosan blost ma Myt ty
— saw that his face was like of-rose — blossom With that
þe he þe seah he wæs onmiceles modes wafunga ⁊ for þæs
that he — saw he was in-great of-mind amazement and for of-the
eges fyrhto he wæs swa abreged þ hege feol on eorðan ⁊
fear terror he was so terrified that he fell on earth and
þær læg fram þære ærestan tide þæs dæges oðða nigoþ[an]
there lay from the first hour of-the day until-the ninth
tide þ þage seah se halga cristoforus he h[ine] het up
hour that then saw the holy Christopher he him commanded up
arisan ⁊ myt ty þe he up aras he him to cwæð. Þu wyr
arise and with that that he up arose he him to said Thou —
resta wild deor hu lange dyrst læc[st] þu þ ðu þis folc
worst wild beast how long — darest thou that thou this people
fram me tyhtest swa þ him nis a lyfed þ himminum
from me drawest so that to-them not-is — permitted that to-them-to-my
godum onsecgen ... Se halga cristo forus hin andswarode
gods sacrifice … The holy — Christopher him answered
⁊ cwæð nu git micel folces mænio þurh me gelyf [að]
and said now yet great of-people multitude through me — believe
on minne drihten hælende crist ⁊ æfter þon þu selfa. Se
in my lord savior christ and after that thou self The

cyningc þa him ȝswarode bysmerige[nde] ȝ him to cwæð is
king then him answered mocking and him to said is
þæs wen þ ðu me swa be swican m[æge] þ ic þone
of-that expectation that thou me so — deceive may that I the
god gebidde ȝ minum wið sace wite þu þonne þ ðys
god pray and my — renounce know thou then that this
mergenlican dæge æt þisse sylfan … ic wrece minne teonan
morrow day at this same … I avenge my injury
on þe ȝ ic gedo þ ðu [byst] forloren ȝ þin nama of
on thee and I cause that thou art lost and thy name from
þys ge mynde ȝ [of] þ[y]ss[u]m life adilgod ȝ þuscealt
this — memory and from this life blotted-out and thou-shalt
wesan ealra bysen þara þe ðurh þe on ðinne god gelyfað.
be of-all example of-those who through thee in thy god believe
Oðre dæge þase cyningc he[t] þone halgan cr[isto]
Next day then-the king commanded the holy —
forus to himge lædan ȝ him to cwæð on [git min]
Christopher to him lead and him to said — understand my
w[o]rð ȝ [o]nsaga minum godum þ ðu on swa manegum
word and sacrifice to-my gods that thou in so many
tintregum nefor weorðe. swaðe. ge gear [wode] synt. Se
torments not perish as-for-thee — — prepared are The
halga him andswarode ȝ cwæð [eall]e þine goda ic laðet
holy-one him answered and said all thy gods I —
te ȝ him teonan do [for] þon þe minne ge leafan ic un
loathe and them injury do — because that my — faith I —
wemne ge heold þone þe ic onfulwihte onfeng [se] cyningc
unblemished — kept the which I in-baptism received the king
þyder þa het bringan unmætre [mi] celnesse treow þ
thither then commanded bring of-immense — greatness tree that
wæs efn heah þæs halgan mannes lengo ȝ he hit het
was even high of-the holy man length and he it commanded

aset tan beforan þære healle ȝ he hyne het þær onge
— set before the hall and he him commanded there on
fæst nian ȝ be bead þ ðry cempan hyne scote don mid
— fasten and — ordered that three soldiers him — shot with
hyra strælum oð þ hewære acweald. þa cempan hyne [þa]
their arrows until that he-were killed the soldiers him then
scotedon fram þære ærestan tide þæs dæges oð æfen.
shot from the first hour of-the day until evening
Secyningc þa wende þ ealle þa strælas on his lic haman
The-king then thought that all the arrows in his — body
gefæstnode wæron ac ne furþon an his lic haman nege hran
fastened were but not even one his — body — touched
ac godes mægen wæs on ðam winde hangigende æt þæs halgan
but of-god might was in the wind hanging at of-the holy
man nes swyðran healfe ȝ se cyningc þa æfter sunnan
— of-man right side and the king then after of-sun
setl gange he sende toðam cempum ȝ he bead þ hi hyne
— setting he sent to-the soldiers and he bade that they him
swage bundenne geornlice heoldon forðon he wende þ þ
so bound eagerly kept because he thought that the
cristene folc hyne wol[de] on lysan. þy mergenlican dæge Þa
Christian people him would — release the morrow day When
secyningc wæs ut gangende to þam halga[n] cristo forus
the-king was out going to the holy — Christopher
ȝ him to cwæð hwær ys þin god f[or] hwon ne com he ȝ
and him to said where is thy god for what not came he and
þe ge freolsode of minum han dum ȝ of þyssum egeslican
thee — freed from my — hands and from these terrible
strælum Hraðe þa myt ty þe he þas word ge cwæð [twa]
arrows Quickly then with that that he these words — said two
flana of þam strælum scuton on þas cyninges eagan ȝ he
darts of the arrows shot into of-the king eyes and he

þurh þ wæs ablen[d] þ þa ge seah se halga cristo forus
through that was blinded when then — saw the holy — Christopher
he hym to cwæð þu wæl grim ma ⁊ þu dysega wite þ[u]
he him to said thou — — cruel-one and thou fool know thou
þ ðis mergenlican dæge æt þære eahtoðan tide þæs dæges
that this morrow day at the eighth hour of-the day
ic onfo minne sigor ⁊ dryht[en] sylf me wæs æt ywed þ
I receive my victory and lord self to-me was — shown that
cristene men cumað ⁊ on foð mines lic haman ⁊ hyne ge
Christian men come and — take my — body and it —
se[ttað] onða stowe þe him fram driht ne æt y[wed] wæs.
set in-the place which to-them by — lord — shown was
Cum þonne to minum lic haman ⁊ ni[m] þære eorðan
Come then to my — body and take of-the earth
lam þe ic on ge mar tyr[od] wæs ⁊ meng wið min blod
clay which I on — — martyred was and mix with my blood
⁊ sete on þine eagan þonne gif þu ge lyfst on god [of]
and set on thy eyes then if thou — believest in god from
ealre heortan þære sylfan tide þu bist ge hæled [f]ram
all heart the same hour thou art — healed from
þinra eagena blindnesse. Wite þu þ seo [tid nea]læceð þ
of-thy eyes blindness Know thou that the hour approaches that
cristoforus godes sege corena [on]fehð his gewinna mede ⁊
Christopher of-god the chosen receives of-his labors reward and
geliffæsted ferð [to] drihtne. Þy mergenlican dæge ærþam þe
quickened goes to lord The morrow day before that
he fram þam cempum acweald wære. [þ]yssum wordum he
he by the soldiers killed were with-these words he
ongan ge biddan ⁊ cwe ðan drihten ælmihtig þuðe me
began — pray and — say lord almighty thou-who me
of ge dwolan ge hwyrfdest ⁊ godne wis dom gelærdest
from — error — turnedst and good — wisdom taughtest

þ ic þin þeow nu on þysse tide þe bidde gear wa hyt
that I thy servant now in this hour thee pray — grant it
me þ te on swa hwylcre stowe swa mines lic haman ænig
to-me — that in — whatever place — of-my — body any
dæl sy ne sy þær ne wædl ne fyres: broga. ⁊ gif þær neah
part be not be there — poverty nor of-fire terror and if there near
syn untrume men ⁊ hig cumon to þinum þam halgan
be sick men and they come to thy the holy
temple ⁊ hig þær ge biddon to þe of ealre heortan ⁊
temple and they there — pray to thee from all heart and
for þinum naman hi ciggen minne naman ge hæl þu þone
for thy name they call my name — heal thou him
drihten fran swa hwylcere un trum nesse swâ hie for hæfde.
lord from — whatever — — sickness — they — had
⁊ onðære ylcan tide stefn wæs gehyredu to him cwe
and in-the same hour voice was heard to him —
þendu cristoforus min þeow þin gebed ys gehyred þeah þin
saying Christopher my servant thy prayer is heard though thy
lic hama ne sy on þære stowe swa hwyllce geleaf fulle men
— body not be in the place — whatever — faithful men
swa þines naman on heora gebedum beoð ge hælede fram
— of-thy name in their prayers are — healed from
hyr[a] synnum ⁊ swa hwæs swa hie rihtlice biddaþ [f]or
their sins and — whatever — they rightly ask for
þinum naman ⁊ for þinum ge earningum hig hyt onfoð.
thy name and for thy — merits they it receive
Mit ty þe þeos wuldorlice spræc of heofenum wæs ge hy
With that that this glorious speech from heaven was — —
redu ⁊ ge fylledu hraðe fram þam cem pum he wæs slegen
heard and — fulfilled quickly by the — soldiers he was slain
⁊ he on þære mæstan blisse ⁊ unasecgend lican wuldre
and he in the greatest bliss and — unspeakable glory

heferde to criste ȝ þ wæs wundor þæs folces þese halga
he-went to christ and that was wonder of-the people that-the holy
cristoforus þurh his lar[e] gode gestrynde. Þæt wæs eaht
Christopher through his teaching for-god gained That was eight
ȝ feower þusenda manna ȝ hund teontig ȝ fiftyne. Oþre
and four thousands men and — hundred and fifteen Next
dæge þase cyningc cwæð to his þegnum utan gan gan ȝ
day then-the king said to his thanes let-us go go and
ge seon hwær þa cempan hy[ne] gesett hab bon. ȝ mit ty
— see where the soldiers him set — have and with that
þe hie be comon to þære stowe þær se halga lichama wæs
that they — came to the place where the holy body was
Secyningc cigde micelre stemne ȝ cwæð cristoforus æt yw
The-king called with-great voice and said Christopher — show
me nu þines godes soð fæstnesse ȝ ic ge lyfe on hyne
to-me now of-thy god — truth and I — believe in him
ȝ hege [nam] dæl þære eorðan þær þæs cristes martyr
and he took part of-the earth where of-the christ martyr
wæs on þrowigende ȝ med micel þæs blodes ȝ mengde to
was — suffering and — little of-the blood and mixed —
somne ȝ set te on his eagan ȝ he cwæð on naman cristo
together and — set on his eyes and he said in name —
forus godes ic þis dem ȝ hraðe onðære yl can tide
of-Christopher of-god I this judge and quickly in-the — same hour
his eagan wæron on tynde ȝ gesihþe he on feng ȝ he
his eyes were — opened and sight he — received and he
cigde micelre stemne ȝ he cwæð beforan eallum þam folce
called with-great voice and he said before all the people
wuldor fæst ys ȝ micel cristenra manna god þæs wuldor
— glorious is and great of-Christian men god whose —
ge [wor]ces nane mennisce searwa ofer cuman ne magon.
— glorious-work no human devices — overcome — can

Ic þonne nufram þyssum dægenlican dæge ic sende mine be
I then now-from this present day I send my —
bodu geond eall mîn rice þ te nan mon þeto mines
commands throughout all my kingdom — that no man who-to of-my
rices anwealde belimpe nege dyrstlæce nan wuht doôngean
kingdom power belongs — dare any thing do-against
þæs heofonlican godes willan þe cristoforus be eode. Gif
of-the heavenly of-god will which Christopher — served If
þonne ænig man þurh deofles searwa to þon be swicen sy þ
then any man through of-devil wiles to that — deceived be that
hyt ge dyrst læce onþære ylcan tide sy he mid swyrde witnod
it — — dare in-the same hour be he with sword punished
for þon ic nu soðlice wat þ nan eorðlic anweald ne nan
— because I now truly know that no earthly power nor any
ge brosnodlic nys naht butan his anes ȝ swa þa wæs ge
— corruptible is aught except his alone and so then was —
worden þurh godes miht ȝ þurh ge earnunga þæs eadigan
become through of-god might and through — merits of-the blessed
cristo forus þ te se cyningc gelyfde sewæs ar deofles
— Christopher — that the king believed who-was before of-devil
will[an] full þæs eadigan cristofurus wul dor ge worc
will full of-the blessed Christopher — — — glorious-works
synd nu lang toasecgane þe dryhten þurh hyne geworhte to
are now long to-tell which lord through him wrought to
herennesse his naman ȝ nu oð þyssne dæg wyrcð forþon þe
praise of-his name and now until this day works because that
þær blowað ȝ growað his þa halgan ge be du ys drihtnes
there bloom and grow his the holy — — prayers is of-lord
hyrnes mid ealre sybbe fean ȝ þær ys ge blet sod crist godes
praise with all peace joy and there is — — blessed christ of-god
sun[u] lyfigendes serixað mid fæder ȝ mid suna ȝ mid þam
son of-living who-reigns with father and with son and with the

halgan gaste abutan ende Þyses eac bæd se halga cristoforus
holy ghost ever-without end This also prayed the holy Christopher
o[n] þære nihstan tide ær he his gast on sen de ⁊ cwæð
in the last hour before he his spirit — — sent and said
drihten min god syle gode me de þam þe mine þrowunga
lord my god give good — reward to-him who my passion
awrite ⁊ þa ecean edlean þam þe hie mid tear[um] ræde.
writes and the eternal reward to-him who it with tears reads

The Seven Sleepers

De septem dormientibus

THE SEVEN SLEEPERS

Under Decius seven young Christians of Ephesus, Maximian, Malchus, Martinian, Dionysius, John, Serapion, and Constantine, hide in a cave on Mount Celian, where they fall asleep, and Decius has the cave walled up; two Christians record their story on a leaden tablet. Three hundred and seventy-two years later, under Theodosius, while men dispute the resurrection of the dead, the cave is opened. Malchus goes to the city to buy bread with Decius' coins and is taken for a finder of old treasure, until he leads Bishop Marinus to the cave, where the tablet is found and read. Theodosius comes to the cave and embraces them, saying it is as if he saw Christ raise Lazarus, and the sleepers bless him and promise to pray for him and his kingdom.

Her efne on-ginð þæra eadigra seofon slæpera ðrowung. ðara 1
Here even begins of-the blessed seven sleepers passion of-the
haligra naman scinað on heofenum. lihtað eac on eorðan
holy names shine in heavens give-light also on earth
beorhte mid crístenum mannum. Ðara is se forma his
brightly among Christian men Of-them is the first of-his
geférena heretoga Maximianus. ðær-to se oþer malchus. se
companions leader Maximian thereto the second Malchus the
geþénsuma. and se ðridda þær-to martinianus. þonne se feorða
serviceable and the third thereto Martinian then the fourth
dionisius. se halga iohannes fifta. þonne ðæs sixtan seraphion
Dionysius the holy John fifth then of-the sixth Serapion
nama is æt nextan. ðæs seofeþan constantínus. Ðara seofen
name is at last of-the seventh Constantine Of-the seven
haligra freolstíd bið on geare fif nihton ær hláfmæssan.
saints feast-day is in year five nights before Lammas
On ðam gefyrn gewítenan ðære mycelan ehtnysse tíman. þa
In the long-ago departed of-the great persecution time when

ða hæðenan menn cristendómes leóman mid ealle a-dwæscan
the heathen men of-Christendom light with all quench
woldon. and ælcne mýne ofer eorðan adylgian. and þa ða
would and every memory over earth blot-out and when the
éadigan martyras for his naman mænig-fealde earfoðnyssa
blessed martyrs for his name manifold hardships
ðáfedon. Ða decius se þweora heold rice ofer eall romána
endured Then Decius the perverse held kingdom over all of-Romans
rice. and him for ðissere worulde wel on hand eode þæt he
kingdom and him for this world well on hand went that he
godes þa gecorenan witnode. and hí on yrmðum getintregode.
of-god the chosen punished and them in miseries tortured
and hi buton gewande getúcude eall swa hé wolde. Ða gelamp
and them without hesitation tormented all as he would Then happened
hit æt sumum cyrre þæt he ferde into anre byrig þe man
it at a time that he went into a city that one
constantinopolim nemneð. seo wæs heafodburh on grec-lande.
constantinople names which was capital in greece
and of ðære he fór in-to cartágine. and ðanon in-to éfese.
and from that he went into carthage and thence into ephesus
19 Ða he ða þreo burga gefaren hæfde. ða hét gelangian
When he the three cities traveled had then commanded summon
him to swiðe hraðe ealle ða burhwára togædere. Cwæð þæt
him to very quickly all the city-folk together Said that
he gemót wið hi habban wolde. Sona swa hi þæt ge-axodon
he meeting with them have would As-soon as they that learned
ða þe on god be-lyfdon. ða wurdon hi ealle ðearle afyrhte.
those who in god believed then were they all greatly frightened
and heora gesomnunga ealle wurdon sona to-sceacerode. and
and their congregations all were at-once scattered and
þa halgan sacerdas. and ealle ða gódan færlice ge-yrmde
the holy priests and all the good suddenly afflicted

hreowlice wurdon. He þa decius se cásere þa he fór into
cruelly were He then Decius the emperor when he went into
éfese mid ðrymme and mid prasse. he ða his heortan
ephesus with glory and with pomp he then his heart
áhóf swa úpp ofer his mæðe swilce he god wære. Ongan
raised so up over his measure as-if he god were Began
ða timbrian deofol-gyld on cirican. and bead þæt mid
then build devil-idols in churches and commanded that with
him ðær-rihte ælc man be his heafde deofle sceolde offrian.
him straightway every man by his head to-devil should offer
and gehwa dyde swa. for ðæs caseres ege. and elles ne
and everyone did so for of-the emperor fear and otherwise not
dorston. ac ælc hine sylfne on lichaman and on sawle mid
dared but each himself self in body and in soul with
þam hæþengylde earmlice gefýlde. ðær ðær ænig deofol-gyld
the heathen-worship wretchedly defiled there where any devil-idol
wæs aráred. eall seo burh-waru fram dæge to dæge be ðæs
was raised all the city-folk from day to day by of-the
caseres bebode com togádere. and man sloh ðær hryðera and
emperor command came together and one slew there of-cattle and
gehwilces cynnes nytenu. and ðær geond eall ða hæþenan
of-every kind beasts and there throughout all the heathens
byrnende gleda streawodon. and ðæron-uppan deofle offrodon.
burning coals strewed and thereupon to-devil offered
and ða þicnyssa smices. and ða bræðas ðæs flæsces stígon
and the thicknesses of-smoke and the stenches of-the flesh rose
upp on ælce healfe geond þa byrig eall swilc hit mist wære.
up on each side throughout the city all as-if it mist were
Þæt man nán þingc for-neah ðær geseon ne mihte buton 38
That one no thing almost there see — could but
smíc ænne. and þonne ða hæþenan on swilcon deofol-scinne
smoke alone and when the heathens in such devilish-phantasm

blissedon. ðonne weopon and geomredon þa þe on god
rejoiced then wept and mourned those who in god
be-lyfdon. and hí on ðære mæstan dreorignýsse wunedon
believed and they in the greatest sorrow dwelt
þæt hí mid heora eagum swilce yrmða æfre geséon sceoldon
that they with their eyes such miseries ever see should
swilce hi ðær gesáwon. þæt æfre on mancynne swa mycelne
such they there saw that ever over mankind so great
anweald deofol habban sceolde. ne hí niston hwæt hí his
power devil have should nor they knew what they of-it
dydon. ne hi na mare dón ne mihton. buton bítere téaras
did nor they — more do — could but bitter tears
hi symle aléton and hnipiende eodon. and hi sylfe
they always let-fall and drooping went and themselves self
be-hyddon þær þær hi mihton. Ac færlice ymbe ðreo niht
hid there where they could But suddenly after three nights
sende se cásere his býdelas and bead þæt man swiðe
sent the emperor his heralds and commanded that one very
georne sceolde cepan cristenra manna. and gehwa þær he
eagerly should watch-for Christian men and each where he
mihte heora be féore hente. and gif man ahwer of-axian
could them by life seize and if one anywhere learn
mihte þæt hi manna ænig on genére heolde þæt se wære
could that they of-men any in refuge held that he were
his heafdes scyldig. and se þe hí ameldode þæt se wære
of-his head guilty and he who them betrayed that he were
mycelre mede wyrðe. Hi ða þa bydelas and feala oðre eall
of-great reward worthy They then the heralds and many others all
swa hi to ðam sceatte hópedon. ferdon and sohton swa
as they to the money hoped went and sought —
hwær swa hí mihton findan þa cristenan menn. and hu hi
wherever — they could find the Christian men and how they

mihton ðam casere ge-cweman þæt hi sumne sceatt æt him
could the emperor please that they some money from him
gelæhton; and hi ða hæþenan men þonne hi cristene men
obtained and they the heathen men when they Christian men
ahwær fundon. hi hi út drifon. and him beforan feredon
anywhere found they them out drove and them before drove
swilce lytle gǽrstapan. and to ðam folce læddon ðær ealle
like little grasshoppers and to the people led where all
men hæðen-gyld mid ðam cásere wurðedon. and þa cristenan
men heathen-gods with the emperor worshiped and the Christians
nyddon þæt hí mid heom deofle on hand gangan sceoldon.
compelled that they with them to-devil into hand go should
and hí sume swa dydon. swa heom earme þa gelamp ða þa
and they some so did as them wretchedly then befell then when
hi gesáwon swa mænig-fealde ógan on mistlicum witum. ða
they saw so manifold terrors in various torments then
wurdon hí sona un-geheorte and feollon adúne astrehte. and
were they at-once disheartened and fell down prostrate and
deofle offredon be-foran eallum ðam folce swa him æfre se
to-devil offered before all the people as them ever the
sið hreowan mihte. and þa oðre cristenan þe ðær ge-hydde
journey rue might and the other Christians who there hidden
wæron þa hi swilce yrmða ge-hyrdon. hi biterlice on wope
were when they such miseries heard they bitterly in weeping
heofodon. and ðara sawla sarlice bemændon þe to heofona
lamented and the souls sorely bemoaned which to of-heavens
rice faran sceoldon. þæt hi gode swa earmlice æt-lumpon.
kingdom go should that they to-god so wretchedly escaped
ac þa ðe anrædlice gelyfdon þa ðe ðider gelædde wæron
but those who steadfastly believed those who thither led were
and fæste heora geleafan on god hæfdon. and for nanes
and fast their faith in god had and for of-no

mannes ge-þreate heora drihtne wiðsacan noldon. þam man
man threat their lord renounce would-not them one
eac nan þingc ne wandode. ac hí to eallre yrmðe getucode.
also no thing — spared but them to all misery tormented
and heora lima man ealle to-bræd ælc fram oþrum. eall swa
and their limbs one all tore-apart each from other all as
windes blǽd swæpð dust of eorðan. and hí man holdode
of-wind blast sweeps dust from earth and them one cut-up
and hi ealle hrícode. swilce oðer wæterflód swa fleow heora
and them all mangled like another water-flood so flowed their
blod. and ða heafod-leasan man hengc on ða port-weallas.
blood and the headless one hung on the town-walls
and man sette heora heafda swilce oþra ðeofa buton ðam
and one set their heads like of-other thieves outside the
port-weallon on ðam heafod-stoccum. and ðær flúgon sona
town-walls on the head-stakes and there flew at-once
to hrócas. and hremmas. and feala cynna fugelas. and þara
to rooks and ravens and many kinds birds and of-the
haligra martyra eagan út a-haccedon. and flugon eft in-to
holy martyrs eyes out hacked and flew again into
ðære byrig geond þa port-weallas. and to-sliton ða halgan
the city over the town-walls and tore the holy
godes dyrlingas. and on heora blódigon bilon ðæra martyra
of-god darlings and in their bloody bills of-the martyrs
flæsc bæron. ðearmas and inneweard. and þæt eall fræton.
flesh bore guts and entrails and that all devoured
82 Earfoð-fynde wæs ðar se man þe swilc ne mihte hreowan.
Hard-to-find was there the man who such not could rue
næs ðær eac nan man on fare þe gryre and ege fore
not-was there also any man on way whom horror and fear before
ne stode. for ðam mycclum yrmðum þe hi ðær gesawon;
not stood for the great miseries that they there saw

wundor-lic wæs þæt martyr-cynn and wið deofol strang
wonderful was that martyr-kind and against devil strong
gewinn. þær wæs godes ege gesewen and open on fulre dæde.
struggle there was of-god fear seen and open in full deed
Swilc mihte campdóm beon. swilce man ðær mihte geseon. þæt
Such might warfare be such one there might see that
hi god inweardlice lufedon þa hi for ðære lufe his naman
they god inwardly loved when they for the love of-his name
yrmðe ge-þafedon. and þone sylfan deaþ to ðan swiðe þafedon.
misery endured and the self death to that greatly consented
and na þæt an mænan mihton and heora eorfoða behreowsian.
and not that one lament could and their hardships rue
ac gif we ðær wæron we mihton gehyran swa swa ealle ða
but if we there were we might hear so as all those
ge-hyrdon þe ðær æt wæron. þæt wæs on-mang ðam mycclan
heard who there at were that was amid the great
geðryle. and on ðam egeslican ge-þryngce ða man þa martyras
crowd and in the terrible throng when one the martyrs
cwylmde. þe wolde þincean færunga swilce ealle ða anlicnyssa
killed to-thee would seem suddenly as-if all the images
ðe on þære byrig to godon geond ealle gesette wæron ðæt
that in the city as gods throughout all set were that
hi ealle æt-gædere on-cwædon. and anre stemne clypedon.
they all together answered and with-one voice cried
þæt hí mid ealle aweg ðanon woldon for þam mycclan
that they with all away thence would for the great
yrmðum þe ða godes halgan for heora ðingan þolodon. and
miseries that the of-god saints for their sake suffered and
swilce þa stræta ealle eac on-cwædon. for ðam halgan bánum
likewise the streets all also answered for the holy bones
þe to-worpene him on-uppan geond ealle ða byrig lagon.
that scattered them upon throughout all the city lay

99 Eac swilce þa burh-weallas cwácedon and bífedon. swilce
Also likewise the town-walls quaked and trembled as-if
hí feallan woldon for þam halgum lichamum þe on heom
they fall would for the holy bodies that on them
geond þa birig on ælce healfe hangedon. Lá hwæt mæg
throughout the city on each side hung O what can
beon wóp oððe sarignys. gyf þæt næs se mæsta ægðres.
be weeping or sorrow if that not-was the greatest of-both
oþþe hwæt mæg beon geomrung and wánung gyf þæt
or what can be mourning and lamentation if that
næs se fulla ægðres. þa siðþan man þus þa halgan hæfte
not-was the full of-both when afterward one thus the saints held
and gebende and hi man swang. and bærnde. and swilce
and bound and them one scourged and burned and like
ofstícode swín holdode. and to ealre yrmðe tucode. and ða
stuck swine cut-up and to all misery tormented and the
magas beheoldon hu heora magas ðrowodon. and on ðam
kinsmen beheld how their kinsmen suffered and on the
port-weallon to wæfersyne hangodon. and se broðor beheold
town-walls as spectacle hung and the brother beheld
his swuster on wíte. and seo swuster beheold hire broðor on
his sister in torment and the sister beheld her brother in
yrmðe. se fæder wið-sóc his bearne. and þæt bearn wið-sóc
misery the father renounced his child and the child renounced
þone fæder. and æt nextan ælc freond wið-sóc oðres for ðam
the father and at last each friend renounced other for the
micclan egsan þe hi ðær gesáwon. and heom for án þa
great terror that they there saw and them — before the
witv gemynte wæron. buton hi ðær-rihte urnon and ðam
torments intended were unless they straightway ran and to-the
deofol-gylde geoffrodon and drihtne wiðsocon. þa ne mihte
devil-idol offered and lord renounced Then not could

na lengc manna ænig hine sylfne bedyrnan. ac gehwa to sáles
— longer of-men any himself self conceal but each in time
moste clipian and openlice mid dædum cyðan. to hwæþeran
must call and openly with deeds show to which
hlafordscipe he wolde gebúgan. þe to ures ecean drihtnes.
lordship he would submit either to of-our eternal lord
þe to ðæs awyrgedan deofles. hwæðer him leofre wære þe
or to of-the accursed devil whether to-him dearer were either
he ðam wítum æt-wunde. þe he hi for godes naman acome.
he the torments escaped or he them for of-god name underwent
Ða wurdon ðær ameldode seofon halige men gode getreowe. 119
Then were there betrayed seven holy men to-god true
ðæra naman we awriton on ðære frum-spræce heora halgan
of-whom names we wrote in the preface of-their holy
ðrowunge; hi wæron gemetfæste on ge-leafan þæs lifigendan
passion they were steadfast in faith of-the living
godes suna. and his ðæt halige rode-tacn on heora lichoman
of-god son and his the holy rood-sign on their bodies
getreowlice bæron. þa þa hi gesawon ða mænig-fealdan
faithfully bore Then when they saw the manifold
wáwan þe cristes þa gecorenan dæg-hwamlice for his naman
woes that of-christ the chosen daily for his name
ðafedon and þoledon. hi þonne ða seofon geomredon. and
endured and suffered they then the seven mourned and
weopon. and heora nebwlite þurh ða mycclan sorhge mid
wept and their countenance through the great sorrow with
ealle ahlænsode. and seo wlitige fægernes heora geogoð-hades
all grew-lean and the comely fairness of-their youth
weornode and wánode. and hi on ealne weg on wæccan. and
withered and waned and they in all way in vigils and
on fæstenum. and on halgum gebedum geomrigende lágon.
in fastings and in holy prayers mourning lay

and þæt eall hi dydon for ðæs caseres ðingon for þon hi
and that all they did for of-the emperor sake — because they
him ǽr on hírede swiðe neahgangele wæron. þonne swa oft
him before in household very close were then as often
swa hi gesáwon þæt se yfela cásere and eall seo burh-waru
as they saw that the evil emperor and all the city-folk
togǽdere comon þæt hi onsægednyssa deoflan offrian woldon.
together came that they sacrifices to-devils offer would
hi ðonne ðas seofon halgan eodon him on-sundran þær
they then these seven saints went themselves apart where
hi ðonne mihton. and hi ðonne astrehton on ðære
they then could and themselves then prostrated on the
eorðan. and to gode hi gebǽdon þæt he heora gehulpe
earth and to god they prayed that he them help
swa swa he wolde; ða gelamp hit amang þam þæt sume
so as he would Then happened it amid that that some
hlosniende menn ðær betweonan eodon. and þisra seofona
eavesdropping men there between went and these seven
georne heddon. swa oft swa man gehwilcne mann sohte þæt
eagerly heeded as often as one every man sought that
he deofolgylde offrian sceolde. and þonne gemetton hi ðas
he to-idol offer should and then found they these
seofon halgan halige cnihtas ealle æt-gædere on anum bure
seven saints holy youths all together in a chamber
to gode gebiddende. and mid aþenedum lichoman to him
to god praying and with outstretched body to him
heora neode geomerlice mænende. and hí ða godes fynd
their need mournfully lamenting and they the of-god enemies
butan gewande sona into þam ciningce eodon. and him ðus
without hesitation at-once into the king went and him thus

to cwædon; þeoda hlaford us se besorgesta. gelimpe þæt ðu
to said of-nations lord to-us the dearest befall that thou
lange libban mote on myrhþe. and on mærðe þines cynerices.
long live may in joy and in glory of-thy kingdom
Ðu leof cyningc leod-scipas. ðine wide and side þu hætst 145
Thou dear king nations thy wide and broad thou commandest
þæt mann manige manna ge-hwilcne. þæt he ðam mæran gode
that one exhort of-men each that he to-the great god
offrie. and her on gehendnysse syndon þe þine deorlingas
offer and here in nearness are who thy darlings
beon sceoldon. þe sylfne hi for-fleoð. and þine hæse forseoð.
be should thee self they flee and thy command despise
and ealle æfter gewunan cristenra manna dæg-hwamlice offriað.
and all after custom of-Christian men daily offer
þæra is se yldesta maximianus. and his six geferan þe on
of-whom is the eldest Maximian and his six companions who in
ðissere byrig synd yldest getealde. þa se casere þis gehyrde
this city are eldest counted When the emperor this heard
ða wearð he þearle gedrefed on his mode. and bead þæt
then became he greatly troubled in his mind and commanded that
hi man ðær-rihte to him gelædde. and hí sona comon mid
them one straightway to him led and they at-once came with
floteriendum eagum for ðære micclan angsumnysse. ealle heora
fluttering eyes for the great anguish all their
heafda wæron mid duste besyfte. wæs þeh eall heora myne
heads were with dust sprinkled was though all their mind
fæst on to-hopunge þæs ecean drihtnes; þa axode hé se casere
fast in hope of-the eternal lord Then asked he the emperor
and ðus clipode. hwi synd ge asceadene fram eowra geferena
and thus called why are ye separated from of-your companions
gemanan. þæt ge mín bebod healdan noldon. þæt ge ðam
fellowship that ye my command hold would-not that ye to-the

mærum godum offrunga ne brohton. ac nu ic eow bidde and
great gods offerings not brought but now I you bid and
ægðer ge-beode þæt ge hit geornlice beginnon. and þæt swiðe
also command that ye it eagerly begin and that very
hrædlice gefyllon. and þæt buton gewande dón swa ic eow
quickly fulfill and that without hesitation do as I you
be-beode. and swa ealle menn doþ wide on æghwilcere þeode;
command and as all men do widely in every nation
ða andwyrde him an ðæra cnihta maximianus se halga. ána
Then answered him one of-the youths Maximian the holy alone
for hi ealle. and cwæð to þam cásere unearhlicere stemme.
for them all and said to the emperor with-undaunted voice
164 Ænne we wurðiað ecne drihten. ðæs mihta gefyllaþ heofenas
One we worship eternal lord whose might fill heavens
and eorðan; him we offriað anum. and his ðam halgan bearne
and earth to-him we offer alone and his to-the holy child
hælende criste. þe for ure neode on menniscnysse eode on
savior christ who for our need into humanity went in
ðam halgan gaste. þe of fæder. and of suna. unasegcendlic
the holy ghost who from father and from son unspeakably
forð-stæpð and ealla gesceafta gehalgað. þas untodæledlican
proceeds and all creatures hallows this indivisible
ðrynnysse. we gebiddaþ mid eadmodnysse; þisan gode we
trinity we pray-to with humility to-this god we
offrunga gelome bringað. and ure béna to him sendað. lichaman
offerings often bring and our prayers to him send of-body
and sawle clænnysse. and modes. and muðes andetnysse; þas
and of-soul purity and of-mind and of-mouth confession these
we him beodaþ gedefe. and þinon awyrgedan deofolgildan
we to-him offer fitting and to-thy accursed idols
we næfre nellað offrian. þy læs ðe we us sylfe gebringað on
we never will offer — lest — we us self bring into

fylðe. and siððan on yrmðe écere helle; gode anum we úre
filth and afterward into misery of-eternal hell to-god alone we our
neode betæcað. and him ure sawle befæstað. hine we næfre
need commit and to-him our souls entrust him we never
ne forsacað. ac hine we wurðiaþ æfre. ÐA decius se casere
— forsake but him we worship ever Then Decius the emperor
þas word gehyrde. ða na gestod he na ælcne on-sundran. ac
these words heard then not confronted he — each apart but
heora ælces sweord-fætelsas he het forceorfan. and hi mid
of-them of-each sword-belts he commanded cut-off and them with
bendum fæste hét gewriðan. and cwæþ to heom eallum.
bonds fast commanded bind and said to them all
Nu ge þam mærum godum offrian nellað. ne beo ge mé 179
Now ye to-the great gods offer will-not not be ye to-me
næfre heonon-forð swa wurðe ne swa leofe swa ge ær wæron.
ever henceforth so worthy nor so dear as ye before were
ac fram me ge beoð ascyrede. and fram ælcere myrhþe.
but from me ye are cut-off and from every joy
oðþæt ic eft eow gestande and ic ðonne wið eow stiðlicor
until I again you confront and I then with you more-sternly
aginne. ðonne ic tále wið eow habban wylle; Ne ðincþ
begin than I reckoning with you have will Not seems
hit me þeah nan ræd. ac ic eow læte unbeheafdod þæt ge
it to-me however any counsel but I you let unbeheaded that ye
swa earme eow sylfe and eowre ðeondan geogoðe fordoþ
so wretched yourselves self and your thriving youth destroy
and for-spillaþ. on wíton and on wáwon and on mistlicum
and waste in torments and in woes and in various
yrmðum. Ac ic eow nu gyt sumes fyrstes geann þæt ge
miseries But I you now yet some respite grant that ye
eow sylfe beþencean. and on beteran mode gebringan. þæt
yourselves self bethink and into better mind bring that

ge eower þæt wlitige líf magon genérian; þa se casere hí
ye your the beautiful life may save When the emperor them
ðus gesprecen hæfde. þa forðan þe hí him leofe wæron. hé
thus spoken-to had then because that they to-him dear were he
het hí eft ealle unbindan. and unbundene aweg forlætan
commanded them again all unbind and unbound away release
þæt hi frige moston faran aweg swa hwider swa hi woldon.
that they free might go away — whithersoever — they would
and se casere fór to oðre burhware worhte þæt sylfe þæt
and the emperor went to other city-folk did the same that
he ær beeode. cristene menn drehte swa he swiðost mihte.
he before practiced Christian men harassed as he most could
194 Maximianus ða se godes halga. and his six geferan gode
Maximian then the of-god saint and his six companions to-god
ða gecorenan. syððan hi fyrstos on-fengcon and ænigne
the chosen after they respite received and any
timan hæfdon. þa halgan weorc þe hi ær begunnon. ær
time had the holy works that they before began before
hi beforan ðam casere stodon. hi ða fullice gefremedon.
they before the emperor stood they then fully performed
Namon æt heora magon þa sceattas genoge. sylfrene and
Took from their kinsmen the moneys enough silver and
gyldene ungefoge. and þa eawunga and dearnunga ealle godes
gold immense and the openly and secretly all of-god
ðances spendon. and dældon hafenleasum mannum. and heom
thanks spent and dealt to-needy men and them
betweonan ræddon and þus ge-þwærlice cwædon. betere we
between counseled and thus harmoniously said better we
ahreddon us sylfe of ðissere burhware gehlyde; faran us into
rescue us self from this of-city-folk tumult go us into
þam mycclan scræfe her geond on celian dúne. and we us
the great cave here yonder on celian hill and we us

ðær georne to gode gebiddan. and ðær we magon full eaðe
there eagerly to god pray and there we may full easily
on genére wunian oððæt eft se casere into þissere birig
in refuge dwell until again the emperor into this city
fare. and he ðonne deme swa swa he wylle. and us nan
go and he then let-judge so as he will and us no
þingc on worulde fram gode ne gehremme. Ac dó he ymbe
thing in world from god — hinder But let-do he about
us swa swa his willa sy. þæt we æt-foran ðam casere þurh
us so as his will be that we before the emperor through
his fultum magon martyr-dóm ge-fremman. and æt him
his help may martyrdom accomplish and from him
ðone ecean cynehelm under-fón buton ende mid his halgum.
the eternal king-helm receive without end with his saints
Ða hi ðus sprecende wæron seofon ða gecorenan halgan. 210
When they thus speaking were seven the chosen saints
þa sealdon hi heom fæstnunge betweonan. þæt hi ealle þis
then gave they them pledge between that they all this
woldon healdan. oð heora lifes ende. And þæt feoh þæt hi
would hold until of-their life end And the money that they
ær læfdon hí mid heom to þam scræfe gemænelice hæfdon.
before left they with them to the cave in-common had
and ealle þider inn eodon. and mænigne dæg ðær-inne
and all thither in went and many day therein
wunedon. and on aþenedum lichaman hí to gode geornlice
dwelt and with outstretched body they to god eagerly
gebædon. þæt he heora gemiltsode swa swa his wylla
prayed that he them pitied so as his will
wære. Setton him þa ænne wicnere getreowne. and swiðe
were Set themselves then a steward faithful and very
gesceadne. ðæs eadigan nama wæs malchus se góda. æt þam
discreet of-the blessed name was Malchus the good on whom

wæs gelang eall heora foda. se heom on ealre hwile metes
was dependent all their food who them in all while food
tilian sceolde. and he ða mid eadmodnysse fengc to ðære
provide should and he then with humility took to the
gehyrsumnysse. and swa oft swa he into ðære byrig eode.
obedience and as often as he into the city went
he hine on wædlan hywe æteowde. and dearnunga wæs
he himself in of-beggar guise showed and secretly was
smeagende hu hit on ðæs caseres hirede ferde. and georne
inquiring how it in of-the emperor household went and eagerly
ðæs þe he mihte earmum mannum ælmyssan dælde. and
as-far as he could to-poor men alms dealt and
his geferan mete bohte. and to heom þone gebrohte. and
for-his companions food bought and to them it brought and
heom ælc þæra worda cydde þe he be heom binnan
to-them each of-the words made-known that he about them within
porte ahwær sprecan gehyrde; þa gelamp hit betweonan
town anywhere speak heard Then happened it between
þam ðe þas þing gewurdon. þæt se casere eft mid fyrde
that that these things happened that the emperor again with army
ferde into efese byrig. and he ðær-rihte het gelangian
went into ephesus city and he straightway commanded summon
maximianum þone halgan. and mid him his six geferan.
Maximian the saint and with him his six companions
þæt hi ealle æt-gædere sceoldon deoflum offrian; þa þa
that they all together should to-devils offer Then when
he mid ungemete heom behet ælcne héte. þa wurdon
he with immoderation to-them threatened every hatred then were
getreowe hi ealle. and mid ógan of-sette. and gehwa sohte
faithful they all and with terror oppressed and each sought
gener þær-rihte ðær he ænig findan mihte. and he malchus
refuge straightway where he any find could and he Malchus

se getreowa fleah of ðære byrig sona mid ege and mid
the faithful fled from the city at-once with fear and with
ógan. hæfde mid him þeah eaþelicne fodan. and com to
terror had with him however humble food and came to
his geféran and heom eall cydde hu egeslice se casere
his companions and to-them all made-known how terribly the emperor
be heom beboden hæfde. þæt hi mon æg-hwanone secan
about them commanded had that them one from-everywhere seek
sceolde. and hi ða halgan þa hi þæt gehyrdon ealle hi
should and they the saints when they that heard all they
forhtedon. and to gode clypedon. and on geomrunge ðære
feared and to god called and in mourning the
mæstan him heora lif eall befæston; á wæs þeah amang
greatest to-him their life all entrusted ever was though amid
þam malchus heora ðenig-mann. and þa eaðelican þenunga
that Malchus their serving-man and the humble services
þe he ðider brohte heom geornlice þenode. þæt hi be dæle
that he thither brought them eagerly served that they in part
hi gereordodon. and þæt hi wurdon þe geheortran wið
themselves refreshed and that they were the bolder against
þam awyrgedan strangan. and þone ealdan wiðerwinnan; ða
the accursed strong and the old adversary Then
þa hi ealle æt-gædere comon. and to middes ðam scræfe
when they all together came and — amid the cave
sáton þæt hi gemænelice gereordodan. ða wurdon heora
sat that they in-common ate then were their
eagan afyllede mid tearum and angmode geomrodon ealle
eyes filled with tears and anxious mourned all
heora heortan mid þi þe hit æfnian wolde and seo sunne
their hearts with that that it evening would and the sun
sah to setle on-mang ðam þe hi on wope wæron. and hi
sank to setting amid that that they in weeping were and they

on un-eaðnysse spræcon. hi ða heom betweonan án and
in distress spoke they then them between one and
án hnappodon. and swa lange hi hnipedon þæt hi ealle
one dozed and so long they drooped that they all
æt-gædere on slæpe wurdon. ealle him wæron ge-hefgode ða
together in sleep were all to-them were weighed-down the
eagan of ðam menigfealdum biterlicum tearum þe hi ðær
eyes from the manifold bitter tears that they there
aléton. and on ðam sare þam mycclan hí lagon and slepon.
let-fall and in the sorrow the great they lay and slept
251 Ac god ælmihtig scyppend þe is ealra gesceafta wealdend. þe
But god almighty creator who is of-all creatures ruler who
his gecorenan bið swa milde swa modor bið hire agenum cilde.
to-his chosen is as mild as mother is to-her own child
He sylf þas seofonum halgum bebead þæt hi swa slepon
He self these seven saints commanded that they so slept
for his micclan wundrum. þe eft he gedon habban wolde.
for his great wonders that afterward he done have would
þa halgan ðe he ealre worulde furðor onwreon gemynte. Hé
the saints whom he to-all world further reveal intended He
sylf ðas þingc swa gescifte. and mid his ðære mæran fadunge
self these things so arranged and with his the great ordering
gedihte. þæt heora nan gefélan ne mihte hu hi gewurdon on
disposed that of-them none feel — could how they became in
sláepe. ne heora nán nyste hwær heora sawla reston. Eall hit wæs
sleep nor of-them any knew where their souls rested All it was
heom uncuð. ac hit wæs gode ful cuð. Ealle hi lágon slæpende
to-them unknown but it was to-god full known All they lay sleeping
geond þa eorðan. and swa on godes naman andetnysse hi
over the earth and so in of-god name confession they
gewurdon on ðære seftnysse. and þæt feoh þæt hi hæfdon ðær
became in the ease and the money that they had there

on heora seodum. læg eac mid þam halgum uppan ðære eorðan.
in their purses lay also with the saints upon the earth
Ða seo sunne begann ðæs on morgen on-ýwan eallum
When the sun began after-that in morning show to-all
mannum hire ðone beorhtan leoman. þa het se casere
men her the bright light then commanded the emperor
georne smeagan. hwær mann æfre þa halgan ge-axian mihte.
eagerly search where one ever the saints find-out might
Ælc mann þa æfter ðam ge-bode ofer eall ferdon. mann 265
Each man then after the command over all went one
smeade uppan lande. man axode on porte. ðær man gengde
searched up-on land one asked in town where one went
geond eall abútan þone portweall man strutnode on ælcere
throughout all about the town-wall one searched in every
stowe þær man hi æfre geaxian cuðe. ne mihte hi nan
place where one them ever learn could not could them any
man na hwer findan. He þa se cásere dreorigan mode. cwæð
man — anywhere find He then the emperor with-sad mind said
to his þegnum mid ðyllicum wordum. Mycel is me unbliss
to his thanes with such words Great is to-me sorrow
minra dyrlinga miss. Þæt hi us swa fǽrlice mid ealle sýn
of-my darlings loss That they us so suddenly with all are
æt-lumpene. swa mǽre cynnes menn swa swa hí wæron. for-þi
escaped so great of-kin men so as they were because
hi on-sǽton and mid ealle ondrédon. þæt we heom forðon
they feared and with all dreaded that we to-them therefore
grame beon woldon. forðon þe hi ǽr us hyran noldon; Ða
angry be would because that they before us obey would-not Then
cwæð se casere to ðam embstandendum; Nése la man wát. and
said the emperor to the bystanders No o one knows and
ic eac þæt sylfe wát. geseo we ænigne mann þe georne hine
I also that self know see we any man who eagerly himself

sylfne to urum godum bugan wylle. eall þæt he ær agylte
self to our gods turn will all that he before sinned
læsse oþþe mare. we lætað hit of gemynde swilce hit næfre ne
less or more we let it from memory as-if it never —
gewurde. Æfter swilcum wordum and mænig-fealdum oðrum.
happened After such words and manifold others
279 Stopon þa in to ðam casere ða yldestan þe on his hirede
Stepped then in to the emperor the eldest who in his household
wæron. and þa halgan to him wregdon and be heom þus
were and the saints to him accused and about them thus
spræcon. Ealra manna hlaford geond þas widan worulde. we
spoke Of-all men lord throughout this wide world we
biddað þinne cyne-scipe þæt þu nan ðingc ne beo dreorig
pray thy majesty that thou no thing — be sad
oððe sarig for ðan geongan cnihton ealra goda feondum. for
or sorry for the young youths of-all gods enemies —
ðan hi under ðe leof oð þisne andweardan dæg on yfele
because they under thee dear until this present day in evil
þurh-wunodon ðæs þe we gehyrdon siððan þu heom to-lete
persisted as-far as we heard since thou them granted
þone timan þæt hi hi sylfe beþohton. á hi ymbe þæt
the time that they themselves self bethought ever they about that
wæron. hu hi ðe mid ealle mis-cwemdom. eall þæt yfel þæt
were how they thee with all displeased all the evil that
hi ær ðan begunnon hi þæt eall syððan ful dydon; namon
they before then began they that all afterward fully did took
æt heora magon úngerime sceattas. and ealle ða to-wurpon
from their kinsmen countless moneys and all them scattered
geond þas ruman burh-wegas. and synd nu be-dyrnde and on
throughout these broad city-ways and are now concealed and in
diglon be-hydde þæt hi nan man ne mæg na hwær gefindan.
secret hidden that them no man — may — anywhere find

gyf ðin cyne-scipe swa cwyð. hit geworden bið sona þæt
if thy majesty so says it done is at-once that
man heora magas gelangie. and hi man stiðlice ðreatige þæt
one their kinsmen summon and them one sternly threaten that
hi be wíte hi ameldian. and to þe leof gebringan. ða se
they by torment them betray and to thee dear bring When the
casere ðas word gehyrde. he his mod sona gehyrte. het
emperor these words heard he his mind at-once heartened commanded
þa ða magas gefeccan and began heom ðas word segcan.
then the kinsmen fetch and began to-them these words say
Hwær syndon þa wiðer-sacan eowre lyðran magas þe min bebod 296
Where are the apostates your wicked kinsmen who my command
forhógedon. þæt hi ðam wurðlicum godum nane lác ne offredon.
despised that they to-the worthy gods no gift — offered
buton ge hi nu her ameldian. ge sceolon heora wíte astúndian.
unless ye them now here betray ye must their torment endure
Ða andwyrdon þa magas. and sealdon micele aðas and ðone
Then answered the kinsmen and gave great oaths and the
casere bǽdon and ofdrædde him to-cwædon; we biddað þe
emperor begged and frightened to-him said we pray thee
leof hlaford. þæt ðu ge-hyran wylle ure word; we þin cynelice
dear lord that thou hear will our words we thy royal
gebod nahwær ne forgymdon. ne we ða weorðlican godas næfre
command nowhere — neglected nor we the worthy gods ever
ne for-hogodon; hwi wilt þu us leof witnian for oðra manna
— despised why wilt thou us dear punish for of-other men
þingon þe þin gebod for-sawon. and ure sceattas for-spendon
sake who thy command despised and our moneys squandered
geond ealle eorðan. Her hi synd full ge-hende geond on célian
throughout all earth Here they are full near yonder on celian
dune. on sorge and on ege behydde. ne we be him naþor
hill in sorrow and in fear hidden nor we about them either

nyton swa hi ðær libban. swa hi ðær deade ligcon. Ða hi
know whether they there live or they there dead lie When they
ðus hi sylfe earhlice betealdon. þa het se casere hi
thus themselves self cowardly excused then commanded the emperor them
faran swa hwider swa hi woldon. and hi feorh-fagene him
go — whithersoever — they would and they life-glad him
fram sona ðanon eodon. and se casere eft sona þohte and
from at-once thence went and the emperor again at-once thought and
smeade hwæt he þam halgan dón mihte. oððe hu he æfre
considered what he to-the saints do might or how he ever
embe hy sceolde. and þa þa he him hearmian nolde for
about them should and then when he them harm would-not —
þi hit swa geweorðan sceolde. god ælmihtig him þa þæs
because it so happen should god almighty to-him then that
geuðe ðeah he ðæs wyrðe nære þæt god hine geneosode.
granted though he of-that worthy not-were that god him visited
313 Æfre ðeah for his halgena earnunge. him ða ðis geþanc
Ever though for of-his saints merit him then this thought
on mode asende. þæt he het þæs scræfes ingang ðær
into mind sent that he commanded of-the cave entrance where
hi inne lagon eall hit mid weorc-stanum for-wyrcan. for
they within lay all it with work-stones block-up —
ðan god wolde þæt hi ðær stille reston. and ungehrépode
because god would that they there still rested and untouched
on ðam scræfe slepon oþ þas yðtogenan tíde þe he hi
in the cave slept until the appointed time that he them
eft mancynne þurh his mycclan mærðe for micelre neode
again to-mankind through his great glory for great need
geswutelian wolde; and he ða decius let him to ræde
reveal would and he then Decius deemed to-him as counsel
þæt he þa gerædde and he ða his geðanc geopenode. and
that he then decided and he then his thought opened and

ofer eall clypode. fare man swiðe hraðe þyder geond to þam
over all called let-go one very quickly thither yonder to the
scræfe þær þa wiðer-sacan inne dariað behydde. and hi man
cave where the apostates within lurk hidden and them one
mid weorc-stane on æghwilce healfe ealle swa cuce ðær-inne
with work-stone on every side all so alive therein
for-wyrce. þæt hi sunnan leoman næfre lengc ne geseon. ne
let-block-up that they of-sun light never longer — see nor
hi myrhðe mid us heonon-forð nabbað. nu hi ure bebod
they joy with us henceforth have now they our command
healdan noldon. Ac beon hi ðær on yrmðe on ælce hand
hold would-not But let-be they there in misery on each hand
beclysede. oððæt hi mid ealle deað for-swelge. swa he lét
enclosed until them with all death swallow as he held
on his geðance se casere and mid him eall seo burhwaru þæt
in his thought the emperor and with him all the city-folk that
hi ða halgan swa lifigende on ðam scræfe wurdon beclysde.
they the saints so living in the cave were enclosed
Ða gelamp hit þæt ðær betweonan eodon ðæs caseres 329
Then happened it that there among went of-the emperor
dyrlingas hi twegen. wæron him swiðe leofe. and hi
darlings they two were to-him very dear and they
ðeh-hwæðere wæron dearnunga cristene begen. se an wæs
nevertheless were secretly Christian both the one was
genemned þeodorus. and se oðer rufínus. þa spræcon hi
named Theodore and the other Rufinus then spoke they
him betweonan swa hit nan man nyste butan him sylfon.
them between so-that it no man knew except them selves
þæt hí woldon ðisra haligra martyra martyr-race awritan. and
that they would of-these holy martyrs martyr-story write and
þæt gewrit mid þam halgum ðær-inne lecgan. swa man in
the writing with the saints therein lay as one in

to ðam scræfe gán sceolde. þæt hit mid him þær-inne læge.
to the cave go should that it with them therein lay
to swutelunge oð ðone byre þe hi god ælmihtig awehte.
as evidence until the time that them god almighty awoke
and hi man-cynne geswutelian wolde. þæt ealle men ðurh
and them to-mankind reveal would that all men through
ðæt gewritt eft ongytan mihton. hwæt þa halgan wæron
the writing again perceive might what the saints were
þe man ðær-inne funde þonne þæt godes wylla wære;
whom one therein found when that of-god will were
and hi ða twegen getreow-fæste wæron dydon þær-rihte eall
and they the two faithful were did straightway all
swa hi ær gemynton. eodon in to ðam scræfe dearnunga
as they before intended went in to the cave secretly
on-sundran. and þas halgan martyrrace eall swa heo gewearð
apart and this holy martyr-story all as it happened
on anum leadenum tabulan ealle mid stafon agrófon. and
on a leaden tablet all with letters engraved and
hi ðæt gewrit mid twam sylfrenan in-seglum on anre teage
they the writing with two silver seals in a box
geinsegledon. and wið þa halgan ðær-inne swiðe digol-lice
sealed and beside the saints therein very secretly
lédon. and ðæs scræfes locstan hi wel fæste beclysdon. and
laid and of-the cave lock-stone they well fast closed and
him ðanon syððan ham-weard gewendon. and þa ealle
themselves thence afterward homeward turned and the all
þas ðingc þurh godes fadunge þus wurdon gedyhte.
these things through of-god ordering thus were arranged
347 Ða ymbe þæt útene. forð-ferde decius se yfela casere. and
Then about that abroad departed Decius the evil emperor and
æfre ælc dǽl eall his cynnes. and feala oðra casera æfter
ever each part all of-his kin and many of-other emperors after

him rixodon ælc æfter oðrum on heora cynescipes wuldre. and
him reigned each after other in of-their kingship glory and
on heora anwealdes myrhþe. and hi sume hæþene. and sume
in of-their power joy and they some heathen and some
cristene feala geara rixodon. oððæt þeodosius se mæra casere
Christian many years reigned until Theodosius the great emperor
archadies sunu fengc to rice. and embe eahta and ðrittig
of-Arcadius son succeeded to kingdom and about eight and thirty
geara þæs þe he rixode. asprang gehwær on godes folce
years after-that that he reigned sprang-up everywhere in of-god people
mycel gedwyld. and ferdon yfele menn geond eall þær hi
great heresy and went evil men throughout all where they
mihton. and cristene men on gedwylde brohton. sædon þæt se
could and Christian men into error brought said that the
geleafa naht nære þe ealle geleaffulle men buton tweonunge
faith naught were which all faithful men without doubt
gelyfað. þæt is þæt ealle men on domes dæg sceolon arisan
believe that is that all men on of-doom day must arise
mid þam ylcan lichaman þe ge-hwa ær her on life leofode.
with the same body that each before here in life lived
and þonne æghwilcum men æfter his geearnungum bið
and then to-every man after his merits is
gedemed. swa to yrmþe on helle wíte. swa to myrhþe on
judged either to misery in of-hell torment or to joy in
heofona rice. ðisne geleafan woldon gedwolmen a-ídlian.
of-heavens kingdom This faith would heretics bring-to-naught
and of cristes geladunge mid ealle adwæscan. and on ðam
and from of-christ church with all quench and in the
timan þe ða bisceopas beon sceoldan. and godes þæt halige
time that the bishops be should and of-god the holy
folc on rihtne weg gebringan. hi swiðost ælces gedweldes
people onto right way bring they most every heresy

tiledon. and ælc gedwyld hi upp arærdon; twegen ðær wæron
strove-for and every heresy they up raised Two there were
bisceop-hades men þe ælces yfeles heafod-hebban wǽron. se
of-bishop-rank men who of-every evil head-raisers were the-one
wæs gehaten theodorus. and se oðer gaius; hi næron furðan
was called Theodore and the other Gaius they not-were even
wyrðe þæt man heora naman on ðisre haligra martyr-race
worthy that one their names in this of-saints martyr-story
sceolde awrítan. for ðan þe hi godes gelaðunge swiðost
should write — because that they of-god church most
drehton. and mid heora gedwolspræce eall folc amyrdon.
harassed and with their heretical-speech all people corrupted
and theodosius se mǽra casere þa he swilce ungewitt ælce
and Theodosius the great emperor when he such folly each
dæge gehyrde. he wearð sarig ðearle on his mode. and he
day heard he became sorry greatly in his mind and he
wepende on his geþance hit bemænde. þæt æfre on his
weeping in his thought it lamented that ever in his
tíman se cristena geleafa swa earmlice ætfeallan sceolde.
time the Christian faith so wretchedly fall-away should
373 Sume þa yldestan gedwolmen sædon. þæt menn of deaðe
Some the eldest heretics said that men from death
næfre arísan ne sceoldon. Sume hi cwædon. þæt se lichama
never arise — should Some they said that the body
þe æne bið for-mogod and to duste gewend and wíde
that once is decayed and to dust turned and widely
to-sawon. þæt he næfre eft togædere ne cóme. ac ða sawla
scattered that it never again together — came but the souls
ana on domes dæg butan ælcan lichoman sceolden underfon
alone on of-doom day without any body should receive
ðære myrhðe heora æriste; þus hi dweledon mid heora
the joy of-their resurrection Thus they erred with their

leas-sagulan spræce. and heora modes andgytu mid ealle hi
lying speech and of-their mind understandings with all they
fordytton. þæt hi nan ðæra worda geðencan ne mihton þe
stopped-up that they none of-the words think-of — could that
ure hælend sylf on ðam godspelle be ðære æriste cwæð.
our savior self in the gospel about the resurrection said
Amen amen dico uobis. quia uenit hora quando mortui in
Amen amen I-say to-you that comes hour when dead in
monumentis. audient uocem filii hominis et uiuent. Þæt is
tombs will-hear voice of-son of-man and will-live That is
on urum geþeode. Soð soþ ic eow secge þæt se tíma cymð.
in our language Truly truly I to-you say that the time comes
þonne ealle deade menn on heora byrgenum mannes bearnes
when all dead men in their tombs of-man son
stefne gehyrað. and hi ealle ácuciað. Ðyllice halige word.
voice hear and they all revive Such holy words
and ungerime oðre ðe on halgum bocum synd awritene. þæt
and countless others that in holy books are written that
god ælmihtig mænigfealdlice. ge ðurh his witegan. ge þurh
god almighty manifoldly both through his prophets and through
hine sylfne. and be ðæra martyra æriste wæs sprecende.
him self and about of-the martyrs resurrection was speaking
and ðeah ealra þæra worda hi wæron forgytene; namon him
and though of-all the words they were forgetful took them
þa gedwoll-menn æn-lipige to gemynde. and lagon on heora
the heretics single-ones to mind and lay in their
gedwylde and godes worda swetnysse hi awendon him sylfum
heresy and of-god words sweetness they turned them selves
to biternysse. þe swa godes folc drehton. and ðonne for ðisum
to bitterness who so of-god people harassed and then for this
wearð theodosius se mæra þearle ahwæned. and he his líc for
was Theodosius the great greatly grieved and he his body for

ðære sarignysse mid wacan hreafe scrydde. and wæs him ana
the sorrow with poor garment clothed and was him alone
cniht-leas on his inran bure. and hine sylfne ðær-inne beclysde.
servant-less in his inner chamber and himself self therein shut
and þær hreowlice beforan gode gebærde. for-ðan þe he
and there sorrowfully before god behaved because that he
nyste hwæs he geléfan sceolde. þa hine þa swyðost drehton
knew-not what he believe should when him then most harassed
and on ungewisse gebrohton þe his witan beon sceoldon.
and into uncertainty brought who his councilors be should
398 Ac ælmihtig god se milda þe ælcne mann mid fulre
But almighty god the mild who every man with full
mildheortnysse underfehþ þe hine mid fulre eadmodnysse
mercy receives who him with full humility
geséhð. þa he ðæs caseres mycclan hreowsunga geseah.
seeks when he of-the emperor great repentance saw
him eac sona þæt hreow and his þæt sarlice anginn. and
him also at-once that rued and his the sorrowful beginning and
hine þa na lengc ahwænedne habban nolde; ne he éac
him then not longer grieved have would nor he also
þa na lengc geþafian ne mihte þæt his halige folc lǽge
then — longer allow — could that his holy people lay
on gedwylde. ac he for his mycclan mildheortnysse ægðer
in heresy but he for his great mercy each
ge ðam gódan cásere frofre geúþe. and eallum folce ðæs
both to-the good emperor comfort granted and to-all people after-that
swiðe ungefyrn he geswutelian wolde hwæs ge-hwá gelyfan
very soon he reveal would what each believe
sceolde mid gewisse. and he his ða halgen gelaþunge ðæs
should with certainty and he his the holy church after-that
ful tidlice of ðæra gedwolmanna gedrecednysse ahredde.
full timely from of-the heretics affliction rescued

and hira eac ða toweardon ealra manna æriste. mid his
and to-them also the future of-all men resurrection with his
ðam beorhtan and ðam soðan leohte geopenode. on ðus
the bright and the true light opened in thus
gewordenre dæde. Ða on ðam tíman þe se cristena and se
happened deed Then in the time that the Christian and the
goda theodosius fullice on god ælmihtigne wæs belyfed swa
good Theodosius fully in god almighty was believing as
his yldran beforan him manega wæron. and he his neode to
his elders before him many were and he his need to
gode swiðe georne mænde. Þa gelamp hit on ðam dagum
god very eagerly lamented Then happened it in those days
þe ðas forsprecenan þingc gewurdon. þæt god ælmihtig
that these aforesaid things happened that god almighty
gescifte ænne swa ge-radne mann. þe ahte ge-weald ealles
arranged a so prudent man who had control of-all
ðæs splottes æt celian dúne. þar þæt scræf wæs tomiddes þe
the plot at celian hill where the cave was in-the-midst that
ða seofon halgan lagon inne slápan. and he ða se ilca goda
the seven saints lay within sleeping and he then the same good
mann let ðær aræran ealle abutan ða dúne his hyrde-cnapan
man let there raise all about the hill his herd-boys
cýtan. þæt hi ðær gehende mid heora hlafordes yrfe lágon.
huts that they there near with of-their lord livestock lay
and wið cyle and wið háton hi sylfe geburgon. and
and against cold and against heat themselves self sheltered and
hi georne þa hyrdecnapan and mid heora handgemácan.
they eagerly the herd-boys and with their fellow-workmen
sume twegen dagas on án ymbe þæt wæron. oð þæt
some two days — continuously about that were until that
hí werige fornean cómon ðær ða seofon halgan full ge-hende
they weary almost came where the seven saints full near

lágon; and hi ðær sona unmyndlinga swiðe fæsthealdne
lay and they there at-once unawares very fast-holding
weorcstan upp ahwylfdon. and æfre swa hi near and near
work-stone up rolled and ever as they nearer and nearer
eodon. hi fundon ælcne stan on oðerne befegedne. and
went they found each stone onto other fitted and
ymbe ðæne oþerne dæg hi ðæs scræfes locstan út alýnedon.
about the second day they of-the cave lock-stone out loosened
þæt hi eaðelice mihton ingán. and éaþelice útgan.
that they easily might go-in and easily go-out
427 Ða gelamp hit þæt god wolde þæt seo halige geferræden
Then happened it that god would that the holy fellowship
aweht beon sceolde. þe on ðam scræfe tile hwíle gereste
awakened be should which in the cave good while rest
hæfdon. And he ða ure hælend se þe unborenum cildum lif
had And he then our savior he who to-unborn children life
sylð on heora modra innoðe. and se þe mid his anwealde
gives in of-their mothers womb and he who with his power
ða forsearedon bán wecð of deaðe. and se þe eac lazarum
the withered bones wakes from death and he who also Lazarus
to life gewende. and hine ymbe þreo dagas ðæs þe he
to life turned and him after three days after-that that he
bebyrged wæs of deaðe awehte. he sylf synderlice mid his
buried was from death awoke he self specially with his
agenre dæde þas seofon halgan þe on ðam scræfe slepon
own deed these seven saints who in the cave slept
he hi awehte ða of ðam slæpe. and hi sæton ealle upp
he them awoke then from the sleep and they sat all up
gesunde æfter heora agenum gewunan and heora sealmas
sound after their own custom and their psalms
sungon. for-ði him næs nan deaðes mearc ón gesewen. ne
sang because to-them not-was any of-death mark on seen nor

heora reaf næron nan þingc moðfretene. ac ægðer ge þa
their garments were any thing moth-eaten but each both the
ilcan reaf þe heom on uppan lagon. wæron ealle gesunde.
same garments that them on upon lay were all sound
and heora halgan lichaman hi gesawon eall blowende. and
and their holy bodies they saw all blooming and
ealle hi léton swilce hi on æfen slepon. and sona ðæs on
all they thought as-if they in evening slept and at-once after-that in
morgen of ðam slæpe awácedon. and þæt ilce geþanc and
morning from the sleep awoke and the same thought and
seo sylfe carfulnyss þe heom amang þam niht-slæpe wæs on
the self anxiety that them amid the night-sleep was in
heora heortan. eall þa hi awacodon hi þæt sylfe geþohton.
their hearts all when they awoke they the self thought
and hi nan oþer ðing nyston. buton þæt decius se casere
and they no other thing knew except that Decius the emperor
hete heora gecépan. and ða hi ðus dreorigende þohton
commanded them watch-for and when they thus sorrowing thought
and mid heora modes unrótnysse tearas aléton; þa besawon
and with of-their mind sadness tears let-fall then looked
hi ealle to malche þe wæs heora geferena án. and wæs
they all to Malchus who was of-their companions one and was
he eac heora ðening-mann. and hi hine þa áxodon. hwæt
he also their serving-man and they him then asked what
he on æfen gehyrde þæt man be heom spræce on porte.
he in evening heard that one about them spoke in town
He andwyrde þa malchus. and cwæð to his geferum. þæt ic 448
He answered then Malchus and said to his companions that I
eow to æfen ár sæde þæt ilce ic eow nu segce. þæt mann
to-you at evening before said the same I to-you now say that one
us toniht ofer eall sohte. and us man georne gehwar axode.
us tonight over all sought and us one eagerly everywhere asked

þæt we deofulgyldum sceoldon offrian. and decius se casere
that we to-idols should offer and Decius the emperor
is nu gyt smeagende hwæt we ge-faran habban. oððe hwær
is now yet considering what we gone have or where
he us mæge ofaxian; nu wát ure drihten þæt we ðæs nane
he us may learn now knows our lord that we of-that no
þearfe nagon. þæt we him æfre fram abúgan; þa andwyrde
need have that we him ever from turn Then answered
maximianus and cwæð to his gebroðrum. gif hit swa sceal
Maximian and said to his brothers if it so shall
gewurðan þæt mann us her finde and mann us for godes
happen that one us here find and one us for of-god
naman to ðam casere læde. we eác sona ðider faran ealle
name to the emperor lead we also at-once thither go all
swiðe gearwe. and we ðær ætforan him standon us gearwe.
very ready and we there before him stand us ready
and be-hate swilc wite swilc he us behate. we nán þingc
and let-threaten such torment as he us threaten we no thing
ne beon ofdrædde. ne we uran ærran life ne wiþsacan næfre.
— be afraid nor we our former life — renounce ever
þæt we habban clænlice godes lof mid us gehealden oð ðis.
that we have purely of-god praise with us held until this
þurh þone halgan geleafan þæs lifigendan godes sunu. and hi
through the holy faith of-the living of-god son and they
ða ge-broðru clypedon to malche. and him to cwædon; nim
the brothers called to Malchus and him to said take
nu broþor sumne dæl feos mid þe and far to porte mid.
now brother some deal of-money with thee and go to town with
and us sumne dæl hlafes bige. and of-axa georne ðæs ðe þu
and us some deal of-bread buy and learn eagerly as-far as thou
mæge. hwæt se casere be us geboden hæbbe. and do us
may what the emperor about us commanded have and make us

eft ealle gewisse þæs þe þu ofaxie. and bige us swa ðeah
again all certain of-that which thou learn and buy us — however
rumlicor to-dæg be hlafe þonne ðu gebohtest gyrstan dæg.
more-liberally today in bread than thou boughtest yesterday day
and bring us bet behlaf þonne ðu ǽr brohtest. forþon þe
and bring us better with-bread than thou before broughtest because that
þa hlafas wæron swiðe eaðelice þe us gyrstan æfen comon;
the loaves were very scanty that to-us yesterday evening came
swá hí léton þá halgan. and nán oþer ne wendon buton
so they thought the saints and no other — supposed except
þæt hí on æfen slépon. and þæs on morgen awócon.
that they in evening slept and after-that in morning awoke
and he þa sona on ærne mergen arás malchus heora
and he then at-once in early morning arose Malchus their
þening-man. and dyde eall swá his gewuna wæs. nam þa
serving-man and did all as his custom was took then
mid him sumne dǽl feos. swá micel swá hit mihte béon.
with him some deal of-money as much as it might be
ðeah swilce hit wære sum twá and sixtig penega. and wæs
though as-if it were some two and sixty pennies and was
þæs feos ofergewrit ðæs ylcan mynetsleges þe man þæt feoh
of-the money inscription of-the same minting that one the money
onslóh. sona þæs forman geares þa decius feng to ríce;
struck at-once the first year when Decius succeeded to kingdom
Feower siðon man awende mynet-isena on his dagum. þe 477
Four times one changed mint-irons in his days when
ðás halgan ðagyt wunodon onmang oþrum mannum. and on
these saints still dwelt among other men and in
þam frum-mynet-slæge wæron twá and sixtig penega gewihte
the first-minting were two and sixty pennies weight
seolfres on ánum penege. and on þæm æftran em sixtig.
of-silver in one penny and in the second even sixty

and on þæm þryddan feower and feowertig. and on þam
and in the third four and forty and in the
feorþan git læsse swa hí hit þær heoldon; Ða wæs þæt
fourth yet less as they it there kept Then was the
feoh þæt malchus hæfde þæs forman mynet-slæges on decies
money that Malchus had of-the first minting in of-Decius
naman; Ðonne betweonan decies frummynet-slæges dagum
name Then between of-Decius first-minting days
þa þas halgan into þam scræfe eodon. and be-tweonan
when these saints into the cave went and between
theodosius timan þe ða wæs casere. þa malchus þæt feoh
of-Theodosius time who then was emperor when Malchus the money
bær to porte. be ealdum getele wæron þa agane ðreo hund
bore to town by old reckoning were then gone three hundred
geara, and twá and hund-seofontig wintra of ðam dæge
years and two and seventy winters from the day
þe ða halgan slepon. to ðam dæge þe hí eft awócon; and
that the saints slept to the day that they again awoke and
he ða malchus sona mid ðam dæge eode him út of ðam
he then Malchus at-once with the day went himself out of the
scræfe. and þa hé þǽr-úte wæs. ða geseah he hwær þa
cave and when he there-outside was then saw he where the
weorc-stanas lagon ofer eall þær onbutan. and he healfunga
work-stones lay over all there around and he half
þæs wundrode. þeah na swiðe embe þæt ne smeade. ác
that wondered though not much about that — pondered but
he forht of þære dune mid micclan ege nyðereode. and he
he afraid from the hill with great fear went-down and he
þanon cleacode swiðe earhlice to porte. and æfre he him
thence hurried very timidly to town and ever he himself
wæs onsittende þæt hine sum man gecneowe. and hine þam
was dreading that him some man recognized and him to-the

casere þærrihte gecyðde. and hé nyste se halga þæt se oþer
emperor straightway made-known and he knew-not the saint that the other
earma wæs dead. ne furðon án bán næfde he mid oþrum. ác
wretch was dead nor even one bone had he with others but
toscǽnede ofer eall lagon. and toworpene geond ða widan
scattered over all lay and strewn throughout the wide
eorþan; and hé þa malchus þa he ful gehende wið ðæs
earth and he then Malchus when he full near to of-the
portes geate eode. þa beseah hé þider-weard. and beseah to
town gate went then looked he thitherward and looked to
þære halgan cristes ródetácne hwær heo uppan þam port-geate
the holy of-christ rood-sign where it upon the town-gate
stód mid arwurðnysse afæstnod. and hine þǽr gelæhte syllic
stood with reverence fastened and him there seized strange
wundrung. and on þære gesihðe hine gestód wundorlic
wonder and at the sight him seized wondrous
wafung. and he stód. and beheold. and him wundorlic
amazement and he stood and beheld and to-him wondrous
þuhte. and he æghwider beseah on æghwilce healfe. and
seemed and he everywhere looked on every side and
hé hawode on þá róde. and hit him eall wundorlic ðuhte.
he gazed on the rood and it to-him all wondrous seemed
and he þohte on his mode hwæt hit beon sceolde. and he
and he thought in his mind what it be should and he
ða þanon to oþran port-geate eode. and he þa eft sona
then thence to other town-gate went and he then again at-once
geseah þa halgan róde. and he þæs wundrode þearle. and he
saw the holy rood and he that wondered greatly and he
þa port-geatv ealle be-eode. and he geseah uppan ælcon þa
the town-gates all went-round and he saw upon each the
halgan róde standan. and eall he wæs ful wundrunge and
holy rood stand and all he was full of-wonder and

wafunge. and eac þa byrig he geseah eall on oþre wísan
of-amazement and also the city he saw all in other manner
gewend. on oþre heo ǽr wæs. and þa gebotla geond þa
turned than other it before was and the buildings throughout the
byrig eall getimbrode on oþre wisan on oþre hí ǽr wæron.
city all built in other manner than other they before were
and hé nán þincg þære byrig ne cúþe gecnawan þe ma þe
and he no thing of-the city — could know the more than
se man þe hí næfre ne geseah mid his eagan. and þa he
the man who it never — saw with his eyes and when he
wundrigende þohte swilce hine on niht mætte; þa gecyrde
wondering thought as-if him in night dreamed then turned
he eft to ðam ylcan portgeate þe he ærest tocom. and he
he again to the same town-gate that he first came-to and he
þohte on his heortan. and cwæð to him sylfum. hwæt þis
thought in his heart and said to him self what this
æfre beon sceole fǽrlices. þæt ic hér geseo swá wunderlices.
ever be should of-sudden that I here see so of-wondrous
þæt gyrstan æfen on ealre ðisre byrig þære halgan róde-tacna
that yesterday evening in all this city of-the holy rood-signs
nahwǽr næs gesyne. and heo nu [geond] eall is geswutelod.
nowhere was seen and it now throughout all is shown
and on ælcon port-geate is nu to-dæg gefæstnod; and he
and on each town-gate is now today fastened and he
eft sona þohte on his mode. and his hand up ahóf. and
again at-once thought in his mind and his hand up raised and
senode hine sylfne and þus cwæð. god ælmihtig gebletsige
crossed himself self and thus said god almighty bless
me. [hwæþer hit furþon soð sy oððe] hwæðer me on swefne
me whether it even true be or whether to-me in dream
mæte eall þæt ic her geseo fǽrlices wundres. and he æfter
dreamed all that I here see of-sudden wonder and he after

þysum geþance. teah him elnunge to be dæle. and bewánd
this thought drew to-him courage to by part and wrapped
his heafod mid anum claðe. and earhlice eode into [þam]
his head with a cloth and timidly went into the
porte. and bearh him sylfum swiðe georne. and þa he
town and protected him self very eagerly and when he
com ful neah into [þære] cypinge þær gehwilce men [heora
came full near into the market where every men their
ceap be…an. Þa gehyrde he hu þa menn] him betwynan
goods (damaged) Then heard he how the men them between
spræcon and oft. and gelome cristes helda sworon. and hí
spoke and often and frequently of-christ grace swore and they
náne spræce þár ne drifon butan æfre embe cristes naman.
no speech there — drove except ever about of-christ name
þa he swilce spræce gehyrde. ða ondræd malchus him
When he such speech heard then dreaded Malchus himself
þearle. and he ðæs eall forhtode. and cwæð on his mode.
greatly and he that all feared and said in his mind
La hwæt þis æfre beon scyle þæt ic hér wundres gehyre. ær 532
O what this ever be should that I here of-wonder hear before
ic geseah micel wunder. nu ic gehyre miccle mare. gyrstan
I saw great wonder now I hear much more yesterday
æfen nán man ne mihte cristes naman nemnian mid hihte.
evening no man — might of-christ name name with hope
and nu to-dæg on ælces mannes mannes tungan cristes nama
and now today on of-each man man tongue of-christ name
is æfre on foreweardan; Ða. cwæð. he eft to him sylfum. to
is ever in front Then said he again to him self in
soðan ne þincð me næfre þæt hit soð sy þæt þis sy efesa
truth not seems to-me ever that it true be that this be of-ephesus
byrig. forðy eall heo is on oþre wisan gestaðelod. and eall
city because all it is in other manner established and all

mid oþrum botlum getimbred. ne hér nan man ne sprich on
with other buildings built nor here any man — speaks in
hæðenra manna wisan. ac ealle æfter cristenra manna gewunan;
of-heathen men manner but all after of-Christian men custom
þa wiðgynde he eft his geðance. and him þus andwyrde; ac
then contradicted he again his thought and him thus answered but
ic nat eftsona. ne ic næfre git nyste þæt ænig oþer byrig us
I know-not again nor I ever yet knew that any other city us
wære gehende buton ephese anre hér on em celian dúne. and
were near except ephesus alone here on near celian hill and
hé stód þár stille ane lytle hwile. and þohte on him sylfum
he stood there still a little while and thought in him self
hwæt his soðes wære; Ða ofseah he ænne geongne man. and
what of-it of-truth were Then saw he a young man and
eode him to þæm ylcan. and ongan hine axian and cwæð.
went him to at-the same and began him ask and said
lá wél gedó ðe goda man. ic wolde georne æt ðe gewitan
o well do thee good man I would eagerly from thee know
þissere byrig riht naman. gif þu me woldest gewissigan;
of-this city right name if thou me wouldst inform
548 Ða cwæð se geonga mann to him. ic þe wille full hraðe
Then said the young man to him I to-thee will full quickly
secgan. ephese hatte þeos burh. and heo wél gefyrn swá
say ephesus is-called this city and it well long-ago so
gehaten wæs. Ða þohte hé on his móde. and cwæð. to him
called was Then thought he in his mind and said to him
sylfum. nu ic wæs of þam rihtan wege mines ingeþances.
self now I was from the right way of-my mind
ác betere hit bið þæt ic eft fare út of þysum porte ðylæs
but better it is that I again go out of this town lest
þe ic to swiðe dwelige. and for-þy þonne ne cume to minum
— I too much stray and therefore then not come to my

geferum þe me ǽr hyder sendon; gewislice ic hér ongyten
companions who me before hither sent certainly I here perceived
hæbbe þæt me hæfð gelæht fæste mines modes oferstige. þæt
have that me has seized fast of-my mind confusion that
ic nát na forgeare hu ic hit þus macige; Eall he malchus
I know-not — for-certain how I it thus make All he Malchus
rehte [eft] his geferum hu him gelamp on eallum þisum
told afterward to-his companions how him befell in all these
þingum þa he eft heom to com on þam scræfe þe
things when he again them to came in the cave that
wé ær fore-sædon. and þa heora seo wundorlice ærist
we before foresaid and when their the wondrous resurrection
eallum mannum wæs geopened and heora þæt halige líf eall
to-all men was opened and their the holy life all
geswutelod; and hé malchus þa him swá wundorlice þuhte
shown and he Malchus when to-him so wondrous seemed
eall þæt he geseah and gehyrde. ða mid ðy þe he wolde
all that he saw and heard then with that that he would
gán ut of ðam porte. he ða on ælmes-mannes hiwe eode
go out of the town he then in of-almsman guise went
þyder full wel gehende þær man hlaf sealde to ceape. and
thither full well near where one bread sold to bargain and
ða he þyder com. he sona teah penegas of his bosme. and
when he thither came he at-once drew pennies from his bosom and
hí wið hlafe þam cepe-men sealde. and hi þa cype-men
them for bread to-the merchants gave and they the merchants
swiþe georne þa penegas sceawodon. and hí swilces feos
very eagerly the pennies examined and they such money
fregnðearle wundredon. and hi þa penegas þær to wæfersyne
exceedingly wondered and they the pennies there as spectacle
beheoldon. and fram bence to bence heom betweonan
beheld and from bench to bench them between

ræhton [and] to sceawigenne eowodon. and heom betweonan
handed and to examine showed and them between
cwædon; butan tweon hit is soð þæt we ealle hér geseoð.
said without doubt it is true that we all here see
þæt þæs uncuþa geonga cniht swiðe ealdne goldhord wel
that the unknown young youth very old gold-hoard well
gefyrn funde. and hine nu manega gear dearnunga behydde;
long-ago found and it now many years secretly hid
571 Ða þa malchus geseah þæt man his penegas swa georne
Then when Malchus saw that one his pennies so eagerly
sceawode. he ondred him þa swiðe hearde. and eall þær he
examined he dreaded himself then very hard and all where he
stód he cwacode and bifode. and for an wende þæt ælc
stood he quaked and trembled and — certainly supposed that each
þara manna hine gecneowe. and cwæð. þa on his geðance;
of-the men him knew and said then in his thought
Wella min drihten. hwæt ic hér nu hreowlice hæbbe gefaren.
Alas my lord what I here now pitiably have fared
ne mæg ic me nanes oþres wenan. buton þæt hí nu
not may I to-me any other expect except that they now
me to decie gelædon. þonne ne mæg ic nán gewis bringan
me to Decius lead then not may I any certainty bring
to minum geferum; and þa beheoldon swiðe georne þa
to my companions and then beheld very eagerly the
cype-men hine. and be him on geþance smeadon hwæt
merchants him and about him in thought pondered what
manna he beon sceolde; Ða cwæð. he to heom eallum
of-men he be should Then said he to them all
earhlicon wordum. La leof ic bidde eow swá georne tyðiað
with-timid words O dear I bid you so eagerly grant
me þæs ðe ic gyrne. þær ge habbað þa penegas on handa.
to-me that which I ask there ye have the pennies in hand

ateoþ hí swá swá gé willað. ne gyrne ic æt eow nanes
do-with them so as ye will not ask I from you any
hlafes. ac ealra manna bruce ge betst ægþres ge penega
bread but of-all men enjoy ye best both both pennies
ge hlafa; Ða he þus wæs to heom sprecende. and swa
and loaves When he thus was to them speaking and so
hreowlice his ceap gedrifan hæfde. hí sóna ealle up stodon.
pitiably his bargain driven had they at-once all up stood
and hine on heora handa heoldon. and him to cwædon;
and him in their hands held and him to said
Sege us hwæt manna þu sy. oþþe hwanon þu cumen sý. 586
Say to-us what of-men thou be or whence thou come be
þe þu þus eald feoh gemettest. and þus ealde penegas hider
that thou thus old money foundest and thus old pennies hither
brohtest. þe on gefyrn-dagum ge-slægene wæron on yldrena
broughtest which in former-days struck were in of-elders
timan. sege us nu þæt soðe buton ælcon lease. and we beoð
time say to-us now the truth without any lie and we are
þine geholan. and ealne wæg þine mid-sprecan; ne wé nellað
thy confidants and all way thy advocates not we will
þe ameldian. ác hit eall stille lætan. þæt hit nán man ne þearf
thee betray but it all still let that it no man — need
geaxian buton us sylfum; þa wæs malchus ofwundrod heora
learn except us selves Then was Malchus astonished of-their
spræce. and þohte sarig on his mode. and cwæð. be him
speech and thought sorry in his mind and said about him
sylfum to þam cype-mannum. syllice is me anum gelumpen.
self to the merchants strangely is to-me alone happened
and earmlice hæbbe ic ana gefaren toforan eallum mannum
and wretchedly have I alone fared before all men
geond þas wídan eorðan; Ælcon oþran men is alyfed þe on
throughout this wide earth To-every other man is allowed who in

þysan life byð gestreoned. þæt he of his yldrena gestreone
this life is begotten that he from of-his elders wealth
hine sylfne fercian mote. ac me anon wreccan þæs nán
himself self sustain may but to-me alone wretch of-that no
þincg ne mæg gehelpan; nu me is min agen ætwiten
thing — may help now to-me is my own reproached
swilce ic hit hæbbe forstolen. and man mid witum ofgan
as-if I it have stolen and one with torments exact
willað æt me. þæt ic mid rihtan þingon begyten hæfde;
will from me that I with right means gotten had
601 Ða andwyrdon þa cypemen. and him tocwædon. nese nese
Then answered the merchants and to-him said no no
leofa man. ne miht þu us na swá bepæcean mid þinan
dear man not mayest thou us — so deceive with thy
smeðan wordan. se goldhord þe þu gemettest and hine lange
smooth words the gold-hoard that thou foundest and it long
bedyrndest. he ne mæg beon forholen. nu hit swá upp is
concealedst it not may be hidden now it so up is
aboren; he nyste hwylc andwyrde he heom syllan sceolde for
borne He knew-not what answer he to-them give should for
þam micclan ógan. þe him on mode wæs; Ða hí gesawon
the great terror that to-him in mind was When they saw
þæt he stód þær stille. and him nan þincg ne geandwyrde.
that he stood there still and them no thing — answered
hí fengon him sóna ón. and becnytton anne wriþan eall
they seized him at-once on and tied a band all
onbutan his swuran. and hine þanon ealle atugan tomiddes
about his neck and him thence all dragged amid
þære cypinge. and hine man heold on middan þære byrig swá
the market and him one held in midst of-the city so
gebundenne. and hit sprang þa geond eall. and wæs sona
bound and it sprang then throughout all and was at-once

wíde cuð. and ealle men geond þa byrig urnon þyder sona.
widely known and all men throughout the city ran thither at-once
and mid gehlyde ælc. cwæð. to oþran. þæt þær gelæht wære
and with tumult each said to other that there seized were
binnan þære byrig án úncuð geong man þe yldrena gold-hord
within the city an unknown young man who of-elders gold-hoard
sceolde findan. and swiðe eald feoh þyder gebringan. þe
should find and very old money thither bring which
man on fyrndagum sloh. and on ðæra yldrena casera tíman
one in former-days struck and in of-the elder emperors time
notodon. and þær wearð þa gegaderod wundorlice micel folc.
used and there was then gathered wondrously great people
and ealle men wafedon his anes. þær he gebunden stód him
and all men marveled him alone where he bound stood them
tomiddes. and ofer eall hlydende ælc man. cwæð. to oþrum.
amid and over all shouting each man said to other
Ðys is sum ælþeodig man of suman oþran earde. ne 618
This is some foreign man from some other land not
gecnawe wé his nan þincg. ne hine ure nan ne geseah
know we of-him any thing nor him of-us any — saw
næfre mid his eagan ár; and he malchus ealle þa word
ever with his eyes before and he Malchus all the words
gehyrde. and æfre wæs his uneaðnys wexende. and he þam
heard and ever was his distress growing and he to-the
folce æfre swa georne huru mid his eadmodnysse cwéman
people ever so eagerly indeed with his humility please
wolde. þæt he þurh his fullan eadmodnysse hreowan sceolde.
would that he through his full humility move-to-pity should
forþy he ne cuðe ne ne mihte nane tale findan. ne he
because he not could nor — might any account find nor he
nyste to hwam he word sceolde cweðan; þa hine synderlice
knew to whom he word should say Then him singly

ælc man beheold. and hine nan man ne cuðe gecnawan.
each man beheld and him no man — could know
and þa þa he on þære micclan his modes wundrunge
and then when he in the great of-his mind wonder
þær gestód dreorig. and swigende. þa arn him færunga to
there stood sad and silent then ran him suddenly to
geþance. þæt he swiðe micelne truwan hæfde þæt his magas
thought that he very great trust had that his kinsmen
þagit on þære byrig leofodon. and his þæt mære cynn þe
still in the city lived and his the famous kin that
wæs swiþe namcuð eallum folce þe he þær binnan hæfde.
was very well-known to-all people that he there within had
and him þa for án þuhte þæt he þæs gewiss wære. þæt
and to-him then — certainly seemed that he of-that certain were that
he þæs on æfen ælcne man gecneowe. and ælc gecneowe
he the-previous in evening each man knew and each knew
hine. and he þæs on morgen nænne ne gecneowe. ne
him and he after-that in morning none — knew nor
nán hine. oþþe nán þridde be him sylfum ne lét he
any him or any third about him self — thought he
buton swilce hé of his gemynde wære. and hé þá mid
but as-if he out-of his mind were and he then with
þam geþance on þæt folc beseah on ælce healfe. wolde.
the thought on the people looked on each side would
georne sumne man gecnawan. oþþe broðor. oððe mæg. oþþe
eagerly some man know either brother or kinsman or
sumne þara þe him ær cuð wæs geond þa byrig; næs
some of-those who to-him before known was throughout the city not-was
him ealles na þe sél þæs þe he georne hedde. ne mihte
to-him at-all — the better for-that that he eagerly heeded not could
hé þær nænne geséon þe he gecnáwan cúþe. ac þa hé
he there any see whom he know could but when he

stód þær swá hreowlice ana to-middes eallum þam folce.
stood there so pitiably alone amid all the people
hit æfre be him micele swiðor ælc man spræc geond þa
it ever about him much more each man spoke throughout the
byrig. oþþæt hit wearð cúð on þære halgan cyrcan æt þam
city until it became known in the holy church at the
bisceop-stóle. and man cyðde þam bisceope maríne. and
bishop-seat and one made-known to-the bishop Marinus and
þam port-gerefan þæt sylfe. and hí budon begen þæt man
to-the town-reeve the same and they commanded both that one
malchum swiðe wærlice heolde. þæt he ne ætburste. ác man
Malchus very carefully held that he not escaped but one
hine mid micclan ofste to heom gelædde. and his penegas
him with great haste to them led and his pennies
forð mid him þe he þyder brohte mid him. and þa men
forth with him that he thither brought with him and the men
þe malchum on cypincge heoldon hine sona þanon abrudon.
who Malchus in market held him at-once thence snatched
and to cyrcan læddon. and hé þagit nán oþer ne wende
and to church led and he still no other — supposed
buton þæt hí woldon hine gelædan to decie þam casere;
except that they would him lead to Decius the emperor
and he þa com to cyrcean. and he beseah on ælce healfe
and he then came to church and he looked on each side
hwider he sceolde. and þæt folc wafigende him sáh eall
whither he should and the people marveling him crowded all
onbutan. and he beseah on ælce healfe georнlice hwider hé
about and he looked on each side eagerly whither he
sceolde. and þæt folc hine hæfde swa yfele swilce he sumes
should and the people him had as evil as-if he of-some
þinges scyldig wære. and ealle men hine fram stówe to
thing guilty were and all men him from place to

stówe brudon. and to wundre tawedon. and him wæs swá
place snatched and to wonder treated and to-him was so
úneaðe amang þam. and him eall þa eagan floterodon. and
uneasy among them and to-him all the eyes fluttered and
bitere teares aléton. and se bisceop and se portgeréfa namon
bitter tears let-fall and the bishop and the town-reeve took
þa his peningas. and hí beforan þam folce sceawodon and
then his pennies and them before the people examined and
heora þearle wundrodon. forþi hí nǽfre ǽr ne geséawon
them greatly wondered because they never before — saw
swilc feoh mid heora eagan þe wæs on ealdum dagum
such money with their eyes that was in old days
geslagen on decius caseres tíman. and wæs his anlicnys on
struck in of-Decius emperor time and was his likeness on
agrafen. and his nama þær eall onbutan awriten;
engraved and his name there all about written
660 Ða cwæð se portgerefa to malche; Sege us nu hwǽr se
Then said the town-reeve to Malchus Say to-us now where the
ealda hord sy þe þu digellice fundest. and hine eall oþ nu
old hoard be that thou secretly foundest and it all until now
bedyrndest þylæs þe þu his æt-sace. hér is se man full gehende
concealedst lest — thou it deny here is the man full near
þe sum þæt feoh hæfð on handa þe þu hider brohtest.
who some the money has in hand that thou hither broughtest
and þu hit him of þinum handum sealdest; Ða andwyrde
and thou it to-him from thy hands gavest Then answered
malchus. and cwæð. to heom eallum. eall ic secge hér beforan
Malchus and said to them all all I say here before
eow eallum folc soð. and gif hit eower willa is ge magon me
you all people truth and if it your will is ye may me
gelyfan. þæt ic nǽfre gít ne gemette gold-hord swa swá ge
believe that I never yet — found gold-hoard so as ye

me onsecgað; Ac ic wat angewis soð. þæt of minra yldrena
me accuse But I know for-certain truth that from of-my elders
gestreone me becom þis feoh on handa. and of þyssere
wealth to-me came this money into hand and from of-this
ylcan byrig mangunge ic me þæt feoh geræhte. and hit elles
same city trade I to-me the money reached and it else
nahwær ne funde. ác ic þurh nan þincg ongytan ne mæg
nowhere — found but I through no thing perceive — may
hu me sy þus gelumpen þæt ic hit þus macige; Ða cwæð
how to-me be thus happened that I it thus make Then said
se port-gerefa him to; Sege me nu hér openlice on hwilcere
the town-reeve him to Say to-me now here openly in which
byrig þu geboren wære. oþþe to hwilcere byrig þe to gebyrige;
city thou born were or to which city thee to belong
Ða cwæð he him to andwyrde; Leof swa ic læte on minum 674
Then said he him to answer Dear as I think in my
geþance þæt me to nanre byrig swa rihte ne gebyrige. swá to
thought that me to no city so rightly — belong as to
þissere byrig þæs ðe me þincð; Leof þis is ephesa byrig þe
this city as-far as to-me seems Dear this is of-ephesus city that
ic on geboren wæs. and aféded; Ða cwæð. eft se port-gerefa
I in born was and fed Then said again the town-reeve
to malche; Gif þu hér on porte geboren wære. and afeded.
to Malchus If thou here in town born were and fed
hwær synt þonne þine magas ðe þe afeddon. and þe gecnawan
where are then thy kinsmen who thee fed and thee know
cunnon; Lætan hí gelangigan hider to þam bisceope. and
can Let them summon hither to the bishop and
lætan hí her beforan us forð gán. þæt hí for þe sprecon. and
let them here before us forth go that they for thee speak and
gif hí on ænige wísan magon þe betellan; And he malchus
if they in any manner may thee clear And he Malchus

andwyrde. and his yldrena naman nemde. hwæt þæs anes nama
answered and of-his elders names named what of-the one name
wæs. and hwæt þæs oþres næmnincg wæs; Ða ne ge-cneow se
was and what of-the other naming was Then not knew the
port-gerefa þara namena nan ðing þe he þær namode. ac he
town-reeve of-the names any thing that he there named but he
sona gelignode hine. and cwæð him to edwite; Nu þurh þinre
at-once belied him and said him to reproach Now through thy
leasan tale ic hér ongyten hæbbe þæt þu eart án forswiðe
false tale I here perceived have that thou art a very
leas man. and wel canst gif ðu nede scealt lease tale findan;
false man and well canst if thou needs shalt false tale find
688 He þa malchus nyste hwæt he cweðan sceolde. ac stód
He then Malchus knew-not what he say should but stood
þér and hnipode. and wæs swa lange stille þæt sume menn
there and drooped and was so long still that some men
cwædon þe þær stodon; Nis his talu nan þincg soþ. ne drifð
said who there stood Not-is his tale any thing true nor drives
hé butan folc-woh. and hine to oþrum men hiwað. and his
he but folk-deceit and himself to other man feigns and his
gebyrda mid þam bediglað. þæt he huru on sume wisan heonan
birth with that conceals that he indeed in some manner hence
mæg ætberstan. and se port-gerefa mid þysum wordum nam
may escape and the town-reeve with these words took
to malche fulne graman. and him mid eallum hete cidde. and
to Malchus full anger and him with all hatred chid and
hine þus axode. þu stunta. and se mæsta dwæs þe æfre on
him thus asked thou foolish and the greatest dolt that ever in
þissere byrig mæst wæs. on hwilce wisan sceole we þe gelyfan.
this city most was in which manner should we thee believe
and þinum ungewissum wordum. þæt we gecnawe beon magon.
and thy uncertain words that we knowing be may

þæt þu ðys feoh begeate of þinre yldrena gestreone; her mæg
that thou this money gottest from of-thy elders wealth here may
geseon ælc man þe tel-cræftas ænig gescead can. and þisra
see each man who of-reckoning-crafts any distinction knows and of-these
peninga ofergewrit hér eallum mannum openlice þæt geswutelað.
pennies inscription here to-all men openly that shows
þæt hit mare is for án þonne þreo hund geara. and twá
that it more is — certainly than three hundred years and two
and hund-seofontig wintra syððan ðyllic feoh wæs farende on
and seventy winters since such money was going on
eorðan. and ealle men heom mid tiledon. and þæt wæs sona
earth and all men them with provided and that was at-once
on þam fyrmestan dagan þe decius se casere to rixianne
in the first days that Decius the emperor to reign
begann. and swilces feos nu nan dæl nahwær nis amang þam
began and of-such money now no part anywhere is among the
feo þe we on þysum dagum notiað. and ure neode mide
money that we in these days use and our need with
bicgað. and be þam þe þu ǽr tealdest þa ðu þine magas
buy and by that that thou before reckonedst when thou thy kinsmen
nemdest; hi wæron swá ǽr geo on ealdum dagum. swa
namedst they were so before long-ago in old days so
ðæt nis nan swa eald man þe hí nu on þisne timan mage
that not-is any so old man who them now in this time may
geþencan. oððe ǽr for fela gearan mihte gemunan swa gefyrn
think-of or before for many years might remember as long-ago
swá hí þine yldran wæron. nu stentst þu hér án geong man.
as they thy elders were now standest thou here a young man
and wylt þysre byrig ealde witan mid þínan lote bepǽcan;
and wilt of-this city old councilors with thy deceit deceive

711 Ac man sceall þe oþer gecyþan þæt þu us na lencg ne þearft
But one shall thee otherwise show that thou us not longer — need
mid þinre leasunge fercian. Ic gedó þæt man sceall þe wel
with thy lying lead I shall-cause that one shall thee well
fæste gewriðan. ægðer ge handa ge fét. and þe eall-swa seo
fast bind each both hands and feet and thee just-as the
dóm-bóc be swilcum mannum tæcð. oft and gelóme swingan.
doom-book about such men teaches often and frequently scourge
and to ealre sorge tucigan. þonne scealt þu þines unþances
and to all sorrow torment then shalt thou of-thy unwill
þone hord ameldian þe þu sylf-willes ǽr noldest cyðan; Ða
the hoard betray that thou willingly before wouldst-not reveal When
malchus þas word gehyrde þe se port-gerefa him swá hetelice
Malchus these words heard that the town-reeve him so hatefully
wæs tospræcende. he ofdræd sloh adún þær-rihte. and hine
was speaking-to he afraid fell down straightway and himself
sylfne astræhte ætforan eallum þam folce. and þa cwæð. to
self prostrated before all the people and then said to
heom eallum mid wependre stefne; La leof ic bidde eow þæt
them all with weeping voice O dear I bid you that
ælmyssan þæt ic mote anes þinges axian. and ic eow sona eall
charity that I may one thing ask and I to-you at-once all
wille cyðan hwæt ic þence on minum geþance. þæs ic wolde
will make-known what I think in my thought This I would
leof axian gif ge me secgan woldon. hwær decius se casere
dear ask if ye to-me say would where Decius the emperor
sy. seþe hér wæs on þissere byrig; Ða and-wyrde se bisceop
be he-who here was in this city Then answered the bishop
him marinus. and cwæð to malche; Min leofe cild. nis nu
him Marinus and said to Malchus My dear child not-is now
todæg se casere on eorþan lifigende þe decius sy genemned. se
today the emperor on earth living who Decius be named the

casere þe ðu embe axast. he wæs gefyrn worulde. and swiðe
emperor that thou about askest he was long-ago of-world and very
fela geara synd nu agáne syððan he ge-wát of þysan life;
many years are now gone since he departed from this life
Ða cwæð. malchus to þam biscope. to andwyrde; þæt is þæt án 728
Then said Malchus to the bishop as answer that is the one
leof hlaford ðæs ic eallan dæg me onsitte. and þæt is sé án ége
dear lord which I all day me dread and that is the one fear
þe me swá swiðe. drecð on mínum móde. and nán man nele
that me so greatly troubles in my mind and no man will
minon wordon gelyfan. ac ic bidde eow nu eadmodlice þæt ge
my words believe but I bid you now humbly that ye
after me ane lytle hwíle willan gán. ic hæbbe ful gehende ane
after me a little while will go I have full near a
feawa geferena. hí synd hér geond on þam scræfe æt celian
few of-companions they are here yonder in the cave at celian
dúne. ealles þyses gescéad ge magon buton tweon gelyfan; Ic
hill of-all this explanation ye may without doubt believe I
þeah-hwæðere þæt wát to soþan þingon þæt wé fram decie
nevertheless that know as true things that we from Decius
þam casere ealle ætgædere flugon. and wé his ehtnysse lange
the emperor all together fled and we his persecution long
þolodon. and nu to-niht ic geseah mid minum eagum þæt se
suffered and now tonight I saw with my eyes that the
ylca decius into ephesa byrig ferde. and ic and mine geferan
same Decius into of-ephesus city went and I and my companions
on ephesa byrig hamfæste wæron. ác for his micclan ehtnysse
in of-ephesus city home-dwelling were but for his great persecution
þanon ealle we flugon geond to þære dune. and on þam
thence all we fled yonder to the hill and in the
scræfe lágon ealle þas niht fram decie behydde. ác me todæg
cave lay all this night from Decius hidden but to-me today

swa wundorlice is gelumpen. þæt ic þurh nan þincg ne mæg
so wondrously is happened that I through no thing — may
gecnawan hwæðer þys sy ephesa byrig. þe elles ænig oþer;
know whether this be of-ephesus city or else any other
743 Đa malchus eall þus ge-sprecan hæfde. þa þohte se bisceop
When Malchus all thus spoken had then thought the bishop
marínus wundrigende on his móde. and cwæð to eallum þam
Marinus wondering in his mind and said to all the
folce; Đis is to soþan sum wundorlic gesihð þe god ælmihtig
people This is in truth some wondrous vision that god almighty
þysan geongan menn onwreogan hæfð. ác uton nu ealle swiðe
to-this young man reveal has but let-us now all very
gearwe arísan. and mid him þyder geond gán. and se bisceop
readily arise and with him thither yonder go and the bishop
marínus sona arás. and mid him se port-gerefa. and þa yldostan
Marinus at-once arose and with him the town-reeve and the eldest
port-men. and forð mid micel menio ealre þære burh-ware.
townsmen and forth with great multitude of-all the city-folk
and þyder ealle mid micelre arwurðnysse eodon. and to þam
and thither all with great reverence went and to the
scræfe genealæhton. and malchus eode þa on fore-weardan
cave approached and Malchus went then in front
into his þam halgan geferan. and se bisceop marinus æfter
into his the holy companions and the bishop Marinus after
him inn eode. and syððan æfter him sume þa yldestan
him in went and afterward after him some the eldest
arwurðe men into þam scræfe eodon. and mid þy þe hí in
honorable men into the cave went and with that that they in
becómen þa gemetton hí on þa swiðran hand ane teage. seo
came then found they on the right hand a box which
wæs geinsæglod mid twam sylfrenan insæglan. þe þa twægen
was sealed with two silver seals that the two

getreowfæste menn ðær-inne ledon. þa decius se casere
faithful men therein laid when Decius the emperor
hét þæt scræf forwyrcan swá we ǽr beforan rehton. þæt
commanded the cave block-up as we before before told that
þa insægla wæron eft to swutelunge hwæt man þær-inne
the seals were afterward as evidence what one therein
funde þonne se tima gewurðe eall-swa god wolde. þæt þa
found when the time came just-as god would that then
gewurðan sceolde. and man bær þa út þa teage and man ealle
happen should and one bore then out the box and one all
þa burh-ware hét gelangian. and hi eallan folce eowde.
the city-folk commanded summon and it to-all people showed
and hí nán man ne ún-insæglode ær hí ealle þyder comon;
and it no man — unsealed before they all thither came
Syððan hí ealle þær ætforan þam bisceope gegaderode wæron. 763
After they all there before the bishop gathered were
þa feng se port-geréfa to þære tege. and he on gewitnysse
then took the town-reeve to the box and he in witness
ealles folces hi un-insæglode. and hi sona unhlidode. and
of-all people it unsealed and it at-once unlidded and
þær-inne funde ane leadene tabulan eall awritene. and þa
therein found a leaden tablet all written and when
hí openlice rædde; þa com he to þære stæf-ræwe þær he
it openly read then came he to the letter-row where he
þæt wórd funde awriten. and he hit þa rædde eall-swá.
the word found written and he it then read just-as
þæt hi fram decie þam casere flugon. and his ehtnysse
that they from Decius the emperor fled and his persecution
þoledon; Maximianus wæs þære burh-gerefan sunu. malchus.
suffered Maximian was of-the city-reeve son Malchus
martinianus. dionisius. iohannes. seraphion. constantinus; Ðys
Martinian Dionysius John Serapion Constantine These

synt þa halgan þe æfter decies þæs caseres bebode on þyson
are the saints who after of-Decius the emperor command in this
scræfe wæron mid weorc-stane beworhte. and wytt theodorus.
cave were with work-stone walled and we-two Theodore
and rufínus. heora martyrrace awriton. and hí her-inné mid
and Rufinus their martyr-story wrote and it herein with
þyson halgan uppon anum stáne ledon. and þa þa hí
these saints upon a stone laid and then when they
þæt gewrit ræddon. hí ealle wundrigende wæron. and god
the writing read they all wondering were and god
ælmihtigne ánon móde wuldredon. and mærsodon. for þam
almighty with-one mind glorified and praised for the
micclum wundrum þe he þǽr geswutolode. and ge-uþe
great wonders that he there showed and granted
eallum mannum; and hi ealle anre stefne godes þa halgan
to-all men and they all with-one voice of-god the holy
martyras heredon þǽr hí on þam scræfe ealle on geræwe
martyrs praised where they in the cave all in row
sæton. and eall heora neb-wlite wæron swilce róse. and lilie;
sat and all their countenances were like rose and lily
and se bisceop and eall seo mænio feollan adúne on þa
and the bishop and all the multitude fell down on the
eorðan. and hi to þam halgan hi ge-bædon. and eall þæt
earth and they to the saints them prayed and all the
folc god ælmihtigne bletsodon. and wurðodon for his micelan
people god almighty blessed and worshiped for his great
mild-heortnysse. þæt he swilce wundra heom geopenian
mercy that he such wonders to-them open
wolde; and hi þa halgan martyras on þam scræfe sæton.
would and they the holy martyrs in the cave sat
and þam bisceope maríne. and þam yldestan mannum be
and to-the bishop Marinus and to-the eldest men by

endebyrdnysse rehton hu hi hit macedon on decius caseres
order told how they it did in of-Decius emperor
tíman. and hu manega earfoðnyssa [hi under him gebidon.
time and how many hardships they under him endured
and fela oðre þing hi] heom þǽr geopenode þe on his
and many other things they to-them there opened that in his
dagum gewurdon. and hu oþre martyras under his ehtnysse
days happened and how other martyrs under his persecution
þrowedon. eall swá wé ǽr on fore-weardan þysre race rehton;
suffered all as we before in beginning of-this story told
And se bisceop marínus. sona æfter þam gódan casere sende 791
And the bishop Marinus soon after to-the good emperor sent
theodosie ærend-gewrit þe on þyson andgite wæs ge-diht;
Theodosius letter which in this sense was composed
Ic grete þe leof eadmodlice. and ic bidde þinne þrymfullan
I greet thee dear humbly and I pray thy glorious
cyne-scype. þæt þu to us cume swá þu raþost mæge þæt
majesty that thou to us come as thou soonest may that
þu þa micclan mærða mage geseon þe god ælmihtig eallum
thou the great glories may see that god almighty to-all
mancynne geuþe. and he hi on þines anwealdes tíman
mankind granted and be them in of-thy power time
hæfð geswutelod; Vs is cumen leof leoht ofer eorðan. and
has shown To-us is come dear light over earth and
we habbað mid ús þone leoman rihtes geleafan. and us
we have with us the light of-right faith and to-us
seo towearde ærist ealra manna is nu gecyðed þurh
the future resurrection of-all men is now made-known through
opene tacna. and godes halige martyras syndon arisene. and
open signs and of-god holy martyrs are arisen and
embe þæt spæce habbað to man-cynne; þa se goda casere
about that speech have to mankind When the good emperor

theodosius þæt gewrit geræd hæfde. he arás þa of þære
Theodosius the writing read had he arose then from the
flora. and of þam wacan sæcce þe he lange on-uppan dreorig
floor and from the poor sackcloth that he long upon sad
wæs sittende. and he þancode gode ælmihtigum. and ofer eall
was sitting and he thanked god almighty and over all
clypode; we þanciað þe mæra scyppend. þu ðe on heofonum
called we thank thee great creator thou who in heavens
and on eorþan eart cynincg. and wealdend; we andettað þe
and on earth art king and ruler we confess thee
leofa hælend. þu þe ænlic eart þæs lyfigendan godes bearn.
dear savior thou who peerless art of-the living of-god child
we wuldriað þe inweardre heortan. þæt þu us woldest on
we glorify thee with-inward heart that thou us wouldst on
eorðan þinre [rihtwisnysse sunnan on-eowan. and us on...
earth of-thy righteousness sun show and us in
wræc-siðe onlihtan þinre micelan] mildheortnysse leoman. ne
exile enlighten of-thy great mercy light not
ðu leof ne mihtest getemian þæt mire andetnysse leoht-fæt
thou dear — couldst allow that of-my confession lamp
sceolde acwyncan. þe began of mire yldrena leoht-fæte scinan;
should be-quenched that began from of-my elders lamp shine
811 Constantinus þæs æðelan. and þæs we gelyfað leof
Constantine the noble and as we believe dear
þines ge-corenan. and he sona mid micclan ofste fram
of-thy chosen and he at-once with great haste from
constantinopolim þære byrig swiðe mid his crætum to ephese
constantinople the city quickly with his chariots to ephesus
ferde. and eall seo burh-waru sáh út ætgædere ongean
went and all the city-folk streamed out together toward
þæs caseres tocyme. and se bisceop swíðe eadmodlice eode
of-the emperor coming and the bishop very humbly went

ongean hine. and mid þam yldestan mannum hine to þam
toward him and with the eldest men him to the
scræfe læddon; And hí stigon þa mid ðam casere up to
cave led And they climbed then with the emperor up to
cælian dune. and genealæhton þam halgan þe on þam scræfe
celian hill and approached the saints who in the cave
wæron. and hí þa halgan martyras eodon þa ongean þone
were and they the holy martyrs went then toward the
casere. and sona swa hi him on besawon eall heora neb-wlite
emperor and as-soon as they him on looked all their countenance
ongann to scinenne swilce seo þurh-beorhte sunne. and he þa
began to shine like the very-bright sun and he then
eode inn se casere. and hine sylfne æt-foran þam halgan þær
went in the emperor and himself self before the saints there
adune astræhte. and hí arærdan hine of þære flora. and he
down prostrated and they raised him from the floor and he
þa beclypte hi ealle. and for þære micelan blysse synderlice
then embraced them all and for the great bliss singly
he weop ofer ælcne. and his heorte wæs fægnigende. and
he wept over each and his heart was rejoicing and
mid þam mæstan gefean he cwæð. to þam halgan;
with the greatest joy he said to the saints
Eall me þincð þæt ic eow geseo hér swá beforan me swilce ic 826
All to-me seems that I you see here so before me as-if I
ful ge-hende wære þam hælende urum drihtne. and hine mid
full near were to-the savior our lord and him with
minan eagan eahsynes beheolde þa he lazarum of byrgenne
my eyes visibly beheld when he Lazarus from tomb
awehte. and nu me þincð eac swilce ic stande gesewenlice æt
awoke and now to-me seems also as-if I stand visibly at
his wuldorfullan mægen-þrymme foran. and his agene stefne
his glorious majesty before and his own voice

gehyre swá swá hit toweard-lic is to gehyranne. þonne on
hear so as it future is to hear when at
his micclan to-cyme ealle menn gemænelice þurh-wuniað. Ða
his great coming all men in-common endure Then
cwædon hi; Nu nu; god ælmihtig þe eac ge-unne þæt þu on
said they Now now god almighty to-thee also grant that thou in
myrhðe libban móte. and we willað beon for ðe inne gelóme
joy live may and we will be for thee within frequently
þæs god biddende. þæt hé ðe on þære halgan geleaffulnysse.
that god praying that he thee in the holy faithfulness
and on þines geleafan strengþe. and þin ríce on sibbe
and in of-thy faith strength and thy kingdom in peace
gehealde. and þæt ure hælend þæs lyfigendan godes sunu. þe
keep and that our savior of-the living of-god son thee
on his naman wið ealle fynd gescylde. ge on þyson life
in his name against all enemies shield both in this life
ge on þæm toweardan; him to wuldre ðe on ecnysse leofað.
and in the future to-him to glory who in eternity lives
and rixað mid fæder. and mid suna. and mid ðam halgan
and reigns with father and with son and with the holy
[gaste] on ealra worlda [wor]uld a buton ende. amen.
ghost in of-all worlds world ever without end amen

Mary of Egypt

De transitu Mariae Aegyptiacae

MARY OF EGYPT

Zosimus, a monk who thinks himself perfect, is sent by an angel to a monastery by the Jordan, crosses the river with its monks for the Lenten fast, and finds a naked woman in the desert. She tells him she lived seventeen years in Alexandria in fornication, sailed to Jerusalem with pilgrims, and was held back from the church door by an unseen force until she prayed to the image of the Virgin. Since then she has lived forty-seven years beyond the Jordan on two and a half loaves and the desert's herbs. A year later he brings her the sacrament at the river, and she crosses the water to him. The next year he finds her dead, with letters written on the ground giving her name, and a lion digs her grave.

Đas herigendlicestan gehwyrfednysse ægþer ge dæda ge 1
This most-praiseworthy conversion each both of-deeds and
þeawa. and þa micclan hreowsunga. and swa ellenlic gewinn
of-manners and the great repentance and so courageous struggle
þære arwurðan egyptiscan marian. hu heo hyre lífes tída on
of-the venerable Egyptian Mary how she her of-life times in
þam westene gefylde. of grecisc geþeode on læden gewende.
the desert fulfilled from Greek language into Latin turned
paulus se arwurða diacon. sancte neápolis þære cyrcan.
Paul the venerable deacon of-holy naples of-the church
Witodlice hit is geræd þæt raphahel se heah-engel wǽre tó 6
Certainly it is read that Raphael the archangel were to
tobíe sprecende. æfter þæra eagena forlætnysse. and eft æfter
Tobias speaking after of-the eyes loss and again after
þæra wulderfæstan onlihtnysse. and æfter þam forð-gewitendum
the glorious illumination and after the departed
frecednyssum. þe hé of genered wæs. and þus. cwæð.
perils that he from saved was and thus said
soðlice hit is swiðe derigendlic þæt [man] mancynnes digle
truly it is very harmful that one of-mankind secret

geopenige. and eft þære sawle is micel genyðrung. þæt mon
reveal and again to-the soul is great abasement that one
þa wuldorfæstan godes weorc bediglige. for þam þingum ic
the glorious of-god works conceal for those things I
nænige þinga ne for-suwige þa halgan geræcednyssa. se me
none of-things — pass-over the holy narratives which to-me
gecydde þæt ic on gefealle on þone genyðredan cwyde þæs
made-known that I into fall into the condemned sentence of-the
slawan þeawas. se þone onfangenan tálent fram his hlaforde
slothful servant who the received talent from his lord
butan geweaxnysse ahydde on eorðan. ac ne sý mé nán
without increase hid in earth but not be to-me any
man to úngeleafful be þam þingum writende þe ic gehyrde.
man too unbelieving about the things writing that I heard
and ge-axode on þissa wísan. ne gewurðe hit þæt ic on þam
and learned in this manner not happen it that I in the
halgum gerecednyssum wæge oþþe ic þa spræce forsuwige:
holy narratives deceive or I the speech pass-over
19 Sum wer wæs on anum mynstre on palestina ðære mægþe
A man was in a monastery in of-palestine the province
on his lifes þeawum he wæs swiþe gefrætewod. se wæs
in of-his life manners he was very adorned who was
fram cild-hade on munuclicum þeawum healice getýd. and
from childhood in monastic manners highly trained and
gelæred. se wæs geháten Zosimus; Ðes witodlice swa ic ǽr
taught who was called Zosimus This certainly as I before
cwæð. on ánum palestína mynstre fram frymþe drohtnode.
said in a of-palestine monastery from beginning lived
and he wæs on for-hæ-fednysse weorcum se afandedesta
and he was in abstinence works the most-proven
geworden on eallum þam munuclicum regolum; And he
become in all the monastic rules And he

ealle þæs regoles bebodu. and fulfremednysse þæs munuclican
all of-the rule commands and perfection of-the monastic
þeowtscypes untallice geheold. and he eac swilce wisan him
service blamelessly kept and he also such ways himself
þǽr sylf to-eacan geihte. for-þan þe he gewilnode his flæsc
there self besides increased because that he desired his flesh
þam gaste under-þeodan; Swá soðlice hé wæs fulfremod
to-the spirit subject So truly he was perfect
on eallum munuclicum þeawum. þæt wél oft munecas of
in all monastic manners that very often monks from
feorrum stowum. and of mynstrum to him cómon. þæt
far places and from monasteries to him came that
hí to his bysne. and to his lárum. hí gewriðon. and
they to his example and to his teachings themselves bound and
to þære onhyringe his for-hæfednysse hí under-ðeoddon;
to the imitation of-his abstinence themselves subjected
Ðás wisan he ealle on him hæbbende wæs. and he næfre
These ways he all in him having was and he never
fram þam smeagungum haligra gewrita his mód awenda;
from the meditations of-holy writings his mind turned
And ealle þa godnyssa þe he bebréac. he wæs gast brucende.
And all the good-things that he enjoyed he was spirit enjoying
and án weorc he hæfde únforswigod. and næfre ge-teorod.
and one work he had unsilenced and never wearied
þæt wæs sealm-sang mærsung. and haligra gewrita smeagung;
that was psalm-song celebration and of-holy writings meditation
Wel oft eac swilce þæs ðe hí rehton. þæt he wære 37
Very often also likewise of-that which they related that he were
gefremed wyrðe beon þære godcundan onlihtnysse þurh
made worthy be of-the divine illumination through
æteowednyss fram gode þære gastlican gesihþe. swa þæt nán
manifestation from god of-the spiritual vision so that no

wundor [is] ne éac ungelyfedlic þincg. be ðæm þe
wonder is nor also incredible thing according-to that which
drihten sylf cwæð; Eadige beoð þa clǽn-heortan. forðan þe hí
lord self said Blessed are the pure-hearted because that they
god geseoð; Swa miccle má þa ge-sceawiað þa opennysse þære
god see So much more they behold the openness of-the
godcundan onlihtnysse þe heora lichaman symle geclænsiað
divine illumination who their bodies always cleanse
mid syfrum þeawum. and mid þurhwæccendlican mode forð
with sober manners and with ever-watchful mind forth
heonon to under þa toweardan mede on þære ecan eadignysse
hence to receive the future reward in the eternal blessedness
witodlice swá hé sylf sæde Zosimus. þæt hé sylf wære fram
certainly as he self said Zosimus that he self were from
þam modorlicum beorðrum on þæt mynster befæst. and oþ
the motherly births into the monastery entrusted and until
þæt þreo and fiftigðe geár he wæs þǽr on þam regole
the three and fiftieth year he was there in the rule
drohtnigende. and æfter þysum he wæs gecnyssed fram sumum
living and after this he was assailed by some
geþancum. swá swá he wære on eallum þingum fulfremed.
thoughts so as-if he were in all things perfect
and hé nanre máran láre bysene ne be-þorfte on his mode;
and he no greater teaching example — needed in his mind
and he wæs þus sprecende. hwæðer ænig munuc on eorðan
and he was thus speaking whether any monk on earth
sy. þæt me mage aht niwes getæcan. oððe me on ænigum
be that me may aught of-new teach or me in any
þingum gefultumian. þæs þe ic sylf nyte. oððe þæt ic on
things help of-that which I self know-not or that I in

þam munuc-licum weorcum sylf ne gefylde. oþþe hweðer ænig
the monastic works self not fulfilled or whether any
þæra sy. þe westen lufiað. þe me on his dædum beforan sy;
of-those be who desert love who me in his deeds before be
Ðás and þysum gelícum him þencendum. him æt-stód sum 55
These and to-these like him thinking him stood-by an
engel. and him to cwæð. Eala þu Zosimus. swiðe licwyrðlice
angel and him to said O thou Zosimus very pleasingly
þu gefyldest. swa þeah-hwæðere. nis nan man þe hine
thou fulfilledst — nevertheless not-is any man who himself
fulfremedne æteowe; Miccle máre is þæt gewinn þæt þe
perfect show Much greater is the struggle that to-thee
toweard is. þonne þæt forð-gewitene þeah þu hit nyte. ác þæt
future is than the past though thou it know-not but that
þu mæge ongytan. and oncnawan hu miccle synd oþre hǽlo
thou may perceive and know how great are other of-salvation
wegas; Far út of þinum earde. and cum to þam mynstre þæt
ways Go out of thy land and come to the monastery that
neah iordane is geset; He þa sóna witodlice of þam mynstre
near jordan is set He then at-once certainly from the monastery
fór. þe he fram his cild-háde on drohtnode. and to iordane
went that he from his childhood in lived and to jordan
becom ealra wætera þam halgestan; He eode þa innon þam
came of-all waters the holiest He went then into the
mynstre þe him se engel bebeád. þá ongan he ærest sprecan
monastery that him the angel commanded then began he first speak
to þam munece þe þæs mynstres geat bewiste. and he hine
to the monk who of-the monastery gate kept and he him
þam abbude gecydde. and him to gelædde; Ða æfter þam
to-the abbot made-known and him to led Then after the
onfangenum gebede. swa hit mid munecum þeaw is. he him
received prayer as it among monks custom is he him

to. cwæð. Hwænne come þu hider broðor. oþþe for hwilcum
to said When camest thou hither brother or for what
þingum geðeoddest þu þe to swa eadmodum munecum;
things joinedst thou thee to so humble monks
70 Zosimus him andwyrde; Nis mé nán néod fæder þe to
Zosimus him answered Not-is to-me any need father to-thee to
secgenne hwanon ic come. ac ic for lare intingan eow hér
say whence I come but I for of-teaching sake you here
gesohte. forþon ic hér fela gastlica þeawa on eow geaxode.
sought because I here many spiritual manners in you learned
and þa synd beforan gesegnes-se gode licwurðe; Se abbod
and they are before sight to-god pleasing The abbot
him to cwæð. god se þe ana gehealt. and gehæleð. swa fela
him to said god he who alone keeps and heals so many
mettrum-nyssa. hé þé and us on his godcundum bebodum
infirmities he thee and us in his divine commands
gestrangige. and us gerecce þa weorc to begangenne þe him
strengthen and us direct the works to perform that him
licige; Ne mæg ænig mann oþerne getimbrian buton he hine
please Not may any man other edify unless he himself
sylfne gelomlice behealde. and hé mid syfrum andgyte þæt beo
self frequently watch and he with sober understanding that be
sylf wyrcende. god to gewitan hæbbende. ác swá þeah-hwæðere
self working god as witness having but — nevertheless
forþan þe þu cwæde þæt þe cristes soðe lufu hyder us gelædde.
because that thou saidst that thee of-christ true love hither to-us led
eadmodne munuc us to gesecenne; Ac wuna hér mid ús gif þu
humble monk us to seek But dwell here with us if thou
forðy cóme. and us ealle se góda hyrde ætgædere féde mid þære
therefore camest and us all the good shepherd together feed with the
gife þæs halgan gastes; Ðysum þus gecwedenum wordum fram
grace of-the holy ghost With-these thus spoken words from

þam abbode. Zosimus his cneowa gebigde. and onfangenum
the abbot Zosimus his knees bowed and received
gebede on þam mynstre wunode. þær he geseah witodlice
prayer in the monastery dwelt there he saw certainly
ealle witon on þeawum and on dǽdum scinende. and on gaste
all elders in manners and in deeds shining and in spirit
weallende. and drihtne þeowigende. þær wæs unablinnendlic
fervent and to-lord serving there was unceasing
staþolfæstnys godes herunge æghwylcne dæg. and eac nihtes;
constancy of-god praise every day and also by-night
And þǽr næfre unnytte spræce næron. ne geþanc goldes and 88
And there never useless speech were nor thought of-gold and
seolfres. oþþe oþra gestreona. ne furðon se nama mid him
of-silver or of-other treasures nor even the name with them
næs oncnáwen. ac þæt án wæs swiðost fram heom eallum
was known but the one was most by them all
geefst. þæt heora ælc wære on lichaman déad. and on gaste
hastened that of-them each were in body dead and in spirit
libbende; Mid þam soðlice hí hæfdon ungeteorodne þæt
living With that truly they had unwearied that
wǽron þa godcundan gespræcu. heora lichaman witodlice mid
were the divine speeches their bodies certainly with
þam nyd-þearfnyssum anum feddon. þæt wæs mid hlafe. and
the necessities alone fed that was with bread and
mid wætere. to þam þæt hí þe scearpran on þære soðan
with water to that that they the sharper in the true
godes lufu hí ǽteowdon þas weorc; Zosimus behealdende
of-god love themselves showed these works Zosimus beholding
hine sylfne geornlice to fulfremednysse aþened[e] gemang
himself self eagerly to perfection stretched among
þam emn-wyrhtum. þe þone godcundan neorxne-wang butan
the fellow-workers who the divine paradise without

ablinnendnysse geedniwodon. þa æfter þysum genealæhte seo
ceasing renewed then after this approached the
tíd þæs halgan lencten-fæstenes þe eallum cristenum mannum
time of-the holy Lent-fast which to-all Christian men
geset is to mærsigenne. and hí sylfe to clænsunga for
set is to celebrate and themselves self to cleansing for
wurðunga þære godcundan þrowunga. and his æristes; Ðæt
honor of-the divine passion and of-his resurrection The
geat soðlice þæs mynstres næfre geopenod wæs. ác symle
gate truly of-the monastery never opened was but always
hit wæs belocen. and hí swá butan æghwilcre gedrefednysse
it was locked and they so without any disturbance
heora ryne gefyldon. ne hit næfre næs to geopenigenne
their course fulfilled nor it ever was to open
buton wenunga hwilc munuc for hwilcere nydþearfe út fóre;
unless perchance some monk for some need out went
105 Seo stow wæs swa westen and swá digle. þæt næs ná þæt
The place was so desert and so secret that not-was — that
án. þæt heo wæs úngewunelic. ac éac swilce uncuð þam
one that it was unfrequented but also likewise unknown to-the
land-leodum him sylfum. on þas wisan wæs se regol fram
land-people them selves in this manner was the rule from
ealdum tidum gehealden. and fram þysum weorcum is to
old times kept and from these works is to
gelyfanne. þæt god Zosimus on þæt mynster gelædde; Nu ic
believe that god Zosimus into the monastery led Now I
wille æfter þysum areccan hu þæs mynstres gesetnysse healdende
will after this relate how of-the monastery constitution holding
wæs on þam drihtenlican dæge þære forman fæsten-wucan
was on the lord's day of-the first fast-week
þe we nemniað halgan dæg þær wæron gewunelice gedóne
which we name holy day there were customarily done

þa godcundan gerynu. and þonne gemænsumedon heo þæs
the divine mysteries and then partook they the
libbendan. and þæs únbesmitenan lichaman ures drihtnes
living and the undefiled body of-our lord
hælendes cristes. and þonne æfter þam ætgædere hwon
savior christ and then after that together a-little
gereordende syþþan. wæron ealle on þæt gebæd-hus gegaderode.
eating afterward were all in the prayer-house gathered
mid gebigedum cneowum. and eadmodum gebede heora ælc
with bowed knees and humble prayer of-them each
oþerne grette. and heora abbudes eadmodlice bletsunga bædon.
other greeted and of-their abbot humbly blessing asked
þæt hí on þam godcundan gewinne þe fæstlicor gestrangode
that they in the divine struggle the more-firmly strengthened
wæron; Ðysum þus gefylledum þæs mynstres geatu wæron
were With-these thus fulfilled of-the monastery gates were
geopenode. and hí þone þisne sealm-sang sungon togædere;
opened and they the this psalm-song sang together
Dominus illuminatio mea et salus mea quem timebo;
Lord light my and salvation my whom shall-I-fear
And swa æt-gædere út fóron. ænne oððe twégen on þam 121
And so together out went one or two in the
mynstre hí forléton. næs ná to þam. þæt hí þa begytanan
monastery they left not-was — to that that they the gotten
gestreon heoldon; Næs þér swilces nán þincg. ac þæt hí þæt
treasures kept Not-was there of-such any thing but that they the
gebed-hus butan þam godcundan symbelnyssum ne forléton.
prayer-house without the divine celebrations not left
and heora æghwilc hine sylfne metsode swá swa he mihte
and of-them each himself self provisioned so as he could
oþþe wolde. sum him mid bær þæs lichaman genihtsumnysse.
or would one him with bore of-the body sufficiency

sum þæra palm-treowa æppla. sum beana mid wætere ofgotene.
one of-the palm-trees fruits one beans with water soaked
sum nan þincg buton þone lichaman ænne. and þone gegyrlan.
one no thing but the body alone and the garment
ac hi wæron gefedde mid þæs gecyndes neadþearfnysse
but they were fed with of-the nature necessity
ábǽde. þæt wæs mid þam wyrtum þe on þam westene
when-required that was with the herbs that in the desert
weoxon. and hine þǽr æghwylc sylfne on forhæfednysse bánd
grew and himself there each self in abstinence bound
swa him sylfum geþuhte. swá þæt heora nán nyste oþres
as to-him self seemed so that of-them none knew of-other
wísan oþþe dæda; Đonne hí hæfdon iordáne þa eá oferfaren
manner or deeds When they had jordan the river crossed
þonne asyndrede hine æghwilcne feor fram oþrum. and heora
then separated himself each far from other and of-them
nán hine eft to his geferum ne geþeodde. ác gif heora hwilc
none himself again to his companions — joined but if of-them any
oþerne feorran geseah wið his weard. he sona of þam
other from-afar saw toward him -ward he at-once from the
siðfæte beah. and on oþre healfe wende. and mit him sylfum
path turned and to other side went and with him self
leofode. and wunode on singalum gebedum. and fæstenum;
lived and dwelt in continual prayers and fasts
138 On þas wísan witodlice þæt fæsten gefyllende. hi eft to þam
In this manner certainly the fast fulfilling they again to the
mynstre cyrdon. ærðan drihten-lican æristes dæge. þæt wæs
monastery returned before lord's of-resurrection day that was
on þam symbel-dæge. þe we palmdæg gewunelice nemnað.
on the feast-day that we palm-day customarily name
æghwilc on his agenum ingehyde mid him sylfum habbende
each in his own conscience with him self having

wæs. his agenes geswinces gewitnysse hwæt he wyrcende wæs.
was of-his own labor witness what he working was
and hwilcra geswinca sæde sawende. and heora nan oþerne ne
and of-what labors seed sowing and of-them none other —
axode on hwilce wisan he þæs geswinces gewin gefylde; Ðis
asked in what manner he of-the labor struggle fulfilled This
wæs witodlice þæs mynstres regol. and þus fulfremodlice wæs
was certainly of-the monastery rule and thus perfectly was
gehealden æghwilc swa ic ær cwæð. þæt hine sylfne on þæt
kept each as I before said that himself self in the
westen to gode geðeodde. and mid him sylfum wunnon þæt hí
desert to god joined and with them selves strove that they
mannum ne licodon buton gode sylfum; Ða witodlice Zosimus
to-men not pleased but to-god self Then certainly Zosimus
mid þære gewunelican. á. þæs mynstres Iordane þæt wæter
with the customary law of-the monastery Jordan the water
ofer-for. lytles hwega for þæs lichaman ned-behæfednyssum
crossed of-little somewhat for of-the body necessities
mid him hæbbende. and on þæs regoles mærsunge geond þæt
with him having and in of-the rule celebration through the
westen fór. and on þære tide þæs gereordes. and þæs gecyndes
desert went and in the time of-the meal and of-the nature
nydþearfnysse brucende. on niht on eorþan sittende. and hwon
necessity using in night on earth sitting and a-little
restende. and slép swa hwǽr swa hine seo æfen-repsung gemette;
resting and slept — wherever — him the evening found
And eft on ærne mergen fórgangende swa he wæs 155
And again in early morning going-forth as he was
unablinnendlice on fóre geseted. and begangende. forðan þe
unceasingly on journey set and pursuing because that
he gewilnode swa swá he eft sæde. þæt hé sumne fæder on
he desired so as he afterward said that he some father in

þam westene funde. þe hine on sumum þingum getimbrede
the desert found who him in some things edified
þæs ðe he sylf ær ne cuðe; And swá six and twentig daga
of-that which he self before not knew And so six and twenty days
þæt færeld þurhteah. swilce hé to sumum menn mid gewisse
the journey completed as-if he to some man with certainty
fóre; Ða þa seo tíd middæges to becom. þa oðstod to sumere
went Then when the time of-midday to came then stood-still for some
hwile hine fram þam siðfæte ahæbbende. and east-weardes
while himself from the journey restraining and eastward
wendende. and hine gewunelice gebæd. forþan þe he
turning and himself customarily prayed because that he
gewunode on þam gesettum tídum þæs dæges þone ryne his
was-wont in the set times of-the day the course of-his
siðfætes gefæstnian. and standende singan. and mid gebigedum
journey fasten and standing sing and with bowed
cneowum gebiddan; Ða þa he soðlice sang. and mid þære
knees pray Then when he truly sang and with the
geornfullan behealdnysse up locode. and þone heofon beheold.
eager gaze up looked and the heaven beheld
þa geseah hé him on þa swiðran healfe þǽr hé on gebedum
then saw he him on the right side where he in prayers
stód. swa swa hé on mennisce gelicnysse on lichaman. hine
stood just as-if he in human likeness in body himself
æteowan. and þa wæs he ærest swiþe afyrht. forþan þe he
show and then was he first very afraid because that he
wende þæt hit wære sumes gastes scin-hyw. þæt hé þǽr geseah;
supposed that it were of-some spirit phantom that he there saw
170 Ac sona swa þeah-hwæþere mid cristes róde-tacne getrymmede
But at-once — nevertheless with of-christ rood-sign strengthened
hine. and him þone ege fram awearp; Ða eac witodlice se
himself and him the fear from cast Then also certainly the

ende his gebedes wæs gefylled. he þa his eagan bewende.
end of-his prayer was fulfilled he then his eyes turned
and þǽr soðlice man geseah westweardes on þæt westen
and there truly someone saw westward into the desert
efstan. and witodlice þæt wæs wífman. þæt þǽr gesewen wæs.
hasten and certainly that was woman that there seen was
swiðe sweártes lichaman heo wæs for þære sunnan hæto. and
very of-black body she was for the sun heat and
þa loccas hire heafdes wǽron swá hwíte swá wull. and þa ná
the locks of-her head were as white as wool and those not
siddran þonne oþ þone swuran; Ða wísan Zosimus georne
longer than to the neck These things Zosimus eagerly
behealdende wæs. and for þære gewilnedan swétnysse þære
beholding was and for the desired sweetness of-the
wuldorfæstan gesihðe. he fægen gefremed ofstlice arn. on þa
glorious vision he glad made hastily ran to the
healfe þe hé efstan geseah. þæt him þær æteowde; Ne geseah
side that he hasten saw that to-him there appeared Not saw
hé witodlice on eallum þam dagum ár náne mennisclice
he certainly in all the days before any human
gesihðe. ne nanre nytena. oþþe fugela. oððe wildeora hiw.
sight nor of-any beasts or of-birds or of-wild-beasts form
and he forðy arn geornlice. and gewilnode to oncnawenne.
and he therefore ran eagerly and desired to know
hwæt þæt wildeora wære. þe him æteowde; Sona swá hi
what that of-wild-beasts were that him appeared As-soon as her
geseah Zosimus þa witodlice his ealdan ylde. ofer-getiligende;
saw Zosimus then certainly his old age overcoming
And þæt geswinc his syð-fætes ne under-standende mid 185
And the toil of-his journey not regarding with
hrædestan ryne þenigende arn. forðam þe hé gewilnode hine
swiftest course straining ran because that he desired himself

geðeodan þam þe ðǽr fleah; Hé witodlice hire wæs ehtende.
join to-that which there fled He certainly her was pursuing
and heo wæs fleonde; Đa wæs Zosimus ryna hwæðra
and she was fleeing Then was Zosimus of-runs swifter
stic-mælum neár gefremed; Đá þá hé swá neah wæs þæt heo
little-by-little nearer made Then when he so near was that she
mihte his stemne gehyran. þa ongan he forð sendan þyllice
might his voice hear then began he forth send such
stemne mid hluddre clypunga wepende and þus. cwæð. Hwí
voice with loud crying weeping and thus said Why
flihst þu me forealdodne syngigan. þu godes þeowen. geanbida
fleest thou me aged sinner thou of-god handmaid await
mín for þam hihte þæs edleanes ðe þú swa micclum geswunce;
me for the hope of-the reward that thou so greatly labored
Stánd and syle me þines gebedes bletsungan þurh þone god
Stand and give to-me of-thy prayer blessing through the god
þe him nænne fram ne awyrpð; Đas word soðlice Zosimus
who him none from — casts These words truly Zosimus
mid tearum geypte. þa becom heo yrnende to sumere stówe.
with tears uttered then came she running to some place
on þære wæs getácnod swilce fordruwod burna. þa ða hí
in which was marked like dried-up stream then when they
witodlice þyder becómon. þa scéat heo inn on þone burnan. and
certainly thither came then rushed she in into the stream and
eft upp on oþre healfe; Zosimus þa soðlice clypigende. and
again up on other side Zosimus then truly calling and
na hwider furð-clypigende. stód þá on oþre healfe þæs burnan
not anywhither further-calling stood then on other side of-the stream
þe þær gesewen wæs. and to geihte þa tearas þam tearum. and
that there seen was and — added the tears to-the tears and

gemænig-fealdode þa sworetunga þam siccetungum. swá þæt
multiplied the sighs to-the sobbings so that
þǽr nán þincg gehyred næs buton seo geomerung þæs heofes;
there no thing heard was except the groaning of-the lamentation
Đa witodlice se lichama þe ðær fléah. ðyllice stemne 203
Then certainly the body that there fled such voice
forð-sende and þus cwæð; Đu abbod Zosimus miltsa me for
sent-forth and thus said Thou abbot Zosimus pity me for
gode ic ðe bidde. for þon ic ne mæg mé þé geswutelian.
god I thee pray — because I not may me to-thee reveal
and ongean-weardes þe gewenden. forþon ic eom wíf-hádes
and toward thee turn because I am of-woman-kind
mann. and eallunga lichamlicum wæfelsum bereafod. swá swá
person and entirely bodily coverings bereft so as
þu sylf gesihst. and þa sceame mines lichaman hæbbende
thou self seest and the shame of-my body having
únoferwrigene; Ac gif þu wille mé earmre forworhtre þine
uncovered But if thou will to-me wretched sinful thy
halwendan gebedu to forlǽtan awyrp me þonne hyder þinne
saving prayers to grant cast me then hither thy
scyccels þe þu mid bewæfed eart. þæt ic mæge þa wíflican
mantle that thou with wrapped art that I may the womanly
tyddernysse ofer-wreon. and to ðe gecyrran and þinra gebeda
frailty cover and to thee turn and thy prayers
onfón; Đa gegrap Zosimus swiðlic ege. and fyrhtu witodlice
receive Then seized Zosimus great awe and fright certainly
forþan þe he gehyrde þæt heo be his naman næmnede hine
because that he heard that she by his name named him
þone ðe heo nǽfre ǽr ne geseah. ne nǽfre fore secgan
the-one whom she never before — saw nor ever before say
ne gehyrde. buton þæt he swutellice ongeat þæt heo mid
— heard except that he clearly perceived that she with

þære godcundan fore-sceawunge onliht wæs; He þa fæstlice
the divine foresight enlightened was He then quickly
swa dyde swa heo bebéad hine þam scyccelse ongyrede. þe
so did as she commanded himself of-the mantle unclothed that
he mid bewæfed wæs on bæclincg gewend hire to wearp;
he with wrapped was on back turned her to threw
218 Heo þa þæs onfeng. and hire lichaman ofer-wreah; And
She then it received and her body covered And
gegyrede hire be þam dæle þe heo mæst mihte. and mæst neod
girded herself by the part that she most could and most need
wæs to beheligenne; Heo þa to Zosimam wende. and him to
was to cover She then to Zosimus turned and him to
cwæð. Hwi wæs þe la abbod Zosimus swa micel neod. me
said Why was to-thee o abbot Zosimus so great need me
synful wíf to geseonne. oððe hwæs wilnast þu fram me to
sinful woman to see or what desirest thou from me to
hæbbenne. oþþe to witenne þæt þu ne slawedest swá micel
have or to know that thou not didst-shirk so much
geswinc to gefremmanne for minum þingum; He þa sona on
labor to perform for my sake He then at-once on
þa eorðan hine astrehte. and hire bletsunga bæd heo ongean
the earth himself prostrated and her blessing asked she against
hine astrehte. and his bletsunga bæd; Ða æfter manega tída
him prostrated and his blessing asked Then after of-many hours
fæce cwæð þæt wíf to Zosime; Ðe gedafenað abbud Zosimus
space said the woman to Zosimus Thee befits abbot Zosimus
to biddenne and to bletsigenne. forþan þu eart under-wreðed
to pray and to bless because thou art supported
mid þære sacerdlican lare. and þu eart tellende cristes
with the priestly learning and thou art dispensing of-christ
gerýnu mid þam gyfum þæra godcundlican æt his þam halgan
mysteries with the gifts of-the divine at his the holy

weofode manegum gearum þeowigende; Ðas word witodlice
altar for-many years serving These words certainly
gebrohton on Zosime micelne ege. and fyrhtu. and he wæs
brought on Zosimus great awe and fright and he was
byfigende; And hé wæs geondgoten mid þæs swates dropum;
trembling And he was drenched with of-the sweat drops
Ða ongan hé sworettan swá swá eallunga gewæced on 233
Then began he sigh just as-if entirely weakened in
þam oreðe belocen. and þus. cwæð. Eala ðu gastlice modor.
the breath locked and thus said O thou spiritual mother
geswutela nu hwæt þu sy. of þære gesihþe. forþam þu
reveal now what thou be from the sight because thou
eart soðlice godes þinen; Geþinga me nu of þam geongran
art truly of-god handmaid Intercede-for me now from the younger
dæle for þyssere worulde dead gefremed on þam geswutelað
part for this world dead made in that reveals
on þe. seo godcunde lufu ealra swiðost þæt þu mé be
in thee the divine love of-all most that thou me by
naman næmdest. þone þu næfre ær ne gesawe; Ac for
name namedst whom thou never before — sawest But —
þam þe seo gyfu ne bið oncnáwen of þære medemnysse.
because that the grace not is known from the dignity
ac gewuna. he is to getacnigenne of þære sawla dædum.
but custom it is to signify from of-the soul deeds
bletsa þu me for drihtne ic þe bidde. and syle me þæt
bless thou me for lord I thee pray and give to-me the
un-bereafi-gendlice gebæd þinre fulfremednysse; Ða ongan heo
unfailing prayer of-thy perfection Then began she
hire on-emn-þrowigan þæs ealdan witan staðolfæstnysse. and
herself compassionate of-the old man constancy and
cwæð. god sy gebletsod se ðe is sawla hælu tiligende; Ða
said god be blessed he who is of-souls salvation providing Then

for-geaf heo Zosime andswarigende. AMEN; Ða arisan hí
granted she to-Zosimus answering AMEN Then arose they
butu of þære eorþan [— þa ongan eft þæt wif sprecan to
both from the earth then began again the woman speak to
þam ealdan and ðus cwæþ. Eala man for hwylcre wisan come
the old-one and thus said O man for what manner camest
þu to me synfulre. Swa-þeah hwæðre forþam þe seo gyfu
thou to me sinful — Nevertheless because that the grace
þæs haligan gastes to þam gerihte þæt ðu hwylce þenunga
of-the holy ghost to that directed that thou some service
minon lytlan lichaman to gehyðnysse gegearwige. Sege me
to-my little body for comfort prepare Say to-me
hu nu to dæge on middan-earde cristes folc sy gereht. and
how now to day on earth of-christ people be ruled and
hu ða caseres oððe hu is nu gelæswod seo heord cristes
how the emperors or how is now pastured the flock of-christ
rihtgeleaffullan gesamnunga. Zosimus hire andswarode. Eala
orthodox congregation Zosimus her answered O
þu halige modor þinum halgum gebedum god hæfð forgyfen
thou holy mother through-thy holy prayers god has given
staðolfæste sibbe. [ac gelæst nú þá fréfrunge unweorðlices]
steadfast peace but fulfill now the comfort of-unworthy
muneces. and for drihtne [gebide for þám] middan-earde
monk and for lord pray for the earth
and for me synfullum þæt me ne wurðe ge[ídlod þæt]
and for me sinful that to-me not be made-idle the
geswinc þises sið-fætes. and se weg swa myccles west[enes.
toil of-this journey and the way of-so great desert
Þá cwæð héo. ðé gedaf]enað abbot zosimus for me and for
Then said she thee befits abbot Zosimus for me and for
eallum gebiddan forðam þe [þú sý on þám sacerdh]ade swa
all pray because that thou be in the priesthood so

swa ic ær cwæþ. [ac for ðínum þingum] and for þam þe
as I before said but for thy sake and for that that
we habbað þæt gebod h[yrsumnysse. þæt þe mé þurh ðé
we have the command of-obedience that which to-me through thee
geboden is. mid gódum] willan ic do. and þus cweðende hi
commanded is with good will I do and thus saying herself
to þam [éastan gewend] upahafenum eagum on þa heahnysse
to the east turned with-uplifted eyes to the height
and aþenedum earmum ongan gebiddan mid þære welera
and with-outstretched arms began pray with the of-lips
styrungum on stilnesse swa þæt ðær næs eallinga nan stemne
movements in stillness so that there not-was at-all any voice
gehyred þæs þe man ongyten mihte. þæs gebedes eac swylce
heard of-that which one perceive might of-the prayer also likewise
zosimus nan þing ongytan ne mihte. He stod witodlice swa
Zosimus no thing perceive — could He stood certainly so
swa he sylf sæde byfiende and þa eorþan behealdende. and
as he self said trembling and the earth beholding and
nan þing eallinga sprecende. He swor witodlice god him to
no thing at-all speaking He swore certainly god him as
gewitan on his wordum fore-settende þæt ða get þa þa
witness in his words setting-forth that then yet then when
heo þus [þurhwunode] on þære gebedes astandendnysse he
she thus persisted in the of-prayer standing he
his eagan lythwon fram ðære eorðan up-ahof þæt he geseah
his eyes a-little from the earth raised that he saw
hi up-ahefene swa swa mannes elne fram þære eorðan. and
her raised so as of-man ell from the earth and
on þære lyfte hangiende gebiddan ongan. Ða þa he þis
in the air hanging pray began Then when he this
geseah þa wearð he gegripen mid mycelre fyrhto. and hine
saw then was he seized with great fear and himself

þa on eorðan astrehte and mid swate ofergoten wearð and
then on earth prostrated and with sweat drenched was and
swiðlice gedrefed. naht geþrystlæhte specan. butan wið him
greatly troubled naught dared speak except with him
sylfum þæt án. [drihten. gemiltsa mé.] Ða þa he on
self that one lord have-mercy-on me Then when he on
þære eorðan læg astreht þa g[edréfed wearð hé on his
the earth lay prostrated then troubled was he in his
geþance. smeágende hwæðre] hwon hit gast wære þæt ðær
thought considering whether perhaps it spirit were that there
mid hwylcere hiwunga gebǽde hi. Heo ða þæt wif hi
with some pretense prayed itself She then the woman herself
bewende and þone munuc up arærde þus cweðende. To hwy
turned and the monk up raised thus saying For what
gedrefest þu abbot þine geþohtas to geæswicianne on me
troublest thou abbot thy thoughts to be-offended in me
swylce ic hwylc gast syrwiende gebedu fremme. Ac wite
as-if I some spirit plotting prayers perform But know
þu man þæt ic eom synful wif. Swa-þeah-hwæðere utan
thou man that I am sinful woman Nevertheless outside
ymbseald mid þam halgan fulluhte. and ic nan gast ne eom
surrounded with the holy baptism and I no spirit — am
ac æmerge and axe and eall flæsc and nan gastlice [hiwunge
but embers and ash and all flesh and no spiritual pretense
hæbbende. Ða heo ðus cw]æþ heo hire andwlitan gebletsode
having When she thus said she her face blessed
mid þære halgan rode-tacne. and hire eagan and weleras and
with the holy rood-sign and her eyes and lips and
eac hire breost mid þære bletsunga heo getrymede and þus
also her breast with the blessing she strengthened and thus
cwæð. God us alyse abbot zosimus fram urum wiðerwinnan
said God us deliver abbot Zosimus from our adversary

and fram his anbrincgellan forðam þe his æfst is mycel
and from his assault because that his envy is great
ofer us. Ðas word se ealda hyrende hine adune astrehte.]
over us These words the old-one hearing himself down prostrated
þa ðincg þe be me synd. sona þu flihst fram me on þi gemete 318
the things that about me are at-once thou fleest from me in the manner
swilc man næddran fleo; Ac swa þeah-hwæðere ic þe arecce
as one adder flee But — nevertheless I to-thee relate
naht for-hælende. and þe ærest bidde. þæt þu ne geteorige for
naught concealing and thee first pray that thou not tire for
me gebiddan. þæt ic ge-earnige and gemete on domes dæge
me pray that I deserve and find on of-doom day
hwilce hwugu mild-heortnysse; Se ealda mid tearum ofergoten
some kind-of mercy The old-one with tears drenched
ongan biterlice wepan. þa ongan þæt wif cyðan and
began bitterly weep then began the woman make-known and
gereccan eall þa þincg þe be hire gedóne wæron þus cwæðende.
relate all the things that about her done were thus saying
ic hæfde broþor and eðel on egyptum and þǽr mid minum
I had brother and homeland in egypt and there with my
magum wunode. þa on þam twelftan geare minre ylde. þa
kinsmen dwelt then in the twelfth year of-my age then
ongan ic heora lufu forhycgan. and to alexandrian þære byrig
began I their love despise and to alexandria the city
becom; Ac mé sceamað nu to gereccenne hu ic on þam fruman
came But me shames now to relate how I in the beginning
ærest minne fæmnhád besmát. and hu ic unablinnendlice.
first my maidenhood defiled and how I unceasingly
and unafyllendlice þam leahtrum. and þæra synlusta. læg
and insatiably to-the vices and of-the sinful-lusts lay
under-þeoded. þis is nu witodlice sceortlice to areccanne; Ác
subjected this is now certainly briefly to relate But

ic nu swa-þeah hraðor gecyðe þæt þu mæge oncnáwan þone
I now nevertheless rather make-known that thou may know the
únalyfedan bryne minra leahtra þe ic hæfde on þære lufe þæs
unlawful burning of-my vices that I had in the love of-the
geligeres. ac miltsa me abbud. eac on. xvii. wintrum ic openlice
fornication but pity me abbot also in seventeen winters I openly
folca meniu geondferde on þam bryne forligeres licgende;
of-peoples multitude went-through in the burning of-adultery lying
334 Ne forleas ic na minne fæmn-hád for æniges mannes gyfum;
Not lost I — my maidenhood for of-any man gifts
Oþþe ic witodlice ahtes onfenge fram ænigum þe me aht
Or I certainly aught received from any who to-me aught
gyfan woldon. ac ic wæs swiðe onæled mid þære hátheortnysse
give would but I was greatly inflamed with the fervor
þæs synlustes. þæt ic gewilnode butan ceape þæt hí mé
of-the sinful-lust that I desired without payment that they to-me
þe mænigfealdlicor to geurnon. to þy þæt ic þe eð mihte
the more-abundantly to ran to that that I the easier might
gefyllan þa scyldfullan gewilnunga mines forligeres; Ne þú ne
fulfill the guilty desires of-my fornication Not thou —
wén na þæt ic aht underfenge for ænegum welan. ac symle
think — that I aught received for any wealth but always
on wædlunge lyfde. for þon ic hæfde swá ic ár sæde
in poverty lived — because I had as I before said
unafyllendlice gewilnunga swá þæt ic me sylfe unablinnendlice
insatiable desires so that I me self unceasingly
on þam ádále þæs manfullan forligeres besylede and þæt
in the mire of-the wicked fornication defiled and that
me wæs to yrmðe. and þæt ic me tealde to lífe þæt swá
to-me was as misery and that I me reckoned as life that so
únablinnendlice þurhtuge þæs gecyndes teonan; þa ic þus
unceasingly carried-through of-the nature injury when I thus

leofode þa geseah ic on sumere tíde miccle meniu affricána
lived then saw I in some time great multitude of-Africans
and egypta togædere yrnende swá swá to sæ; Ða gemette ic
and of-Egyptians together running so as to sea Then met I
færunga heora sumne. and þone axode hwæþer hé wende þæt
suddenly of-them one and him asked whither he supposed that
seo mæniu efstan wolde; He me andswarode and þus cwæð þæt
the multitude hasten would He me answered and thus said that
hí to hierusalem faran woldon for þære halgan róde wurðunga
they to jerusalem go would for of-the holy rood honor
þe man æfter naht manegum dagum wurðian sceolde.
which one after not many days honor should
Ða cwæð. ic to him; Wenst þu hwæðer hí mé underfon 351
Then said I to him Thinkest thou whether they me receive
willan. gif ic mid him faran wille; Ða cwæð. he; Gif þu hæfst
will if I with them go will Then said he If thou hast
þæt færeht ne forwyrnþ þe heora ænig; Ða cwæð. ic to him;
the fare not refuses thee of-them any Then said I to him
Broðor soðlice næbbe ic nán færeht to syllanne. ác ic wille
Brother truly have-not I any fare to give but I will
faran. and án þæra scypa astígan. and þeah hí nellan hí mé
go and one of-the ships board and though they will-not they me
afedað. and ic me sylfe heom befæste. and hæbben hí minne
feed and I me self to-them entrust and have they my
lichaman to gewealde for þam færehte. þæt hí mé þe hrædlicor
body in power for the fare that they me the more-readily
underfón; Miltsa me abbud forðon ic gewilnode mid him to
receive Pity me abbot because I desired with them to
farenne. þæt ic þe má em-wyrhtena on þære þrowunge mines
go that I the more fellow-workers in the suffering of-my
wynlustas hæfde; Ic cwæð. ár to þe; Ðu halga wer miltsa me.
pleasure had I said before to thee Thou holy man pity me

þæt þú mé ne genyde to areccenne míne gescyndnysse; God
that thou me not compel to relate my shame God
wát þæt ic heora forhtige. for þam þe ic wát þæt þas mine
knows that I them fear — because that I know that these my
word ægðer gewemmað ge þé. ge þas lyfte; Zosimus soðlice
words each defile both thee and this air Zosimus truly
þa eorðan mid tearum ofer-geotende hire to cwæð; Eala þu
the earth with tears drenching her to said O thou
gastlice modor sege for gode ic þe bidde. and ne forlæt þu þa
spiritual mother say for god I thee pray and not leave thou the
æfterfylgednysse. swa halwendre gere[ced]nysse. and þus cwæð;
sequel of-so salutary narrative and thus said
365 Se geonglincg gehyrde sona þæt bysmor minra worda. and
The youth heard at-once the shamelessness of-my words and
hlihhende me fram gewát; Ic þa sona þa swingle me fram
laughing me from departed I then at-once the distaff me from
awearp. þe ic seldon gewunode on handa to hæbbenne. and to
cast that I seldom was-wont in hand to have and to
þære sǽ arn. þǽr þǽr ic hí geseah gesamnode. þa geseah ic
the sea ran there where I them saw gathered then saw I
tyn geonge men. ætgædere standende be þam waruðe. genoh
ten young men together standing by the shore enough
þæslice on lichaman. and on gebærum. and ful licwurðe me
comely in body and in bearing and full pleasing to-me
þuhte to mines lichaman luste. ic me þa unsceandlice swá
seemed to of-my body lust I me then shamelessly so
swá ic gewuna wæs. to-middes heora gemengde and him to
as I wont was amid them mingled and them to
cwæð. Nimað me on eower færeld mid eow. ne beo ic na
said Take me on your journey with you not be I —
eow unlicwyrðe; And ic hi þa ealle sona to þam manfullum
to-you displeasing And I them then all at-once to the wicked

leahtrum. and ceahhetungum bysmerlicum astyrede; Mid
vices and laughters shameful stirred With
manegum oþrum fullicum. and fracodlicum gespræcum. hi þa
many other foul and vile speeches they then
witodlice mine unsceamlicam gebæra geseonde me on heora
certainly my shameless behavior seeing me into their
scip. namon to him. and forð hreowan; Eala Zosimus hu mæg
ship took to them and forth rowed O Zosimus how may
ic þe areccan. oþþe hwilc tunga mæg hit asecgan. oþþe eara
I to-thee relate or what tongue may it tell or ears
gehyran. þa mán-dæda þe on þam scip-færelde wæron. and
hear the evil-deeds that on the ship-journey were and
on þam siðfæte gefremede. and hu ic to syngigenne genydde
on the voyage done and how I to sin compelled
ægðer ge ða earman willendan. and þa earman syllendan;
each both the wretched willing and the wretched givers
Nis nan asecgendlic oððe únasecgendlic fracodlicnysse hiwung 382
Not-is any speakable or unspeakable of-vileness form
þæs ic ne sih tihtende. and lærende. and fruma gefremed;
of-which I — be inciting and teaching and author made
Beo la nu on þysum gehealden. forþan þe ic wundrige hú
Be o now in this restrained because that I wonder how
seo sǽ aðolode. and adruge mine þa unrihtlican lustas. oððe
the sea endured and bore my the unrighteous lusts or
hu-meta seo eorðe hyre muð ne úntynde. and me swa cwyce
how the earth her mouth not opened and me so alive
on helle ne besencte þe swa manega sawla on forspillednysse
into hell not sank who so many souls into of-perdition
grin gelædde. ac þæs þe ic hopige þæt god mine hreowsunga
snare led but as-far as I hope that god my repentance
sohte. se ðe nænne ne forlætað forwurðan. ac ealle hále gedeð.
sought he who none — lets perish but all whole makes

þe on hine gelyfað. forðon soðlice hé nele þæs synfullan
who in him believe because truly he will-not of-the sinful
deað. ác langsumlice his gehwyrfednysse bið; We þa swá mid
death but patiently his conversion awaits We then so with
micclum ofste. witodlice to hierusalem foron. and swa mænige
great haste certainly to jerusalem went and as many
dagas swa ic ár þære [rode] symbelnysse on þære ceastre
days as I before of-the rood feast in the city
wunode mid [gelicum] fullicum weorcum me gemæ[n]gde. and
dwelt with like foul works me mingled and
eac [wyrsum]; Næs ic na geniht-sumigende on þam geongum.
also worse Not-was I — content with the young-men
ðe on þære sǽ mid me. oððe on þam siðfæte hæmdon. ac
who on the sea with me or on the voyage lay but
ic eac swilce mænga ælðeodige. and ceaster-gewarena. on þa
I also likewise many foreigners and of-citizens into the
dǽda minra scylda [gegadrigende]. and beswicende besmát.
deeds of-my sins gathering and deceiving defiled
398 Ða þa seo symbelnyss becom þære halgan deorwurðan rode.
Then when the feast came of-the holy precious rood
úp-ahefennysse; Ic fore-geode þa geongan swá swá ár on
exaltation I preceded the young-men so as before into
þæt grin forspillednysse teonde. þa geseah ic soðlice on ærne
the snare of-perdition drawing then saw I truly in early
mergen hi ealle anmodlice to þære cyrcan yrnan. þa ongan
morning them all unanimously to the church run then began
ic yrnan mid þam yrnendum. and samod mid heom teolode
I run with the runners and together with them strove
toforan þam temple becuman. þa þa seo tíd becom þa
before the temple come then when the time came the
halgan rode to wurþigenne. þa ongan ic nydwræclice gemang
holy rood to worship then began I forcibly among

þam folce wið þæs folces þringan. and swá mid micclum
the people against of-the people press and so with great
geswince ic ungesælige to þæs temples dura becom mid þam
toil I unhappy to of-the temple door came with those
þe þǽr in-eodon. þa ic sceolde in on þa dura gangen. þa
who there went-in when I should in into the door go then
ongunnon hi butan ælcere lættinge ingangan. mé witodlice
began they without any hindrance enter me certainly
þæt godcunda mægen þæs ganges bewerede. and ic sona
the divine power of-the entrance prevented and I at-once
wæs ut aþrungen fram eallum þam folce. oððe ic ænlipigu
was out thrust from all the people until I alone
on þam cafertune to læfe oþstód. þa ongan ic þencan þæt
in the courtyard as remnant stood then began I think that
me þæt gelumpe for þære wiflican unmihte. and ic me þa
to-me that befell for the womanly weakness and I me then
eft ongan mæncgan to oþrum. þæt ic wolde on sume wisan
again began mingle to others that I would in some manner
inn geþringan. ac ic swanc ón ídel. mid þam þe ic þone
in press but I toiled in vain with that that I the
ðerscwold þæra dura gehrán. and hí ealle þyder inn onfangene
threshold of-the door touched and they all thither in received
wæron butan ælcere lettinge. þa wæs ic ána ut asceofen;
were without any hindrance then was I alone out shoved
Ac swilce me hwilc strang meniu ongean stode. þæt me 415
But as-if me some strong multitude against stood that me
þone ingang beluce. swa me seo færlice godes wracu þa
the entrance locked so me the sudden of-god vengeance the
duru bewerede; Oððe ic eft standende on þæs temples
door barred until I again standing in of-the temple
cafertune wæs. þus ic þrywa. oþþe feower siþum þrowode
courtyard was thus I thrice or four times suffered

minne willan to geseonne. and eác to fremanne. and þa ða
my will to see and also to accomplish and then when
ic naht ne gefremode. þa ongan ic ofer þæt geor[n]e wénan
I naught — accomplished then began I over that eagerly hope
and mín lichama wæs swiðe geswenced for þam nyde þæs
and my body was greatly afflicted for the force of-the
geþringes; Ða gewát ic witodlice þanone. and mé ána gestód
crowding Then departed I certainly thence and me alone stood
on sumum hwomme þæs cafertunes. and on minum mode
in some corner of-the courtyard and in my mind
geornlice þohte and smeade for hwilcum intingum me wære
eagerly thought and considered for what causes to-me were
forwyrned þæs liffæstan treowes ansyn. þa onhran soðlice
denied of-the life-giving tree sight then touched truly
mín mód and þa eagan minre heortan hælo andgit
my mind and the eyes of-my heart of-salvation understanding
mid me sylfre þencende þæt me þone ingang belucen þa
with me self thinking that me the entrance locked the
onfeormeganda minra misdæda. Ða ongan ic biterlice wepan.
defilements of-my misdeeds Then began I bitterly weep
and swiðe gedrefed mine breost cnyssan. and of inneweardre
and greatly troubled my breast beat and from inward
heortan heofonde forð-bringan. þa geomorlican siccetunga;
heart lamenting bring-forth the mournful sighs
Ða geseah ic of þære stówe þe ic ón stód. þære halgan
Then saw I from the place that I in stood of-the holy
godes cennestran anlicnysse standende. and ic cwæð to hire
of-god mother likeness standing and I said to her
geornlice and únforbugendlice behealdende and cweðende;
eagerly and unflinchingly beholding and saying

Eala þu wuldorfæste hlæfdige þe þone soðan god æfter flæsces 432
O thou glorious lady who the true god after of-flesh
gebyrde acendest. geara ic wát þæt hit nis na gedafenlic.
birth bore well I know that it not-is — fitting
ne þæslic. þæt ic [þe] swá grimlice forworht eom. þæt ic
nor seemly that I who so grievously sinful am that I
þine anlicnysse sceawige. and gebidde mid swá mænigfealdum
thy likeness behold and pray with so manifold
besmitenum gesihþum. þu wære symle fæmne oncnáwan.
defiled sights thou were always virgin known
and þinne lichaman hæbbende clæne. and únwemmed. forþon
and thy body having clean and unspotted because
witodlice genóh rihtlic is me swa besmitenre fram þinre
certainly enough right is to-me so defiled from thy
clænan ungewemmednysse beón áscirod. and fram aworpen. ác
clean purity be cut-off and from cast but
swá þeah-hwæðere forþan ðe ic gehyrde þæt god wære mann
— nevertheless because that I heard that god were man
forðy gefremod þe þu sylf acendest. to þon þæt he þa
therefore made whom thou self bore to that that he the
synfullan to hreowsunge gecygede. gefultuma me nu anegre
sinful to repentance called help me now alone
ælces fylstes bedæled. forlæt me and me þa leafe forgif to
of-every help bereft forsaken me and to-me the leave give to
geopenigenne þone ingang þinre þære halgan cyrcan. þæt ic
open the entrance of-thy the holy church that I
ne wurðe fremde ge-worden þære deorwurþan róde gesihðe.
not be estranged made of-the precious rood sight
on þære gefæstnod wæs ealles middaneardes hælend. þone þu
on which fastened was of-all earth savior whom thou
femne geeacnodost eac swilce fæmne acendest. se þe his agen
virgin conceived also likewise virgin bore he who his own

blód ageat for minre alysednysse. ac hát nu þu wuldorfæste
blood shed for my redemption but command now thou glorious
hlæfdige. me unmedemre for þære godcundan róde gretinge.
lady to-me unworthy for the divine rood greeting
þa duru beón úntynede. and ic me þe bebeode. and to
the door be opened and I me to-thee commend and as
mundbyrdnysse geceose wið þin agen bearn. and inc bam
protection choose with thy own child and you-two both
ge-háte þæt ic næfre ofer þis minne lichaman ne besmíte
promise that I never after this my body — defile
þurh þæt grimme bysmer-gleow þæs manfullan geligeres. ac
through the grim shameful-play of-the wicked fornication but
sona ic halige fæmne þines suna róde geseo. ic mid þam
as-soon-as I holy virgin of-thy son rood see I with that
wiðsace þissere worulde. and hire dædum mid eallum þingum
renounce this world and its deeds with all things
þe on hyre synd. and syððan fare swa hwider swa þu me
that in it are and afterward go — whithersoever — thou me
to mundbyrdnysse geredst þus cwæðende. ic wearð þa gelæd
as protection direct thus saying I was then led
mid þære hætu þæs geleafan. and mid þam truwan oþhrinon.
with the heat of-the faith and with the trust touched
and be þære arfæstan godes cennestran mild-heortnysse
and by of-the gracious of-god mother mercy
þryst-læcende. ic me of þære ylcan stówe astyrede ðe ic þis
trusting I me from the same place stirred where I this
gebæd. cwæð. and me eft to þam ingangendum gemengde.
prayer said and me again to the entering-ones mingled
syþþan næs nan þincg þe me útsceofe oþþe me þæs temples
afterward not-was any thing that me shoved-out or me of-the temple
dura bewerede. and ic þa ineode mid þam ingangendum;
door barred and I then went-in with the entering-ones

Đe gegráp me witodlice stranglic fyrhto. and ic wæs eall 460
Then seized me certainly strong fear and I was all
byfigende gedréfed. þa ic me eft to þære dura geðeodde þe
trembling troubled when I me again to the door joined that
me wæs ár ingang belocen. swilc me eall þæt mægen þe me
to-me was before entrance locked as-if to-me all the power that me
ár þæs inganges duru bewerede æfter þan þone ingang þæs
before of-the entrance door barred after that the entrance of-the
siðfætes gegearwode. swa ic wæs gefylled mid þam gastlicum
way prepared so I was filled with the spiritual
gerynum innon þam temple. and ic wæs gemedemod gebiddan
mysteries within the temple and I was deemed-worthy pray-to
þa gerynu þære deorwurðan and þære geliffæstan róde; Đa
the mysteries of-the precious and of-the life-giving rood When
ic þær geseah þa halgan godes gerynu hu he symle geare is
I there saw the holy of-god mysteries how he always ready is
þa hreowsigendan to underfonne; Đa wearp ic me sylfe forð
the repentant to receive Then cast I me self forth
on þa flór. and þa halgan eorðan gecyste; Đa ic út-eode þa
on the floor and the holy earth kissed When I went-out then
becom ic eft to þære stówe of þære ic ár þære halgan
came I again to the place from which I before of-the holy
cennestran [anlicnysse] geseah. and mine cneowa gebigde
mother likeness saw and my knees bowed
beforan þam halgan andwlitan þysum wordum biddende; Eala
before the holy face with-these words praying O
þu fremsumesta hlæfdig þe me þíne árfæstan mildheortnysse
thou most-gracious lady who to-me thy gracious mercy
æteowdest. and mine þa unwurðan bena [þe] fram ne awurpe ic
showedst and my the unworthy prayers thee from not castest I
geseah þæt wuldor þe wé synfulle mid gewyrhtum ne [geseoð.
saw the glory that we sinful with deserts not see

sy] wuldor ælmihtigum gode se þe þurh þe onfehð þæra
be glory to-almighty god he who through thee receives of-the
synfulra. and forworhtra. hreowsunge and dædbote. hwæt mæg
sinful and lost repentance and penance what may
ic earm for-ðoht mare geðencan. oððe areccan. nu is seo tíd
I wretched despised more think or relate now is the time
to gefyllenne. and to gefremmane swa ic ær cwæð. þinre ðære
to fulfill and to perform as I before said of-thy the
licwurðan mundbyrdnysse. ge-rece me nu on þone wæg þe þin
pleasing protection direct me now onto the way that thy
willa sy. beo mé nu hælo latteow æteowod. and soðfæstnysse
will be be to-me now of-salvation leader shown and of-truth
ealdor. beforan me gangende on þone wæg þe to dædbote læt;
prince before me going on the way that to penance leads
482 Ða ic þus. cwæð þa gehyrde ic feorran áne stefne clypigende;
When I thus said then heard I from-afar a voice calling
Gif þu iordáne þæt wæter ofer-færst. þær þu gefærst and
If thou jordan the water crossest there thou goest and
gemetst góde reste; Ða ic þas stemne gehyrde. and for
findest good rest When I this voice heard and for
minum þingum ongeat beon geclypode. Ic wepende spræc
my sake perceived be called I weeping spoke
and to þære [halgan] godes cennestran anlicnysse hawigende.
and to the holy of-god mother likeness gazing
and eft clypigende; Eala þu hlæfdige ealles middan-eardes
and again calling O thou lady of-all earth
cwén. þurh ðe eallum menniscum cynne hælo to becom. ne
queen through thee to-all human kind salvation to came not
forlæt þu me; Ðus cwæðende ic þá út eode of þæs temples
forsake thou me Thus saying I then out went from of-the temple
cafertune. and ofstlice [fór]; Ða gemette ic sum man. and me
courtyard and hastily went Then met I a man and to-me

þry penegas sealde. mid þam ic me þry hlafas gebohte. [ða] ic
three pennies gave with which I me three loaves bought which I
me hæfde genoh gehyððo to mines siðfætes geblædfæstnysse;
me had enough provision for of-my journey success
Ða axode ic þone þe ic þa hlafas æt bohte. hwilc se wæg
Then asked I him whom I the loaves from bought which the way
wære þe to iordane þære éá rihtlicost gelædde; Ða þa ic
were that to jordan the river most-directly led Then when I
þone weg [wiste] ic wepende be þam siðfæte arn symle þa
the way knew I weeping along the journey ran always the
axunga þære æscan [to-wriðende]. and gemang þam ðæs dæges
questions of-the asking turning and amid that of-the day
siðfæt wepende gefylde; Witodlice þæs dæges wæs undern-tíd
journey weeping fulfilled Certainly of-the day was third-hour
þa ða ic gegyrnode þa halgan deorwurðan róde geseón.
when that I desired the holy precious rood see
And sunne heo þa to setle ahylde. and þære æfenrepsunge 498
And sun it then to setting inclined and to-the evening
genealæhte; Ða ic becom to sanctes iohannes cyrcan þæs
approached Then I came to of-saint John church of-the
fulwihteres wið iordanen gesette. and ic me þyder inn eode.
baptist by jordan set and I me thither in went
and me þǽr gebæd. and sona in iordane þa éá astáh. and
and me there prayed and at-once into jordan the river descended and
of þam halgan wætere mine handa and ansynu þwóh. and
from the holy water my hands and face washed and
me þær gemænsumode þam liffestan and þam unbesmitenum
me there communicated with-the life-giving and the undefiled
ge-rýnum ures drihtnes hælendes cristes on þære ylcan cyrcan.
mysteries of-our lord savior christ in the same church
þæs halgan for-ryneles. and fulluhteres iohannes. and þǽr ge-æt
of-the holy forerunner and baptist John and there ate

healfne dæl þæs hlafes. and þæs wæteres ondranc. and me
half part of-the loaf and of-the water drank and me
þǽr on niht gereste. and on ærne morgen ofer þa éá fór. þa
there in night rested and in early morning over the river went then
ongan ic eft biddan mine lættewestran SANCTA MARIAN.
began I again pray my guide Saint Mary
þæt heo me gerihte þyder hire willa wære; Ðus ic becom on
that she me direct thither her will were Thus I came into
þis westen. and þanone oð ðisne andweardan dæg ic feorrode
this desert and thence until this present day I withdrew
symle fleonde minne [god anbidigende]. and gehihtende. se
always fleeing my god awaiting and hoping he
þe hale gedeð ealle fram þissere worulde brogan þa ðe to
who whole makes all from of-this world terror those who to
him gecyrrað; Zosimus hire to cwæð. eala min hlæfdige hu
him turn Zosimus her to said o my lady how
mænige gear synt nu þæt þu on þysum westene eardodost;
many years are now that thou in this desert dwelt
514 Þæt wíf him andswarode; Hit is for seofon and feowertigum
The woman him answered It is for seven and forty
wintrum. is þæs þe me þincð. þæt ic of þære halgan
winters is as-far as to-me seems that I from the holy
byrig ut fór; Zosimus hire to cwæð. and hwæt mihtest þu
city out went Zosimus her to said and what mightest thou
þe to áte findan. oþþe be hwilcum þingum feddest þu ðe
thee for food find or by what things fedst thou thee
oþþis. heo him andswarode; Twægen healfa hlafas ic brohte
until-this she him answered Two half loaves I brought
hider mid me. þa ic iordanem ofer-fór. naht micclan fæce
hither with me when I jordan crossed not great space
þa adruwodon hí swá swá stán. and aheardodon; And þæra
then dried they so as stone and hardened And them

ic breác notigende to sumere hwile; Zosimus hire to cwæð;
I partook using for some while Zosimus her to said
And mihtst þu swa manegra tída lencgu ofer-faran. þæt
And mightest thou so of-many times length pass-over that
þu ne freode þone bryne þære flæsclican gehwyrfednysse;
thou not feltst the burning of-the fleshly change
Heo þa gedrefedu him andswarode. Nu þu me axast þa
She then troubled him answered Now thou me askest the
ðincg þe ic swiðe þearle sylf beforhtige gif mé nú to
things that I very greatly self dread if to-me now to
gemynde becumað ealle þa frecednysse þe ic ahrefnode. and
mind come all the perils that I endured and
þæra unwislicra geþanca þe me oft gedrefedon; Þæt ic eft
of-the unwise thoughts that me often troubled That I again
fram þam ylcan geþohtum sum geswinc þrowige; Zosimus
from the same thoughts some toil suffer Zosimus
cwæð. Eala hlæfdige ne forlæt þu nan þincg þæt þu me
said O lady not leave thou any thing that thou to-me
ne gecyðe. ac geswutela ealle þa þincg be endebyrdnysse;
not tell but reveal all the things by order
Ða cwæð heo. Abbud gelyf me. seofontyne wintre ic wan 530
Then said she Abbot believe me seventeen winters I strove
on þam gewilnunga þære manðwæra. and úngesceadwisra
in the desires of-the tame and irrational
wildeora lustum. þonne me hingrigan ongan. þonne wæron
wild-beasts lusts when me hunger began then were
me þa flæscmettas on gewilnungum. ic gyrnde þara fixa
to-me the flesh-meats in desires I yearned-for the fish
þe on egyptum wæron. ic gewilnode þæs wines on þam ic
that in egypt were I desired the wine in which I
ær gelustfullode to oferdruncennysse brucan. and nú hit is
before delighted to drunkenness enjoy and now it is

me eác swilce swyðe on gewilnunga. forþon þe ic his ǽr
to-me also likewise greatly in desires because that I it before
ofer gemet breác. þa ic on worulde wæs. eac ic hér wæs
over measure enjoyed when I in world was also I here was
swiðe geþrest for þyses westenes wæter-wædlnysse uneaðe þa
greatly afflicted for of-this desert water-want hardly the
frecendlican nydþearfnysse adreogende; Me wæs swilce swiðlic
perilous necessity enduring To-me was likewise great
lust þæra sceandlicra sceopleoða me gedrefdon. þonne hí
lust of-the shameful secular-songs me troubled when they
me on mode gebrohton þa deoflican leoþ to singanne þe ic
me in mind brought the devilish songs to sing that I
ǽr on worulde geleornode. ac ic þonne mid þam wepende
before in world learned but I then with that weeping
mine breost mid minum handum cnyssende. and me sylfe
my breast with my hands beating and me self
myngode mines fore-gehates. and þære mundbyrdnysse þe ic
reminded of-my promise and of-the protection that I
ǽr fore geceás. and swá geond þis weste hreafigende þurh
before before chose and so throughout this waste wandering through
mín geðoht becom toforan þære gódan. and þære halgan
my thought came before the good and the holy
godes cennestran ánlicnysse. þe me ær on hyre trúwan
of-god mother likeness who me before into her faith
under-feng. and ic beforan hyre wepende bæd. þæt heo me
received and I before her weeping prayed that she me
fram aflymde þa fulan geðances. þe míne earman sawla
from drove the foul thoughts that my wretched soul
swencton. ðonne ic soðlice oferflowendlice sorgigende wéop;
afflicted when I truly overflowingly sorrowing wept

And ic heardlice míne breost cnyssende. þonne geseah ic 549
And I hard my breast beating then saw I
leoht gehwanon me ymbutan scinende. and me þonne sona
light from-everywhere me about shining and to-me then at-once
sum staþolfæstlic smyltnyss to becom; Ára mé nú abbud. hu
some steadfast calm to came Spare me now abbot how
mæg ic ðe gecýðan mine geþances. ða ic mé ondræde eft
may I to-thee make-known my thoughts when I me feared again
genydan to þam geligre þæt swyðlice fýr. minne ungesæligan
compel to the fornication that great fire my unhappy
lichaman innan ne forbernde. and mé eallunga þræscende
body within not burned and me entirely driving
to þære hǽmetes geseah. þonne þyllice geþohtas on astigan.
to the of-intercourse saw when such thoughts in rise
þonne astrehte ic me sylfe on eorðan. and þa wangas
then prostrated I me self on earth and the cheeks
mid tearum ofergeát. forðon þe ic to soðan gehihte me
with tears drenched because that I in truth hoped me
ætstandan þa ðe ic me sylfe ǽr of þære eorðan. ǽr me
stand-by her who I me self before from the earth before me
seo swéte stemn gewunelice ofer-lihte. and mé ða gedrefedan
the sweet voice customarily enlightened and me the troubled
geðohtas fram aflymde; Symle ic witodlice minre heortan
thoughts from drove Always I certainly of-my heart
eagan to þære minre borh-handa on nydþearfnysse up ahóf.
eyes to the my surety in need up raised
and hí biddende þæt heo mé gefultumode on þysum westene
and her praying that she me helped in this desert
to rihtre dædbote. þa þe þone ealdor æghwilcre clænnysse
to right penance she who the prince of-every purity
acende; and þus ic seofontyne geare rynum on mænig-fealdum
bore and thus I seventeen years courses in manifold

frecednyssum swá swá ic ár cwæð. winnende wæs on eallum
perils so as I before said struggling was in all
þingum oþ þisne andweardan dæg and me on fultume
things until this present day and me in help
wæs. and míne wisan reccende seo halige godes cennestre.
was and my ways directing the holy of-god mother
566 Zosimus hire to cwæð. and ne beþorftest þu nanre andlyfene.
Zosimus her to said and not neededst thou any sustenance
oððe hræglunge; Heo him andswarode and cwæð. seofontyne
or clothing She him answered and said seventeen
gear swá ic þe ár sæde. ic notode þære hlafa. and syððan
years as I to-thee before said I used the loaves and afterward
be þam wyrtum leofode þe ic on þysum westene funde. se
by the herbs lived that I in this desert found the
gegyrla witodlice þe ic hæfde sóna swá ic iordanen ofer-fór.
garment certainly that I had as-soon as I jordan crossed
mid swiðlicre ealdunge to-torene forwurdon. and ic syþþan
with great age torn perished and I afterward
mænigfeald earfeðu dreah. hwilum þære isihtan cealdnysse þæs
manifold hardships endured at-times of-the icy cold of-the
wintres. hwilum þæs unmætan wylmes þære sunnan hæto. ic
winter at-times of-the immense heat of-the sun heat I
wæs grimlice beswæled for þam micclan byrne. and eft for
was grimly scorched for the great burning and again for
þære micclan forstigan cealdnysse þæs wintres. swá þæt ic for
the great frosty cold of-the winter so that I went
oft ofdúne on þa eorðan. and forneah eallunga unastyrigendlic
often down on the earth and nearly entirely motionless
bútan gaste læg. þus ic wæs lange on mænig-fealdum. and
without breath lay thus I was long in manifold and
mislicum nydþearfnyssum. and on unmætum costnungum
various necessities and in immense temptations

winnende. and wraxligende. and me ða siþþan oþ þeosne
striving and wrestling and me then afterward until this
andweardan dæg. and mine earman sawle. and minne
present day and my wretched soul and my
lichaman þæt godcundlice mægen geheold. mid me sylfre
body the divine power kept with me self
symle smeagende of hu micclum yfelum heo me alysde;
always considering from how great evils it me delivered
Soðlice ic eom aféded of þam genihtsumestan wist-mettum 581
Truly I am fed from the most-abundant feasts
minre fylle. þæt is mid þam hihte minre hæle. and ic
of-my fill that is with the hope of-my salvation and I
eom ofer-wrigen mid þam oferbrædelse godes wordes. se
am covered with the covering of-god word which
ðe ealle þincg befehð and befædmað; Ne leofað na se man
— all things encompasses and embraces Not lives — the man
soðlice be hlafe ánum. ác of æghwilcum worde þe forð-gæð
truly by bread alone but from every word that proceeds
of godes múþe; Zosimus þa witodlice gehyrende þæt heo
from of-god mouth Zosimus then certainly hearing that she
þæra haligra bóca cwydas forð-brohte. ægðer ge of þam
of-the holy books sayings brought-forth each both from the
godspelle. and of manegum oþrum. and he hire to cwæð;
gospel and from many others and he her to said
Eala modor leornodest þu æfre sealmas. oþþe oþre halige
O mother learnedst thou ever psalms or other holy
gewritu; Ða heo þis gehyrde þa smearcode heo wið his
writings When she this heard then smiled she toward him
weardes þus cweðende; Gelyf me ne geseah ic nænne man
-ward thus saying Believe me not saw I any man
buton þe. oðde wildeor. oþþe æniges cynnes nyten siððan ic
but thee or wild-beast or of-any kind beast since I

iordanen þæt wæter oferferde. and ic hyder on þis westen
jordan the water crossed and I hither into this desert
becom; Ne ic stæfcyste witodlice ne leornode ne þæra nanum
came Not I letter-craft certainly — learned nor of-those any
ne hlyste þe þa smeadon and ræddon. ác godes word is
— listened who them studied and read but of-god word is
cucu. and scearp innan lærende þis mennisce andgyt. and
living and sharp within teaching this human understanding and
þis is se ende nu þæra þinga þe be me gefremede synd;
this is the end now of-the things that about me done are
597 Nu ic þe halsigende. andbidde þurh þæt ge-flæscode godes
Now I thee beseeching entreat through the incarnate of-god
word. þæt þu for me earmlicre forlegenre gebidde; Ða heo
word that thou for me wretched fornicator pray When she
þis cwæð. ða arn se ealde wið hire weardes mid gebigedum
this said then ran the old-one toward her -ward with bowed
cneowum to þon þæt he hine on þa eorþan astrehte. and mid
knees to that that he himself on the earth prostrated and with
wopegum tearum hlude clypigende. gebletsod sy god se þe
weeping tears loudly calling blessed be god he who
þa mænig-fealdan wundru ana wyrceað; and sy þu gebletsod
the manifold wonders alone works and be thou blessed
drihten god þe me æteowdest þa wuldorfæstlicnysse þe þu
lord god who to-me showedst the gloriousness that thou
ondrædendum gyfest; Nu ic to soðan wát þæt þu nænne
to-fearing-ones givest Now I in truth know that thou none
þæra ne forlætest þe ðe gesecað; Heo þa soðlice þone
of-those — forsakest who thee seek She then truly the
ealdan forene forfeng. and him ne geþafode fulfremodlice on
old-one beforehand caught and him not allowed fully on
þa eorðan astreccan. ac cwæð to him þas þincg þu gehyrdest
the earth prostrate but said to him these things thou heardest

mann. eac ic þe lá halsige þurh þone drihten hælendne crist
man also I thee o beseech through the lord savior christ
urne alysend þæt þu nanum menn ne asecge ær-þan þe
our redeemer that thou to-no man — tell before that
me god of flæsces bendum alyse; Ac þas þincg ealle þus
me god from of-flesh bonds release But these things all thus
oncnawenne. far ham mid sibbe; And ic þe eft binnan
known go home with peace And I to-thee again within
geares fyrste on þyssere ylcan tíde æteowe. and þu me gesihst.
of-year space at this same time appear and thou me seest
And dó þu huru soðlice. swá ic þé nú bebeode þi halgan 612
And do thou indeed truly as I thee now command in-the holy
lencten-fæstene þæs toweardan geares eft-hwyrfende. ne ofer-far
Lent-fast of-the coming year returning not cross
þu na iordanen swá swá gewuna synt of eowrum mynstrum
thou — jordan so as wont are from your monasteries
to farenne; Đa ongan eft Zosimus wundrian. þæt heo swá
to go Then began again Zosimus wonder that she so
gewislice þæs mynstres regol cuðe. and he elles nan þincg
certainly of-the monastery rule knew and he else no thing
ne cwæð. þæt he god wuldrode se þe mænigfealdlicor gifað
— said but-that he god glorified he who more-manifoldly gives
mannum þonne he seo gebeden þam þe hine lufiað; Heo þa
to-men than he be prayed to-those who him love She then
eft cwæð; Ónbíd nu Zosimus swa swá ic ǽr cwæð. on þinum
again said Wait now Zosimus so as I before said in thy
mynstre forðon witodlice þeah þu ǽr wille faran ahwyder þu
monastery because certainly though thou before will go anywhither thou
ne miht. þonne to þon halgan æfenne þæs halgan gereordes.
not mayest then on the holy evening of-the holy supper
þæt is to þam halgan þurres-dæge ær þam drihten-lican
that is on the holy Thursday before the lord's

easter-dæge genim sumne dæl on gehalgodum fæte þæs
Easter-day take some part in hallowed vessel of-the
godcundan lichaman. and þæs gelyffæstan blodes. and hafa mid
divine body and of-the life-giving blood and have with
ðé. and geánbida mín on þa healfe iordanen þe to worulde
thee and await me on the side of-jordan that to world
belimpeð. oþþe ic þe to cume; Đa lyffestan gerynu to onfonne
belongs until I thee to come The life-giving mysteries to receive
soðlice siþþan ic on þære cyrcan þæs eadigan fore-ryneles þæs
truly since I in the church of-the blessed forerunner the
drihtlican lichaman. and his blodes ne gemænsumode ár ic
lord's body and his blood not partook before I
iordanen oferfóre næfre syððan ic þæs haligdomes ne breác.
jordan crossed never since I the sacrament — enjoyed
oððe þigde. and for-þon ic bidde þæt þu mine bene ne forseoh.
or partook and therefore I pray that thou my prayer not despise
ác þæt þu huru me bringe þa godcundan. and þa líffæstan
but that thou indeed me bring the divine and the life-giving
gerýnu to þære tide þe se hælend his ðægnas ðæs godcundlican
mysteries at the time that the savior his thanes of-the divine
gereordes dǽlnimende dyde. cyð þú eác iohanne þæs mynstres
supper partaking made tell thou also to-John of-the monastery
abbude þe þú ón bist þæt he hine sylfne georne besmeage;
abbot which thou in art that he himself self eagerly examine
633 And eac his heorde forþon þær synd sume wisan to
And also his flock because there are some things to
gerihtenne. and to gebetenne. ac ic nelle þæt þu him æt
correct and to amend but I will-not that thou him at
þysum cyrre þás þincg cyðe. ær-þam þe god bebeode þus
this time these things tell before that god command thus
cwæðende; Heo eác fram þam ealdan gebedes bæd. and to þam
saying She also from the old-one prayer asked and to the

inran westene hrædlice efste; Zosimus þa hine soðlice forð
inner desert quickly hastened Zosimus then himself truly forth
astrehte on þa floras cyssende. on þæt hire fét stódon god
prostrated on the floor kissing on which her feet stood god
wuldrigende. and miccle þancas donde. and eft-cyrrende wæs
glorifying and great thanks doing and returning was
herigende. and blætsigende úrne drihten hælendne crist; And
praising and blessing our lord savior christ And
he wæs eft-cyrrende þurh þone ylcan siðfat þæs westenes þe
he was returning through the same way of-the desert that
hé ær þyder becom. and to þam mynstre ferde on þære ylcan
he before thither came and to the monastery went at the same
tíde. þe heora easter-gewuna wáron to-gædere becuman. and
time that their Easter-custom were together to-come and
eall þæt geár geornlice þa gesihðe forsweogode læstra þinga
all the year eagerly the vision kept-silent least of-things
geðrystlæcende aht secgan þæs ðe hé geseah. ac symle mid
daring aught say of-that which he saw but always with
him sylfum geornlice god bæd þæt he him eft æteowde þone
him self eagerly god prayed that he him again showed the
gewilnodan andwlitan. and hé on mænig-fealdum sworettungum
desired face and he in manifold sighs
þa lætnysse ðæs geares rynes géanbidode: Ða þa seo halige
the slowness of-the year course awaited Then when the holy
tíd lencten-fæstenes becom on þone drihtenlican dæg. þe wé
time of-Lent-fast came on the lord's day that we
nemniað halgan dæg. þa gebroþru æfter þam gewune-lican
name holy day then brothers after the customary
gebedum. and sealm-sangum út fóron. and he sylf on þam
prayers and psalm-songs out went and he self in the
mynstre to láfe wearð. and þár gewunode for sumre
monastery as remnant was and there dwelt for some

lichamlicre mettrumnysse gehæft. and he eác swiðe georne
bodily infirmity held and he also very eagerly
gemunde Zosimus þære halgan gebod. þa heo him sæde.
remembered Zosimus of-the holy-one command when she to-him said
þeah hé út faran wolde of his mynstre þæt hé ne mihte;
though he out go would from his monastery that he not could
654 Swa-þeah-hwæðre æfter naht manegum dagum he hine þære
Nevertheless after not many days he himself from-the
seocnysse gewyrpte. and on þam mynstre drohtnode; Soðlice
sickness recovered and in the monastery lived Truly
þa þa munecas hám cyrdon. and on þam halgan æfen
then when monks home turned and on the holy evening
þæs gereordes hí togædere gesamnodon. þa dyde hé swa
of-the supper they together gathered then did he as
him ǽr beboden wæs. and on ænne lytelne calic sende
him before commanded was and into a little chalice put
sumne dǽl þæs unbesmitenan lichaman. and þæs deorwurðan
some part of-the undefiled body and of-the precious
blodes ures drihtnes hælendes cristes. and him on hand
blood of-our lord savior christ and him in hand
genam ænne lytelne tænel mid caricum gefylledne. and mid
took a little basket with figs filled and with
palm-treowa wæstmum þe wé hatað finger-æppla. and feawa
of-palm-trees fruits that we call finger-apples and few
lenticula mid wætere ofgotene. and on hrepsunge becom to
lentils with water soaked and at evening came to
iordanes ofrum þæs wæteres. and þǽr sorgigende gebád þone
of-jordan banks of-the water and there sorrowing awaited the
tocyme þæs halgan wífes þa heo þa þyder becom; Zosimus
coming of-the holy woman when she then thither came Zosimus
nænige þinga hnappode. and geornlice þæt westen beheold.
not at-all dozed and eagerly the desert beheld

and mid him sylfum smeagende þohte. þus cweðende; Eala
and with him self considering thought thus saying O
hwæðer heo hider cumende syo. and me ne gyme. and
whether she hither coming be and me not heed and
me eft-cyrrende hwearf þus cwæðende. and biterlice weop.
from-me returning turned thus saying and bitterly wept
and his eagen up to þam heofone hæbbende. and eadmodlice
and his eyes up to the heaven having and humbly
god wæs biddende þus cwæðende. ne fremda þu drihten
god was praying thus saying not estrange thou lord
þære gesihðe þe þu me ærest æteowdest. þæt ic huru
from-the vision that thou me first showedst that I indeed
ídel heonone ne hwyrfe. mine synna on-þreagunge berende;
idle hence not turn my of-sins rebuke bearing
Ðus hé mid tearum biddende. him eft oþer geþanc on befeoll 672
Thus he with tears praying him again other thought on fell
þus cweðende. and hú nú gif heo cymð. hu sceall heo þas
thus saying and how now if she comes how shall she this
éá ofer-faran nú hér nán scip nys þæt heo to me unwurðan
river cross now here no ship is that she to me unworthy
becuman mæge; Eala me ungesæligan swa rihtwislicre gesihðe
come may O me unhappy so righteous vision
afremdad me; Ða he þis þohte. þa geseah hé hwær heo stód
estranged me When he this thought then saw he where she stood
on oþre healfe þæs wæteres; Zosimus soðlice hi geseonde mid
on other side of-the water Zosimus truly her seeing with
micclum wynsumigendum gefean. and god wuldrigende up arás.
great rejoicing joy and god glorifying up arose
swa-þeah-hwæðere on his mode tweonigende. hu heo mihte
nevertheless in his mind doubting how she might
iordanes wæteru ofer-faran. þa geseah hé witodlice þæt heo mid
of-jordan waters cross then saw he certainly that she with

cristes rode-tacne iordanes wæteru bletsode. soðlice ealra þæra
of-christ rood-sign of-jordan waters blessed truly of-all the
nihte þeostru þa ðæs monan byrhtnysse onlihte sona swa heo
night darkness then of-the moon brightness illumined as-soon as she
þære rode-tacn on þa wætru drencte. swa eode heo on uppan
the rood-sign on the waters dipped so went she on upon
þa hnescan yða wið his weardes gangende swá swá on drigum.
the soft waves toward him -ward going so as on dry
Zosimus wundrigende. and teoligende his cneowu to bigenne
Zosimus wondering and striving his knees to bend
hire ongean-weardes. heo ongan of þam wættrum clypigan. and
her toward she began from the waters call and
forbeodan. and þus cwæð. Hwæt dest þu abbud. wite þæt þu
forbid and thus said What doest thou abbot know that thou
eart godes sacerd. and þa godcundan gerýne þe mid hæbbende;
art of-god priest and the divine mysteries thee with having
689 He þa sona hire hyrsumigende úp arás; Sona swa heo of
He then at-once her obeying up arose As-soon as she from
þam wæterum becom þa cwæð heo to him. fæder bletsa me
the waters came then said she to him father bless me
witodlice hím an gefór swiðlic wafung on swa wuldorfæstan
certainly him on befell great amazement at so glorious
wuldre. and þa þus cwæð. Eala þu soðfæsta. gód is se
glory and then thus said O thou true god is he
þe gehet him sylfum gelíce beon þa þe hi sylfe ǽr
who promised to-him self like be those who themselves self before
clænsiað. wuldor sy þe drihten god. þu þe me þurh þás þine
cleanse glory be to-thee lord god thou who to-me through this thy
þeowene æteowdest hu micel ic on minre agenre gesceawunge
handmaid showedst how much I in my own estimation
on þam gemete þæra oþra fulfremodnysse þus cwæðende; Ða
in the measure of-the others perfection thus saying Then

bæd heo maria þæt heo ongunne þæt riht geleaffulnysse gebæd.
asked she Mary that she began the right of-faithfulness prayer
þæt is credo in deum. and þær æfter þæt drihtenlice gebæd.
that is I-believe in god and there after the lord's prayer
pater noster. þyssum gefylledum. þa brohte heo þam ealdan
father our with-these fulfilled then brought she to-the old-one
sibbe coss. swá swá hit þeaw is. and þær onfeng þam halgum
of-peace kiss so as it custom is and there received the holy
gerynum. cristes lichaman and blodes. mid abrædedum handum.
mysteries of-christ body and blood with outstretched hands
and in þa heofon locigende. and mid tearum geomrigende. and
and into the heaven looking and with tears mourning and
þus cwæð. forlæt nu drihten þine þeowene æfter þinum worde
thus said let now lord thy handmaid after thy word
in sibbe faran. forþon þe mine eagan gesawon þine hælo;
in peace go because that my eyes saw thy salvation
And eft to þam ealdan cwæð. miltsa me abbud. and gefyl nu 704
And again to the old-one said pity me abbot and fulfill now
oþer gebæd minre bene. gang nu to þinum mynstre mid godes
other prayer of-my request go now to thy monastery with of-god
sibbe gereht. and cum nu ymb geares rynu to þam burnan.
peace directed and come now after of-year course to the stream
þe wytt unc ærest gespræcon. ic þe bidde for gode þæt þu
where we-two us first spoke I thee pray for god that thou
þis ne forhæbbe. ac þæt þu cume. and þú mé þonne gesihst
this not refrain but that thou come and thou me then seest
swa swa god wile. þa cwæð he to hire. Eala wære me gelyfed
so as god will then said he to her O were to-me allowed
þæt ic moste þinum swaðum fyligan. and þines deorwurðan
that I might thy footsteps follow and of-thy precious
andwlitan gesihðe brúcan. ac ic bidde þe modor þæt þú me
face sight enjoy but I pray thee mother that thou to-me

ealdan anre lytelre béne getyðige. þæt þú lytles hwæt-hwegu
old-one one little request grant that thou of-little something
gemedemige under-fon me þæs ðe ic hider brohte and þus
deign receive from-me of-that which I hither brought and thus
cwæð. dó hider þone tænel þe ic me mid brohte. heo þa sona
said put hither the basket that I me with brought she then at-once
mid hire ytemestan fingrum þære lenticula þæt syndon pysan
with her outermost fingers the lentils that are peas
heo onhrán and on hire muð sende þreora corna gewyrde. and
she touched and into her mouth sent of-three grains weight and
þus cwæð. þæt þæs gyfe genihtsumode. þe þære sawle staðol
thus said that of-the grace sufficed which the soul foundation
unwemme geheold. and heo cwæð. to þam ealdan. gebide for
unspotted kept and she said to the old-one pray for
me. and for mine ungesælignysse gemunde. he sona hire fét
me and for my unhappiness remember he at-once her feet
mid tearum oþrán. biddende þæt heo on þa halgan godes
with tears touched praying that she in the holy of-god
gesamnunga gebæde. and hine þa alét wepende and heofende.
congregation prayed and him then left weeping and lamenting
and he ne geðrystlæhte æniga ðinga. heo to lettenne heo æniga
and he not dared in-any way her to hinder she in-any
þinga gelet beon ne mihte. heo þa eft mid ðære halgan róde
way hindered be not could she then again with the holy rood
gedryncnysse iordanem oþhrinan [ongan]. and ofer þa hnescan
immersion jordan touch began and over the soft
yða þæs wæteres eode swa swa heo ár dyde þyder-weardes;
waves of-the water went so as she before did thitherward
724 Zosimus þa soðlice wearð micclan gefean cyrrende and
Zosimus then truly was with-great joy returning and
færlice wearð mid micclan ege gefylled swiðlice hine sylfne
suddenly was with great awe filled greatly himself self

hreowsigende þreade þæt he þære halgan naman [ne] axode.
repenting rebuked that he of-the holy-one name not asked
Þeah-hwæðere hopode þæt hé þy æfter-fyligendan geare þæt
nevertheless hoped that he the following year that
gewiste. þa æfter ofer-farenum þæs geares ryne becom on
might-know then after passed of-the year course came into
þæt wídgille westen. and geornlice efste to þære wuldorlican
the wide desert and eagerly hastened to the glorious
gesihðe. and þær lange hyderes. and þyderes secende fór.
vision and there long hither and thither seeking went
oþ þæt hé sum swutol tacn þære gewilneden gesihðe. and
until that he some clear sign of-the desired sight and
wilnunge þære stowe under-geat. and he geornlice mid his
longing of-the place perceived and he eagerly with his
eagena scearpnyssum hawigende ge on þa swiðran healfe. ge
of-eyes sharpness gazing both on the right side and
on þa wynstran. swá swá se gleawesta hunta gif he þær mihte
on the left so as the cleverest hunter if he there might
þæs sweteste wildeor gegrípan; Ða he þa styrigendlices nan
the sweetest wild-beast catch When he then of-moving no
þincg findan ne mihte. þa ongan he hine sylfne mid tearum
thing find — could then began he himself self with tears
ofergeotan. and mid upahafenum eagum gebæd and cwæð.
drench and with uplifted eyes prayed and said
Geswutela me drihten þæt gehydde gold-hord. þe þu me
Reveal to-me lord the hidden gold-board which thou to-me
sylfum ǽr gemedemodest æteowan. ic bidde þe drihten for
self before deignedst show I pray thee lord for
þinum wuldre. Ða he þus gebeden hæfde þa becom he to þære
thy glory When he thus prayed had then came he to the
stówe þær se burna getacnod wæs þær hí ærest spræcon. and
place where the stream marked was where they first spoke and

þær standende on oþre healfe geseah swa swá scinende sunne.
there standing on other side saw so as shining sun
and þæs halgan wífes lichaman. orsawle licgende. and þa handa
and of-the holy woman body soulless lying and the hands
swa heo gedafenodon alegdon beon. and eastweardes gewende;
as they befitted laid be and eastward turned
744 Ða sona þyder arn. and hire fét mid his tearum þwoh. ne
Then at-once thither ran and her feet with his tears washed not
geþrystlæhte he soðlice nán oþer þæs lichaman oðhrinan. and
dared he truly any other of-the body touch and
þa mid micclum wópe þære byrgenne gebæd geworhte. mid
then with great weeping of-the burial prayer made with
sealm-sange. and mid oþrum gebedum þe to þære wísan
psalm-song and with other prayers that to the matter
belumpon. þa ongan he þencan hwæðer hit hire licode. þa he
belonged then began he think whether it her pleased when he
þis ðohte. þa wæs þér an gewrit on þære eorðan getácnod þus
this thought then was there a writing on the earth marked thus
gecweden. bebyrig abbud Zosimus. and miltsa maría lichama.
said bury abbot Zosimus and pity of-Mary body
ofgif þære eorðan þæt hire is. and þæt dust to þam duste. geic
give-up to-the earth what hers is and the dust to the dust add
eac gebidde þeah-hwæðere for me on þyssere worulde hleorende
also pray nevertheless for me from this world passing
on þam monðe þe aprilis. þære nigeþan nihte. þæt is iduS
in the month that April of-the ninth night that is ides
APRELIS. on þam drihten-lican gereorddæge. and æfter þam
of-April on the lord's supper-day and after the
husl-gange. þa se ealda þa stafas rædde þa sohte hé ærest hwa
housel-going when the old-one the letters read then sought he first who
hí write for-þan þe heo sylf ár sæde þæt heo næfre naht
them wrote because that she self before said that she never aught

swilces ne leornode. swa-þeah he on þam swiðe wynsumigende
of-such — learned nevertheless he in that greatly rejoicing
geseah þæt he hire naman wiste. and he swutole ongeat sóna
saw that he her name knew and he clearly perceived as-soon
swá he þa godcundan gerynu æt iordane onfeng þære ylcan tide
as he the divine mysteries at jordan received at-the same time
þyder becom and sona of middan-earde gewát. and se siðfæt þe
thither came and at-once from earth departed and the journey that
Zosimus on .xx. dagum mid micclum geswince oferfór. þæt eall
Zosimus in twenty days with great toil traversed that all
MARIA on ánre tíde ryne gefylde. and sona to drihtne hleorde;
Mary in one hour course fulfilled and at-once to lord passed
Zosimus þa soðlice god wuldrode. and his agene lichaman mid 761
Zosimus then truly god glorified and his own body with
tearum ofergeát and cwæð. Nu is seo tíd earmincg Zosimus
tears drenched and said Now is the time wretch Zosimus
þæt þu gefremme þæt þe beboden is. ac hwæt ic nu ungesælige
that thou perform what thee commanded is but what I now unhappy
for-þon ic nát mid hwí ic delfe nu me swá wana is ægþer
because I know-not with what I dig now to-me so lacking is each
ge spadu ge mattuc. þa he þus on his heortan digollice spræc.
both spade and mattock when he thus in his heart secretly spoke
þa geseah he þær swilc hwugu treow licgende and þæt lytel.
then saw he there such some tree lying and that little
ongan þa þær mid delfan. witodlice swiðe georne. and [seo
began then there with dig certainly very eagerly and the
eorðe] wæs swiðe heard and ne mihte heo adelfan for-þon he
earth was very hard and not could it dig-up because he
wæs swiðe gewæced ægðer ge mid fæstene ge on þam langan
was greatly weakened each both with fasting and in the long
geswince. and hé mid sworettungum wæs genyrwed. and mid
toil and he with sighs was oppressed and with

[swate. and hefiglice of] þære heortan deopnysse geomrode.
sweat and heavily from the heart depth groaned
þa he hine beseah þa geseah hé unmættre micelnysse
when he himself looked-round then saw he of-immense size
león wið þære halgan lichaman standan. and hit his fot-lastes
lion by of-the holy-one body stand and it its footprints
liccode. þa wearð hé gefyrht mid ege þæs únmætan wildeores.
licked then was he frightened with fear of-the immense wild-beast
and ealre swiðost for-þon þe þæt halige wif him ǽr to
and of-all most because that the holy woman him before to
cwæð. þæt heo þær nænig wildeor ne gesawe. ac he hine
said that she there no wild-beast — saw but he himself
sona æghwanon mid þære rode-tacne gewæpnode. and mid
at-once from-everywhere with the rood-sign armed and with
[mægene] þære licgendan. þa ongan seo leo fægnian wið þæs
power of-the lying-one then began the lion fawn toward of-the
ealdan weard. and hine mid his leoðum styrgendum grette;
old-one -ward and him with its limbs moving greeted
779 Zosimus þa soðlice to þam león cwæð; Eala þu mæste
Zosimus then truly to the lion said O thou greatest
wildeor. gif þu fram gode hider asend wære. to þon þæt þu
wild-beast if thou from god hither sent were to that that thou
þissere halgan godes þeowene lichaman on eorþan befæste.
of-this holy of-god handmaid body in earth commit
gefyll nu þæt weorc þinre þenunge. ic witodlice for yldum
fulfill now the work of-thy service I certainly for age
gewæht eom þæt ic delfan ne mæg. ne naht gehyðes hæbbe
weakened am that I dig not may nor aught of-tool have
þis weorc [to begangenne. ne ic efstan ne mæg swa myccles
this work to perform nor I hasten — may so of-great
siðfates hider to bringanne. Ac þu nu mid þære godcundan
journey hither to bring But thou now with the divine

hæse þis weorc] mid þinum clifrum [do]. oþ þæt wit
command this work with thy claws do until that we-two
þisne halgan lichaman on eorðan befæston; sona æfter his
this holy body in earth commit at-once after his
wordum seo leo mid hire clifrum. earmum scræf geworhte.
words the lion with her claws arms pit made
swa micel swa genihtsumode þære halgan to byrgenne; And
as great as sufficed for-the holy-one as burial And
he mid his tearum hire fét ðwóh. and mid forð-agotenum
he with his tears her feet washed and with poured-forth
[benum] mænigfealdlice bæd þæt heo for eallum þingode. and
prayers manifoldly prayed that she for all intercede and
swá þone lichaman on eorðan ofer-wreah. swa nacode swá
so the body in earth covered as naked as
hé hí ærest gemette buton gewealdan þæs toslitenan rægeles.
he her first found except remnant of-the torn garment
þe he Zosimus hire ǽr to-wearp. of þam maría sumne hire
that he Zosimus to-her before threw of which Mary some her
lichaman bewæfde. and heo þa ætgædere cyrdon. seo leo.
body wrapped and they then together turned the lion
in þæt inre westen [gewat]. swá swá þæt mildeste lamb;
into the inner desert went so as the mildest lamb
Ða gewat Zosimus to his mynstre. god wuldrigende. and 795
Then departed Zosimus to his monastery god glorifying and
bletsigende. and mid lofum herigende. sona swa he to þam
blessing and with praises extolling as-soon as he to the
mynstre becom. þa rehte he heom eallum [of] frymðe þa
monastery came then told he to-them all from beginning the
wisan. and naht ne bediglode ealra þæra þinga þe he geseah
matter and naught — concealed of-all the things that he saw
oððe gehyrde. þæt hi ealle godes mærða wurðodon and [mid
or heard that they all of-god glories honored and with

ege and lufan and micclan geleafan] mærsodon. þære eadigan
awe and love and great faith celebrated of-the blessed
forð-fore dæg; Iohannes soðlice ongeat sume þa mynster-wísan
departure day John truly perceived some the monastery-ways
to ge-rihtanne swá swá seo halige ár fore-sæde. ac he þa
to correct so as the holy-one before foretold but he then
sona gode fultumigendum [gerihte; and] Zosimus on þam
at-once with-god helping corrected and Zosimus in the
mynstre wæs drohtnigende. an hund wintra. and þa to
monastery was living a hundred winters and then to
drihtne hleorde. wuldor sy urum drihtne hælendum criste.
lord passed glory be to-our lord savior christ
þe leofað. and rixað á on worulda woruld. AMEN.
who lives and reigns ever in of-worlds world AMEN

The Passion of Saint Eustace

Passio sancti Eustachii martyris

THE PASSION OF SAINT EUSTACE

Placidas, a Roman general, sees Christ between the antlers of a hart, is baptized Eustace with his wife and sons, and accepts trials like Job's. He loses his household and goods, a ship's master seizes his wife, and a lion and a wolf carry off his sons while he crosses a river. For fifteen years he guards fields in a village, until two of the emperor's soldiers find him and the emperor restores his command. His sons, raised by herdsmen and plowmen, serve in his army, and, quartered with their mother, they discover they are brothers in her hearing; she recognizes Eustace, and the family is reunited. The new emperor Hadrian orders the family to sacrifice; a lion will not touch them, and they die praying in a brazen ox heated by fire, their bodies unharmed.

On traianes dagvm ðæs caseres rixiendum deofol-gilda biggenga. 1
In of-Trajan days of-the emperor reigning of-idols worshiper
wæs sum cempena ealdor-man þæs nama wæs placidas. æfter
was a of-soldiers chief whose name was Placidas after
worulde swiðe æþelboren. and swiþe þeonde on his weorcum.
world very noble-born and very thriving in his works
and ealle ofer-hlifigende on wurð-mynte. Wæs he soðlice on
and all towering-over in honor Was he truly in
rihtwisnysse weorcum. and on eallum godum weorcum. swiðe
of-righteousness works and in all good works greatly
gefrætwod. ofþryhtum he gehealp. and gemundbyrde þa ðe
adorned the-oppressed he helped and protected those who
fordemde wæron. and eac swilce he for wel manega þe
condemned were and also likewise he — very many who
unrihtlice fram yflum demum genyþrode wæron alyhte. Nacode
unjustly by evil judges brought-low were relieved The-naked
he scrydde. and swa ic soðlice secge. ealle nyd-behæfnysse he
he clothed and as I truly say all necessaries he

wæs dælende. þam þe þæs behofodon. and eac swilce his wíf
was dealing to-those who it needed and also likewise his wife
þa ylcan godan weorc beeode. ac hi swa-þeah hwæðere butu þa
the same good works practiced but they — nevertheless both then
git hæðene wæron. for-þam þe him nan man þone godcundan
yet heathen were because that them no man the divine
geleafan ne tæhte. Hi hæfdon twægen suna þa hi tyhton
faith — taught They had two sons whom they urged
þæt hi him geefenlæhton on godum willan. Wæs he witodlice
that they them imitated in good will Was he truly
swiðe æþele on rihtwisnysse. and strang on gefeohte. swa þæt
very noble in righteousness and strong in battle so that
þa hæþenan wæron fram him swiðe gewylde. Wæs he eac
the heathens were by him greatly subdued Was he also
wel gleaw on huntunge. and þæt singallice ælce dæge beeode.
well skilled in hunting and that continually each day practiced
17 Ac se mild-heorta and se welwillenda god. þe simle æghwær
But the merciful and the benevolent god who always everywhere
to him þa þe him wurðe beoð gecygð. ne for-seah his
to him those who to-him worthy are calls not despised his
godan weorc. ne he nolde þæt his wel-willende mód. and
good works nor he would that his benevolent mind and
gode swiðe wurðful. buton mede sceolde beon forlætan. and
good very honorable without reward should be abandoned and
mid ðam þystrum þæs deofollican biggenges. ofer-wrigen
with the darkness of-the devilish worship covered
beon. ac æfter þam þe hit awriten is. þæt on ælcre þeode
be but after that which it written is that in every nation
þe riht-wisnysse wyrcð him bið andfencge. he becom þa to
who righteousness works to-him is acceptable he came then to
þysse wel-willendan mildheortnysse. and hine mid þyllicum
this benevolent mercy and him with such

gemete gehælde. Hit gelamp sume dæge þæt he ferde út on
measure saved It happened one day that he went out on
huntað mid eallum his werode and his wuldre. þa geseah
hunting with all his troop and his glory then saw
he micelne floc heorta. and he ða ge-stihte his werod swa
he great herd of-harts and he then arranged his troop as
him ge-wunelic wæs. hu hi on þone huntað fon sceoldon:
to-him customary was how they on the hunt seize should
þa hi ealle ymb þone huntað abysgode wæron. þa æteowde
when they all about the hunt busied were then appeared
him-sylfum an ormæte heort. se wæs ormætre mycelnysse.
to-himself a huge hart which was of-huge size
ofer ealle ða oþre. and wlitig. and þa gewende he fram
over all the others and beautiful and then turned he from
þam flocce. and ræsde into þam wudu þær he þiccost wæs.
the herd and rushed into the wood where it thickest was
Þa þæt placidas geseah. þa gewilnode he þæt he hine gefenge. 31
When that Placidas saw then desired he that he it caught
and him geornlice æfter ferde. mid fæwum geferum. Þa æt
and it eagerly after went with few companions Then at
nixtan wurdon hi ealle geteorode. and he ana unwerig him æfter
last became they all exhausted and he alone unweary it after
fyligde. Witodlice þurh godes fore-stihtunge. ne hors ne he
followed Truly through of-god predestination neither horse nor he
sylf gewergod wæs. ne he for ðæs weges earfoðnysse ablan. ac he
self wearied was nor he for of-the way hardship ceased but he
lange æfter word. and feor fram his geferum ge-wát. Se heort þa
long after ward and far from his companions went The hart then
witodlice astah on anne heahne clud. and þær gestód. Placidas
truly climbed onto a high rock and there stood Placidas
ða lange stód. and beheold þone heort. and wundrode his
then long stood and beheld the hart and wondered-at its

micelnysse. and ablan his æhtan. Him þa god geswutelode þæt
size and ceased his pursuit To-him then god showed that
he him swilcne dom ne ondrede. ne his mægnes micelnysse
he him such judgment not feared nor its might greatness
ne wundrode. Witodlice betwux þæs heortes hornum glitenode
— wondered Truly between of-the hart horns glittered
gelicnys þære halgan cristes rode breohtre þonne sunnan leoma.
likeness of-the holy of-christ cross brighter than of-sun beam
and seo anlicnysse ures drihtnes hælendes cristes. and he
and the image of-our lord savior christ and he
mennisce spræce asende on þone heort. and clypode to placidam
human speech sent into the hart and called to Placidas
þus cwæþende. Eala placida. hwi ehtest þu min. efne for þinum
thus saying O Placidas why pursuest thou me even for thy
intingum ic com nu. þæt ic þurh þis nyten þe mé ætywde.
sake I came now that I through this beast to-thee me showed
47 Ic eom se crist þe þu nytende wurðast. þa ælmyssan þe
I am the christ whom thou not-knowing honorest the alms which
þu þearfum dest. beforan me syndon. and ic com þæt ic me
thou to-needy doest before me are and I came that I me
þe ætywde þurh þysne heort. and for hine þe ge-huntian.
to-thee showed through this hart and for it thee hunt
and gefón. mid þam nettum minre mildheortnysse. Nis hit na
and catch with the nets of-my mercy Not-is it —
riht þæt min se leofa þeow for his godum weorcum þeowige
right that my the dear servant for his good works serve
unclænum deoflum. and þam unwittigum heargum. þurh þæt
unclean devils and the senseless idols through that
ic com to eorðan on þisum hiwe swilcne þu me nu gesihst.
I came to earth in this form such thou me now seest
þæt ic mancynn gehælde. Þa ða placidas þis gehyrde. þa
that I mankind saved Then when Placidas this heard then

wæs he afyrht mid þam mæstan ege. and feoll of his horse
was he frightened with the greatest fear and fell from his horse
to eorðan. and þær læg sume tid dæges. and arás þa eft.
to earth and there lay some hour of-day and arose then again
and wolde gewislicor witan ymbe þa ætywnysse þe him
and would more-certainly know about the appearance which to-him
æteawde. and cwæð to him-sylfum. Hwæt is þeos gesihð þe
appeared and said to himself What is this vision which
me her æteawde. Drihten leof onwreoh me hwæt ðu to me
to-me here appeared Lord dear reveal to-me what thou to me
spræce. þæt ic on þe gelyfan mæge. Þa cwæð crist to him.
spokest that I in thee believe may Then said christ to him
Hlyst nu placida. Ic eom hælende crist þe heofon and eorðan 59
Listen now Placidas I am savior christ who heaven and earth
of nanan þingan geworhte. and gedyde þæt leoht up asprang.
from no thing made and caused that light up sprang
and þystro todælde. and ic eom se ðe gesette dagas. and tida.
and darkness divided and I am he who appointed days and hours
and gear. and ic eom se ðe man of eorðan gehiwode. and for
and years and I am he who man from earth formed and for
mancynnes hælo. ic com to eorðan. and flæsc under-feng. and
of-mankind salvation I came to earth and flesh received and
ahangen wæs. and bebyrged. and þy þriddan dæge of deaðe
hanged was and buried and on-the third day from death
aras. Þa placidas þis gehyrde. þa feoll he eft sona on eorþan
arose When Placidas this heard then fell he again at-once on earth
and cwæð. Ic gelyfe drihten þæt þu eart se ðe ealle þincg
and said I believe lord that thou art he who all things
geworhtest. and gecyrst ða dweliendan. and deade geliffestast.
madest and turnest the erring and dead quickenest
Þa cwæð drihten to him. Gif ðu on me gelyfst. far to þære
Then said lord to him If thou in me believest go to the

byrig to cristenra manna bisceope. and bide hine fulluhtes. Ða
city to of-Christian men bishop and ask him baptism Then
cwæð placidas. Drihten leof mot ic þis cyðan minum wife.
said Placidas Lord dear may I this make-known to-my wife
and minum cildum. þæt hi gelyfan on þe. Þa cwæð drihten
and to-my children that they believe in thee Then said lord
to him. far nú. and sege hiom þæt hi fulwiht onfón. and ge
to him go now and say to-them that they baptism receive and ye
beoð þonne geclænsode fram deofolgilda besmitennysse. and
are then cleansed from of-idols defilement and
cum hider eft. and ic þe fullicor ætywe. and þe cyþe
come hither again and I to-thee more-fully appear and to-thee make-known
þa ðe toweard syndon. and onwreo þa halgan gerynu.
those-things which coming are and reveal the holy mysteries
75 Hwæt ða placide on niht þanon ham ferde. and his wife rehte
Lo then Placidas at night thence home went and to-his wife told
eall þæt he geseah. sona swa heo hit gehyrde. þa cwæð heo.
all that he saw as-soon as she it heard then said she
Hlaford min. þone god þu gesawe þe ahangen wæs þe cristene
Lord my the god thou sawest who hanged was whom Christian
men wurþiað. he soðlice is ana soð god þe þurh swilce tacna
men worship he truly is alone true god who through such signs
gecigeð to him þa þe on hine gelyfað. and on þissere nihte
calls to him those who in him believe and in this night
ic hine geseah. and he cwæð to me. nu to-mergen þu. and þin
I him saw and he said to me now tomorrow thou and thy
wer. and þine suna cumað to me. and nu ic oncneow. þæt he
husband and thy sons come to me and now I recognized that he
sylf á is hælende crist. Witodlice he wolde under swilcum hiwe
self ever is savior christ Truly he wished under such form
wundorlicre wæfersyne þurh þone heort ætywan. þæt þu þy
of-wondrous spectacle through the hart appear that thou the

swiþor wundrie his mihta. and on hine gelyfe. Uton nu faran on
more wonder-at his powers and in him believe Let-us now go in
þisse nihte. and begitan us þæt halige fulluht cristenra manna.
this night and obtain us the holy baptism of-Christian men
þurh þæt. soðlice beoð his agenne þa ðe on hine gelyfað. Þa
through which truly are his own those who in him believe Then
cwæð placidas to hire. þæt ylce me sæde se þe ic geseah.
said Placidas to her the same to-me said he whom I saw
Þa soðlice to middre nihte hi ferdon swa heora men nyston to 88
Then truly at mid night they went so-that their men knew-not to
cristenra manna sacerda. and rehton him ealle þincg þe him
of-Christian men priest and told to-him all things which to-them
ætywde wæron. and þæt hi on god gelyfdon. and halsodon
shown were and that they in god believed and besought
hine þæt he hi gefullode. Se bisceop wæs ða mid micelre
him that he them baptized The bishop was then with great
blisse gefylled. and wuldrode god se þe wile þæt ealle menn
bliss filled and glorified god he who wills that all men
hale beon. and to soðfæstnysse wege becumað. and he hi þa
saved be and to of-truth way come and he them then
gecristnode. and tæhte hi þa geryna þas halgan geleafan. and
christened and taught them the mysteries of-the holy faith and
gefullode hi on naman. fæder. and sunu. and þæs halgan gastes.
baptized them in name of-father and son and of-the holy ghost
and nemde placidam eustachium. and his wif theophistim. and
and named Placidas Eustace and his wife Theopista and
his anne suna agapitum. and oþerne theofistum. and sealde
his one son Agapitus and other Theopistus and gave
hi þæt halige geryne. cristes lichaman and blodes. and forlet
to-them the holy mystery of-christ body and blood and let-go
hi þus cwæþende. Drihten hælende crist þæs lifigendan godes
them thus saying Lord savior christ of-the living god

sunu. sy mid eow. and forgife eow þa ecan rica. Soðlice
son be with you and give to-you the eternal kingdoms Truly
ic oncnawe þæt godes bletsung is mid eow. brucað ge godes
I recognize that of-god blessing is with you enjoy ye of-god
neorxne-wonges and gemunað min iohannis ic bidde eow.
paradise and remember me John I pray you
102 Þa soþlice eft on ærne mergen genam eustachius feawa
Then truly again in early morning took Eustace few
geferan. and ferde to ðære stowe þær he ær þa ge-syhðe
companions and went to the place where he before the vision
geseah. and tosende his ge-feran swilce for huntoðes intingan.
saw and sent-away his companions as-if for of-hunting sake
and he ana beláf and nealæhte to þære stowe. and geseah
and he alone remained and approached to the place and saw
þa ylcan gesihðe þe he ǽr geseah. and feol niþer on his
the same vision which he before saw and fell down on his
ansyne and cwæð. Ic halsige þe drihten. and ic oncnawe þæt
face and said I beseech thee lord and I recognize that
þu eart hælend crist þæs lifigendan godes sunu and nu ic
thou art savior christ of-the living god son and now I
hider com. and bidde þine untodæledlican godcundnysse. þæt
hither came and pray thy undivided godhead that
þu me geswutelige. þæt þu me ær behete. Ða cwæð
thou to-me reveal what thou to-me before promisedst Then said
se hælend to him. Eadig þu eart þe onfenge þone þweal
the savior to him Blessed thou art who receivedst the washing
minre gife and þe ge-gyredest mid undeadlicnysse. and nu
of-my grace and thee clothedst with immortality and now
þu ofer-swiðdest deofol and fortræde þone þe þe beswác.
thou overcamest devil and trampledst him who thee deceived
and nu ðu un-scryddest þe þone brosnigendlican mann. and
and now thou unclothedst thee the corruptible man and

þe gescryddest þone unbrosnigendlican. se þurh-wunað á
thee clothedst-with the incorruptible which endures ever
on worulde. nu beoð geswutelode þa weorc þines geleafan.
in world now are revealed the works of-thy faith
and deofles anda bið astyred wið þin. forðan þu hine
and of-devil envy is stirred against thee because thou him
forlæte. and efest þæt he ælc yfel do ymbutan þe.
forsookst and hastens that he each evil do about thee
Þe gedafenaþ soðlice fela araefnian. þæt þu onfo wuldorbeah. 117
Thee befits truly much endure that thou receive victory-crown
Efne þu wære nu oð þis up-ahafen on þisse worulde æhtum.
Even thou wert now until this exalted in of-this world possessions
and hwilwendum weorcum. nu gedafnað þe þæt þu beo
and transitory works now befits thee that thou be
ge-eaðmet. of þire hean idelnysse. þæt þu eft beo upahafen
humbled from thy high vanity that thou again be exalted
on gastlicum welum. ne ateorige þin mægen. ne ðu ne
in spiritual riches not fail thy strength nor thou —
beseoh to þinum ærran wuldre. ac eall swa þu gewilnodest
look to thy former glory but all as thou desiredst
þæt þu mannum gelicodost þurh þin sigefæst gefeoht. and
that thou to-men pleasedst through thy victorious fighting and
þam deadlican cynincge. swa þe eac gedafenað to efestenne
to-the mortal king so thee also befits to hasten
þæt þu me þam undeadlican cynincge þine trywa gehealde.
that thou to-me the immortal king thy faith keep
and on þissum tidum beon gecostnod þurh þrowunga. and
and in these times be tried through sufferings and
geswinc. swa min se leofa ðeow iob. and deofles oferswiðend
toil as my the dear servant Job and of-devil overcomer
þurh geþyld. Warna huru þæt nan wyrgung. and ceorung
through patience Beware at-least that no cursing and murmuring

astige on þinum geþohte. Soðlice þonne þu bist geeaðmodad
rise in thy thought Truly when thou art humbled
ic cume to ðe. and gelæde þe eft to þinum agenum
I come to thee and lead thee again to thy own
wuldre and wurð-scipe. Þa æfter þysse spræce. astah crist
glory and honor Then after this speech ascended christ
to heofonum. and cwæð to eustachio hwæðer is ðe leofre
to heaven and said to Eustace whether is to-thee dearer
þe ðu nu onfó þa costnunga. þe near þinum ende.
that thou now receive the temptations or near thy end
132 Þa cwæð eustachius. Ic halsige drihten hælend buton hit
Then said Eustace I beseech lord savior unless it
unaræfnedlic sy to ofer-cumenne. þa þing þe us synd fram
unendurable be to overcome the things which us are by
ðe forestihtode læt us nu onfon þa costnunge. and syle us
thee foreordained let us now receive the temptation and give to-us
geðyld to araefnigenne. þylæs se awyrgeda feond astyrige þæt
patience to endure lest the accursed fiend stir that
we ænig þing cwæþan and geþencan. ongen þinne willan.
we any thing say and think against thy will
Drihten him to cwæð. Eustachi. winn ongen. soðlice min gifu
Lord him to said Eustace strive on truly my grace
is mid eow. and gehylt eowre sawla. Eustachius gewende þa
is with you and keeps your souls Eustace turned then
ham. and arehte his wife eall þæt him fram drihtne gesæd
home and told his wife all that to-him by lord said
wæs. and hi bigdon heora cneowa. and bædon god cweðende.
was and they bent their knees and prayed god saying
Drihten hælend. beo hit swa þin wylla sy. Þa gelamp hit
Lord savior be it as thy will is Then happened it
æfter feawum dagum þæt his hired wæs gestanden mid
after few days that his household was assailed with

cwylmendre adle. and wæron deada ægðer ge his þeowas.
pestilent disease and were dead each both his men-servants
ge þeowena. þa ongeat eustachius þæt seo fore-sæde
and maid-servants then perceived Eustace that the foretold
costnung him ða æt wæs. and þancfullice hi under-feng.
temptation to-him then at was and thankfully it received
and bæd his wif þæt heo ne ateorede. ne to sarig wære.
and bade his wife that she not failed nor too sorrowful were
Þa eft æfter lytlan fæce. wurdon his hors ealle. and ælces 145
Then again after little space became his horses all and of-each
cynnes nytena deade. and he þa costnunga lustlice underfeng.
kind cattle dead and he the temptations gladly received
and dihlice mid his wife. and mid his twam sunum aweg
and secretly with his wife and with his two sons away
gewát. þa þæt ongeaton yfele men. þæt hi swa be-reafode
went when that perceived evil men that they so bereft
wæron. þa ferdon hi to. and namon heora gold and seolfor.
were then went they to and took their gold and silver
and eall þæt þær wæs. and swa eall heora æhta losodon
and all that there was and so all their possessions were-lost
þurh deofles searwa. on þam dagum gelamp þæt eall folc
through of-devil wiles in those days happened that all people
wurþodon symbelnysse mid þam casere þurh þone sige þe
celebrated feast with the emperor for the victory which
he on persia ðeoda gefeaht. Was hit eac þeaw þæt placidas
he against of-Persians peoples won Was it also custom that Placidas
on þære symbelnysse fyrmest beon sceolde. for-ðam he wæs
at the feast foremost be should because he was
þæra cempena lareow and ealdorman. Þa wæs he soht. and
of-the soldiers master and chief Then was he sought and
hine nan man findan mihte. Þa wundrodon ealle men þæt
him no man find could Then wondered all men that

on swa lytlan fæce hine nan man findan mihte. ne nan þing
in so little space him no man find could nor any thing
þæs him to belamp. and se casere and ealle his þægnas
which to-him — belonged and the emperor and all his thanes
wæron swiðe sarie. for his færedlican aweg-gewitennysse.
were very sorry for his sudden departure
159 Þa cwæð his wif to him. hu lange wunige we her. utan niman
Then said his wife to him how long remain we here let-us take
uncre twa cild and faran heonan. elles we beoð to hospe
our-two two children and go hence else we are for mockery
and edwite eallum þe us cunnon. Þa on niht genamon heora
and reproach to-all who us know Then at night took their
twægen suna. and ferdon to egypta lande. soðlice æfter þam þe
two sons and went to of-Egyptians land truly after that that
hi ferdon twegen dagas. þa comon hi to sǽ. and þær ge-metton
they went two days then came they to sea and there found
scip standan. and hi on þæt eodon. and mid him reowan. þa
ship standing and they on it went and with them rowed then
geseah þæs scypes hlaford þæt eustachies wif swiðe fæger wæs.
saw the of-ship lord that of-Eustace wife very fair was
þa gewilnode he hi habban. and gyrnde þæs scyp-tolles. ac ða
then desired he her have and demanded the ship-toll but when
hi nan þincg næfdon to syllanne. þa gyrnde he þæs wifes for
they no thing had to give then demanded he the wife for
þam tolle. þa eustachius þæt aget. þa nolde he hi alætan. þa
the toll when Eustace that perceived then would-not he her give-up then
bicnode se scip-hlaford to his mannum. þæt hi hine ut sceoldon
beckoned the ship-lord to his men that they him out should
wurpan. þa eustachius ongæt heora sarwa. þa let he þæt wif.
throw when Eustace perceived their wiles then left he the wife
and genam his twa cild. and eode geomrigende and cweðende.
and took his two children and went lamenting and saying

Wa me and eow forþam eower modor is ælfremedum were 172
Woe to-me and to-you because your mother is to-a-foreign husband
ge-seald. Eode þa swa heofende. oð þæt he becom to sumum
given Went then so lamenting until that he came to a
flode. and ne dorste ða for ðæs flodes mycelnýsse mid þam
river and not dared then for of-the river greatness with the
twam cildum ingan. ac bær þæt an cild ærest. and sette on
two children go-in but bore the one child first and set on
oðre healfe þæs staðes and eode ongean feccan þæt oþer. þa
other side of-the bank and went back fetch the other when
he ða wæs tomiddes wætres. þa geseah he þæt an leo genam
he then was in-midst of-water then saw he that a lion took
þæt cild. and gewende to wuda mid. he ða wæs geortruwod
the child and turned to wood with-it he then was despairing
þæs cildes. and gehwearf geðyldelice hopiende þæs oðres. ac þa
the child and turned-back patiently hoping the other but when
he ðyderweard wæs. geseah he þæt an wulf genam þæt. þa tær
he thitherward was saw he that a wolf took that then tore
he his loccas heofende. and wolde hine sylfne adrencan on þam
he his locks lamenting and would him self drown in the
wætre. ac hine seo uplice arfæstnyss gestaþelode mid geþylde.
water but him the heavenly mercy steadied with patience
þæt he þæt ne dyde. Seo leo soðlice heold þæt cild ungederod.
that he that not did The lion truly kept the child unharmed
æfter godes gestihtunge. þa hyrdas ðæs landes geseonde þæt se
by of-god ordinance then herdsmen of-the land seeing that the
leo þæt cild swa cucu bær. æfter urnon. and hit ahreddon. and
lion the child so alive bore after ran and it rescued and
eall-swa þa yrðlingas. ahreddon þæt oðer cild æt þam wulfe.
likewise the plowmen rescued the other child from the wolf

186 Witodlice ge ða hyrdas. ge ða yrðlingas. wæron of anre scire.
Truly both the herdsmen and the plowmen were of one district
and hi þa cild afeddan mid him. Eustachius soðlice heora
and they the children reared with them Eustace truly their
fæder wende þæt hi fram þam wildeorum abitene wæron. eode
father thought that they by the wild-beasts devoured were went
þa heofende and cwæðende. Wala wa hu ic nu greow. swa þæt
then lamenting and saying Alas woe how I now grew as the
treow þe mid wæstmum bið fægre gefrætwod. and eom nu
tree which with fruits is fairly adorned and am now
swa þæt twig. þæt bið acorfen of þam treowe. and aworpen on
as the twig which is cut-off from the tree and thrown into
micclum ystum. and eg-hwanon gecnissed. wala on hu micelre
great storms and on-every-side battered alas in how great
genihtsumnysse ic hwilum wæs. and eom nu bereafod. swa an
abundance I once was and am now bereft as a
hæftnydlincg. Iu ic wæs cempena lareow. and mid mycclum
captive Once I was of-soldiers master and with great
were ymbseald. nu ic eom ana forlæten. ne furþum mine bearn
host surrounded now I am alone forsaken not even my children
ic næbbe. Ac þu drihten ne forlæt me. ne mine teares ne
I have But thou lord not forsake me nor my tears —
for-seoh. ic geman leof drihten þæt þu cwæde. þæt ic sceolde
despise I remember dear lord that thou saidst that I should
gecos[t]nod beon eall-swa iob. ac on sumum þingum mare ic
tempted be likewise Job but in some things more I
þolige þonne he. he soðlice þeh him æhta losodon. swa-þeah
suffer than he he truly though to-him possessions were-lost yet
him wæs his myxen forlæten. þæt he þær-uppan sittan mihte.
to-him was his dunghill left that he thereupon sit could

Ic soþlice on ælþeodignesse anxsumnysse þrowige. He hæfde 200
I truly in exile anguish suffer He had
frynd þæt hine frefrodon. and him efensargodon. ic soðlice
friends who him comforted and with-him sympathized I truly
on þis westene hæbbe wilde deor þe mine bearn me
in this wilderness have wild beasts which my children from-me
benaman. he hæfde his wif mid him. þe hine arette. þeah
took he had his wife with him who him consoled though
he his bearna þolode. ic witodlice æghwanane eom unge-sælig
he his children lost I truly on-every-side am unhappy
buton westme. ne furðum an spearca mines cynrenes nis me
without fruit not even a spark of-my kindred is to-me
forlætan. ac eom gelic þam bogum þe on westene æghwanane
left but am like the boughs which in wilderness on-every-side
mid ystum slægene [synt]. Drihten leof ne onscunige ðu
with storms beaten are Lord dear not shun thou
þines þeowes mænigfealdan word. ic sorgie soðlice þæt ic ma
of-thy servant manifold words I sorrow truly that I more
spræce þonne hit gedafnað. sete drihten heordrædene minum
spoke than it befits set lord guard to-my
muðe. þæt min heorte ne abuge to yflum wordum. þi-læs
mouth that my heart not turn to evil words lest
þe ic beo aworpen fram þine ansyne. drihten leof syle me
that I be cast-out from thy face lord dear give to-me
nu reste mire mænig-fealdan gedrefednysse. and mid þisum
now rest of-my manifold trouble and with these
wordum he eode wepende on þone tun þe hatte dadissus.
words he went weeping into the village which was-called dadissus
and þær wunode. and beget him biglyfne mid his weorce.
and there dwelt and got him sustenance with his work
þa æfter micelre tide. bæd he þæs tunes hlaford[as] þæt he
then after great time asked he of-the village lords that he

moste healdan heora æceras. and him mede earnian. and he
might keep their fields and himself reward earn and he
ðær drohtnode fiftyne gear. his suna þonne wæron afedde on
there lived fifteen years his sons then were reared in
oþran tune. and heora naðor nyste þæt hi wæron gebroðra.
other village and of-them neither knew that they were brothers
218 Witodlice se hæþena scip-hlaford se ðe genam eustachius wif.
Truly the heathen ship-lord he who took of-Eustace wife
gelædde hi to his earde. and godes gife hi gescylde þæt he hí
led her to his country and of-god grace her shielded that he her
ne gewemde. þa hwile þe heo mid him wæs. ealswa heo to
not defiled the while that she with him was as she to
gode wilnode. and siððan he dead wæs heo wæs his yrfe-numa.
god wished and after he dead was she was his heir
Æfter þissum wæs ge-worden micel hergung on þam lande.
After this was made great harrying in the land
þe eustachius ær on wæs. and hi fela ðæra romaniscra
which Eustace before in was and they many of-the Roman
landa awestan. þa wæs se casere þearle geancsumod for þære
lands laid-waste then was the emperor sorely troubled for the
hergunge. and gemunde þa placidam. and swiþe geomrode
harrying and remembered then Placidas and greatly lamented
for his færlican awæg-gewitennysse. gesomnode þa his fyrd
for his sudden departure gathered then his army
ealle to him. and geornlice axode be him. and bebead þæt
all to him and eagerly asked about him and commanded that
man foran sceolde. swa wide swa his anweald wære. and hine
one go should as wide as his power were and him
geornlice axian. and he eac behét þam þe hine funden.
eagerly seek and he also promised to-those who him found
micelne wurðscipe. and fremfulnesse. Þa ferdon soðlice twegen
great honor and profit Then went truly two

cempan þa wæron genemde. antiochus. and achaius. þa ær
soldiers who were named Antiochus and Achaius who before
wæron under eustachius handa. and þurh-ferdon ealle þa land
were under of-Eustace hand and traversed all the lands
þe into rome hyrdon. oððæt hi comon þær he wunode.
which to rome belonged until they came where he dwelt
Eustachius þa soðlice feorran hi behealdende. be heora 233
Eustace then truly from-afar them beholding by their
gewunelican gange hi gecneow. and gedrefed on his mode.
customary gait them recognized and troubled in his mind
he ge-bæd hine. and cwæð. Drihten ure god þu ðe generast
he prayed himself and said Lord our god thou who savest
of ælcum geswince þa þe on þe gehihtað. gefultuma me
from every toil those who in thee hope help me
þæt ic mote þine þeowene mine gemeccan git geseon. swa
that I may thy handmaid my wife yet see as
ic nu þas gehænde geseo þe me hwilon þenedon. witodlice
I now these neighbors see who me once served truly
ic wat þæt mine bearn for minum synnum fram wildeorum
I know that my children for my sins by wild-beasts
abitene synd. forgif me drihten. þæt ic huru on æristes
devoured are grant to-me lord that I at-least on of-resurrection
dæge hi geseon mote. Him þa ðus sprecendum com stefn
day them see may To-him then thus speaking came voice
ufane to him cwæðende. Getryw eustachi. soðlice on þisse
from-above to him saying Trust Eustace truly in this
andweardan tide þu gehwyrfst to þinum þam ærran wurðscipe.
present hour thou returnest to thy the former honor
and þu onfehst ge þin wif ge þine cild. Witodlice on
and thou receivest both thy wife and thy children Truly in
þære æriste þu gesihst micelre mærran þincg. and þu
the resurrection thou seest much greater things and thou

onfehst þara ecra goda gelustfullunga. and þin nama bið
receivest of-the eternal goods delights and thy name is
ecelice gemærsod. Eustachius þa ðis gehyrende. mid mycelre
eternally glorified Eustace then this hearing with great
fyrhto geslegen wæs. þæt he gestandan ne mihte. ac gesæt.
fear struck was so-that he stand not could but sat
247 Arás ða eft upp and locode wið ðæs weges. and geseah þæt
Arose then again up and looked toward the way and saw that
þa menn wæron wið his weard. and he hi wel gecneow. ac hí
the men were toward him -ward and he them well recognized but they
ne cneowan hine. þa cwædon hi to him. hal wæs ðu broðor.
not knew him then said they to him hale be thou brother
he him oncwæð. syb sy mid eow broðra. Ða cwædon hi eft.
he them answered peace be with you brothers Then said they again
Sæge us la leof hwæðer ðu her wite ænigne ælþeodigne þe
Tell to-us o dear whether thou here know any stranger who
hatte placidas mid his wife. and his twam sunum. soþlice gif ðu
is-called Placidas with his wife and his two sons truly if thou
hine us gecyþest. we þe willað syllan gode mede. Þa cwæð
him to-us makest-known we to-thee will give good reward Then said
he. for hwilcum þingum sece ge hine. hi cwædon. he wæs us
he for what things seek ye him they said he was to-us
swyðe leof freond. nu wolde hine geseon. gif we hine geaxian
very dear friend now would him see if we him find-out
mihton æfter swa fela gearum. Ða cwæð he. nat ic her
could after so many years Then said he know-not I here
nanne swilcne wer. soðlice ic sylf eom ælþeodig. Eustachius þa
any such man truly I self am stranger Eustace then
gelædde hi into his gesthuse. and ut-gangende bohte him wín.
led them into his guesthouse and out-going bought them wine
and him scencte for heora micclan geswince. þa cwæð he to
and them poured for their great toil then said he to

þam hushlaforde. þas men synd me cuðe. and hi for-þi comon
the householder these men are to-me known and they therefore came
to me. gif me nu mettas. and win. and ic hit þe gilde eft
to me give to-me now food and wine and I it to-thee repay afterward
of mire hyre. and he him þa glædlice tiþode. and he ða
from my hire and he to-him then gladly granted and he then
eustachius him þenode. and gemunde hu hi him ær þenode.
Eustace them served and remembered how they him before served
and ne mihte forberan þæt he ne weope. ac eode ut and þwoh
and not could forbear that he not wept but went out and washed
his eagan. and com eft inn. and þenode him. hi þa georнlice
his eyes and came again in and served them they then eagerly
hine beheoldon and hine be dæle oncneowan and cwædon. gelic
him beheld and him in part recognized and said like
is þæs man þam menn þe wit secað. eaðe he hit mihte beon.
is this man to-the man whom we-two seek easily he it might be
Ða cwæð se oðer. Ic wat þæt he hæfde ane dolhswaðe on 267
Then said the other I know that he had a scar on
his hneccan þæt him gelamp iu on gefeohte. Gyman we
his neck which to-him happened once in battle Let-us-heed we
nu hwæðer he þæt tacen þære wunde hæbbe. þa hi þa
now whether he the token of-the wound have when they then
hine georнlice beheoldon. þa gesawon hi þa dolhswaðe on
him eagerly beheld then saw they the scar on
him. and hi sona hine beclypton. and cystan. and weopen
him and they at-once him embraced and kissed and wept
for blisse. and axodon hine hwæðer he hit wære þe heora
for bliss and asked him whether he it were who their
cempena lareow geo wæs. he þa oðsóc þæt he hit nære.
of-soldiers master formerly was he then denied that he it not-were
hi þa ongen hine gecnæwne gedydon be þam tacne þe on
they then against him acknowledging made by the token which on

his hneccan wæs þæt he hit wæs. and hine axodon be his
his neck was that he it was and him asked about his
wife. and his cildan hwæt hi ge-ferdon. He þa cwæð. þæt
wife and his children what they fared He then said that
he hit wæs. and þæt his wif. and his cild. deade wæron.
he it was and that his wife and his children dead were
Ða sona wearð þis cuð eallum on þam lande. and hi þider
Then at-once became this known to-all in the land and they thither
comon mid mycelre wundrunge. and þa menn þe him æfter
came with great wonder and the men who him after
ferdon. rehton þam mannum eallum be his ærran wuldre.
went told to-the men all about his former glory
280 Þa hi þus gehyrdon. þa weopon hi ealle cwæðende. Eala
When they thus heard then wept they all saying O
þæt swa mycel healicnys swilces weres us þeowode. Ða cempan
that so great nobility of-such man us served Then the
þa cyðdon him þæs caseres bebod. and scryddon hine mid
soldiers made-known to-him of-the emperor command and clothed him with
þam betstan reafe. and læddon forð mid him. and þa landleode
the best garment and led forth with them and the land-people
hine furðor gebrohton. and he hi mid sibbe forlet. Eustachius
him further brought and he them with peace left Eustace
þa on þam wege him rehte hu him crist ætywde. and hu he
then on the way to-them told how to-him christ appeared and how he
of fulwihte genemned wæs eustachius. and eall hu him gelamp
in baptism named was Eustace and all how to-him happened
be his wife. and his cildum. þa embe fiftyne dagas. comon
about his wife and his children then about fifteen days came
hi to ðam casere. and þa cempan hi þa arehton eall him
they to the emperor and the soldiers they then told all to-him
hu hi hine fundon. and se casere eode ongen hine. and cyste
how they him found and the emperor went toward him and kissed

hine. and axode hwi he swa feor of his earde faran wolde.
him and asked why he so far from his country go would
he ða him and ealle his duguðe endebyrdlice arehte ealne his
he then him and all his veterans in-order told all his
sið. and his wifes. and his cilda. Se casere þa and ealle
journey and of-his wife and of-his children The emperor then and all
wæron swiðe bliðe his ongeancymes. and hine bædon þæt he
were very glad of-his return and him begged that he
eft fenge to þam anwealde þe he ær hæfde. and he swa
again took to the power which he before had and he so
dyde. het ða gegaderian fyrde. þa he þa fyrde sceawode.
did commanded then gather army when he the army surveyed
þa onget he þæt ðær næs fyrod genoh ongen heora fynd.
then perceived he that there not-was army enough against their enemies
Het þa of ælcre byrig and tunum. gegaderian ma 296
Commanded then from each city and villages gather more
cempena. Þa gelamp hit þæt man bead þam tunræde
soldiers Then happened it that one commanded the village-council
þe his suna on afedde wæron. þæt man sceolde twegen
in-which his sons — reared were that one should two
cempan gescyrpan to þære fyrde. þa geceas man þa twegen
soldiers equip for the army then chose one the two
cnihtas. forþam þe hi wæron caflice and cyrtene. and
youths because that they were vigorous and comely and
ælþeodige. to þære fyrdunga. Þa wæs eall seo fyrd gegaderod
foreign to the army-service When was all the army gathered
beforan him. and he hi þa getrymede. and gesette swa his
before him and he them then marshaled and set as his
þeaw wæs. þa geseah he on-gemang oþrum þa geongan cnihtas
custom was then saw he among others the young youths
þæt hi wæron wlitige on hiwe. and lange on wæstmum.
that they were beautiful in form and tall in stature

gesette hi þa fyrmeste on his þenunge. and wearð onæled
set them then foremost in his service and became kindled
on heora lufe. and æfter þam þe he gefadod hæfde eall his
in their love and after that that he ordered had all his
werod swa his þeaw wæs. þa ferde he to þam gefeohte. and
host as his custom was then went he to the battle and
ge-eode þa land þe ða hæðenan ætbrodon hæfdon. and hi
conquered the lands which the heathens taken-away had and them
þam casere underþeodde. Ferde ða forð ofer þæt wæter þæt
to-the emperor subjected Went then forth over the water which
wæs genemned idispis. in þa inran land þæra hæðenra. and
was named hydaspes into the inner lands of-the heathens and
hi ofer-com. and heora eard aweste. þa git he wilnode þæt
them overcame and their country laid-waste then yet he wished that
he innor ferde. þa ðurh godes fore-stih-tunge he becom to
he farther went then through of-god predestination he came to
ðam lande þær his wif wæs. hæfde hio hire gebogod on anan
the land where his wife was had she her settled in a
wyrtigan hamme. and wæs hio swa we bufan sædon ungederod
herb-grown enclosure and was she as we above said unharmed
þurh godes gescyldnysse. fram þæs hæðenan gemanan.
through of-god protection from of-the heathen intercourse
314 Þa com eustachius mid his here to þam tune þe heo ða on
Then came Eustace with his army to the village which she then in
wæs. Wæs seo wununge þær swyþe wynsum on to wicenne. and
was Was the dwelling there very pleasant in to encamp and
his geteld wæron gehende hire wununge geslagene. ða ge-lamp
his tents were near her dwelling pitched then happened
hit eac þæt þa twegen cnihtas hire suna. heom in ge-curon
it also that the two youths her sons themselves in chose
mid hyre meder. ne hi niston þæt heo wæs hire modor. ne
with their mother not they knew that she was their mother nor

heo niste þæt hi wæron hire suna. þa an under-mæl spræcon
she knew that they were her sons then one midday spoke
hi betwux him þær-inne embe heora cild-geogoðe. and seo
they between them therein about their childhood and the
modor sæt geornlice hlystende hire tale. Þa cwæð se yldra
mother sat eagerly listening-to their tale Then said the elder
broðor. þæt is. þæt ic gefyrnost gemunan mæg. þæt min fæder
brother that is what I earliest remember can that my father
wæs cempena ealdor-man. and min modor swyðe wlitig wæs
was of-soldiers chief and my mother very beautiful was
on hiwe. and hi hæfdon twegen suna. me. and oþerne gingran.
in form and they had two sons me and other younger
and þa on niht ferdon hi út. and genamon unc and ferdon
and then at night went they out and took us-two and went
to sæ. and ut reowan. þa we up comon þa næs ure modor
to sea and out rowed when we up came then not-was our mother
mid us. nat ic for-hwi. þa genam ure fæder unc. and bær us
with us know-not I why then took our father us-two and bore us
wepende forð on his weg. þa becomon we to anre éá. þa eode
weeping forth on his way then came we to a river then went
he in þæt wæter. and bær mine gingran broþor. and forlet me.
he into the water and bore my younger brother and left me
Þa cyrde he eft ongean wolde feccan me. þa com an wulf 329
When turned he again back would fetch me then came a wolf
and gelæhte mine broðor. and ær he to me cuman mihte.
and seized my brother and before he to me come could
færinga com of ðam wuda an leo. and gegrap me. and arn
suddenly came from the wood a lion and seized me and ran
to wuda. and þa hyrdas ðe þær gehende wæron. ahreddan
to wood and the herdsmen who there near were rescued
me. and ic wæs ða afed on þam tune eal-swa ðu wast.
me and I was then reared in the village as thou knowest

and ic nyste hwæt min fæder geferde. and min broðor. Þa
and I knew-not what my father fared and my brother When
se gingra broðor þis eall gehyrde fram þam yldran broðor.
the younger brother this all heard from the elder brother
þa aras he and gelæhte hine be þam swuran. and cyste.
then arose he and seized him by the neck and kissed
and clypte. and sæde. þurh þone god þe cristene wurðað.
and embraced and said by the god whom Christians worship
ic eom þin broðor be þire tale. for-þam me sædon þe me
I am thy brother by thy tale because to-me said who me
afeddon þæt hi me ahreddan fram þam wulfe. Ða hiora
reared that they me rescued from the wolf When their
modor þas word gehyrde. þa wæs eall hire heorte astired.
mother these words heard then was all her heart stirred
and hire innoð. and þohte hwæðer hit hire suna wæron.
and her womb and thought whether it her sons were
forðam he cwæð þæt heora fæder wære cempena ealdor-man.
because he said that their father were of-soldiers chief
and eac þæt heora modor æt ðam scype forlætan wearð.
and also that their mother at the ship left was
342 Þa ðy oþre dege gesohte heo þæra cempena ealdorman.
Then on-the next day sought she of-the soldiers chief
þus cweðende. Ic bidde þe leof hlaford þæt þu me gelæde
thus saying I pray thee dear lord that thou me lead
to minum earde. Ic eom soðlice romanisc. and ic on hæftnyd
to my country I am truly Roman and I in captivity
hider gelæd wæs. Þa onge-mang ðyssum beheold heo hine
hither led was Then among these beheld she him
swyðe georne. and ge-cneow þa tacna þe on his hneccan
very eagerly and recognized the tokens which on his neck
wæron. and heo þa aforhtode. and ne mihte forbæran þæt
were and she then grew-afraid and not could forbear that

heo hit leng forhæle. ac gefeoll to his fotum. and cwæð.
she it longer concealed but fell at his feet and said
Ic halsige þe leof hlaford þæt þu ne beo geæbylged ongen
I beseech thee dear lord that thou not be angered against
þine þeowene. ac for þinre arfæstnysse gehyr me. and sege
thy handmaid but for thy mercy hear me and tell
me hwæt þu sy. ic wene leof þæt þu sy placidas cempena
to-me what thou be I think dear that thou be Placidas of-soldiers
ealdorman. and wære eft on fulluhte genemned eustachius.
chief and wert afterward in baptism named Eustace
þone eac swylce se hælend sylf wæs gemedemod þurh þone
whom also likewise the savior self was pleased through the
heort to his mildheortnysse gecigan. þæt he on hine gelyfde.
hart to his mercy call that he in him believed
and he ða þurh mænig-fealde costunga þe him on becomon
and he then through manifold temptations which him on came
genam his wíf. þæt ic eom. and his twegen suna. agapitum
took his wife that I am and his two sons Agapitus
and theophistum and ferde to ęgypta lande. and þa ða
and Theopistus and went to of-Egyptians land and then when
we reowan. þa ge-nam se scip-hlaford me neadinga æt him.
we rowed then took the ship-lord me by-force to him
forþam he wæs hæðen. and he me gehæfte on his eðle.
because he was heathen and he me held-captive in his homeland
and crist me is gewita þæt he ne nan man me gewemde
and christ to-me is witness that he nor any man me defiled
oþ þisne dæg. ac crist se lifigenda geheold mine clænnysse.
until this day but christ the living kept my chastity
Nu ic hæbbe eall þis gesæd swa hit gelamp. nu bidde ic ðe þurh 360
Now I have all this said as it happened now pray I thee through
þæt miccle mægen ures drihtnes. þæt þu me secge hweðer
the great might of-our lord that thou to-me tell whether

þu ðis gecnawe. Þa eustachius þis gehyrde þa beheold he hí
thou this recognize When Eustace this heard then beheld he her
and gecneow hí be hyre wlite. and for micelre blisse weop and
and recognized her by her beauty and for great bliss wept and
hi cyste. and gode þancode sé gefrefrað ealle þa þe on hine
her kissed and to-god thanked who comforts all those who in him
getrywað. and of ealre angsumnysse generað. Þa cwæð heo to
trust and from all anguish saves Then said she to
him. Hlaford hwær synd uncre suna. he andswarode. wildeor
him Lord where are our-two sons he answered wild-beasts
hí gelæhton. and he ða arehte hire hu hí genumene wæron.
them seized and he then told to-her how they taken were
Þa cwæð heo. Uton dón criste þancung ic gelyfe witodlice. þæt
Then said she Let-us do to-christ thanks I believe truly that
eall-swa god unc geuþe þæt wit unc gemetton. þæt he eal-swa
as god us-two granted that we-two us-two found that he likewise
forgife. þæt wit uncre bearn oncnawen. Ða cwæð eustachius.
grant that we-two our-two children recognize Then said Eustace
and ne sæde ic þæt wilde deor hi gelæhton. Ða cwæð heo.
and not said I that wild beasts them seized Then said she
Gyrstan dæg ic sæt binnan minan cafertune. þa gehyrde ic
Yester day I sat within my courtyard then heard I
hu twegen geonga cnihtas spræcon him betwux be heora
how two young youths spoke them between about their
cild-geogoðe. nu wat ic to soþan. þæt hi synd uncre bearn.
childhood now know I for truth that they are our-two children
374 Ne hi sylfe nyston þæt hi wæron gebroþra. buton þurh þa
Nor they selves knew that they were brothers except through the
reccinge þe se yldra broþor rehte þam gingran. ongit nu
narrative which the elder brother told to-the younger perceive now
hu micel is godes mildheortnysse þe him forgeaf þæt hi
how great is of-god mercy who to-them granted that they

hi gecnawan moston. þæt hi gebroðra synd. Ða hét
them recognize might that they brothers are Then commanded
eustachius hi to him clypian. and axode hwæt hi wæron.
Eustace them to him call and asked what they were
and hi him sona arehton eall-swa we her bufan sædon. and
and they to-him at-once told as we here above said and
he þa gecneow þæt hi his suna wæron. and hi to him
he then recognized that they his sons were and them to him
genam. and clypte. and cyste. and hi ða ealle heora cneowa
took and embraced and kissed and they then all their knees
gebigdon to criste. and mid wope and onbryrdnysse þancunge
bent to christ and with weeping and compunction thanksgiving
dydon. fram þære oþre tide þæs deges. oþþe sixtan tide for
made from the second hour of-the day until sixth hour for
heora gemetinge. Þa soðlice asprang se hlisa geond ealne
their meeting Then truly sprang the report throughout all
þone hired; and hi ealle ge-gadere wundrodon. and blissodon
the household and they all together wondered and rejoiced
for heora gemetinge. and miccle þe bliðran. þe hi ofer-winnen
for their meeting and much the gladder that they overcome
hæfdon þa hæþenan. Ða þy oðran dæge dydon hi þa mæstan
had the heathens Then on-the second day made they the greatest
gebeorscype. and gode þancode his micclan mildheortnysse.
feast and to-god thanked his great mercy
Þa æfter þam þe hi gewyld hæfdon eall heora feonda land. 388
Then after that that they subdued had all of-their enemies land
and hi mid micclum sige ham hwurfon. and læddon mid
and they with great victory home turned and led with
him micele herehuþe. and manige hæftnydlingas. Þa gelamp
them great war-booty and many captives Then happened
hit þæt se casere traianus wæs forð-faren. ær þam eustachius
it that the emperor Trajan was departed before that Eustace

of þam gefeohte come. and wæs gesæt oþer cyning adrianus
from the battle came and was set other king Hadrian
hatte. se wæs hæþen. and wyrsa on welhreownysse. þa
was-called who was heathen and worse in cruelty when
eustachius ongen com of þam gefeohte. þa eode se casere
Eustace back came from the battle then went the emperor
him ongean swa hit þeaw is mid romanum. and mersode
him toward as it custom is with Romans and celebrated
micele symbelnysse for þam sige þe he geworht hæfde. and
great feast for the victory which he wrought had and
axode hine embe þæt gefeoht. and embe his wif. and his
asked him about the battle and about his wife and his
suna. hu he hí geaxode. þa ðy oþran dæge ferde se casere
sons how he them found then on-the second day went the emperor
to þam temple þæra deofol-gilda. and eustachius nolde
to the temple of-the idols and Eustace would-not
in-gan mid him. ac stod þær-ute. þa clypode se casere hine.
go-in with him but stood there-outside then called the emperor him
and axode hwi he nolde offrian þam godum for his sige.
and asked why he would-not offer to-the gods for his victory
and swiþost for-þam þe his wif and his cild funden hæfde.
and most because that his wife and his children found had
402 Ða cwæð he. Ic wurþige and gebidde minne drihten hælendne
Then said he I worship and pray-to my lord savior
crist. and him unablinnendlice bena offrige. se þe gemiltsode
christ and him unceasingly prayers offer he who had-mercy-on
mire eaðmodnysse. and me geledde of hæftnyde. and min wif
my humility and me led from captivity and my wife
me forgeaf. and mine cild. nat ic witodlice nanne oþerne
to-me gave and my children know-not I truly any other
god. ne na wurðige. buton þone heofon-lican god. se ðe ealle
god nor — worship except the heavenly god he who all

gesceafta gesceop. ge þa heofonlican. ge þa eorðlican. and fela
creatures created both the heavenly and the earthly and many
wundra wyrcð. Þa wearð se casere mid micelre hat-heortnysse
wonders works Then became the emperor with great fury
gefylled. and het hine ungyrdan. and bewæpnian. and
filled and commanded him ungird and disarm and
beforan his ansyne ætstandan mid his wife. and his cildum.
before his face stand with his wife and his children
swilce ofergægendne his hlafordes bebod. and he swa-ðeah na
as-if transgressing of-his lord command and he nevertheless not
to þæs hwon fram his geleafan. and þam soðan gode gecyrran
to that little from his faith and the true god turn
wolde. Þa geseah se casere þæt he hine þurh nan ðing awendan
would Then saw the emperor that he him through no thing turn
ne mihte fram cristes geleafan. het ða hine gelædan mid
— could from of-christ faith commanded then him lead with
his wife. and his cildum. into anum eorð-huse. and het
his wife and his children into an earth-house and commanded
ane strange leo lætan into him. þæt hio hí abitan sceolde.
a strong lion let into them that it them devour should
Þa arn seo leo. and gestod wið þone eadigan wer eustachium. 416
Then ran the lion and stood by the blessed man Eustace
and aleat mid þam heafde. and feoll to his fotum. and
and bowed with the head and fell at his feet and
geeaðmedde hi to him. and arás eft and eode of þam huse.
humbled itself to him and arose again and went from the house
Eornostlice se casere geseah þas wundorlican wæfersyne. þæt
Truly the emperor saw this wondrous spectacle that
se leo heora ne oðhrán. þa het he gefeccan ænne ærenne
the lion them not touched then commanded he fetch a brazen
oxan. and þone onælan. and þa halgan ðær-on dón. þa com
ox and it kindle and the saints therein put then came

þider unrim folces cristenra. and hæðenra. to þisse wæfer-syne.
thither countless people Christians and heathens to this spectacle
þæt hi woldon geseon hu þa halgan þrowodon. þa bæd
that they would see how the saints suffered then prayed
eustachius þæt hi him fyrst leton þæt hi him to gode
Eustace that they them respite let that they them to god
gebædon. hi þa aþenedon up heora handa to gode cweðende.
prayed they then stretched up their hands to god saying
Drihten god eallra gesceafta scyppend gesewenlicra. and
Lord god of-all creatures creator of-visible and
un-gesewenlicra. þu þe eallum eart ungesewenlic. on þinum
of-invisible thou who to-all art invisible in thy
mægen-þrymme. Fram us soðlice þu wære gesewen swa þin
majesty By us truly thou wert seen as thy
willa wæs. gehyr us nu leof drihten to þe gebiddende. Efne
will was hear us now dear lord to thee praying Even
nu ure gewilnung is gefylled þæt we togædere cuman moston.
now our desire is fulfilled that we together come might
and geearnian to onfone þone gemanan þara haligra. swa ða
and earn to receive the fellowship of-the saints as the
ðry cnihtas þe þurh fyr afandode wæron. and swa-þeah þe ne
three youths who through fire tried were and nevertheless thee not
wiðsocon. læt us nu drihten þurh þis fyr geendian. and sele
denied let us now lord through this fire end and give
ðam mede on heofenum þines wuldres mid us þam ðe on
the reward in heaven of-thy glory with us to-those who on
eorðan ure gemyndig beo. and syle him genihtsumnysse ofer
earth of-us mindful be and give to-them abundance over
eorðan. and gif hí on sǽ oððe on lande gefrecnode beon. and
earth and if they on sea or on land endangered be and
hi ðe gecigan þurh urne naman. beon hy alysede fram ælcere
they thee call through our name be they freed from every

frecednysse. and gif hi on synnum befeallan. and hi þe þonne
danger and if they into sins fall and they thee then
halsian þurh ure eadmodnysse. forgif him drihten forgifnysse
beseech through our humility give to-them lord forgiveness
heora synne. and eallum þe ure gemynd dón and þé
of-their sin and to-all who our memory do and thee
wuldrian. forgif him fultum. and heora gehelp. forgif drihten
glorify give to-them help and their aid grant lord
þæt þyses fyres hǽto sy gecyrred on wætne deaw. and læt us
that of-this fire heat be turned to wet dew and let us
on þisum geendian. and gelicie þe on urum lichaman. þæt
in this end and be-pleasing to-thee in our bodies that
hi ne beon totwæmede. ac læt hi beon her ætgædere gelede.
they not be separated but let them be here together laid
Þa hi þis sædon. þa com stefn of heofonum þus cweþende. 444
When they this said then came voice from heaven thus saying
swa hit bið swa ge biddað. and miccle ma. for-þam ge
as it is as ye pray and much more because ye
wæron winnende on godan life. and ge wæron for-þyldiende
were striving in good life and ye were enduring
mænig-fealde cos[t]nunga. and swa-þeah næron ofer-swiþde.
manifold temptations and nevertheless not-were overcome
Cumað nu on sybbe. and onfoð wuldorbeah eowres siges.
Come now in peace and receive victory-crown of-your victory
and for þissum hwilwendlicum yflum. brucað þæra ecera goda
and for these transitory evils enjoy the eternal goods
on worulda woruld. Ða þis gehyrdon þa eadigan halgan. þa
in of-worlds world When this heard the blessed saints then
sealdon hi hi sylfe þam fyre. and þærrihte seo hæto þæs fyres
gave they them selves to-the fire and straightway the heat of-the fire
acolode. and hi þa wuldrodon þa anwaldan and hergendlican
cooled and they then glorified the sole-ruling and praiseworthy

þrynysse. and sungon godes lofsang. and heora sawla on sibbe
trinity and sang of-god hymn and their souls in peace
criste ageafon. and þæt fyr heora ne æthrán. ne furþum an
to-christ gave-up and the fire them not touched nor even one
hár heora heafdes. Witodlice æfter þrim dagum com se arleasa
hair of-their head Truly after three days came the impious
casere to þære stowe. and het geopenian þone ærenan
emperor to the place and commanded open the brazen
seare-cræft þæt he gesawe to hwam þara haligra lichaman
artifice that he saw to what of-the saints bodies
gewordene wæron. þa geseah he hi gesunde. þa wende he
become were then saw he them whole then thought he
þæt hi ða git lyfdon. and het hi ða wurpan ut on ða
that they then yet lived and commanded them then throw out on the
eorðan. þa wundrodon ealle þa þe þær wæron. þæt þæt fyr ne
earth then wondered all those who there were that the fire not
æthrán furðon anes hæres on him. ac heora lichaman wæron
touched even one hair on them but their bodies were
hwittran þonne snaw. þa wæs se casere afyrht. and þanon
whiter than snow then was the emperor afraid and thence
ferde to his healle. and seo menio þe þær ætstod. clypodon.
went to his hall and the multitude which there stood cried
462 Mycel and mære is se god cristenra manna. and an soð
Great and glorious is the god of-Christian men and one true
god hælende crist. and nis nan oþer buton him. se
god savior christ and not-is any other except him who
gedyde þæt fyr ne for-nam ne an hær heora feaxes. and þa
caused that fire not consumed — one hair of-their hair and the
cristenan namon heora lichaman diglice. and bebyrgdon. and
Christians took their bodies secretly and buried and
getimbrodon gebædhus siððan seo ehtnys gestilled wæs. and
built oratory after the persecution stilled was and

mærsodon heora gemynd on þam dæge kal. nouembris.
celebrated their memory on the day kalends of-November
Ðis is þæt lif þæra eadigra martyra. and her is seo
This is the life of-the blessed martyrs and here is the
geendung heora wuldorfullan gewinnes. Witodlice ealle þa
ending of-their glorious struggle Truly all those
ðe geearniað and mærsiað heora gemynd. and hi gecigað
who earn and celebrate their memory and them call
to fultume. hi begitað þa god þe þam halgum behatene
to help they obtain the goods which to-the saints promised
synd þurh ða gife ures drihtnes hælendes cristes. Ðam sy
are through the grace of-our lord savior christ To-whom be
wuldor and miht on worulda woruld á on ecnysse. AMEN.
glory and might in of-worlds world ever in eternity AMEN

Saint Euphrosyne

Natale sancte Eufrasie uirginis

SAINT EUPHROSYNE

Paphnutius of Alexandria and his wife, long childless, have a daughter, Euphrosyne, through the prayers of an abbot. When her father betroths her, she flees, has a monk cut her hair, and enters the abbot's monastery as Smaragdus, a eunuch from the king's household, living there thirty-eight years in a cell. Her grieving father is brought to Smaragdus for comfort and is consoled without knowing her. Dying, she reveals herself to him. He gives his wealth to the monasteries and churches, lives ten years in her cell, and is buried beside her.

Svm wer wæs on alexandria mægðe pafnvntivs genemned. 1
A man was in alexandria province Paphnutius named
Se wæs eallum mannum leof and wurð. and godes beboda
He was to-all men dear and worthy and of-god commands
geornlice healdende. and he þa genam him gemeccan
eagerly keeping and he then took himself spouse
efenbyrde his cynne. seo wæs mid eallum wurðfullum
equal-born to-his kin who was with all honorable
þeawum gefylled. ac heo wæs unwæstmbære. Þa wæs hire
virtues filled but she was barren Then was her
wer þearle gedrefed for-þam him nan bearn næs gemæne.
husband greatly troubled because to-them no child was common
þæt æfter his forðsiðe to his æhtum fenge. and heo þa
that after his death to his possessions succeeded and she then
dæghwamlice hire speda þearfendum dælde. and gelomlice heo
daily her wealth to-needy dealt and frequently she
cyrcan sohte. and mid halsungum god wæs biddende þæt he
church sought and with entreaties god was praying that he
him sum bearn forgeafe. swiþost for-þam heo geseah hire
to-them some child gave most because she saw of-her
weres sarignysse. and he sylf eac ferde geond manige stowa.
husband sorrow and he self also went through many places

gif he weninga hwilcne godes man findan mihte þæt his
if he perchance some of-god man find might that his
gewilnunga gefultumian mihte. Þa æt nyhstan becom he
desires help might Then at last came he
to sumum mynstre. þæs mynstres fæder wæs swyðe mære
to a monastery of-the monastery father was very great
beforan gode. and he þa micelne dæl feos þider in-gesealde.
before god and he then great deal of-money thither gave
and miccle þeodrædene nam to þam abbode. and to þam
and great fellowship took with the abbot and with the
gebroðran. and þa æfter micelre tide cyðde he þam abbode
brothers and then after great time made-known he to-the abbot
his gewilnunge. se abbod þa him efnsargode. and bæd
his desire the abbot then with-him sympathized and prayed
god geornlice þæt he þam þegne forgeafe bearnes wæstm. þa
god eagerly that he to-the thane gave of-child fruit then
gehyrde god heora begra bene. and forgeaf him ane dohtor.
heard god of-them both prayer and gave to-them a daughter
19 Mid þy pafnuntius geseah þæs abbodes mæran drohtnunge.
With that Paphnutius saw of-the abbot great life
he seldan of þam mynstre gewát. eac swylce he gelædde his
he seldom from the monastery departed also likewise he led his
wif into þam mynstre. to þam þæt heo onfenge þæs abbodes
wife into the monastery to that that she received of-the abbot
bletsunge. and þæra gebroþra. Þa þæt cild wæs seofon wintre.
blessing and of-the brothers When the child was seven winters
þa letan hi hi fullian. and nemdon hi eufrosina. þa wurdon
then let they her baptize and named her Euphrosyne then were
hire yldran swiðlice geblissode þurh hí. forþam heo wæs gode
her parents greatly gladdened through her because she was to-god
andfencge. and wlytig on ansyne. and mid þy heo wæs twelf
acceptable and beautiful in face and with that she was twelve

wintre. þa gewat hire modor. se fæder þa gelærde þæt mæden.
winters then departed her mother the father then taught the maiden
mid halgum gewritum. and godcundum rædingum. and mid
with holy writings and divine readings and with
eallum woruldlicum wis-dome. and hio þa lare to þam
all worldly wisdom and she the teaching to that
deoplice under-nam. þæt hire fæder þæs micclum wundrode. þa
deeply received that her father that greatly wondered then
asprang hire hlisa and wisdom and gelærednys. geond ealle þa
sprang her fame and wisdom and learning throughout all the
ceastre. for-þam heo wæs on þeawum gefrætwod. and manige
city because she was in virtues adorned and many
wurdon atihte þæt hi gyrndan hire to rihtan gesynscipe.
were drawn that they sought her to lawful marriage
and hit to hire fæder spræcon. ac he symle ongen cwæð.
and it to her father spoke but he always against said
Gewurþe godes willa. Þa æt nyxtan com him an þegen to. 33
Be of-god will Then at last came him a thane to
se wæs weligra and wurþra. þonne ealle þa oþre. and hire
who was wealthier and worthier than all the others and her
to him gyrnde. þa onfeng se fæder his wedd. and hi him
to him sought then received the father his pledge and her to-him
behét. Þa æfter micelre tide þa heo eahta-tyne wyntre
promised Then after great time when she eighteen winters
wæs. þa ge-nam se feder hi mid him to þære stowe. þe he
was then took the father her with him to the place that he
gewunelice to sohte. and mycelne dæl feo þider insealde.
customarily to sought and great deal of-money thither gave
and cwæð to þam abbode. Ic hæbbe broht hider þone
and said to the abbot I have brought hither the
wæstm þinra gebeda mine dohtor. þæt þu hire sylle þine
fruit of-thy prayers my daughter that thou to-her give thy

bletsunge. for-þam ic wille hí were syllan. Ða het se
blessing because I will her to-husband give Then commanded the
abbod hí lædan to spræc-huse. and lange hwile wið hi spræc
abbot her lead to speech-house and long while with her spoke
and lærde hi clænnysse and geþyld. and godes ege hæbban.
and taught her chastity and patience and of-god fear have
and heo þa wunode þær seofon dagas. and geornlice hlyste
and she then dwelt there seven days and eagerly listened-to
þæra broðra sanges. and heora drohtnunga beheold. and
of-the brothers song and their life beheld and
þæs ealles swiþe wundrigende cwæð. Eadige synd þas weras
that all greatly wondering said Blessed are these men
þe on þisse worulde syndon englum gelice. and þurh þæt
who in this world are to-angels like and through that
begitað þæt ece lif. and heo wearð bi-hydig be þissum.
obtain the eternal life and she became mindful about this
47 Þa þy ðriddan dæge cwæð pafnuntius to þam abbode. Gang
Then on-the third day said Paphnutius to the abbot Go
fæder þæt þin þeowen ðe mæge gegretan. and þine bletsunge
father that thy handmaid thee may greet and thy blessing
onfon. for-þam we willað ham faran. þa se abbod com. þa feoll
receive because we will home go when the abbot came then fell
heo to his fotum and cwæð. Fæder gebide for me þæt god mine
she to his feet and said Father pray for me that god my
sawle him sylfum gestreone. Þa aþenode se abbod his hand.
soul to-him self gain Then stretched the abbot his hand
and hi gebletsode and cwæð. Drihten god þu þe oncneowe
and her blessed and said Lord god thou who knewest
adam ær he gesceapen wære. gemedema ðe þæt þu gymenne
Adam before he created were deign thee that thou care
hæbbe þisse þinre þeowenne. and þæt heo sy dæl-nimende þæs
have of-this thy handmaid and that she be partaking of-the

heofon-lican rices. Hi þa æfter þissum wordum ham ferdon.
heavenly kingdom They then after these words home went
wæs his gewuna pafnuntius þæt swa oft swa him ænig
was his custom Paphnutius that as often as him any
munuc to com. þonne lædde he hine into his huse. and bæd
monk to came then led he him into his house and asked
þæt he his dohtor gebletsode. Þa gelamp hit embe geares
that he his daughter blessed Then happened it after of-year
ryne. þæt hit wæs þæs abbodes hadingdæg. þa sende anne
course that it was of-the abbot ordination-day then sent a
broðor to pafnuntię. and laþode hine to þære symbelnysse. þa
brother to Paphnutius and invited him to the celebration when
se munuc to his healle com. þa ne funde he hine æt ham.
the monk to his hall came then not found he him at home
Mid-þy þa eufrosina þone munuc þær wiste. þa gecigde heo 62
With-that then Euphrosyne the monk there knew then called she
hine to hire and cwæð. Sege me broþor for þære soðan
him to her and said Say to-me brother for the true
lufan hu fela is eower on þam mynstre. Þa cwæð he. þreo
love how many is of-you in the monastery Then said he three
hund muneca. and twa and fiftig. heo þa git axode. and
hundred monks and two and fifty she then yet asked and
cwæð. gif hwilc þider in bugan wile. wile eower abbod hine
said if any thither in turn will will your abbot him
under-fón. Gea cwæð he. ac mid eallum [gefean he hine
receive Yea said he but with all joy he him
underfehð]. swiðor for þære drihtenlican stefne þe þus cwæð.
receives rather for the lord's voice that thus said
þone þe me to-cymð. ne drife ic hine fram me. Singað ge
him who to-me comes not drive I him from me Sing ye
ealle cwæð heo on anre cyrcan. and fæstað ge ealle gelice.
all said she in one church and fast ye all alike

Se broþor cwæð. Ealle we singað gemænelice ætgædere. ac
The brother said All we sing in-common together but
ure æghwilc fæst be þam þe him to an-hagað. þæt ure nan
of-us each fasts by that that him to suits that of-us none
ne beo wiþer-ræde wiþ þa halgan drohtnunga. ac wilsumlice
— be contrary against the holy life but willingly
dó þæt he dó. Ða heo þa ealle heora drohtnunga asmead
do what he do When she then all their life investigated
hæfde. þa cwæð heo. Ic wolde gecyrran to þyllicre drohtnunga
had then said she I would turn to such life
ac ic onsitte þæt ic beo minum fæder ungehýrsum. se for
but I fear that I be to-my father disobedient who for
his idlum welum me wile to were ge-þeodan.
his idle wealth me will to husband join

76 Se broþor cwæð. Eala swustor ne geþafa ðu þæt ænig man
The brother said O sister not allow thou that any man
þinne lichaman be-smite. ne ne syle þu þinne wlite to
thy body defile nor — give thou thy beauty to
ænigum hospe. ac bewedde þe sylfe criste. se þe mæg for
any insult but betroth thee self to-christ he who may for
þisum gewitenlicum þingum. syllan þæt heofon-lice rice.
these transitory things give the heavenly kingdom
ac fár nu to mynstre digellice. and alege þine woruldlican
but go now to monastery secretly and lay-aside thy worldly
gegyrlan. and gegyre þe mid munuc-reafe. þonne miht þu
garments and clothe thee with monk-garment then mayest thou
swa yþest ætberstan. Þa gelicode hire þeos spræc. and heo
so most-easily escape Then pleased her this speech and she
þa [to him] cwæð. Ac hwa mæg me be-efesian. [Soðlice] ic
then to him said But who may me tonsure Truly I
nolde þæt hit þa [dydon þe nænne] geleafan nabbað to
would-not that it those did who no faith have in

gode. [Se broþor hyre to cwæþ.] Loca nu þin fæder sceal
god The brother her to said Look now thy father shall
mid me to mynstre. and biþ þær þry dagas oððe feower.
with me to monastery and is there three days or four
þonne send þu ða hwile æfter sumum ure ge-broþrum.
then send thou the while after some of-our brothers
ælc wile bliþelice cuman to ðe. ongemang þissum. com
each will gladly come to thee amid this came
ham pafnuntius. and swa he þone munuc geseah. þa axode
home Paphnutius and as he the monk saw then asked
he hine to hwi he come. þa sæde he him þæt hit wære
he him for why he came then said he to-him that it were
þæs abbodes hadung-dæg. and he to him cuman sceolde
of-the abbot ordination-day and he to him come should
mid him to his bletsunga. pafnuntius þa wearð geblissod
with him to his blessing Paphnutius then was gladdened
swiðe. and [sona] mid him [þam broþor] ferde to mynstre.
greatly and at-once with him the brother went to monastery
Ongemang þisum sende eufrosina anne cniht [þone þe heo 93
Amid this sent Euphrosyne a servant him whom she
getreowost wiste and him to cwæð. far to þeodosies mynstre
most-faithful knew and him to said go to of-Theodosius monastery
and gang into þære cyrcan. and] swa hwilcne munuc swa [þu
and go into the church and — whatever monk — thou
finde] innan cyrcan. bring hine to me. Þa [lamp hit] þurh
find within church bring him to me Then happened it through
godes mild-heortnysse gemette he an þara muneca wiðutan
of-god mercy met he one of-the monks outside
þam mynstre. þa se cniht bæd hine þæt he come mid him
the monastery then the servant asked him that he came with him
to eufrosinan. þa he to hire com. þa grette heo hine and
to Euphrosyne when he to her came then greeted she him and

cwæð. Gebide for me. he þa for hi gebæd. and hi ge-bletsode.
said Pray for me he then for her prayed and her blessed
and wið hí gesæt. heo þa cwæð to him. Hlaford ic hæbbe
and with her sat she then said to him Lord I have
cristenne fæder. and soðne godes þeow. and [he] hæfð myccle
Christian father and true of-god servant and he has great
æhta. and his mæcca min modor is of þyssum life gewiten.
possessions and his mate my mother is from this life departed
nu wile min fæder for his idlum welum me were syllan. ac
now will my father for his idle wealth me to-husband give but
ic nolde [næfre] me sylfe þurh þæt ge-wemman. and ic ne
I would-not ever me self through that defile and I not
dear beon minum fæder unge-hyrsum. and ic nat hwæt ic
dare be to-my father disobedient and I know-not what I
be þysum dón mæg. ealle þas niht witodlice ic ane wunode
about this do may all this night certainly I alone dwelt
god biddende þæt he minre earman sawle his myltse ætywe.
god praying that he to-my wretched soul his mercy show
and þa þis mergendlican dæge gelicode me þæt ic eowerne
and then this morning day pleased me that I of-you
sum me to begeate. þæt ic godes word æt him gehyrde.
one me to got that I of-god word from him heard
110 Nu bidde ic ðe for þam edleane þinre sawle þæt þu me wisige
Now pray I thee for the reward of-thy soul that thou me guide
to þam þingum. þe to gode belumpon. Ða cwæð se broðor.
to the things that to god belong Then said the brother
Drihten cwæð on his godspelle. swa hwá swa ne wiþ-sæcð.
Lord said in his gospel — whoever — not renounces
fæder. and meder. and eallum his magum. and þær-to-eacan
father and mother and all his kinsmen and besides
his agenre sawle. ne mæg he beon min leorningman. nat ic
his own soul not may he be my disciple know-not I

hwæt ic þe mare secge. swa-þeh gif þu mæge þa costnunga
what I to-thee more say however if thou may the temptations
þines flæsces aræfnan. þonne forlæt þu eall þæt ðu age. and
of-thy flesh endure then leave thou all that thou own and
gewít heonan. þines fæder æhta findað yrfeweardes genoge.
depart hence of-thy father possessions find heirs enough
Þæt mæden him to cwæð. Ic getrywe on godes fultum. and
The maiden him to said I trust in of-god help and
on þinne. þæt ic becume to mire sawla hælo. Ða cwæð se
in thine that I come to of-my soul salvation Then said the
broðor. Ne scealt þu na þyllice ge-wilnunga lætan aslacian.
brother Not shalt thou — such desires let slacken
eornost-lice þu wast þæt hit is nu hreowsunga tíd. Þa
earnestly thou knowest that it is now of-repentance time Then
cwæð heo. for-þy ic ge-laðode þe hyder. þæt ic wolde þæt
said she therefore I invited thee hither that I would that
ðu me bletsodest and me syððan feaxe becurfe. se broðor þa
thou me blessedst and me afterward of-hair cut-off the brother then
hi gegyrede mid munuc-reafe. and hi bletsode and þus cwæð.
her clothed with monk-garment and her blessed and thus said
Drihten se þe alysde his halgan. gehealde þe fram eallum 124
Lord be who redeemed his saints keep thee from all
yfle. He þa æfter þyssum. mid blisse ham ferde god
evil He then after this with bliss home went god
wuldrigende. Eufrosina þa þohte þus cwæþende. Gic ic nu
glorifying Euphrosyne then thought thus saying If I now
fare to fæmnena mynstre. þonne secð min fæder me þær. and
go to of-women monastery then seeks my father me there and
me þær findað. þonne nimð he me neadunga þanon for mines
me there finds then takes he me forcibly thence for of-my
bryd-guman þingan. ac ic wille faran to wera mynstre þær
bridegroom sake but I will go to of-men monastery where

nan man min ne wene. Heo þa þone wiflican gegyrlan hire
no man of-me — suspect She then the womanly garment herself
of-dyde. and hi ge-scrydde mid werlicum. and on æfen-tíd
took-off and herself clothed with manly and in evening-time
gewát of hire healle. and nam mid hire fiftig mancsas.
departed from her hall and took with her fifty mancuses
and þa niht hi ge-hydde on digelre stowe. Þa þæs
and that night herself hid in secret place When after-that
on mergen com pafnuntius to þære ceastre. and þa æfter
in morning came Paphnutius to the city and then after
godes willan eode he into cyrcan. Eufrosina betwux þysum
of-god will went he into church Euphrosyne between this
becom to þam mynstre. þe hire fæder tó sohte. þa eode se
came to the monastery that her father to sought then went the
geat-weard to þam abbode. and cwæð him to. Fæder her is
gate-keeper to the abbot and said him to Father here is
cumen an eunuchus. of cinges hirede wilnað þinre spræce.
come a eunuch from of-king household desires thy speech
138 Se abbod þa ut-eode. and heo sona feoll to his fotum. and
The abbot then went-out and she at-once fell to his feet and
on-fangenre bletsunge hí togædere gesæton. Þa cwæð se
received blessing they together sat Then said the
abbod. Bearn for hwilcum þingum come þu hider. Ða cwæð
abbot Child for what things camest thou hither Then said
heo. Ic wæs on cinges hirede. and ic eom eunuchus. and ic
she I was in of-king household and I am eunuch and I
symle wilnode to munuc-licum life gecyrran. ac þyllic lif nis
always desired to monastic life turn but such life not-is
na gewunelic on ure ceastre. nu ge-axode ic eowre mæran
— customary in our city now learned I your great
droht-nunge. and min willa is þæt ic mid eow eardian mote.
life and my will is that I with you dwell may

gif eower willa þæt bið. Ic hæbbe mænigfealde æhta. and
if your will that is I have manifold possessions and
gif me her god reste forgifen wile. Ic gedó þæt hi cumað
if me here god rest give will I shall-cause that they come
hider. Þa cwæð se abbod. Wel come þu min bearn efne þis
hither Then said the abbot Well come thou my child even this
is ure mynster. wuna her mid us gif þe licige. þa axode he
is our monastery dwell here with us if thee please then asked he
hine hwæt his nama wære. þa cwæð he. Smaragdus ic eom
him what his name were then said he Smaragdus I am
geciged. Se abbod him to cwæð. Þu eart geong. ne miht
called The abbot him to said Thou art young not mayest
þu ane wunian. ac þu behofast þæt þu hæbbe þone þe ðe
thou alone dwell but thou needest that thou have him who thee
mæge læran mynsterlice droht-nunge. and þone halgan regol.
may teach monastic life and the holy rule
Ða cwæð he. Ic do min fæder æfter þinum wordum. He þa 152
Then said he I do my father after thy words He then
forð-teah þa fiftig mancsas. and þam abbode sealde and cwæð.
drew-forth the fifty mancuses and to-the abbot gave and said
Nim fæder þis feoh forðon. and gif ic her þurh-wunige. se
Take father this money therefore and if I here remain the
ofer-eaca hider cymð. Þa gecigde se abbod ane broþor to him.
remainder hither comes Then called the abbot a brother to him
se wæs genemned agapitus. haliges lifes man. and wurð-ful
who was named Agapitus of-holy life man and worthy
on þeawum. and betæhte him þone fore-sædan smaragdum.
in virtues and entrusted him the aforesaid Smaragdus
and him to cwæð. Heonon-forð þes sceal beon þin sunu. and
and him to said Henceforth this shall be thy son and
þin leorningcniht. Agapitus þa under-feng hine on his cytan.
thy disciple Agapitus then received him into his cell

Þa forþam se sylfe smaragdus wæs wlitig on an-syne. swa oft
Then because the same Smaragdus was beautiful in face as often
swa ða broðra comon to cyrcan. þonne besende se awyrgeda
as the brothers came to church then sent the accursed
gast mænig-fealde geþohtas on heora mód. and wurdon þearle
spirit manifold thoughts into their mind and were greatly
gecostnode þurh his fægernysse. and hi þa æt nyxtan ealle
tempted through his beauty and they then at last all
wurdon astyrode wið þone abbod forþam swa wlitigne man
were stirred against the abbot because so beautiful man
into heora mynstre gelædde. and he þa gecigde smaragdum
into their monastery led and he then called Smaragdus
to him and cwæð. Min bearn þiu ansyn is wlitig. and þissum
to him and said My child thy face is beautiful and to-these
broþrum cymð micel hryre for heora tyddernyssum. nu wille
brothers comes great fall for their frailties now will
ic þæt þu sitte þe sylf on þire cytan. and singe þær þine
I that thou sit thee self in thy cell and sing there thy
tida. and þe þær-inne gereorde. nelle ic þeh þæt þu ahwider
hours and thee therein feed will-not I though that thou anywhither
elles gá. and he þa bebead agapito. þæt he ge-gearwode
else go and he then commanded Agapitus that he prepared
æne emptige cytan. and smaragdum þider inne gelædde.
an empty cell and Smaragdus thither in led
171 Agapitus þa gefylde þæt his abbod him bebead. and gelædde
Agapitus then fulfilled what his abbot him commanded and led
smaragdum into þære westan cytan. þær he hine abysgode on
Smaragdus into the empty cell where he himself busied in
fæstenum and wæccum dæges and nihtes gode þeowigende on
fastings and vigils by-day and by-night god serving in
heortan clænnysse. swa þæt his lareow swyðe ðæs wundrode
of-heart purity so that his teacher greatly that wondered

and þam broþrum rehte his drohtnunga. Pafnuntius þa
and to-the brothers told his life Paphnutius then
witodlice hire fæder þa he ham com ofest-lice eode inn to
certainly her father when he home came hastily went in to
þam bure þe his dohtor inne gewunode beon. þa þe he
the chamber that his daughter within was-wont be when that he
hí þær ne funde. þa wearð he swiðe unrot. and ongan axian
her there not found then became he very sad and began ask
æt eallum ge þeowum ge frigum [hwæt] be his dohtor
of all both slaves and free what about his daughter
eufrosinan gedón wære. þa cwædon hí. to niht we hi gesawon.
Euphrosyne done were then said they last night we her saw
ac we nyston on mergen hwær heo becom. þa wendon we
but we knew-not in morning where she went then supposed we
þæt hyre bryd-guma þe heo beweddod wæs hi þær gename.
that her bridegroom whom she betrothed was her there took
he þa sende to þam brydguman. and hi axode þær. ac heo
he then sent to the bridegroom and her asked there but she
þær næs. þa hira brydguma gehyrde þæt heo losad wæs. þa
there not-was when her bridegroom heard that she lost was then
wearð he swiðe gedrefed. com þa to pafnuntio. and gemette
was he greatly troubled came then to Paphnutius and found
hine for þære unrotnysse on eorþan licgan. þa sædon sume
him for the sadness on earth lie then said some
be weninga sum man hi beswác. and hi aweg alædde.
— perhaps some man her deceived and her away led
He þa sende ridende men geond ealle alexandria land and 186
He then sent riding men throughout all alexandria land and
egypta. and hi sohton betwux scip-liþende. and on fæmnena
of-Egyptians and they sought among seafarers and in of-women
mynstre. and on westenum. ge on scræfum. and æt eallra
monastery and in deserts both in caves and at of-all

heora cuþra freonda. and neahgebura husum. and þa hí þa
their known friends and neighbors houses and when they then
þær hí na-hwær ne fundon. hí weopon hí swylce hio dead
there her nowhere — found they wept her as-if she dead
wære. se sweor be-mænde his snore. and se brydguma
were the father-in-law bemoaned his daughter-in-law and the bridegroom
his bryd. Se fæder his dohtor beweop. and cwæð. wa me
his bride The father his daughter bewept and said woe me
mine sweteste bearn. wa me mira eagena leoht. and mines
my sweetest child woe me of-my eyes light and of-my
lifes frofor. hwa be-reafode me minra speda. oððe to-stencte
life comfort who bereft me of-my wealth or scattered
mine æhta. hwá forcearf minne wín-geard. oððe hwá
my possessions who cut-down my vineyard or who
adwæscte min leoht-fæt. Hwa bescirede me mines hihtes. oþþe
quenched my lamp Who deprived me of-my hope or
hwa gewemde þone wlite mire dohtor. Hwilc wulf gelæhte
who marred the beauty of-my daughter What wolf seized
min lamb. oþþe hwylc stow on sǽ oððe on lande hæfð
my lamb or what place in sea or on land has
behyd swa cynelice ansyne. heo wæs geomrigendra frofor. and
hidden so royal face she was of-mourners comfort and
geswencendra rest. Eala þu eorþe ne swelh þu næfre min
of-the-afflicted rest O thou earth not swallow thou ever my
blod. ær ic geseo hwæt sy gedón be eufrosinan mire dehter.
blood before I see what be done about Euphrosyne my daughter
201 Gehyredum þysum wordum hí ongunnon ealle weopan. and
Heard these words they began all weep and
mycel heof wæs geond ealle þa ceastre. þa ne mihte
great lamentation was throughout all the city then not could
pafnuntius nan forebyrd habban. ne nane frofre onfón. ferde
Paphnutius any patience have nor any comfort receive went

þa to þam abbode. and feoll to his fotum and cwæð. Ic
then to the abbot and fell to his feet and said I
bidde þe þæt þu ne geswice gebiddan me þæt ic mote
pray thee that thou not cease pray-for me that I may
findan þæt geswinc þines gebedes. witodlice ic nát hwær
find the labor of-thy prayer certainly I know-not where
min dohtor is becumen. Þa se abbod þis gehyrde. þa wearð
my daughter is gone When the abbot this heard then was
he swyðe unbliðe. het þa gesomnian ealle þa gebroðra
he very unhappy commanded then gather all the brothers
to him and cwæð. Ætywað nu þa soþan lufan urum frynd.
to him and said Show now the true love to-our friend
and gemænelice biddan we god þæt he hine gemedemige
and in-common pray we god that he himself deign
to ætywenne hwæt sy gedón be his dehter. Hi þa ealle
to show what be done about his daughter They then all
wucan fæstan. and on heora gebedum þurh-wunodon. ac him
week fasted and in their prayers persisted but them
nan swutelung ne com swa him gewunelic wæs þon[n]e
no revelation — came as them customary was when
hí hwæs bædon. Witodlice þære eadigan femnan eufrosinan
they for-aught prayed Certainly of-the blessed virgin Euphrosyne
bén wæs to gode dæges and nihtes. þæt heo næfre on hire
prayer was to god by-day and by-night that she never in her
life gecyðed wære. Ða þam abbode and þam gebroðrum
life made-known were When to-the abbot and to-the brothers
nan swutelung ne com. þa frefrode he hine and cwæð.
no revelation — came then comforted he him and said
Bearn ne ateora þu for drihtnes þreale. for-þam he swincð 217
Child not weary thou for of-lord chastisement because he chastens
ælc bearn þe he lufað. and wite þu butan godes willan
each child that he loves and know thou without of-god will

an spearwa on eorþan ne gefylð. hu miccle ma mæg þire
a sparrow on earth not falls how much more may to-thy
dehter gelimpan ænig þing butan godes dihte. Ic wat þæt
daughter happen any thing without of-god ordering I know that
heo sumne godne ræd hire geceas. for-þy us be hire
she some good counsel for-herself chose therefore to-us about her
nan þincg ateowod wæs. and gif hit þæt wære. swa hit feor
no thing shown was and if it that were as it far
þam sy. þæt þin dohtor on ænig lað asliden wære nolde
from-that be that thy daughter into any evil slipped were would-not
god forseon þissa broþra geswinc. ac ic getrywe on god þæt
god despise of-these brothers toil but I trust in god that
he gyt on þissum life hi geswutelie. Þa wearð he gehyrt
he yet in this life her reveal Then was he heartened
þurh þas word. and god herigende ham ferde. and hine
through these words and god praising home went and himself
abysgode on godum weorcum and ælmessum. þa sume dæge
busied in good works and alms then some day
com he eft to þam abbode and cwæð. Gebide for me.
came he again to the abbot and said Pray for me
for-þam min sár be mire dehter ma and ma wyxst on me
because my sorrow about my daughter more and more grows in me
mid anxum-nysse. Se abbod þa efen-sargiende him cwæð.
with anxiety The abbot then sympathizing to-him said
woldest þu spræcan wið anne broðor se com of þæs cynges
wouldst thou speak with a brother who came from of-the king
hirede theodosies. for-þam he nyste þæt heo wæs his dohtor.
household of-Theodosius because he knew-not that she was his daughter
232 Þa cwæð he þæt he georne wolde. Se abbod þa het
Then said he that he eagerly would The abbot then commanded
agapitum þæt he hine lædde into smaragdo. þam breþer. Þa
Agapitus that he him led in-to Smaragdus the brother When

heo þa on hire fæder beseah. þa wearð heo eall mid tearum
she then on her father looked then was she all with tears
geond-goten. and he wende þæt hit wære of onbryrdnysse.
drenched and he supposed that it were from compunction
and ne oncneow hí ná. forþam heo wæs swiðe geþynnod. for
and not knew her — because she was greatly thinned for
þære micclan and stiðan drohtnunge. and heo hire heafod
the great and strict life and she her head
behylede mid hire culan. þæt he hí gecnawen ne sceolde.
covered with her cowl that he her know not should
and þa geendodum ge-bedum hi togædere ge-sæton. Þa
and then ended prayers they together sat Then
ongan heo him to spræcan be heofona rices eadignysse.
began she him to speak about of-heavens kingdom blessedness
and hu se ingang begiten bið mid ælmes-dædum. and oþrum
and how the entrance obtained is with alms-deeds and other
unrim godum. and þæt man ne sceolde fæder and modor.
countless goods and that one not should father and mother
and oþre woruldlice þing lufian to-foran gode. and him þone
and other worldly things love before god and him the
apostolican. cwyde sæde. þæt seo gedrefednys wyrcað geþyld.
apostolic saying said that the tribulation works patience
and he bið swa afandod. and heo cwæð þa git. Ge-lyf me ne
and he is so tried and she said then yet Believe me not
forsihð þe na god. and gif þin dohtor on ænigum lyre feallen
despises thee — god and if thy daughter into any loss fallen
wære. þonne gecyðde þe þæt god þæt heo ne losode. ac
were then made-known to-thee that god that she not perished but
getryw on god þæt heo sumne gode ræd hire geceas.
trust in god that she some good counsel for-herself chose

247 Læt nu þine micclan cwylminge. Agapitus min lareow me
Leave now thy great torment Agapitus my teacher to-me
rehte be þe hu swyðe þu gedrefed eart æfter þire dehter. and
told about thee how greatly thou troubled art after thy daughter and
hu þu þæs abbodes fultumes bæde. and his broþra. nu wylle
how thou of-the abbot help askedst and of-his brothers now will
ic sylfe eac. þeah ic wác sy and synful god biddan þæt he
I self also though I weak be and sinful god pray that he
þe forgife forebyrd. and geþyld. and þe getiðige þæs ðe
to-thee give patience and endurance and to-thee grant that which
selost sy. and hire behefast. Gelomlice ic wilnode þe geseonne
best be and to-her most-needful Frequently I desired thee to-see
þæt þu sume frofre þurh me eaðmodre findan mihtest. and
that thou some comfort through me humble find mightest and
heo ða cwæð to him. Gang nu min hlaford. Pafnuntius þa
she then said to him Go now my lord Paphnutius then
wearð micclan gestrangod þurh hire trymenesse. and fram hire
was greatly strengthened through her encouragement and from her
gewat. and to þam abbode eode. and him to cwæð. min mod
departed and to the abbot went and him to said my mind
is gestrangod þurh þisne broþor. and ic eom swa bliðe swilce
is strengthened through this brother and I am so glad as-if
ic mine dohtor funden hæbbe. and hine þam abbode. and þam
I my daughter found have and himself to-the abbot and to-the
broþrum befæste to gebedrædene. and ham ferde god herigende.
brothers commended to prayer-fellowship and home went god praising
þa gefylde smaragdus on þære netennysse. eahta and þryttig
then fulfilled Smaragdus in the seclusion eight and thirty
wintra. and befeoll on untrumnysse. and on þære eac forðferde.
winters and fell into infirmity and in that also departed

Þa com pafnuntius eft to mynstre. and æfter þæs abbodes
Then came Paphnutius again to monastery and after of-the abbot
spræce and þara broþra he bæd þæt he moste into smaragdo
speech and of-the brothers he asked that he might in-to Smaragdus
gán. þa het se abbod hine þider lædan. Pafnuntius þa
go then commanded the abbot him thither lead Paphnutius then
gesæt wið him swa seocan. and wepende him to cwæð. Wa
sat by him so sick and weeping him to said Woe
me hwær synd nu þine behát þe þu me be-hete. þæt ic git
me where are now thy promises that thou to-me promised that I yet
mine dohtor geseon moste. efne nu we hæfdon sume frofre
my daughter see might even now we had some comfort
þurh þe. and þu wylt us forlætan. wa me hwa sceal mine
through thee and thou wilt us forsake woe me who shall my
yldo afrefrian. to hwam sceal ic gán þæt me fultumige. min
age comfort to whom shall I go that me help my
sár is getwyfyld. Nu hit is for eahta and þryttiðan gearan
sorrow is doubled Now it is for eight and thirtieth year
þæt min dohtor me losode. and me nan swutelung ne com.
that my daughter me lost and to-me no revelation — came
þeh ic his geornlice gyrnde. me hylt unaræfnedlic sár. to
though I it eagerly desired me holds unbearable sorrow to
hwam mæg ic heonon-forð gehyltan. oððe hwilce frofre mæg ic
whom may I henceforth hold or what comfort may I
onfón. eallunga þus heofende ic to helle niðerstige. Smaragdus
receive entirely thus lamenting I to hell descend Smaragdus
þa geseonde. and he nanre frofre onfón nolde. cwæð to him.
then seeing and he no comfort receive would said to him
To hwi eart ðu þus swyðe gedrefed and þe sylfne acwellan
For why art thou thus greatly troubled and thee self kill
wylt. cwyst þu þæt drihtnes hand sy unstrang. oþþe him
wilt sayest thou that of-lord hand be weak or to-him

sy ænig þing earfoðlic. gesete nu ende þinre gedrefednysse.
be any thing difficult set now end to-thy trouble
and gemun hu god geswutelode iacobe þam heah-fæder iosep
and remember how god revealed to-Jacob the patriarch Joseph
his sunu. þone he eac beweop swylce he dead wære. ac ic
his son whom he also bewept as-if he dead were but I
bidde þe þæt þu þrym dagum me ne forlæte. Pafnuntius
pray thee that thou for-three days me not leave Paphnutius
þa [an-bidode] þara þreora daga fæc þus cweðende. weninga
then awaited of-the three days space thus saying perhaps
god him hæfð be me sum þing onwrigen. and þa on þam
god to-him has about me some thing revealed and then on the
þryddan dæge cwæð he to him. Ic an-bidode broþor þas þry
third day said he to him I awaited brother these three
dagas. Ða onget smaragdus. se ær wæs eufrosina gehaten.
days Then perceived Smaragdus who before was Euphrosyne called
þæt se dæg wæs to becumen hire geleorednysse. Þa cwæð
that the day was to come of-her departure Then said
heo to him. God ælmihtig hæfð wel gedihtod min earme líf
she to him God almighty has well ordered my wretched life
and gefylled minne willan þæt ic moste þone ryne mines lifes
and fulfilled my will that I might the course of-my life
werlice ge-endian. næs þurh mine mihta ac þurh þæs fultum
manfully end not-was through my powers but through of-him help
þe me geheold fram þæs feondes searwum. and nu geendodum
who me kept from of-the fiend wiles and now ended
ryne me is gehealden rihtwisnysse weg wuldor-beah.
course to-me is kept of-righteousness way glory-crown
290 Nelle þu leng beon hoh-ful be þinre dehter eufrosinan.
Will-not thou longer be anxious about thy daughter Euphrosyne
soðlice ic earme eom sio sylfe. and þu eart pafnuntius min
truly I wretched am she self and thou art Paphnutius my

fæder. Efne nu þu me hæfst gesewen. and þin ge-wilnung is
father Even now thou me hast seen and thy desire is
gefylled. ac ne læt þu þis ænigne witan. ne ne geþafa ðu þæt
fulfilled but not let thou this anyone know nor — allow thou that
ænig man minne lichaman þwea and gyrwa butan þe sylf. eac
any man my body wash and prepare but thee self also
swilce ic cyðde þam abbode þæt ic hæfde miccle æhta. and
likewise I made-known to-the abbot that I had great possessions and
ic him behét þæt ic hí hider ingesyllan [wolde]. gif ic her
I to-him promised that I them hither give would if I here
þurhwunode. nu gelæst ðu þæt ic behét. forþam þeos stow is
remained now fulfill thou what I promised because this place is
arwyrðe. and gebide for me. Þissum gecwedenum heo onsende
venerable and pray for me With-these said she sent-forth
hire gast. þa pafnuntius þas word gehyrde. and geseah þæt
her spirit when Paphnutius these words heard and saw that
heo gewiten wæs. þa abifodon ealle his lima. þæt he on
she departed was then trembled all his limbs that he on
eorðan feoll. swylce he dead wære. Ða ge-arn agapitus þyder.
earth fell as-if he dead were Then ran Agapitus thither
and he smaragdum forð-ferendne geseah. and pafnuntium
and he Smaragdus departing saw and Paphnutius
sam-cwicne on eorðan licgan. þa wearp he him wæter on.
half-alive on earth lie then threw he him water on
and hine up ahóf and cwæð. hwæt is þe min hlaford.
and him up raised and said what is to-thee my lord
Ða cwæð he. forlæt me hér sweltan soðlice ic geseah godes 304
Then said he leave me here die truly I saw of-god
wundor to-dæg. and he þa arás and on-ufan hi gefeol
wonder today and he then arose and upon her fell
wepende and þus cweþende. Wa me min sweteste bearn. for
weeping and thus saying Woe me my sweetest child for

hwam noldest þu ðe sylfe me gecyðan þæt ic mihte mid
why wouldst-not thou thee self to-me make-known that I might with
þe sylf-willes drohtian. Wa me þæt þu swa lange þe sylfe
thee voluntarily live Woe me that thou so long thee self
dyrndest. Hu aræfnodest þu þæs ealdan feondes searwa. and
concealedst How enduredst thou of-the old fiend wiles and
nu in-eodest on þæt ece líf. Agapitus þa ðis gehyrende.
now enteredst into the eternal life Agapitus then this hearing
ongan micclum wafian and ofestlice to þam abbode eode.
began greatly marvel and hastily to the abbot went
and him eall cyðde. and he þa þyder com and ufan þone
and to-him all made-known and he then thither came and upon the
halgan lichoman feoll and cwæð. Eufrosina cristes bryd. and
holy body fell and said Euphrosyne of-christ bride and
haligra manna tuddor. ne beo þu forgitende þinra efenþeowa.
of-holy men offspring not be thou forgetful of-thy fellow-servants
and þyses mynstres. ac gebide to drihtne for us. þæt hé
and of-this monastery but pray to lord for us that he
gedó ús werlice becuman to hælo hyðe. and us do
make us manfully come to of-salvation haven and us make
dǽl-nimende mid him and his halgum. He ða bebead þæt
partaking with him and his saints He then commanded that
þa gebroðra hí gegaderodan and þone halgan lichaman
the brothers themselves gathered and the holy body
mid wurþ-mynte byrgenne befæston. þa hí ða onfundon
with honor to-burial committed when they then found
þæt heo wæs wif-hades man. þa wuldrodan hí on god se
that she was of-woman-kind person then glorified they in god he
þe on þam wiflican. and tydran hade swilce wundra wyrcað.
who in the womanly and frail sex such wonders works

Þa com þider sum broþor se wæs ánegede and he þa 321
Then came thither a brother who was one-eyed and he then
mid wope gecyste þæt halige líc. and hire on-hrán and him
with weeping kissed the holy body and her touched and to-him
wearð agifen his eage. and hi ealle god wuldrodon. Ðæs
was given-back his eye and they all god glorified His
syndon ealle þa þing þe gode synd. and hi þa bebyrgdon
are all the things that good are and they then buried
hí on þæra fædera byrgenum. Hire fæder þa gesealde into
her in of-the fathers tombs Her father then gave into
mynstrum. and into godes cyrcum micelne dǽl his æhte.
monasteries and into of-god churches great part of-his possession
and gebeah into þam mynstre mid þam mæstan dæle his
and turned into the monastery with the greatest part of-his
speda. and wunode tyn gér on þære cytan þe his dohtor
wealth and dwelt ten years in the cell that his daughter
ær on drohtnode. and hine beeode [on] godre líf-lade.
before in lived and himself occupied in good life-course
and þa to drihtne gewát. Se abbod þa and his gesamnung
and then to lord departed The abbot then and his congregation
hine bebyrigdon wið his dohtor. and se dæg heora forðfore
him buried beside his daughter and the day of-their departure
is mærsod on þam mynstre oð þisne and-weardan dæg. god
is celebrated in the monastery until this present day god
fæder to wuldre. and his ancennedan suna. urum drihtne
father to glory and his only-begotten son our lord
hælendum criste. samod mid þam halgan gaste. þam sy
savior christ together with the holy ghost to-whom be
wuldor and wurðmynt on eallra worulda woruld. AMEN.
glory and honor in of-all worlds world AMEN

The Passion of Saint Margaret

Passio sancte Margarete uirginis

THE PASSION OF SAINT MARGARET

Theotimus, who fed Margaret in prison, tells her passion. The daughter of a heathen patriarch, raised by a foster mother near Antioch, she is seen keeping sheep by the reeve Olybrius, who wants her as wife or concubine. She refuses to sacrifice and is hung up and beaten with rods. In her cell a dragon swallows her and bursts at the sign of the cross; she throws down the devil beside her and makes him confess his work. Burned with torches and bound in a vessel of water, she is freed, and fifteen thousand believe. Before her beheading she prays for all who remember her, and her executioner, Malchus, falls on his own sword.

Efter þære ðrowvnge ȝ þære æriste. ȝ þære wuldorfæstan
After the passion and the resurrection and the glorious
upastignesse ures drihtnes. hælendes cristes. to god fæder
ascension of-our lord savior christ to god father
ealmihtigum swiþe maniga martyres þrowiende. ȝ þurh þa
almighty very many martyrs suffering and through the
þrowunge to ece reste becoman. mid þære halgan teclan ȝ
suffering to eternal rest came with the holy Thecla and
susannan. ȝ swiþe manega eac þurh deofles lare beswicane
Susanna and very many also through of-devil teaching deceived
wæran. þ hi beeode dumbe ȝ deafe deofolgeld. mannes hand
were that they worshiped dumb and deaf idols of-man hand
geweorc. þe naþor ne heom. ne him sylfum to nanre freme
work which neither — them nor them selves to any profit
beon ne mihton. Ic þa þeotimus þurh godes gyfe. hwæt hwugo
be — could I then Theotimus through of-god grace — somewhat
on bocum geleornode. ȝ geornfullice smeade. ȝ sohte ymb
in books learned and eagerly considered and sought about
cristes geleafan. ȝ ne fand ic næfre on bocum þ ænig man
of-christ faith and not found I ever in books that any man

mihte to ece reste becuman butan he on þa halgan þrynysse
could to eternal rest come unless he in the holy trinity
riht gelifde. þ is fæder. ȝ sunu. ȝ se halga gast. ȝ þ
rightly believed that is father and son and the holy ghost and that
se sunu onfeng mennisc hiw. ȝ geþrowade swa swa hit her
the son received human form and suffered so as it here
bufan cwyþ. Blinde he onlihte. deafum he sealde gehernysse.
above says Blind he enlightened to-deaf he gave hearing
ȝ deade he awæhte to life. ȝ ealle þa þe on hine trywlice
and dead he awoke to life and all those who in him truly
gelæfþ he gehærþ. Ic þa Đeotimus, wilnode georne to
believe he hears I then Theotimus wished eagerly to
witanne hu seo eadega. Margareta wiþ þone deofol gefæht.
know how the blessed Margaret against the devil fought
ȝ hine oferswiþde. ȝ ece wuldor beh. æt gode onfenge.
and him overcame and eternal glory crown from god received
Geheraþ nu ealle ȝ ongytaþ hu se eadega margareta.
Hear now all and understand how the blessed Margaret
geþrowade for godes naman. ȝ þurh þ geswenc to ece
suffered for of-god name and through that toil to eternal
reste becom mid þære halgan teclan ȝ susannan. Seo eadiga
rest came with the holy Thecla and Susanna The blessed
margareta wæs. Đeodosius dohter. se wæs þære hæþenre
Margaret was of-Theodosius daughter who was of-the heathen
hehfæder. deofolgeld he wurþode. ȝ fædde his dohter. se
chief-father idols he worshiped and fed his daughter who
wæs mid halgum gaste gefylled. ȝ þurh fulwiht heo wæs
was with holy ghost filled and through baptism she was
geedniwod. heo wæs geseald hire fostor moder to fædenne.
renewed she was given to-her foster mother to rear
nih antiochia ðære ceastre. ȝ syþþan hire agen modor
near antioch the city and after her own mother

forþgefaren wæs. se fostor modor hi miccle swyþor lufode
departed was the foster mother her much more loved
þonne heo ær dyde. heo wæs hire fæder swiþe laþ. ⁊
than she before did she was to-her father very hateful and
gode swyþe leof. ⁊ mid þam þe heo wæs xv wintra
to-god very dear and with that that she was fifteen winters
eald. heo lustfullode on hire fostor moder huse. heo gehyrde
old she delighted in her foster mother house she heard
martyra geflitu. for þon þe mænig blod wæs agoten on þam
of-martyrs contests — because that much blood was shed in those
tidum on eorþan. for ures dryhtnes naman hælendes cristes.
times on earth for of-our lord name savior christ
⁊ heo wæs mid halgan gaste gefyld. ⁊ hyre mægþhad
and she was with holy ghost filled and her maidenhood
gode oðfæste. Sume dæge þa mid þy þe heo geheold hyre
to-god committed One day then with that that she kept her
fostor modor sceap. mid oþrum fæmnum. hire hefdgemacum.
foster mother sheep with other maidens her companions
Ða ferde Olibrius se gerefa fram asia. to antiochia þære
Then went Olybrius the reeve from asia to antioch the
ceastre. þa geseh he þa eadegan margaretan be þam wege
city then saw he the blessed Margaret by the way
sittan. ⁊ hrædolice he hire gyrnde. ⁊ cwæþ to his þegnum.
sit and quickly he her desired and said to his thanes
Gongaþ ofostlice. ⁊ geneomaþ þa fæmnan. ⁊ axsiaþ gif
Go quickly and seize the maiden and ask if
heo biþ freo þ ic hire onfo me to wife. ⁊ gif heo þeow
she is free that I her receive me as wife and if she slave
biþ ic sylle fih for hire. ⁊ heo byþ me for cyfese. ⁊
is I give money for her and she is to-me as concubine and
hyre biþ weol on minum huse. þa cempan þa eodan ⁊ hi
to-her is wealth in my house the soldiers then went and her

genoman. Seo eadega margareta þa ongan criste clypian ȝ
seized The blessed Margaret then began on-christ call and
þus cwæþ. Gemilsa me dryhten ȝ ne læt þu mine sawle
thus said Have-mercy-on me lord and not let thou my soul
mid arleasum. Ac gedo me blissian. ȝ þe symble herian.
with impious But make me rejoice and thee always praise
ȝ ne læt þu næfre mine sawle ne min lichoma. wyrþan
and not let thou ever my soul nor my body become
besmitan. Ac gesend me to minra swiþran healfe ȝ to
defiled But send me to my right side and to
þære winstran sibbe englas to ontynenne mine sefan. ȝ to
the left of-peace angels to open my mind and to
ȝswariende mid bylde þyssum arleasum. ȝ þissum unrihtum
answering with boldness to-these impious and to-these unrighteous
cwylleran. Ic eom nu drihten swa swa nytenu on middan
executioners I am now lord so as cattle in midst
feolde. ȝ swa swa spærwe on nette. ȝ swa swa fisc on
field and so as sparrow in net and so as fish on
hoce. Gefylst me min drihten. ȝ geheald me. ȝ ne forlæt
hook Help me my lord and keep me and not abandon
me on arleasra handa. Ða cempam þa coman to þam
me into of-impious hands The soldiers then came to the
gerefan. ȝ cwædon. hlaford ne miht þu hi onfon. for þon
reeve and said lord not canst thou her receive — because
to gode heo gebiddaþ. se þe wæs ahangan fram iudeum.
to god she prays he who was hanged by Jews
Olibrius se gerefa hi het to him gelædon. ȝ hire to
Olybrius the reeve her commanded to him lead and her to
cwæþ. of hwylcum cynne eart þu. saga me eart þu frig
said of what kin art thou tell to-me art thou free
oðð þeow. Se eadega margareta him to cwæþ. ic eom frig.
or slave The blessed Margaret him to said I am free

Se gerefa hire to cwæþ hwylces geleafan eart þu oþþe hwat
The reeve her to said of-what faith art thou or what
is þin nama. heo andswarode ⁊ cwæþ. in dryhtne ic eom
is thy name she answered and said in lord I am
geciged. Se gerefa hire to cwæþ. hwylcne god begæst þu.
called The reeve her to said what god worshipest thou
Se halga margareta him to cwæþ. ic gebidde on ealmihtigne
The holy Margaret him to said I pray to almighty
god. ⁊ on his sunu hælend crist. se þe minne mægþhad
god and to his son savior christ he who my maidenhood
unbesmiten geheold. oþ þysne ⁊weardan dæg. Se gerefa hire
undefiled kept until this present day The reeve her
to cwæþ. clypest þu on þone crist þe mine fæderas ahengon.
to said callest thou on the christ whom my fathers hanged
Seo halga margareta him to cwæþ. þine fæderas crist ahengon.
The holy Margaret him to said thy fathers christ hanged
⁊ þy hi forwurdon. Ac he þurh wunaþ on ecnysse. ⁊
and therefore they perished But he — endures in eternity and
his rice is a butan ende. Se gerefa wæs þa swiþe yrre.
his kingdom is ever without end The reeve was then very angry
⁊ het þa halgan margaretan on karcerne betynan oþ
and commanded the holy Margaret in prison shut until
þ he geþohte hu he hire mægþhad forspilde. Se gerefa
that he thought how he her maidenhood destroyed The reeve
hire to cw̄. gif þu ne gebiddest þe on min god min swurd
her to said if thou not prayest — to my god my sword
sceal fandian þin lichaman ⁊ ealle þine ban ic tobrysige.
shall try thy body and all thy bones I crush
Gif þu me gehyrest ⁊ on minne god gelæfst æt foran
If thou me obeyest and in my god believest at before
eallum þissum folce ic þe to cweþe. þ ic þe onfo me
all this people I thee to say that I thee receive me

to wife ⁊ þe byþ swa wel swa me is. Margareta him
as wife and to-thee is as well as to-me is Margaret him
to cwæþ. for þon ic sylle minne lichoman in tintrego.
to said — therefore I give my body into torments
þ min sawle mid soþfæstum sawlum gereste. Se gerefa hi
that my soul with righteous souls rest The reeve her
het þa ahon. ⁊ mid smalum gyrdum swingan. Se halga
commanded then hang and with slender rods beat The holy
margareta besæh up to heofonum. ⁊ cw̄. on þe drihten ic
Margaret looked up to heaven and said in thee lord I
gelæfæ. þ ic ne si gescend. loce on me. ⁊ gemiltsa me
believe that I not be confounded look on me and have-mercy-on me
of arleasra honda. ⁊ of honda þysses cwylleras þy læs
from of-impious hands and from hands of-this executioner — lest
min heorte her on ege sy. Send me hælo. þ syn leohte
my heart here in fear be Send me health that be light
mine witu. ⁊ þ min sar me cyme to gefean. ⁊ mid
my torments and that my pain to-me come to joy and with
þy þe heo þus gebæd. þa cwelleras swungon hire merwen
that that she thus prayed then executioners beat her tender
lichaman. þ blod fleow on eorþan swa swa wæter deþ
body that blood flowed on earth so as water does
of þam clænestan wyllspringe. Se gerefa hire to cwæþ eala
from the purest well-spring The reeve her to said o
margareta gelæf on me. ⁊ þe byþ wel ofer oþre wif. ⁊
Margaret believe in me and to-thee is well over other women and
ealle þa fæmnan þe þær stoden weopen bitterlice for þæm
all the maidens who there stood wept bitterly for the
blode. ⁊ cwædon. eala margareta soþlice we sariaþ ealle. for
blood and said o Margaret truly we grieve all —
þon þe we seoþ hnacod þinne lichaman beon cwylmed. þes
because that we see naked thy body be tormented this

gerefa is swiþe hatheort. ⁊ he þe wile forleosan. ⁊ þin
reeve is very hot-hearted and he thee will destroy and thy
gemynd of eorðan adiligan gelæf on hine. ⁊ þu leofast.
memory from earth blot-out believe in him and thou livest
Se halga margareta him to cwæþ. eala ge yfelan þehteras.
The holy Margaret him to said o ye evil counselors
gangaþ ge wif to eowrum husum. ⁊ ge weras to eowrum
go ye women to your houses and ye men to your
weorcum. god me is fultumiende. for þon nelle ic eow
works god to-me is helping — therefore will-not I you
geheran. ne ic næfre me ne gebidde on eower god. se þe is
obey nor I ever me — pray to your god he who is
dumb ⁊ deaf. Ac geleafaþ on min god. se þe is strang on
dumb and deaf But believe in my god he who is strong in
mægenne. ⁊ hrædlice he gehyrþ þa þe on hine gelæfaþ.
might and quickly he hears those who in him believe
⁊ heo cwæþ. to þam gerefan. eala þu ungeþunggena hund
and she said to the reeve o thou shameless dog
[⁊ þu ungefylledlican dracan mannes ofen.] min god me is
and thou insatiable dragon of-man oven my god to-me is
fultumiend. ⁊ þeah þu min lichama geweald hæbbe crist
helper and though thou my body power have christ
genereþ min sawle of þinre þare egeslican honda. Seo halga
saves my soul from thy the terrible hands The holy
margareta besæh to heofonum ⁊ cwæð. gestrangie me lifes
Margaret looked to heaven and said strengthen me of-life
gast. þ min gebed þurh heofonum gefare. ⁊ þæt hit astige æt
spirit that my prayer through heaven travel and that it ascend at
foran þin gesihþe. ⁊ gesend me þinne þone halgan gast fram
before thy sight and send me thy the holy spirit from
heofonum se cyme to fultum þ ic gehealde ungewæmd minne
heaven who come to help that I keep unstained my

mægþhad. ȝ þæt ic geseo mine wiþerweardan se þe wiþ me
maidenhood and that I see my adversary he who against me
gefihtaþ synna to ansyna. ȝ þ sy bysen ȝ blæda eallum
fights face to face and that be example and fruits to-all
fæmnum þe on þe geleuat. for þon þin nama is gebletsod on
maidens who in thee believe — because thy name is blessed in
weorulde. þa cæmpan þa eodon ȝ cwylmdon hire lichaman.
world the soldiers then went and tormented her body
Đa bewrah se arleasa gerefa his ansyna mid his hacelan for
Then covered the impious reeve his face with his cloak —
þon þe he ne mihte on hire locian. for þæm blode. ȝ cw̄.
because that he not could on her look for the blood and said
to þære fæmnan. for hwon ne gehyrsumast þu min word. ne
to the maiden for what not obeyest thou my word nor
þu ne þin sylf mildsigende. efne þin lichoma is cwylmd. for
thou — thy self pitying even thy body is tormented for
minum þam egeslican dome. geþafa me. ȝ gebid þe on min
my the terrible judgment consent-to me and pray — to my
god. þy læs þu deaþe swiltast gif þu me ne gehyrast. min
god — lest thou by-death die if thou me not obeyest my
sweord sceal waldan þin lihoman. Gif þu me gehyræst æt
sword shall rule thy body If thou me obeyest at
foran eallum þissum folce. ic þe to cweþe. þ ic þe onfo me
before all this people I thee to say that I thee receive me
to wife. Se halga margareta him to cwæþ. eala. þu unsnotra.
as wife The holy Margaret him to said o thou foolish
for þon ic sylle mine lichaman in tintrego. þ min sawul
— therefore I give my body into torments that my soul
sy gesygefæst on heofonum. Se gerefa hie het on þystrum
be victorious in heaven The reeve her commanded in dark
carcerne betynan. ȝ mid þam þe heo eode þær in. hio
prison shut and with that that she went there in she

gebletsode eall inre lichaman mid cristes rode tacne. ⁊ ongan
blessed all her body with of-christ cross sign and began
hire handan ⁊ þus cweþan. Loce on me ⁊ gemildsa me
her hands and thus say Look on me and have-mercy-on me
drihten. for þon þe ic ane beo. ⁊ min fæder he me forlet.
lord — because that I alone am and my father he me forsook
ne læt þu me min drihten. ac gemiltsa me for þon þe ic
not leave thou me my lord but have-mercy-on me — because that I
ongete þ þu bist dema cwuca ⁊ deaþe. dem nu betwux
perceive that thou art judge of-living and of-dead judge now between
me ⁊ þyssum deoflum. efne ic sarige on minum witum.
me and these devils even I grieve in my torments
Ne yrsa þu wiþ me min drihten. for þon þe þu wast
Not be-angry thou with me my lord — because that thou knowest
þ ic sylle min sawle for þe. þu eart gebletsod on weorlde.
that I give my soul for thee thou art blessed in world
Ic þa þeotimus hire wæs fædende mid hlafe ⁊ mid wætre.
I then Theotimus her was feeding with bread and with water
⁊ ic sæh þurh ehþyrl eal hire geflit þe heo hæfde wið
and I saw through window all her struggle which she had with
ða arleasan deofle. ⁊ ic wrat eall hire gebed. þa eode ut
the impious devil and I wrote all her prayer then went out
of þæs karcernes hwomme swiþe egeslic draca. missenlices
from of-the prison corner very terrible dragon of-various
hiwes. his loccas ⁊ his beard wæron gylden geþuht. ⁊
hue his locks and his beard were golden seeming and
his teþ wæron swilc swa asniden isen. ⁊ his egan scinan
his teeth were such as cut iron and his eyes shone
swa seâragym. ⁊ ut æt his nosu eode micel smocca ⁊ his
as jewel and out at his nose went great smoke and his
tungla eþode ⁊ micel fulnesse he dyde on þæm karcernne
tongue breathed and great foulness he made in the prison

ȝ he hig þa arærde. ȝ he hwystlode stranglic stemne. Ða
and he him then raised and he hissed with-strong voice Then
wæs geworden micel leoht on þæm þystran karcern of ðæm
was made great light in the dark prison from the
fyre þe ut eode of þæs dracan muþe. Se halgæ fæmnæ
fire which out went from of-the dragon mouth The holy maiden
wæs þa geworden swiþe fyrht. ȝ gebigde hire cneowu on
was then become very afraid and bent her knees on
eorþan. ȝ aþenoda hire honda on gebêde ȝ þus cwæþ.
earth and stretched her hands in prayer and thus said
God adwysc þæs miclan dracan mægen. ȝ gemildsa me
God quench of-the great dragon might and have-mercy-on me
þearfendra ȝ earfoþra ȝ ne læt ðu me næfre forwyrðan.
of-the-needy and of-the-afflicted and not let thou me ever perish
Ac gescyld me wiþ þys wildeor. ȝ mid þy þe heo þus
But shield me against this wild-beast and with that that she thus
bæd se draca sette his muþ ofer þære halgan fæmnan
prayed the dragon set his mouth over the holy maiden
heafod. ȝ hire forswealh. Ac cristes rode tacen þe seo
head and her swallowed But of-christ cross sign which the
halga margareta worhte dracan innoþe se hine toslat on
holy Margaret made in-dragon belly it him tore into
twægen dælas. ȝ se halgæ fæmna eode ut of þæs dracan
two parts and the holy maiden went out from of-the dragon
innoþe ungewæmmed. ȝ on þære ilcan tide gesæh heo on
belly unharmed and in the same hour saw she on
hire wynstran healfe ænne deofol sittend swilc an sweartne
her left side a devil sitting like a black
man. ȝ his honda to his cneowum gebundenne. ȝ mid
man and his hands to his knees bound and with
þy þe heo þinne gesæh. heo gebæd to drihtene ȝ þus cw̄.
that that she him saw she prayed to lord and thus said

Ic þe herige ⁊ wuldrige þu undeadlica kyning. þu eart
I thee praise and glorify thou immortal king thou art
geleafan trymnysse. ⁊ ælcra snotra fruma. ⁊ æghwylcre
of-faith strength and of-every wise-one beginning and of-every
strengþo staþol. Nu ic geseo min geleafan blowende. ⁊ min
strength foundation Now I see my faith blossoming and my
sawle gefeonde. ⁊ þysne dracan acwealdne licgean. þancas ic
soul rejoicing and this dragon killed lie thanks I
þe secge þu halga. ⁊ þu undeadlica god. þu eart ealra
to-thee say thou holy and thou immortal god thou art of-all
hælende hælend. si þin nama gebletsod on weorulde. ⁊
saviors savior be thy name blessed in world and
mid þy þe heo þus gebæd. se deofol up aras ⁊ genam þa
with that that she thus prayed the devil up arose and took the
halgan fæmnan hond. ⁊ cw̄. þ genihtsumaþ þ þu dydest.
holy maiden hand and said that suffices that thou didst
Gewit fram me for þon þe ic geseo þe on forhæfdnesse
Depart from me — because that I see thee in continence
þurh wunian. Ic sende to þe hrufum min broþur on dracan
— continue I sent to thee Rufus my brother in dragon
gelicnesse. to þam þ he þe forswulge. ⁊ þin mægþhad ⁊
likeness to that that he thee swallowed and thy maidenhood and
þin wlite forlure. ⁊ þin gemynd of eorþan adylgan. þu
thy beauty destroyed and thy memory from earth blotted-out thou
hine þonne mid cristes rode tacen acwealdest. ⁊ nu þu wilt
him then with of-christ cross sign killedst and now thou wilt
me acwyllan. Ac ic bidde þe for þin mægþhad þ þu me ne
me kill But I pray thee for thy maidenhood that thou me not
geswinge. Seo halga margareta gegrap þa deofol be þæm locce.
beat The holy Margaret seized then devil by the lock
⁊ hine on eorþan awearp. ⁊ his swyþran ege ut astang ⁊
and him on earth threw and his right eye out stabbed and

ealle his ban heo to brysde. ȝ sette hire swiþran fott ofer
all his bones she — crushed and set her right foot over
his swyre. ȝ him to cwæþ. Gewit fram minum mægþhade.
his neck and him to said Depart from my maidenhood
crist me is fultumiend. for þon his nama is scinend on
christ to-me is helper — because his name is shining in
weorulde. ȝ mid þy þe heo þus cwæþ. þær scan swiþe micel
world and with that that she thus said there shone very great
leoht on þæm þystran quarterne. ȝ cristes rode wæs gesewen
light in the dark prison and of-christ cross was seen
fram eorþan up oþ heofen. ȝ an hwit culfre stod ofer þære
from earth up to heaven and a white dove stood over the
rode ȝ heo spræc ȝ þus cwæþ. Secg me margareta þu
cross and it spoke and thus said Say to-me Margaret thou
þe þurh mægþhad gyrndest þære eacan rice. ȝ for þon
who through maidenhood desiredst the eternal kingdom and — therefore
hit biþ þe geseald mid abraham ȝ mid Isaac ȝ iacob.
it is to-thee given with Abraham and with Isaac and Jacob
Eadig eart þu þe þone feond oferswiþdest. seo halga
Blessed art thou who the fiend overcamest the holy
margareta þa cwæþ. wuldor þe sy crist. þu þe ane
Margaret then said glory to-thee be christ thou who alone
dest mænig wuldor. Ic þe wuldrige ȝ herige for þon þu
doest many glory I thee glorify and praise — because thou
eart halig ȝ micel on eallum þingum. þu þe gemedomast
art holy and great in all things thou who deignest
gecyþ þonne þinre þeowen þ þu eart ane hiht ealra
make-known then to-thy handmaid that thou art alone hope of-all
lifendra on þe. Seo culfræ þa wæs eft sprecende ȝ cwæþ.
living in thee The dove then was again speaking and said
Margareta. axie þone þe þu hæfst under þinum fotum
Margaret ask him whom thou hast under thy feet

be his dædum. ȝ he cyþ þe eall his weorc ȝ
about his deeds and he makes-known to-thee all his works and
mid þy þe þu hine hæfst oferswiþd þu cymst to me. Seo
with that that thou him hast overcome thou comest to me The
halga margareta þa cwæþ to þæm deofle hwæt is þin nama.
holy Margaret then said to the devil what is thy name
þu unclæne gast. se deofol hire to cwæþ þu cristes þeow.
thou unclean spirit the devil her to said thou of-christ servant
ahef þin fot of min swira. þ ic mine ban lihwan gereste.
lift thy foot from my neck that I my bones a-little rest
ȝ ic þe sægce ealle mine dæda. Seo halga fæmne þa
and I to-thee say all my deeds The holy maiden then
ahof hire fot of his swire. þ deofol þa cwæþ an ongan.
lifted her foot from his neck the devil then said and began
Manegra soþfæstra manna ic genam ȝ ic gefæht wiþ him
Many righteous men I took and I fought against them
ȝ ne mihte me nan oferswiþan. ac þu min ege ut astunge.
and not could me any overcome but thou my eye out stabbedst
ȝ ealle mine ban to brisdest ȝ min broþor acwealdest.
and all my bones — crushedst and my brother killedst
Nu ic geseo crist wunian on þe. ȝ þu dest ealle
Now I see christ dwell in thee and thou doest all
soþfæsnesse. Ic heom ableonde hera sefan. ȝ ic hi gedyde
righteousness I them blinded their minds and I them made
ofergeotan þa heofenlican snyttro. ȝ mid þy þe hy on
forget the heavenly wisdom and with that that they in
slæpe wæron. ic com ofer hi ȝ þa þe ic ne mihte of
sleep were I came over them and those whom I not could from
þam bedde adon. ic hi dyde on þæm sylfan slæpe syngian.
the bed remove I them made in the same sleep sin
Nu þonne fram anre gingre fæmnan ic eom oferswiþd. hwæt
Now then by a young maiden I am overcome what

do ic nu for þon þe ealle mine wæpne synt tobrecenne. ȝ
do I now — because that all my weapons are broken and
me ealra swiþast gedræfþ þ þin fæder ȝ þin modor mine
me of-all most troubles that thy father and thy mother mine
wæron. ȝ þu ane wiþ me ȝ wið eall hire cneorise
were and thou alone against me and against all her kindred
cristes gefylgendum þurh þone deofla mægen eall to nahte
to-christ followers through the of-devils might all to naught
gebiþ. Se halga fæmne him to cwæþ. saga me þin cynn.
comes The holy maiden him to said tell to-me thy kin
ȝ hwa þe cende. deofol hire to cwæþ. Sæcg me margareta
and who thee bore devil her to said Tell to-me Margaret
hwanon is þin lif. ȝ þin lichama. ȝ hwanon is þin sawul.
whence is thy life and thy body and whence is thy soul
ȝ þin geleafa. oþþe hu wæs crist wuniend on þe. Sagæ me
and thy faith or how was christ dwelling in thee Tell to-me
þis. þonne secge ic þe ealle mine dæde. Se halga fæmne
this then tell I to-thee all my deeds The holy maiden
him answarode ȝ cwæþ. Nys me alifed þ ic þe to
him answered and said Not-is to-me permitted that I thee to
secga. for þon þu ne eart wyrþe mine stefne to gehyrenne.
say — because thou not art worthy my voice to hear
Godes bebodu ic wille gehyran. ȝ þ gecyþan ȝ þu
Of-god commands I will hear and that make-known and thou
deofol adumbe nu. for þon þe ic nelle nan word ma of
devil be-dumb now — because that I will-not any word more from
þinum muþe gehyran. ȝ hrædlice se eorþe forswalg þone
thy mouth hear and quickly the earth swallowed the
deofol. grimlice. Ða on oþran dæge gehet se gerefa þa
devil fiercely Then on second day commanded the reeve the
halgan fæmnan to him gelædan. ȝ mid þy þe heo wæs ut
holy maiden to him lead and with that that she was out

agangende. heo gebletsode eall hira lichoma mid cristes rode
going she blessed all her body with of-christ cross
tacen. Se gerefa hire to cwæþ. eala margareta gelæf on me. ⁊
sign The reeve her to said o Margaret believe in me and
gebid þe to minum gode. Se halga margareta him to cwæþ.
pray — to my god The holy Margaret him to said
soþlice þe gedafenaþ on min god to gebiddanne. Se gerefa
truly thee befits to my god to pray The reeve
wearþ þa swyþe yrre. ⁊ het hi ahon ⁊ mid kandelum
became then very angry and commanded her hang and with candles
byrnan. ⁊ syþþan dydan þa nyxtan swa heom beboden wæs.
burn and afterward did the nearest as them commanded was
Se halga margareta þa cigde ⁊ cwæþ. Nelle ic næfre me
The holy Margaret then cried and said Will-not I ever me
gebiddan on eowerne god. se þe is dumb. ⁊ deaf. Ne magon
pray to your god he who is dumb and deaf Not can
ge oferswyþan clæne fæmnan. crist sylf ge gebletsode min
ye overcome clean maiden christ self — blessed my
lichaman ⁊ min sawule he sylleþ wuldres beh. Se arleasa
body and my soul he gives of-glory crown The impious
gerefa het þider bringen mycel leaden fæt. ⁊ het hit
reeve commanded thither bring great leaden vessel and commanded it
mid wætere afyllan. ⁊ dyde hit ælen swyþe hat. ⁊ het
with water fill and made it heat very hot and commanded
bindan fet ⁊ honda þare halgan fæmnan. ⁊ þær ondon.
bind feet and hands of-the holy maiden and there in-put
Ða cwylras dyden swa heom be boden wæs. Se eadega
The executioners did as them — commanded was The blessed
margareta locade on heofonum. ⁊ cwæþ. Drihten god
Margaret looked to heaven and said Lord god
ealmihtig þu þe eardest on heofonum. geunne me þ þis
almighty thou who dwellest in heaven grant to-me that this

wæter sy me to hælo. ȝ to lihtnesse. ȝ to fulwihtes bæþ.
water be to-me for health and for light and for of-baptism bath
una springende þ hit me aþwea to þam eacan life. ȝ awyrp
ever springing that it me wash to the eternal life and cast
me fram ealle mine synne ȝ gehæl me on þinum wuldre.
me from all my sin and heal me in thy glory
for þon þe þu eart gebletsod on weorulde. ȝ mid þy
— because that thou art blessed in world and with that
þe þ gebed wæs gefyld swa wearþ þær micel eorþhrærnesse
that the prayer was fulfilled so was there great earthquake
geworden. ȝ on þære ylcan tid. com culfre of heofonum
made and in the same hour came dove from heaven
hæbbende beh on muþe. ȝ raþe wæron alysde. fet. ȝ honda
having crown in mouth and quickly were loosed feet and hands
þære halgan fæmnan. ȝ heo eode up of þæm wætere god
of-the holy maiden and she went up from the water god
herigende ȝ wuldrigende. ȝ þus cwæþ. wuldor ic þe secge
praising and glorifying and thus said glory I to-thee say
drihten god hælend crist. for þon þe þe þu me onlihtest
lord god savior christ — because that — thou me enlightenest
ȝ wuldradest. ȝ þu me wære mildsiend þinre þeowene þu
and glorifiedst and thou to-me wert merciful to-thy handmaid thou
eart bletsod on weorlde. ȝ mid þy þe heo cwæþ. AMEN.
art blessed in world and with that that she said AMEN
Stefn wæs geworden of heofonum þus cweþende. Cum
Voice was made from heaven thus saying Come
margareta. to heofonum. Eadig eart þu þe mægþhad
Margaret to heaven Blessed art thou who maidenhood
gyrndest. þurh þon þingum þu eart eadig on ecnesse. ȝ on
desiredst through those things thou art blessed in eternity and in
þære ilcan tid gelæfde þæs folces. xv. þusenda manna butan
the same hour believed of-the people fifteen thousands men without

wif ⁊ cild. Olibrius se gerefa het acwyllan ealle þa
women and children Olybrius the reeve commanded kill all those
þæ on crist gelæfdon. ⁊ hi wæron acwealde on līmes feold
who in christ believed and they were killed in of-limes field
butan ærmeniga þære ceastre. ⁊ æfter heom he het
outside armenia of-the city and after them he commanded
acwyllan þa eadegan margaretan ⁊ mid swurde ofslean. Ða
kill the blessed Margaret and with sword slay The
cwyllras læddon hi þa butan þara ceastre wealþas. ⁊ þa
executioners led her then outside of-the city walls and then
an of heom cwæþ. His nama wæs malchus gehaten. Aþene
one of them said His name was Malchus called Stretch
þin sweora ⁊ onfoh min swurd. ⁊ gemildsa me for þon
thy neck and receive my sword and have-mercy-on me — because
þe ic her geseo crist standand mid his englum. Margareta
that I here see christ standing with his angels Margaret
þa cwæþ. Ic bidde þe broþor gif þu her crist geseost. are
then said I pray thee brother if thou here christ seest spare
me oþ þ ic me gebidde to him ⁊ min gast oþfæste. Se
me until that I me pray to him and my spirit commit The
cwyllere hyre to cwæþ. bid swa hwæt swa þu wille. Se
executioner her to said pray — whatever — thou wilt The
eadega margareta þa ongan biddan ⁊ þus cweþan. God
blessed Margaret then began pray and thus say God
þu þe heofen mid honda gemettest. ⁊ eorþan on þinre
thou who heaven with hand measuredst and earth in thy
fyst betyndest. geher mine bena. þ swa hwilc man swa
fist enclosedst hear my prayers that — whatever man —
writeþ mine þrowunga. oþþe hi geheraþ rædan of þære
writes my passion or it hears read from that
tide syn adylgade hira synna oþþe gif hwilc man leoht deþ
hour be blotted-out their sins or if any man light makes

on minum cirican of his gewinne. be swa hwylcne gylte
in my church from his labor for — whatever guilt
swa he bidde forgifenesse. ne si him se synna geteold.
— he pray forgiveness not be to-him the sins counted
Ic bidde þe drihten. þ gif hwilc mon si gemêtod on þinum
I pray thee lord that if any man be found in thy
þam egeslican dome. ȝ he si gemindig minum naman. ȝ
the terrible judgment and he be mindful of-my name and
þines. gefreolsa hine drihten of tintrego. Get ic þe bidde
of-thine free him lord from torment Yet I thee pray
drihten þ se þe rædeþ boc mines martirhades. oþþe on his
lord that he who reads book of-my martyrdom or in his
huse hæbbe. sy his synna alætnesse for þon þe we syndon
house has be his sins remission — because that we are
flæsc ȝ blod. æfre syngiende. ȝ næfre ablinnende. Get
flesh and blood ever sinning and never ceasing Yet
ic þe bidde þ se þe cyrcan timbrige on minum naman.
I thee pray that he who church build in my name
ȝ þær awrite min þrowung. oþþe of his gewinne gebicge.
and there write my passion or from his labor buy
send on hine drihten þone halgan gast. ȝ þær boc sy
send on him lord the holy ghost and where book be
mines martyrhades. ne sy þær geboren blind cild ne healt.
of-my martyrdom not be there born blind child nor lame
ne dumb. ne deaf. ne fram unclænum gaste geswenct. Ac sy
nor dumb nor deaf nor by unclean spirit afflicted But be
þær sib ȝ lufu ȝ soþfæstnesse gast. ȝ se þe þær biddeþ
there peace and love and of-righteousness spirit and he who there prays
his synna forgifnesse gecyþ him drihten. Ða wæs stefn
his sins forgiveness grant to-him lord Then was voice
geworden of heofonum mid þunre. ȝ culfre com berende
made from heaven with thunder and dove came bearing

rode. ȝ cwæþ. Aris margareta eadig wæs se innoþ se þe
cross and said Arise Margaret blessed was the womb that which
þe gebær for þon þe gemano ealle þingc on þinum
thee bore — because that thou-rememberedst all things in thy
gebed. Ðurh engla mægen ic þe swerige þ swa hwæt
prayer Through of-angels might I to-thee swear that — whatever
swa þu bæde eall hit biþ gehered. æt foran godes gesyhþe.
— thou prayedst all it is heard at before of-god sight
ȝ swa hwæt swa þu wære gemyndig þ forgifeþ þe god.
and — whatever — thou wert mindful that forgives thee god
God gesættet on þinum cyrcan þreo hund engla to þon þ hi
God sets in thy church three hundred angels to that that they
onfoþ ælc þæra manna bena þe to drihten clypaþ on þinum
receive each of-the men prayers who to lord call in thy
naman hira synna synt adylgode. Nu git ic cyþe þe þ
name their sins are blotted-out Now yet I make-known to-thee that
englas cumaþ ongean þe. ȝ neamaþ þin heafod ȝ lædaþ hit
angels come toward thee and take thy head and lead it
on neorxna wonge. ȝ þin lichama biþ wurþful mid mannum.
into of-paradise plain and thy body is honored with men
þ swa hwa swa ahwineþ þin reliquias. of þære tide fram
that — whoever — touches thy relics from that hour from
swa hwylcre untrumnesse swa he hæfþ he biþ gehæld. ȝ þær
— whatever sickness — he has he is healed and where
þin reliquias beoþ. oþþe boc þines martirhædes ne nealæcþ þær
thy relics are or book of-thy martyrdom not approaches there
naþor ne yfel ne se unclæne gast. Ac þær biþ sib ȝ lufu. ȝ
either — evil nor the unclean spirit But there is peace and love and
soþfæstnesse. ȝ blis. ȝ gefean. ȝ nænig on neorxna wonge
righteousness and bliss and joy and none in of-paradise plain
mare gemetod mid meder ealra gescippendes. nim þe þreo
greater met with mother of-all creator take thee three

fæmnan. ⁊ se þe þin naman of ealra heortan cigeþ mid
maidens and he who thy name from all heart calls with
tearum agotennesse. he biþ gefreolsad frā eallū his synnum.
of-tears shedding he is freed from all his sins
Eadig þu eart ⁊ þa þe þurh þe gelæfað ⁊ se stow þær þu to
Blessed thou art and those who through thee believe and the place where thou to
gefundest. Cum hrædlice to þære stowe þe þe is gegearwod.
foundest Come quickly to the place which for-thee is prepared
⁊ sit on þa swiþran healfe þære eadegan teclan ⁊ susannan.
and sit on the right side of-the blessed Thecla and Susanna
Eadig þu eart þu þe mægþhad geheolde. Cum nu godes
Blessed thou art thou who maidenhood keptest Come now of-god
lamb ic þin anbīde. Se halga margareta besæh on hire
lamb I thee await The holy Margaret looked on her
embhwyrft ⁊ to cwæþ Ic eow bidde þurh naman ures
circle and to said I you pray through name of-our
drihtnes hælendes xpēs. þ he eow sylle eowra synna
lord savior christ that he to-you give of-your sins
forgyfnesse. ⁊ eow gedon rixian on heofona rice. þancas ic
forgiveness and you make reign in of-heavens kingdom thanks I
þe secge se þe me gewuldrade ⁊ gewurþade on soþfæstra
to-thee say he who me glorified and honored in of-righteous
noman. Ic hine herige ⁊ bletsige se þe rixaþ on worulde.
name I him praise and bless he who reigns in world
⁊ æfter þ gebed heo hire up ahrærde ⁊ cwæþ to þam
and after the prayer she her up raised and said to the
cwyllere. Broþor genim þin swurd ⁊ gecwille me for þon
executioner Brother take thy sword and kill me — because
þe nu get ic oferswyþde þysne middangeard gedem ic þæt.
that now yet I overcame this world judge I that
ne ic ne acwylle halig godedes fæmne. God wæs sprecende
not I — kill holy of-god maiden God was speaking

beforan me to þe. ne eam ic dyrstig þ to donne. Se halga
before me to thee not am I daring that to do The holy
margareta cwæþ to him. gif þu þ ne dest næfst þu dæl
Margaret said to him if thou that not doest hast-not thou part
mid me on neorxna wonge. Se cwylra þa mid gefyrhto
with me in of-paradise plain The executioner then with fear
genam his swurd. ȝ hire heafod of asloh. ȝ gehwyrfde
took his sword and her head off struck and turned
hine sylfne. ȝ cwæþ. Drihten ne settæ þu me þis on synnæ
him self and said Lord not set thou me this in sins
ȝ hine sylfne mid his swurd of astag ȝ gefeol to þære
and him self with his sword — stabbed and fell to the
eadegan fæmnan swyþran healfe þider coman þa þusend engla
blessed maiden right side thither came the thousand angels
ofer þære halgan margaretan lichaman ȝ gebletsodon hine.
over the holy Margaret body and blessed it
Ða coman twelf englas ȝ genaman hire heafod on hira
Then came twelve angels and took her head in their
fædmum ȝ hi sungon. ȝ cwædon. Đu halga þu halga
embraces and they sang and said Thou holy thou holy
þu halga. drihten god weoroda wuldor kyncg, fulle syndon
thou holy lord god of-hosts glory king full are
heofonas ȝ eorþan þines wuldres. ȝ þus singende hi hit
heavens and earth of-thy glory and thus singing they it
gesætton on neorxna wonge. ȝ ealle þa þe wonhæle wæron
set in of-paradise plain and all those who unhealthy were
healtte. ȝ blinde. dumbe. ȝ deafe. ȝ hi ge gehrinon þære
lame and blind dumb and deaf and they — touched the
halgan fæmnan lichaman ealle hi wurdon gehælde. ȝ engla
holy maiden body all they became healed and of-angels
stefn wæs gehered ofer hire lichaman þus cweþende. Eadig eart
voice was heard over her body thus saying Blessed art

þu ȝ þa þe þurh þe gelæfeþ. for þon þe þu wunne reste
thou and those who through thee believe — because that thou strovest rest
a oþ ende mid halgum fæmnum. ȝ ne be þu sorhfull be
ever to end with holy maidens and not be thou sorrowful about
þinum halgan lichaman for þon þe he is forlætan on eorþan.
thy holy body — because that it is left on earth
to þon þ swa hwylc mann swa hrineþ þine reliquias oþþe
to that that — whatever man — touches thy relics or
þine ban. on þære tide syn adilgode hira synna ȝ hira nama
thy bones in that hour be blotted-out their sins and their names
writan on lifes bocum. Ic þeotimus genam þa reliquias þære
written in of-life books I Theotimus took the relics of-the
halgan fæmnan. ȝ hi gesætte on niwe scrin þ ic sylf ær
holy maiden and them set in new shrine which I self before
of stane geworhte. ȝ mid swotum wyrtum gesweotte. ȝ ic
of stone wrought and with sweet herbs sweetened and I
hit geheold on sumes siþ wifes huse hire nama wæs sinclêtica.
it kept in a — woman's house her name was Syncletica
Ic þeotimus wæs þe hire geþenode mid hlafe. ȝ mid
I Theotimus was who her served with bread and with
wætere ȝ ic gesæh eall hire geflit þe heo hæfde wiþ þōne
water and I saw all her struggle which she had with the
arleasan deoflā. ȝ hire gebed ic awrat. ȝ ic hit gesende
impious devil and her prayer I wrote and I it sent
to eallum cristenum mannum. ȝ se halga margareta gefylde
to all Christian men and the holy Margaret fulfilled
hire þrowung on iulius monþe. on þone þreo ȝ twentegþan
her passion in July month on the three and twentieth
dæge. Ealle þa þe þis gehyraþ on heortan wesaþ onbryrdad
day All those who this hear in heart be inspired
ȝ þa þe drihten crist biddaþ ȝ on hire gelifaþ. ȝ
and those who lord christ pray and in her believe and

gemindoþ þære halgan margaretan. þ he mid hira benum
remember the holy Margaret that he with their prayers
us oþfæste on sihþe hælendes cristes. þam sy wuldor. ȝ
us commit in sight of-savior christ to-whom be glory and
lof. ȝ wurðmynt. ȝ þrym ȝ anweald ȝ micelnys. on
praise and honor and majesty and power and greatness in
ealra worulda worulð. soþlice a butan ænigum ende. Amen.
of-all worlds world truly ever without any end Amen

The Life of Saint Chad

In natale sancti Ceadde episcopi et confessoris

THE LIFE OF SAINT CHAD

Chad, consecrated bishop of York by Wine, is rebuked by Archbishop Theodore for irregular orders, offers to resign, and is consecrated again. He becomes bishop of the Mercians and Lindsey people at Lichfield, preaching on foot until Theodore lifts him onto a horse. His monk Owine hears angels singing over the oratory, and Chad tells him they have called him to heaven in seven days. He dies after the sacrament, and Egbert, with whom he had lived as a monk on the island of the Scots, tells of a man who saw the soul of Chad's brother come down with angels to fetch Chad's soul. Chad prays through every storm, heals the sick and a madman at his tomb, and keeps an unchanging face.

Men þaleofestan. ic eow on ginnu secgan. be þam life þes 1
Men the-dearest I to-you — begin say about the life of-the
halgan weres sce ceaddan. þes biscopes. hu he dyde inþam
holy man saint Chad the bishop how he did in-the
biscop dome oððe er þam biscopdôme. þeah we nenge
— bishopric or before the bishopric though we in-no
þinga magen be cuman to eallum þam megenum his weorca.
way may — come to all the virtues of-his works
for þon þe in him swa swiðe nes þ he herinesse sohte
— because that in him so greatly not-was that he praise sought
fram mannum. swa swiðe swa inhim wes. þ he eall his
from men as greatly as in-him was that he all his
megen wolde mannum miðan; Ah þonne hweðere we eow
virtue would from-men hide But then nevertheless we to-you
reccað mid micle intingan of miclum megenum. toþon þus
tell with great cause of great virtues to-that-end thus
genihtsumien þa bîsne. ȝ þa segene beþam arwyrðan feder;
may-abound the examples and the sayings about-the venerable father
Se halga wer ceadda erest wes ge hadad inbiscopdome.
The holy man Chad first was — ordained in-bishopric

fram alwine. se wes biscop inþere lundoniscan cestre. norð
by Wine who was bishop in-the london city —
hymbra þeoda rixiendum under oswie þam kyninge. inþam
of-Northumbrians peoples reigning under Oswy the king in-the
selde þe his efter gengan hefdon. inþam bolde þe is haten
see which his — successors had in-the dwelling which is called
eoferwic ceaster. ða com þeodorus se ercebiscop on breotone
york city then came Theodore the archbishop to of-britain
ealond. he wes onsended fram þam apostolican selde. ⁊ mid
island he was sent from the apostolic see and with
þy he manegu ealond geondferde. ⁊ ealle þing geendebyrde.
that he many islands traversed and all things ordered
⁊ he ingelumpenlicum stowum biscopas halgede. ⁊ þa þe
and he in-suitable places bishops consecrated and those whom
he unmedume gemette þes godes ge leafan: he þa gode
he unworthy found of-the of-god — faith he them god
gefultumiendum gerihte inþam þingum. he eac ceaddan þone
helping corrected in-the things he also Chad the
biscop erest swiðe þreade. ⁊ segde þ he unrihtlice gehalgod
bishop first greatly rebuked and said that he wrongly consecrated
were. he him ceadda andswearede þere eadmodestan stefne. ⁊
were he him Chad answered with-the humblest voice and
cweð. gif þu me on wite. þ ic unrihtlice þone biscop dom
said if thou me — reproach that I wrongly the — bishopric
onfenge ic þonne lustlice fram þere þegnunge ge witu. forðon
received I then gladly from the office — depart because
þe ic me nefre þes wyrð ne wende. ac ic for hersumnesse
that I me never of-it worthy — thought but I for of-obedience
intingan ge neded. þone had under feng. ⁊ mid þe swa
sake — compelled the order — received and with that as

he geherde þa eadmodnisse his andsware ceadda. þa cweð
he heard the humility of-his answer Chad then said
he. þ he nenge þinga þone biscop dom forletan sceolde.
he that he in-no way the — bishopric give-up should
Ah he eft edneowunga his hadunga mid þy riht ge leaf 27
But he afterward anew his ordination with the — — —
fullan rihte gefylde; Wilfrid eac swilce of breotan ealonde
orthodox rite fulfilled Wilfrid also likewise from britain island
wes onsend. ȝ he on galwalum wes ge hadod. ȝ forðon
was sent and he in gaul was — ordained and because
he beforan þeodore cærde oncænt. ȝ he þer messepreostas.
he before Theodore returned to-kent and he there mass-priests
ȝ diaconos hadode. oð þ se ercebiscop þider com. ȝ þa
and deacons ordained until that the archbishop thither came and when
he com tohrofeceastre. þa wes damianus se biscop forð fered.
he came to-rochester then was Damian the bishop — departed
ȝ he þer ge hadode godne wer. se wes mid ciriclicum
and he there — ordained good man who was with ecclesiastical
þeodscipum ge seted. ȝ inlifes bilwetnisse þone fulre þonne
disciplines — instructed and in-of-life simplicity the fuller than
inworuld æhtum. þes nama wes putta; Se ealles tylgest
in-world goods whose name was Putta He of-all most
romanisce þeawe song ingodes circan. þone song he ge
in-Roman manner sang in-of-god church the song he —
leornade æt þam iungrum þes eadigan gregorius þes papan.
learned from the disciples of-the blessed Gregory the pope
ȝ eft hit ge lomp on þa tid þe wulfhere wes cining fore
and afterward it — happened in the time when Wulfhere was king over
mærcna megðum. ȝ germanna his biscop wes dead; Ða bed
of-Mercians tribes and Jaruman his bishop was dead Then asked
he æt þeodore þam ercebiscope. þ him ȝ his ðeode were
he of Theodore the archbishop that to-him and his people were

biscop sald. he him nalde neowne biscop hadian. ac he bed
bishop given he to-him would-not new bishop ordain but he asked
æt oswio þam cininge. þ him were sald ceadda se biscop;
of Oswy the king that to-him were given Chad the bishop
43 Se þa git hefde stille lîf inhis mynstre. þ wes gehaten
Who then yet had quiet life in-his minster which was called
inlestinga êge; ȝ wilferð wes þere cirican biscop in
in lastingham and Wilfrid was of-the church bishop in
eoferwîc ceastre. ȝ nohte þonles ealra norðhymbra. ah eac
york city and not the-less of-all Northumbrians but also
swilce wehta swa hwider swa se cining oswi his rice mihte
likewise of-Picts — whither — the king Oswy his kingdom could
þennan. ȝ þa wes þeah þam ilcan arwyrþestan biscope
extend and then was custom to-the same most-venerable bishop
ceaddan. þ he godspell geond stowe bodade. ma gongende.
Chad that he gospel throughout places preached more walking
þonne ridende. ȝ he þa þeodorus heht hine. þ he swa
than riding and he then Theodore commanded him that he —
hwider swa him long weg stode. ȝ he þa swiðe higienda
whither — to-him long way stood and he then very striving
mid geornfulnisse. ȝ mid lufan þes arfullan ge winnes; Hine
with zeal and with love of-the pious — labor Him
se ercebiscop mid his agene hond onhorse ahof. forðon þe
the archbishop with his own hand on-horse lifted because that
he hine swiðe haligne wer gemette. ȝ he hine nedde. þ he
he him very holy man found and he him compelled that he
swa hwider onhorse wegen were. swa hit neodþearf were; ȝ
— whither on-horse carried were — it needful were and
þa onfeng ceadda mærcna þeode biscopdom samod onlindes
then received Chad of-Mercians people bishopric together in
farena efter þere bisne ealdra federa. ȝ he teolede þ he
of-Lindsey-people after the example of-old fathers and he strove that he

þa þeode ge helde inmicelre lifes ge fremednisse; þam biscope
the people — kept in-great of-life — perfection to-the bishop
wulfhere se cining ge sealde landes fiftig hida. inþere stowe
Wulfhere the king — gave of-land fifty hides in-the place
seo is ge cweden ætbearwe. ⁊ þ is inþere megðe lindesse.
which is — called at-barrow and that is in-the province of-lindsey
þer nugît todege wunuað. þa ge settan swa ðeh his lifes;
where now-yet today remain the — institutions so yet of-his life
He hefde eft biscop seld inþere stowe seo is ge cweden 61
He had afterward bishop see in-the place which is — called
licet feld. inþere he forð ferde. ⁊ bebyriged wes. þe nu
— lichfield in-which he — departed and buried was where now
git todege is þ seld efter fylgendra þere mægðæ biscopa;
yet today is the see — of-succeeding of-the province bishops
He warhte eac degulran eardung stowe. inþere he synderlicor
He made also more-secret dwelling place in-which he more-privately
mid feawum. þ wes mid seofenum. oððe mid ehta broðrum
with few that was with seven or with eight brothers
swa oft swa he hine fram þam ge winne. ⁊ þes wordes
as often as he him from the — labor and of-the word
þegnungæ ge emetgade. þ he ceadda þer him gebed. ⁊ bec
ministry — freed that he Chad there him prayed and books
redde; He eac inþere ilcan megðe on twam gearum ⁊ on
read He also in-the same province in two years and in
halfum gere. þa wuldelicestan cirican arerde. þa wes æt seo
half year the most-glorious church raised then was at the
tîd þam uplican dôme stihtendum. beþere sprec seo ciriclice
hour the heavenly judgment ordaining about-which spoke the ecclesiastical
dôm bôc; Tid is stanas to settenne. ⁊ to somnienne. þ
— book Time is stones to set and to gather that
wes ge cweden be þam cwalme his lichaman. þ he sceolde
was — said about the death of-his body that he should

his þone halgan gast sendan of þisum eorðlican sældum to
his the holy spirit send from these earthly dwellings to
þam heofonlican ge timbrum; Mittes þer monige broðore of
the heavenly — buildings When there many brothers of
þere ge somnunge þes ârwurðestan biscopes his tid ceaddan.
the — congregation of-the most-venerable bishop his time Chad
þ he sceolde faran of þysum middan gearde to drihtne;
that he should go from this — world to lord
77 Ða ge lomp hit sume dege. þ he ceadda wunade inþere
Then — happened it one day that he Chad dwelt in-the
fore segdan eardung stowe. mid anum breþer þes gecignis wes
— aforesaid dwelling place with one brother whose name was
ôwine. ȝ þa oðre broðru to cirican ge witene weron. fore
Owine and the other brothers to church — gone were for
sumum gelumpenlicum intingan; Se ilca ôwine wes munuc
some suitable cause The same Owine was monk
micelre ge earnunge. ȝ clenre ingehygde. ȝ he abad þ uplice
of-great — merit and of-pure mind and he awaited the heavenly
edlean. ȝ he for lêt þisne middangeard. ȝ he wes meodum
reward and he — left this world and he was worthy
on eallum þingum. ȝ him swutulice drihten his digolnesse
in all things and to-him clearly lord his secret
onwrah. he com mid eþelðryden cwene of east engla mægðæ.
revealed he came with Ætheltbryth queen from East of-Angles province
ȝ he wes ældost hire þegna. ȝ ealdor mon hire heordes. se
and he was eldest of-her thanes and — chief of-her household who
mid þy waxendum þes ge leafan. getihhade þ he þas woruld
with the increasing of-the — faith resolved that he this world
for hogode. ne dyde he þ naht slaulice. ac he hine eallum
— despised not did he that at-all slothfully but he him all
middangeardas ehtum ongerede. ȝ for letenum eallum þam
of-world possessions stripped and — having-left all the

woruld þingum þe he hefde; He hine gegerede mid anfalde
world things which he had He him clothed with simple
gegerelan. ⁊ ber acse ⁊ eadusan him on honda. ⁊ com to
clothing and bore axe and adze him in hands and came to
þam mynstre þes arwurðestan fæder ceaddan. þ wes geciged
the minster of-the most-venerable father Chad which was called
læstinga êg. ne com he to idelnesse to þam mynstre swa
— lastingham not came he to idleness to the minster as
sume men doþ. ac he tacnade þ he to ge winne in þ mynster
some men do but he showed that he to — labor into the minster
eode. þ he mid weorcum ge cydde. cuðlice se ilca ôwine
went which he with works — showed certainly the same Owine
mid þone biscop in þere fore segdan eardung stowe be twih
with the bishop in the — aforesaid dwelling place — among
oðrum broðrum wes hefd for his megenes arwurðnesse æste;
other brothers was had for his of-virtue worthiness most
Mitte se biscop ceadda þer inne bêc redde. ⁊ he þer ute 97
When the bishop Chad there inside books read and he there outside
warhte. swa hwet swa hit ge segen wes. þ hit þearf wes;
wrought — whatever — it — seen was that it need was
Se mid þy þyslices hwethugu sume dege þer ute warhte.
He with that such something one day there outside wrought
⁊ se biscop wes ana inhis ge bed huses stowe. þer he boc
and the bishop was alone in-his — prayer house place where he book
redan. ⁊ ge bedum werc sealde. þa ge herde he feringa
read and — prayers labor gave then — heard he suddenly
þes þe he efter þon segde. þa swetestan stefne singendra ⁊
as that he after that said the sweetest voice of-singers and
blissendra of heofonum to eorðan niðer astigan. þa stefne
of-rejoicers from heaven to earth down descend the voice
he erest ge herde easten ⁊ suþan. þ wes fram þes
he first — heard from-the-east and from-the-south that was from of-the

heofones heanisse. ⁊ syððan sticce melum him neolecan.
heaven height and afterward — piecemeal to-him approach
oð þ he becom ofer þone hrof þes gebed huses; Inþam
until that it came over the roof of-the prayer house In-which
se biscop ceadda wes. þ he ingongende all ge fylde. ⁊
the bishop Chad was that it entering all — filled and
in ymbhwyrfte ymbsalde; ⁊ he þa ymbhydelice his mod
in circuit surrounded and he then attentively his mind
fæstnade inþa þing þe he þer ge herde. ⁊ þa geherde he
fixed on-the things which he there — heard and then heard he
feringa swa swa agongnum halfre tîde fyrst. of þes ilcan
suddenly so as after-gone of-half hour space from the same
ge bed huses hrofe. þone ilcan blisse song ûpp astigan.
— prayer house roof the same of-joy song up ascend
⁊ þy wege þe he com. to heofonum beon ge cerredne
and by-the way which it came to heaven be — turned
mid un aseggendlicræ swetnisse. ⁊ mitte hit þa wunade
with — unspeakable sweetness and when it then dwelt
on þere stowe swa swa tide fec. swilce hit þunnurad
in the place as-it-were as hour space as-if it thunder
were. ⁊ he þa ymbhygdie mode spyrede hwet þ were.
were and he then with-attentive mind inquired what that were
115 Ða ontynde se biscop ceadda þ egðyrl þes ge bed huses.
Then opened the bishop Chad the window of-the — prayer house
⁊ hof his honda ûpp swa swa he for oft ge wunade þ
and raised his hands up so as he — often — accustomed that
he dyde. ⁊ sealde his bletsunge. ⁊ bebead gif þer hwa
he did and gave his blessing and commanded if there anyone
ûte were. þ he þonne intohim eode. ⁊ þa eode he ricene
outside were that he then in-to-him went and then went he quickly
into him. ⁊ þa cweð se biscop to him. fer þu ricene to
into him and then said the bishop to him go thou quickly to

cirican. ⁊ ge dô þu þ heo hider cuman þas ure seofen
church and — make thou that they hither come these our seven
broðru ⁊ beo þu eac mid heom; Mittes heo þa swa comon
brothers and be thou also with them When they then so came
þa manode he ceadda heo erest þ hi lufan ⁊ megen ⁊
then admonished he Chad them first that they love and virtue and
sibbe him be tweonum. ⁊ ealle ge leaf nisse heoldon mid
peace them — between and all — — faithfulness kept with
ealre anrednesse. ⁊ þ hi eac swylce þa ge settan þeod
all constancy and that they also likewise the — established —
scipas ⁊ regol þeawas. þa þe hi et him geleornadon.
disciplines and rule customs those which they from him learned
⁊ in him ge segen. oððe infore gongendra fedora dedum.
and in him — saw or in preceding fathers deeds
oððe cwidum gemetun. þ heo þ ealle festlice heoldon
or sayings found that they that all firmly kept
⁊ fyligdon. syððan he him þa under þeodde ⁊ cyðde
and followed after he to-them then — submitted and made-known
þone deg his forð fore þ þa iuhim nehstod;
the day of-his — departure which then already-to-him near-stood
He cweð. se leof wynda cuma se ge wunade þ he þa ure 129
He said the — dear guest who — was-wont that he then our
broðra neosade. he nu todeg wes ge eadmodad. þ he me
brothers visited he now today was — pleased that he me
walde of þissere worulda ge cîgen; Cerrað ge for þon to
would from this world — call Return ye — therefore to
cirican. ⁊ secgað urum broðrum. þ heo minne ende deg
church and tell our brothers that they my end day
drihtne mid benum æt festun. ⁊ þ hi eac swilce ge mynen
to-lord with prayers — commend and that they also likewise — remember
þ hi heora ût gong fore cumen. þes tîd is uncuð mid
that they their — outgoing — forestall whose hour is unknown with

godum weorcum ȝ mid weccenum ȝ mid ge bedum. ȝ
good works and with vigils and with — prayers and
mittes he þas sprec ȝ manegu þisum gelic hi þa on fongon
when he these speeches and many to-these like they then — received
his bletsunge þa hi swiðe unrote ût eodon. ða cerde se
his blessing then they very sad out went then turned-back the
an se þone heofonlicon song ge herde ȝ þenede hine onþa
one who the heavenly song — heard and stretched him on-the
eorðan ȝ cweð. Feder. is me alyfed þ ic þe mote ohtes
earth and said Father is to-me permitted that I thee may aught
fregnan. þa cweð he cedda. fregn þes þe þu wille. þa cweð
ask then said he Chad ask that which thou wilt then said
he to þam biscope. Ic þe halsie þ þu me secge. hwet wes se
he to the bishop I thee beseech that thou to-me tell what was the
blissendra song. þe ic ge herde of heofonum cuman ofer þis
of-rejoicers song which I — heard from heaven come over this
ge bæd hus. ȝ efter tide fece he wes ge cerred to heofonum.
— prayer house and after hour space it was — turned to heaven
144 Ða answarude se biscop ceadda him ȝ cweð. Gif þu songes
Then answered the bishop Chad him and said If thou of-song
stefne ge herdest. ȝ heofonlicne þreat geherdest cuman ofer
voice — heardest and heavenly host heardest come over
þis ge bed hus. ic þe þonne be beodu on drihtnes naman.
this — prayer house I to-thee then — command in of-lord name
þ þu hit nenegum men ne asecge. êr minre forð fore.
that thou it to-no man — tell before my — departure
Cuðlice ic þe secge. þ hit weron engla gastas þa comon
Certainly I to-thee say that it were of-angels spirits who came
me ge cîgan to þam heofonlican rice. þa ic âlufade. ȝ þes
me — call to the heavenly kingdom which I loved and the
edleanes to him wilnade. ȝ heo me ge hehton þ heo nu
reward to him desired and they to-me — promised that they now

æfter seofondagum hider ge cerde weron. ⁊ me mid him ge
after seven-days hither — returned were and me with them —
leadan wolden. þ eall swa hit mid wordum ge cweden wes.
lead would that all as it with words — said was
swa hit wes mid weorcum ge fylled. ⁊ he þa ricene mid
so it was with works — fulfilled and he then quickly with
lichaman êce wes ge hrinen. ⁊ þa þy seofoðan dege swa
of-body ache was — touched and then on-the seventh day so
swa him ge haten wes efter þere onfongnisse þes drihtenlican
as to-him — promised was after the reception of-the lord's
lichaman ⁊ his blodes. seo halige sawul wes on lesedu ofþam
body and his blood the holy soul was — released from-the
carcerne þes lichaman. ⁊ hio wes ge lededu swa hit riht
prison of-the body and it was — led as it right
is to ge lefenne mid engla þreatum to þam ecan ge fean.
is to — believe with of-angels hosts to the eternal — joy
Nes þ naht wunderlic. þ he þone deaþes deg swa un 158
Not-was that at-all wonderful that he the of-death day so —
forht abâd. for þon þe hit nes deaðes deg. ac his wes
unafraid awaited — because that it not-was of-death day but his was
tylig drihtnes blisse deg. þone he swa bliðe ymbhygdelice
rather of-lord bliss day which he so blithely attentively
abâd. þ wes inmonegum for hæfdnis. ⁊ in eadmodnisse. ⁊
awaited which was in-many — abstinence and in humility and
in gebedu lare. ⁊ on wilsumre þearfednisse. ⁊ inmanegum
in prayer teaching and in willing poverty and in-many
megena ge earnungum. ⁊ ealles swiþest. he wes in eallum
of-virtues — merits and of-all most he was in all
his weorcum godes lufan ge myndig. ⁊ his þera nehstena.
his works of-god love — mindful and of-his the neighbors
swa hit sum broðor segde þone he ingewritum lerde. ⁊ he
as it a brother said whom he in-scriptures taught and he

wes inhis mynstere. ȝ hi his laredome ge lered. þes nama
was in-his minster and in his teaching — taught whose name
wes trumberht. He segde. gif þ ge lumpe þ se biscop
was Trumbert He said if it — happened that the bishop
ceadda his bêc redde. oððe hwet swilces dyde. gif þes windes
Chad his books read or what such did if of-the wind
bled mare aras þonne hit gewunelic were. he þonne ricene ge
blast more arose than it customary were he then quickly —
cigde drihtnes mild heorhtnesse. ȝ bed þ manncynne
called-on of-lord — mercy and prayed that-he mankind
ge miltsade. gif þonne strengra se wind astôd. he þonne be
— pitied if then stronger the wind stood he then —
tynedre þere bêc· forðleat inhis anseone. ȝ geornlicor þam ge
closed the book fell-forward on-his face and more-eagerly to-the —
bede ge falh. ȝ gif þonne git se storm wes strengra. oððe
prayer — applied and if then yet the storm was stronger or
yste þeosne middan geard bregdon ȝ þunurrade ȝ lægetas
tempests this — world shook and thunders and lightnings
on eorðan. ȝ lyftas oneorþan þreadon. he þonne ricene com
on earth and airs on-earth threatened he then quickly came
to cirican. ȝ þer ymbhygdelicor gebeodum ȝ salm songum
to church and there more-attentively to-prayers and to-psalm songs
festemôde emetgade. oð þ þes lyftes smyltnes cerde; ȝ
with-firm-mind applied until that the of-air calm returned and
mittes hine fregnaden hisginran. for hwon he þ dyde.
when him asked his-disciples for what he that did
179 Ða andwyrde he him ȝ cweð. Ac ne leornaden ge þ drihten
Then answered he them and said But not learned ye that lord
leoðrað of heofone. ȝ se hesta seleð his stefne he sendeð
thunders from heaven and the highest gives his voice he sends
his strelas. ȝ he hio to stenceð. he ge monigfaldað legeto. ȝ
his arrows and he them — scatters he — multiplies lightnings and

he heo ge drefeð. drihten onstyreð lyftas ȝ awecceð windas.
he them — troubles lord stirs airs and awakens winds
he sceotað legeto. ȝ he leoðrað of heofone. þ he þa
he shoots lightnings and he thunders from heaven that he the
eorðlican mod awecceð hine to ondredenne. ȝ þ he heora
earthly minds awakens him to fear and that he their
heortan ge cige inþa ge mynd þes to weardan domes. ȝ
hearts — call into-the — remembrance of-the — coming judgment and
þ he heora ofer hygd to stence. ȝ heora bold ge drefe. ȝ
that he their — pride — scatter and their dwelling — trouble and
heora gemynd ge lede to þere heofugendlican tide. þonne he
their mind — lead to the dreadful hour when he
bið toweard to demene cwice ȝ deade. heofones ȝ eorðan
is coming to judge living and dead heavens and earth
beornendum. ȝ inmicelre mihte ȝ megenþrymme. forðon
burning and in-great might and majesty therefore
us gedafenað cweð se biscop ceadda. þ we his mununge
us befits said the bishop Chad that we his admonition
þere heofonlican andswarien. mid ge defe êge ȝ lufan. þ
the heavenly answer with — fitting fear and love that
swa oft swa drihten onlyfte his handa onstyrie. swa swa he
as often as lord lifts-up his hand stirs so as he
beotige ûs to slenne. ȝ þonne hweðere þonne gyt ne slæð;
threatens us to strike and then nevertheless then yet not strikes
Bidden we sona ymdhygdilice his mild heortnisse. þ he 194
Pray we at-once attentively his — mercy that he
to slegenum ure heortena digolnesse. ȝ ge clensade ure
— stricken our of-hearts secrets and — cleansed of-our
uncysta scamum. þ we geearnien þ we nefre seon slegene
vices shames that we earn that we never be stricken
inþam ecan wite; Hit ge lomp beþere forð fore þes
in-the eternal punishment It — happened about-the — departure of-the

foresegdan biscopes. þ com to hys ge mynde onwrignesse. þ
aforesaid bishop that came to his — mind in-revelation the
word þes arwurðestan fæder egberhtes. se geara þone ilcan
word of-the most-venerable father Egbert who formerly the same
ceaddan iungne. ȝ hio begen ginge on scotta ealonde syndrig
Chad young and they both young in of-Scots island separate
munuc lîf hæfdon. ȝ hi þoncfulle weron inge bedum. ȝ
monk life had and they thankful were in prayers and
inforhefednisse. ȝ in leornunge godcundra ge writa; Ac efter
in-abstinence and in learning of-divine — scriptures But after
þon þe he wes ge cerred onhis æþel. ȝ se oðer elþeodig
that that he was — returned to-his homeland and the other exile
for drihtnes lufan þeorð wunade oð his lifes ende; Mittes
for of-lord love there dwelt until his of-life end When
him to com of breotene ealonde æfter longe tide mid
him to came from britain island after long time with
neosunge ge fê se halgesta wer ȝ se þoncfullista. þes nama
visiting — — the holiest man and the most-thankful whose name
wes hygbald. se wes abbud inþere megðe lindesse. ȝ þa
was Hygbald who was abbot in-the province of-lindsey and then
dydon hi swa hit halgum ge dafnade. sprecon be þam life
did they as it to-saints — befitted spoke about the life
þera erran hæh fædera. ȝ hio ge fegun heora somnunge;
of-the earlier — fathers and they — rejoiced-in their fellowship
209 Heo comon to þere ge myndæ þes arwurðestan biscopes
They came to the — memory of-the most-venerable bishop
ceaddan; Ða cweð sanctus ægberht. Ic wât enne man inþisum
Chad Then said saint Egbert I know a man in-this
ealonde. mittes se halga wer ceadda se biscop ferde of þisum
island when the holy man Chad the bishop went from this
middan gearde. þ he ge seh his broðor saule mid micle
— world that he — saw of-his brother soul with great

engla werode niðer astigan of heofone. ⁊ ge nam mid
of-angels host down descend from heaven and — took with
hine his saule. ⁊ to þam heofonlican rice eft ge cerde.
him his soul and to the heavenly kingdom again — returned
Ðonne hweðere us þ wunað uncuð. hweðer he hit be
Then nevertheless to-us that remains unknown whether he it about
him seolfum segde: hweðer þe be oðrum men hwylcum. Ac
him self said or — about other man some But
þonne hweðere þ ne meg uncuð beon. þ swa swiðe halig
then nevertheless that not may unknown be that so very holy
wêr segde. Sce ceadda forð ferda inþam dege sexta nonas
man said Saint Chad — departed on-the day sixth nones
martis. ⁊ he wes erest be byrged be sancta marîan cirican.
of-March and he was first — buried by saint Mary church
ac efter þon þer mon getimbrade cirican. ⁊ ge halgode
but after that there one built church and — hallowed
þam eadigestan þera apostole ealdre sce petre. Inge hweðre
to-the most-blessed of-the apostles chief saint Peter In both
þera stowa ge lomlico helo ⁊ wundra beoð ge wrohte. to
of-the places — frequent healings and wonders are — wrought to
cuðnesse his megena; Hit ge lomp þ sum woda. se eall
knowledge of-his virtues It — happened that a madman who all
þ lond dwoligende geond earn. þ he on efenne þider be
the land wandering — ran-through that he in evening thither —
com swa þa nyston oððe ne gemdon þe þere stowe heordas
came as those knew-not or — heeded who of-the place guardians
weron ⁊ he þer ealle niht gereste. ⁊ on margene mid ge
were and he there all night rested and in morning with —
helde andgitte ût eode. ⁊ he cudde eallum þam mannum
whole understanding out went and he made-known to-all the men
wundrigendum. hwet him þer drihten to helo forgifen hefde.
wondering what to-him there lord for health given had

229 Seo stow þere byrgene wes treowene þruh. ȝ heo wes ge
The place of-the burial was wooden coffin and it was —
warht ufan on huses ge licnesse ȝ þer stondeþ wig bed
made above in of-house — likeness and there stands — altar
be þere þruh. þ hafeð þyrel on þam wage. þurh þ
by the coffin which has hole in the wall through which
ge wuniað þa men þe þa stowe secað ȝ to cumað þ
— are-wont the men who the place seek and to come that
hio heora hand þer in sendað ȝ del þes dustes þanon ge
they their hand there in send and part of-the dust thence —
nemað ȝ mittes hit mon inweter sendaþ ȝ seleð untruman
take and when it one in-water sends and gives to-sick
horsum oððe nutenum. oððe mannum to byrgenne. þonne
horses or cattle or men to taste then
sona seo un eþnis þere untrumnesse intingan on weg ge
at-once the — distress of-the sickness cause — away —
witað ȝ þere helo ge fêa him to cerreð; In þere stowe
departs and of-the health — joy to-them — returns In the place
þeodorus ge hadode wynferð godne wer ȝ ge metfestne.
Theodore — ordained Winfrith good man and — moderate
swa his for gengan mercna megða on middel engla. onlindes
as his — predecessors of-Mercians tribes in Middle of-Angles in
farena biscop hades þegnunge fore wes; In eallum þam
of-Lindsey-people of-bishop office ministry — was In all the
þingum wulfere þa gît wes ôfer. ȝ rices anwald hæfde.
things Wulfhere then yet was over and of-kingdom power had
se wynferð wes of preost hade þes biscopes þe he æfter
the Winfrith was of priest order of-the bishop whom he —
fylgede ȝ he diacones þegnunge under him bræċ naht fêa
succeeded and he of-deacon ministry under him performed not little
tîde; Ge niht sumien ûs nu menþaleofestan þas þe
time — — May-abound to-us now men-dearest these-things which

us segd earun be þam arwurðan biscope sce ceaddan. ⁊
to-us said were about the venerable bishop saint Chad and
þeah þe ûs mid micelo of micclum beon ge segde: þonne
though that to-us with great of great be — said then
hweðere beon we ge wisse his lifes. ⁊ his drohtunge
nevertheless be we — certainly of-his life and of-his conduct
gemyndig hu he dyde ærþes biscop hades onfongnisse ge
mindful how he did before-the bishop office reception and
inþam biscop hade; eale þ wes eadig wâr. in þam ne
in-the bishop office O that was blessed man in whom not
wes enig inwit. ne he nenigne for demde. ne he nenigne
was any guile nor he anyone — condemned nor he anyone
gehênde. ne he nanegum men yfel for yfele gealt. ac he
harmed nor he to-any man evil for evil repaid but he
wið eallum earfodnissum ⁊ teonum nam ge þyldu. ⁊
against all hardships and injuries took — patience and
mittes he wes heh biscop on orleahtre. ⁊ swilce þeah þe he
when he was high bishop in blamelessness and likewise though that he
fram untrumum ⁊ unwisum preostum were ge dered. na
by sick and unwise priests were — harmed never
ge seah hine mon efre forðon eorne. ne mid hatheortnesse
— saw him one ever therefore angry nor with fury
onstyredne. ne nenig man hine ge seah swiðe hlahendne. ne
stirred nor any man him — saw very laughing nor
nenig man hine ge seah swiðe grorniende ac he â ân. ⁊
any man him — saw very grieving but he ever one and
þ ilce sume gemete heofonlice blisse bêr on his onseone.
the same in-some measure heavenly bliss bore on his face
nes nefre in his muðe nympðe crist nympðe mildheortnis;
not-was ever in his mouth except christ except mercy

259 Bidden we nu men þa untodeledlican þrinnesse. þ we mid þam
Pray we now men the undivided trinity that we with the
benum þes halgestan weres sce ceaddan seon gefultummade.
prayers of-the holiest man saint Chad be helped
þ we ge earnian þ we magen be cuman to þam ge
that we — earn that we may — come to the —
ferscipe haligra biscopa ȝ eadigra gasta for gifendum urum
fellowship of-holy bishops and of-blessed spirits for granting our
drihtne helendum criste. se leofað ȝ rixað mid þam feder
lord savior christ who lives and reigns with the father
ȝ mid þam haligan gasta ineallre worulda woruld AMEN;
and with the holy ghost in-all of-worlds world AMEN