OLD ENGLISH SERIES · VOLUME 34

The Old English Martyrology

The Old English Martyrology

With the Lives of Malchus and Saint Neot

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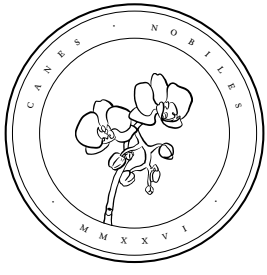
with a word-for-word interlinear English translation

preserving the original word order



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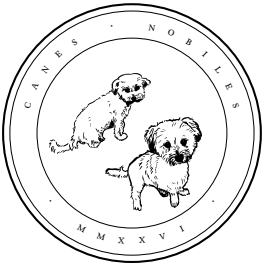

Volume 34 of the Canes Nobiles Old English interlinear texts

The Old English text follows Oswald Cockayne's The Shrine:
A Collection of Occasional Papers on Dry Subjects (London, 1864–70)

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

The texts are Cockayne's, with each manuscript's spelling, accents, and points. The and-sign and the crossed thorn for þæt are printed as he prints them, and a stroke marks an abbreviation left unexpanded. The margin gives the day of the month on which each entry of the Martyrology falls.

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The Old English Martyrology

The book opens at Christmas, the first day of the year. Mary bears Christ in a hollow stone cave at Bethlehem, an angel tells the shepherds, and the signs of that year are listed: three suns and three moons, wheat growing on trees, bread that bleeds, milk raining from heaven, a lamb and an ox that speak, and the water of the Child's bath healing the sick. The same day keeps Anastasia, fed in prison for sixty days by the spirit of Saint Theodota, and Eugenia, who cut her hair, became abbot of a men's monastery, survived the Tiber and the oven, and died on Christmas Day. Then come Stephen, stoned by the Jews, whose relics raise a child crushed by a wagon; John the Evangelist, who drank poison unharmed and whose tomb at Ephesus sometimes breathes; the Holy Innocents, whom Herod killed before he stabbed himself; and Silvester, who told his persecutor he would not live the night. The second manuscript begins inside the entry for Columba, whose would-be violator a she-bear throws down in her prison; taught by her, he believes and cries through the city that her God is the one true God.

On þone forman dæig on geare þ is on þone ærestan 25
On the first day in year that is on the first
geoheldæig eall cristen folc worþiað cristes acennednesse. Sca
Yule-day all Christian people honor of-christ birth Saint
maria hine ácende on þære nihte on anum holum stanscræfe
Mary him bore in the night in a hollow stone-cave
beforan beth[l]em ðære ceastre ȝ sona ða he acenned
before bethlehem the city and soon when he born
wæs heofanlic leoht scean ofer eall þ land ȝ godes engel
was heavenly light shone over all the land and of-god angel
ætiwde sceaphirdon on anre mile be eastan þære cestre.
appeared to-shepherds at one mile by east of-the city
ȝ him sæde þ eallra folca hælend wære acenned ȝ
and to-them said that of-all peoples savior were born and
ða hirdas gehirdon micelne engla sang on eorðan þa wæs
the shepherds heard great of-angels song on earth then was

agangen fram middangeardes fruman fif þusend geara ⁊
passed from of-world beginning five thousand years and
ane geare læs þonne twa hund. Đa crist wæs acenned.
by-one year less than two hundred When christ was born
on þam geare þa he wæs acenned þā æteawdon swilc
in the year when he was born then appeared such
tacn mannum swilce ær næron ne næfre siðan.
signs to-men as before not-were nor ever since

Đy geare men gesawon .iii. sunnan ⁊ oþre siðe .iii.
In-that year men saw three suns and another time three
monan ⁊ romanan gesawon firen cleawen feallan of heofnum
moons and Romans saw fiery ball fall from heaven
⁊ oþre siþe gilden cleowen ⁊ þi geare man geseah
and another time golden ball and in-that year one saw
hwætes eare weaxan on treowum. ⁊ on sumere mægðe
of-wheat ear grow on trees and in a-certain province
þonne hi hira hlaf bræcon æt mete þonne fleow þ blod of
when they their bread broke at meal then flowed the blood from
þam hlafe swa of mannes lichaman deð þonne he gewundod
the bread as from of-a-man body does when he wounded
bið. ⁊ þi geare manig seah meoloc rinan of heofnum.
is and in-that year many saw milk rain from heaven
⁊ lamb spæcan on mennisc gecinde mid egiptum ⁊ oxa
and lamb speak in human nature among Egyptians and ox
spæc on rome to þam ergendum. ⁊ he cwæð. to hwon
spoke in rome to the plowman and he said for what
sticast þú me gód hwæte geweaxeð to geare. ac ne bist ðu
prickest thou me good wheat grows — this-year but not art thou
þonne ne his ne abitest eall þis tacnode þ seo clæne fæmne
then nor of-it — bitest all this betokened that the clean virgin
cende sunu swa hire næfre wer ne gehran ác se ðe hæfde
bore son as her never man — touched but he who had

fæder on heofnum butan meder ȝ hæfde þa modur on
father in heaven without mother and had then mother on
eorðan butan fæder. þ bæð þ sca maria þ cild on baþode
earth without father the bath that Saint Mary the child in bathed
þurh ðæt manige untrume men þær on wurdon gehælede:
through that many sick men there in became healed

Oń þone ilcan dæig cristes acennednesse godes circean
On the same day of-christ birth of-god churches
arwurðiað. sca anastasiam gebird þære halegan gesiðwifes
honor of-Saint Anastasia birthday of-the holy noble-woman
seo wæs swiðe æþele for worulde ȝ micele betere for gode.
who was very noble before world and much better before god
diocletianus se hæþena casere. hi sealde his gereuas þ hi
Diocletian the heathen emperor her gave to-his reeves that they
sceolde mid witum bregean þ heo criste wiðsoce. ȝ hæþengild
should with torments terrify that she christ renounced and heathen-sacrifice
gulde þa het se gerefa hi belucan in carcerne sixtig daga
paid then commanded the reeve her lock in prison sixty days
ȝ nihta ȝ hire man ne sealde ne hlaf ne wæter ne nanne
and nights and to-her one not gave neither bread nor water nor any
eorðlicne mete. hire com ælce niht sumes haliges wifes gast
earthly food to-her came each night of-a-certain holy woman spirit
to seo wæs haten. sca theodote ȝ broht hire heofonlicu
to who was called Saint Theodota and brought to-her heavenly
gereordu ȝ sæde hire be þære heofonlican fægernesse. ȝ
meals and told to-her about the heavenly beauty and
wunode mid hire oð hana sang ȝ eft ferde to heofnum. ða
dwelt with her until of-cock crow and again went to heaven then
æfter syxtigum dagum þa heo ut eode of þam carcernerne þa
after sixty days when she out went from the prison then
wæs hire ansyn swá read ȝ swá fæger swinsūmestan fæmnan
was her face so red and so fair most-lovely maiden

þonne heo fægerost bið. þurh wuldorlicne martyrdom heo forlet
when she fairest is through glorious martyrdom she left
þis andwearde lif ȝ hire lichama resteð nu on rome birig;
this present life and her body rests now in rome city
On ðone forman dæig bið. sca eugenian tid þære æþelan
On the first day is of-Saint Eugenia feast of-the noble
fæmnan seo wæs on commodes dagum þæs caseres. ȝ heo
virgin who was in of-Commodus days of-the emperor and she
lufode crist ær heo gefullud wære heo was swiðe mæres
loved christ before she baptized were she was of-very famous
weres dohtur se wæs haten philippus. he wæs þære mæran
man daughter who was called Philip he was of-the famous
burge gereua þe hatte alexsandria. ȝ ealle egipta þeode
city reeve which was-called alexandria and all of-Egyptians nation
him hirdon þa þ mæden wæs .xx. gear þa wolde se fæder
him obeyed when the maiden was twenty years then would the father
hí sellan sumum æþelon men to bryde. þa on niht bescear
her give to-a-certain noble man as bride then in night cut
heo hire feax swá weras ȝ onfeng weres gegyrlan ȝ gewat
she her hair as men and received of-man clothing and departed
of hire fæder rice mid twam cnihtan. Þa eode heo on
from of-her father realm with two servants Then went she into
wera minstre þer nan wifman ær ne cam ȝ heo onfeng
of-men monastery where no woman before — came and she received
fulwihte ȝ gode þenode. ȝ þeowode ȝ mid þam wunode
baptism and god served and served and with that dwelt
þ nan man ne mihte onfindan þ heo wæs fæmne
so-that no man — could discover that she was woman
ȝ binnan .iii. gearum heo wearð þæs minstres abbud. ȝ
and within three years she became of-the monastery abbot and
heo was swá mihtegu wið gód þ heo sealde blindum
she was so mighty with god that she gave to-blind

men gesihðe ȝ deofulseoce gehælde. ȝ þa æfter manegum
men sight and devil-sick healed and then after many
gearum heo wæs fram hire fæder ongitenu ȝ broþrum. ȝ
years she was by her father recognized and by-brothers and
siððan heo wunode mid fæmnum on hira hiwe ȝ æfter
afterward she dwelt with women in their habit and after
hire fæder heo gewat mid hire meder to rome ȝ þær
her father she departed with her mother to rome and there
geþrowode martyrdóm for xp̄e. þær necittius rome burhge
suffered martyrdom for christ there Necitius of-rome city
gereua hi nidde þ heo criste wiðsoce ȝ deoful gild
reeve her compelled that she christ renounced and — devil-worship
gelifde. þa heo þ nolde þá het he bindan hire
believed when she that would-not then commanded he bind to-her
stan to þam swuran ȝ warpan on tifre flod þá to bærste
stone to the neck and throw into tiber river then — burst
se stan ȝ heo fleat awég ofer þ wæter to lande. ȝ þa
the stone and she floated away over the water to land and then
het hi eft sendan on birnende ofon ȝ se acolode soṅa
commanded her again send into burning oven and it cooled soon
þá het hie don on carcern ȝ heo wæs þær .x. niht
then commanded her put into prison and she was there ten nights
ȝ dagas butan mete þa æteowde hire drihten silfa on þa
and days without food then appeared to-her lord self on the
ilcan niht æt his acennednisse. ȝ cwæð to hire. ic þe nime
same night at his birth and said to her I thee take
eugenie ȝ ic eam se þe þu lufodest þi illcan dæge. ic
Eugenia and I am he whom thou lovedst on-the same day I
to heofnum astah þe þe ic to eorþan com. ȝ þi illcan
to heaven ascended that on-which I to earth came and on-the same

dæig heo onsende hire gast to gode ⁊ hire lichama resteð
day she sent her spirit to god and her body rests
wið rome birig on þam wege þe ma[n] nemneð latina;.
by rome city on the way which one names Latina
26 Oń þone æfteran dæig godes circean arwurðiað. Sc̄s
On the second day of-god churches honor of-Saint
stefanus gemind þæs ærestan diacones ⁊ þæs ærestan
Stephen memory of-the first deacon and of-the first
martires æfter cristes þrowunge. þone halgan stefanus cristes
martyr after of-christ passion the holy Stephen of-christ
þegnas gehalgodon to diacone ac iudeas hine eft mid
disciples consecrated as deacon but Jews him afterward with
stanum afwurpon for þan þe he mid micelre baldnisse
stones cast-down — because that he with great boldness
ciðde þ se hælend wære soð godes sunu. se ðe hi on
made-known that the savior were true of-god son he whom they on
róde ónhengon ⁊ þa hi stefanus to þære stæninge læddon
cross hanged and when they Stephen to the stoning led
þá mihte he locian on heofnas ⁊ he geseah þone hælend
then could he look into heavens and he saw the savior
silfne standan on his godþrimme ⁊ he hit þam iudeum
himself stand in his divine-majesty and he it to-the Jews
sæde. ⁊ hi him micle þe reðran on wæran ⁊ þe raþor
said and they him much the fiercer against were and the sooner
hine oftorfod hæfdon. þá letan hi his lichaman licgan
him stoned-to-death had then let they his body lie
butan hierusalem þære ceastre. ⁊ woldon þ hine fuglas
outside jerusalem the city and wished that him birds
to bæron þa bebirigde hine sum geleafful man. se was
— carried-away then buried him a-certain faithful man who was
haten gamaliel ⁊ þa æfter manegum gearum was se lichama
called Gamaliel and then after many years was the body

geciðed þurh heofanlicu tacn. ⁊ þær wæs swete stenc ⁊
made-known through heavenly signs and there was sweet scent and
menig untrume man þær his hælo onfeng. þa hine man
many sick man there his health received when him one
of eorþan updide. ⁊ miclon lofsange læddon to hierusalem
from earth up-took and with-great praise-song led to jerusalem
þ wæs sēs stefanus wundra sum. þ an plegende cild
that was of-Saint Stephen of-miracles one that a playing child
arn under wænes hweowol ⁊ wearð sona dead þa nam
ran under of-wagon wheel and became at-once dead then took
þæs cild modor þone deadan lichaman ⁊ wearp on sēs
of-the child mother the dead body and threw into of-Saint
stephanus circean þær his reliquia sum dæl inne wæs þa
Stephen church where his relics some part within was when
heo eft com þa mitte heo hire cild lifiende ⁊ gesund;
she again came then found she her child living and sound

On þone .iii. dæig bið sēe iohannes tid þæs godspelleres 27
On the third day is of-Saint John feast of-the evangelist
se wæs criste leof ofer ealle oþre men þe he on middangearde
who was to-christ dear above all other men whom he on earth
gemette. ⁊ he wæs him swa leóf þ he æt gereordum
met and he was to-him so dear that he at meals
hlenode on þæs hælendes bearme. ⁊ ofer his breost ⁊ he
leaned on of-the savior bosom and over his breast and he
aweahte man of deaþe. ⁊ he gesenode .ii. birþena gyrda ⁊
raised man from death and he blessed two burdens of-rods and
hie wurdan sona to þam golde þe man hateþ obritsum. þ
they became at-once to the gold which one calls obryzum that
is smæte gold. ⁊ .ii. beorgas litelra stana he gesenode to
is pure gold and two heaps of-little stones he blessed into
æþelum gymmum ⁊ rice hæþene men hine snidon. þ he
noble gems and powerful heathen men him compelled that he

dranc ator on þam was ælces cynnes wirm oððe ban oððe
drank poison in which was of-every kind serpent or bone or
blod ȝ ne ablacode he. ȝ his birgen is mid grecum on
blood and not paled he and his tomb is among Greeks in
effessio þære ceastre. æt þære byrgenne bið well micel wundor
ephesus the city at the tomb is very great wonder
gesewen ȝ gehired hwilon he eðað swa lifiende man slape.
seen and heard sometimes he breathes as living man sleeps
hẃilon þonne man þa byrgine sceawað. þonne ne bið þær
sometimes when one the tomb examines then not is there
nan lichama gesewen. ác bið micel swetnisse stenc. forþam
any body seen but is great of-sweetness scent therefore
nat nænig man hwæþer se iohannes sí þe cwicu þe dead.
knows-not any man whether the John be either alive or dead

28 On þone feorþan dæig bið þara haligra cilda tid þe
On the fourth day is of-the holy children feast whom
herodes acwealde for criste on bethlem þære ceastre ealle þa
Herod killed for christ in bethlehem the city all the
cniht cild þe wæron twam gearum geborene oððe anre nihte
youth children who were by-two years born or of-one night
eald cild forþan þe he wolde crist acwellan on þæra cilda
old child — because he wished christ kill in the of-children
gemange het herodes tion ða cild of hira modor
multitude commanded Herod draw the children from of-their mothers
breostum ȝ bosmum ȝ þonne man þa cild cwalde þonne
breasts and bosoms and when one the children killed then
spiwon hi þa meoloc ær þ blod þa wæron þa cild mid
spewed they the milk before the blood then were the children with
hira blode gefullode ȝ þa modor mid þam tearum gefullode:
their blood baptized and the mothers with the tears baptized
for þam sare þe æt þam cildon gesawon. þæra cildea wæs tu
for the pain which at the children saw of-the children was two

:cc. ⁊ .xl. ⁊ .iiii. mille. ⁊ erodes forwearð æfter þæra
two-hundred and forty and four thousand and Herod perished after of-the
cilda cweallme ⁊ he ofstang hine silfne mid his agenre handa.
children slaughter and he stabbed him self with his own hand
On þone .vii. dæg þæs monþes bið sce siluestres tid 31
On the seventh day of-the month is of-Saint Silvester feast
þæs halgan pápan þæs lichoma resteð on rome birig. se
of-the holy pope whose body rests in rome city who
dide fela wundra ær he papa wære. Tarquinius hatte
did many of-wonders before he pope were Tarquinius was-called
rome burge gereua he þreatode hine to hæþenscipe. þa
of-rome city reeve he urged him to heathendom when
nolde he þ. þa het hine man gebindan ⁊ lædan
would-not he that then commanded him one bind and lead
to carcerne. þa cwæð scs silluester to him disega on þisse
to prison then said Saint Silvester to him fool in this
nihte þe bið þ feorh afirred. ⁊ þ gelamp.
night from-thee is the life taken-away and that happened
∗∗∗ þa he ða ineode on þ carcern ⁊ hire to
(lacuna) when he then went-in into the prison and her to
genealæhte þa com ðider in ursa þ deor þ is on ure
approached then came thither in she-bear the beast that is in our
geðeode byren. ⁊ awearp hine to eorðan ⁊ locade to þære
language she-bear and threw him to earth and looked to the
godes fæmnan hwæþer heo sceolde hine cucene þe deadne.
of-god virgin whether she should him alive or dead
⁊ þa bebead seo godes fæmne þære byrene þ heo læge
and then commanded the of-god virgin the she-bear that she lay
on þæs carcernes duru. ⁊ heo ongan læran þone leasere
at of-the prison door and she began teach the jester
þ he gelyfde on crist ⁊ he þ geþafade. ⁊ seo byren
that he believed in christ and he that consented and the she-bear

hine let gangan of þæm carcerne. ⁊ he þa sona clypode
him let go from the prison and he then at-once cried
þurh ealle þa ceastre ⁊ cwæþ. Se an god is soð god þone
through all the city and said The one god is true god whom
columbe seo fæmne begangeð ⁊ nis ænig oþer butan þam.
Columba the virgin worships and not-is any other but him

JANUARY

January, the later Yule, opens with the Circumcision and the name Jesus. Among its entries are Pope Anterus; Emiliana, Gregory's aunt; the Epiphany and its four wonders; Julian and Basilissa, who kept their marriage chaste; Pope Telesphorus, who set the Lenten fast and the Gloria; Pega, Guthlac's sister; Paul the Hermit, fed by a raven for sixty years and buried by two lions; Benedict Biscop of Wearmouth; Hilary; Felix, freed from prison by an angel; Pope Marcellus, made to tend horses in his own church; Fursey, who saw the next world; Antony and his devils; three unbaptized twin brothers, sent into a fire that did not touch them; Ananias and the jailer Peter; Sebastian, shot full of arrows; Fabian, chosen pope by a dove; Marius and Martha with their sons; Agnes, clothed by an angel in the brothel; Vincent, whose body a black bird guarded; Anastasius the Persian; Emerentiana; Babylas, who barred the emperor from the church; and the conversion of Paul.

On ðone eahteþan geohhel dæg. bið þæs monðes fruma þe
On the eighth Yule day is of-the month beginning which
mon nemneð ianuarius þ is on ure geðeode se æftera geola.
one names January that is in our language the later Yule
þ bið se æresta geares monað mid romwarum ⁊ mid us.
that is the first of-year month among Romans and among us
On ðæm monðe bið an ⁊ þritig daga. On ðone ærestan dæg
In the month is one and thirty of-days On the first day
þæs monðes bið cristes eahteða dæg ⁊ sca marian. On
of-the month is of-christ eighth day and of-Saint Mary On

ðæm dæge crist onfeng ða ealdan ymbsnidenysse ⁊ ða ealdan
the day christ received the old circumcision and the old
clæsnunge iudea folces. þ þonne wæs þ hie æghwelcum
cleansing of-Jews people that then was that they on-each
cnihtcilde ymbsnidon þ werlice lim on ðæm eahteþam
boy-child circumcised the male member on the eighth
dæge æfter his acennysse. ⁊ seo clæsnung him wæs swa
day after his birth and the cleansing to-them was as
halig swa us is fullwiht. ⁊ crist for ðon þa clæsnunge
holy as to-us is baptism and christ for that the cleansing
onfeng þ he us mid þy getacnode þ we sceolan aceorfan
received that he us with that signified that we must cut-off
fram urre heortan unclæne geðohtas. ⁊ from lichoman
from our heart unclean thoughts and from body
unalefde dæde gif we willað habban lif mid gode. ⁊ on þone
unlawful deeds if we will have life with god and on the
eahteþan dæg menn sceopan criste naman æfter ealdre wisan
eighth day men gave to-christ name after old custom
se nama wæs on iudisc ihs. ⁊ on grecisc soter ⁊ on læden
the name was in Hebrew Jesus and in Greek soter and in Latin
saluator. ⁊ on ure geðeode hælend. þone naman hæfde se
salvator and in our language savior the name had the
engel sca marian gesæd ær ðon þe heo geeacnad wære.
angel to-Saint Mary said before that that she conceived were
On ðone þriddan dæg ðæs monðes bið þæs halgan papan 3
On the third day of-the month is of-the holy pope
tid þe is nemned sce antheri. he wæs grecisces cynnes
feast who is named Saint Anterus he was of-Greek kin
mon. ⁊ he sæt on sce petres setle on rome þreottyne
man and he sat on of-Saint Peter seat in rome thirteen
gear on maximianus dagum þæs caseres. ⁊ he geþrowade
years in of-Maximian days of-the emperor and he suffered

martyrdom for criste. ⁊ his lichoma is bebyrged on ðæm
martyrdom for christ and his body is buried in the
mynstre ðe we nemnað calistes mynster.
monastery which we name of-Callistus monastery

5 On ðone fiftan dæg þæs monðes bið sce emelianan
On the fifth day of-the month is of-Saint Emiliana
tid ðære fæmnan þ wæs sce gregorius faðe ðæs þe
feast of-the virgin who was of-Saint Gregory aunt of-him who
us fulwiht onsænde. hire ætywde on nihtlicre gesyhðe
to-us baptism sent to-her appeared in nightly vision
hire swyster gast ⁊ cwæþ to hire butan þe ic dede þone
of-her sister spirit and said to her without thee I did the
halgan dæg æt drihtnes acennisse. ac ic do mid þe ðone
holy day at of-lord birth but I do with thee the
halgan dæg æt drihtnes ætywnesse þ is se drihtnes halga
holy day at of-lord manifestation that is the of-lord holy
twelfta dæg. drihtnes fullwihtes dæg.
twelfth day of-lord baptism day

6 On ðone sextan dæg þæs monðes bið se micla ⁊ se mæra
On the sixth day of-the month is the great and the glorious
dæg þone grecas nemnað epiphania ⁊ romware hine nemnað
day which Greeks name epiphania and Romans it name
aparitia dñi þ is on ure geþeode drihtnes ætywnesse dæg.
apparitio domini that is in our language of-lord manifestation day
On ðam dæge he gecyþde mid þæm mæstum wundrum
On the day he showed with the greatest wonders
feowerum þ he wæs soð god. þ æreste wundor wæs þ þreo
four that he was true god the first wonder was that three
tungolcræftegan coman fram eastdæles mægðum to criste. þa
astrologers came from of-east-part provinces to christ then
þa he wæs cild ⁊ him mon brohte gold to gefe. on ðæm
when he was child and to-him one brought gold as gift in which

wæs getacnod þ he wæs soð cyning. Oðer him brohte recels
was signified that he was true king Another to-him brought incense
on ðæm wæs getacnod þ he wæs soð god. se þridda him
in which was signified that he was true god the third to-him
brohte myrran þa wyrt on þon wæs getacnod þ he wæs
brought myrrh the herb in which was signified that he was
deadlic mon. ⁊ þ he þurh his anes deað ealle geleaffulle
mortal man and that he through his alone death all faithful
men gefreode fram ecum deaðe. ⁊ on ðone ylcan dæg crist
men freed from eternal death and on the same day christ
onfeng fulwihte on iordane fram iohanne þæm fulwere. ⁊ he
received baptism in jordan from John the baptist and he
wæs þa on ðritiges geara ylde se hælend þa he þæm fulwihte
was then at of-thirty years age the savior when he the baptism
onfeng. ⁊ on þone dæg æt sumum brydþingum crist gecerde
received and on the day at a-certain wedding christ turned
sex fatu full wætres to ðæm betestan wine. on æghwelc
six vessels full of-water to the best wine into each
þara fata mihte twegen mittan oþþe ðreo. ⁊ on ðone ylcan
of-the vessels could two measures or three and on the same
dæg crist gereorde fif ðusenda wera of fif hlafum ⁊ of
day christ fed five thousands of-men from five loaves and from
twam fixum. eac wifum ⁊ cildum þara wæs ungerim.
two fishes besides women and children of-whom was countless-number
⁊ þara hlafgebroca wæs to lafe twelf binna fulle.
and of-the bread-fragments was as remnant twelve baskets full

On ðone ylcan dæg bið þæs æþelan weres þrowung se
On the same day is of-the noble man passion who
is nemned sēs iulianus ðæs lichoma resteð in antiochia
is named Saint Julian whose body rests in antioch
þære ceastre. Se sona on his cnihthade ðeowade gode on
the city He at-once in his boyhood served god in

clænnesse. ⁊ his yldran hine þa genyddon on his geogoðe
chastity and his parents him then compelled in his youth
þ he onfeng æþele brýd seo wæs on naman basilissa. ⁊ ða
that he received noble bride who was by name Basilissa and then
þære forman brydniht þa hi twa wæron on ðæm brýdbúre
on-the first bride-night when they two were in the bride-chamber
þa com þær ærest wundorlic stenc ⁊ æfter ðæm stence
then came there first wondrous scent and after the scent
heofonlic leoht. ⁊ æfter þæm leohte crist self þær ætewde
heavenly light and after the light christ self there appeared
mid engla werede. ⁊ ða for þære gesihðe fægernesse ðe
with of-angels host and then for the of-sight beauty which
hi gesawon ⁊ ðæm wordum ðe hi gehyrdon hi wunedan
they saw and the words which they heard they remained
á clæne he mid werum ⁊ heo mid fæmnum. þes iulianus
ever clean he with men and she with women this Julian
awehte hæþenne man of deaðe ⁊ se wæs siððan gefullad.
raised heathen man from death and he was afterward baptized
Se man sæde fram helle siðfæte swylc sár spell. swylce
The man told about of-hell journey such sore tidings as
næfre ær on men ne becom ne naht oft siððan.
never before on men — came nor — often since

On ðone ilcan dæg bið þæs papan tíd þe is nemned ðelesfor
On the same day is of-the pope feast who is named Telesphorus
se wæs grecisces cynnes he sæt on ðæm papsetle ændlefen geár
who was of-Greek kin he sat on the papal-seat eleven years
⁊ þry monað on þara casere dagum antonius ⁊ marcus. ⁊
and three months in of-the emperors days Antoninus and Marcus and
ðes papa wæs eft cristes martyr. ⁊ his lichoma resteð neah
this pope was afterward of-christ martyr and his body rests near
sce petres lichoman. þes papa gesette ærest manna þ man
of-Saint Peter body this pope appointed first of-men that one

fæste on rome syfon wucan ær eastran. ⁊ he gesette ærest þ
fast in rome seven weeks before Easter and he appointed first that
man sang gloria in excelsis deo þone lofsang foran to mæssan.
one sang gloria in excelsis deo the hymn before to mass

On ðone nygeðan dæg ðæs monðes bið sce pegean 9
On the ninth day of-the month is of-Saint Pega
geleornes ðære halgan fæmnan. heo wæs sce gutlaces swyster
departure of-the holy virgin she was of-Saint Guthlac sister
þæs ancran. ⁊ æfter his geleornisse heo dyde blindum men þ
of-the anchorite and after his departure she put for-a-blind man the
sealt on eage þæt he ǽr gehalgode ⁊ he mihte sona geseon.
salt in eye which he before hallowed and he could at-once see

On ðone teoþan dæg þæs monðes. bið sce paules tid 10
On the tenth day of-the month is of-Saint Paul feast
se wæs sextyne geara þa he ærest on þ westen gewát ⁊
who was of-sixteen years when he first into the desert departed and
he wunade þær oþ þ he hæfde ðreo ⁊ hund ændleftig
he dwelt there until that he had three and — hundred-and-ten
wintra. þær he næfre naht oþre ne geseah ne ne gehyrde
of-winters there he never anything other — saw nor — heard
butan leona grymetunge ⁊ wulfa gerár ⁊ æt þæs westenes
except of-lions roaring and of-wolves howling and ate of-the desert
æppla ⁊ ð wæter dranc of his holre hand. ⁊ ða æt
apples and the water drank from his hollow hand and then at
nehstan fedde hine an hræfn sextig geára se him brohte
last fed him a raven sixty years which to-him brought
æghwelce dæge healfne hlaf. ⁊ ða hwæne ær his ende com
each day half loaf and then a-while before his end came
him to scs antonius se ancra ⁊ ða sona brohte him se
him to Saint Antony the anchorite and then at-once brought to-him the
hræfn gehalne hlaf. Se antonius geseah ðæs paules saule swa
raven whole loaf The Antony saw of-the Paul soul as

hwite swa snauw stigan to heofonum betweoh engla þreatas
white as snow ascend to heaven among of-angels hosts
ȝ haligra manna þreatas. ȝ twegen leon adulfan his byrgenne
and of-holy men hosts and two lions dug his grave
on ðæs westenes sande þær resteð paules lichoma mid yfelice
in of-the desert sand there rests of-Paul body with mean
duste bewrigen. ac on domes dæge he ariseð on wuldor.
dust covered but on of-doom day he arises in glory

12 On twelftan dæg þæs monðes bið sce benedictes tid þæs
On twelfth day of-the month is of-Saint Benedict feast of-the
halgan abbodes. se wæs angelcynnes man. he wæs swiðe æþele
holy abbot who was of-English-race man he was very noble
for worolde ȝ micle æþelra for gode. ȝ ða he wæs on fif
before world and much nobler before god and when he was at five
ȝ twentigum geára þa ferde he to rome ȝ ðær ȝ on oðrum
and twenty years then went he to rome and there and in other
manegum æþelum mynstrum he leornade gastlice ðeodscipas.
many noble monasteries he learned spiritual disciplines
ȝ he onfeng preosthades scare on ðæs ealandes mynster
and he received of-priesthood tonsure in of-the island monastery
ðe is nemned lerinensi ȝ he hwerfde eft to eþle. ȝ he
which is named lerins and he turned again to homeland and he
getimbrade on brytene æþele mynster on ðære stowe þe is
built in britain noble monastery in the place which is
cweden æt wire muðan ȝ ð gehalgode gode ȝ sce petre.
called at of-wear mouth and it hallowed to-god and to-Saint Peter
ȝ ða ciricean æþellice gefretwade. ge mid godcunde wisdome
and the church nobly adorned both with divine wisdom
ge mid woroldlicum frætwum ofersæwiscum. ȝ ða ðæs æfter
and with worldly ornaments from-overseas and then of-that after

sextene gearum þa forlet he þone læmnan ofn ðæs mænniscan
sixteen years then left he the earthen furnace of-the human
lichoman. ⁊ se gast fleah freo to ðam upplican wuldre.
body and the spirit flew free to the heavenly glory

On ðone ðreottege[ð]an dæg þæs monðes bið ðæs halgan 13
On the thirteenth day of-the month is of-the holy
biscopes gemynd sce hilaries he wæs on ðære ceastre
bishop memory of-Saint Hilary he was in the city
pictauie. Se wæs sce martines lareow. ⁊ he awehte
poitiers He was of-Saint Martin teacher and he raised
deadne man of deaðe.
dead man from death

On ðone feowerteogðan dæg þæs monðes bið sce felices 14
On the fourteenth day of-the month is of-Saint Felix
tid mæssepreostes on rome on ðære stowe ðe pincis is
feast of-mass-priest in rome in the place which pincis is
nemned. þone rice men hæþne ðreadon þ he criste wiðsoce.
named him powerful men heathen urged that he christ renounced
⁊ hæþengeldum gelyfde. þa he þ nolde he wæs nacod
and heathen-idols believed when he that would-not he was naked
⁊ on carcern onsænded. ⁊ þær wæs understregd mid sæ
and into prison sent and there was strewn-under with sea
scellum ⁊ mid scearpum stanum. ⁊ þa godes engel on ðære
shells and with sharp stones and then of-god angel in the
ilcan niht tobræc ðæs carcernes duru ⁊ hine þonan alædde.
same night broke of-the prison door and him thence led-out

On ðone sexteoðan dæg ðæs monðes. þonne bið sce 16
On the sixteenth day of-the month then is of-Saint
marcelles tid þæs papan ðone papan maxentius rome
Marcellus feast of-the pope the pope Maxentius of-rome
burge ealdormon nedde þ he his wullwihte wiðsoce ⁊
city ealdorman compelled that he his baptism renounced and

deofolgeldum gelyfde. ða he þ ne geðafode þa het he
devil-idols believed when he that not allowed then commanded he
on ðæs papan ciericean gestællan his blancan ȝ monig oðer
in of-the pope church stall his white-horses and many other
neat. ȝ he genydde þone papan þ he þæm þenade. ȝ on
beasts and he compelled the pope that he them served and in
ðæm ðeowdome he geendade his lif. ȝ his lichoma resteð
the servitude he ended his life and his body rests
arwyrðlice on ðæm mynstre priscille on ðæm wege salariæ.
honorably in the monastery of-Priscilla on the way Salaria

On ðone ilcan dæg bið þæs mæssepreostes geleornis se
On the same day is of-the mass-priest departure who
wæs nemned sce furseus se wæs acenned in hibernia mægðe
was named Saint Fursey who was born in hibernia province
þ is on scotta lande þæs gast wæs neahterne of lichoman
that is in of-Scots land whose spirit was by-night from body
alæded. ȝ he geseah má ondrynnlices ȝ eac wuldorlices
led-out and he saw more of-dreadful and also of-glorious
þonne he mihte monnum asecgan. ȝ seo gesihð him wæs
than he could to-men tell and the vision to-him was
on swa micelre gemynde þ he on ðæm miclan wintres
in so great memory that he in the great of-winter
cele þonne he ymb þæt þohte oþþe spræc ðonne aswætte
cold when he about that thought or spoke then sweated
he eall. ȝ eft on ðære miclan sumeres hæte ðonne he
he all and again in the great of-summer heat when he
his siðfæt gemunde þonne ablacode he eall ȝ abifode.
his journey remembered then paled he all and trembled
ȝ ða ða godes englas eft his gast brohtan to þæm
and then when of-god angels again his spirit brought to the
lichoman þa locade he on his agenne lichoman swa swa on
body then looked he on his own body so as on

uncuðne hreap ȝ he nolde næfre eft on ðone lichoman
strange carcass and he would-not ever again into the body
gif he nyde ne sceolde. þes fursing gewat eft of
if he by-necessity not must this Fursey departed afterward from
scottum on brytone. ȝ on east engla mægðe he getimbrede
Scots into britain and in of-East Angles province he built
fæger mynster þ is gecegeð cnofersburh ð he dyde on
fair monastery which is called cnobberesburg that he did in
sigeberhtes dagum þæs cyninges. ȝ þanon he gewát ofer
of-Sigeberht days of-the king and thence he departed over
sæ in gallia mægðe to clodfeo francna cyninge ȝ ðær his
sea into gaul province to Clovis of-Franks king and there his
dagas geendade. ȝ his lichoma resteð on ðæm tune ferano
days ended and his body rests in the town péronne
ȝ his geearnunga þær wæron oft beorhte gecyþed.
and his merits there were often brightly made-known

On ðone seofenteoþan dæge þæs monðes bið seo geleornis 17
On the seventeenth day of-the month is the departure
þæs halgan munuces sce antonies se gewat on westen ða
of-the holy monk of-Saint Antony who departed into desert when
he wæs on twentigum geara. ȝ on ðæm he wunade oþ þ
he was at twenty years and in it he dwelt until that
he wæs on fif ȝ hundteontigum geara. ȝ on fruman he þær
he was at five and hundred years and in beginning he there
wunade twentig geara swa he nænigne oþerne mon ne geseah.
dwelt twenty years so he no other man — saw
ðær he fæste hwilum twegen dagas hwilum þrý to somne ȝ
there he fasted sometimes two days sometimes three — together and
ðonne he mete þigde ðonne wæs þ hlaf ȝ sealt ȝ lytel
when he food took then was that bread and salt and little
wætres drync. ȝ hine þær deofla costodon mid ofermæte
of-water drink and him there devils tempted with immoderate

unclæne luste efne swa þ hi eodon on niht to him on
unclean lust even so that they went in night to him in
geglengedra wifa hiwe. ðær he geseah eac þone fulan gast
of-adorned women form there he saw also the foul spirit
þe men lærð unalyfedelustas. þ wæs sweart cniht ȝ lytel
who men teaches unlawful-lusts that was black youth and little
ȝ egeslic ȝ he him sæde sylf þ his nama wære spiritus
and terrible and he to-him said self that his name were spiritus
fornicationis. þ is dernes geligeres gast. Hwilum ða deofol
fornicationis that is of-secret fornication spirit Sometimes the devils
hine swungan þ he ne mihte hine astyrigean ne noht
him beat so-that he not could himself stir nor anything
cweðan. hwilum hi hine bylgedon on swa fearras ȝ ðuton eall
say sometimes they him bellowed at as bulls and howled all
swa wulfas. hwilum hi him bæron to gold ȝ seolfer ȝ him
as wolves sometimes they him bore to gold and silver and to-him
ætywdon in arwyrðestan hiwe. ȝ hi him bæran mettas to. ȝ
appeared in most-honorable form and they him bore foods to and
hine bædon þ he þa þigde. þonne sænade he hine þonne glad
him asked that he them took then signed he himself then glided
þæt deofol ut mid his leasunge swa swa smýc æt his eagðura.
the devil out with his falsehood so as smoke at his window
Antonius wunade on ðæm ytemestan ænde eorðan ymbhwyrftes
Antony dwelt in the outermost end of-earth circle
on egypta westenne. ȝ he wæs hwæþre mære geond ealne
in of-Egyptians desert and he was nevertheless famous throughout all
middangeard. ȝ þa he his dagas geendade þa ongeatan þ his
world and when he his days ended then perceived that his
þegnas twegen þ hine openlice englas læddon to heofenum.
disciples two that him openly angels led to heaven
ȝ his lichoma resteð on ðære miclan ceastre alexandria.
and his body rests in the great city alexandria

On ðone ilcan dæg bið þreora cnihta tid þa wæron
On the same day is of-three youths feast who were
getwinnas. ȝ hi wæron nemde sċs speosippus. ȝ sċs
twins and they were named Saint Speusippus and Saint
elasippus. ȝ sċs melasippus. þa hæfdon cristene modar
Eleusippus and Saint Meleusippus who had Christian mother
ȝ hæþenne fæder ȝ þurh heora yldran modor lare
and heathen father and through of-their elder mother teaching
hi gelyfdon gode. ȝ hwæþre næron hi na gefulwade.
they believed god and nevertheless not-were they — baptized
forðon hæðne caseras hæfdon ofslegen ealle biscopas ȝ
because heathen emperors had slain all bishops and
mæssepreostas. þas cnihtas þrý fram þrým deman wæron
mass-priests these youths three by three judges were
nedde þ hi godes geleafan wiðsocan. þa hi þ ne
compelled that they of-god faith renounced when they that not
geþafedon þa heton þa deman micel fýr onbærnan ȝ
allowed then commanded the judges great fire kindle and
ða cnihtas ahón on an treow ȝ byran to þæm fyre. ða
the youths hang on a tree and bear to the fire then
cwædon hi to heora yldran medder beo þu nu ure gemyndig
said they to their elder mother be thou now of-us mindful
on þinum gebedum. ȝ þonne þu hlaf brece ȝ metes onfo
in thy prayers and when thou bread breakest and of-food takest
þonne sæna þu þa cruman for us ðe of þinum beode
then sign thou the crumbs for us which from thy table
feallen þ we móton bergan of þæs heofonlican cyninges
fall that we may taste from of-the heavenly king
gereordum þeah ðe we næron mid fulwihte her on eorðan
feasts though that we not-were with baptism here on earth
onðwægen. ða cwæð seo yldre modar cnihtas beoð orsorge
washed then said the elder mother youths be untroubled

eower blod eow fulwað ⁊ eower martyrdom eow gelædeþ
your blood you baptizes and your martyrdom you leads
to cristes gereordum. þa wæron þa cnihtas on ð fér
to of-christ feasts then were the youths into the fire
onsænded. ða ne onhran þ fyr him no ac hi onsændon
sent then not touched the fire them — but they sent
heora gast to gode swa swa þreo lamb. ⁊ seo cierece on
their spirit to god so as three lambs and the church in
ðære þe heora lichoma resteð is neah lingona byrig þa
which that their body rests is near of-Lingones city which
man nemneð æt scōs geminos æt þæm halgum getwinnum.
one names at sanctos geminos at the holy twins

18 On ðone eahtateoþan dæg bið ðære halgan fæmnan sce
On the eighteenth day is of-the holy virgin Saint
prisce. ðære lichoma resteþ on rome. ⁊ hire gemynd sceal
Prisca whose body rests in rome and her memory shall
beon mærsod on eallum cierecum. On ðy ilcan dæge sce
be celebrated in all churches On the same day Saint
peter gehalgode ærest cierecean on rome.
Peter hallowed first church in rome

19 On ðone nigonteoþan dæg þæs monðes þonne bið þæs
On the nineteenth day of-the month then is of-the
mæssepreostes gemynd sce annani in biððinie ðære mægðe.
mass-priest memory of-Saint Ananias in bithynia the province
on dioclitianus dagum þæs hæþenan caseres. he wæs on
in of-Diocletian days of-the heathen emperor he was into
carcern sænded twelf dagas butan mete. ⁊ þa æfter twelf
prison sent twelve days without food and then after twelve
dagum com se carcernweard se wæs nemned petrus. þa
days came the jailer who was named Peter then
geseah he sittan ðone halgan gast on culfran hiwe on ðæs
saw he sit the holy spirit in of-dove form at of-the

carcernes eagðura. ⁊ spræc to annani þæm godes men. ⁊
prison window and spoke to Ananias the of-god man and
eft fleogan to heofonum. þa gelefde se carcernweard gode. þa
again fly to heaven then believed the jailer god then
het sum hæþen gerefa hi begen belucan on fyrenum
commanded a-certain heathen reeve them both lock in fiery
bæþe. ⁊ ymb þreo niht hi eodon gesunde of ðæm. ða
bath and after three nights they went sound from it then
gesegon þ seofon cæmpan þa gelyfdon þa for ðæm wundre.
saw that seven soldiers then believed they for the wonder
þa het se gerefa heora ælcum gebindan leades bloman on
then commanded the reeve of-them each bind of-lead mass on
heora swyran. ⁊ sændon on wiðsæwes grund. þa to burstan
their neck and sent into of-wide-sea bottom then — burst
þa bendas ⁊ afeoll ð lead of him. ⁊ hi onsendon heora
the bonds and fell-off the lead from them and they sent their
gastas to gode. ⁊ þa lichoman coman to þam waroðe.
spirits to god and the bodies came to the shore
ðær cristene men hi bebyrgdon mid micelre áre. ⁊ þær
where Christian men them buried with great honor and there
wæron siððan on ðære stowe monegu wundor. ⁊ se gerefa
were afterward in the place many wonders and the reeve
þe hi cwellan het se wæs sona mid swa miclum sare
who them kill commanded he was at-once with so great pain
gewitnad ⁊ he nolde læng libban ac he het his agene
tormented and he would-not longer live but he commanded his own
men hine sændan on ðone sæ. ⁊ þa sǽ deór hine sona
men him send into the sea and the sea beasts him at-once
forswulgon. þ his ne com þy furðor an bán to eorðan.
swallowed so-that of-him not came the further one bone to earth

20 On ðone twentigþan dæg ðæs monðes bið sce sebastianes
On the twentieth day of-the month is of-Saint Sebastian
tíd þæs æþelan martyres. ðone dioclitianus se casere he wæs
feast of-the noble martyr whom Diocletian the emperor he was
hæþen. he het hine mid strælum ofscotian þ he
heathen he commanded him with arrows shoot-dead so-that he
wæs ðara swa full swaígl þ deór bið byrsta. ȝ mid
was of-them as full as hedgehog the beast is of-bristles and with
ðy he hine ne mihte swa acwellan. ða het he hine
that he him not could so kill then commanded he him
mid stengum ðyrcsan oþ þ he his gast onsende. ȝ his
with poles thresh until that he his spirit sent and his
lichoma wæs gebyrged æt rome on ðære stowe catacumbe.
body was buried at rome in the place catacumbas
On ðone ilcan dæg bið sce fabianes tíd þæs halgan
On the same day is of-Saint Fabian feast of-the holy
papan. þæm wæs þurh haligne gast getacnod þ he onfenge
pope to-whom was through holy spirit signified that he received
rome burge biscopdome. culfre com fleogan of heofonum ȝ
of-rome city bishopric dove came flying from heaven and
gesæt ofer his heafde. ȝ he hæfde ðære burge biscopdom
sat over his head and he had of-the city bishopric
þreotyne gear ȝ ændlefen monað ȝ twelf dagas. ȝ he
thirteen years and eleven months and twelve days and he
geðrowade eft on decies dagum þæs caseres martyrdom
suffered afterward in of-Decius days of-the emperor martyrdom
for criste. ȝ his lichoma resteð in calistes mynster æt rome.
for christ and his body rests in of-Callistus monastery at rome
On ðone ilcan dæg bið þara haligra gesinhiwa tíd þa
On the same day is of-the holy married-couple feast who
coman of perscwara mægðe to rome. ȝ ðær geþrowadan
came from of-Persians province to rome and there suffered

æþelne martyrdom for criste. ⁊ heora suna twegen mid
noble martyrdom for christ and their sons two with
him. þæs weres nama wæs marius. ⁊ þæs wifes nama wæs
them of-the man name was Marius and of-the woman name was
marða. ⁊ ðara suna naman wæron audifax ⁊ abbacuc.
Martha and of-the sons names were Audifax and Abachum

On ðone an ⁊ twentigðan dæg bið sca agnan þrowung 21
On the one and twentieth day is of-Saint Agnes passion
ðære halgan fæmnan seo geþrowade martyrdom for criste. þa
of-the holy virgin who suffered martyrdom for christ when
heo wæs þreottene geara. þa fæmnan simfronius rome burge
she was of-thirteen years the virgin Sempronius of-rome city
gerefa ongan þreatian his suna to wife. þa heo þ nolde
reeve began urge for-his son as wife when she that would-not
þa het he hi nacode lædan to sumum scandhuse þær
then commanded he her naked lead to a-certain shame-house there
hire brohte godes engel swylcne gerelan swylcne næfre nænig
to-her brought of-god angel such garment as never any
fulwa þ is nænig webwyrhta þ mihte don on eorðan. ðæs
fuller that is any weaver that could make on earth of-the
þurh gerefan sunu wolde ræsan on hi on ðæm scandhuse ⁊
city reeve son would rush on her in the shame-house and
hi bysmrian. ac fram deoflum forbroden he aslát. þa cwædon
her defile but by devils seized he split then said
romware þ heo wǽre dryegge ⁊ scinlæce ⁊ hire man
Romans that she were sorceress and witch and to-her one
bestang sweord on ða hracan. ⁊ ðus heo onsende hire gast to
thrust sword into the throat and thus she sent her spirit to
gode. þ hire lichoma resteð neah rome byrig on ðæm wege
god that her body rests near rome city on the way
þe hi nemnað numentana. ⁊ naht lange æfter hire þrowunge
which they name Nomentana and not long after her passion

heo ætýwde hire yldrum on midde niht þær hi wácedon æt
she appeared to-her parents at mid night where they watched at
hire byrgenne ȝ heo cwæþ to him. Ne wepað git me ná
her tomb and she said to them Not weep ye-two me —
swa ic dead sy ac beoð me efenbliðe for ðon þe ic eom to
as I dead be but be with-me equally-glad — because that I am to
criste on heofonum geþeoded ðone ic ær on eorðan lufade.
christ in heaven joined whom I before on earth loved

22 On ðone twa ȝ twentigðan dæg þæs monðes bið sce
On the two and twentieth day of-the month is of-Saint
uincentes ðrowung þæs diacones se þrowade in hispania ðære
Vincent passion of-the deacon who suffered in spain the
mægðe on ðære ceastre falentia þær datianus se casere nydde
province in the city valencia there Dacianus the emperor compelled
ualerium þone biscop ȝ ðone ylcan diacon uincentium to
Valerius the bishop and the same deacon Vincent to
hæþenscipe. þa swygode se biscop. ða cwæþ se diacon to þam
heathendom then kept-silent the bishop then said the deacon to the
biscope. clypa ongen þissum deofles hunde þe þe on beorceð.
bishop cry against this of-devil hound which thee at barks
þa het se casere forlætan ðone biscop. ȝ ðone diacon
then commanded the emperor release the bishop and the deacon
miclum witum underþeodan. ac ne mihte he mid nænge
to-great torments subject but not could he with any
þara hine acwellan ne hine genydan þ he criste wiðsoce. ac
of-them him kill nor him compel that he christ renounced but
he mid micelre blisse ðone sigefæstan gast to gode onsænde.
he with great bliss the victorious spirit to god sent
ȝ se casere þa bebead þ hine man forlete unbyrgedne þ
and the emperor then commanded that him one left unburied that
hine fuglas ȝ wilde deor forswulgon. ða com þærto blæc
him birds and wild beasts swallowed then came thereto black

fugel hæfde micele feðra ⁊ swift se adraf ealle þa oþre
bird had great feathers and swift which drove-off all the other
fuglas ⁊ þa wildan deor fram þæm lichoman. ða het se
birds and the wild beasts from the body then commanded the
casere hine wurpan on wið sæ. ða ferede hine godes hand
emperor him throw into wide sea then carried him of-god hand
þider þær hine cristne men siððan á wulderlice aredon.
thither where him Christian men afterward ever gloriously honored

On ðone ilcan dæg bið þæs halgan weres ðrowung sċi
On the same day is of-the holy man passion Saint
anastasi se wæs ærest drý in persida mægðe. ⁊ ða æfter
Anastasius who was first magician in persia province and then after
þon gelyfde criste. ⁊ cossra persida cining hine het
that believed christ and Chosroes of-persia king him commanded
ahon be oþerre hand. ⁊ hine nydde þ he wiðsóce godes
hang by one hand and him compelled that he renounced of-god
geleafan. þa he þ ne geðafade þa het se cining hine
faith when he that not consented then commanded the king him
beheafdian. þa heraclius se casere genam his lichoman mid
behead then Heraclius the emperor took his body with
herge in persida mægðe ⁊ lædde to rome. ⁊ he resteð
army in persia province and led to rome and he rests
þær on sċe paules mynstre. æt þæm wætrum þe hi
there in of-Saint Paul monastery at the waters which they
nemnað aquas saluias. ⁊ þær mon byrð his heafod on
name aquas salvias and there one bears his head in
ðas dagas cristenum mannum to reliquium.
these days to-Christian men as relics

On ðone ðreo ⁊ twentigðan dæg bið þære halgan 23
On the three and twentieth day is of-the holy
fæmnan tíd sċe emerentiane. seo wæs afeded mid sċe
virgin feast Saint Emerentiana who was fostered with Saint

agnan þære halgan fæmnan ⁊ swiðe anrædlice heo ætwat
Agnes the holy virgin and very resolutely she reproached
ðæm hæþnum on rome heora dysignesse ⁊ heo wæs stæned
the heathens in rome their folly and she was stoned
fram him oþ þ heo hire gast onsænde. ⁊ þa sona com
by them until that she her spirit sent and then at-once came
þunerrad ⁊ legetsleht ⁊ ofsloh ðone mæstan dæl þæs
thunder and lightning-stroke and slew the greatest part of-the
hæþnan folces þe hi stænde. ⁊ hire lichoma resteþ on ðære
heathen people who her stoned and her body rests in the
ylcan ciricean on rome þær sce agnan lichoma resteð.
same church in rome where of-Saint Agnes body rests

24 On ðone feower ⁊ twentigðan dæg þæs monðes bið
On the four and twentieth day of-the month is
sce babylles tid þæs halgan biscopes in antiochia þære
of-Saint Babylas feast of-the holy bishop in antioch the
ceastre se biscop mid cristene folce forstod cirican duru
city the bishop with Christian people blocked of-church door
á numeri ðæm hæþnan kasere he cwæþ to him ne gang
ever to-Numerian the heathen emperor he said to him not go
þu na on godes hus ðu hafast besmitene handa. ⁊ þu
thou — into of-god house thou hast defiled hands and thou
eart deofles wulf. ⁊ þa het se kasere hine beheafdian.
art of-devil wolf and then commanded the emperor him behead
⁊ his cnihtas þry mid hine. þara wæs an twelf geara.
and his youths three with him of-whom was one of-twelve years
oþer nigan geara. ⁊ se þridda seofan geara. ⁊ ðara
the-second of-nine years and the third of-seven years and of-the
cnihta naman wæron. urbanus. prilidanus. epolanus. ðis wæs
youths names were Urbanus Prilidianus Epolonius this was
swiðe clæne biscop ⁊ his clænnes swiðe mære wæs.
very clean bishop and his chastity very famous was

On ðone fif ⁊ twentigðan dæg þæs monðes. bið sċe
On the five and twentieth day of-the month is of-Saint
paules gehwerfnes to xp̄e. se wæs ǽr nemned sauwlus
Paul conversion to christ who was before named Saul
⁊ he wæs cristenra manna ehtere ǽr ⁊ cwellere.
and he was of-Christian men persecutor before and killer
⁊ ða færinga on midne dæg com leoht ofer hine of
and then suddenly at mid day came light over him from
heofonum ⁊ stefn clypade þus cweðende. sawlus. paulus.
heaven and voice called thus saying Saul Paul
hwæt ehtesðu me ic eom ihs ðæt is hælend þone þu
why persecutest-thou me I am Jesus that is savior whom thou
ehtest. ⁊ þa æfter ðissum he onfeng fullwihte. ⁊ his
persecutest and then after this he received baptism and his
nama wæs paulus gecigeð ealra cristenra ðeoda lareow for
name was Paul called of-all Christian nations teacher —
ðon he is nemned ofer ealle oðre se æþela ðeoda lareow.
because he is named above all others the noble of-nations teacher

FEBRUARY

All that survives of February is the end of one entry: Saint John comes to a man by night and lets him carry the head to Emesa in Phoenicia, where it passes between believers and unbelievers and shines with wonders wherever it goes. A closing note gives the length of night and day when the month called Solmonath ends.

∗∗∗ sċs iohannes hine þæm men on niht. ⁊ hine let
(lacuna) Saint John him to-the man in night and him let
gewitan mid þy heafde on fenice þære mægðe on ða burh
depart with the head into phoenicia the province into the city
emisena. swa þ iohannes heafod ferde hwilum hit hæfdon
emesa so that of-John head traveled sometimes it had

geleaffulle men hwilum swiðe ungeleaffulle. ⁊ æghwær hit scan
faithful men sometimes very unbelieving and everywhere it shone
mid godcundum wundrum. ðonne se solmonað bið geendod
with divine wonders when the Solmonath is ended
þonne bið seo niht feowertyne tida lang ⁊ se dæg. týn tida.
then is the night fourteen hours long and the day ten hours

MARCH

March, Hrethmonath, keeps Chad, whose soul angels led to heaven; Adrian, the emperor's officer, and his wife Natalia, who carried his severed hand to Byzantium; Perpetua and Felicity; Eosterwine of Wearmouth, an abbot who plowed and milked ewes; the Forty Soldiers thrown into the frozen lake at Sebaste; and Gregory, who sent baptism to the English and won Trajan's soul from hell. Between the saints run the days of creation: the firmament between the upper and lower seas, the dividing of earth and sea with the tides, the sun and moon dimmed after Adam's sin, the fishes and birds and where each kind lives, Adam and Eve, Adam's grave at Hebron, and God's rest. The month also holds Cuthbert, who turned water into wine; Benedict, whose soul rose by a road of lamps; the Annunciation and the Crucifixion on the same day; the relic of the cross at Constantinople; Christ harrowing hell, where Eve pleads by her kinship with Mary; and the Resurrection, with Christ's tomb measured.

On ðæm þriddan monðe on geáre bið an ⁊ þrittig daga.
In the third month in year is one and thirty of-days
⁊ se monð is nemned on læden martius ⁊ on ure
and the month is named in Latin March and in our
geþeode hredmonað.
language Hrethmonath

2 On þone æfteran dæg þæs monðes bið þæs biscopes geleornes
On the second day of-the month is of-the bishop departure
sce ceaddan. ⁊ þæs wundor ⁊ líf beda se leornere wrát
of-Saint Chad and whose miracles and life Bede the scholar wrote

on angelcynnes bocum. ðone ceaddan ðyder se ercebiscop nam
in of-English-race books the Chad thither the archbishop took
be norðan gemære on ðæm mynstre læstenga ýge ⁊ hine
by north boundary from the monastery of-lastingas isle and him
ærænde myrceon to biscope ⁊ nuddelenglum ⁊ lindesfarum.
appointed to-Mercians as bishop and to-Middle-Angles and to-Lindsey-folk
⁊ openlice godes englas læddon hine mid wynsume sange to
and openly of-god angels led him with joyful song to
heofonum. ⁊ þ gehyrde his godes þeow sum þæs nama
heaven and that heard his of-god servant a-certain whose name
wæs ówine. ⁊ sce ecgberht se ancra sægde higebalde þæm
was Owine and Saint Egbert the anchorite told to-Hygebald the
abbode. þæt ceaddes sawl ðæs biscopes come of heofonum
abbot that of-Chad soul of-the bishop came from heaven
mid engla weorode ⁊ fette his broþor sawle to heofonum.
with of-angels host and fetched of-his brother soul to heaven
þæs biscopes lichoma resteþ æt licettfelda on ðæm mynstre.
of-the bishop body rests at lichfield in the monastery

On ðone feorðan dæg þæs monðes bið sce adrianes 4
On the fourth day of-the month is of-Saint Adrian
ðrowung þæs æþelan weres. se wæs ðæs caseres ðegnscipes
passion of-the noble man who was of-the emperor of-service
ealdorman. ðe maximianus wæs nemned. ða geseah he hu
ealdorman who Maximian was named when saw he how
anræde þa cristenan men wæron. þa gelyfde he criste ⁊
resolute the Christian men were then believed he christ and
þrowade micelne martyrdom for criste. Adrianus wæs geong
suffered great martyrdom for christ Adrian was young
⁊ ænlic on eahta ⁊ twentigum geára ⁊ he hæfde æþele
and peerless at eight and twenty years and he had noble
brýd seo wæs on naman nataleæ. ⁊ syxtyne monað hi
bride who was by name Natalia and sixteen months they

wæron somod. seo hine lærde þ he næfre godes geleafan
were together she him taught that he never of-god faith
forlete. ȝ þæt nænig woruld fægernes æfre his geðoht
forsook and that no world beauty ever his thought
oncerde. ȝ æfter þan ðe he hæfde martyrdom geðrowad
turned and after that that he had martyrdom suffered
for gode. ða genam heo sce adrianes hand seo him
for god then took she of-Saint Adrian hand which from-him
wæs of acorfen. ȝ heo begeát þa mid deorwyrðum wyrtum
was off cut and she drenched it with precious herbs
ȝ bewand on godwebbe. ȝ asette æt hire heafdum on
and wrapped in purple-cloth and set at her head on
hire ræste ȝ hire hæfde þa to hihte. þa ongan oðer
her bed and for-herself had it as comfort then began another
rice man hæþen hi laðian to his gesynscipe. þa weop
powerful man heathen her invite to his marriage then wept
heo ȝ cwæð. drihten god gefultuma me þinre þeowenne
she and said lord god help me thy handmaid
þ ic næfre gewemme adrianes brýdræste ðines martyres.
that I never defile of-Adrian bridal-bed of-thy martyr
ȝ ða genam heo þa hand áne ȝ astag on scip. ȝ lað
and then took she the hand only and climbed into ship and sailed
of nicomedia ceastre in bisantiam ðone tun ofer ðone sæ
from nicomedia city to byzantium the town over the sea
þyder cristne men hæfdon gelæded adrianus lichoman. ða
whither Christian men had led of-Adrian body then
on midde niht ða oncierde þ scip on wonne siðfæt þurh
at mid night then turned the ship onto wrong course through
deofles beswicennesse. ða ætywde þær sona adrianus sittende
of-devil deceit then appeared there at-once Adrian sitting
on medmiclum scipe ȝ clypade on þ scip þe þ wif on
in small ship and called to the ship which the woman in

wæs mid þære hand ȝ cwæð ferað nu swa swa eowre seglas
was with the hand and said travel now so as your sails
sendon geseted se wind eow lædeþ. þa aras natalia ȝ geseah
are set the wind you leads then arose Natalia and saw
þæt sċs adrianus him lád beforan heo þa gefeonde cwæþ.
that Saint Adrian them led before she then rejoicing said
Ecce dominus meus. Hona la min hlaford. ȝ þa sona ne
Ecce dominus meus Behold lo my lord and then at-once not
mihte heo hine geseon. Heo þa lað on ðone tún þær se
could she him see She then sailed into the town where the
lichoma wæs ȝ asette þa hand to þæm lichoman ȝ hire
body was and set the hand to the body and herself
þær gebæd. ȝ þa hwon on slép for ðon þe heo wæs on
there prayed and then a-little — fell-asleep — because that she was on
þære sæ swiðe geswenced. ða ætywde sċs adrianus hire on
the sea very afflicted then appeared Saint Adrian to-her in
ðæm slæpe ȝ cwæð hire to. wel þu come. ac cum to us
the sleep and said her to well thou camest but come to us
on ece reste. ȝ ða sona onsende heo hire gast to gode.
into eternal rest and then at-once sent she her spirit to god

On ðone seofoðan dæg þæs monðes bið þara haligra 7
On the seventh day of-the month is of-the holy
wifa gemynd. Sċa perpetuan. ȝ sċa felicitatis. ðara lichoma
women memory Saint Perpetua and Saint Felicity whose body
resteþ on cartagine þære miclan ceastre on affrica mægðe.
rests in carthage the great city in africa province
þære perpetuan mætte þa heo wæs on mædenhade þ heo
to-the Perpetua dreamed when she was in maidenhood that she
wære on weres hiwe ȝ ð heo hæfde sweord on handa ȝ
were in of-man form and that she had sword in hand and
ðæt heo stranglice fulite mid þy. þæt wæs eall eft on
that she strongly fought with that that was all afterward in

hire martyrdome gefylled. ða heo mid werlice geðohte deofol
her martyrdom fulfilled when she with manly thought devil
oferswiðde ⁊ þa hæþnan ehteras. ðonne wæs seo felicitatis
overcame and the heathen persecutors then was the Felicity
cristen wif ⁊ heo wæs mid bearne ða heo wæs for criste on
Christian woman and she was with child when she was for christ into
carcern onsænded. þa woldan þa ehteras hi for þon forlætan
prison sent then would the persecutors her — therefore release
ða weop heo ⁊ bæd god þ he hire ðæt bearn fram adyde.
then wept she and asked god that he from-her the child away put
⁊ þa acende heo hit on ðære ylcan niht on ðone seofoðan
and then bore she it on the same night in the seventh
monað þæs beorðres. ⁊ heo geþrowade martyrdom for criste.
month of-the birth and she suffered martyrdom for christ

On ðone ilcan dæg bið þæs halgan abbodes geleornes se
On the same day is of-the holy abbot departure who
wæs nemned eastorwine se wæs her on brytene on sce
was named Eosterwine who was here in britain in of-Saint
petres mynstre æt wiremuðan þ wæs swiðe æþele wer for
Peter monastery at wearmouth that was very noble man before
worolde ⁊ for gode micle æþelra. he wæs ecgferðes þegn ðæs
world and before god much nobler he was of-Ecgfrith thane of-the
cyninges ac he forlet þa wæpna ⁊ ða woruldlican wisan ⁊
king but he left the weapons and the worldly ways and
eode on þ mynster ⁊ wæs þær mæssepreost ⁊ abbod. ⁊
went into the monastery and was there mass-priest and abbot and
hweþre he wæs for gode swa eaðmod. þ he sulh heold ⁊
nevertheless he was before god so humble that he plow held and
on isen sloh ⁊ corn ðærsc ⁊ þ windwode. ⁊ ewa mealc ⁊
on iron struck and grain threshed and it winnowed and ewes milked and
ða cealfas to cuum lædde. ⁊ hlafas brædde. ⁊ leac sette. ⁊
the calves to cows led and loaves baked and leeks planted and

þa he wes on feower ⁊ twentigum geára. æfter twelf gearum
when he was at four and twenty years after twelve years
ðæs þe he wæs on ðæm mynstre. ða forlét he þa eorðlican
of-that that he was in the monastery then left he the earthly
lima ⁊ gesohte þa heofonlico ríco. ⁊ þy dæge þe he his
limbs and sought the heavenly realms and on-the day that he his
gast on niht onsænde. he sæt ute on sunnan ⁊ eallum ðæm
spirit in night sent he sat outside in sun and to-all the
wependum broðrum ⁊ gnornendum he sealde sibbe coss.
weeping brothers and mourning he gave of-peace kiss

On ðone nygeðan dæg ðæs monðes bið feortiges cæmpena 9
On the ninth day of-the month is of-forty soldiers
ðrowung on sebastia ðære ceastre. on licinis tidum ðæs
passion in sebaste the city in of-Licinius times of-the
cyninges. þ wæron strange weras. ⁊ sigefæste on worold
king who were strong men and victorious in world
gefeohtum ⁊ hwæþre arwyrðlice gode herdon. ða ongan þære
battles and nevertheless reverently god obeyed then began of-the
burge gerefa. se wæs on naman agriculaus. ⁊ ðara cæmpena
city reeve who was by name Agricolaus and of-the soldiers
ealdorman se wæs on naman lysiarchus hi neddon þ hi
ealdorman who was by name Lysiarchus them compelled that they
criste wiðsocan. þa hi þæt ne geðafedan þa hetan hi on
christ renounced when they that not allowed then commanded they at
æfenne on swiðe cealdum winde weorpan hi on deopne mere.
evening in very cold wind throw them into deep lake
on ðæm mere wæs micel ís ⁊ yfel. ⁊ þær wæs hat bæþ
on the lake was great ice and evil and there was hot bath
bi þæm mere. þ gif heora hwilc on his geleafan getweode
by the lake so-that if of-them any in his faith doubted
þ he gebuge to þæm. þa on forewearde niht snað þ is
that he turned to it then in early night cut the ice

ðara haligra lichoman. þa getweode heora án on his mode
of-the holy bodies then doubted of-them one in his mind
ȝ arn to þæm hatan baðe ȝ wæs sona dead ȝ him
and ran to the hot bath and was at-once dead and from-him
þa lima ealle tofeollan. ða on niht com leoht of heofonum
the limbs all fell-apart then in night came light from heaven
swa hat swa sunne bið on sumera. ȝ þ is gemelte ȝ þ
as hot as sun is in summer and the ice melted and the
wæter wearð wearm ȝ þara wearda sum geseah ðæt of
water became warm and of-the guards one saw that from
heofonum com an læs feowertig wuldorbeaga ofer þa cæmpan.
heaven came one less forty of-glory-crowns over the soldiers
þa ongeat he þ se wæs gode wiðcoren se þe on ðæt bæþ
then perceived he that he was by-god rejected he who into the bath
eode. þa gecerde se weard to criste. ȝ awearp his hrægl
went then turned the guard to christ and threw his clothing
him of ȝ hleop on ðone mere. ȝ stod on ðara midle
him off and leapt into the lake and stood in of-them middle
ȝ mid him þurh martyrdom his gast to gode onsænde.
and with them through martyrdom his spirit to god sent

12 On ðone twelftan dæg ðæs monðes bið sce gregories
On the twelfth day of-the month is of-Saint Gregory
geleornes ures fæder se us fullwiht onsænde on ðas
departure of-our father who to-us baptism sent to this
brytene. He is ure altor ȝ we syndan his alumni. ðæt is
britain He is our altor and we are his alumni that is
ðæt he is ure fester fæder on criste. ȝ we syndon his
that he is our — foster-father in christ and we are his
festerbearn on fullwihte. gregorius geþingade mid his tearum
foster-children in baptism Gregory interceded with his tears
ȝ mid his gebedan traianus sawle ðæs hæþnan caseres
and with his prayers of-Trajan soul of-the heathen emperor

þæt hine god of helle gefreode. ⁊ on reste gelædde. ⁊
that him god from hell freed and into rest led and
gregorius cnihta sum geseah hwite culfran of heofonum
of-Gregory disciples one saw white dove from heaven
⁊ sittan on gregorius heafde ⁊ him eþode on ðone muð
and sit on of-Gregory head and to-him breathed into the mouth
þone godcundan wisdom þe he on bocum wrat.
the divine wisdom which he in books wrote

On ðone þreotegðan dæg ðæs monðes. bið þæs mæsse 13
On the thirteenth day of-the month is of-the —
preostes tid sce macedones. ⁊ his wifes. seo wæs
mass-priest feast of-Saint Macedonius and of-his wife who was
nemned patricie. ⁊ his dohtar ðære nama wæs modeste.
named Patricia and of-his daughter whose name was Modesta

∗∗∗ ⁊ tosced on twa dæg ⁊ niht.
(lacuna) and divided in two day and night

On ðone nygonteogðan dæg monðes. bið se æftera worolde 19
On the nineteenth day of-month is the second of-world
dæg. on ðæm dæge god gescop ðone rodor betweoh heofone
day on the day god created the firmament between heaven
⁊ eorðan ⁊ betweoh ðæm twam sæum ðæm uplican ⁊ þæm
and earth and between the two seas the upper and the
niðerlican. Se uplica sæ is to þæm geseted þ he celeð ðære
nether The upper sea is to that set that it cools the
tungla hæto ðy læs heo to swiðe bærne. þas nyþerlican gesceafte
of-stars heat — lest it too much burn these nether creatures
⁊ se rodor ymbfehð utan eall ðas niðerlican gescæfte sæ ⁊
and the firmament encircles outside all these nether creatures sea and
eorðan swa seo scell ymbfehð þæt æg swa leorneras secgað.
earth as the shell encircles the egg as scholars say

On ðone ilcan dæg bið sce gregories tid þæs clænan
On the same day is of-Saint Gregory feast of-the clean
biscopes. se wæs on ðære ceastre nazarene ðæm biscope
bishop who was in the city nazianzus to-the bishop
æteawdon on his geogoðe ðurh nihtlice gesihð fægre fæmnan
appeared in his youth through nightly vision fair maidens
ȝ cwædon to him. wit sendon ðine sweostra ȝ crist
and said to him we-two are thy sisters and christ
unc sende to þe ȝ wit sceolon á beon mid þe þenden
us-two sent to thee and we-two shall ever be with thee while
ðu leofast. ȝ uncer oðer hatte sapientiæ. oðer castitas.
thou livest and of-us-two one is-called sapientia the-other castitas
þ is ðonne godcund snyttro ȝ clænnes.
that is then divine wisdom and chastity

On ðone twentegðan dæg þæs monðes bið se þridda
On the twentieth day of-the month is the third
worolde dæg. on ðæm dæge god tosced on twa eorðan ȝ
of-world day on the day god divided in two earth and
sæ. ȝ ðone sæ he gesette to þon þ se sceolde fixas
sea and the sea he set to that that it should fishes
fedan. ȝ of þæm sceoldan regnas ofer eorðan cuman. for
feed and from it should rains over earth come —
ðon ðære lyfte gecynd is þ heo tehð to þa renas of
because of-the air nature is that it draws to the rains from
ðæm sealtan sæ. ȝ þurh hire mægen heo fersc sendeþ to
the salt sea and through her power she fresh sends to
eorðan. ȝ on ælcum anum geare weaxeð þ flód ðæs sæs
earth and in each one year grows the flood of-the sea
feower ȝ twentigum siða. ȝ swa oft wanað. fylleþflod
four and twenty times and so often wanes full-flood
bið nemned ȝ on læden malina ȝ se nepflod ledo.
is named and in Latin malina and the neap-flood ledo

On ðone ilcan dæg bið sce cuthberhtes geleornes ðæs
On the same day is of-Saint Cuthbert departure of-the
halgan biscopes se wæs on þysse brytene on þære mægðe þe
holy bishop who was in this britain in the province which
is nemned trans humbrentium ð is norðan hymbra ðeod.
is named trans humbrentium that is — of-Northumbrians nation
ðone wer oft englas sohtan ⁊ him to brohtan heofonlico
the man often angels sought and him to brought heavenly
gereordo ⁊ he hæfde þa miht þ he mihte geseon manna sawle
meals and he had the might that he could see of-men souls
þa clænan ⁊ ða oþre þonne heo of þæm lichoman leordon.
the clean and the other when they from the body departed
⁊ ealle untrumnesse he mihte hælan mid his gebedum. þ
and all infirmity he could heal with his prayers that
wæs his wundra sum þ he wæs æt gereordum on sumre
was of-his miracles one that he was at meals in of-a-certain
æþelre abbadissan mynster. ða he aras on dæge of undern
noble abbess monastery when he arose by day from morning
ræste ða sæde he þ hine ðyrste. ⁊ het him beran
rest then said he that him thirsted and commanded him bring
wæter to þæt he mihte onbergean. ða bletsode he þ wæter
water to that he might taste then blessed he the water
⁊ his onbergde ⁊ sealde his mæssepreoste. ⁊ he hit sealde
and of-it tasted and gave to-his mass-priest and he it gave
heora þene heora þen wæs ðæs ilcan mynstres mæssepreost.
to-their servant their servant was of-the same monastery mass-priest
ða ondranc se þæs wætres ⁊ sealde hit þæm breðer ðe
then drank he of-the water and gave it to-the brother who
him æt stod ðæs mynstres profoste. ⁊ se ondranc eac þæs
him by stood of-the monastery provost and he drank also of-the
wætres ⁊ hi gefeldan begen þ þ wæs ðæt betste wín.
water and they felt both that that was the best wine

ȝ þa hi þa tíd hæfdon ymb þæt to sprecanne þa ondette
and when they the time had about that to speak then confessed
heora ægðer oþrum þ hi næfre ær selre win ne druncon.
of-them each to-other that they never before better wine — drank
21 On ðone an ȝ twentegðan dæg bið se feorða worolde dæg.
On the one and twentieth day is the fourth of-world day
on ðæm dæge god gesette on heofones rodor sunnan ȝ
on the day god set in of-heaven firmament sun and
monan. þa wæs seo sunne seofon siðum beorhtre ðonne heo
moon then was the sun seven times brighter than she
nu is. ȝ se mona hæfde ða ða beorhtnesse þe seo sunne
now is and the moon had then the brightness which the sun
nu hafað. Ac þa adam ȝ eua on neorxna wonge gesyngodan
now has But when Adam and Eve in of-paradise plain sinned
ða wæs þæm tunglum gewonad heora beorhtnes. ȝ hi
then was to-the stars diminished their brightness and they
næfdon na siððan butan þone seofoðan dǽl heora leohtes. ac
had-not — afterward but the seventh part of-their light but
on domes dæge þonne ure drihten edniwað ealle gesceafte ȝ
on of-doom day when our lord renews all creatures and
eall mænnisc cynn eft ariseð. ȝ hi næfre ma ne gesyngiað.
all human kind again arises and they never more — sin
þonne scineð seo sunne seofon siðum beorhtre ðonne heo nu
then shines the sun seven times brighter than she now
do. ȝ heo næfre on setl gangeþ. ȝ se mona scineð swa swa
does and she never to setting goes and the moon shines so as
nu seo sunne deþ. ȝ he næfre ma wanað ne ne weaxeð on
now the sun does and he never more wanes nor — waxes in
his endebyrdnesse. ac þenden þa tunglu her lyhtaþ on ðysse
his order but while the stars here shine in this
deadlican worolde. symble ðonne se mona gangeþ æfter ðære
mortal world always when the moon goes after the

sunnan ðonne weaxeð his leoht ⁊ swa he bið þære sunnan neár
sun then waxes his light and so he is to-the sun nearer
swa bið his leoht læsse ⁊ swa he bið hire fyrr swa bið his
so is his light less and so he is from-her farther so is his
leoht máre. ⁊ hwæðre he bið symble þurh þa sunnan onlyhted.
light more and nevertheless he is always through the sun illuminated

On ðone ilcan dæg bið sce benedictes geleornes ðæs
On the same day is of-Saint Benedict departure of-the
halgan abbodes. se wæs acenned on nursia ðære mægðe ⁊
holy abbot who was born in nursia the province and
sona on his cnihthade he wilnade þ he gode anum licade.
at-once in his boyhood he desired that he to-god alone pleased
⁊ on sumum þara mynstra þe he ofer geseted wæs þa
and in one of-the monasteries which he over set was the
broðor him woldon sellan attor drincan. for ðon þe hi
brothers to-him would give poison drink — because that they
ne mostan for him naht unalyfedlices begangan. ða he þa
not might for him anything of-unlawful practice then he then
senade þ fæt þe þæt attor on wæs ða tobærst hit swæ
signed the vessel which the poison in was then burst it as-if
þær mon stan onwurpe. ⁊ he mid bliðe mode fo[r]lét ðara
there one stone threw-on and he with glad mind left of-the
broðra onwald ⁊ eft to his oðrum mynstre ferde. wæs his
brothers rule and again to his other monastery went was his
godes þeow sum se æt nænigre gebedtide wolde on ðære
of-god servant a-certain who at no prayer-time would in the
cirican wunian ðæt he mid þæm oþrum his gebed gefylde.
church remain that he with the others his prayer fulfilled
ða geseah se abbod ðæt sum lytel cniht sweart teah þone
then saw the abbot that a-certain little youth black drew the
broðor be his hrægle. of þære cirican út. Se abbod þa sume
brother by his garment from the church out The abbot then one

dæge ut gangende sloh ðone broðor mid gyrde. ⁊ þa wæs
day out going struck the brother with rod and then was
se feond mid þy geflymed þa he hine sloh. ⁊ se broðor
the fiend with that put-to-flight when he him struck and the brother
siþþan á wunode æt his gebede. ðy dæge ðe se abbod
afterward ever remained at his prayer On-the day that the abbot
geleorde. his broðra twegen geseagon ænne weg fram his
departed of-his brothers two saw a way from his
mynstre rihte east on ðone heofon. se wæs bebræded mid
monastery straight east into the heaven which was spread with
hwitum ryftum. ⁊ þær wæs on unrim scinendra leohtfata.
white cloths and there was on countless of-shining lamps
⁊ þær stod an beorht wer ⁊ cwæþ to him. þis is se weg
and there stood a bright man and said to them this is the way
mid þy þe drihtnes se leofa benedictus astag on heofon.
by which that of-lord the beloved Benedict ascended to heaven

22 On ðone twa ⁊ twentegðan ðæg ðæs monðes bið se
On the two and twentieth day of-the month is the
fifta dæg worolde. on ðæm dæge god gescóp of wætere eall
fifth day of-world on the day god created from water all
fleotendra fixa cyn ⁊ fleogendra fugla. Worold snottre men
of-floating fishes kind and of-flying birds World wise men
secgað þ þa ficsas sýn on sæ hundteontiges cynna ⁊ ðreo
say that the fishes are in sea of-hundred kinds and three
⁊ fiftiges. ⁊ nis ænig manna þ he wite hwæt þara fugla
and of-fifty and not-is any of-men that he knows what of-the birds
cynna sy ofer eorðan. ⁊ hwæðre æghwelc fugal wunað ðæt
of-kinds be over earth and nevertheless each bird dwells-in that
ðæt he of gesceapen wæs. ða swimmaþ nu sealtum yþum
that he from created was they swim now in-salt waves
ða þe of ðæm gesceapen wæron. ⁊ ða wuniað on merum
those that from them created were and they dwell in lakes

ȝ on flodum þa þe of ðæm ferscum wætre gescæpene
and in rivers those that from the fresh water created
wæron. ȝ þa sittaþ on feldum ȝ ne magon swimman ða
were and they sit in fields and not can swim those
þe of þæs græses deawe geworht wæron. ȝ þa wuniað on
that from of-the grass dew made were and they dwell in
wudum ða þe of þara treowa dropum gehiwode wæron. ȝ
woods those that from of-the trees drops formed were and
þa wuniað on fænne þa þe gewurdon of þæs fænnes wætan.
they dwell in fen those that came-to-be from of-the fen moisture

On ðone ðreo ȝ twentegðan dæg ðæs monðes ðæt bið se 23
On the three and twentieth day of-the month that is the
sexta worolde dæg on ðæm wæs adam gescæpen se æresta man.
sixth of-world day on which was Adam created the first man
ȝ eua his wif wæs gescæpen of his ribbe. Hi wæron swa
and Eve his wife was created from his rib They were so
gescæpene. ðæt hi ne mihte fyr bærnan. ne wæter drǽncean
created that them not could fire burn nor water drown
ne wildeor slitan. ne þorn stician. ne hi ne mihtan næfre
nor wild-beast tear nor thorn prick nor they — could ever
forealdian. ne deade beon gif hi godes beboda geheoldan. Ac
grow-old nor dead be if they of-god commands kept But
þa hi þæt ne geheoldan. ða underðeoddon hi selfe ȝ eall
when they that not kept then subjected them selves and all
ðæt mænnisce cynn to sare ȝ eldo ȝ to deaðe. Adam lifde
the human kind to pain and age and to death Adam lived
her on wrǽcsiðe nigan hund geara ȝ ðritig geara. ȝ his bán
here in exile nine hundred years and thirty years and his bones
syndon bebyrged noht feorr be eastan ðære byrig ðe is nemned
are buried not far by east of-the city which is named

cebron ⁊ him is ðæt heafod suð gewend ⁊ þa fét norð. ⁊
hebron and to-him is the head south turned and the feet north and
seo byrgen is bewrigen mid dimmum stanum ⁊ yfellicum.
the tomb is covered with dark stones and mean

On ðone ylcan dæg bið þæs halgan mæssepreostes ðrowung
On the same day is of-the holy mass-priest passion
se wæs nemned þeodorotos. se þrowade monigfealdne
who was named Theodoret who suffered manifold
martyrdom for criste. on antiochia þære ceastre. on iulianus
martyrdom for christ in antioch the city in of-Julian
dagum þæs hæþnan caseres. ⁊ æt nyhstan he wæs
days of-the heathen emperor and at last he was
beheafdod. ⁊ ða þære ylcan niht ða se dema þe hine
beheaded and then on-the same night then the judge who him
cwellan het. mid unasecgendlicum sarum efne swa þ
kill commanded with unspeakable pains even so that
he spaw his innoð ut þurh his muð.
he spewed his bowels out through his mouth

24 On ðone feower ⁊ twentegðan dæg þæs monðes ðæt
On the four and twentieth day of-the month that
bið se seofoða worolde dæg. on ðæm dæge god gereste
is the seventh of-world day on the day god rested
fram his weorce ⁊ þone gehalgode.
from his work and it hallowed

25 On ðone fif ⁊ twentegðan dæg þæs monðes com gabrihel
On the five and twentieth day of-the month came Gabriel
ærest to sca marian. mid godes ærende. ⁊ on ðone dæg
first to Saint Mary with of-god message and on the day
sca maria wæs eácen geworden on nazareth ðære ceastre.
Saint Mary was pregnant become in nazareth the city
þurh þæs engles word. ⁊ þurh hire earena gehyrnesse.
through of-the angel word and through of-her ears hearing

swa þás treowa ðonne hi blostmiað þurh þæs windes blǽd.
as these trees when they blossom through of-the wind blast
on ðære ylcan stowe þær hire hus ða wæs. þa se engel
in the same place where her house then was when the angel
hi ane gemette. cristne men timbredon micle cirican. ȝ ða
her alone met Christian men built great church and then
æfter twa ȝ ðritegum geara ȝ æfter ðrym monðum wæs
after two and thirty years and after three months was
crist ahangen on rode on ðone ylcan dæg. ȝ sona swa he
christ hanged on cross on the same day and as-soon as he
on ðære rode wæs ða gescæfta tacnedon þ he wæs soð
on the cross was the creatures betokened that he was true
god. seo sunne asweartade. ȝ se dæg wæs on þeostre niht
god the sun blackened and the day was into dark night
gecierred fram midne dæg oð non. þa he æt þæm none
turned from mid day until nones when he at the nones
his gast onsænde. þa byfode seo eorðe. ȝ stanas burstan.
his spirit sent then trembled the earth and stones burst
ȝ stanweallas tofeollan. ȝ deadra manna byrgenna wurdon
and stone-walls fell-apart and of-dead men tombs became
opene ȝ monige menn gesegon þ þa deadan arison
open and many men saw that the dead arose
of þæm byrgennum ȝ eodon geond ða halgan burh on
from the tombs and went through the holy city in
hierusalem. oþ þæt crist eft aras. þa gewiton hi mid hine
jerusalem until that christ again arose then departed they with him
ge mid lichoman ge mid sawle on ece wuldor. þ we þy
both with body and with soul into eternal glory that we the
untweogendran be ús gelyfden ðæt we be þæm leorniað.
less-doubting about us believed that we about them learn

Seo cristes rod on þa he wæs ahongen is on ðære byrig
The of-christ cross on which he was hanged is in the city
constantinapole on cirican ȝ on treowenre ceste belocen. ȝ
constantinople in church and in wooden chest locked and
ðonne seo cest bið onlocen. þonne cymeð ðær upp wunderlic
when the chest is unlocked then comes there up wonderful
stenc ȝ swa wynsum swa þær syn ealle blostman gesamnod.
scent and as pleasant as-if there be all blossoms gathered
ȝ of þæm ostum ðæs treowes flóweð út swetes stences
and from the knots of-the tree flows out of-sweet scent
wæte seo hafað eles onlicnesse. gif mon ðære wætan ænne
liquid which has of-oil likeness if one of-the liquid a
lytelne dropan seleð untrumum mæn him bið sona sél.
little drop gives to-sick man to-him is at-once better
26 On ðone syx ȝ twentegðan dæg ðæs monðes on þone
On the six and twentieth day of-the month on the
dæg crist reste dead on byrgenne for us ȝ his sawl somod
day christ rested dead in tomb for us and his soul together
ȝ his godcundnes somod hergode geond helle grund. ȝ
and his divinity together harrowed through of-hell ground and
sloh þara feonda weorod mid his godcunde sweorde ȝ draf
slew of-the fiends host with his divine sword and drove
on helle grund ȝ hi þær geband. þár hine ongeatan weras
into of-hell ground and them there bound there him recognized men
ȝ wif ealle þa þe hine æfre ær gelyfdon. ȝ hi of þæm
and women all those who him ever before believed and they from the
witum forðræsdon. ȝ wepende him to fotum luton. ȝ þis
torments rushed-forth and weeping to-him at feet bowed and this
cwædon. Help ure la hælend nu þu hider come ðeah ðe hit
said Help us O savior now thou hither camest though that it
late wære. á we gehyhton to þinum cyme. ac adwærc nu
late were ever we hoped for thy coming but quench now

ðas gebeot ⁊ ðas wopas tobrec ⁊ gecyþ þinne þrymm on
these threats and these wailings break and show thy might in
helle swa þu dydest on eorðan. þær þu alysdest cuce men
hell as thou didst on earth where thou releasedst living men
mid þinre rode. genere nu us deadan mid þine deaðe. ðær
with thy cross save now us dead with thy death there
hine eac ongeaton adam ⁊ eua. þær hi asmórede wæron mid
him also recognized Adam and Eve where they smothered were with
deopum ðeostrum ða ða hi gesawon his þ beorhte leoht
deep darkness then when they saw his the bright light
æfter þære langan worolde. þær eua hine halsode for sca
after the long age there Eve him implored for of-Saint
marian mægsibbe ðæt he hire miltsade. Heo cwæþ to him
Mary kinship that he her pitied She said to him
gemyne min drihten þ seo wæs bán of minum banum. ⁊
remember my lord that she was bone of my bones and
flæsc of minum flæsce. help min for þon. ða crist hi bútu
flesh of my flesh help me — therefore then christ them both
ðonan alysde ⁊ unrim bliðes folces him beforan onsende
thence released and countless of-glad people him before sent
ða he wolde gesigefæsted eft siðian to þæm lichoman.
when he would victorious again journey to the body

On ðone seofon ⁊ twentegðan dæg þæs monðes bið 27
On the seven and twentieth day of-the month is
se dæg on þone ure drihten of deaðe aras. ⁊ æfter his
the day on which our lord from death arose and after his
æriste hine tyn siðum monnum ætywde swa hit on his
resurrection himself ten times to-men showed as it in his
godspelle awriten is. ⁊ mid his þegnum æt gebrædne fisc
gospel written is and with his disciples ate roasted fish
⁊ huniges beobræd. ⁊ him ætywde ða wunda on his
and of-honey honeycomb and to-them showed the wounds on his

handum ȝ on his fotum ȝ þa gewundedan sidan. þ hi
hands and on his feet and the wounded side that they
þy soðlicor ongeaton þ hit wæs soðlice his agen lichoma
the more-truly perceived that it was truly his own body
ðæt þær of deaðe arás. Seo byrgen is on hierusalem þe he
that there from death arose The tomb is in jerusalem which he
of arás ð is sinowalt hus acorfen of anum stane. on ðæm
from arose that is round house carved from one stone in which
magon nigon men standende him gebiddan. ȝ hit is swa
can nine men standing themselves pray and it is so
heah þ hit bið mannes oðres healfes fotes gemet bufan
high that it is of-man of-second half of-foot measure above
ðæm heafde. ȝ se ingang is eastan in. ȝ on ða swiðran
the head and the entrance is from-east in and on the right
healfe þæm ingange þ is on ða norð healfe is stænen bedd
half of-the entrance that is on the north half is stone bed
seofon fota lang þrym mundum hierra þonne þæs huses flór.
seven of-feet long by-three hands higher than of-the house floor
On ðæm bedde reste drihtnes lichoma on scetan bewunden.
On the bed rested of-lord body in sheet wound
ða he wæs dead for us. ðonne se hreð monað bið agán.
when he was dead for us when the — Hrethmonath is gone
þonne bið seo niht twelf tida lang ȝ se dæg þ ilce.
then is the night twelve hours long and the day the same

April, Eastermonath, keeps the sisters Agape, Chionia, and Irene, whose persecutor, coming by night to the house where they prayed, embraced its kettles and kissed its pans until he was black with soot; Ambrose, who showed a general where to win his battle; seven virgins of Syria; Guthlac, visited by an angel every evening and morning; Valerian and Tiburtius, whose guard at their beheading saw their souls borne up by angels and believed; Eleutherius and his mother Anthia, the wild horses stilled and the wild beasts praising God; Æthelwald of Farne; George, tortured seven years by Dacianus; Wilfrid, whose birthplace seemed to burn; the Great Litany of Rome; Mark, who wrote down what Peter preached and was dragged to death at Alexandria; Queen Alexandra; Vitalis, buried alive at Ravenna; and Christopher, the dog-headed martyr who prayed that whoever kept his relics would be spared.

On ðæm feorðan monðe on geare bið þritig daga. þone
In the fourth month in year is thirty of-days the
monað man nemneð on læden aprelis. ⁊ on ure geþeode
month one names in Latin April and in our language
easter monaþ.
— *Easter-month*

On ðone þriddan dæg þæs monðes bið þara haligra 3
On the third day of-the month is of-the holy
fæmnena gemynd ⁊ ðara eadigra gesweostra Sca agape. ⁊
virgins memory and of-the blessed sisters of-Saint Agape and
sce choniæ. ⁊ sce hirena. þis syndon swiðe mære fæmnan.
Saint Chionia and Saint Irene these are very famous virgins
on de uirginitate. ðæt is on fæmnena bocum. ðas fæmnan on
in de virginitate that is in of-virgins books these virgins in
dioclitianus dagum ðæs caseres ðrowedon mærne martyrdom
of-Diocletian days of-the emperor suffered glorious martyrdom
for criste. Se casere hi sealde his gerefan þæs nama wæs
for christ The emperor them gave to-his reeve whose name was

dulcitius þ se hi genedde þ hi criste wiðsocan. ða sona
Dulcitius that he them compelled that they christ renounced then as-soon
swa he þa fæmnan geseah ða wæs he onstered mid scondlice
as he the virgins saw then was he stirred with shameful
luste. ⁊ he eode on nihtlice tid on þæt hus ðær þa
lust and he went in nightly time into the house where the
fæmnan to criste hi gebædon. ⁊ he þohte þ he hi
virgins to christ themselves prayed and he thought that he them
gebismrode. ðær wæron inne geseted. hweras ⁊ pannan ⁊
defiled there were within set kettles and pans and
he þa þurh godes miht wæs oncierred fram þæm fæmnum
he then through of-god might was turned from the virgins
⁊ clypte ða hweras ⁊ cyste þa pannan ðæt he wæs eall
and embraced the kettles and kissed the pans so-that he was all
sweart ⁊ behrunig ⁊ þa he ut eode þa flogon hine his
black and sooty and when he out went then fled him his
agene mæn. ⁊ wendon þæt hit wære larbo þ is egesgrima.
own men and thought that it were larva that is specter
þyssa fæmnena twa sisinnius se gesið het sendan on
of-these virgins two Sisinnius the companion commanded send into
fýr. agapan ⁊ chonie. ⁊ þa þ fýr wæs gemelted þa
fire Agape and Chionia and when the fire was died-down then
wæron ða fæmnan to criste geleored. ⁊ ða lichoman wæron
were the virgins to christ departed and the bodies were
swa gesunde þ him næs forbærned ne feax ne hregl.
so sound that to-them not-was burned nor hair nor garment
On ðone fiftan dæg ðæs monðes bið þæs halgan biscopes
On the fifth day of-the month is of-the holy bishop
geleornes sce ambrosies. he wæs ðære burge biscop
departure of-Saint Ambrose he was of-the city bishop
mediolana ⁊ þær resteð his lichoma. þyses biscopes ende
milan and there rests his body of-this bishop end

gelamp on ðone sæternes dæg ær eastran ⁊ hwene ær ðon
happened on the of-Saturn day before Easter and a-little before that
ðe he his gast ageafe he sæde þ he gesawe crist selfne ⁊
that he his spirit gave-up he said that he saw christ himself and
þ he him hloge to. ðes biscop is swiðe mihtig on frecnum
that he him laughed to this bishop is very mighty in perilous
wisum gescyldnesse to biddanne. þ wæs gecyþed sumum
matters protection to ask that was shown to-a-certain
heretogan sé ferde fram rome to gefeohte wið strangne
general who went from rome to battle against strong
þeode. ða gecyrde he to þæs biscopes líce ⁊ him þær gebæd
nation then turned he to of-the bishop body and himself there prayed
þa þære ylcan niht æteawde he him on swefne stondende
then on-the same night appeared he to-him in dream standing
on lytlum hylle on sumum felda ⁊ he sloh ðriwa mid his
on little hill in a-certain field and he struck thrice with his
cricce on ða eorðan ⁊ cwæþ. hic. hic. hic. her. her. her. ða
staff on the earth and said hic hic hic here here here then
se heretoga com ongean ðæm reþan herge þa gemitte he þær
the general came against the fierce army then found he there
swelcne feld ⁊ on ðæm swylcne hyll swa him ǽr on swefne
such field and on it such hill as to-him before in dream
ætýwed wæs ⁊ he gestod on ðæm hylle ⁊ hæfde his sweord
shown was and he stood on the hill and had his sword
on handa ⁊ sona he wæs se reða here on fleam gecierred.
in hand and at-once he was the fierce army to flight turned

On ðone ylcan dæg bið sca hirenan tid ðære halgan
On the same day is of-Saint Irene feast of-the holy
fæmnan. ða fæmnan sisinnius se gesið sealde his cæmpum
virgin the virgin Sisinnius the companion gave to-his soldiers
tó bismrienne. ða hi þa hi læddon to þære scondlican stowe.
to defile when they then her led to the shameful place

ða ætywdon þær twegen godes englas on cæmpena hiwe. ⁊
then appeared there two of-god angels in of-soldiers form and
genamon ða fæmnan ⁊ hi gelæddan on swa heanne múnt.
took the virgin and her led onto so high mountain
þær hire ne mihte nænig mon to genealecean ⁊ heo þær
there her not could any man to approach and she there
hire gast onsænde. ⁊ hire lichoma resteð on ðæssalonica ðære
her spirit sent and her body rests in thessalonica the
ceastre. ðær hire sweostra lichoman syndon agapan ⁊ chonian.
city where of-her sisters bodies are Agape and Chionia

9 On ðone nigeðan dæg ðæs monðes. bið seofon fæmnena
On the ninth day of-the month is of-seven virgins
tid. þa þrowedon martyrdom for criste. on syria mægðe.
feast who suffered martyrdom for christ in syria province
þara naman syndon. saturnina. hilarina. dominando. rogantina.
whose names are Saturnina Hilarina Dominanda Rogantina
serotina. donata. paulina.
Serotina Donata Paulina

11 On ðone ændleftan dæg þæs monðes bið sce guthlaces
On the eleventh day of-the month is of-Saint Guthlac
geleornes ðæs anceran on brytone. þæs lichoma resteð on
departure of-the anchorite in britain whose body rests in
þære stowe ðe is cweden crupland. his nama is on læden
the place which is called crowland his name is in Latin
belli munus. ⁊ his halignes wæs sona getacnad æt his
belli munus and his holiness was at-once signified at his
acennisse mid heofonlicum tacnum. men gesegon cuman
birth with heavenly signs men saw come
fægre hand of heofonum. ⁊ gesegnian þæs huses duru
fair hand from heaven and sign of-the house door
ðe he wæs on acenned ⁊ eft to heofonum gewat. ⁊
which he was in born and again to heaven departed and

ymb an geár ðæs þe he on ancorsetle wunade he geearnade
after one year of-that that he in anchor-seat dwelt he earned
ðæt him spræc án godes engel to æghwelce æfenne ⁊
that to-him spoke an of-god angel at each evening and
eft on ærne mergen. ⁊ him sæde heofonlico geryno.
again in early morning and to-him told heavenly mysteries

On ðone feowerteogðan dæg þæs monðes. bið þara haligra 14
On the fourteenth day of-the month is of-the holy
gebroðra tid. sce ualerianes ⁊ sce tiburties ða allmachius
brothers feast of-Saint Valerian and of-Saint Tiburtius whom Almachius
rome burge gerefa nedde mid witum ðæt hi criste wiðsocan.
of-rome city reeve compelled with torments that they christ renounced
ða hi þ ne geþafodan þa het he hi beheafdian. þa se
when they that not allowed then commanded he them behead then the
man ðe þ sceolde behealdan þ hi man beheafdade wepende
man who that should watch that them one beheaded weeping
⁊ swergende he sæde þ he gesawe heora sawla gongan ut
and swearing he said that he saw their souls go out
of þæm lichoman fægre gefrætwade. ⁊ þ he gesawe godes
from the body fairly adorned and that he saw of-god
englas swa scinende swa sunne. ⁊ þa hi bæron to heofonum
angels as shining as sun and them they bore to heaven
mid hiora feðra flihte. ⁊ se mon ða gelefde gode. ⁊ he wæs
with of-their feathers flight and the man then believed god and he was
[of]s[w]ungen on deað for criste. ⁊ his noma wæs maximus.
beaten-to-death to death for christ and his name was Maximus

On ðone eahtategðan dæg ðæs monðes bið ðæs halgan 18
On the eighteenth day of-the month is of-the holy
biscepes tid. sce eleutheri ⁊ his modor ðære noma wæs sce
bishop feast of-Saint Eleutherius and of-his mother whose name was Saint
anthiæ. he wæs þære burge biscep ðe is nemned mechania
Anthia he was of-the city bishop which is named mechania

In apulia ðære mægðe. ah he geðrowade eft In rome
In apulia the province but he suffered afterward In rome
martyrdom for criste. adrianus se casere hine ðreatade ðæt he
martyrdom for christ Hadrian the emperor him threatened that he
criste wiðsoce. ða he ðæt ne walde. ða heht se casere
christ renounced when he that not would then commanded the emperor
gesponnan fiower wildo hors to scride ȝ hine gebundenne
yoke four wild horses to chariot and him bound
In ðæt scrid ásetton ðæt ða wildan hors scealden iornan on
In the chariot set that the wild horses should run on
hearde wegas In westene. ȝ him ða limo all tobrecan. ða
hard ways In desert and from-him the limbs all break-apart then
cwom godes engel of hiofonum ȝ gestillde ðæm horsum
came of-god angel from heaven and stilled the horses
ȝ hio gelæddon ðæt scrid on hea dune ðær him cwom to
and they led the chariot onto high hill there him came to
monigra cynna wilddeor ȝ wunedon mid hine. ȝ ðonne he
of-many kinds wild-beasts and dwelt with him and when he
hóf his hond upp to hiofonum. ðonne hofon ða deór heora
raised his hand up to heaven then raised the beasts their
fotas upp ȝ heredon god mid hine. ða het se casere
feet up and praised god with him then commanded the emperor
his huntan hine ðær gefeccean ȝ hine mid sueorde ofslean.
his hunters him there fetch and him with sword slay
ða cwom stefn of hiofonum ȝ cwæð. Cym min ðeow
then came voice from heaven and said Come my servant
eleutherius mine englas ðec lædað In ða hiofonlican hierusalem.
Eleutherius my angels thee lead In the heavenly jerusalem
ða feoll his modor ufan. on his lichoman ȝ cwæð. min
then fell his mother from-above on his body and said my

sunu gemyne ðu mec on ðære ecean reste. ⁊ se casere hio
son remember thou me in the eternal rest and the emperor her
heht gemartyrian. ⁊ god wuldriende heo ageaf hire gast.
commanded martyr and god glorifying she gave-up her spirit

On ðone an ⁊ twentegðan dæg ðæs monðes bið þæs 21
On the one and twentieth day of-the month is of-the
halgan anceran geleornes sce æþelwaldes. se geset ancer
holy anchorite departure of-Saint Æthelwald who occupied —
setl on fearne ðæm ealonde ærest æfter cuthbrihte ðæm
anchor-seat in farne the island first after Cuthbert the
halgan biscope. ⁊ æfter ðon ðe he tuelf gear ðær wunode ða
holy bishop and after that that he twelve years there dwelt then
eode he In ðone gefean ðære ecan eadinesse. ðæs æðelwaldes
went he In the joy of-the eternal blessedness of-the Æthelwald
wunder wæs ðæt he spræc to his liornæra sumum ⁊ ða
wonder was that he spoke to his of-disciples one and then
feringa oðsuigde he suæ he hwæs hwegu hercnade. ða frægn
suddenly fell-silent he as-if he — something listened then asked
se his ðegn hine for hwon he suæ dede. ða cuæð he hu
the his servant him for what he so did then said he how
meahte Ic bu somod ge In heofon geheran ge her spræcan.
could I both together both In heaven hear and here speak

In ðone ðreo ⁊ tuentegðan dæg ðæs monðes bið sce iorius 23
In the three and twentieth day of-the month is of-Saint George
tid ðæs æðelan weres. ðone datianus se casere seofon gear mid
feast of-the noble man whom Dacianus the emperor seven years with
unasægendlicum witum hine ðreade ðæt he criste wiðsóce. ⁊
unspeakable torments him afflicted that he christ renounced and
he næfre hine ofer suiðan meahte. ⁊ ða æfter sefan gearum
he never him — overcome could and then after seven years
heht he hine beheafdian. ða he ða wæs læded to ðære
commanded he him behead when he then was led to the

beheafdunga. ða cuom fýr of heofonum ⁊ forbærnde ðone
beheading then came fire from heaven and burned-up the
hæðnan casere. ⁊ alle ða ðe mid hine ær tintergedon ðone
heathen emperor and all those who with him before tortured the
halgan wer. Ond he sċs georgius him to dryhtne gebæd ⁊
holy man And he Saint George himself to lord prayed and
ðus cuæð. hælende crist onfoh minum gaste. ⁊ ic ðæc biddo
thus said savior christ receive my spirit and I thee pray
ðæt sua hwelc mon ðe mine gemynd on eorðan doe ðonne
that — whatever man that my memory on earth do then
afierr ðu from ðæs monnes husum ælce untrymnesse. ne him
remove thou from of-the man houses each infirmity nor him
fiond sceðde. ne hungor. ne monncwild. ⁊ gif monn minne
fiend harm nor hunger nor pestilence and if man my
noman nemneð In ænigre frecennisse. oððe on sæ. oððe on
name names In any peril or on sea or on
siðfæte. ðonne gefylge se ðinre mildheortnesse. ða com stefn
journey then may-obtain he thy mercy then came voice
of heofonum ⁊ cwæð to him. Cum þu gebletsoda. swa hwelc
from heaven and said to him Come thou blessed — whoever
swa on ænigre frecennesse minne naman þurh þe gecegð ic
— in any peril my name through thee calls I
hine gehere. ⁊ siððan þisses halgan weres mihta wæron oft
him hear and afterward of-this holy man powers were often
micle gecyþed. þ mæg ongetan se þe rædeþ sċe arculfes
greatly shown that may perceive he who reads of-Saint Arculf
boc þ se man wæs stranglice gewitnad. se unarade sċe
book that the man was severely punished who dishonored of-Saint
georgies anlicnesse. ⁊ se wæs wið his feondum gescilded
George likeness and he was against his enemies shielded
betweoh micle frecennisse se þe hi to geþingum sohte.
among great peril he who it as intercession sought

On ðone feower ⁊ twentegðan dæg þæs monðes. bið sce 24
On the four and twentieth day of-the month is of-Saint
willferðes geleornes. ðæs halgan biscopes. ðæs halignes wæs
Wilfrid departure of-the holy bishop whose holiness was
sona æt his acennisse gecyþed. þ hus þ he wæs on acenned
at-once at his birth shown the house which he was in born
þ wæs byrnende gesæwen eallum þæm neah monnum. ⁊ se
that was burning seen by-all the near men and the
leg sloh to heofonum ⁊ hi þær to urnon ⁊ woldon mid
flame struck to heaven and they there to ran and would with
wætre dwæscan ðone byrne æfter monna þeawe. ⁊ þa hi þær
water quench the fire after of-men custom and when they there
to comon ða ne gemitton hi þær nænigne bryne. ⁊ þissum
to came then not found they there any fire and to-this
biscope on sundrum ætywde scs michahel ⁊ him sæde hu
bishop in private appeared Saint Michael and to-him said how
andfænge his dæda wæron. ⁊ hu lange his lif sceolde beon. ⁊
acceptable his deeds were and how long his life should be and
þa he his gast ageaf ða com sweg suðan eastan of ðære lyfte
when he his spirit gave-up then came sound from-south from-east from the air
swa swa micelra fugla sweg. ⁊ gesetton on þ hus ðær he inne
so as of-great of-birds sound and settled on the house where he within
wæs. þ wæs ðara engla flyht þe hine to heofonum læddon.
was that was of-the angels flight who him to heaven led
On ðone fif ⁊ twentegðan dæg ðæs monðes bið seo tid on 25
On the five and twentieth day of-the month is the feast in
rome ⁊ on eallum godes ciricum seo is nemned lætania maiora
rome and in all of-god churches which is named letania maior
þ is þonne micelra bena dæg. On ðæm dæge eall godes folc
that is then of-great prayers day On the day all of-god people
mid eaðmodlice relicgonge sceal god biddan þ he him forgefe
with humble relic-procession shall god ask that he to-them grant

ðone geár siblice tid ⁊ smyltelico gewidra ⁊ genihtsume
the year peaceful time and mild weathers and abundant
wæstmas ⁊ heora lichoman trymnysse. ðone dæg grecas
fruits and of-their body health the day Greeks
nemnað zymologesin. þ is þonne hreowsunge dæg ⁊ dædbote.
name exomologesin that is then of-repentance day and of-penance
On ðone ilcan dæg bið sce marcus ðrowung þæs
On the same day is of-Saint Mark passion of-the
godspelleres. he wæs sce petres godsunu on fulwihte ⁊
evangelist he was of-Saint Peter godson in baptism and
he leornode æt him. ⁊ þ scs petrus on dæge folce be
he learned from him and what Saint Peter by day to-people about
criste sæde. þonne wrat scs marcus þ on niht. ⁊ he þ
christ said then wrote Saint Mark that by night and he it
hæl ærest sce petre. for ðon his godspell is swa cweden
hid first from-Saint Peter — therefore his gospel is so called
furtum laudabile. herigendlico stalo. he wæs ærest cristenra
furtum laudabile praiseworthy theft he was first of-Christian
biscopa on alexandreæ ðære miclan ceastre. ⁊ he gecerde
bishops in alexandria the great city and he converted
ærest to godes geleafan egypta mægþe. ⁊ libia mægðe. ⁊
first to of-god faith of-Egyptians province and libya province and
arma rice. ⁊ pentapalim. on þissum mægðum wæron ær
arma kingdom and pentapolis in these provinces were before
swa unclæne men þ hi guldon deofolgildum ge astorfen
so unclean men that they served devil-idols and carrion
æton. ðes scs marcus hælde untrume men ⁊ hreofe. ⁊
ate this Saint Mark healed sick men and lepers and
deade men of deaðe awehte. Ac þa æfestgodon þæt sume
dead men from death raised But then envied that some
godwrece men eodon þa on ciricean on þy ærestan easter
impious men went then into church on the first Easter

dæge. þær he mæssan sang ⁊ brudon rap on his sweoran
day where he mass sang and threw rope on his neck
⁊ hine drogan út æfter þæm stanum on ðære eorðan. swa
and him dragged out over the stones on the earth so
þ his flæsc cleofode on þære eorðan ⁊ ða stanas wæron
that his flesh clove to the earth and the stones were
gebaswad mid his blode. ⁊ þa on æfen dydon hi hine on
reddened with his blood and then at evening put they him into
carcern. þær him on niht ætýwde godes engel. ⁊ him sæde
prison there to-him in night appeared of-god angel and to-him said
þæt he sceolde þær on mergen leoran on ða ecean reste. ⁊
that he should there in morning depart into the eternal rest and
þa æt nehstan crist seolfa him ætywde ⁊ him cwæð to.
then at last christ self to-him appeared and him said to
Sibb sy þe ure godspellere marcus. ða on mergen drogan
Peace be to-thee our evangelist Mark then in morning dragged
þa hæþnan hine mid þy ráp oð ðæt he his gast onsende
the heathens him with the rope until that he his spirit sent
to gode. ða woldon hi his lichoman forbærnan. ða com
to god then would they his body burn then came
þunor ⁊ regn [⁊] ofslogon monige þara hæþenra ⁊ þa
thunder and rain and slew many of-the heathens and the
oþre flugon onweg. ⁊ æfeste wæras bebyrgdon his lichoman
others fled away and pious men buried his body
on micelre ⁊ mærre cierecean. seo is on alexandria ceastre.
in great and glorious church which is in alexandria city

On ðone seofon ⁊ twentegðan dæg þæs monðes bið þære 27
On the seven and twentieth day of-the month is of-the
halgan cwéne tid sca alexandrea seo wæs datianus cwen ðæs
holy queen feast of-Saint Alexandra who was of-Dacianus queen of-the
hæðnan caseres. se wæs ealra eorðcyninga ealdorman. ac heo
heathen emperor who was of-all earth-kings ealdorman but she

gelyfde gode þurh sce georgius lare ðæs martyres. ða se
believed god through of-Saint George teaching of-the martyr when the
casere ðæt ongeat þ heo criste gelyfde. þa cwæð he. wá me
emperor that perceived that she christ believed then said he woe me
alexandreæ. þu eart beswicen mid georgius scinlacum. for hwon
Alexandra thou art deceived with of-George sorceries for what
toweorpest þu min rice oþþe to hwon forlætest þu me. þa
overthrowest thou my kingdom or to what forsakest thou me when
he þa ne mihte hi mid his wordum oncerran. þa het
he then not could her with his words turn then commanded
he hi ahón be hire loccum ȝ hi þreagean mid missenlicum
he her hang by her locks and her afflict with various
witum. ða he þa ne mihte mid þæm hi oferswiðan. þa
torments when he then not could with them her overcome then
het he hi lædan to beheafdianne. ða bed heo þa cwelleras
commanded he her lead to beheading then asked she the executioners
ðæt hi hire geanbidedan medmicle hwile. þa eode heo on
that they for-her waited little while then went she into
hire palatium. þ is on hire healle ȝ anhof hire eagan upp
her palatium that is into her hall and raised her eyes up
to heofonum ȝ cwæð. geseoh drihten þ ic forlæte nu mine
to heaven and said see lord that I leave now my
healle opene mid eallum minum goldhordum for þinum ðæm
hall open with all my gold-hoards for thy the
halgum naman. ac ðu min hælend ontýn me nu þin neorxna
holy name but thou my savior open to-me now thy of-paradise
wong. ȝ ða gefylde heo hire martyrdom mid cristes geleafan.
plain and then fulfilled she her martyrdom with of-christ faith

28 On ðone eahta ȝ twentegðan dæg ðæs monðes. bið sce
On the eight and twentieth day of-the month is of-Saint
uitales tid þæs martyres se resteþ on uico longe þ is on
Vitalis feast of-the martyr who rests in vico longo that is in

ðæm langan tune. se wæs ærest caseres cæmpa under paulino
the long town who was first of-emperor soldier under Paulinus
ðæm deman on rauenna ðære ceastre. ac he þa gelyfde on
the judge in ravenna the city but he then believed in
crist. ⁊. oðre men lærde to cristes geleafan. þa yrsode se
christ and other men taught to of-christ faith then grew-angry the
dema for þon ⁊ hine þa nydde to deofolgylde begonge.
judge — therefore and him then compelled to devil-idol worship
þa he þ ne geþafode. þa het se dema adelfan deopne
when he that not allowed then commanded the judge dig deep
seað ⁊ hine cwicne on ðone ansændan ⁊ hine fyllan
pit and him alive into it send and him fill
ufon mid eorðan ⁊ mid stanum oþ þ he his gast
from-above with earth and with stones until that he his spirit
onsænde on ðære stówe wæron oft siððan heofonlico wundro.
sent in the place were often afterward heavenly wonders

On ðone ylcan dæg bið sce cristoferes ðrowung þæs
On the same day is of-Saint Christopher passion of-the
miclan martyres. sé com on decies dagum þæs caseres on
great martyr who came in of-Decius days of-the emperor into
ða ceastre þe samo is nemned of þære þeode þær men
the city which samos is named from the nation where men
habbað hunda heafod ⁊ of þære eorðan on ðære æton men
have of-dogs head and from the land in which ate men
hi selfe. he hæfde hundes heafod. ⁊ his loccas wæron ofer
them selves he had of-dog head and his locks were beyond
gemet side. ⁊ his eagan scinon swa leohte swa morgen
measure long and his eyes shone as bright as morning
steorra. ⁊ his teþ wæron swa scearpe swa eoferes tuxas. He
star and his teeth were as sharp as of-boar tusks He
wæs gode geleaffull on his heortan. ac he ne mihte sprecan
was in-god believing in his heart but he not could speak

swa mon. ða bæd he god ðæt he him sealde monnes
as man then asked he god that he to-him gave of-man
gesprec. ða stod him æt sum wer on hwitum gegirelan ⁊
speech then stood him by a-certain man in white garment and
eðode him on ðone muð. ða mihte he siððan sprecan swa
breathed to-him into the mouth then could he afterward speak as
mon. ða sænde se casere twa hund cæmpena þ þa hine
man then sent the emperor two hundred of-soldiers that they him
gelæddan to him. gif he þonne nolde to him cuman þ hi
led to him if he then would-not to him come that they
hine ofslogon. ⁊ him brohtan þ heafod to þ he gesege
him slew and him brought the head to that he saw
hulic þ wære. ða ða cempan him to coman ða ne dorstan
what-like it were when the soldiers him to came then not dared
hi no him genealæcean ⁊ þa hwæþre ferde he mid him.
they — him approach and then nevertheless went he with them
þa he þa com to þæm casere ⁊ he geseah his onsyne
when he then came to the emperor and he saw his face
þa wundrade he swa ðæt he feoll of his ðrymsetle. ða
then wondered he so that he fell from his throne then
bead se casere him gold ⁊ seolfor ðæt hine oncerde fram
offered the emperor to-him gold and silver that him turned from
cristes geleafan. þa he þ ne geþafade þa het he hine
of-christ faith when he that not consented then commanded he him
tintergian mid missenlicum witum. ða he þa ne mihte mid
torture with various torments when he then not could with
þæm hine oferswiðan ða bebead he þ hine man lædde to
them him overcome then commanded he that him one led to
beheafdunga. ða gebead cristoforus him to drihtne ⁊ bæd
beheading then prayed Christopher himself to lord and asked
god ðæt æghwelc ðara manna þe his reliquia aht hæfde þ
god that each of-the men who his relics aught had that

he næfre hi fordemde on heora synnum. ne þ godes yrre
he never them condemned in their sins nor that of-god anger
ofer hi come. ne him wære hwæs gneaðes. ne oþerra
over them came nor to-them were of-anything lack nor of-other
worldwisena. þa com stefn of heofonum ⁊ seo cwæð. swa
world-matters then came voice from heaven and it said so
hit bið swa swa þu bidest. ⁊ ic þe soðlice secge gif
it is so as thou askest and I to-thee truly say if
hwilc man on micelre neadþearfnesse bið þin gemyndig ⁊
any man in great necessity is of-thee mindful and
he geceð him to geþingum ðinne ðone medoman naman.
he calls for-him as intercession thy the worthy name
Ic þonne gefremme þæs mannes nedþearfnesse. ða geendode
I then fulfill of-the man need then ended
cristoforus his martyrdom. ða gebohte an biscop his lichoman
Christopher his martyrdom then bought a bishop his body
mid feo se wæs on naman petrus. ⁊ hine gelædde on
with money who was by name Peter and him led into
his ceastre ⁊ hine gesette æt sumum mere. of þæm
his city and him set by a-certain lake from which
fleow ær flod ⁊ gehwerfde ða ceastre. ⁊ siððan wæs seo
flowed before flood and overturned the city and afterward was the
ceaster wið þæm flode gehealden on godes wuldor. þonne
city against the flood held in of-god glory when
se monað bið geendad ðe we nemnað easter monað.
the month is ended which we name — Easter-month
þonne bið seo niht týn tida lang ⁊ se dæg. xiiii. tida.
then is the night ten hours long and the day fourteen hours

May, Thrimilce, named for cows milked three times a day, keeps Philip; Athanasius, who as a boy baptized his playmates on the shore; Pope Alexander and his priests; the Finding of the Cross and the three Rogation days; the Ascension, with Arculf's report of the footprints on the Mount of Olives that no pavement can cover and the yearly storm in their church; Eadbert of Lindisfarne, who kissed Cuthbert's shroud; John of Beverley; Michael's church on Gargano; Victor the Moor; the start of summer; Gordian and Calepodius; Pancras; Victor and Corona; Pentecost; Pope John, whose killer Theodoric a hermit saw thrown into the volcano; Basilla; Urban; Augustine of Canterbury; and Petronilla, Peter's daughter, who died rather than marry the reeve of Rome.

Þonne on þone fiftan monað on geáre bið an ⁊ þritig daga. se
Then in the fifth month in year is one and thirty of-days the
monað is nemned on læden maias. ⁊ on ure geðeode ðrymylce.
month is named in Latin May and in our language Thrimilce
for ðon swylc genihtsumnes wæs geo on brytone. ⁊ eac
— because such abundance was formerly in britain and also
on germania lande of ðæm ongla ðeod com on þas breotone.
in germania land from which of-Angles nation came into this britain
þ hi on þæm monðe þriwa on dæge mylcedon heora neat.
that they in the month thrice in day milked their cattle
1 On ðone ærestan dæg þæs monðes bið sc̄e philippes tid
On the first day of-the month is of-Saint Philip feast
þæs apostoles ⁊ ðæs godes ærendwrecan his nama is gereht
of-the apostle and of-the of-god messenger his name is interpreted
on læden. ós lampadis. þ is on ure geþeode leohtfætes muþ.
in Latin os lampadis that is in our language of-lamp mouth
he getacnað ða gastlican láreowas godes cyrecena. Ure hælend
he betokens the spiritual teachers of-god of-churches Our savior
geceas ðysne philippum him to þegne on galilea mægðe fram
chose this Philip for-himself as disciple in galilee province from

bethsaida ðære ceastre. bethsaida is gereht domus uenatorum
bethsaida the city bethsaida is interpreted domus venatorum
ðæt þonne is huntena hus. ðes philippus æfter þæs hælendes
that then is of-hunters house this Philip after of-the savior
uppastignesse he bodade cristes godspell on sciðia mægðe. ðær
ascension he preached of-christ gospel in scythia province there
he owehte ðry men of deaðe. ⁊ his lichoma resteð nu on
he raised three men from death and his body rests now in
hierapole þære ceastre on frygia mægðe. ⁊ his dohtra twa þa
hierapolis the city in phrygia province and his daughters two the
halegestan fæmnan syndon ðær bebyrgde on twa healfe his.
holiest virgins are there buried on two sides of-him

On ðone æfteran dæg þæs monðes. bið þæs halgan 2
On the second day of-the month is of-the holy
biscopes gemynd sce athanasi he wæs biscop on ðære
bishop memory of-Saint Athanasius he was bishop in the
miclan ceastre alexandriæ his halignes wæs sona foretacnod
great city alexandria his holiness was at-once foretokened
on his cnihthade. ðære burge biscop ær him wæs nemned
in his boyhood of-the city bishop before him was named
alexander. se sæt sume symbel dæge on ðære cierecan ⁊
Alexander he sat one feast day in the church and
þa geseah he þurh þa eagduru plegan micel cnihta weorod
then saw he through the window play great of-youths troop
be sæs waroðe. þara wæs án athanasius. ða ongan he
by of-sea shore of-whom was one Athanasius then began he
fullwian ða oðre cnihtas on ðæs sæs yðum. ⁊ hi eodon
baptize the other youths in of-the sea waves and they went
him under hand swa he biscop wære. ⁊ þa sona het
him under hand as-if he bishop were and then at-once commanded

se biscop ðone cniht him to gelædan ⁊ hine lærde gastlicne
the bishop the youth him to lead and him taught spiritual
wisdom. ⁊ he wæs eall mid godes snyttro gefylled.
wisdom and he was all with of-god wisdom filled

3 On ðone ðriddan dæg þæs monðes bið sce alexandres
On the third day of-the month is of-Saint Alexander
þrowung ðæs geongan papan on rome. ⁊ twegra mæssepreosta
passion of-the young pope in rome and of-two mass-priests
mid hine. ða wæron nemde scs euensius. ⁊ scs theodolas.
with him who were named Saint Eventius and Saint Theodulus
þa aurelianus se gesið se þær cwealde cristne men. he ongan
then Aurelianus the companion who there killed Christian men he began
hi nedan þ hi criste wiðsocan. ða hi þæt ne geðafodon
them compel that they christ renounced when they that not allowed
þa het he sendan hi ealle ðry on byrnendene ofn. ða
then commanded he send them all three into burning oven then
nolde hi þ fýr bærnan. þa het he þa mæssepreostas
would-not them the fire burn then commanded he the mass-priests
beheafdian. ⁊ ðone papan ofstician. ða sona com stefn of
behead and the pope stab-to-death then at-once came voice from
heofonum ⁊ seo cwæþ. aurelianus ðysum monnum þe þu her
heaven and it said Aurelianus to-these men whom thou here
bismrodest. him is godes neorxna wong ontyned. ⁊ þe syn
mockedst to-them is of-god of-paradise plain opened and to-thee are
helle tintergu ontyned. ða swealt he sona þære ilcan niht mid
of-hell torments opened then died he at-once on-the same night with
egeslice deaðe. ⁊ his wif seo wæs on naman seueriane. heo
terrible death and his wife who was by name Severina she
bebyrgde ðæs papan lichoman ⁊ þara mæssepreosta arweorðlice.
buried of-the pope body and of-the mass-priests honorably

on þære seofoðan mile fram rome byrg on ðæm wege
at the seventh mile from rome city on the way
numentana. ðes sċs alexander wæs se fifta papa æfter sċe petre.
Nomentana this Saint Alexander was the fifth pope after Saint Peter
On ðone ilcan dæg bið seo tid þ cristes rod wæs gemeted.
On the same day is the feast that of-christ cross was found
ærest swa us þa halgan gewritu secgað on ðone dæg þe we
first as to-us the holy writings say on the day which we
nemnað quinta nonas maius. ðær com upp of ðære eorðan
name quinta nonas maius there came up from the earth
wynsumes stences réc ðær seo rod wæs gemeted. ⁊ ðy
of-pleasant scent smoke where the cross was found and on-the
ilcan dæge þe seo rod wæs gemeted þ treow wæs geseted
same day that the cross was found the tree was set
ofer deades mannes lichoman ⁊ se sona aras. ⁊ þurh ðæt
over of-dead man body and he at-once arose and through that
wundor wæs gecyþed þ þ wæs soðlice cristes rod. ymb
wonder was shown that that was truly of-christ cross around
þas dagas utan. hwilum ær hwilum æfter beoð þa þry dagas
these days about sometimes before sometimes after are the three days
on ðæm godes ciricum ⁊ cristes folc mærsiað letanias. þ is
in the of-god churches and of-christ people celebrate litanies that is
þonne bene ⁊ relicgongas foran to cristes uppastignesse. On
then prayers and relic-processions before — of-christ ascension On
ðæm ðrym dagum sceolon cuman to godes cirican. ge weras
the three days shall come to of-god church both men
ge wif. ge ealde men ge geonge. ge þeowas ge ðeowenne to
and women both old men and young both slaves and bondwomen to
ðingianne to gode. for ðon ðe cristes blod wæs gelíce agoten
intercede to god — because that of-christ blood was alike shed
for eallum monnum. On ðæm þrym dagum cristne men sceolon
for all men On the three days Christian men shall

alætan heora ða woroldlican weorc on ða þriddan tid dæges.
leave their the worldly works at the third hour of-day
ðæt is on undern. ⁊ forðgongen mid þara haligra reliquium
that is at undern and go-forth with of-the saints relics
oð ða nigeðan tid. þ is þonne nón. ða dagas syndon rihtlice
until the ninth hour that is then nones the days are rightly
to fæstenne. ⁊ þara metta to brucenne ðe menn brucað on
to fast and the foods to enjoy which men enjoy in
ðæt feowertiges nihta fæsten ær eastran. ne bið alefed on
the of-forty nights fast before Easter not is allowed on
ðyssum dagum ðæt mon blod læte oððe á æsnung drencas
these days that one blood let or ever purging drinks
drince. oððe aht feorr gewíte. for woroldlicre bysgunge fram
drink or at-all far depart for worldly business from
ðære stowe ðe he sceal gode æt þeowian. ðas ðry dagas
the place which he shall god at serve these three days
syndon mannes sawle læcedom. ⁊ gastlic wyrt drenc. for
are of-man soul leechcraft and spiritual — herb-drink —
ðon hi sendon to healdanne mid heortan onbryrdnesse. þ
therefore they are to keep with of-heart compunction that
is mid wependum gebedum ⁊ mid rumedlicum ælmessum
is with weeping prayers and with liberal alms
⁊ fulre blisse ealra mænniscra feonda. for þon ðe god
and full joy of-all human enemies — because that god
us forgyfeð his erre. gif we ure monnum forgeofað.
to-us forgives his anger if we to-our men forgive

5 On ðone fiftan dæg þæs monðes bið se dæg þe ure
On the fifth day of-the month is the day that our
dryhten to heofonum astag. ðy dæge hine gesegon nyhst
lord to heaven ascended On-the day him saw last
his þegnas on oliuetes done. ðær he bletsade hi. ⁊ ða
his disciples on of-olivet hill there he blessed them and then

gewat mid þy lichoman on heofonum. ðy dæge eode
departed with the body into heaven On-the day went
seo eorðe on heofon ðæt is se mon ofer engla ðrým.
the earth into heaven that is the man above of-angels host
ȝ on oliuetes dune syndon nu gýt ða swaþe drihtnes
and on of-olivet hill are now yet the tracks of-lord
fotlasta. ymb þa drihtnes fotlastas timbredon cristne men
footprints around the of-lord footprints built Christian men
seonewalte cirican wunderlice. ne mihte seo his swaðu
round church wondrously not could the his track
næfre mid nænigre oðre wisan beon þæm oðrum florum
ever with any other way be to-the other floors
geonlicod ȝ gelice gehiwad. gif þær mon hwæt mænnisces
likened and alike formed if there one anything of-human
on asette ðonne seo eorðe him on ufan scealde ðeah hit
on set then the earth it on above cast-off though it
wære marmanstanas ða wæron aswengde on ðara onsyn
were marble-stones they were flung in of-those face
þe þær onsæton. ðæt dust ðæt god ðær ontræd ȝ þa
who there placed-them the dust that god there trod and the
his swaða ðe þær onþricced sendon ða syndon monnum
his tracks which there imprinted are they are to-men
to ecre láre. ȝ dæghwamlice geleaffulle men nimað ðæt
as eternal teaching and daily faithful men take the
sand ȝ þær hwæðre ne bið nænig wonung on þæm sande
sand and there nevertheless not is any lessening in the sand
ðære drihtne[s] fotswaða. Sc̄s arculfus sæde þ þær ne
of-the of-lord footprints Saint Arculf said that there not
mihte nænig hrof on beon on ðære cirican on ðære stowe
could any roof on be on the church in the place
ðe ure drihten on stod þa he to heofonum astag. ac
which our lord on stood when he to heaven ascended but

þæt se weg ðær wære á to heofonum open. þara monna
that the way there were ever to heaven open of-the men
eagum þe him þær gebædan on ðære ylcan stowe. ⁊
to-eyes who themselves there prayed in the same place and
he sæde þ þa drihtnes fótlastas wæron beworht mid ærne
he said that the of-lord footprints were enclosed with brazen
hweole ⁊ þæs heanes wære oð monnes swyran. ⁊ þ
wheel and of-that height were up-to of-man neck and that
þær wære ðyrel on middum þæm hweole. ðurh þ mihton
there were hole in middle of-the wheel through that could
men ufan beorhtlice sceawian drihtnes fota swaðe. ⁊
men from-above clearly see of-lord of-feet track and
þ hi mihton mid heora handum ræcean ⁊ niman þæs
that they could with their hands reach and take of-the
halgan dustes dæl. ⁊ sċs arculfus sæde þ þær hangade
holy dust part and Saint Arculf said that there hung
uþmæte leohtfæt ⁊ ðwære byrnende dæges ⁊ nihtes ofer
immense lamp and there-was burning by-day and by-night over
þara drihtnes fota swaða. ⁊ he sæde þ æghwelce geáre
the of-lord of-feet track and he said that each year
ðy dæge æt cristes úppastignesse on middes dæges tide
on-the day at of-christ ascension at of-mid day time
æfter þon þe mæsse sangas wæron geendode on þære ylcan
after that that — mass-songs were ended in the same
cirican þ þær to come þæs strongestan windes yste. ⁊ þ
church that there to came of-the strongest wind storm and that
se swa stronglice hrure on þa circan þ þær ne mihte nænig
it so strongly fell on the church that there not could any
mon ænge gemete on ðære circean oððe on hire neahstowe
man in-any way in the church or in her neighborhood
gestandan oþþe gesittan. ac þ ealle þa men ðe þær þonne
stand or sit but that all the men who there then

wæron lagon aþænede on þære eorðan mid of dune healdum
were lay stretched on the earth with — down held
ondwleotan. oþ þ seo ondrynslice yst forð geleoreð.
faces until that the terrible storm forth passes
Se ondrysnlica wind þ deð þæt se dæl ðære ciricean ne
The terrible wind that does that the part of-the church not
mæg habban ðone hrof ðær þæs hælendes fotlastas syndon
can have the roof where of-the savior footprints are
under. Sc̄s arculfus sæde þ he self ðær wære ⁊weard. æt
under Saint Arculf said that he self there were present at
þære ylcan cyricean ðy dæge æt cristes uppastignesse ða
the same church on-the day at of-christ ascension when
se stranga ⁊ se forhtlica wind þær onræsde.
the strong and the fearful wind there rushed-in

On ðone sextan dæg þæs monðes bið sc̄e eadberhtes 6
On the sixth day of-the month is of-Saint Eadbert
geleornes ðæs arwyrðan fæder. se wæs biscop on brytone
departure of-the venerable father who was bishop in britain
æfter sc̄e cuthberhte on ðæm halgan mynstre ðe is nemned
after Saint Cuthbert in the holy monastery which is named
lindesfarna ýg. þæm eadberhte wæs gewunelic þ he symble
lindisfarne island to-the Eadbert was customary that he always
feowertig daga ær eastran ⁊ feowertig daga ær cristes
forty days before Easter and forty days before of-christ
acennisse þ is ǽr geólum þ he wunode on dygolre stowe
birth that is before Yule that he dwelt in secret place
on his gebedum ⁊ on gastlicum weorcum. ⁊ seo stow wæs
in his prayers and in spiritual works and the place was
ymburnen mid sǽs streamum. þa on ð lencten fæsten on
surrounded with of-sea streams then in the Lent fast in
ðæm ðæs mynstres broðra dydon sc̄e cuthberhtes lic of
which of-the monastery brothers took of-Saint Cuthbert body from

eorðan ⁊ hi þ gemetton swa gesund swa he þa gyt lifde
earth and they it found as sound as-if he then yet lived
æfter ændlefan gearum ðæs þe he wæs bebyrged. ða bæron
after eleven years of-that that he was buried then bore
hi þæs lichrægles dǽl to eadberhte þæm biscope ⁊ he þ
they of-the shroud part to Eadbert the bishop and he it
cyste mid clænre lufan ⁊ weop þ he mihte uneaðe ænig
kissed with clean love and wept so-that he could hardly any
word gecweþan ⁊ cwæþ. hwilc man mæg areccean drihtnes
word say and said what man can tell of-lord
gefe he þ seleð ðæm þe hine lufiað þ þa sawla lifgað
grace he that gives to-those who him love that the souls live
á on ðære heofonlican heannesse. ⁊ he healdeþ ða deadan
ever in the heavenly height and he keeps the dead
lichoman ungemolsnode under eorðan. oþ þæt hi eft cuce
bodies undecayed under earth until that they again living
arisað þonne þes middangeard byfað. ⁊ engla byman ufan
arise when this world trembles and of-angels trumpets from-above
singað. he cwæð ic wat cuðlice þ seo stow ne bið noht longe
sing he said I know surely that the place not is aught long
æmettugu on ðære sce cuthberhtes lichoma resteþ. ⁊ þ
empty in which of-Saint Cuthbert body rests and that
bið swiðe eadig mon þæm þe drihten forgyfeð þ on ðære
is very blessed man to-whom that lord grants that in the
stowe resteþ. ða noht longe æfter þissum ða geuntrumade
place rests then not long after this then sickened
godes se leofa eadberht bisceop. ⁊ þæs æfter seofon ⁊
of-god the beloved Eadbert bishop and of-that after seven and
feowertig daga he onsende his gast ⁊ his lichoma wæs geseted
forty days he sent his spirit and his body was set
on þa ylcan stowe ðær sce cuthberhtes lichoma ær reste.
in the same place where of-Saint Cuthbert body before rested

On ðone seofoðan dæg þæs monðes bið sce iohannes 7
On the seventh day of-the month is of-Saint John
geleornes se wæs biscop on brytone. on norðan hymbra
departure who was bishop in britain in — of-Northumbrians
ðeode. se gedyde dumbum men spræce ⁊ his wundor syndon
nation who gave to-dumb man speech and his miracles are
awritene on istoria anglorum ðæm botum. ⁊ his lichoma
written in historia anglorum the books and his body
ðær resteð on ðære stowe ðe mon nemneð derewudu.
there rests in the place which one names beverley

On ðone eahteþan dæg þæs monðes bið þæt sce 8
On the eighth day of-the month is that of-Saint
michaheles cirice ærest funden wæs on ðæm munte gargano.
Michael church first found was on the mountain gargano
þær se mon wæs ofscoten mid his agenre stræle. mid þy þe
where the man was shot-dead with his own arrow with that that
he wolde ðone fearr sceotan se stod on þæs scræfes dura.
he would the bull shoot which stood at of-the cave door

On ðone ylcan dæg bið sce uictores ðrowung ðæs
On the same day is of-Saint Victor passion of-the
martyres. ðæs lichoma resteð on mediolane ðære ceastre. Se
martyr whose body rests in milan the city The
uictor he wæs maura cynnes ⁊ he wæs maximianus cæmpa
Victor he was of-Moors kin and he was of-Maximian soldier
ðæs hæðnan caseres. ac he wæs cristen. þa lærde se casere
of-the heathen emperor but he was Christian then urged the emperor
hine þ he forlete cristes geleafan. ða he þ ne geþafade ða
him that he forsook of-christ faith when he that not consented then
þreade hine man mid witum. he het hine begeotan mid
afflicted him one with torments he commanded him pour-over with
weallende leade ac him þ no ne derede. ðon ma ðe ceald
boiling lead but him it not-at-all — harmed then more than cold

wæter. þa het he his leaseres hine lædan to þæm wuda
water then commanded he his henchmen him lead to the wood
se is gecegd dulnus ⁊ hine þær beheafdian ða cwæþ he
which is called dulnus and him there behead then said he
to þæm þe hine læddon. Secgað ge maximiane þæm casere.
to those who him led Say ye to-Maximian the emperor
þ he bið to geare dead ⁊ him beoð þa scancan forbrocen
that he is — this-year dead and to-him are the shanks broken
ær þon he sy bebyrged þa he bead se casere þ nænig
before that he be buried then he commanded the emperor that no
mon þone lichoman bebyrgde siððan he wæs beheafdod.
man the body buried after he was beheaded
ac þ hine scolden forswelgan wilde deor ⁊ wyrmas. ða
but that him should swallow wild beasts and serpents then
coman þyder tu wild deor ⁊ heoldan ðone lichoman. oþer
came thither two wild beasts and guarded the body one
æt þæm heafdum oþer æt þæm fotum oþ þ þær com
at the head the-other at the feet until that there came
to sēs maternus se biscop ⁊ hine arweorðlice bebyrgde.
to Saint Maternus the bishop and him honorably buried

9 On ðone nygeþan dæg ðæs monðes bið sumeres fruma
On the ninth day of-the month is of-summer beginning
se sumor hafað hundnygontig ðaga. þonne gangað þa seofon
the summer has ninety days then go the seven
steorran on uhtan úpp ⁊ on æfen on setl.
stars at dawn up and at evening to setting

10 On ðone teogþan dæg ðæs monðes bið þæs martyres tid sce
On the tenth day of-the month is of-the martyr feast of-Saint
gordianes þæs lichoma resteð æt rome ⁊ his gemynd sceal beon
Gordian whose body rests at rome and his memory shall be

mærsad mid mæssesongum on eallum ciricum. On ðone ylcan
celebrated with mass-songs in all churches On the same
dæg bið þæs ealdan mæssepreostes þrowung sc̄i calepodi.
day is of-the old mass-priest passion of-Saint Calepodius
On ðone twelftan dæg þæs monðes bið sc̄e pancrates 12
On the twelfth day of-the month is of-Saint Pancras
ðrowung þæs æþelan cnihtes. se wæs fiftene geara ða he
passion of-the noble youth who was of-fifteen years when he
for cristes geleafan deað geðrowade. he wæs acenned on frigia
for of-christ faith death suffered he was born in phrygia
ceastre of æþelum cynne. his fæder nama wæs cledones ⁊
city of noble kin of-his father name was Cleonius and
his modor noma wæs cyriade ac he wæs gefullwad æt rome
of-his mother name was Cyriada but he was baptized at rome
fram sc̄e cornelie ðæm papan. ða ongan dioclitsianus se
by Saint Cornelius the pope then began Diocletian the
hæþna casere hine læran þ he criste wiðsoce ⁊ cwæð þ he
heathen emperor him urge that he christ renounced and said that he
hine ðonne wolde swa weligne gedon swa he his sunu wære.
him then would as wealthy make as-if he his son were
þa he þ ne geþafade ða het he hine beheafdian on
when he that not consented then commanded he him behead on
ðæm wege ðe æt rome is nemned aurelia. ðær is his lichoma
the way which at rome is named Aurelia there is his body
bebyrged ⁊ his cirice getimbred oð þysne ondweardan dæg.
buried and his church built until this present day
On ðone feowerteogðan dæg þæs monðes. bið þara haligra 14
On the fourteenth day of-the month is of-the holy
martyra ðrowung sc̄e uictores ⁊ sc̄e coronan. Se uictor
martyrs passion of-Saint Victor and of-Saint Corona The Victor
wæs from cilicia ðære mægðe ⁊ he wæs antoninus cæmpa
was from cilicia the province and he was of-Antoninus soldier

þæs caseres ac he gelyfde on crist. ða sabastianus se hæðna
of-the emperor but he believed in christ then Sebastianus the heathen
ægypta gesið ongon hine nedan to deofolgelde. þa he þ
of-Egyptians companion began him compel to devil-idol when he that
ne geðafede þa het he sumne scinlæcan him sellan etan
not allowed then commanded he a-certain sorcerer to-him give eat
þ flæsc ðæt wæs geættred mid þy werrestan attre ȝ him þ
the flesh which was poisoned with the worst poison and him it
ne sceðede. ða het he hine eft cwicne beflean. ða
not harmed then commanded he him afterward alive flay then
wæs oðres cempan wif seo wæs on naman corona. seo wæs
was of-another soldier wife who was by name Corona she was
geong ȝ wæs an gear gebrydod ȝ feower monað. Seo cwæð
young and was one year wedded and four months She said
to him eadig eart þu uictor. ȝ ðin þa halgan weorc sendon
to him blessed art thou Victor and thy the holy works are
eadige. Ic geseo twegen beagas cuman of heofonum se mara
blessed I see two crowns come from heaven the greater
is þin ȝ se læssa is min. ȝ ða for þære gesyhþe gelyfde þæt
is thine and the lesser is mine and then for the sight believed the
wif on crist. ȝ þa het se gesið hi buta gemartyrian.
woman in christ and then commanded the companion them both martyr
On ðone fifteogðan dæg þæs monðes bið se micla dæg
On the fifteenth day of-the month is the great day
ðe is nemned pentecosten. se dæg wæs mære on ðære
which is named Pentecost the day was glorious in the
ealdan æ ær cristes cyme. for þon ðe god spræc to
old law before of-christ coming — because that god spoke to
moyse of heofonum geherendum eallum israhela folce. ȝ
Moses from heaven hearing all of-Israelites people and
ðy dæge god sealde his á ȝ his bebodu ðæm ylcan
on-the day god gave his law and his commands to-the same

folce on twam stænenum bredum awritene on sinai ðære
people on two stone tablets written on sinai the
dune. ȝ eft æfter cristes upp astignesse to heofonum.
mountain and again after of-christ — ascension to heaven
ðy ilcan dæge he onsænde his þegnum ðone halgan gast
on-the same day he sent to-his disciples the holy spirit
ȝ ealra þara monna wæs on anum huse hundteontig ȝ
and of-all of-the men was in one house hundred and
twentig. þa færinga wæs geworden sweg of heofonum swa
twenty then suddenly was come sound from heaven so
swa stranges windes sweg. ȝ se sweg gefylde ðæt hus ðær
as of-strong wind sound and the sound filled the house where
hi sæton. ȝ ofer heora ælcne on sundran sæt swa swa fýr.
they sat and over of-them each in private sat so as fire
ȝ hi mihton sona sprecan on æghwelc þara geðeoda þe
and they could at-once speak in each of-the languages which
under heofonum is. ȝ þa hælendas þegnas mihtan siþþan
under heaven is and the of-savior disciples could afterward
dón heofonlico wundor ðurh þone gast. ðæm gaste æghwelc
do heavenly wonders through the spirit the spirit each
gefullwad man nu onfehð þurh biscopa handa onsetenesse
baptized man now receives through of-bishops hands imposition
ȝ se gast wunað mid æghwelcne þara þe gód deþ. ȝ he
and the spirit dwells with each of-those who good does and he
gefyhð on ðæs clænan mannes heortan swa swa culfre ðonne
rejoices in of-the clean man heart so as dove when
heo baðað hi on smyltum wætre on hluttere wællan.
she bathes herself in calm water in clear spring

On ðone eahtateogðan dæg þæs monðes bið sce iohannes 18
On the eighteenth day of-the month is of-Saint John
tid ðæs papan ȝ ðæs martyres se gedyde ðurh godes miht
feast of-the pope and of-the martyr who gave through of-god might

blindum men gesihðe. ðone iohannem ofsloh for æfestum
to-blind man sight the John slew for envy
þeodoric ostgotona cyning. on rauenna ðære ceastre. ⁊
Theodoric of-Ostrogoths king in ravenna the city and
sum westensettla on ðæm ealande ðe liparus is nemned
a-certain hermit on the island which lipari is named
sæde sciplíðendum monnum þ he gesege iohannes sawle
told to-seafaring men that he saw of-John soul
ðæs papan lædon þone cyning þe hine ofslog gebundenne
of-the pope lead the king who him slew bound
on ece wite. he cwæþ se godes þeow to þæm sciplíðendum
into eternal torment he said the of-god servant to the seafarers
gerstan dæge on ða nygeðan tid dæges þ is on ðone non
— *yesterday at the ninth hour of-day that is at the nones*
ðeodoricus wæs gelæded. ⁊ ungyred ⁊ unscod. ⁊ gebunden
Theodoric was led and ungirded and unshod and bound
be þæm handum betweoh iohanne þæm papan ⁊ simachum
by the hands between John the pope and Symmachus
ðone ealdormon. ⁊ he wæs fram him aworpen on byrnende
the ealdorman and he was by them cast into burning
seað on ðysum neah ealande. þ is nemned ulcani. ða
pit on this near island which is named vulcani the
sciplíðende þ geherende behydelice hi mearcedon ðone dæg
seafarers that hearing carefully they marked the day
⁊ cerdon eft to etenwara mægðe. þær hi ðone cyning ær
and turned again to of-Italians province where they the king before
lifiendne wiston. ⁊ hi þa hine gemetton deadne þy ilcan
living knew and they then him found dead on-the same
dæge ðe his wíte þæm godes þegne ætéwed wæs. þæt wæs
day that his torment to-the of-god servant shown was that was
swiðe riht þ he fram þæm mannum twæm wære sended
very right that he by the men two were sent

on ðæt ece fýr. þa he ær unrihtlice ofsloh on ðyssum
into the eternal fire whom he before unjustly slew in this
life þ wæs ðeodoricus se cyning ðone we nemnað ðeodric.
life that was Theodoric the king whom we name Theodric
On ðone twentegðan dæg ðæs monðes bið sca basillan tid 20
On the twentieth day of-the month is of-Saint Basilla feast
ðære cynelican fæmnan seo wæs on rome ⁊ heo onfeng godes
of-the royal virgin who was in rome and she received of-god
geleafan. ðurh sce eugenian lare ðære halgan fæmnan. ac
faith through of-Saint Eugenia teaching of-the holy virgin but
heo wæs ær beweddad sumum æþelum hæþnan were. se wæs
she was before betrothed to-a-certain noble heathen man who was
on noman pompeius. ða he þa gehyrde þ heo wæs cristenu.
by name Pompeius when he then heard that she was Christian
ða ferde he to hire huse ⁊ forbead ðæm duruweardum
then went he to her house and commanded the doorkeepers
þ heo hine hire gesægde þa onbead basilla him ⁊ cwæþ
that they him to-her announced then sent-word Basilla to-him and said
ongytt þu þis þ ic næbbe nænigne intingan þe to geseonne
understand thou this that I have-not any cause thee to see
ne þe to gegretanne. he þa wæs swiðe gedrefed. ⁊ ferde to
nor thee to greet he then was very troubled and went to
ðæm casere galliena ⁊ hine aðenede beforan ðæm ⁊ cwæð.
the emperor Gallienus and himself stretched-out before him and said
fultumað eowrum romwarum. mid hwelcum monnum magon
help your Romans with what men can
ge onheldon eowerra feonda. swýrban gif we usse bryde
ye bow of-your enemies necks if we our brides
an forlætað. þa gedemde se casere þ basilla onfenge þone
— lose then judged the emperor that Basilla received the
brydguman. oþþe mid sweorde forwurde. ða heo þa wæs neded
bridegroom or with sword perished when she then was compelled

to him ða cwæð heo ic hæbbe brydguman þ is crist cininga
to him then said she I have bridegroom that is christ of-kings
cyning. ða wæs heo sona ofslegen mid sweorde for criste.
king then was she at-once slain with sword for christ
25 On ðone fif ȝ twentegðan dæg ðæs monðes bið sce
On the five and twentieth day of-the month is of-Saint
urbanes gemynd ðæs papan. se wæs feower gear on rome
Urban memory of-the pope who was four years in rome
papa ȝ þreo monað ȝ fif ȝ twentig daga. Ond monigne
pope and three months and five and twenty days And many
æþelne mon he gecierde to cristes geleafan. ȝ he is
noble man he converted to of-christ faith and he is
bebyrged on ðæm mynstre ðe hatte prætettati ȝ on ðæm
buried in the monastery which is-called praetextati and on the
wege þe appiæ is nemned.
way which Appia is named
26 On ðone sex ȝ twentegðan dæg ðæs monðes bið sce
On the six and twentieth day of-the month is of-Saint
augustines gemýnd ðæs biscopes. se ærest fullwiht brohte
Augustine memory of-the bishop who first baptism brought
on ðas breotone on angla þeode. ȝ his biscopsetl wæs on
into this britain to of-Angles nation and his bishop-seat was in
dorobernensis ðære ceastre þ wæs on cantwara byrg. Ond
dorobernensis the city that was in of-Kentmen city And
his wundor wæs þ he sealde blindum menn gesihðe. Ond
his miracle was that he gave to-blind man sight And
his siðfatas ealle to breotone. ȝ his gastlice láre syndon
his journeys all to britain and his spiritual teaching are
awritene on ongelcynnes steore. þ is on historia anglorum.
written in of-English history that is in historia anglorum

On ðone nygan ⁊ twentigðan dæg ðæs monðes bið þara 29
On the nine and twentieth day of-the month is of-the
halegra martyra tid sċi sisinni ⁊ sċi martyri ⁊ sċi
holy martyrs feast of-Saint Sisinnius and of-Saint Martyrius and of-Saint
alexandri. ða þrowedan wuldorfæstne martyrdom for criste.
Alexander who suffered glorious martyrdom for christ
On ðone an ⁊ þritegðan dæg þæs monðes bið sċa 31
On the one and thirtieth day of-the month is of-Saint
petranellan tid ðære fæmnan heo wæs sċe petres dohtor ðara
Petronilla feast of-the virgin she was of-Saint Peter daughter of-the
apostola aldres ⁊ heo wæs swiðe wlitegu fæmne on rome. ða
apostles prince and she was very beautiful virgin in rome then
ongann þære burge gerefa hire biddan to wífe se wæs on noman
began of-the city reeve her ask as wife who was by name
flaccus. þa onbead heo him þ he þæs æfter seofan dagum
Flaccus then sent-word she to-him that he of-that after seven days
hire to onsænde all ða gesiðwif ⁊ ða æþelan fæmnan þe þær
to-her — send all the noble-women and the noble virgins who there
wæron þ heo mid þæm mihte feran to þæm brydþingum. þa
were that she with them might go to the wedding then
stod heo ealle þa seofon dagas on gebedum. ⁊ god bæd þ
stood she all the seven days in prayers and god asked that
heo on mægðhade hire lif geendade. ða on þæm seofoðan dæge
she in maidenhood her life ended then on the seventh day
com hire tó nicomedes se mæssepreost ⁊ hire sealde husl
came to-her — Nicomedes the mass-priest and to-her gave eucharist
⁊ heo sona onsende hire gast to gode ⁊ eall þa gesiðwif
and she at-once sent her spirit to god and all the noble-women
⁊ ða fæmnan ðe þær to coman dedan hire licþenunge ⁊
and the virgins who there to came did her funeral-service and

læddon hi to byrgenne. þonne þrymelces monað bið geendod
led her to tomb when of-Thrimilce month is ended
ðonne bið seo niht eahta tida lang ⁊ se dæg sextene tida.
then is the night eight hours long and the day sixteen hours

JUNE

June, the earlier Litha, the month for sailing, keeps Erasmus, fed by a raven in the desert, before whom a dragon came out of the golden idol and devoured a third of the heathens, and whom Michael led out of prison; Marcellinus and Peter and their converted executioner; Artemius their jailer and his household; Columba of Iona, through whose memory a couple who talked of him all night had their house spared when the town burned; Barnabas; the boy Vitus and his foster father Modestus; Ferreolus and Ferrutio, who spoke after their tongues were cut out; Mark and Marcellian, turned back to Christ by Sebastian; Gervasius and Protasius, found by Ambrose; James the brother of the Lord; Alban, Britain's martyr; Æthelthryth, twice married and still a virgin, found uncorrupted at Ely; the birth of John the Baptist; Arculf's column at Jerusalem that casts no shadow at the solstice; Lucia and the king Aceia, who after her martyrdom asked to be beheaded for Christ; John and Paul; Peter and Paul; Cassius of Narni, whose reward the Lord three times told a priest in visions to announce; and Martial, sent by Peter to Limoges.

On ðæm syxtan monðe on geare bið þritig daga. Se monað is
In the sixth month in year is thirty of-days The month is
nemned on læden iunius. ⁊ on ure geþeode se ærra liða for
named in Latin June and in our language the earlier Litha —
ðon seo lyft bið þonne smylte ⁊ ða windas. Ond monnum
because the air is then calm and the winds And to-men
bið ðonne gewunelic ðæt hi liðað ðonne on sæs bryme.
is then customary that they sail then on of-sea surge

On ðone ærestan dæg þæs monðes belimpað twegen 1
On the first day of-the month belong two
mæssesongas. Se ærra bið on ðæm ealdan sacramentorium
masses The former is in the old sacramentary
ðæt is on ðæm ealdan mæssebocum on sce prisces
that is in the old mass-books on of-Saint Priscus
gemynd ðæs martyres. oþer bið on ðæm niwran bocum
memory of-the martyr the-other is in the newer books
on sce nicomedes gemýnd ðæs martyres.
on of-Saint Nicomedes memory of-the martyr

On ðone æfterran dæg þæs monðes bið sce herasmis tíd 2
On the second day of-the month is of-Saint Erasmus feast
se wæs biscop on antiochia ceastre he wæs fæger on ansyne
who was bishop in antioch city he was fair in face
ȝ ænlic ȝ his eagan wæron swelce sunnan leoma. ða on
and peerless and his eyes were like of-sun rays then at
ða tid bebead dioclitianus se casere ðæt cristne men guldan
the time commanded Diocletian the emperor that Christian men served
deofolgeldum ða gewat se biscop on westen ȝ þær eardade
devil-idols then departed the bishop into desert and there dwelt
seofon gear ȝ him þær bær hræfn mete to ȝ misenlico
seven years and him there bore raven food to and various
wilddeor him comon to ȝ hine weorðedon. ða com him
wild-beasts him came to and him honored then came him
godes engel to ȝ hine alædde ðanon on italia mægðe þ
of-god angel to and him led-out thence into italy province that
is on etelwara londe. In ludican ðære ceastre. ðær he awehte
is in of-Italians land In lucania the city where he raised
deadne mon of deaðe. ȝ þurh þ wundor eall ðæt folc
dead man from death and through that wonder all the people
onfeng fullwihte ða het maximianus se casere hine lædan
received baptism then commanded Maximian the emperor him lead

to his deofolgelde þ he þæm gulde. þa stod þær gyldenu
to his devil-idol that he it served then stood there golden
onlicnes. twelf elna heah ⁊ of þære com gán micel draca
image twelve of-ells high and from it came go great dragon
⁊ abát ðone þriddan dæl ðæs hæðnan folces beforan ðæm
and devoured the third part of-the heathen people before the
biscope. þa het se casere hine dón on carcern þa æt
bishop then commanded the emperor him put into prison then at
midre niht ætywde hine michahel se heah engel. ⁊ hine út
mid night showed himself Michael the — archangel and him out
alædde of þære ceastre ⁊ þa gemette he scip ⁊ he astag
led from the city and then found he ship and he climbed
on þ scip. ⁊ mid ðy oferlað ða mægðe ðæt he com on
into the ship and with that sailed-across the province that he came into
oþre mægðe to þære ceastre ðe formeæ is nemned. ðær he
another province to the city which formiae is named there he
gereste seofon dagas. ⁊ þær com stefn of heofonum ⁊
rested seven days and there came voice from heaven and
hine cede to þære écan reste. þa bæd he god þ æghwelc
him called to the eternal rest then asked he god that each
mon þe him gebæde on þære stowe ðær his eardung wæs
man who himself prayed in the place where his dwelling was
þ he þær hæfde mede wið god. ⁊ þ his gast æghwelce
that he there had reward with god and that his spirit each
sæternes dæg ⁊ sunnan moste beon on þære ilcan stowe.
of-Saturn day and of-sun might be in the same place
þa cwæþ seo stefn eft of heofonum eall hit bið swa þu
then said the voice again from heaven all it is as thou
bidest. Ond þa onsende he his ðone sigefæstan gast to gode.
askest And then sent he his the victorious spirit to god

On ðone ilcan dæg bið þara eadigra wera tíd. sce
On the same day is of-the blessed men feast of-Saint
marcellines þæs mæssepreostes. ⁊ sce petres ðæs cristneres.
Marcellinus of-the mass-priest and of-Saint Peter of-the exorcist
ða dydon manego wundor on rome. ⁊ ðrowedon monigfealdne
who did many wonders in rome and suffered manifold
martyrdom under þæm deman ðe serenus wæs nemned. æt
martyrdom under the judge who Serenus was named at
nehstan he het lædan hi feor on ðone wudu. se wæs
last he commanded lead them far into the wood which was
genemned silua nigra se sweart wudu. ⁊ he is nu nemned for
named silva nigra the black wood and it is now named for
þyssa haligra áre silua candida se hwita wudu. he bead þ
of-these saints honor silva candida the white wood he commanded that
hi mon þær beheafdade. ⁊ hi þa hi gecyston ⁊ þa
them one there beheaded and they then each-other kissed and then
wæron hi beheafdade. ⁊ þa sægde se mon eallum folce. se
were they beheaded and then said the man to-all people he
þe hi beheafdade þ he gesege heora sawle ða hi uteodon
who them beheaded that he saw their souls when they went-out
of þæm lichoman swelce heo wæren mid gimmum gefrætwade
from the body as-if they were with gems adorned
⁊ mid golde beorhtum hreglum gegerede. ⁊ englas mid
and with gold bright garments clothed and angels with
heora hondum heo gefeonde bæren to heofonum. þæs monnes
their hands them rejoicing bore to heaven of-the man
nama wæs se þe hi beheafdade dorotheos. ⁊ he þæs dyde
name was he who them beheaded Dorotheus and he of-that did
hreowsunga. ⁊ onfeng fullwihte ⁊ wæs to gode gecierred.
repentance and received baptism and was to god turned

On ðone ylcan dæg ðrowade martyrdom for criste sċs
On the same day suffered martyrdom for christ Saint
arthemius se wæs ær carcernweard ac he gelyfde hwæþre
Artemius who was before jailer but he believed nevertheless
to gode for þæm wundrum ðe he geseah. æt þyssum
in god for the wonders which he saw at these
halgum werum marcellini & petre. ȝ his wif gelefde mid
holy men Marcellinus and Peter and his wife believed with
hine þære naman wes candida. ȝ heora dohter þære noma
him whose name was Candida and their daughter whose name
wæs uirgo. ða het se dema ðone carcernweard slean
was Virgo then commanded the judge the jailer slay
mid sweorde for þæm geleafan. ȝ þ wif. ȝ þa dohtar
with sword for the faith and the wife and the daughter
weorpan on seað. ȝ þær mid stanum offellan.
throw into pit and there with stones overwhelm
9 On ðone nygeþan dæg þæs monðes bið þæs halgan
On the ninth day of-the month is of-the holy
mæssepreostes tid. sċe columba. ðone nemnað sceottas
mass-priest feast of-Saint Columba whom name Scots
columcille. se com of scottum to breotone ȝ gelærde peohtas
Columcille who came from Scots to britain and taught Picts
to fullwihte. ȝ getimbrede him mynster on þæm ealonde
to baptism and built for-himself monastery on the island
þe is nemned. hii. ȝ he dyde monig heofonlic wundor. His
which is named iona and he did many heavenly wonders Of-his
wundra wæs sum. þ tu gesinhiwan spræcon ymb hine ealle
wonders was one that two married-people spoke about him all
niht. oþ þæt hi slæp ofereode. ða ongan se tún bernan on
night until that them sleep overcame then began the town burn in
þære nihte. þa forburnon ealla þara monna hus þe on þæm
the night then burned-up all of-the men houses who in the

túne wæron butan þara gesinhigna þe ymb hine spræcon. ða
town were except of-the married-people who about him spoke then
on morgenne het þære ðeode biscop ða gesinhiwan to him.
in morning commanded of-the nation bishop the married-people to him
ȝ frægn hi mid hwi hi gescildan heora hus wið þæs fyres
and asked them with what they shielded their houses against of-the fire
frecennysse. ȝ cwæþ þ hi þ hæfdon oþþe to gode geearnad
peril and said that they it had either from god earned
mid godum dædum. oþþe hi þ hæfdon gedon mid yflum
with good deeds or they it had done with evil
scinlacum. ða cwædon hi þ hi naþer ne scinncræftas cuþan.
sorceries then said they that they neither nor sorceries knew
ne hi mid nængum godum weorcum þ noht swiðe to gode
nor they with any good works it — greatly from god
geearnod hæfden. butan þæt an þ hi on þære nihte spræcon
earned had except that one that they in the night spoke
ymb þone halgan wer. sce columbe. ða ongeat se biscop þ
about the holy man Saint Columba then perceived the bishop that
heora hus þurh þ wæron gescylde wið þæs fyres frecennisse.
their houses through that were shielded against of-the fire peril
for þon hi on ðæm husum dydon ðæs halgan gemynd.
— because they in the houses did of-the saint memory

On ðone teogeþan dæg þæs monðes bið sce barnabes tíd.
On the tenth day of-the month is of-Saint Barnabas feast
se wæs cristes apostola discipul. for ðæm his noma is gereaht
who was of-christ of-apostles disciple — therefore his name is interpreted
on læden filius consolationis. ðæt is on ure geþeode frofre
in Latin filius consolationis that is in our language of-comfort
sunu. he wæs acenned on cypro þæm ealonde. ȝ he wæs
son he was born in cyprus the island and he was
diacon æfter þære ealdan æ þeawe. ac he þa gelyfde on crist
deacon after of-the old law custom but he then believed in christ

ȝ bebohte his lond. ȝ þ weorð gesealde hælendes ðegnum.
and sold his land and the price gave of-savior to-disciples
ȝ ferde mid pawle feorr. ȝ wide geond middangeard. ȝ
and traveled with Paul far and wide throughout world and
monige þeoda gelærde to godes geleafan. ȝ on þara anre
many nations taught to of-god faith and in of-them one
him mon sealde attor drincan ȝ him þ hwæþre ne eglede.
to-him one gave poison drink and him it nevertheless not harmed
15 On þone fifteogþan dæg þæs monðes. bið sce uites
On the fifteenth day of-the month is of-Saint Vitus
þrowung. he wæs seofon geára cniht. ða he campode for
passion he was of-seven years youth when he fought for
criste. Ærest his fæder mid médum hine wolde oncerran
christ First his father with rewards him would turn
from cristes geleafan. ða ne mihte he. ða sealde he hine
from of-christ faith when not could he then gave he him
ualerianum þæm gerefan. ȝ he hine swencte mid wítum ȝ
to-Valerian the reeve and he him afflicted with torments and
he hine ne mihte oferswiðan. ða ætywde drihtnes engel ȝ
he him not could overcome then appeared of-lord angel and
hine gelædde to sumum sé. ȝ his festerfæder mid hine þær
him led to a-certain sea and his foster-father with him there
hi gemetton scip ȝ on þæm se engel hi lædde of lucania
they found ship and in it the angel them led from lucania
þære mægðe ofer þone sæ on oþer land. þær he gehælde
the province over the sea into other land there he healed
dioclitianus sunu ðæs caseres from deofolseocnesse ȝ se
of-Diocletian son of-the emperor from devil-sickness and the
casere him bead gold ȝ seolfor ȝ deorwyrðe gerelan ȝ
emperor to-him offered gold and silver and precious garments and
half his rice wið þon þe he forlete cristes geleafan ȝ he
half his kingdom against that that he forsook of-christ faith and he

þon wiðsóc. þa het se casere meltan on hwere lead ȝ
that refused then commanded the emperor melt in kettle lead and
scipteoran ȝ pic. ȝ he het þone cniht on þæs hweres
ship-tar and pitch and he commanded the youth in of-the kettle
welm asetton. ȝ him þæt no ne geeglde. ah godes
boiling set and him that not-at-all — harmed but of-god
engel hine þa gelædde ȝ his fester fæder mid hine. Sc̄m
angel him then led and his — foster-father with him Saint
modestum on þæs flodes neaweste se is cweden siler. ðær
Modestus to of-the river neighborhood which is called siler there
gesegon cristne men heora sawle fleogan to heofonum swa
saw Christian men their souls fly to heaven so
swa culfran. ȝ hi wæron seofon siðum hwittran þonne
as doves and they were seven times whiter than
snaw. ȝ earnas heoldon ða lichoman ðær þreo dagas oþ þ
snow and eagles guarded the bodies there three days until that
þær com to sum arfæst wif ofer þone flod. seo wæs on
there came to a-certain pious woman over the river who was by
noman florentia. ȝ hire þa ætýwde þæs cildes gast on þæm
name Florentia and to-her then appeared of-the child spirit on the
wætre þæm wife ȝ het hi bebyrgan heora lichoman. ȝ
water to-the woman and commanded her bury their bodies and
heo þa hi bebyrgde on þære stowe seo is cweden marianus.
she then them buried in the place which is called marianus
On ðone sexteogðan dæg þæs monðes. bið þara eadigra wera 16
On the sixteenth day of-the month is of-the blessed men
ðrowung sc̄e fereones ðæs mæssepreostes ȝ sc̄e feruciones
passion of-Saint Ferreolus of-the mass-priest and of-Saint Ferrutio
ðæs diacones ða þrowedon martyrdom for criste. on þære ceastre
of-the deacon who suffered martyrdom for christ in the city
bisoncensi. under claudium þæm gerefan. se wolde hi mid feo
besançon under Claudius the reeve who would them with money

beswican þ hi criste wiðsocan. ða hi þ ne geþafedon þa
seduce that they christ renounced when they that not allowed then
het he him ða tungan forceorfan. ac hi spræcon butan
commanded he from-them the tongues cut-off but they spoke without
tungan swa hi ær dydon ⁊ god heredon. þa het he hi
tongue as they before did and god praised then commanded he them
slean mid sweorde. ond hi þa onsendon heora gastas. ⁊ þær
slay with sword and they then sent their spirits and there
þa com micel wynsum stenc. ⁊ cristne men bebyrgdon heora
then came great pleasant scent and Christian men buried their
lichoman on ðæm ylcan scræfe þær hi ær gode þeowedon.
bodies in the same cave where they before god served

17 On ðone seofonteogðan dæg þæs monðes bið sce
On the seventeenth day of-the month is of-Saint
nicandes tid þæs martyres. ðæs gemynd sceal beon mærsad
Nicander feast of-the martyr whose memory shall be celebrated
mid mæssesongum ⁊ his mæsse bið geseted on ðæm
with mass-songs and his mass is set in the
eldran mæssebocum. ⁊ on þone ylcan dæg bið sce blastes
older mass-books and on the same day is of-Saint Blastus
ðrowung þæs martyres on rome. Se þrowade fyres bryne for
passion of-the martyr in rome He suffered of-fire burning for
criste. ⁊ tu hund cristenra monna mid hine ⁊ tu ⁊ syxtig.
christ and two hundred of-Christian men with him and two and sixty

18 On ðone eahtategþan dæg þæs monðes bið þara æþelra
On the eighteenth day of-the month is of-the noble
wera ðrowung sce marces ⁊ sce marcellianes. þ wæron
men passion of-Saint Mark and of-Saint Marcellian who were
gebroþra ⁊ hi wæron begen cristene. þa bebead dioclitianus
brothers and they were both Christian then commanded Diocletian
se casere ðæt hi guldon deofolgyld oþþe hi man beheafdade.
the emperor that they served devil-idol or them one beheaded

ða hi þa eodon to þære beheafdunga þa com him ongean
when they then went to the beheading then came them against
wepende fæder ⁊ modor ⁊ hiora wif tu. mid monegum
weeping father and mother and their wives two with many
cildum. ⁊ halsedon hi þ hi forletan ðone cristes geleafan.
children and implored them that they forsook the of-christ faith
ða oncierde him seo gehygd to deofolgylde. þa ongeat þ sċs
then turned to-them the mind to devil-idol then perceived that Saint
sebastianus se cristna wer ða ongan he him secgan hu lytel
Sebastian the Christian man then began he to-them tell how little
⁊ hu scomlic ðæs monnes lif bið her on worolde. ⁊ hu long
and how shameful of-the man life is here in world and how long
⁊ hu ondrysnlic þ ece wite bið ⁊ hu wuldorlic seo ece
and how terrible the eternal torment is and how glorious the eternal
eadignes bið. Oþ ðæt him seo heorte eft to criste gecerde.
blessedness is Until that to-them the heart again to christ turned
⁊ hi þa gecyston hi ⁊ ða wæron for criste gemartyrad.
and they then kissed each-other and then were for christ martyred
On ðone nygenteogðan dæg ðæs monðes bið þara haligra 19
On the nineteenth day of-the month is of-the holy
gebroðra tid sċe geruasi. ⁊ sċe protasi. hi wæron
brothers feast of-Saint Gervasius and of-Saint Protasius they were
getwinnas. ⁊ heora fæder noma wæs uitalis. ⁊ heora
twins and of-their father name was Vitalis and of-their
modor ualeriæ. ⁊ hie wæron bú gode swiðe gecorene. ⁊
mother Valeria and they were both by-god very chosen and
æfter heora geleornesse. astachius se gesið nedde hi þ
after their departure Astasius the companion compelled them that
hi criste wiðsocan. þa hi þ ne geþafedon. þa het
they christ renounced when they that not allowed then commanded
he swingan þone geruasi. oþ þ he his gast onsende. ⁊
he scourge the Gervasius until that he his spirit sent and

þone protasi beheafdian. ⁊ æfter monegum gearum heora
the Protasius behead and after many years their
gastas æteawdon ambrosie ðæm biscope ⁊ him getæhte
spirits appeared to-Ambrose the bishop and to-him showed
heora lichoman on eorðan gehydde. ⁊ he þa hi hof up
their bodies in earth hidden and he then them raised up
⁊ getimbrede cyricean on heora naman. Ond þa lichoman
and built church in their name And the bodies
on þa gesette. on mediolana þære ceastre.
in it set in milan the city

22 On ðone tu ⁊ twentegðan dæg þæs monðes bið þæs
On the two and twentieth day of-the month is of-the
apostoles ⁊ þæs godes ærendwracan gemynd. þe on gewritum
apostle and of-the of-god messenger memory who in writings
is nemned iacobus alphei. þ wæs cristes modergan sunu.
is named James of-Alphaeus that was of-christ maternal-aunt son
Sca marian sweostor sunu. for þon he is cweden on
of-Saint Mary sister son — therefore he is called in
gewritum frater domini drihtnes broþor. ⁊ æfter drihtnes
writings frater domini of-lord brother and after of-lord
upastignesse he wæs biscop on hierusalem. ne æt he he
ascension he was bishop in jerusalem not ate he he
næfre flæsc ne he win ne dranc. ne he wyllenra hrægla breac.
ever flesh nor he wine — drank nor he of-woolen garments used
ac linenra ealra. ne he bæþes gymde. ne he his loccas mid
but of-linen all nor he of-bath cared nor he his locks with
scearum wanode. ne his beard mid seaxe scear. ac he á
shears diminished nor his beard with knife cut but he ever
singallice him to gode gebæd. ðæt him seo hyd aheardod
continually himself to god prayed so-that to-him the skin hardened
wæs on ðæm cneowum swa olfendan cneo beoð. ðone iacobum
was on the knees as of-camel knees are the James

iudæa leorneras ofslogan for cristes læþþum mid webwyrhtan
of-Jews scholars slew for of-christ hatred with of-weaver
róde. ac seo his unsynnige cwalu wæs swa gewrecen. þ sona
rod but the his innocent death was so avenged that soon
coman mid weorode twegen caseras fram rome ⁊ toworpon
came with army two emperors from rome and destroyed
ealle ða burh hierusalem. ⁊ þa þe ðær on eardadan
all the city jerusalem and those who there in dwelt
slogan ⁊ mid hungre acwealdan. ⁊ on weg bebohton.
slew and with hunger killed and — away sold

On ðone ilcan dæg bið sce albanes ðrowung. se þrowade
On the same day is of-Saint Alban passion who suffered
on þisse breotone martyrdom for criste. ðurh sumne preost.
in this britain martyrdom for christ through a-certain priest
he wæs gelæred to godes geleafan. þa bebead sum hæþen
he was taught to of-god faith then commanded a-certain heathen
ealdormon his cæmpum. þ hi sohton þone preost on albanes
ealdorman his soldiers that they sought the priest in of-Alban
huse. ða dyde albanus on hine þæs preostes cæppan ⁊
house then put Alban on himself of-the priest cloak and
eode ongean þæm cæmpan ⁊ hi hine gebundon ⁊ læddon
went against the soldiers and they him bound and led
to þæm deman. ⁊ se hine mid miclum wítum þreade þ
to the judge and he him with great torments afflicted that
he criste wiðsoce. þa he þ ne geþafode þa het he
he christ renounced when he that not allowed then commanded he
hine lædan upp on sume dune ⁊ hine þær beheafdian. þær
him lead up onto a-certain hill and him there behead there
albanus abæd æt gode þ þær færinga com upp wætres welle
Alban obtained from god that there suddenly came up of-water spring
beforan his fotum ⁊ þæm menn ðe hine beheafdade þæm
before his feet and to-the man who him beheaded to-him

sona afeollan þa eagan bu of þæm heafde. Seo stow þær
at-once fell the eyes both from the head The place where
albanus ðrowade is neah ðære ceastre þe bryttwalas nemdon
Alban suffered is near the city which Britons named
uerolamium. ⁊ ængla þeod nemnað nu wætlinga ceaster.
verulamium and of-Angles nation names now watling city
23 On ðone ðreo ⁊ twentegþan dæg þæs monðes. bið þære
On the three and twentieth day of-the month is of-the
halgan cwene geleornes. sc̄e æþeldryþe. seo wæs twam
holy queen departure of-Saint Æthelthryth who was to-two
werum gebrydad. ⁊ hwæþre heo wæs clæne fæmne. ærest
men wedded and nevertheless she was clean virgin first
heo wæs gebrydad tondberhte suðgerwa ealdormen. ⁊ æfter
she was wedded to-Tondberht of-South-Gyrwas ealdorman and after
þæm heo wæs seald ecgferðe to cwéne norðanhymbra cyninge.
that she was given to-Ecgfrith as queen of-Northumbrians king
for þon þe heo wæs onnan dohtor. east engla cyninges. Ond
— because that she was of-Anna daughter of-East Angles king And
heo þa wæs twelf gear mid ecgferð þone cyning. ⁊ he mid
she then was twelve years with Ecgfrith the king and he with
nængum ðingum mihte hire geþoht oncerran. þa onfeng heo
no things could her thought turn then received she
haligryfte on ðæm mynstre ðe is nemned colodes burh. þær
holy-veil in the monastery which is named of-colud burgh there
æfter anum geare heo timbrede fæmnena mynster. on ðæm
after one year she built of-virgins monastery in the
londe þe we nemneð æt elie. ⁊ heo wæs þær abbodysse.
land which we name at ely and she was there abbess
⁊ breac siððan wyllenra hrægla ⁊ seldon heo baðode on
and used afterward of-woolen garments and seldom she bathed in
hatum bæþe butan foran to eastrum. ⁊ foran to þæm fiftigan
hot bath except before to Easter and before to the fiftieth

dæge. ⁊ foran to cristes fullwihtes dæge. ⁊ seldon on dæge
day and before to of-christ of-baptism day and seldom in day
heo eode oftor to gereordum þonne æne. ⁊ fram uhtsanges
she went oftener to meals than once and from of-matins
tid heo á wunode on cierecean on hire gebede oð dæg. ⁊
time she ever remained in church in her prayer until day and
þurh godes gast heo self ær foresægde. hwonne heo sceolde
through of-god spirit she self before foretold when she should
of middangearde leoran. ⁊ heo þa geleorde. ⁊ heo wæs
from world depart and she then departed and she was
sextene geár on eorðan bebyrged. ⁊ þa mon eft þone
sixteen years in earth buried and when one again the
lichoman upp dyde. þa wæs he swa ungebrosnad gemeted
body up took then was it so uncorrupted found
swa heo ðy ilcan dæge wære forðfered. ⁊ hire wæs micel
as-if she on-the same day were departed and to-her was great
wund open on ðæm swyran. ða heo mon on byrgenne
wound open on the neck when her one in tomb
dyde. ⁊ þa hi mon eft up dyde of þære byrgenne ða
put and when her one again up took from the tomb then
wæs hit gebatad þ þær nær butan seo swaðu on.
was it healed that there not-were but the scar on

On ðone feower ⁊ twentegðan dæg þæs monðes bið sce 24
On the four and twentieth day of-the month is of-Saint
iohannes acennes þæs fulweres. se wæs acenned sex monðum
John birth of-the baptist who was born six months
ær crist. ⁊ gabrihel se heah engel bodade his acennesse.
before christ and Gabriel the — archangel announced his birth
⁊ sægde his fæder his noman ær þon he acenned wære.
and told to-his father his name before that he born were
ðes iohannes wæs mara ðonne ænig oþer mon buton criste.
this John was greater than any other man except christ

ealle heah fæderas ⁊ godes witgan he up oferhlifað. ⁊ ealle
all — patriarchs and of-god prophets he up overtops and all
þa apostolas ⁊ martyras he foregongeð. ⁊ æghwelcne þara
the apostles and martyrs he precedes and each of-those
þe wæs of were ⁊ of wife acenned. he com beforan criste
who was from man and from woman born he came before christ
on myddan geard swa se morgen steorra cymð beforan
into — world as the — morning-star comes before
þære sunnan swa swa bytel be foran deman cymð. ⁊ swa
the sun so as herald — before judge comes and so
swa byme clypað beforan cyninge. iohannes wæs se engel se
as trumpet calls before king John was the angel he
ðe eode beforan gode. forþan ðe god wolde þa forðgangan
who went before god because that god would then go-forth
on menniscne lichaman þy syxtan monðe. iohannes fahnode
in human body in-the sixth month John rejoiced
on hys modor ynnoðe þa sca maria eode into hys meder
in his of-mother womb when Saint Mary went into his mother
elizabethe myd þy he getacnode crist cumenne in þære clænan
Elizabeth with that he betokened christ come in of-the clean
fæmnan ynnoð þ wæs hræd ærendraca se tylode to secganne
virgin womb that was swift messenger who strove to tell
hys ærndunge ær þon þe he lyfde. ne ge nyhtsumað ænygum
his errand before that that he lived not — suffices to-any
men to asecganne þæs acennedan engles mægen iohannes.
man to tell of-the born angel power John

On þone ylcan dæg byð solstitia þ ys on ure geþeode
On the same day is solstitia that is in our language
sungihte forþon ðe seo sunne standeð on mydre lyfte swa
sun-turning because that the sun stands in mid air as
scs arculfus sagað þ he gesawe on hierusalem ane syle
Saint Arculf says that he saw in jerusalem a column

on myddre þære ceastre seo wæs aseted on þære stowe
in mid of-the city which was set in the place
þær se deada man acwycode þa hym man dryhtnes róde
where the dead man revived when on-him one of-lord cross
ofer sette. þonne gelympeð þ wundorlice on þæs sumeres
over set then happens that wondrously at of-the summer
sungihte on mydre dæg þonne seo sunne byð on þæs
solstice at mid day when the sun is in of-the
heofones mydle þonne nafað seo syl nænige sceade. þonne
heaven middle then has-not the column any shadow when
þæs sungihtes beoð þry dagas ford aúrnen. ȝ se dæg byð
of-the solstice are three days forth run and the day is
hwene scyrtra. þonne hafað seo syl ærest lytle sceade. ȝ
a-little shorter then has the column first little shadow and
swa þa dagas forð on sceortiað swa byð þære syle sceade
as the days forth onward shorten so is of-the column shadow
lengra. þeos syl cyðeð þ hierusalem seo ceaster ys geseted
longer this column shows that jerusalem the city is set
on myddre eorðan. ȝ heo ys cweden umbilicus terre þ
in mid earth and it is called umbilicus terrae that
ys eorðan nafola for þam on mydre sumor on mydre dæg
is of-earth navel — because in mid summer at mid day
scyneð seo sunne of myddum heofone gelýce on æghwylce
shines the sun from mid heaven alike on each
healfe ymbe þa syle seo standeð on mydre eorðan.
side around the column which stands in mid earth
On ðone fif ȝ twentigoðan dæg þæs monðes byð sce 25
On the five and twentieth day of-the month is of-Saint
lucian tyd þ wæs haliges hades fæmne on rome. ac heo
Lucia feast who was of-holy order virgin in rome but she
wæs gehergod frá ælþeodegum cyninge se wæs on naman
was captured by foreign king who was by name

aceia. heo wæs swyðe fæger fæmne. þa wolde se cyning hig
Aceia she was very fair virgin then would the king her
gewemman myd hys fyren lustum. ⁊ þa cw̄ heo to hym
defile with his sinful lusts and then said she to him
ic hæbbe mycelne brydguman þ ys cryst se gewrycð raðe
I have great bridegroom that is christ who avenges quickly
mynne teonan on ðe. þa yrsode se cyning wyð hig ærest.
my injury on thee then grew-angry the king with her first
ac þa æt nehstan he ongan hyre arian ⁊ het hyre
but then at last he began her honor and commanded for-her
getymbrian medomlic hús. on þ nænig wer næfde ingang.
build modest house in which no man had entrance
⁊ he hyre sealde seofon mædeno þ hyre þenodon. ⁊ heo
and he to-her gave seven maidens that her served and she
þær þeowode gode on fæstenum ⁊ on gebedum. þonne swa
there served god in fasts and in prayers then as
oft swa se cyning wolde feran to gefeohte wyð hys feondum
often as the king would go to battle against his enemies
þonne ferde he ærest to þysse crystes fæmnan ⁊ bæd hig
then went he first to this of-christ virgin and asked her
þ heo for hym gebæde to hyre gode. þonne dyde heo swa.
that she for him prayed to her god then did she so
þonn afylde he symle hys fynd ⁊ he com eft ham symle
then felled he always his enemies and he came again home always
gesund. ⁊ gesygefæsted. þa æfter twentigum gearum þa
sound and victorious then after twenty years then
ætywde þysse fæmnan heofonlicu gesyhð ⁊ hyre bebead þ
appeared to-this virgin heavenly vision and her commanded that
heo ferde eft to rome. þa geþrowode heo þær martyrdóm
she went again to rome then suffered she there martyrdom
for cryste. þa eode se cyning to rome burge gerefan to þam
for christ then went the king to of-rome city reeve to the

ylcan þe hig ær gemartyrode. ⁊ bæd þ he hete hyre
same who her before martyred and asked that he commanded her
beheafdian þa frægn se burh gerefa hyne hwæt he wære. ic
behead then asked the city reeve him what he were I
eom aceia mynre þeode cyning. þa cw̄ se gerefa hu myht þu
am Aceia of-my nation king then said the reeve how canst thou
for cryste sweltan nu ðu eart hæðen. þa cwæð se cyning.
for christ die now thou art heathen then said the king
ic gelyfe þ mynes blódes agoten ys me gelæde on godes
I believe that of-my blood — shedding me lead into of-god
gesyhðe. ⁊ þa on þære godes andetnysse he geendode hys lyf.
sight and then in the of-god confession he ended his life
On þone syx ⁊ twentigoðan dæg þæs monðes byð þæra 26
On the six and twentieth day of-the month is of-the
æðelra wæra gemynd iohannes ⁊ paules þæra lychoma restað
noble men memory of-John and of-Paul whose body rests
on rome byrig hig wæron acennede of constantines sidan
in rome city they were born from of-Constantine side
þæs myclan caseres þ ys of gestreonde. ⁊ hig wæron
of-the great emperor that is from offspring and they were
swyðe crystene weras ac iulianus se hæðena casere ongan
very Christian men but Julian the heathen emperor began
hig nydan þ hig deofol gyldum guldon ⁊ þam gelyfdon.
them compel that they — devil-idols served and them believed
þa hig þ ne geþafedon. þa sende he hig terrentianum
when they that not allowed then sent he them to-Terentianus
hys cempena ealdor men ⁊ se het anne seað adelfan
his of-soldiers — ealdorman and he commanded a pit dig
on nyht bynnan hyra huse. ⁊ he bebead þ hig man
in night within their house and he commanded that them one
on þam beheafdode swa þ ne wæs nænig tacen hyra
in it beheaded so that not was any token of-their

cwale ofer eorðam gemeted. þa sona forwearð iulianus se
death over earth found then soon perished Julian the
casere. æfter þysum com an stræl of heofenum ȝ hyne
emperor after this came an arrow from heaven and him
gewundode on hys oðer gewenge ȝ he þa swealt sona.
wounded on his other cheek and he then died at-once
ȝ þæs mannes sunu awedde þe hig ær beheafdode.
and of-the man son went-mad who them before beheaded

29 On þone nigon ȝ twentigoðan dæg þæs monðes byð þæra
On the nine and twentieth day of-the month is of-the
eadigra apostola þrowung petrus. ȝ paulus þa neron se casere
blessed apostles passion Peter and Paul when Nero the emperor
on rome acwealde petrus on rode ȝ paulus myd sweorde. þas
in rome killed Peter on cross and Paul with sword these
weras syndon þa twegen candel stafas þa lyhtað beforan gode.
men are the two — candlesticks which shine before god
ȝ hig habbað swa mycele myhte þ hig magon þone heofon
and they have so great might that they can the heaven
belucan þam ðe hig willað. ȝ eac inlætan þa ðe hig wyllað.
lock to-those whom they will and also let-in those whom they will
for þam ðe hyra tungan syndon heofena rices cægan. þas
— because that their tongues are of-heavens of-kingdom keys these
weras petrus ȝ paulus wæron oft syððan æfter hyra þrowunge
men Peter and Paul were often afterward after their passion
for mannum gesewene on crystenra manna geendunge.
before men seen at of-Christian men ending
hwylum begen samod hwylum hyra oðer on sundrum. ȝ
sometimes both together sometimes of-them one in private and
on þam cyrcum þe on hyra naman gehalgode syndon ge æt
in the churches which in their name hallowed are both at

rome ge feor ge wide geond myddan eard ma heofonlicra
rome and far and wide throughout — world more of-heavenly
wundra gewurdon þonne ænig deadlic man asecgan mæge.
wonders happened than any mortal man tell may
On þone ylcan dæg byð þæs bisceopes gewytennys se
On the same day is of-the bishop departure who
wæs nemned sc̄s cassius he wæs on þære byrig seo
was named Saint Cassius he was in the city which
wæs haten narmenti. þæs bysceopes þeaw wæs þ he sang
was called narni of-the bishop custom was that he sang
æghwylce dæge mæssan gode to lofe myd swyðe mycelre
each day mass to-god as praise with very great
meagolmodnysse ȝ myd wependum tearum ȝ he wæs
earnestness and with weeping tears and he was
swyðe ælmysgeorn. þa ætywde ure dryhten on nyht sumum
very alms-eager then appeared our lord in night to-a-certain
mæsse preoste ȝ hyne het gangan ȝ secgan þam
— mass-priest and him commanded go and say to-the
bysceope þ he ne geswyce ná þæs þe he to gode dyde.
bishop that he not ceased — of-that which he for god did
ȝ he cwæð to hym. saga hym þ he cymð to me æt þæra
and he said to him say to-him that he comes to me at of-the
apostola tyde petrus ȝ paulus. ȝ ic hym gylde hys mede.
apostles feast Peter and Paul and I to-him pay his reward
þa ne dorste se mæsse preost þ þam bysceope secgan for
then not dared the — mass-priest that to-the bishop say —
þam ðe hyt wæs þa þære tyde neah. þa ætywde drihten
because that it was then to-the feast near then appeared lord
eft þam mæssepreoste ȝ hyne myd wordum þreade ȝ hyne
again to-the mass-priest and him with words rebuked and him
het secgan þa ylcan word þe he hym ær bebead. ȝ
commanded say the same words which he him before commanded and

þa gyt agælde se mæssepreost hyt ȝ hyt hym ne sæde þa
then yet delayed the mass-priest it and it to-him not said then
ætywde hym drihten þriddan syðe ȝ hyne þa þreade myd
appeared to-him lord third time and him then rebuked with
þearlwyslicere swingle for hys ungehyrsumnysse. þa eode se
severe scourging for his disobedience then went the
mæssepreost to þam bysceope ȝ sæde þ hym beboden wæs
mass-priest to the bishop and said what to-him commanded was
ȝ onfeold hys hrægl æt hys sceoldrum ȝ hym eowde þa
and unfolded his garment at his shoulders and to-him showed the
iæla þæra swyngellan þe he from dryhtne onfeng. þa wæs
weals of-the scourges which he from lord received then was
se bysceop mycle hig reðran on godum weorcum þe he
the bishop much the more-zealous in good works when he
ymbe þa cuðlican mede gehyrde. þa æfter seofen gearum se
about the certain reward heard then after seven years the
bysceop forðferde naht lange æfter þam þe he hæfde mæssan
bishop departed not long after that that he had mass
gesungen æt þæra apostola tyde swa hym ær gesæd wæs.
sung at of-the apostles feast as to-him before said was
30 On þone þrytegoðan dæg þæs monðes byð þæs bysceopes
On the thirtieth day of-the month is of-the bishop
gemynd sce marcialis þone scs petrus sylf gehalgode ȝ
memory of-Saint Martial whom Saint Peter self consecrated and
gelærde ȝ hyne onsende myd twam mæssepreostum to
taught and him sent with two mass-priests to
galwala mægðe to þære ceastre þe ys nemned limouex þa
of-Gauls province to the city which is named limoges then
forðferde þæra mæsse preosta oðer on þam syðefate. þa
died of-the — mass-priests one on the journey then
cyrde se bysceop eft to rome. ȝ sæde sce petre hu hys
turned the bishop again to rome and told to-Saint Peter how his

syðfat wæs geletted. Ða cwæð scs petrus gang eft to þære
journey was hindered Then said Saint Peter go again to the
byrgenne ȝ sege hym þ he arise ȝ fere myd þe to þære
tomb and say to-him that he arise and go with thee to the
ylcan lare þe ic hym ær bebead. þa wæs hyt eal swa
same teaching which I him before commanded then was it all so
geworden. ȝ þa ceastergewaran þurh hyra lare onfengon
done and the citizens through their teaching received
sona godes geleafan. þa ðe wæron ær swyðe heardes modes
at-once of-god faith who that were before of-very hard mind
ȝ swyðe toncyrres to crystes geleáfan. ȝ on þære cyrcan
and very unwilling to of-christ faith and in the church
gewurdon manege wundru þe þyses bysceopes lychama on
happened many wonders which of-this bishop body in
resteð. þ wæs þæra wundra sum þ twegen men on sumum
rests that was of-the wonders one that two men in a-certain
ende þære cyrcan hig geþeoddon hig to somne myd unryht
end of-the church they joined themselves — together with unlawful
hæmede þa wæron hig sona aworpene of þære cyrcan swa
intercourse then were they at-once thrown-out from the church so
hig sylfe nyston hu þ gedon wæs. næs þær duru ontyned
they selves knew-not how that done was not-was there door opened
ne weall to slyten ne eahþyrl geopened ȝ þa ne myhte
nor wall — torn nor window opened and then not could
hyra naðer fram oðrum beon aðyded ær þam on morgen
of-them either from other be separated before that in morning
heora unryhtwysnys wæs geopened eallum folce. ȝ myd þæs
their unrighteousness was revealed to-all people and with of-the
folces bene hig wæron gefreod fram þære sceandlican dǽde.
people prayer they were freed from the shameful deed

þonne se monoð byð geendod þe we nemnað se ærra lyða
when the month is ended which we name the earlier Litha
þonne byð seo nyht .vi. tyda lang ⁊ se dæg .xviii. tyda lang.
then is the night six hours long and the day eighteen hours long

JULY

July, the later Litha, named in Latin for Julius Caesar, keeps Processus and Martinian; Zoe, who spoke after six dumb years; Tranquillinus, cured of gout at baptism; Procopius, who fasted on bread and water; Marina, whose prayer for all who keep her memory heaven answered; Felicity's seven sons; Anatolia, whom an adder would not bite; Rufina and Secunda, who would not sink in the Tiber; Phocas, who foretold the emperor's death; the infant Quiricus and his mother Julitta; Speratus and his household; Symphorosa and her seven sons; Christina, baptized in the sea by Christ; Arsenius, who rebuked sleep; Victor of Marseilles; Mary Magdalene, who lived thirty years in the desert without human food, lifted into the air by angels at every hour of prayer; Apollinaris of Ravenna; James the son of Zebedee; Simeon, who stood three years on a dry stone and forty-seven in the desert; Nazarius and Celsus; Lupus of Troyes; and Abdon and Sennen, whom the beasts would not touch.

On þone seofoðan monað on geare þone we nemnað on
In the seventh month in year which we name in
lyden iulius for þam ðe ealde men hæðene nemdon þone
Latin July — because that old men heathen named the
monoð þam naman on þæs caseres arweorðnysse þe iulius
month with-the name in of-the emperor honor who Julius
wæs nemned for þam ðe he wæs on þam monðe acenned.
was named — because that he was in the month born
þone monað we nemnað on ure geðeode se æftera lyða
the month we name in our language the later Litha
on þam monðe byð .xxxi. daga.
in the month is thirty-one of-days

On þone æfteran dæg þæs monðes byð þæra martyra 2
On the second day of-the month is of-the martyrs
gemynd on rome sċi processi ȝ sċi martiniani be þam
memory in rome of-Saint Processus and of-Saint Martinian about whom
sæde sċs gregorius þ sum æðele wif on rome ȝ swyðe
said Saint Gregory that a-certain noble woman in rome and very
æwfæst heo sohte gelome þyssa martyra cyrcan þa gemette
pious she sought often of-these martyrs church then found
heo sume dæge þær ute standan twegen godes þeowas on
she one day there outside stand two of-god servants in
ælþeodiglicum gegyrlan ȝ þa cwædon hig to hyre. wif gif
foreign garments and then said they to her woman if
þu secest unc þonne sece wit þe on domes dæge. ȝ we
thou seekest us-two then seek we-two thee on of-doom day and we
gegearwiað swa hwæt swa wit magon. ȝ þa sona wæron hi
prepare — whatever — we-two can and then at-once were they
alædde fram hira eagum. ȝ þ wif wæs á siððan þy aredra
led-away from her eyes and the woman was ever afterward the readier
on hire bene. for þon þe heo onfeng swa cuþlicra geháta.
in her prayer — because that she received such certain promises
On ðone feorðan dæg þæs monðes bið þæs halgan wifes 4
On the fourth day of-the month is of-the holy woman
gemynd on rome seo is nemned sóe. Seo wæs sex winter dumb
memory in rome who is named Zoe She was six winters dumb
þurh sume mettrymnesse. ða sebastianus gesegnade hire
through a-certain infirmity then Sebastian signed her
muð mid cristes rode tacne. ȝ þa mihte heo sona sprecan.
mouth with of-christ cross sign and then could she at-once speak
ȝ heo onfeng fullwihte ȝ geþrowade martyrdom for criste.
and she received baptism and suffered martyrdom for christ

6 On ðone sextan dæg þæs monðes. bið þara apostola
On the sixth day of-the month is of-the apostles
eahtæþa dæg petres ⁊ paules. se sceal beon mærsad mid
eighth day of-Peter and of-Paul which shall be celebrated with
mæssesongum. ⁊ mid godcundum gerýnum.
mass-songs and with divine mysteries

On ðone ilcan dæg bið þæs martyres ðrowung sċi
On the same day is of-the martyr passion of-Saint
tranquillini. ðæt wæs eald wer ⁊ swiðe æþele on rome ond
Tranquillinus that was old man and very noble in rome and
he wæs longe ær swiðe earfað cierre to godes geleafan. ða
he was long before very hard turning to of-god faith then
geuntrumade he mid þære mettrymnesse podagre. ðæt is on
sickened he with the infirmity podagra that is in
ure geþeode fotadl. ⁊ he ne mihte longe tid owiht gángan.
our language foot-disease and he not could long time at-all walk
ða lærde sċs sebastianus hine ðæt he onfenge fullwihte. ⁊
then taught Saint Sebastian him that he received baptism and
sona he mihte gán ⁊ he wæs swiðe anræd geworden on godes
at-once he could walk and he was very resolute become in of-god
geleafan. ⁊ he þrowade wuldorlicne martyrdom for criste.
faith and he suffered glorious martyrdom for christ

7 On ðone seofoðan dæg þæs monðes. bið þæs halgan weres
On the seventh day of-the month is of-the holy man
gemýnd sċi proconi. se wæs on palestina ðære mægþe.
memory of-Saint Procopius who was in palestine the province
⁊ sona on his cnihthade he swencte his lichoman swa for
and at-once in his boyhood he afflicted his body so for
godes egsan. ðæt him wæs hlaf an to gereordum ⁊ wæter
of-god fear that to-him was bread alone for meals and water
to drynce. ⁊ ðis ymb twegen dagas hwilum ymb þry.
for drink and this after two days sometimes after three

hwilum æfter ealne wucan. ali dæges ⁊ nihtes he smeade
sometimes after whole week all by-day and by-night he pondered
á þone godcundan wisdom. ⁊ þa æt nehston flauianus
ever the divine wisdom and then at last Flavianus
se dema hine nedde on cessaria ðære ceastre. þ he gulde
the judge him compelled in caesarea the city that he served
ðæm hæþnum godgyldum. ða cwæþ he nis þæt god þ
the heathen idols then said he not-is that good that
þa monegan godas sien. ah an is se soþa god. ⁊ þa for
the many gods be but one is the true god and then for
ðeossum het se dema him þæt heafod of aheawan. ⁊
this commanded the judge from-him the head off hew and
his se eadiga gast leorde on þæs heofonlican lifes ingong.
his the blessed spirit passed into of-the heavenly life entrance

On ðone ilcan dæg. bið þære miclan fæmnan gemynd sca
On the same day is of-the great virgin memory of-Saint
marinan. seo wæs acenned on antiochia ðære ceastre. ⁊ hire
Marina who was born in antioch the city and her
fæder wæs hæþenra monna heahfæder. ond heo wæs sona
father was of-heathen men patriarch and she was at-once
on hire cildhade befæsted cristenum wife to fedanne. ⁊
in her childhood entrusted to-Christian woman to rear and
æt þære heo geleornode þ heo on clænnesse god gelefde.
from her she learned that she in chastity god believed
ða gelomp þ heo wæs fiftene geara. ða læswede heo hire
then happened that she was of-fifteen years then pastured she of-her
fester modor sceapum ⁊ heold mid oþrum mægdenum
— foster-mother sheep and kept with other maidens
hire efnealdum. þa ferde ðær olibrius se gerefa to antiochia
her contemporaries then traveled there Olibrius the reeve to antioch
ceastre. ða geseah he marinan þ mægden. þa het he
city then saw he Marina the maiden then commanded he

his þegnas hi geniman ⁊ him to geláedan ⁊ cwæð to
his thanes her seize and him to lead and said to
hire. Ic þe onfo me to wife. ⁊ þe bið ðonne well ofer
her I thee take for-me as wife and to-thee is then well over
eall oþer wif. ða cwæð marina. Ic þe þonne selle minne
all other women then said Marina I to-thee then give my
lichoman to deaðe. þ ic on heofonum reste hæbbe mid
body to death that I in heaven rest have with
þæm halgum fæmnum. ða het se gerefa hi swingan þ
the holy virgins then commanded the reeve her scourge so-that
þæt blod fleow of hire þæm merwan lichoman swa wæter
the blood flowed from her the tender body as water
of áspringe. ⁊ het mid monige wite hi þreagan
from spring and commanded with many torments her afflict
from cristes geleafan. ⁊ he mid nænge ðara ne mihte hire
from of-christ faith and he with none of-them — could her
geþoht oncierran. ða bead he þ hi mon lædde to þære
thought turn then commanded he that her one led to the
beheafdunga. ða gebæd heo hire to drihtne ⁊ cwæð. drihten
beheading then prayed she herself to lord and said lord
ic þe bidde þ swa hwelc mon swa cierecean getimbre on
I thee pray that — whatever man — church build in
minum naman. oþþe swa hwelc mon swa condella onbærne
my name or — whatever man — candles light
on ciricean of his gestreonum on minum noman syn þæs
in church from his possessions in my name be of-the
monnes synna adilgade. ⁊ gif hwilc mon sie on ondyrstlecum
man sins blotted-out and if any man be in dreadful
wisum. ⁊ he sý mines naman gemyndig. drihten gefriða
matters and he be of-my name mindful lord protect
þu hine from þæm brógan ond gif hwilc mon his synne
thou him from the terror and if any man his sins

geondette on minum naman. drihten forgif þu him þa. ȝ
confess in my name lord forgive thou to-him them and
on swa hwelcre stowe swa min þrowung awriten sý ȝ man
in — whatever place — my passion written be and one
þa mærsige. afyrr þu drihten from þære stowe blindnesse.
it celebrate remove thou lord from the place blindness
ȝ helto. ȝ dumbnesse. ȝ deofol seocnesse. ah cume on
and lameness and dumbness and — devil-sickness but come on
þa stowe blis. ȝ sibb. ȝ soð lufu. þa ondswarode him
the place bliss and peace and true love then answered him
stefn of heofonum. þine bene syndon gehered beforan godes
voice from heaven thy prayers are heard before of-god
gesihðe. ȝ swa hwær swa þin þrowung bið awriten. þonne
sight and — wherever — thy passion is written then
ne bið þær næfre yfel acenned. ah þær bið gefea ȝ blis.
not is there ever evil born but there is joy and bliss
Ond swa hwelc mon swa of ealre heortan mid tearum
And — whatever man — from all heart with tears
him to gode gebideð on ðinum noman. he bið fram his
himself to god prays in thy name he is from his
synnum gefreod. þa wæs sca marina for criste beheafdad.
sins freed then was Saint Marina for christ beheaded
ȝ se cwellere sona hine selfne ofslog mid ðy ilcan sweorde
and the executioner at-once him self slew with the same sword
ȝ ða ne wæs hire heafad no on eorðan gemeted. ac is
and then not was her head — on earth found but is
wén þ englas mid him hit læddan to godes neorxna
expectation that angels with them it led to of-god of-paradise
wonge. se lichoma elles is geseted on antiochia ceastre.
plain the body else is set in antioch city

10 On þone teogeþan dæg þæs monðes. bið seofon gebroðra
On the tenth day of-the month is of-seven brothers
ðrowung. þa þrowedon on rome martyrdom for criste.
passion who suffered in rome martyrdom for christ
on antonius dagum ðæs caseres. hi wæron ðære mæran
in of-Antoninus days of-the emperor they were of-the famous
wudewan suna sca felicitan. ða gebroðor publius rome
widow sons of-Saint Felicity the brothers Publius of-rome
burge gerefa mid miclum witum wolde oncerran fram
city reeve with great torments would turn from
cristes geleafan. ah hie þ ne geðafedon. þa ofsloh he hi
of-christ faith but they that not allowed then slew he them
mid misenlicum wítum. ⁊ heora gastas somod flugan to
with various torments and their spirits together flew to
heofonum. ðyssa broðra noman seondon. ianuarius. ⁊ felicis.
heaven of-these brothers names are Januarius and Felix
philippus. ⁊ silanus. alexander. ⁊ uitalis. ⁊ martialis.
Philip and Silanus Alexander and Vitalis and Martial

On ðone ilcan dæg. bið þære fæmnan tid þe hire noma
On the same day is of-the virgin feast who her name
wæs sca anatolia. seo wæs gelæded. from rome on wræcsið.
was Saint Anatolia who was led from rome into exile
on ða ceastre seo is nemned piceno. for þon þe heo nolde
into the city which is named piceno — because that she would-not
on rome onfon hæþnum were. ⁊ cristes geleafan forlætan.
in rome receive heathen man and of-christ faith forsake
⁊ þa dyde heo monega wundur on þære ceastre. heo
and then did she many wonders in the city she
hælde þær bræcseoce men. ⁊ deofolseoce mid hire wordum.
healed there epileptic men and devil-sick with her words
þeah hwæþre sum hæþen dema het hi belucan on
— however a-certain heathen judge commanded her lock in

stænenum cleofan. ⁊ he het sumne wyrmgaldere micle
stone chamber and he commanded a-certain snake-charmer great
næddran hire in to gelædan. þ seo hi abitan sceolde ⁊
adder her in to lead that it her bite should and
hire ban begnagan. ða stod seo fæmne forð on hire gebede.
her bones gnaw then stood the virgin forth in her prayer
⁊ seo næddre stod be hire. ðonne seo fæmne onleat þonne
and the adder stood by her when the virgin bowed then
onleat seo næddre. ða gelyfde se wyrmigaldere to gode
bowed the adder then believed the snake-charmer in god
þurh þ wundor. ⁊ he sealde his feorh for criste. mid
through that wonder and he gave his life for christ with
þære fæmnan. ⁊ his noma wæs sēs audax.
the virgin and his name was Saint Audax

On ðone ilcan dæg bið þara haligra gesweostra ðrowung.
On the same day is of-the holy sisters passion
sēa rubnæ. ⁊ sēa secundæ. þara lichoman restað on rome.
Saint Rufina and Saint Secunda whose bodies rest in rome
þa þrowedon mærne martyrdom for criste. on decies dagum
who suffered glorious martyrdom for christ in of-Decius days
þæs caseres. Sum cæmpena ealdor mon hi het
of-the emperor A-certain of-soldiers — ealderman them commanded
weorpan on tibre flod þa ne meahton hi on ðæm wætere
throw into tiber river then not could they in the water
gesincan þurh cristes miht. ah hi sæton ufan on ðæm
sink through of-christ might but they sat above on it
swa swa scipes byðme. þonne hit fleoteð on streame.
so as of-ship bottom when it floats on stream

On ðone feowertegðan dæg þæs monðes. bið þæs miclan 14
On the fourteenth day of-the month is of-the great
martyres gemynd se is nemned sēs focas. he wæs biscop
martyr memory who is named Saint Phocas he was bishop

on ðære mægðe ðe pontus is nemned. ac traianus se casere
in the province which pontus is named but Trajan the emperor
hine ðreade mid unaseggendlicum wítum for cristes geleafan.
him afflicted with unspeakable torments for of-christ faith
ȝ æt nehstan he het hine sendan on byrnendne ofn.
and at last he commanded him send into burning oven
ȝ on ðæm he onsende his gast. ȝ ðrym dagum æfter
and in it he sent his spirit and three days after
þæm he æteawde beforan þæs caseres dura ȝ cleopade
that he appeared before of-the emperor door and called
to þæm casere. ȝ him sæde þ him wære hell ontyned
to the emperor and to-him said that to-him were hell opened
ȝ hire wite gegearwad. ȝ hine het efstan to þæm.
and her torment prepared and him commanded hasten to it
ȝ þa sona æfter þæm swealt se casere. þeosses biscopes
and then soon after that died the emperor of-this bishop
reliquias syndon on galwala mægðe on uiennia ðære ceastre.
relics are in of-Gauls province in vienne the city
ȝ þa reliquias syndon swiðe mære geond middangeard.
and the relics are very famous throughout world
15 On ðone fiftegðan dæg þæs monðes bið sce cyrices tid
On the fifteenth day of-the month is of-Saint Quiricus feast
þæs halgan cildes. ȝ sce iulittan his modar. hi þrowedon
of-the holy child and of-Saint Julitta his mother they suffered
swiðe mærne martyrdom for criste. Alexander se gerefa
very glorious martyrdom for christ Alexander the reeve
het hi gefon on ðære ceastre ðe is nemned tharso.
commanded them seize in the city which is named tarsus
seo is on cilicia þære mægðe. ȝ he ongan hi þreagan.
which is in cilicia the province and he began them afflict
mid ondrystlicum witum. for cristes geleafan. þa ne mihte
with dreadful torments for of-christ faith then not could

he hi hwæþre mid nænge oferswiðan. Sċs cyricus ðæt cild
he them nevertheless with any overcome Saint Quiricus the child
hæfde læsse þonne þry monðas þæs þriddan geares. þa hit
had less than three months of-the third year when it
ærest ðone martyrdom ongonn. þa þ halige cild ongeat þ
first the martyrdom began when the holy child perceived that
heora lifes ende to nealæhte. þa bæd hit drihten ȝ þus
of-their life end — approached then asked it lord and thus
cwæð. drihten god beo þu gemedémad mé to gehéranne. Swa
said lord god be thou pleased me to hear —
hwilc mon swa me timbreð gebedhus sele þu mede him.
Whatever man — for-me builds prayer-house give thou reward to-him
on heofonum. ȝ on swa hwelcre stowe swa min gemynd sy
in heaven and in — whatever place — my memory be
mærsad. gemicla þu drihten ofer eorðan þara monna hwæte ȝ
celebrated increase thou lord over earth of-the men wheat and
heora wín ȝ heora worldlice spede. ȝ ne sý on heora stowe
their wine and their worldly goods and not be in their place
geméted neata cwyld ne adl ne hlafes hungor. ne se unclæna
found of-cattle plague nor disease nor of-bread hunger nor the unclean
gast leore on ða stowe. ac þær sy soðfæstnes ȝ rihtwisnes.
spirit pass into the place but there be truth and righteousness
Ond gif hwelc mon fæste oþþe nihte wæccan dó. oþþe his
And if any man fast or of-night vigil do or his
synne wepe on ðæm dæge minre ðrowunge. sele þu ðæm
sins weep on the day of-my passion give thou to-the
monnum gode mede. drihten gif hwilc mon hæbbe micle scylde.
men good reward lord if any man have great guilt
ȝ he cyme on cyrican ȝ he þa andette on minum naman
and he come into church and he it confess in my name
adylga þu drihten þæs mannes scylde ȝ he sy hwittra ðonne
blot-out thou lord of-the man guilt and he be whiter than

snáw. ⁊ gif hwilc mon wille féran ofer sæs yþe. ⁊ he þonne
snow and if any man will travel over of-sea wave and he then
ne mæge. ⁊ he wepende me gecíge gefultuma þu drihten
not can and he weeping me call-on help thou lord
him. ⁊ gif hwilc mon sy from deofle geswenced ⁊ he cyme
him and if any man be by devil afflicted and he come
to cyrican ⁊ him þær gebidde on minum noman sele þu
to church and himself there pray in my name give thou
dryhten þæm mildheortnesse. ⁊ gif hwilc mon owiht bringe
lord to-him mercy and if any man anything bring
to ælmessan to cirican on minum noman. forgif þu þæm mede
as alms to church in my name give thou to-him reward
on worold worlda. þa com stefn of heofonum ðus cweþende.
in world of-worlds then came voice from heaven thus saying
Ic selle minne fultum eallum þæm þe me gecegað þorh
I give my help to-all those who me call through
ðinne noman. ⁊ þa onsende ðæt cild his gast to heofonum
thy name and then sent the child his spirit to heaven
mid micle leohte. ⁊ his modor onsende hire gast noht longe
with great light and his mother sent her spirit not long
æfter þon. ⁊ heo wuniað nu á on ecnesse on godes rice.
after that and they dwell now ever in eternity in of-god kingdom

17 On ðone seofontegðan ðæg þæs monðes. bið þæs biscopes
On the seventeenth day of-the month is of-the bishop
tid. þæs noma is sperati. se þrowade martyrdom for criste
feast whose name is Speratus who suffered martyrdom for christ
on cartagine þære miclan ceastre mid ealle his biscop hirede
in carthage the great city with all his bishop household
ge mid werum ge mid wifum.
both with men and with women

On þone eahtategeþan dæg þæs monðes bið þara wudewan tid 18
On the eighteenth day of-the month is of-the widow feast
sce simphorosan seo þrowade martyrdom for criste. mid hire
of-Saint Symphorosa who suffered martyrdom for christ with her
seofon sunum. þara suna naman wæron. crescentes. ⁊ iolianus.
seven sons of-the sons names were Crescens and Julian
nemesius. ⁊ primitibus. iustinus. ⁊ sacrius. ⁊ eugenius.
Nemesius and Primitivus Justinus and Stacteus and Eugenius
æt þara lichoman gewurdon monegu heofonlico wundru.
at of-whom bodies happened many heavenly wonders
On ðone nigentegðan dæg þæs monðes bið þære æþelan 19
On the nineteenth day of-the month is of-the noble
fæmnan gemynd þære noma wæs cristina. seo wæs on ðære
virgin memory whose name was Christina who was in the
ceastre ðe is nemned týro. ⁊ sona swa heo wæs ændlefen
city which is named tyre and as-soon as she was of-eleven
geára. þa lufade heo crist. ⁊ on hine gelyfde. ða het
years then loved she christ and in him believed then commanded
hire fæder urbanus hi bewyrcean on anum torre mid twelf
her father Urbanus her wall-in in a tower with twelve
ðeowennum. þ nænig wer hi scolde geseon butan him
handmaids so-that no man her should see but him
anum. ⁊ he het wyrcan gyldeno godgeld. ⁊ seolfrene
alone and he commanded make golden idols and silver
þ hio sceolde þa weorðian æfter hæþnum þeawum. ða
that she should them worship after heathen customs then
abræc þæt mægden þ gold ⁊ þ seolfor of þæm godgeldum.
broke the maiden the gold and the silver from the idols
⁊ hit wearp of ðæm torre. þearfendum monnum. ða
and it threw from the tower to-needy men then
yrsode se fæder swiðe for ðon. ⁊ he het gebindan
grew-angry the father greatly — therefore and he commanded bind

þæm mægdene stan on swiran on æfenne ⁊ hi sændan on
to-the maiden stone on neck in evening and her send into
sǽ. þa onfengan godes englas hire. ⁊ heo eode mid him
sea then received of-god angels her and she went with them
ofer þ wæter. þa on midde niht ætywde hire micel mon. ⁊
over the water then at mid night appeared to-her great man and
ondrysnlic gongende ofer þæs sǽs yþe. ⁊ he wæs hæbbende
terrible walking over of-the sea waves and he was having
brun basone gegyrelan. ⁊ wuldorlicne beag on his heafde.
brown purple garment and glorious crown on his head
Ond he cwæþ to hire. ic eom crist þone ðu lufast. ⁊ he
And he said to her I am christ whom thou lovest and he
þa dypte hi þriwa on ðære sǽ. ⁊ cwæð. cristina ic þe
then dipped her thrice in the sea and said Christina I thee
fullwie on minne godfæder ⁊ on mec his efen ecne sunu.
baptize in my god-father and in me his equally eternal son
⁊ on þone halgan gast. ⁊ he þa sealde hi sce michaele.
and in the holy spirit and he then gave her to-Saint Michael
⁊ he hi lædde to þære eorðan. ⁊ on mergenne þa hire
and he her led to the earth and in morning when her
fæder urbanus eode to his gerefærne ða geseah he þ heo
father Urbanus went to his court-house then saw he that she
eode bi þæm sæ to þære ceastre. ⁊ hwæþre eft heo
went by the sea to the city and nevertheless afterward she
þurh martyrdom hire gast onsende to gode on heofona rice.
through martyrdom her spirit sent to god into of-heavens kingdom

On þone ilcan dæg bið þæs fæder tid þe is nemned
On the same day is of-the father feast who is named
scs arsenius. ðæs þeaw wæs ðæt he wacude ealle niht ⁊
Saint Arsenius whose custom was that he watched all night and
þonne he nede sceolde slapan on ærne morgen for þære
when he by-necessity must sleep in early morning for the

mænniscan gecynde. þonne cwæþ he to þæm slæpe cym þu
human nature then said he to the sleep come thou
yfla ðeow. ðonne ofereode se slæp hine hwon þær he sæt
evil servant then overcame the sleep him a-little where he sat
ȝ he sona eft aras. Cwæþ sum halig biscop ða he wæs
and he at-once again arose Said a-certain holy bishop when he was
on saplenga be þeossum fæder. arsenius þu wære eadig.
in death-throes about this father Arsenius thou were blessed
for þon ðu hæfdest á þas tid beforan þinum eagum.
— because thou hadst ever this hour before thy eyes

On þone an ȝ twentegþan dæg þæs monðes. bið sce 21
On the one and twentieth day of-the month is of-Saint
uictores tid þæs martyres. ȝ þreora cempena mid hine. þa
Victor feast of-the martyr and of-three soldiers with him who
gelyfdon hi gode þurh þa wundra þe hi æt him gesegon
believed they god through the wonders which they at him saw
ȝ for ðon hi wæron ðrowiende mid hine martyrdom.
and — therefore they were suffering with him martyrdom
Þeora naman wæron. ðeoðerius. ȝ felicianus. ȝ alexandrus.
Their names were Deuterius and Felicianus and Alexander
ðæs uictores lichoma resteþ on massilia ðære ceastre.
of-the Victor body rests in marseilles the city

On ðone tu ȝ twentegðan dæg þæs monðes bið sca 22
On the two and twentieth day of-the month is of-Saint
marian tid þære magdaleniscan seo wæs ærest synnecge.
Mary feast of-the Magdalene who was first sinner
ȝ heo wæs mid seofon deoflum full þ wæs mid eallum
and she was with seven devils full that was with all
uncystum. ac heo com to urum drihtne þa he wæs mon
vices but she came to our lord when he was man
on eorðan. þær he wæs æt gereordum. on sumes iudisces
on earth where he was at meals in of-a-certain Jewish

leorneres huse. ond heo brohte hire alabastrum þ is hire
scholar house and she brought her alabastrum that is her
glæs fæt. mid deorwyrðre smyrenisse. ond þa weop heo
glass vessel with precious ointment and then wept she
on ðæs hælendes fét. ȝ drigde mid hire loccum ȝ cyste
on of-the savior feet and dried with her locks and kissed
ȝ smyrede mid þære deorwyrðan smyrenisse. þa cwæþ se
and anointed with the precious ointment then said the
hælend to hire. þe syndon þine synna forlætene. ac gang on
savior to her to-thee are thy sins forgiven but go in
sibbe. ȝ heo wæs siððan criste swa gecoren. ðæt he æfter
peace and she was afterward by-christ so chosen that he after
his æriste ærest monna hine hire æteawde. ȝ heo bodade
his resurrection first of-men himself to-her showed and she announced
his ærist his apostolum. ȝ æfter cristes upastignesse heo
his resurrection to-his apostles and after of-christ ascension she
wæs on swa micelre longunge æfter him þ heo nolde næfre
was in so great longing after him that she would-not ever
siððan nænge mon geseon. ac heo gewat on westenne. ȝ
afterward any man see but she departed into desert and
ðær gewunade þritig geára. eallum monnum uncuð. ne heo
there dwelt thirty years to-all men unknown nor she
næfre æt mænniscne mete. ne heo ne dranc. ac æt gehwelcre
ever ate human food nor she — drank but at each
gebedtide godes englas coman of heofonum. ȝ læddan hi on
prayer-time of-god angels came from heaven and led her into
ða lyft. ȝ heo þær gehyrde ðære heofonlican wynsumnesse
the air and she there heard of-the heavenly delight
dǽl ȝ þonne gebrohtan hi eft on hire stanscræfe. ȝ for
part and then brought her again into her stone-cave and —
ðon hi næfre hingrede ne ne þyrste. ȝ þa æfter þrittegum
therefore her never hungered nor — thirsted and then after thirty

geara gemette hi sum halig mæssepreost on ðæm westenne.
years found her a-certain holy mass-priest in the desert
ȝ he hi gelædde on his cyrican ȝ hire husl gesealde.
and he her led into his church and to-her eucharist gave
ond heo onsænde hire gast tó gode. ȝ se mæssepreost hi
and she sent her spirit to god and the mass-priest her
bebyrgde ȝ micele wundra wæron oft æt hire byrgenne.
buried and great wonders were often at her tomb

On ðone ilcan dæg bið þæs biscopes ðrowung þæs noma wæs
On the same day is of-the bishop passion whose name was
sċs apollinaris. ðone sċs petrus self gelærde. ȝ hine to biscope
Saint Apollinaris whom Saint Peter self taught and him as bishop
gehalgode. ȝ hine þa cyste ȝ hine onsænde to þære byrig
consecrated and him then kissed and him sent to the city
þe is nemned rafenna. ȝ he sona æt fruman gehælde blindne
which is named ravenna and he at-once at beginning healed blind
mon þ he mihte geseon. ȝ þurh þ micel folc he gecyrde to
man that he could see and through that great people he converted to
fullwihte. ȝ he stefnde godes cyrican ȝ godes gesomnunga on
baptism and he ruled of-god church and of-god congregation in
þære byrig. eahta ȝ twentig geára. ȝ þa geþrowade martyrdom
the city eight and twenty years and then suffered martyrdom
for criste. on ðæs caseres dagum þe wæs nemned uespassianus.
for christ in of-the emperor days who was named Vespasian

On ðone fif ȝ twentegðan dæg þæs monðes. bið þæs 25
On the five and twentieth day of-the month is of-the
apostoles gemynd ȝ þæs godes ærendwreocan sċe iacobes
apostle memory and of-the of-god messenger of-Saint James
se ealra þara apostola ærest geþrowade for criste. ðes iacobus
who of-all of-the apostles first suffered for christ this James
wæs þæs ealdan fæder sunu þe zebedæg wæs haten. ȝ he
was of-the old father son who Zebedee was called and he

wæs iohannes broðor þæs godspelleres. ȝ he wæs fiscere
was of-John brother of-the evangelist and he was fisher
ærest. ac he þa forlet þa nett ȝ his fæder mid scipe
first but he then left the nets and his father with ship
on sæ þa hine crist to him cegde of sǽs ofre. ond he
on sea when him christ to him called from of-sea shore and he
wæs criste se leofesta ðegn to sce petre. ȝ iohanne his
was to-christ the dearest disciple after Saint Peter and John his
breþer. þes iacobus ærest monna hispanias ða elreordegan
brother this James first of-men Spaniards the barbarous
þeode ða syndon on middangeardes west dæle neah þære
nations who are in of-world west part near of-the
sunnan setlgonge. he hi gelærde to cristes geleafan. ðone
sun setting he them taught to of-christ faith the
iacobum se wælgrimma hyrde acwealde mid sweorde ac
James the cruel Herod killed with sword but
crist gefremede his gast to þæm heofonlican heanessum.
christ advanced his spirit to the heavenly heights
27 On ðone seofon ȝ twentegþan dæg þæs monðes. bið
On the seven and twentieth day of-the month is
þæs miclan muneces geleornes sce symeones. þa he wæs
of-the great monk departure of-Saint Simeon when he was
ðreottene geara cniht. þa læswede he mid his fæder sceapum
of-thirteen years youth then pastured he with of-his father sheep
ȝ þa heold. ða geseah he sume godes cyrican. þa forlet
and them kept then saw he a-certain of-god church then left
he þa sceap. ȝ arn to þære godes cirican. þa gehyrde he
he the sheep and ran to the of-god church then heard he
þær rædan godes béc. þa frægn he ænne ealdne mon hwæt
there read of-god books then asked he an old man what
þ wære. þa cwæþ se ealda mann hit is monna sawla
that were then said the old man it is of-men of-souls

gestreon. ȝ þa þeawas ðe mon sceal on mynstre healdan.
treasure and the customs which one shall in monastery keep
ða eode sona of þære cirican to sumes haliges abbodes
then went at-once from the church to of-a-certain holy abbot
mynstre. Se wæs on noman timotheus ȝ læg fif dagas
monastery He was by name Timothy and lay five days
beforan ðæs mynstres geate. swa he ne æt ne ne dranc
before of-the monastery gate so he not ate nor — drank
ac he bæd ingonges. þa underfeng se abbod hine on þ
but he asked entrance then received the abbot him into the
mynster ða geleornede he his saltere on feower monðum ȝ
monastery then learned he his psalter in four months and
sona he lifde on swa heardum life for gode. þ þa broðor
at-once he lived in so hard life for god that the brothers
þæs mynstres cwædon to þæm abbode. To hwon gelæddest
of-the monastery said to the abbot To what leddest
þu þysne mon to ús. for ðon ne magon we araefnan his
thou this man to us — because not can we endure his
hearde þeawas. þa gewat he of þæm mynstre deagollice on
hard customs then departed he from the monastery secretly onto
sume dune ȝ he stod þær on drygum stane ðreo geár.
a-certain hill and he stood there on dry stone three years
Ealra geara he stod on ðæm westenne seofon ȝ feowertig.
Of-all years he stood in the desert seven and forty
Sume geáre him bærst micel wund on oþrum þeo. ȝ he
One year to-him burst great wound on other thigh and he
stod þurh eallne þone geár on anum fét ȝ he dyde monig
stood through all the year on one foot and he did many
heofonlic wundor. ða sendon ealle swiðe lange to arecanne.
heavenly wonders which are all very long to tell

ȝ nu gýt eastdæles men swergiað ðurh his noman. ȝ
and now yet of-east-part men swear by his name and
ne geþristlæcað hi ó þ hi mánswergen on his noman.
not dare they ever that they forswear on his name
28 On ðone eahta ȝ twentigðan dæg þæs monðes. bið þæs
On the eight and twentieth day of-the month is of-the
martyres gemynd sce nazari ȝ his cnihtes. þæs noma wæs
martyr memory of-Saint Nazarius and of-his youth whose name was
sce celsi. ða sum dema het weorpan on sǽ. for þon
Saint Celsus then a-certain judge commanded throw into sea — because
þe hi noldon forlætan cristes geleafan. þa eodon hi ofer þæt
that they would-not forsake of-christ faith then went they over the
wæter swa hi eodan on dryge eorðan. ȝ hi deodan moni oþer
water as-if they went on dry earth and they did many other
wundor. ȝ heora lichoman restað on þære byrig mediolana.
wonders and their bodies rest in the city milan
29 On ðone nigen ȝ twentegðan dæg þæs monðes bið þæs
On the nine and twentieth day of-the month is of-the
biscopes gemynd ȝ his geleornis þe is nemned scs lupus. se
bishop memory and his departure who is named Saint Lupus who
wæs ærest on lǽwdum hade geseted. ȝ he wæs seofan geár on
was first in lay order set and he was seven years in
gesinscipe geseted ær his biscopdome ȝ he wæs eft on his
marriage set before his bishopric and he was afterward in his
biscopdome on swa micelre fullfremednesse þ he hælde laman
bishopric in so great perfection that he healed lame
mid his gebedum. ȝ dumbe mæn. ȝ sweltendum monnum
with his prayers and dumb men and to-dying men
heora líf geedneowade. ȝ he self lifde on gneaðum woroldlife
their life renewed and he self lived in frugal world-life
for gode. án tunece wæs his gegerela. ȝ þ wæs hæren. ȝ
for god one tunic was his garment and that was of-hair and

beren hlaf wæs his gereorde. Ond þ hwilum ymb twa niht.
barley loaf was his meal And that sometimes after two nights
ac he á wunode on wependum gebedum ⁊ mid ælmessum
but he ever remained in weeping prayers and with alms
him ceapode eces ríces. ðæs biscopes lichoma resteþ on
for-himself bought eternal kingdom of-the bishop body rests in
trecassina ðære byrig. þ is on ure geþeode æt triticum.
troyes the city that is in our language at triticum
On ðone ðritegðan dæg ðæs monðes bið þara æþelra wera 30
On the thirtieth day of-the month is of-the noble men
tíd. abdo. ⁊ sennes. þ wæron twegen cristne ealdormenn on
feast Abdon and Sennen who were two Christian ealdormen in
perscwara mægðe. þa het decius se casere hi gebindan
of-Persians province then commanded Decius the emperor them bind
for ðon þe hi on crist gelefdon ⁊ he het hi lædan
— because that they in christ believed and he commanded them lead
to rome ⁊ þær deoflum geldan. þa hi þ noldon. þa
to rome and there devils serve when they that would-not then
het he hi nacode sendan on wildra deora geweald. þa
commanded he them naked send into of-wild beasts power then
weop eall romana dugoð for þære dæde. for þon þa weras
wept all of-Romans nobility for the deed — because the men
wæron wlitige ⁊ fægres lichoman. ða noldon þa wildan
were beautiful and of-fair body then would-not the wild
deór him onhrinan for godes ege. ac þurh oþerne martyrdom
beasts them touch for of-god fear but through another martyrdom
hi heora lif geendedon. ⁊ hira lichoman restað on rome.
they their life ended and their bodies rest in rome
ðonne se monað biþ geendod þe we nemnað se æftera liþa.
when the month is ended which we name the later Litha
þonne bið seo niht. viii. tida lang ⁊ se dæg. xvi. tida;
then is the night eight hours long and the day sixteen hours

August, Weodmonath, opens with the Maccabees and their mother and the death of Antiochus, then keeps Germanus; Eusebius of Vercelli; Pope Stephen; Theodota and her sons; the finding of Stephen's body through Gamaliel's vision; Oswald, whose hands lie uncorrupted at Bamburgh; Sixtus and his deacons; Donatus and the restored chalice; Afra, a converted harlot burned at Augsburg; Romanus; Lawrence on the gridiron; Tiburtius; Euplius and his gospel book; Hippolytus, dragged by horses; Cassian, killed by his pupils' pens; Mary's departure into heaven; Mammes, defended by a speaking lion; Symphorian, encouraged by his mother from the wall; Timothy; Bartholomew in India, where the idol's devil is shown as a huge Ethiopian blacker than soot, and whom the king's brother has flayed alive; Genesius the actor; Irenaeus and Abundius, who buried a holy woman taken from a sewer; Hermes and his freed slaves; Augustine's body bought for Pavia; the beheading of John the Baptist; Felix, who would not give up the Scriptures; and Aidan, whose soul Cuthbert saw borne up by angels.

On ðam eahtoþan monþe on geare biþ an. xxxi. daga. þone
In the eighth month in year is one thirty-one of-days the
monaþ mon nemneð on leden agustus monaþ. romana duguð
month one names in Latin August month of-Romans nobility
hine nemde æryst þy noman for þon ðy ærestan dæge þæs
it named first with-the name — because on-the first day of-the
monþes he getrymede romana cynedóm. ⁊ oferswiþde þa þe
month he strengthened of-Romans kingdom and overcame those who
ǽr ðæt towurpon. ⁊ on ure geþeode we nemnaþ þone monaþ
before it overthrew and in our language we name the month
weod monaþ for þon þe hi on þam monþe mæst geweaxaþ;
— Weed-month — because that they in the month most grow
1 On þone ærestan dæg þæs monþes biþ ðara martyra tid
On the first day of-the month is of-the martyrs feast
þe we nemnaþ machabeos. þ wæron. vii. gebroðor. ⁊ heora
whom we name Maccabees who were seven brothers and their

modor. ða geþrowedon deaþ for þære ealdan. ǽ bebode. ær
mother who suffered death for of-the old law command before
cristes acennednysse; Antiochus se oferhydiga cyning nydde
of-christ birth Antiochus the proud king compelled
hi þ hi æten swynen flæsc. þ wæs godes folce forboden
them that they ate swine flesh which was of-god to-people forbidden
on þære ealdan. ǽ. ac hit crist eft geclænsode þurh his to
in the old law but it christ afterward cleansed through his —
cyme; þa hi þa þ ne geþafedon þa het he æghwylcne
coming when they then that not allowed then commanded he each
æfter oþrum acwellan ondryslicum witum; þa hyra syxe
after other kill with-terrible torments when of-them six
wæron acwealde beforan þære meder ða cwæþ heo nat ic
were killed before the mother then said she know-not I
hu ge ætywdon on minum innoþe. ne forgeaf ic eow gast ne
how ye appeared in my womb nor gave I to-you spirit nor
lif. ac middangeardes scyppend. Se eow agyfþ eft gast ⁊ lif.
life but of-world creator He to-you gives again spirit and life
mid mildheortnesse on domes dæge. ða gyt wæs se gingesta to
with mercy on of-doom day then yet was the youngest as
laue; þa swor se cyning þæm þ he wolde hyne weligne gedon
remnant then swore the king to-him that he would him wealthy make
gýf he hýne wolde oncýrran from godes. ǽ. ða onhylde seo
if he himself would turn from of-god law then bent the
modor hig to þam to þæm cnihte ⁊ cwæþ. Sunu min myltsa
mother herself to the to the youth and said Son my pity
me ⁊ onfoh deaþe þ ðu si efnmedome þinum broþrum; þa
me and receive death that thou be equal to-thy brothers then
cwæþ se cniht to þam cyninge ic sylle mine sawle ⁊ minne
said the youth to the king I give my soul and my
lichoman for ussa fædera ðeodscipe swa mine broþor dydon;
body for of-our fathers law as my brothers did

Đa het se cing þone hyra ealra grimlicost acwellan. ⁊ þa
Then commanded the king him of-them of-all most-cruelly kill and the
modor ealra neahst. ⁊ þa sona æfter þon ða gefeol hine se
mother of-all last and then soon after that then fell himself the
ofermodiga cyning. of his scride þa afulode he sona. swa ðæt
proud king from his chariot then rotted he at-once so that
nænig mon ne meahte awæfnan þone stene ne furðon he sylua;
no man — could endure the stench nor even he himself
Ac he aweol eal wyrmum. ⁊ earmlice swealt on elðeodigum
But he swarmed all with-worms and miserably died on foreign
muntum; Se wæs ær swa oferhydig. þ him wæs gesewen þ
mountains He was before so proud that to-him was seen that
he meahte on scipe liþan on eorðan. ⁊ mid his fotum gangan
he could in ship sail on earth and with his feet walk
on wid sǽ. ⁊ mid his handum geræcean heofenes tungol;
on wide sea and with his hands reach of-heaven stars

On ðone ylcan dæg biþ sce germanus geleornys þæs
On the same day is of-Saint Germanus departure of-the
bisceopes se com on ðas bretene ofer sæ. on brytwala
bishop who came into this britain over sea in of-Britons
dagum. ⁊ he dyde her monegu wundor ge on sǽ.
days and he did here many wonders both on sea
ge on eorþan. ⁊ his dæda syndon awritene ealle mid
and on earth and his deeds are written all with
endebyrdnysse on ongelcynnes bocum;
order in of-English-race books

On þam ylcan dæge byð þæs biscopes tid sci eusebii.
On the same day is of-the bishop feast of-Saint Eusebius
he wes þære burge bisceop. uercellensis ⁊ him wæs on
he was of-the city bishop vercelli and to-him was in
swefne. geywed hwylce dæge he sceolde to criste geleoran
dream shown on-which day he should to christ depart

he seah on slæpe þ he on flyhte wære on þam kalendas
he saw in sleep that he in flight were on the calends
dæge augustus. þ ys on þone dæg æt hlafsenunga ⁊ he
day of-August that is on the day at Lammas and he
þa gefleah on swiþe heage dune. þ swefn him tacnode
then flew onto very high hill the dream to-him betokened
þy ylcan dæge þ hit sceolde beon his lifes ende þurh
on-the same day that it should be of-his life end through
martyrdom. ⁊ hys gast gefleogan. to heofena heahnysse;
martyrdom and his spirit fly to of-heavens height

On þone æfteran [dæg] ðæs monþes biþ sce stefanus 2
On the second day of-the month is of-Saint Stephen
ðrowung þæs papan he wæs gemartyrud on ualerianus tidum
passion of-the pope he was martyred in of-Valerian times
þæs caseres. ⁊ his lichoma bebyrged in calestis mynstre
of-the emperor and his body buried in of-Callistus monastery
æt rome. þes papa gesette þ mæssepreostas. ⁊ diaconas.
at rome this pope appointed that mass-priests and deacons
ne sceoldon brucan gehalgodra mæssehrægla to nænegum
not should use consecrated mass-garments for any
woroldbroce ne nó buton on cyrcean anre;
world-use nor — except in church alone

On ðone ylcan dæg byþ ðære wydewan ðrowung mid hyre
On the same day is of-the widow passion with her
þrym sunum þære nama ys theodota. ⁊ hyre yldesta sunu is
three sons whose name is Theodota and her eldest son is
nemned scs euodius. hi wæron in ðære mægþe biþinia. ⁊
named Saint Evodius they were in the province bithynia and
in ðære byrig seo is nemned necia. ðære burge ealdorman se
in the city which is named nicaea of-the city ealdorman who
wæs on naman nicetius. He het sumne scandfulne man.
was by name Nicetius He commanded a-certain shameful man

se wæs on noman hirtacus. bysmrian da halgan wydewan
who was by name Hirtacus defile the holy widow
mid hys fyrenlustum; Ða he hyre nealæhte þa stod hyre
with his sinful-lusts When he her approached then stood her
big iong man fæger mid gyldenum hræglum gegyred. þ wæs
by young man fair with golden garments clothed that was
godes engel; Se hine sloh mid his fyste on þ næsþyrl þ
of-god angel He him struck with his fist on the nostril so-that
ðær utfleow. ungeendod blod. ȝ seo halige wydewe æfter
there out-flowed unended blood and the holy widow after
þam þurh fyr geendode hyre lif mid hyre þrym sunum;
that through fire ended her life with her three sons

3 On ðone þryddan dæg þæs monþes byþ mærsod sc̄e
On the third day of-the month is celebrated of-Saint
stephanes lichoman gemetnes. ðæs ærestan martyres. Se
Stephen of-body finding of-the first martyr It
wæs gemeted þurh sumne mæssepreost. Se wæs on naman
was found through a-certain mass-priest Who was by name
lucianus. Se wæs sume frige niht in ciricean. þa on þa þriddan
Lucian He was one Frigg's night in church then at the third
tíd ðære nihte. ætywde him gamalielus gast healfslæpendum.
hour of-the night appeared to-him of-Gamaliel spirit half-sleeping
ȝ him þriwa onhrán mid gyldynre gyrde. ȝ him to
and him thrice touched with golden rod and him to
cwæþ. luciane. luciane. luciane. gang saga þisum biscope in
said Lucian Lucian Lucian go say to-this bishop in
ierusalem. þ he do stephanus lichoman up of eorþan.
jerusalem that he take of-Stephen body up from earth
Saga him þ he ys on .xx.m milum from hierusalem neah
Say to-him that he is at twenty miles from jerusalem near
þam tune þe ys nemned cafarcamalam on þam londe þe
the town which is named caphargamala in the land which

is cweden lagabra. þa sæde se mæssepreost þ ðam biscope.
is called lagabra then told the mass-priest that to-the bishop
ða sende se biscop hine ⁊ oþre halige weras mid him. þa
then sent the bishop him and other holy men with him then
dulfon hi in þære ylcan stowe. ða gemetton hi stán mid
dug they in the same place then found they stone with
eorðan bewrigenne. þa wæs on þam awriten. her ys se godes
earth covered then was on it written here is the of-god
[þeow] stelipanus. þa segdon hi þ ðam biscope. ða com
servant Stephen then told they that to-the bishop then came
he ðider mid oþrum halgum bisceopum. þa ontyndon hi þa
he thither with other holy bishops then opened they the
þruh. ða com þær út micelre wynsumnysse stenc. ⁊ monige
coffin then came there out of-great pleasantness scent and many
untrume men þær wæron sona hale gewordene. ða gelæddon
sick men there were at-once whole become then led
hi ðone lichoman in hierusalem; Hit wæs ær þær singal
they the body into jerusalem It was before there continual
druwung. ⁊ sona æfter þam com geþuhtsum rén on eorþan;
drought and soon after that came abundant rain on earth
On ðone .v.an dæg þæs monþes biþ sc̄i oswaldes tíd þæs
On the fifth day of-the month is of-Saint Oswald feast of-the
cristinan kyninges. Se ricsode .viiii. gear in bretene. ⁊ him
Christian king He reigned nine years in britain and to-him
sealde god mare rice þonne ænigum hys forgengum. him
gave god more kingdom than to-any of-his predecessors to-him
wæron underðeodde ða .iiii. þeoda þe syndon on bretene. þ
were subjected the four nations which are in britain that
syndon brytwalas. ⁊ peohtas. ⁊ scottas. ⁊ ongle; Oswald
are Britons and Picts and Scots and Angles Oswald
endade his lif in gebedes wordum ða hine mon sloh. ⁊
ended his life in of-prayer words when him one slew and

þa he feol on eorþan þa cwæð he. deus miserere animabus.
when he fell to earth then said he deus miserere animabus
He cwæþ god miltsa þu saulum. His handa siondan
He said god pity thou souls His hands are
ungebrosnode in þære cynelican ceastre seo ys nemned
uncorrupted in the royal city which is named
bebbanburh. ⁊ his heafod wæs gelæded to lindesfear[n]e éa.
bamburgh and his head was led to of-lindisfarne island
⁊ se lichoma ys elles in lindesse mægþe æt beardan egge.
and the body is else in lindsey province at of-bearda isle
⁊ his wundor wæron miclo ge beheonan sæ ge begeondan:,
and his wonders were great both on-this-side sea and beyond

6 On þone .vi.an dæg ðæs monþes bið sċi sixtes þrowung
On the sixth day of-the month is of-Saint Sixtus passion
þæs papan In rome mid his .vi. deaconum. þone syxtum
of-the pope In rome with his six deacons the Sixtus
nedde. decius se casere. tiges. deofolgylde. þa cwæð he
compelled Decius the emperor of-Tiw devil-idol then said he
to þam deofulgilde. towyrpe þe crist. ða sona gefeol þæs
to the devil-idol destroy thee christ then at-once fell of-the
deofolgyldes huses sum dæl. ða het se casere hine
devil-idol house some part then commanded the emperor him
gemartyrian mid his deaconum. ⁊ his lichoma resteþ In þam
martyr with his deacons and his body rests In the
mynstre Calesti. ⁊ his deaconas In þam mynstre pretextate.
monastery of-Callistus and his deacons In the monastery of-Praetextatus

7 On ðone .vii. dæg þæs monþes bið þæs bisceopes þreowung
On the seventh day of-the month is of-the bishop passion
sċi donati ⁊ þæs muneces mid him sċi hilarini. he
of-Saint Donatus and of-the monk with him of-Saint Hilarinus he
wæs bisceop In þære ceastre arritensi. ⁊ ða he ærestan siðe
was bishop In the city arezzo and when he first time

mæssan sang. þa eodon þa hæþenan weras Into þære cirican
mass sang then went the heathen men Into the church
ȝ toslogon his glæsenne calic þa gesomnode se bissceop þa
and smashed his glass chalice then gathered the bishop the
brocu ȝ him to drihtne gebæd. ða wæs se calic eft swa
fragments and himself to lord prayed then was the chalice again as
gehal swa he ær wæs. ȝ þy ilcan dæge for þy wundre
whole as it before was and on-the same day for the wonder
þær onfeng fulwihte .cc. monna ȝ .xlv. monna;
there received baptism two-hundred of-men and forty-five of-men

On þone .viii.an dæg þæs monþes bið sca affran þrowung 8
On the eighth day of-the month is of-Saint Afra passion
ȝ hire m[od]or. mid hire þære noma wæs sca hila[r]ia ȝ
and her mother with her whose name was Saint Hilaria and
hire þreo ðeowena þa wæron on naman sca digna ȝ sca
her three handmaids who were by name Saint Digna and Saint
eonomina. ȝ sca eotropia. sio affra wæs ærest forlegor wif
Eunomia and Saint Eutropia the Afra was first harlot woman
mid hire þeowenum. hio ða eft þeah gelyfde gode. ȝ
with her handmaids she then afterward yet believed god and
fulwihte onfeng þurh ða wundor ðe ðe heo geseah æt þam
baptism received through the wonders which that she saw at the
bisceope scs narcisus. Ac se deoma gaius mid witum heo ongon
bishop Saint Narcissus But the judge Gaius with torments her began
æft nedan to hæþenscipe ȝ cwæð hire to þu eart meretrix
again compel to heathendom and said her to thou art meretrix
ðæt is forlegor wif. For ðon þu eart [ben]æmde. from þara
that is harlot woman — because thou art deprived from of-the
cristenra manna góde. ða cwæþ sca affra crist self sægde.
of-Christian men good then said Saint Afra christ self said
þæt he for ðam synfullum monnum astige of heofenum on
that he for the sinful men descended from heaven to

eorþan. ða het se dema hi nacode gebindan to anum
earth then commanded the judge her naked bind to a
stænge ⁊ hi bærnan mid fyre. ⁊ heo þæs dyde gode
stake and her burn with fire and she for-that did to-god
þanccunga ⁊ hire gast onsende. ⁊ cristene men gemitton
thanks and her spirit sent and Christian men found
hire lichoman gesundne æfter þam fyre. ⁊ hine bebyrgdon on
her body sound after the fire and it buried at
þære æfteran mile fram þære ceastre þe is nemned augusta;
the second mile from the city which is named augsburg

9 On ðone .viiii.an dæg þæs monþes bið þæs cempan tid
On the ninth day of-the month is of-the soldier feast
se is nemned sċs romanus se gelifde for þon ðe he
who is named Saint Romanus who believed — because that he
geseah godes engel stondan ⁊ drygan mid sceatan sċi
saw of-god angel stand and dry with cloth of-Saint
laurentius. limu. þa decius se casere hine het stingan
Lawrence limbs when Decius the emperor him commanded pierce
mid irenum gyrdum tyndehtum. ⁊ he ða onfeng fulwihte
with iron rods pronged and he then received baptism
⁊ geþrowode martyrdom for criste ⁊ his lichoma is
and suffered martyrdom for christ and his body is
bebyrged æt rome on ðam londe ueranum: —
buried at rome in the land of-Veranus

10 On ðone .x.an dæg þæs monþes bið sċi laurentius.
On the tenth day of-the month is of-Saint Lawrence
þæs archidiacones. Sé sealde monegum blindum men gesiðþe.
of-the archdeacon He gave to-many blind men sight
⁊ he gedælde eal ða goldhord þa ðe wæron In godes
and he distributed all the gold-boards which that were In of-god
cyricum æt rome ðearfendum monnum ⁊ elðeodegum ⁊
churches at rome to-needy men and to-strangers and

þa for þon decius se hæðena kasere hine tintregode mid
then — therefore Decius the heathen emperor him tortured with
unasecgendlicum witum. ȝ æt nehstan he hine het
unspeakable torments and at last he him commanded
aþenian on irenum bedde ȝ hine cwicne hirstan ȝ brædan.
stretch on iron bed and him alive fry and roast
ȝ swa hine mon ma hirste swa wæs he fægera on
and so him one more fried so was he fairer in
ondwlitan. ȝ þa onhof laurentius his egan íp ȝ cwæð to
face and then raised Lawrence his eyes up and said to
þam kasere geseoh nu þu earma et nu þas sidan þe her
the emperor see now thou wretch eat now this side which here
gehirsted ís ȝ acer me on þa oþre. ȝ þa dyde he gode
fried is and turn me on the other and then did he to-god
þoncunga. ȝ his gast onsende to heofnum. ȝ on æfentid
thanks and his spirit sent to heaven and at evening-time
iustinus se mæssepreost. ȝ ypolitus se cristena tungerefa
Justin the mass-priest and Hippolytus the Christian town-reeve
unrote ȝ wepende bibyrgdon his lichoman. on þam lande
sad and weeping buried his body in the land
ueranum on þam wege þe hi nemnað æt rome tiburtina: —
of-Veranus on the way which they name at rome Tiburtina

On ðone .xi.an dæg þæs monþes bið þæs halgan weres 11
On the eleventh day of-the month is of-the holy man
gemind. sc̄i tiburtii. se wæs In rome. ȝ swiþe late
memory of-Saint Tiburtius who was In rome and very late
he wolde onfon cristes geleafan ȝ fulwihte ȝ deofolgyld
he would receive of-christ faith and baptism and devil-idol
forlætan. Ac þurh wundor þe he seah. sebastianum don
forsake But through wonders which he saw Sebastian do
he onfeng fulwihte ȝ sebastianus him onfeng æt fulwihte.
he received baptism and Sebastian him received at baptism

ȝ he wæs siðþan swa fulfremed In godes geleafan ðæt
and he was afterward so perfect In of-god faith that
gif he song his credon oððe paternoster on untrumne mon
if he sang his creed or paternoster over sick man
he wæs sona hal. Ac þa wæs sum swiðe facenful mon
he was at-once whole But then was a-certain very deceitful man
in rome. Se wæs In noman torquatris. se geypte hæþenum
in rome He was In name Torquatus who showed to-heathen
deman þæt þæs tiburtius wæs cristen ȝ he wæs befangen
judge that the Tiburtius was Christian and he was seized
In ciricean æt his geþede ȝ to martyrdome gelæded.
In church at his prayer and to martyrdom led
12 On ðone xii.an dæg þæs monþes bið sc̄i euplis þrowung
On the twelfth day of-the month is of-Saint Euplius passion
se bær cristes godspel in fodre ofer his sculdrum swa
who bore of-christ gospel in case over his shoulders —
hwæðer swa he eode. ȝ he þa com In þa ceastre þe is
wherever — he went and he then came Into the city which is
nemned catinentia. ȝ he eode in þæt domern ðær ðær
named catania and he went into the judgment-hall there where
caluisianus. wæs in miclum gemote mid hæðe[ne] folce. þa
Calvisianus was in great assembly with heathen people then
untynde eplius þæt cristes godspel ȝ sæde þam folce hwæt
opened Euplius the of-christ gospel and told to-the people what
þa halgan godspelleras feowere. sægdon be ðam ondryslican
the holy evangelists four said about the terrible
godes dome ȝ þa for þon yrsode se dema ȝ het
of-god judgment and then — therefore grew-angry the judge and commanded
hine beheafdian ȝ þa he wæs læded. to þære þrowunge þa
him behead and when he was led to the passion then
ontynde se heofon ȝ he geseah urne dryhten in his þrymme.
opened the heaven and he saw our lord in his majesty

On ðone .xiii.an dæg þæs monþes bið þæs þroweres gemynd 13
On the thirteenth day of-the month is of-the martyr memory
sċi ypoliti se wæs tungerefa on rome ac he gelyfde gode
of-Saint Hippolytus who was town-reeve in rome but he believed god
þurh þa wundor þe he geseah æt sċi laurentie þam deacone.
through the wonders which he saw at Saint Lawrence the deacon
ȝ he onfeng fulwihte ȝ ealle his þeowas gefreode. ða
and he received baptism and all his slaves freed then
het ualerianus decies prafest þæs caseres gebindan ðysne
commanded Valerian of-Decius prefect of-the emperor bind this
ypolitum on wildu hors þ hyne drogon on gorstas ȝ on
Hippolytus on wild horses that him dragged into gorse and into
þornas. ȝ þa gebæd he him to drihtne. ȝ onsende his gast.
thorns and then prayed he himself to lord and sent his spirit
ȝ ða hors forleton ðone lichoman. ȝ þa ymbe medmicelne
and the horses left the body and then after little
fyrst æfter þam swealt ualerianus se prauost. ȝ ær þan
while after that died Valerian the provost and before that
he swulte he clypode ȝ cwæþ. Eala laurentius. þæt ðu me
he died he called and said O Lawrence that thou me
gebundenne mid fyrenum racenteagum tyhst in ece fýr. ȝ
bound with fiery chains drawest into eternal fire and
decius se kasere awedde. ȝ he clypode ær he swulte. Eala
Decius the emperor went-mad and he called before he died O
yppolitus þ ðu me grimlice lædest gebundenne in forwyrd;
Hippolytus that thou me cruelly leadest bound into perdition

On ðone ylcan dæg byþ þæs martyres tid sċi casiani
On the same day is of-the martyr feast of-Saint Cassian
se wæs lareow geongra manna in godes .æ. Ac þa com þær
who was teacher of-young men in of-god law But then came there
sum hæþen kasere. þa alyfde se þam cnihtum þ hi hyne
a-certain heathen emperor then allowed he to-the boys that they him

ofslogen mid heora writbredum ⁊ hine ofsticodon mid hira
slew with their writing-tablets and him stabbed with their
writyrenum. ⁊ his þrowung wæs þe lengre ⁊ þy heardre.
styluses and his passion was the longer and the harder
þy þe hyra handa wæron unstrange hine to acwellanne;
— *because their hands were weak him to kill*
15 On þone .xv.an dæg þæs monþys biþ seo tid þ is sca
On the fifteenth day of-the month is the feast that is of-Saint
marian tid on þone dæg heo geleorde of middangearde
Mary feast on the day she departed from world
to criste. ⁊ heo nu scineþ on þam heofonlican mægene.
to christ and she now shines in the heavenly host
betwyh þa þreatas haligra fæmnena. swa swa sunne scineþ
among the hosts of-holy virgins so as sun shines
on þisne middangeard. englas þær blissiaþ ⁊ heahenglas
on this world angels there rejoice and archangels
þær wynsumiaþ ⁊ ealle þa halgan þær gefeoþ in sac
there delight and all the saints there exult in Saint
marian; Sca maria wæs on .lxiiii.um. Sca maria is godfæder
Mary Saint Mary was at sixty-four Saint Mary is of-god-father
snoru. ⁊ godes suna modur. ⁊ haligra sawla swegen.
daughter-in-law and of-god son mother and of-holy souls sister
⁊ seo æþele cwen. þara uplica ceasterwara. Seo stondeþ.
and the noble queen of-the heavenly citizens She stands
on þa swyþran healfe ðæs heahfæder ⁊ ðæs heahkyninges;
on the right half of-the high-father and of-the high-king
17 On ðone .xvii.an dæg þæs monðes biþ þæs halgan cnihtes
On the seventeenth day of-the month is of-the holy youth
tid sci mommos se wæs .xii. wintre cniht ða he for
feast of-Saint Mammes who was twelve wintered youth when he for
criste campode. he wæs in cesarea ðære ceastre. In capadocia
christ fought he was in caesarea the city In cappadocia

þære mægþe. ða he þær geseah deofolgild begangan þa
the province when he there saw devil-idol worship then
gewat he in þone þiccestan wudu. ⁊ him com unrim
departed he into the thickest wood and him came countless
wildeora þærtó ⁊ hine weorþodon. ⁊ he lifde be þara
of-wild-beasts thereto and him honored and he lived by of-the
wildeora meolcum. ⁊ þonne he his boc rædde ðonne sæton
wild-beasts milks and when he his book read then sat
þa wildeor ymutan hine. Ða alexander se gerefa het
the wild-beasts around him Then Alexander the reeve commanded
hyne him to gelædan. ⁊ hi[ne] ðreade mid miclum witum
him him to lead and him afflicted with great torments
from cristes geleafan. ða he hine swiþost ðreade ða com
from of-christ faith when he him most afflicted then came
þær micel leo se wæs ǽr mid þæm cnihte on þam wuda.
there great lion who was before with the youth in the wood
⁊ se leo cwæð eala mommos. þu eart ure hyrde. ic eom
and the lion said O Mammes thou art our shepherd I am
nu genyded from godes englum þ ic for ðe sprece from
now compelled by of-god angels that I for thee speak from
minre gecynde. ⁊ þa abat se leo ðara hæþenra ⁊ ðara
my nature and then devoured the lion of-the heathens and of-the
iudea. þara ðe hine bysmrodon swa fela ðæt þ blod arn
Jews of-those who him mocked so many that the blood ran
of þære ylcan stowe swa flod. ⁊ þa bebead him se cniht
from the same place as flood and then commanded him the youth
þ se leo hwurfe eft to his stowe. ⁊ þa het se dema
that the lion turned again to his place and then commanded the judge
hine stænan. ða com stefn of heofonum ⁊ seo cwæþ cum
him stone then came voice from heaven and it said come
mommos. heofenas ðe synt mid gefean ontynede. ⁊ crist
Mammes heavens to-thee are with joy opened and christ

stondeð æt þam ærestan gete. ⁊ ðe gelædeþ in his neorxna
stands at the first gate and thee leads into his of-paradise
wang. ⁊ ða onsende sċs mommos his gast to gode;
plain and then sent Saint Mammes his spirit to god
18 On ðone .xviii. dæg þæs monðes. biþ ðæs martyres tid on
On the eighteenth day of-the month is of-the martyr feast in
rome sċi agapites. ðæs mæssesang mæg gemetan se þe secð
rome of-Saint Agapitus whose mass-song can find he who seeks
on þam niwran sacramentorum þ ys on ðam mæssebocum;
in the newer sacramentary that is in the mass-books
19 On ðone .xviiii.an dæg þæs monðes biþ þæs martyres
On the nineteenth day of-the month is of-the martyr
tid sċi magni. ðæs sang biþ gemeted on þam yldran
feast of-Saint Magnus whose song is found in the older
mæssebocum;
mass-books
22 On þone .xxii.an dæg ðæs monþes biþ ðæs weres tid
On the twenty-second day of-the month is of-the man feast
sċi symforiani. se wæs in galwala mægðe. in þære ceastre
of-Saint Symphorian who was in of-Gauls province in the city
augustodonensi. Se onfeng fulwihte þa he wæs þrigeare cniht.
autun He received baptism when he was three-year youth
ða he wæs in werlicre giuguþe. þa nydde hine heraclius
when he was in manly youth then compelled him Heraclius
hæþen ealdorman. þ he weorðode deofolgyld. ða cwæþ he.
heathen ealdorman that he worshiped devil-idol then said he
ne do ic þ for ðon þe þeos mennisce tyddernes biþ swa
not do I that — because that this human frailty is as
slidende swa glæs þonne hit scínþ ⁊ þonne tobersteð. ac
slippery as glass when it shines and then shatters but
godes wuldor nafaþ nænigne ende. Ða bebead se ealdorman
of-god glory has-not any end Then commanded the ealdorman

þ hine mon lædde to cwale. þa clypode his modor of þam
that him one led to death then called his mother from the
ceasterwealle ⁊ cwæþ. cild cild. simforiane beo nu arod. ⁊
city-wall and said child child Symphorian be now bold and
ne ondræd þe no þone deað se þe gelædeþ to life. loca
not dread thee — the death which that leads to life look
to þam ðe on heofonum ricsaþ. ne biþ þe no todæg lif
to him who in heaven reigns not is from-thee — today life
afyrred. ac biþ gewenden in þ betere. þu cild todæg þu
taken but is turned into the better thou child today thou
leorest to þære upplican eþelnesse. ða wæs he beheafdud
passest to the heavenly homeland then was he beheaded
butan þam wealle. ⁊ he wes on þam felda bebyrged in lytylre
outside the wall and he was in the field buried in little
cytan. ⁊ hwæþre mid heofonlicum mægnum. swa gecyþed þ
but and nevertheless with heavenly powers so shown that
þa hæþenan selfe hæfdon his wundor on þære mæstan are.
the heathens themselves held his wonders in the greatest honor

On ðone ylcan dæg byþ ðæs halgan weres gemynd in rome
On the same day is of-the holy man memory in rome
sc̄i timothei se com from antiochia þære ceastre to rome.
of-Saint Timothy who came from antioch the city to rome
⁊ he lærde þær ðæt folc godes geleafan. Ða tarquinus
and he taught there the people of-god faith Then Tarquinius
ðære burge gerefa for þisum hine het beheafdian. ⁊ his
of-the city reeve for this him commanded behead and his
lichama is bebyrged neah sc̄æ paules cyricean þæs apostoles.
body is buried near of-Saint Paul church of-the apostle
⁊ se burhgerefa hraþe æfter þam swealt mid arlease deaðe;
and the city-reeve quickly after that died with impious death

25 On ðone .xxv.an dæg þæs monþes biþ þæs apostoles
On the twenty-fifth day of-the month is of-the apostle
tid sce bartholomeus. se wæs cristes ærendwreca in india
feast of-Saint Bartholomew who was of-christ messenger in india
mægþe seo is ealra eorðena seo ytemyste. ⁊ on oþre healfe
province which is of-all lands the outermost and on one side
ys þystre land on oþre healfe se sæ oceanum þæt is garsecg.
is dark land on other side the sea oceanus that is ocean
In þisse mægþe he towerp deofolgild ða þe hi ær beeodon.
In this province he overthrew devil-idols which that they before worshiped
⁊ þær him com to godes engel ⁊ ætywde þære ðeode. hwæt
and there him came to of-god angel and showed to-the nation what
hyra god wæs þe hi ær beeodon. he him ætywde micelne
their god was which they before worshiped he to-them showed great
sigelhearwan. ðæm wæs seo onsyn sweartre þonne hrúm. ⁊ se
Ethiopian whose was the face blacker than soot and the
beard ⁊ þ feax him wæron oþþa fét side. ⁊ ða eagan wæron
beard and the hair to-him were to feet long and the eyes were
swylce fyren iren. ⁊ sprungon spearcan of þam muðe. ⁊ fúl
like fiery iron and sprang sparks from the mouth and foul
réc him eode of ðæm næsþyrlum. ⁊ he hæfde fiþru swylce
smoke from-him went from the nostrils and he had wings like
þyrnen besma. ⁊ ða handa wæron gebunden tosomne mid
thorny brooms and the hands were bound together with
fyrenum racentum. ⁊ he hrymde grimlicre stefne ⁊ laðlicre.
fiery chains and he cried with-grim voice and hateful
⁊ fleah aweg ⁊ nahwær siþþan ætywde. þ wæs þæt deofol
and fled away and nowhere afterward appeared that was the devil
þ seo þeod hyre ær for god beeodon. ⁊ hi nemdon
whom the nation for-them before for god worshiped and they named
þone astaróþ. ða onfeng ðære þeode kyning fulwihte ⁊ his
him Astaroth then received of-the nation king baptism and his

cwen. ⁊ eal ðæt folc þe to his rice belomp. þa foron ða
queen and all the people which to his kingdom belonged then went the
hæþnan bisceopas ⁊ ðæt wregdon to ðæs kyninges breþer.
heathen bishops and that accused to of-the king brother
Se wæs on oþrum kynerice. ⁊ he wæs yldra ðonne he.
He was in another kingdom and he was elder than he
þa het se for þon bartholomeus ðone cristes þegen
then commanded he — therefore Bartholomew the of-christ disciple
cwicne beflean. Ða com se gelyfeda kyning mid micle folce
alive flay Then came the believing king with great people
⁊ genom his lichaman ⁊ hine þanon alædde. mid micle
and took his body and it thence led-away with great
wuldre. ⁊ hine gesette in wundorlice micle cyrcean. ⁊ se
glory and it set in wondrously great church and the
cyng awedde se þe hine cwellan het. ⁊ ealle ða hæþenan
king went-mad he who him kill commanded and all the heathen
bisceopas aweddan ⁊ swulton. þa ðe in þære lare wæron;
bishops went-mad and died who that in the counsel were

On ðone ylcan dæg bið þæs martyres tid sċi genesi.
On the same day is of-the martyr feast of-Saint Genesius

Se wæs ærest sumes kaseres mima þ is leasere ⁊ sang
He was first of-a-certain emperor mime that is jester and sang
beforan him scandlicu leoþ. ⁊ plegode scandlice plegan. Ða
before him shameful songs and played shameful plays Then
æt nihstan ða ongan he rædan ða godcundan gewritu. ⁊
at last then began he read the divine writings and
onfeng fulwihte ða ongan se casere hine eft ðreatian to
received baptism then began the emperor him afterward urge to
hæðengylde. Ða cwæþ he ic geseah ða ic fulwihte onfeng ðæt
heathen-worship Then said he I saw when I baptism received that
godes engel stod ⁊ hæfde on gewrite ealle ða synna ðe ic
of-god angel stood and had in writing all the sins which I

æfre ǽr geworhte. he þa aþwoh ða ealle ⁊ adwæscte in þæs
ever before wrought he then washed them all and blotted-out in of-the
fulwihtes bæþe. Đa het se kasere hine forþon beheafdian;
baptism bath Then commanded the emperor him therefore behead

26 On ðone .xxvi.an dæg ðæs monþes biþ þara martyra tid þe
On the twenty-sixth day of-the month is of-the martyrs feast who
seondon nemned sċs heremus. se wæs cægbora in rome. ⁊
are named Saint Irenaeus who was key-bearer in rome and
sċs habundius hi atugon sumes haliges wifes lichoman of
Saint Abundius they drew of-a-certain holy woman body from
anum adolseaðe. ⁊ ðone arwyrðlice bebyrgdon. Đa het
a sewer and it honorably buried Then commanded
ualerianus se refa hi for þon acwellan in þam ylcan adolseaþe;
Valerian the reeve them — therefore kill in the same sewer

27 On ðone .xxvii.an dæg þæs monðes. biþ ðæs martyres
On the twenty-seventh day of-the month is of-the martyr
tid. sċi rufi. ðæs mæsse biþ gemeted on ðam yldran
feast of-Saint Rufus whose mass is found in the older
mæssebocum;
mass-books

28 On ðone .xxviii.an dæg þæs monþes biþ miclan weres tid
On the twenty-eighth day of-the month is of-great man feast
sċi hermes se wæs rome burge gerefa. þa he gelyfde gode
of-Saint Hermes who was of-rome city reeve when he believed god
þurh ðæs papan lare alexandres. þ gelomp ðy þe þæs
through of-the pope teaching of-Alexander that happened in-that that of-the
hermes sunu ongan sweltan. þa lædde se fæder ⁊ seo modor
Hermes son began die then led the father and the mother
hine to eallum heora godgeldum ⁊ bædon his lifes. þa wæs
him to all their idols and asked his life then was
he þeah hwæþre dead. Đa cwæð þæs cnihtes fostor modor to
he — however dead Then said of-the youth — foster-mother to

þam fæder. gyf þu lædde þinne sunu to sce petres ciricean
the father if thou leddest thy son to of-Saint Peter church
to alexandre ðam papan. þonne hæfdest þu hine gesundne;
to Alexander the pope then hadst thou him sound
ða genam heo þane deadan cniht ⁊ arn mid to þan papan
then took she the dead youth and ran with to the pope
⁊ he hine awehte of deaðe. ⁊ hermes þa sona onfeng
and he him raised from death and Hermes then at-once received
fulwihte þy ærestan easterdæge. ⁊ his ðeowas mid him. ⁊
baptism on-the first Easter-day and his slaves with him and
ða ealle ærest gefreode. þara þeowa wæs. ðusend. .i. m̄.
them all first freed of-the slaves was thousand that-is thousand
⁊ twa hund. .i. cc. ⁊ fifti; .i. l; ⁊ for ðisum
and two hundred that-is two-hundred and fifty that-is fifty and for this
traianus se kasere sende aurelianum ðone gesiþ to rome ⁊
Trajan the emperor sent Aurelianus the companion to rome and
het beheafdian þisne hermen. ⁊ his swustor bebyrgde
commanded behead this Hermes and his sister buried
his lichoman on þæm wege þe æt rome is nemned salaria;
his body on the way which at rome is named Salaria

On ðone ylcan dæg biþ scs agustinus tid ðæs bisceopes
On the same day is of-Saint Augustine feast of-the bishop
⁊ þæs æþelan leorneres se wæs on africa londe ⁊ he
and of-the noble scholar who was in africa land and he
þær his dagas geendode. ⁊ he wæs arwyrðlice bebyrged in
there his days ended and he was honorably buried in
sardinia ðære byrig. ac þa hergodon þa hæþnan sarcinware
sardinia the city but then harried the heathen Saracens
on þa stowe. Ða for ðon leodbrond longbearda kyning mid
on the place Then — therefore Liutprand of-Lombards king with

micle feo gebohte agustinus lichoman ⁊ hine gelædde in
great money bought of-Augustine body and it led into
ticinan ða burh. ⁊ hine þær gesette mid gelimplicre are;
pavia the city and it there set with fitting honor
29 On ðone .xxviiii.an dæg þæs monþes biþ sēs iohannes
On the twenty-ninth day of-the month is of-Saint John
þrowung þæs miclan fulwihteres. ðone het herodes
passion of-the great baptist whom commanded Herod
beheafdian for ðon þe he him loh þ he hæfde his broþor
behead — because that he him blamed that he had of-his brother
wif him to cifese. ⁊ þ heafod het beran on disce
wife for-himself as concubine and the head commanded bear on dish
⁊ sellan anre sealticgan hire plegan to mede. ðæt wæs þære
and give to-a dancing-girl of-her play as reward who was of-the
his cifese dohtor. ⁊ seo modor hi þ ær gelærde; For
his concubine daughter and the mother her that before taught For
hwon wolde se ælmihtiga god þæt sēs iohannes se wæs ealra
what would the almighty god that Saint John who was of-all
manna se mæsta ⁊ se halgosta to criste seluum. ⁊ he
men the greatest and the holiest besides christ self and he
wæs heafde becorfen for scandfulra wifa bene. ⁊ for geonlices
was by-head cut-off for of-shameful women request and for of-young
mægdenes plegan. ⁊ scondfulles gebeorscypes hleahtre. ⁊ for
maiden play and of-shameful feast laughter and for
druncenes kyninges wordum. buton efne for þon god hine
of-drunken king words except even — because god him
forlet In þisse nyþerlican worulde. swa forslegenlice ⁊ swa
let In this nether world so slain-like and so
onwyrþlicne deð þrowian. ðæt he hine wolde in ðære hean
unworthy death suffer that he him would in the high
worulde gelædan. to þam wuldre þær ænig mon ne mæg
world lead to the glory where any man not can

monnum areccan. for þon herodes het beran þæt heafod
to-men tell — because Herod commanded bear the head
on þam dissce for ðam þ wæs kininga dohtro þeaw ðonne
on the dish — because that was of-kings of-daughters custom when
hi plegodon mid gyldenum applum on selfrenum disce.
they played with golden apples on silver dish

On ðone ilcan dæg bið þære fæmnan tid sca sabine. in
On the same day is of-the virgin feast Saint Sabina in
rome þære mæsse bið gemeted on þam niwran bocum.
rome whose mass is found in the newer books

On þone .xxx.an dæg þæs monðes bið þæs bisceopes 30
On the thirtieth day of-the month is of-the bishop
gemynd sci felicis [he] wæs In ðære ceastre þe is
memory of-Saint Felix he was In the city which is
nemned tubsocensi. þa het dioclitianus se kasere þære
named thibiuca then commanded Diocletian the emperor of-the
ceastre gerefa. þ he gename on þam biscope ealle godes
city reeve that he took from the bishop all of-god
bec. ⁊ forbærnde. þa nolde se bisceop ða bec syllan. ac
books and burned then would-not the bishop the books give but
cwæþ selre is ðæt man me selfne bærne þonne ða godcundan
said better is that one me self burn than the divine
gewritu. þa het se dema hine to oþrum reþran deman
writings then commanded the judge him to other fiercer judge
mid his preostum. Swa he wæs onsended on monige healfe
with his priests So he was sent on many sides
to missenlicum demum. ⁊ æghwylc hine þreatode æfter ðam
to various judges and each him pressed for the
godes bocum. oþ þ he becom in þa ceastre þe is nemned
of-god books until that he came into the city which is named
uenusio. sio is on þam lande apuliæ. þa þreatode þære burge
venosa which is in the land apulia then pressed of-the city

gerefa æfter þam bocum. þa cwæþ he ic hi hæbbe ac ic hi
reeve for the books then said he I them have but I them
nelle syllan. þa het se hine lædan to þære beheafduncga
will-not give then commanded he him lead to the beheading
mid his preostum. On æfænne hine man beheafdode. ⁊ on
with his priests In evening him one beheaded and at
ða ilcan tid wæs se mona in blod gecyrred. his mæssepreost
the same time was the moon into blood turned his mass-priest
þreowude mid him. þæs nama wæs ianuarius ⁊ his leorneras
suffered with him whose name was Januarius and his disciples
twegen ða wæron nemnede furtunatus ⁊ septimus.
two who were named Fortunatus and Septimus

31 On ðone .xxxi. dæg þæs monðes biþ sce aidanus
On the thirty-first day of-the month is of-Saint Aidan
geleornis ðæs bisceopes þæs saule geseah sce cuthberhtus on
departure of-the bishop whose soul saw Saint Cuthbert at
midde niht englas læddan micle leohte to heofonum. Se
mid night angels lead with-great light to heaven The
bisceop wæs scyttisc. ⁊ sce oswald se halga cyning hine
bishop was Scottish and Saint Oswald the holy king him
begeat on þas ðeode. ⁊ he dyde fela wundra. ge lifgende
obtained for this nation and he did many of-wonders both living
ge geleored. ⁊ his bán syndon healfe on scottum. healfe
and departed and his bones are half among Scots half
on glæstinga byrig on sca marian mynstre; Ðonne se
in of-glastonbury city in of-Saint Mary monastery When the
monaþ biþ geendod þe we nemnaþ weod monaþ þonne
month is ended which we name — Weed-month then
bið seo niht .x. tida lang. ⁊ se dæg .xiiii. tida;
is the night ten hours long and the day fourteen hours

September, Haligmonath, keeps Antoninus of Apamea, whose cut-up body stopped a conduit; Marcellus, buried to the waist for three days; Bertin and a deaf man healed at his church; the birth of Mary to Joachim and Anna; Audomar, at whose church a perjurer's eyes burst; Protus and Hyacinth; Cornelius and Cyprian; Valerian; Mamilianus, whose hind gave milk to a thirsty soldier, and at whose word a newborn child named the proud bishop as its father; Euphemia, unharmed in the oven; Januarius; Fausta; Matthew, who converts the Ethiopians and is stabbed at the altar by a king he forbade to wed a nun; Maurice and his six thousand six hundred soldiers; Sossius, whose head shone at the gospel; Thecla, who escaped fire and beasts; the conception of John the Baptist; Ceolfrith, who died at Langres on his way to Rome; Cyprian and Justina; Cosmas and Damian, whom a camel ordered buried together; Michael's appearance over a city gate; and Jerome.

On ðæm nigoþan monþe on geare biþ .xxx. daga. se
In the ninth month in year is thirty of-days the
monaþ hatte on leden septembris. ⁊ on ure geþeode halig
month is-called in Latin September and in our language —
monaþ. for þon þe ure yldran þa þa hi hæþene wæron
Holy-month — because that our ancestors then when they heathen were
on þam monþe hi guldon hiora deofolgeldum;
in the month they sacrificed to-their devil-idols

On ðone ærestan dæg ðæs monþes biþ þæs martyris 1
On the first day of-the month is of-the martyr
tid sc̄i prisci ðæs mæsse biþ gemeted on þam yldran
feast of-Saint Priscus whose mass is found in the older
mæssebocum;
mass-books

On ðone æfteran dæg þæs monþes biþ ðæs halgan weres 2
On the second day of-the month is of-the holy man
gemynd. þæs nama is sc̄s antonius. Se wæs in assiria mægþe
memory whose name is Saint Antoninus He was in assyria province

on þære ceastre apameno. he wæs cristen læce. ⁊ he
in the city apamea he was Christian physician and he
eardode in hæþenra midlene. Swa swa rose sie wyrt biþ on
dwelt in of-heathens midst So as rose the herb is in
þorna midlynæ. ⁊ he lærde men geornlice to godes geleafan.
of-thorns midst and he taught men eagerly to of-god faith
ða feodon hine þa hæþnan for þon. ⁊ hine ofslogon ðær.
then hated him the heathens — therefore and him slew there
⁊ tocurfon þone lichaman on manugu sticceo. ⁊ awurpon
and cut-up the body into many pieces and threw
in þ wæter þe þær fleow in þa burh apamenum. þa
into the water which there flowed into the city apamea then
gesomnodon ða sticceo hi in þa þruh. þurh þa ðe þ
gathered the pieces themselves in the conduit through which that the
wæter fleow. ða ne meahte þ wæter flowan. ⁊ hwæþere
water flowed then not could the water flow and nevertheless
þeah ne meahte nænig mon ðone lichoman findan ær þon
though not could any man the body find before that
þe comon twa wif geleaffulle. ⁊ hine atugon of þam
that came two women faithful and it drew from the
wætere. ⁊ hine þa sum mæssepreost bebyrgde. ⁊ syþðan
water and it then a-certain mass-priest buried and afterward
wæron æt þam lichoman swa micle [wundru] þæt þa þe hine
were at the body so great wonders that those who him
cwealdon for þam wundrum wæron gecyrred to godes geleafan;
killed for the wonders were turned to of-god faith

3 On ðone þryddan dæg þæs monþes biþ þæs bisceopes
On the third day of-the month is of-the bishop
tid sc̄i aristome. ⁊ þara martyra sc̄æ paterniane. ⁊
feast of-Saint Aristaeus and of-the martyrs of-Saint Paterniana and
sc̄i feliciani;
of-Saint Felicianus

On ðone .iiii. dæg þæs monþes biþ þæs martyres tid sc̄i 4
On the fourth day of-the month is of-the martyr feast of-Saint
marcelli. se becom on wege to prisce þam hæþnan gerefan
Marcellus who came on way to Priscus the heathen reeve
þær he deofolgeldum geald. þa laþode he hine to his symble.
where he to-devil-idols sacrificed then invited he him to his feast
ða sæde marcellus him þ he wære cristen. ⁊ him nære
then said Marcellus to-him that he were Christian and to-him not-were
alyfed þ he birgde þara hæþenra symbles. þa yrsede priscus
allowed that he tasted of-the heathens feast then grew-angry Priscus
se gerefa. ⁊ het adelfan seaþ oþ gyrdyls deopne. ⁊ he
the reeve and commanded dig pit up-to girdle deep and he
bebead þone godes wer þ mon hine bebyrgde in þam seaðe
commanded the of-god man that one him buried in the pit
oþ þone gyrdels. þ him lifiendum wære þ to wite. þ
up-to the girdle that to-him living were that as torment which
þam forþweardan men biþ to reste. ⁊ he þa þurhwunode
to-the departed man is as rest and he then remained
swa in þam seaðe ðry dagas lifgende in godes lofsongum. ⁊
so in the pit three days living in of-god praise-songs and
þa ageaf ðone clænan gast. ⁊ þæs lichaman insmoh forlet
then gave-up the clean spirit and of-the body covering left
monnum to mundbyrde. Se resteþ in þære byrig cabilonenti;
to-men as protection It rests in the city chalon
On ðone .v.an dæg þæs monðes biþ ðæs godes andetteres 5
On the fifth day of-the month is of-the of-god confessor
tid. sc̄i quinti. þæs mæsse bið gemeted on þam yldrum
feast of-Saint Quintus whose mass is found in the older
mæsse bocum;
— *mass-books*

On ðone ylcan dæg byþ ðæs halgan abbodes geleornes
On the same day is of-the holy abbot departure
berhtinus. he gesenode an wines ful ⁊ onsende sumum mærum
Bertinus he blessed a of-wine cup and sent to-a-certain famous
were. se afeol of his horse ofer stænene eorþan ⁊ him wæron
man who fell from his horse onto stony earth and to-him were
þa limo gecnyssed. ⁊ þ þeoh forod. ⁊ sona swa he þæs
the limbs crushed and the thigh broken and as-soon as he the
wines onbyrgde he wæs hal geworden. Ðises arwurþan abbodes
wine tasted he was whole become Of-this venerable abbot
lichoma is geseted in þam mynstre sithio. ðone lichoman
body is set in the monastery sithiu the body
gesohte sum deaf man ⁊ feþeleas. ofer þone man becom
sought a-certain deaf man and lame over the man came
færinga godcund wracu. for þam þe he ricsode on sunnan dæg
suddenly divine vengeance — because that he toiled on of-sun day
ł niht þ he seþþan ne meahte ne gehyran ne gangan. Ac he
or night so-that he afterward not could nor hear nor walk But he
gecreap in þæs eadgan berhtinus ciricean sume sunnan uhtan.
crept into of-the blessed Bertinus church one of-sun dawn
þa ðær man rædde þa nigoþan rædinge on cristes godspelle. þa
when there one read the ninth reading in of-christ gospel then
meahte he gehyran ⁊ gangan. ⁊ he ferde bliþe tu his huse;
could he hear and walk and he went glad to his house

7 On ðone .vii. dæg ðæs monþes biþ þæs martyres tid
On the seventh day of-the month is of-the martyr feast
sc̄i synoti. þæs mæsse biþ gemeted on þam yldrum
of-Saint Sinotus whose mass is found in the older
mæssebocum;
mass-books

On ðone .viii.an dæg þæs monþes byþ sca marian 8
On the eighth day of-the month is of-Saint Mary
acennednes. hyre fæder wæs nemned Ioachim. ⁊ hire modor
birth her father was named Joachim and her mother
anna. ⁊ hi wæron .xx. geara somod ær þon hi bearn hæfdon
Anna and they were twenty years together before that they child had
þa wæron swiþe unrote. þa oþywde godes engel hiora ægðrum
then were very sad then appeared of-god angel to-them each
on sundrum hine. ⁊ him sæde ðæt hi sceoldon swylc bearn.
in private himself and to-them said that they should such child
swylce næfre ær in worold come ne ær ne eft. ða æfter .xx.
as never before into world came nor before nor after then after twenty
gearum cende anna. ⁊ hieo nemde þa marian. ⁊ þa hio wæs
years bore Anna and she named her Mary and when she was
þreo geara eald. ða læddon hi. fæder ⁊ modor to hierusalem.
three years old then led her father and mother to jerusalem
⁊ sealdon hi þær in þara fæmnena gemænnesse. þa wæs
and gave her there into of-the virgins community then was
þ cild sona snotor. ⁊ anræde. ⁊ swa fulfremed þæt nænig
the child at-once wise and resolute and so perfect that none
æþelicor ne sang þone godes lofsang. ⁊ hio wæs swa beorht on
more-nobly — sang the of-god hymn and she was so bright in
ansyne ⁊ wliti. þæt mon hyre meahte uneaþe on locyan. ond
face and beauty that one her could hardly on look and
on hyre mægdenhade hio dyde fela wundra on web geweorce.
in her maidenhood she did many of-wonders in web work
⁊ oþrum cræftum. ðæs þe þa yldran don ne meahton;
and other crafts of-what that the elders do not could

On ðone ylcan dæg byþ þæs bisceopes geleornudnes sci
On the same day is of-the bishop departure of-Saint
audomari. se dyde monig heofonlic wundor. ge lybbende. ge
Audomarus who did many heavenly wonders both living and

unlybbende. þa he his gast asende. þa wæs in þam huse
unliving when he his spirit sent then was in the house
wynsum stenc. swa hit wære mid eallum deorweorþum wyrtum
pleasant scent as-if it were with all precious herbs
gefylled. ⁊ his lichama resteð in sithio þam mynstre. ⁊ his
filled and his body rests in sithiu the monastery and of-his
wundra wæs sum. ðæt sum mon sealde oþrum scilling seolfres
wonders was one that a-certain man gave to-another shilling of-silver
to borge. Þa onsoc se oþer eft ⁊ cwæþ þæt he him nan
as loan Then denied the other afterward and said that he to-him no
feoh ne sealde. ða cwæþ se þe ðæt seolfor ahte. uton gangan
money — gave then said he who the silver owned let-us go
to audomares ciricean. ⁊ me þær gecyþ mid aþe. Þæt þe me
to of-Audomarus church and to-me there prove with oath That which me
her wiðsæcest. þa eodon hi oþ þ hi gesawon þa ciricean.
here thou-deniest then went they until that they saw the church
ða cwæð se se þæs feos manode. god biþ æghwær ondweard
then said he who the money claimed god is everywhere present
swere me hér þær wit standaþ. þa wolde he swerian. þa
swear to-me here where we-two stand then would he swear then
feol he sona niþerweard on þa eorþan ⁊ him toburston ða
fell he at-once downward on the earth and to-him burst the
eagan. ⁊ he lifde twegen dagas ofer þæt. oþrum monnum to
eyes and he lived two days beyond that to-other men as
brogan. ⁊ þy þryddan dæge he swealt mid earmlicum deaþe;
terror and on-the third day he died with wretched death

11 On ðone .xi. dæg þæs monþes biþ ðara haligra wera tid
On the eleventh day of-the month is of-the holy men feast
sc̄i proti ⁊ sc̄i iacinthi. þæt wæron eugenian þegenas
of-Saint Protus and of-Saint Hyacinth who were of-Eugenia servants
ðære æþelan fæmnan. ⁊ hio onfengon fulwihte mid hire. ⁊
of-the noble virgin and they received baptism with her and

þa on galienus dagum þæs kaseres. het necetius rome
then in of-Gallienus days of-the emperor commanded Necitius of-rome
burge gerefa hi lædan to þures deofulgeldum ⁊ het hi þ
city reeve them lead to of-Thor devil-idol and commanded them it
weorðian. ða dydon hi gebed to drihtne. þa feol þ ðeofolgild
worship then did they prayer to lord then fell the devil-idol
to hyra fotum ⁊ wearþ eal tobrocen. þa het se refa hi
to their feet and became all broken then commanded the reeve them
for ðæm beheafdian. ⁊ hi wæron cristes martyras gefremede;
for that behead and they were of-christ martyrs made

On ðone .xiiii. dæg þæs monþes biþ ðæs bisceopes 14
On the fourteenth day of-the month is of-the bishop
ðrowungi sc̄i corneli in rome. ðone nydde decius se kasere
passion of-Saint Cornelius in rome whom compelled Decius the emperor
deofolgeld to begangenne. þa he þæt ne geþafode. þa het
devil-idol to worship when he that not allowed then commanded
he hine lædan to beheafdunga. ða he þa læded wæs. þa
he him lead to beheading when he then led was then
gehælde he sumes cempan wif mid his gebede. seo wæs ǽr.
healed he of-a-certain soldier wife with his prayer who was before
fíf [.v.] gear loma. þæs cempan noma wæs cerealis. ⁊ þæs
five five years lame of-the soldier name was Cerealis and of-the
wifes nama wæs salustia. ⁊ he geþrowode martirdom. mid an
woman name was Sallustia and he suffered martyrdom with one
⁊ twentigum [.xxi.] mannum. ⁊ se cempa mid his wife;
and twenty twenty-one men and the soldier with his wife

On ðone ylcan dæg biþ sc̄e ciprianes tid þæs bisceopes
On the same day is of-Saint Cyprian feast of-the bishop
se wæs in kartagine þære ceastre. ⁊ he þrowode martyrdom
who was in carthage the city and he suffered martyrdom
on ualerianus dagum þæs kaseres. galerius se aldorman beforan
in of-Valerian days of-the emperor Galerius the ealdorman before

him he het arædan þæs kaseres dom þæt he sceolde
him he commanded read of-the emperor decree that he should
deofolgeldum geldan. oððe sweordes þrowian. þa se dom aræded
to-devil-idols sacrifice or sword suffer when the decree read
wæs ða andswarode him ciprianus ⁊ cwæþ gode þanc. þa
was then answered him Cyprian and said to-god thanks when
hine man lædde to þære stowe þe hine man beheafdude. ða
him one led to the place where him one beheaded then
gesomnode he miclo mænigiu broþra ⁊ sweostra ⁊ wæcedon
gathered he great multitude of-brothers and sisters and watched
beforan þam durum. ðær he inne wæs. ða bebead he þ mon
before the doors where he within was then commanded he that one
heolde his mædenu clæne. ne gemde he na swa swyðe hu he
kept his maidens clean not cared he — so much how he
on morgenne aræfnede ðæs unhyran cwelres hand. swa he þæs
in morning endured of-the savage executioner hand as he that
gymde hu he godes ywde gescylde. oþ þone ytemystan dæg
cared how he of-god flock shielded until the last day
his lifes. þa on morgenne ða aræfnode he þa beheafdunga. ⁊
of-his life then in morning then endured he the beheading and
he het ðæm cwelre syllan .xxv. gyldenra myneta ða
he commanded to-the executioner give twenty-five of-golden coins then
æfter feawum dagum swealt se ealdorman. þe hyne martyrode;
after few days died the ealdorman who him martyred
15 On ðone .xv. dæg þæs monþes bið sc̄i ualerianys þrowung
On the fifteenth day of-the month is of-Saint Valerian passion
ðæs martyres. þone se refa nydde from cristes geleafan. ða
of-the martyr whom the reeve compelled from of-christ faith when
he þam wiþsóc ða het he mid sweorde hine slean. þa
he it refused then commanded he with sword him slay when
hine man to þære cwale lædde. ða geseah he mid his eagum
him one to the death led then saw he with his eyes

openne heofon. ⁊ he geseah crist sylfne him bringan wuldor
open heaven and he saw christ himself to-him bring —
beah ongean. ⁊ he þa þy únforhtlicor ðone deaþ aræfnode;
glory-crown toward and he then the more-fearlessly the death endured

On ðone ylcan dæg bið ðæs halgan munecys geleornes ⁊
On the same day is of-the holy monk departure and
þæs ancran sc̄i mamiliani. se dyde manega wundru. ⁊
of-the anchorite of-Saint Mamilianus who did many wonders and
he hælde untrume men mid his gebedum. ⁊ he wæs swa
he healed sick men with his prayers and he was so
gistliþe þ he for godes lufon eode to reordum mid þam
hospitable that he for of-god love went to meals with the
tocumendum mannum. þa tælde hine an oferhydig bisceop
arriving men then blamed him a proud bishop
for þon. ⁊ sende his twegen cempan. þ ða sceoldon
— therefore and sent his two soldiers that they should
ðone ancran him to gelædan. þæt he ongeate hwylce his
the anchorite him to lead that he perceived what-kind his
ðeawas wæron. ða bæd he þa cempan þ hi for godes lufon
customs were then asked he the soldiers that they for of-god love
onfengon gereorde mid him. geþafode þ oþer. oðer ðam
took meal with him allowed that one the-other it
wiþsoc. Se wæs yldra ⁊ oferhydygra. ða hi þa eodon on
refused He was elder and prouder when they then went on
þone weg ða ongan ðone oferhydygan þyrstan on deaþ. ða
the way then began the proud-one thirst to death then
feol he to ðæs godes þeowes fotum. ⁊ him bæd miltse. ða
fell he to of-the of-god servant feet and him asked mercy then
geseah se godes þeow wilde hinde melce. þa gesenode he
saw the of-god servant wild hind milch then signed he
hi. þa gestod heo ⁊ se geþyrsta mon meolcode ða hinde.
her then stood she and the thirsty man milked the hind

ȝ dranc þa meolc. ȝ his ðurst wæs geliþad. ða lattowas
and drank the milk and his thirst was eased the guides
swiþe wundrodan for ða[m] wundrum. Þa he com to þam
greatly wondered for the wonders When he came to the
oferhydigan bisceope. þa wæs ðær broht to fulwihte niwan
proud bishop then was there brought to baptism newly
acenned cild. þa het se bisceop hine fullian þ cild.
born child then commanded the bishop him baptize the child
þa cwæþ he hwæs sunu is hit. þa cwæþ se bisceop mines
then said he whose son is it then said the bishop of-my
hereteman. þa locode sēs mamilium on þæt cild ȝ cwæþ.
general then looked Saint Mamilianus on the child and said
Saga me hwa þin fæder sy. ða cwæþ þ cild þes bisceop.
Say to-me who thy father be then said the child this bishop
þe her stent. ða gerehte þæt cild beforan þam bisceope.
who here stands then told the child before the bishop
sēi mamiliani hu hit wæs gestryned ðurh ðæs bisceopes
to-Saint Mamilianus how it was begotten through of-the bishop
unrihthæmed. ða gefullu[de he] ðæt cild ȝ þa demde he
adultery then baptized he the child and then judged he
ðam bisceope for his dyrnum gelignum. Se ðohte ær þæt
the bishop for his secret fornications He thought before that
he sceolde him deman. for þon þe he for godes lufon
he should him judge — because that he for of-god love
æt mid geswencedum monnum.
ate with afflicted men

16 On ðone .xvi.an dæg þæs monþes bið þara fæmnena
On the sixteenth day of-the month is of-the virgins
ðrowung sēa eufemia. seo ðrowode mære martyrdom for
passion of-Saint Euphemia who suffered glorious martyrdom for
xp̄e In calcidonia þære ceastre on dioclitianus dagum þæs
christ In chalcedon the city in of-Diocletian days of-the

kaseres priscus se ealdormon geresde on þa fæmnan In
emperor Priscus the ealdorman rushed on the virgin In
cristen monna midle swa wullf geræsed on sceap on miclum
of-Christian men midst as wolf rushes on sheep in great
ewede. ȝ he nydde hi þæt heo criste wiðsoce. þa heo þ
flock and he compelled her that she christ renounced when she that
ne geþafode ða het hi weorpan in byrnende ofen. ða
not allowed then commanded her throw into burning oven then
cwæþ þara ðegna sum se wæs on naman: sustenis. ær ic me
said of-the thanes one who was by name Sosthenes before I me
sylfne ofslea mid mine sweorde ær þon ic sende mine hond
self slay with my sword before that I send my hand
on þas fæmnan. Ic geseo beort werod mid hire. ða ongyrde
on this virgin I see bright host with her then ungirded
oþer þegn þa fæmnan se wæs on noman uictor. ða cwæþ
another thane the virgin who was by name Victor then said
se eala: ealdormon ðis me is hefi to donne. Ic geseo fægere
he O ealdorman this to-me is heavy to do I see fair
weras stondan in ðisses ófnes muþe. þa tostredað þone lig.
men stand in of-this oven mouth who scatter the flame
þ he ne mæg na sceðþan þisse fæmnan. Þa genamon oþre
that it not can — harm this virgin Then took other
twegen þa fæmnan ȝ wurpon In ðone ófn þa eode se
two the virgin and threw Into the oven then went the
lig of þam ofne. ȝ forbærnde hi begen. ȝ hire he ne
flame from the oven and burned them both and her it not
sceþede; Þisse fæmnan lichoma restet neah calcidonia þære
harmed Of-this virgin body rests near chalcedon the
ceastre. ȝ ure fædras hi nemdon þa sigefæstan fæmnan;
city and our fathers her named the victorious virgin

18 On ðone .xviii.an dæg þæs monþes bið þæs bisceopes
On the eighteenth day of-the month is of-the bishop
gemynd sċi ianuari se þrowode martyrdom for criste
memory of-Saint Januarius who suffered martyrdom for christ
In ðære ceastre beneuentum ⁊ his deaconas mid him þa
In the city benevento and his deacons with him who
wæron on noman sċs festus ⁊ sċs deriderius.
were by name Saint Festus and Saint Desiderius

20 On þone .xx. dæg þæs monþes bið þære fæmnan gemynd
On the twentieth day of-the month is of-the virgin memory
sċa fausta ⁊ sċi efilari þ wæs se gerefa se þe geheold
of-Saint Fausta and of-Saint Evilasius who was the reeve he who kept
þa wítu þa se casere het don þære halgan fæmnan
the torments which the emperor commanded do to-the holy virgin
faustan. þa gelyfde he gode for þam wundrum. ða he þa
Fausta then believed he god for the wonders which he then
geseah æt hire. ⁊ he ða geþrowode martyrdom mid hire.
saw at her and he then suffered martyrdom with her

21 On ðone .xxi. dæg þæs monþes bið þæs apostoles tid
On the twenty-first day of-the month is of-the apostle feast
sċs matheus. Se wæs ærest mid iudeum theloniarius þæt
of-Saint Matthew He was first among Jews telonearius that
is gafoles moniend ⁊ wicgerefa ac crist hine ceas him to
is of-tax collector and town-reeve but christ him chose for-himself as
þegene. ⁊ he wrat ealra manna ærest cristes godspel mid
thane and he wrote of-all men first of-christ gospel among
iudeum. ⁊ æfter cristes upastignesse he gelærde twua mægþa
Jews and after of-christ ascension he taught two provinces
to godes geleafan. macedonian þa mægðe. ⁊ sigelwara mægðe.
to of-god faith macedonia the province and of-Ethiopians province
⁊ of sigelwarvm he flymde tw[e]gen dryas ða þar worhton
and from Ethiopians he drove two magicians who there wrought

micel scinlac. mid twam dracum. ⁊ he awehte hira cyninges
great sorcery with two dragons and he raised of-their king
sunu of deaþe. ⁊ þone cyning gefulwade. þæs nama wæs
son from death and the king baptized whose name was
eilippus. ⁊ his quéne noma wæs eufenisse. Ac hwæðre
Egippus and of-his queen name was Euphenissa But nevertheless
oþer kyning wæs æfter þam se wæs on naman hirtacus he
another king was after that who was by name Hirtacus he
het þisne matheum hindan mid sweorde þurstingan þær
commanded this Matthew from-behind with sword pierce where
he stod ætforan godes weofode. In gebede for ðæm þe he ne
he stood before of-god altar In prayer — because that he not
moste. ane godes fæmnan þ wæs an nunne. him to wife
might a of-god virgin that was a nun for-himself as wife
onfon. Ac matheus him sægde þ he wære swa synnig wið
take But Matthew to-him said that he were as sinful against
god. gif he ða gehalgodan fæmnan to legerteame onfenge.
god if he the consecrated virgin as concubinage took
swa se ðeow wære se ðe fenge on kyninges quene to
as the servant were he who laid-hold on of-king queen for
unryhtum hæmde. ⁊ ða sona æfter matheus. þrowunge þa
unlawful intercourse and then soon after of-Matthew passion then
forborn ðæs cyninges heall. mid eallum his speðum ⁊ his
burned-up of-the king hall with all his riches and his
sunu awedde ⁊ he sylf ahreofode. ⁊ tobærst mid wundum.
son went-mad and he self became-leprous and burst with wounds
from ðam heafde oð ða fet. ⁊ he asette his sweord upweard.
from the head to the feet and he set his sword upward
⁊ ða hyne sylfne ofstang. Sc̄s matheus. lichoma resteð.
and then him self stabbed of-Saint Matthew body rests
on parthora muntum. ⁊ bideð þære toweardan æriste.
on of-Parthians mountains and awaits the coming resurrection

22 On ðone .xxii. dæg þæs monðes bið sċi maurices
On the twenty-second day of-the month is of-Saint Maurice
ðrowung. ȝ .vi. þusyndo martyra mid him. ȝ vi. hund þ
passion and six thousand of-martyrs with him and six hundred that
wæs cempena werod. þa comon of east dæle of campodocia.
was of-soldiers troop who came from east part from cappadocia
mægðe ðam casere to fultume. maximiane. ȝ hie wæron swiðe
province to-the emperor as help to-Maximian and they were very
sigefæste weras In eallum gefeohtum. Ac ða onfand se casere
victorious men In all battles But then discovered the emperor
æt nehstan. þ hie wæron cristene. ða het hy gemartyrian
at last that they were Christian then commanded them martyr
þ heora þ halige blod orn æfter eorðan. swa swa flod.
so-that their the holy blood ran along earth so as flood
nyton we heora nomena na ma þonne. sċs mauricius se wæs
know-not we of-their names — more than Saint Maurice who was
ðæs werodes ealdormán. ȝ sċs exuprius ȝ sċs candidus. þa
of-the troop ealdorman and Saint Exuperius and Saint Candidus the
oðra noman syndon awritene on heofenum on lifes bocum
of-others names are written in heaven in of-life books
23 On ðone .xxiii. dæg þæs monðes bið ðæs diacones
On the twenty-third day of-the month is of-the deacon
gemynd. se is nemned sċi sossy he wæs In ðære ceastre
memory who is named Saint Sossius he was In the city
meselana. ȝ sume dæge þa he rædde godspell. æt mæssan.
misenum and one day when he read gospel at mass
ða scan him heofonlic leoht. ymb ðæt heafod. ða cwæð se
then shone on-him heavenly light around the head then said the
biscop se ðe his lareow wæs. ne bið þes diacon noht longe
bishop he who his teacher was not is this deacon aught long

mid us. ac he sceal beon mid criste. ⁊ þa æfter feawa
with us but he shall be with christ and then after few
dagum ða endode he his lif. þurh martyrhad for criste.
days then ended he his life through martyrdom for christ
On ðone ilcan dæg bið sce teclan tid þære halgan
On the same day is of-Saint Thecla feast of-the holy
fæmnan seo wæs in ðære ceastre Ioconio ⁊ heo wæs ðær
virgin who was in the city Iconium and she was there
beweddedo æðelum brydguman. ða gehyrde heo paules lare
betrothed to-noble bridegroom then heard she of-Paul teaching
ðæs apostoles ða gelyfde heo góde ⁊ a wunode In hyre
of-the apostle then believed she god and ever remained In her
mægðhade. ⁊ for ðon heo aræfnde. monegu witu. hy
maidenhood and — therefore she endured many torments her
mon wearp in byrnende fýr ⁊ hio nolde byrnan. ⁊ hy
one threw into burning fire and she would-not burn and her
mon sende in wildra deora menigo in leona ⁊ in berena
one sent into of-wild beasts multitude into of-lions and into of-bears
⁊ ða hie noldon slitan. hy mon wearp in sæ deora seað
and when they would-not tear her one threw into of-sea beasts pit
⁊ þa hyre ne sceðedon. hy mon band on wilde fearras. ⁊
and when her not harmed her one bound on wild bulls and
ða hyre ne geegledon. ⁊ ða æt neahstan heo scear hyre
when her not harmed and then at last she cut her
feax. swa swa weras. ⁊ gegyrede hy mid weres hrægle ⁊
hair so as men and clothed herself with of-man garment and
ferde mid paulum. þam godes ærendracan. tecle wæs swa
traveled with Paul the of-god messenger Thecla was so
myhtigu fæmne þ heo geðingode to gode sumre hæðenre
mighty virgin that she obtained from god for-a-certain heathen
fæmnan gæste hwylce hwegu ræste in ðære ecan worulde.
virgin spirit — some rest in the eternal world

24 On ðone .xxiiii. dæg þæs monðes bið sċi iohannis
On the twenty-fourth day of-the month is of-Saint John
geeacnung þæs miclan fulwihteres. ðy dæge gabriel se heah
conception of-the great baptist On-the day Gabriel the —
engel æteowde Zacharie Iohannis. fæder þær he stod æt ðam
archangel appeared to-Zacharias of-John father where he stood at the
weofode ⁊ ricels bærnde In godes anrægdnesse. ⁊ him sægde
altar and incense burned In of-god reverence and to-him said
þ him scolde beon. Iohannis gecigged. þa nolde Zacharias.
that to-him should be John called then would-not Zacharias
ðam engle gelyfan þ his wife on heora yldo meahte beon
the angel believe that to-his wife in their age could be
sunu acenned. þa cwæð se engel to him ðu bist dumb oð
son born then said the angel to him thou art dumb until
þone dæg oð ðæt ðe þis bið ⁊ hit ða wæs swa geworden.
the day until that to-thee this is and it then was so done

On ðone ilcan dæg bið þara haligra wera tid sċi andochi
On the same day is of-the holy men feast of-Saint Andochius
þæs mæssepreostes. ⁊ sċi tyrsi þæs diacones ða comon of
of-the mass-priest and of-Saint Thyrsus of-the deacon who came from
east dæle in galwala mægðe ⁊ þær monige men þur fulwiht
east part into of-Gauls province and there many men through baptism
gelærdon to cristes geleafan. ⁊ ðær geþrowodon martyrdom
taught to of-christ faith and there suffered martyrdom
for godes naman. on aurelianus dagum þæs caseres. ⁊ sum
for of-god name in of-Aurelian days of-the emperor and a-certain
cepemon cristen mid him ðæs nama wæs felix æryst se casere
merchant Christian with them whose name was Felix first the emperor
him bead gold ⁊ seolfor wið ðon ðe hy forleton cristes
to-them offered gold and silver against that that they forsook of-christ
geleafan. ða noldon hy ðæt. ða het he mid stengum
faith then would-not they that then commanded he with poles

heora sweoran forslean. ða leordon þa gastas. to ecum gefean
their necks break then passed the spirits to eternal joy
ȝ æt heora lichoman wæron monug wundra gewordenu.
and at their bodies were many wonders happened
On ðone .xxv. dæg þæs monðes bið ðæs hal[gan weres 25
On the twenty-fifth day of-the month is of-the holy man
gemind] se wæs on ðisse brytene. ȝ he wæs nemned ceolfrið.
memory who was in this britain and he was named Ceolfrith
he wæs sumes haliges mynstres abbod be norðan gemære þ
he was of-a-certain holy monastery abbot by north boundary which
wæs gehalgod. sce petre ȝ ða on his yldo ongan he feran
was hallowed to-Saint Peter and then in his age began he travel
to rome. ȝ þrim dagum ær ðon þe he ferde he sægde his
to rome and by-three days before that that he traveled he told his
siðfæt ðæs mynstres broðrum. ȝ siððan he on siðe wæs he
journey of-the monastery to-brothers and after he on journey was he
asong ælce dæge twa his saltere ȝ his mæssan butan ðam anum
sang each day two his psalters and his mass except the one
dæge ðe he on sæ wæs. ȝ þrim dagum ær his ende dæge. he
day that he on sea was and by-three days before his end day he
wæs on .lxxiiii. geara. þa he forðferde. æfter hundteontegum
was at seventy-four years when he departed after hundred
daga. ȝ xiiii. þæs ðe he of his mynstre ferde he geleorde
days and fourteen of-that that he from his monastery went he departed
on burgenda mægðe æt linguna ceastre. ȝ he wæs arwyrðlice
in of-Burgundians province at of-Lingones city and he was honorably
bebyrged In ðære cirican þe hy nemnað. Sċs geminos æt
buried In the church which they name Sanctos geminos at
ðam halgum getwinnum. mid micle wope geon angelcynnes
the holy twins with great weeping both of-English
monna ge wiðerleodiscra. þær his geferscipe hyne todælde on
men and of-foreigners there his company itself divided into

þreo. An dæl ferde forð. to rome. oðer dæl cyrde eft to brytene
three One part went forth to rome other part turned again to britain
ȝ þ sægdon. ȝ se þridda dæl gesæt æt his byrgenne.
and that told and the third part remained at his tomb
for his lufan betweoh ða men þe heora geþeodo ne cuðon.
for his love among the men who their language not knew

26 On ðone .xxvi. dæg þæs monðes bið sca iustinan tid
On the twenty-sixth day of-the month is of-Saint Justina feast
þære fæmnan ȝ þæs biscopes sci cyprianus. se cyprianus
of-the virgin and of-the bishop of-Saint Cyprian the Cyprian
wæs æryst ealra dry se wyrsta ȝ he wolde þære fæmnan
was first of-all magicians the worst and he would of-the virgin
mod on his scincræftum onwendan. to hæðendome ȝ to
mind with his sorceries turn to heathendom and to
unclænum hæmede. Ac ða gedwinon his drycræftas. for
unclean intercourse But then vanished his magic-arts before
hyre halignesse. swa swa rec þonne he toglideð oðde weax
her holiness so as smoke when it glides-away or wax
þonne hit for fyre gemelteð. þa forlet he þone drycræft.
when it before fire melts then forsook he the magic
ȝ he wæs geworden halig biscop. ȝ mid þære ilcan
and he was become holy bishop and with the same
fæmnan he þrowode eft martyrdom. ȝ heora lichoma
virgin he suffered afterward martyrdom and their body
resteð In ðære ceastre. þe is nemned. antiochia:
rests In the city which is named antioch

27 On ðone .xxvii. dæg þæs monðes bið þara haligra
On the twenty-seventh day of-the month is of-the holy
gebroðra tid. sci cosme ȝ sci damiani þ wæron heah
brothers feast of-Saint Cosmas and of-Saint Damian who were —
læcas ȝ hy lacnodon æghwylce untrumnesse monna.
chief-physicians and they healed each infirmity of-men

ȝ hy ne ónfengon nowiht æt nænigum men. ne æt
and they not received anything from any man nor from
weligum. ne æt heanum. þa gehældon hie sum wif of
rich nor from poor then healed they a-certain woman from
micelre medtrumnesse ða brohte seo diogollice sc̄i damiane
great infirmity then brought she secretly to-Saint Damian
medmicle gretinge. gewritu secgað þ ðæt wære þreo ægero
small gift writings say that it were three eggs
ȝ heo hyne halsode þurh god þ he ðam onfenge. ða
and she him implored through god that he it received then
onfeng he ðam. þa wæs broðor cosmas. for ðam swiðe unrot.
received he it then was brother Cosmas for that very sad
ȝ for ðam he bebead. þ mon heora lichoman ætsomne
and — therefore he commanded that one their bodies together
ne byrgde æt heora ende. ða on ðære ilcan niht ætywde
not buried at their end then in the same night appeared
ure dryhten. cosme. ȝ cwæð. for hwon spræce þu swa for
our lord to-Cosmas and said for what spokest thou so for
ðære gretinge þe damianus. onfeng. ne onfeng he ðæt na
the gift which Damian received not received he that —
to medsceatte. ac for ðon þe he wæs þur me gehalsod.
as bribe but — because that he was through me implored
ðas gebroðor geþrowedon mærne martyrdom on diaclitianus
these brothers suffered glorious martyrdom in of-Diocletian
dagum ðæs caseres from lissia. þam gerefan. hy wæron
days of-the emperor from Lysias the reeve they were
stæned. ȝ ða stanas. wæron on bæc gecyrred. ȝ wundedon
stoned and the stones were — back turned and wounded
ða. þe ða halgan stændon. hy wæron mid strælum scotode
those who the saints stoned they were with arrows shot
ac ða strælas forcyrdon hy ȝ slogon ða hæðnan.
but the arrows turned-aside themselves and slew the heathens

Ac ðurh beheafdunga hy onsendon heora gast to gode. ða
But through beheading they sent their spirit to god then
ðohton ða men þa ðe heora lichoman namon hwæðer hy mon
pondered the men who that their bodies took whether them one
ætsomne byrgde. For ðon. ðe cosmas þ ær forbead. þu com
together buried — because that Cosmas that before forbade then came
ðær yrnan sum olbenda ȝ se cwæð mid mennisce stefne
there run a-certain camel and it said with human voice
ne to dælað ge ðara haligra lichoman ac byrgað hy ætsomne.
not — divide ye of-the saints bodies but bury them together
ða dydon hy swa him þ dumbe neat. onwreah ȝ þeah
then did they as to-them the dumb beast revealed and moreover
siððan gelumpon heofonlico wundru þurh ðara haligra mægen;
afterward happened heavenly wonders through of-the saints power
29 On ðone .xxviiii. dæg þæs monðes bið sce michahelis
On the twenty-ninth day of-the month is of-Saint Michael
cirican gehalgung In tracla þære ceastre. In eraclæ ðære
church hallowing In tracla the city In heraclea the
mægðe feonda menigo com to þære ceastre ȝ hy ymbsæton
province of-enemies multitude came to the city and they besieged
þa ceasterware þurh þreora daga fæsten. ánmodlice bædon
the citizens through of-three days fast unanimously asked
fultumes. ȝ bædon þ he him þone ætywde þurh sce
help and asked that he to-them it showed through Saint
michahel. ða ðy þriddan dæge stod scs michahel. ofer
Michael then on-the third day stood Saint Michael over
ðære ceastre gete ȝ hæfde fyren sweord. in his honda
of-the city gate and had fiery sword in his hand
þa wæron ða fynd abregede mid þy egesan ȝ hy gewiton
then were the enemies terrified with the terror and they departed
ónweg ȝ þa ceaster wara wunedon gesunde. ȝ þær wæs
away and the — citizens remained sound and there was

getimbred. sce michaheles cirice ⁊ seo wæs gehalgod.
built of-Saint Michael church and it was hallowed
on ðone dæg þe we mærsiað. sce michaheles gemynd:,
on the day which we celebrate of-Saint Michael memory
On ðone .xxx. dæg þæs monðes bið hieronimis tid þæs 30
On the thirtieth day of-the month is of-Jerome feast of-the
mæsse preostes ⁊ þæs æðelan leorneres. Se wæs in bethlem
— mass-priest and of-the noble scholar He was in bethlehem
in ðære iudiscan ceastre be ðam sagað scs arculfus. þ
in the Jewish city about whom says Saint Arculf that
he gesawe medmicle cirican. butan bethlem þære ceastre. in
he saw small church outside bethlehem the city in
ðære wæs geseted byrnende leohtfæt ge dæges ge nihtes.
which was set burning lamp both by-day and by-night
ðonne se mona bið geendud ðe we nemnað halig monoð
when the month is ended which we name — Holy-month
þonne bið seo niht .xii. tida long ⁊ se dæg bið þ ilce.
then is the night twelve hours long and the day is the same

October, Winterfilleth, keeps the two Hewalds, martyred among the Frisians; Pope Mark; Denis and his deacons, buried in a Christian woman's field that then yielded a hundredfold; Æthelburh of Barking; Callistus, who set three fasts; Luke, physician and evangelist; Tryphonia; the boy Justus, whose severed head spoke; Pelagia, the actress of Antioch, who lived as a hermit on the Mount of Olives until her death showed she was a woman; Hilarion, who freed a girl from a love charm buried under her threshold; Genesius, honored in two cities on the Rhône; sixteen soldiers; Cedd; Simon and Jude in Persia; Cyrilla; and Quentin, whose body rose from the Somme after fifty-five years.

On ðam teoðan monðe on geare bið .xxxi. daga þone mon
In the tenth month in year is thirty-one of-days which one
nemneð on leden october ⁊ on ure geðeode winterfylleð.
names in Latin October and in our language Winterfilleth
3 On ðone ðriddan dæg þæs monðes bið þara preosta
On the third day of-the month is of-the priests
þrowung þa wæron begen anes noman oðer wæs se blaca
passion who were both of-one name one was the black
heawold oðer se hwita heawold. ða mæssepreostas ferdon of
Hewald the-other the white Hewald the mass-priests went from
ðisse brytene. east ofer sæ to frysum ⁊ ða lærdon to godes
this britain east over sea to Frisians and they taught to of-god
geleafan ⁊ ðær geðrowodon martyrdom for criste ⁊ heofonlic
faith and there suffered martyrdom for christ and heavenly
leoht wæs gesewen ófer heora lichoman hyra wundor synt
light was seen over their bodies their wonders are
awriten on angolcynnes bocum. ðæt is on istoria anglorum.
written in of-English-race books that is in historia anglorum

On ðone .vii. dæg þæs monðes bið þæs papan tid þæs 7
On the seventh day of-the month is of-the pope feast whose
noma wæs. sc̄s marcus. se wæs on constan[tin]us dagum.
name was Saint Mark who was in of-Constantine days
þæs caseres ⁊ his lichoma wæs bebyrged. ⁊ is In ðam
of-the emperor and his body was buried and is In the
mynstre þe hy nemnað æt rome balbino.
monastery which they name at rome balbina
On ðone .viii. dæg þæs monðes bið ðæs biscopes tid ⁊ 8
On the eighth day of-the month is of-the bishop feast and
þæs halgan martyres. sc̄i dionisi. ⁊ his diacona twega
of-the holy martyr of-Saint Denis and of-his deacons two
þara noman wæron rusticus ⁊ eleutherius. ða wæron in
whose names were Rusticus and Eleutherius who were in
ðære ceastre ðe parisius is nemned. þær hy mon nydde
the city which paris is named there them one compelled
þ hy deofulgyld weorðedon. ða hy þæt ne geðafedon.
that they devil-idols worshiped when they that not allowed
ða wæron for criste gemartyrod. ða woldon ða cwelleras
then were for christ martyred then would the executioners
sendan heora lichoman on deopne stream on ða ea þe
send their bodies into deep stream in the river which
hatte secuana. Ac ða sum cristen wif hy laðode to
is-called seine But then a-certain Christian woman them invited to
symble ⁊ hy ða hyre getæhton. þara haligra lichoman. ⁊
feast and they then to-her showed of-the saints bodies and
hio ða het hyre men on niht þa lichoman forstelan
she then commanded her men in night the bodies steal
⁊ bebyrgan on hyre ærere. ⁊ se ærer þa syððan gegreow
and bury in her field and the field then afterward grew
.c. siða sélor þonne he ær dyde. þær æfter ðon cristene
hundred times better than it before did there after that Christian

men timbredon. cirican. ȝ ðær blinde men onfengon heora
men built church and there blind men received their
gesyhðe. ȝ healte heora gonge. ȝ deafe gehyrnesse.
sight and lame their walk and deaf hearing

11 On ðone endlyftan dæg þæs monðes bið þære halgan
On the eleventh day of-the month is of-the holy
abbodissan. forðfor. ȝ ðære æðelan fæmnan. þære noma wæs.
abbess departure and of-the noble virgin whose name was
sca æðylburh. sio gestaðelode. ðæt fæmna mynster on brytene
Saint Æthelburh who established the of-virgins monastery in britain
þ is nemned on bercingum ȝ on hyre dagum. gelumpon
which is named at barking and in her days happened
heofonlicu wundro on ðam ilcan mynstre. ȝ sum halig
heavenly wonders in the same monastery and a-certain holy
fæmne geseah þære ilcan æðylburge gast. mid gyldenum
virgin saw of-the same Æthelburh spirit with golden
racenteagum beon getogen to heofenum hyre wundro ȝ
chains be drawn to heaven her wonders and
hyre mynstres. syndon awriten on angolcynnes bocum.
of-her monastery are written in of-English-race books

14 On ðone .xiiii. dæg þæs monðes bið sci. calistis gemynd
On the fourteenth day of-the month is of-Saint Callistus memory
þæs papan. se þrowode martyrdom for criste on ðæs caseres
of-the pope who suffered martyrdom for christ in of-the emperor
dagum se is nemned macrini. ȝ he is bebyrged in ðam mynstre
days who is named Macrinus and he is buried in the monastery
calepode. on ðam wege þe æt rome is nemned aurelia. þes papa
of-Calepodius on the way which at rome is named Aurelia this pope
gesette on rome þreora sæternes daga fæsten on geare ænne
appointed in rome of-three of-Saturn days fast in year one
for hwætes genihtsumnesse oðerne for wines. þriddan for eles:,
for of-wheat abundance another for of-wine third for of-oil

On ðone .xv. dæg þæs monðes bið þæs martyres tid. 15
On the fifteenth day of-the month is of-the martyr feast
Sċi lupuli. þæs mæsse bið gemeted. on ðam yldran
of-Saint Lupulus whose mass is found in the older
mæssebocum.
mass-books
On ðone .xviii. dæg þæs monðes bið sċe lucas geleornes 18
On the eighteenth day of-the month is of-Saint Luke departure
ðæs godspelleres. Se wrat ðone þriddan dæl cristes boca
of-the evangelist He wrote the third part of-christ of-books
in achaia ðære mægðe. ⁊ he wrat ða maran boc. actus
in achaia the province and he wrote the greater book actus
apostolorum. lucas wæs acenned in siria mægðe ⁊ he wæs
apostolorum Luke was born in syria province and he was
æryst cræftig læce in antiochia þære ceastre. ⁊ he wæs
first skilled physician in antioch the city and he was
eft paulus gefera. in ælce elðeodignesse ⁊ he wæs se
afterward of-Paul companion in each pilgrimage and he was the
clænosta wer. næs he hæbbende wif ne bearn. he gefor
chastest man not-was he having wife nor child he died
þa he wæs on lxxvii. geara. ⁊ he wæs æryst bebyrged
when he was at seventy-seven years and he was first buried
In bethania. Ac his ban wæron eft alæded þanon on
In bithynia But his bones were afterward led thence in
constantines. dagum þæs caseres In ða ceastre constantinopili.
of-Constantine days of-the emperor In the city constantinople
On ðone ilcan dæg bið þære halgan cwene gemynd sċa
On the same day is of-the holy queen memory Saint
trifonia seo wæs decies cwen. þæs caseres. ⁊ heo wæs
Tryphonia who was of-Decius queen of-the emperor and she was
æryst hæðen ⁊ wælgrim. Ac heo geseah hu decius se
first heathen and cruel But she saw how Decius the

casere. wedde. ȝ hrymde dæges ȝ nihtes ær ðon he dead
emperor raved and cried by-day and by-night before that he dead
wære. Þa gelyfde heo on god ȝ onfeng fulwihte. ȝ sume
were Then believed she in god and received baptism and one
dæge ðær heo hy gebæd heo onsende hyre gast to gode
day where she herself prayed she sent her spirit to god
On ðone ilcan dæg bið þæs halgan cnihtes þrowung
On the same day is of-the holy youth passion
sc̄i iusti se wæs .viii. wintre þa he martyrdom þrowode
of-Saint Justus who was eight wintered when he martyrdom suffered
for criste. þone het beheafdian sum rice mon se
for christ whom commanded behead a-certain powerful man who
wæs on naman ritsoalis. ða woldon þa cwelleras. niman þ
was by name Rictiovarus then would the executioners take the
heafod. ȝ lædan to ðam rican men. þa aras se lichoma
head and lead to the powerful man then arose the body
ȝ genam þ heafod. him on. ȝ seo tunge spræc of
and took the head him on and the tongue spoke from
ðam heafde ȝ cwæð þus heofones god ȝ eorðan onfoh
the head and said thus of-heaven god and of-earth receive
mine sawle for ðon ic wæs unsceðþende ȝ clænheort. þa
my soul — because I was harmless and pure-hearted then
gemette hine þær his fæder ȝ his fædera. swa beheafdodne.
found him there his father and his uncle so beheaded
ða cwædon hy hwæt wille wit don be ðissum. lichoman.
then said they what will we-two do with this body
ða spræc seo tunge. eft of ðam heafde. ȝ cwæð gongað
then spoke the tongue again from the head and said go
on ðis stan scræf. ðæt her neah is. ȝ git þær metað weal
into this stone cave which here near is and ye-two there find wall
se is mid ifige bewrigen. bedelfað on ðam þone lichoman.
which is with ivy covered bury in it the body

ȝ sendað min heafod. án to gretinge ȝ bringað minre
and send my head alone as greeting and bring to-my
meder þæt heo ðæt cysse. ȝ gif heo me geseon wylle ðonne
mother that she it kiss and if she me see will then
sece heo me In godes neorxna wonge þa þa bedulfon hy
seek she me In of-god of-paradise plain then then buried they
ðone lichoman þær he ær bebead. ȝ brohton his heafod.
the body where he before commanded and brought his head
In ða ceastre seo hatte alticiotrum to his meder þære
Into the city which is-called auxerre to his mother whose
noma wæs feliciæ ȝ his fæder noma wæs iustinus. þa on
name was Felicia and of-his father name was Justinus then in
niht scan leoht ofer ealle ða ceastre of ðam heafde. ða ón
night shone light over all the city from the head then in
mergen com se biscop þæder ȝ þa ceaster wara ealle mid
morning came the bishop thither and the — citizens all with
leohtfatum ȝ mid candelum. ȝ bæron þ heafod tó cirican.
lamps and with candles and bore the head to church
ȝ hit ðær asetton ȝ ðær georn .xvi. wintre mæden to ðære
and it there set and there ran sixteen wintered maiden to the
bære seo wæs blind acenned. ȝ heo meahte sona geseon.
bier who was blind born and she could at-once see

On ðone .xviii. dæg þæs monðes bið sca pilagian
On the eighteenth day of-the month is of-Saint Pelagia
geleornes þære godes þeowenne. seo wæs æryst mima in
departure of-the of-god handmaid who was first mime in
antiochia þære ceastre. þ is scericge on urum geðeode. Seo
antioch the city that is actress in our language She
glengde hi swa þte noht næs on hyre gesewen. buton gold
adorned herself so that nothing not-was on her seen but gold
ȝ gimmas ȝ eall hyre gyrela stanc swa ælces cynnes ricels
and gems and all her apparel smelled as of-every kind incense

þa gecyrde heo æne Into cirican þær nonnus se biscop sægde
then turned she once Into church where Nonnus the bishop told
godspel be ðam toweardan godes lombe. ða weop heo sona
gospel about the coming of-god judgment then wept she at-once
swa ðæt hyre fleowon þa tearas of ðam eagum swa swa
so that from-her flowed the tears from the eyes so as
flod. ⁊ ða dy ilcan dæge gesohte heo þone biscop ⁊ cwæð
flood and then on-the same day sought she the bishop and said
to him ic eom deofles ðinen. Ic yð gode mid synnum. swa
to him I am of-devil handmaid I — surged with sins as
sæ mid yðum. Ic wæs synna georn ⁊ in deaðlicum listum ic
sea with waves I was of-sins eager and in deadly arts I
wæs beswicen ⁊ ic beswac monige þurh me. Ac gefulla me
was deceived and I deceived many through me But baptize me
þ mine synna syn adilgode þa gefullode se biscop hy ⁊
that my sins be blotted-out then baptized the bishop her and
hyre gesealde husl. ⁊ æt ðam fulwihte hyre onfeng sum
to-her gave eucharist and at the baptism her received a-certain
godes þeow þære noma wæs romana. þæs ða ymb twegen
of-god handmaid whose name was Romana of-that then after two
dagas. þær heo slep æt ðære godmodor huse. þa com hyre
days where she slept at the godmother house then came her
deofol to ⁊ hy awehte. ⁊ cwæð to hyre min hlæfdige. gif
devil to and her woke and said to her my lady if
ðe wæs gold to lytel oððe seolfor oððe deorwyrðra gimma.
to-thee was gold too little or silver or of-precious gems
oððe ænigra wor[ol]dwelena ic ðæt sona gebete ac ne forlæt
or of-any world-riches I that at-once amend but not forsake
me. ða cwæð heo ic ðe wiðsace for ðon ic eom nu in
me then said she I thee renounce — because I am now in
cristes bure. þa on ðære eahtoðan niht hyre fulwihtes þa
of-christ chamber then on the eighth night of-her baptism then

gegyrede heo hy mid hærenre tunecan ȝ mid byrnan. þ
clothed she herself with hair tunic and with byrnie that
is mid lytelre hacelan. ȝ heo næs na leng ðær gesewen.
is with little cloak and she not-was — longer there seen
Ac heo gewat on oliuetes dune ȝ hyre timbrede lytle
But she departed onto of-olivet hill and for-herself built little
cytan in ðære stowe. þe crist him gebæd þa he wæs món
but in the place where christ himself prayed when he was man
on eorðan þær hio wunode. þreo gear þær nænig mon wiste
on earth there she dwelt three years where no man knew
hwæðer hio wæs wer ðe wif ær ðon ðe heo forðfered
whether she was man or woman before that that she departed
wæs. ða onfand se biscop on hierusalem þær he hyre
was then discovered the bishop in jerusalem where he her
lichoman gyrede þ heo wæs wif. ða cwæð he god þe
body clothed that she was woman then said he god to-thee
sy wuldor. ðu hafast monigne haligne ofer eorðan ahyded.
be glory thou hast many holy-one over earth hidden

On ðone .xxi. dæg þæs monðes bið þæs halgan fæder. 21
On the twenty-first day of-the month is of-the holy father
geleornes. sc̄i hilariones se wæs upcymen In palistina
departure of-Saint Hilarion who was sprung In palestine
mægðe. In ðam tune. ðe is nemned. ðabata. ȝ he wæs
province In the town which is named tabatha and he was
sona on his cnihthade on gewritum gelæred. ȝ he gewat.
at-once in his boyhood in writings learned and he departed
in westen þa he wæs .xvi. wintre. ȝ þær hyne dioflu
into desert when he was sixteen wintered and there him devils
costodon in mislicum hywum. hwilum hy him raredon on
tempted in various forms sometimes they him bellowed at
swa hryðro hwilum hy him lægon big swilce nacode wifmen.
as oxen sometimes they him lay by as naked women

hwilum hy æteowdon him. swa swa þeotende wulf. hwilum
sometimes they appeared to-him so as howling wolf sometimes
swa beorcende fox. ȝ he ðæt eall oferswiðde. þurh cristes
as barking fox and he that all overcame through of-christ
miht. ȝ dyde unrim heofonlicra wundra. ðara wæs sum þ
might and did countless of-heavenly wonders of-which was one that
sum geong mon bæd sume gode fæmnan unrihthæmedes
a-certain young man asked a-certain good virgin unlawful-intercourse
þa heo þ ne geþafode ða agrof se mon on ærenum brede
when she that not allowed then engraved the man on brazen tablet
drycræftæs word ȝ bedealf under þone þerscwold þæs huses
of-sorcery words and buried under the threshold of-the house
þær seo fæmne ineode. ȝ þa sona swa heo ineode þa wæs
where the virgin went-in and then as-soon as she went-in then was
heo of hyre ryhtgewitte. Ac heo cleopode to ðam geongan
she out-of her right-mind But she called to the young-man
be his naman þa gelæddon yldran hy to sēi hilarione þa
by his name then led parents her to Saint Hilarion then
hrymde ðæt deoful in ðære fæmnan ȝ cwæð to him þu me
cried the devil in the virgin and said to him thou me
ne derst to utgonge ȝ ic ne mæg buton me se geonga læte
not drivest to going-out and I not can unless me the young-man release
se me under ðam þerscwolde geband. þa cwæð se godes
who me under the threshold bound then said the of-god
wer to ðam deofle to hwon eodest ðu in ðis godes mægden.
man to the devil to what wentest thou into this of-god maiden
For hwon noldest ðu gongan In ðone mon þe ðe In hy
For what wouldst-not thou go Into the man who thee Into her
sende þa cwæð ðæt deoful he hæfde minne geferan. in him
sent then said the devil he had my companion in him
ðæt deofol ðe hyne lærde ða unclænan lufan. ða geclænsode
the devil which him taught the unclean love then cleansed

se godes wer ða fæmnan. for ðon scinlacum. ða scs hilarion
the of-god man the virgin from the sorceries when Saint Hilarion
wæs on lxxx.m wintrum. þa he forðferde. ⁊ þy dæge þe
was at eighty winters when he departed and on-the day that
he geleorde he cwæð to him sylfum. gong ut sawl hwæt
he departed he said to him self go out soul what
drædest ðu ðe. gong ut hwæt tweost ðu ðe nu. hundseofontig
dreadest thou thee go out what doubtest thou thee now seventy
geara þu þeowodest gode ⁊ nu gyt þone deað þe ondrædest.
years thou servedst god and now yet the death thee dreadest
⁊ æt ðissum worde he onsende his gast ⁊ his lichoma
and at this word he sent his spirit and his body
ís in palestina mægðe. In ðære stowe þa hatte maiuma.
is in palestine province In the place which is-called maiuma
On ðone .xxiiii. dæg þæs monðes bið ðæs martyres 24
On the twenty-fourth day of-the month is of-the martyr
tid þrowung sci generi ðone mon acwealde. for ðon
feast passion of-Saint Genesius whom one killed — because
ðe he nolde deofulgild weorðian þæs gemynd is mycel
that he would-not devil-idol worship whose memory is great
on twam burgum on twa healfa þæs flodes ðe hatte
in two cities on two sides of-the river which is-called
rodanum. þ ís on ure geðeode rodena mere. In oðre birg
rhodanus that is in our language of-rhone lake In other city
is seo stow þe he mid his blode gehalgode þa hyne
is the place which he with his blood hallowed when him
mon martyrode in ðære birg is his lichoma geseted:,
one martyred in the city is his body set
On ðone ilcan dæg bið .xvi. cempena tid ða het
On the same day is of-sixteen soldiers feast whom commanded
claudius se casere heafde beceorfan In ðære ceastre figligna
Claudius the emperor by-head cut-off In the city figlina

for ðon ðe hy fulwihte onfengon. ⁊ hie wæron bliðran to
— *because that they baptism received and they were gladder to*
ðam deaðe þonne hy her on hæðengilde lifden. þara cempena
the death than they here in heathendom lived of-the soldiers
.iiii. wæron nemned. þiorius. ⁊ lucius. ⁊ marcus ⁊ petrus.
four were named Theodorus and Lucius and Mark and Peter
26 On ðone .xxvi. dæg þæs monðes bið sce ceadweallan
On the twenty-sixth day of-the month is of-Saint Cedd
geleornes þæs biscopes he wæs ceaddan broðor. ⁊ sum
departure of-the bishop he was of-Chad brother and a-certain
halig mon geseah þ he lædde. ceaddan sawle mid englum to
holy man saw that he led of-Chad soul with angels to
heofenum. ceadde wæs biscop in east seaxum. ⁊ hwæðere
heaven Cedd was bishop among East Saxons and nevertheless
his lichoma resteð be norðan gemære in ðam mynstre læstinga
his body rests by north boundary in the monastery of-lastingas
ea. ⁊ his dæda wæron awritene on angolcynnes bocum.
isle and his deeds were written in of-English-race books
28 On ðone .xxviii. dæg þæs monðes þara apostola. tid
On the twenty-eighth day of-the month of-the apostles feast
simonis. ⁊ thaddeos. Simonis wæs sca marian swystor
of-Simon and of-Thaddeus Simon was of-Saint Mary of-sister
sunu cristes modrian sunu. seo wæs nemned on cristes
son of-christ of-maternal-aunt son who was named in of-christ
bocum maria cleopode þonne wæs thaddeos. oðer noma
books Mary of-Cleophas then was of-Thaddeus other name
iudas. ðas apostolas. æfter cristes upastigenesse gewiton on
Judas these apostles after of-christ ascension departed into
persida mægðe ⁊ bodedon cristes geleafan ⁊ dydon unrim
persia province and preached of-christ faith and did countless
wundra on ðæs cyninges dagum. se wæs nemned exerses.
of-wonders in of-the king days who was named Xerxes

þær hy gedydon ðæt cild sprecende þ ne wæs anre nihte
there they made the child speaking which not was of-one night
eald. Simones lichoma resteð on ðam londe bosfore. ⁊
old of-Simon body rests in the land bosporus and
thaddeos lichoma In armenia mægðe In ðære ceastre nerita.
of-Thaddeus body In armenia province In the city nerita

On ðone ilcan dæg bið. Sca cyrillan þrowung þære fæmnan
On the same day is of-Saint Cyrilla passion of-the virgin
seo wæs decies dohtor þæs caseres ac claudius se casere hy
who was of-Decius daughter of-the emperor but Claudius the emperor her
nydde þæt heo deofolgild herede þa heo ðon wiðsoc. ða
compelled that she devil-idol praised when she that refused then
het he hy mid sweorde ofstingan. ⁊ hyre lichoman
commanded he her with sword stab and her body
weorpan hundum. ða iustinus se mæssepreost genom þone
throw to-dogs then Justin the mass-priest took the
lichoman on niht ⁊ bebyrgde mid oðrum halgum monnum:
body in night and buried with other holy men

On ðone .xxxi.an dæg þæs [monðes] bið. sci quintines 31
On the thirty-first day of-the month is of-Saint Quentin
ðrowung þæs martyres. Se com of rome. in galwalas In ða
passion of-the martyr He came from rome into Gauls Into the
ceastre ambeanis. ðær riciouarus se gerefa mid miclum witum.
city amiens where Rictiovarus the reeve with great torments
hyne nydde to hæðengylde ða he ðæt ne geðafode ða
him compelled to heathen-worship when he that not allowed then
het he hyne beheafdian fleah on ðam lichoman culfre
commanded he him behead flew from the body dove
swa hwit swa snaw ⁊ seo fleah to heofenum. ða het.
as white as snow and it flew to heaven then commanded
se gerefa weorpan his lichoman In ða ea. ðe sumena
the reeve throw his body Into the river which somme

is nemned ⁊ þ heafod. þærto. ⁊ æfter .lv.m geara godes
is named and the head thereto and after fifty-five years of-god
engel getæhte sumum geleaffullan wife. seo wæs nemned.
angel showed to-a-certain faithful woman who was named
eusebia. ða stowe. hwær se lichoma wæs. ⁊ ða gebæd heo
Eusebia the place where the body was and then prayed she
hyre on ðam ofre. ða ahleop se lichoma sona úp of ðam
herself on the bank then leapt the body at-once up from the
wætere. ⁊ þæt heafod on oðre stowe ⁊ se lichoma stanc
water and the head in other place and the body smelled
⁊ þ heafod. swa swote swa rosan blostma. ⁊ lilian. ⁊
and the head as sweet as of-rose blossoms and lily and
þ wif heo ða arwyrðlice bebyrgde. ⁊ ealle ða untruman
the woman them then honorably buried and all the sick
men þa ðe þyder comon tó. hy wæron sona hale. Þonne
men who that thither came to they were at-once whole When
se mona bið geendod ðe we nemnað winterfylleð þonne
the month is ended which we name Winterfilleth then
bið seo niht .xiiii. tida long. ⁊ se dæg. tyna.
is the night fourteen hours long and the day ten

November, Blodmonath, named for the cattle sacrificed in it, keeps All Saints and the Pantheon; Caesarius, avenged when an adder killed the ealdorman who drowned him; Benignus, spared by hungry dogs; Winnoc, whose quern turned by itself; the start of winter; the Four Crowned Martyrs, stonecutters drowned in lead chests; Martin, who halved his cloak for a beggar; Menas and Heliodorus; Milus, whose two killers shot each other while hunting; Hild of Whitby, whose soul angels bore up; Cecilia, unharmed in the hot bath; Clement, whose tomb the sea uncovers once a year; Felicity, more than a martyr; Chrysogonus; Saturninus, dragged by a bull; Chrysanthus and Daria; and Andrew, crucified at Patras.

On ðam endlyftan monðe. on geare bið xxx. daga se monoð is
In the eleventh month in year is thirty of-days the month is
nemned on læden nouembres ⁊ on ure geðeode blodmonað.
named in Latin November and in our language Blood-month
for ðon ure yldran ða hy hæðenne wæron on ðam monðe
— because our ancestors when they heathen were in the month
hy bleoton. ā. þ is þæt hy betæhton ⁊ benæmdon hyra
they sacrificed ever that is that they assigned and dedicated to-their
deofolgyldum ða neat þa ðe hy woldon syllan.,
devil-idols the cattle which that they would give

On ðone ærystan dæg þæs [monðes] bið eallra halgra tíd 1
On the first day of-the month is of-all saints feast
æryst gesette bonefacius. se papa on rome myd þy þe he
first appointed Boniface the pope in rome with that that he
on ðone dæg gehalgode to cirican sca marian ⁊ eallum
on the day hallowed as church to-Saint Mary and to-all
cristes martyrum ðæt deofolgylda hus þ hy nemnað.
of-christ martyrs the of-devil-idols house which they name
pantheon. In ðam romane guldon ða hy hæðene wæron
pantheon In which Romans sacrificed when they heathen were

eallum heora deofolgyldum. ⁊ siððan hy cristene wæron
to-all their devil-idols and after they Christian were
hy ðær weorðedon eallra halgra gemynd ⁊ se papa ða
they there honored of-all saints memory and the pope then
bebead. þæt æghwylce geare se dæg in godes ciricum. in
commanded that each year the day in of-god churches among
cristenum folcum wære on swylcre arwyrðnesse swylce se
Christian peoples were in such honor as the
ærysta dæg in natale domini. ðæt is ærysta geohhel dæg:,
first day in natale domini that is first Yule day

On ðon[e] ilcan dæg bið þæs diacones tíd sc̄i cesari.
On the same day is of-the deacon feast of-Saint Caesarius
se ðrowode martyrdom on aurelianes dagum. þæs caseres.
who suffered martyrdom in of-Aurelian days of-the emperor
ðone leontinus se ealdormon het ádrencan in strongum
whom Leontius the ealdorman commanded drown in strong
streame for cristes geleafan. ⁊ þ wæs gewrecen on ðone
stream for of-christ faith and that was avenged on the
ilcan dæg. se ealdormon rad. þurh sumne wudu þa ræsde
same day the ealdorman rode through a-certain wood then rushed
án næddre of holum. treowe æt ðam healsetan. him on
an adder from hollow tree at the neck-opening him into
ðone bosm. ⁊ hyne toslat þ he wæs sona dead:,
the bosom and him tore so-that he was at-once dead

On ðone ilcan dæg bið þæs mæssepreostes ðrowung. sc̄i
On the same day is of-the mass-priest passion of-Saint
benigni. se com from eastdæle on galwala mægðe ⁊ eardode
Benignus who came from east-part into of-Gauls province and dwelt
in ðam tune þe hatte spaniáca. ða het aurelianus. se
in the town which is-called spaniaca then commanded Aurelian the
casere hyne mid witum þreatian. from cristes geleafan ða
emperor him with torments urge from of-christ faith when

he þ ne geþafode þa het he hyne belucan in carcerne
he that not allowed then commanded he him lock in prison
.vi. dagas .ȝ vi. niht .ȝ xii. gehyngrede hundas mid him.
six days and six nights and twelve hungered dogs with him
þ he wære from ðam tobroden ða wæron him ða hundas
that he were by them torn then were to-him the dogs
milde for godes egesan ȝ his nane onhrinon ða ðy
mild for of-god fear and of-him none touched then on-the
.vi.an dæge het se casere him forslean þone sweoran.
sixth day commanded the emperor from-him break the neck
ða sona com fleogan of ðam carcerne. snaw hwit culfre.
then at-once came flying from the prison — snow-white dove
ȝ seo fleah to heofenum. ȝ ðær com to ðam lichoman
and it flew to heaven and there came to the body
swyðe wynsum stenc ȝ eac fyrhto mid. ȝ sum cristen
very pleasant scent and also fear with-it and a-certain Christian
wif on niht genam ðone lichoman ȝ hyne arwyrðlice
woman in night took the body and it honorably
bebyrgde. ȝ æt ðam wæron siððan oft heofonlico mægen:,
buried and at it were afterward often heavenly powers

On ðone .vi. dæg þæs monðes bið þæs abbodes geleornes. 6
On the sixth day of-the month is of-the abbot departure
sc̄i wynnoci. he wæs ðæs mynstres hlaford ðe be suðan
of-Saint Winnoc he was of-the monastery lord which by south
sǽ is nemned wurmhol ȝ he wæs hwæðere þ he wolde
sea is named wormhout and he was nevertheless that he would
wyrcan æghwylc ðara weorca þe ðam oðrum broðrum. wæs
work each of-the works which to-the other brothers was
heard ȝ hefig. ȝ æt nehstan þa he ealdode ȝ he ne
hard and heavy and at last when he aged and he not
myhte ute wyrcan þa wolde he grindan mid his halgum
could outside work then would he grind with his holy

hondum þam broðrum to mete cristes þam þearfendum.
hands for-the brothers as food of-christ for-the needy
ða sona þa he þære cweorna nealæhte. ⁊ þ com þær
then as-soon as he the quern approached and the grain there
onlægde þa orn seo cweorn. ðurh godcunde miht. ⁊ se
laid-on then ran the quern through divine might and the
abbod beleac ða duru ⁊ stod be ðære cweorna ⁊ song
abbot locked the door and stood by the quern and sang
his gebedu. ða æt nehstan wæs ðær swylc gemihtsumnes
his prayers then at last was there such abundance
melewes. ðæt hy ðæt ealle wundredon. hwonon þ come.
of-meal that they that all wondered whence that came
ða sume dæge an ðara broðra locode in ðæt hús þurh an
then one day one of-the brothers looked into the house through a
lytel ðyrel þa gestod seo cweorn sona. ⁊ se mon ablindode.
little hole then stopped the quern at-once and the man became-blind
⁊ hyne ða oðre swiðe afyrhte. þanon læddon ⁊ he sægde.
and him the others very frightened thence led and he told
þam broðrum þæs mynstres ðæt wundor þ he ðær geseah
to-the brothers of-the monastery the wonder which he there saw
⁊ ða oðre dæge onleat he wepende to ðæs abbodes fotum
and then other day bowed he weeping to of-the abbot feet
⁊ him bæd forgifnesse. ⁊ ða gebletsode se abbod his
and him asked forgiveness and then blessed the abbot his
eagan on drihtnes naman ⁊ he myhte sona geseon:,
eyes in of-lord name and he could at-once see

7 On ðone .vii. dæg þæs monðes bið wintres [fruma]. se
On the seventh day of-the month is of-winter beginning the
winter hafað tu ⁊ hundnigontig daga. ⁊ ðonne gongað
winter has two and ninety days and then go
þa .vii. steorran úp on æfen. ⁊ on dægered on setl:,
the seven stars up at evening and at dawn to setting

On ðone eahtoðan dæg þæs monðes bið ðara martyra 8
On the eighth day of-the month is of-the martyrs
þrowung þe we nemnað on gewritum quattuor coronatorum
passion whom we name in writings quattuor coronatorum
þ is þara gesigefæstan weras feower þara naman wæron.
that is of-the victorious men four whose names were
claudius. castorius. simfonianus. nicostratus. ðæt wæron .iiii.
Claudius Castorius Symphorianus Nicostratus they were four
stancræftigan. in rome. þær wæs samod .vi. hund cræftigena.
stone-craftsmen in rome there was together six hundred of-craftsmen
⁊ xxii. ⁊ næron nane oðre him gelice. hy gesenedon
and twenty-two and not-were any other to-them like they signed
ælce morgen heora isern geloman. ⁊ ðonne næron hy na
each morning their iron tools and then not-were they —
tobrocene. Ac hy grofon æghwylcne stan swa se casere geðohte.
broken But they carved each stone as the emperor devised
ða wæs ðara cræftigena on naman an simplicus. ða lyfde se
then was of-the craftsmen by name one Simplicius then believed the
goda ⁊ fulwihte onfeng. ⁊ ða siððan dyde he eall ðæt ða
good-one and baptism received and then afterward did he all that the
oðre dydon. þa sealde god þissum .v. cræftegum. maran gyfa
others did then gave god to-these five craftsmen greater gifts
þonne ðam oðrum. ða wregdon ða oðre cræftigan hy to ðam
than to-the others then accused the other craftsmen them to the
casere. ⁊ sægdon him þ hy wæron cristene ⁊ þ hy þurh
emperor and said to-him that they were Christian and that they through
drycræft dydon ða cræftlican weorc. for ðe hy þa weorc
magic did the skillful works — because they the works
senodon. mid cristes rode tacne þa yrsode se casere ⁊
signed with of-christ cross sign then grew-angry the emperor and
het hy cwice belucan in leadenum cistum. ⁊ ða weorpan
commanded them alive lock in leaden chests and them throw

in flod. ⁊ ða æfter .xlii.m daga sum cristen mon. ateah ða
into river and then after forty-two days a-certain Christian man drew the
cista úp mid þam lichoman. ⁊ asette in his hus. ⁊ siððan
chests up with the bodies and set in his house and afterward
wæron monegu wundru. ðurh ðas halgan weras geworden:,
were many wonders through these holy men done
11 On þone endlyftan dæg þæs monðes byð sċi martines
On the eleventh day of-the month is of-Saint Martin
gewytennys wæs halgan bysceopes þæs lychama resteð on þære
departure of-the holy bishop whose body rests in the
mægðe þe ys nemned gallea. ⁊ on þære ceastre toronice
province which is named gaul and in the city tours
þa we nemnað turnum. sċi martynes æryste wundor wæs.
which we name turnum of-Saint Martin first wonder was
þ hym com ongean an þearfende man nacod on cealdum
that him came toward a needy man naked in cold
wyntra. þa to cearf he hys scyccel on twa ⁊ þa hyne ge
winter then — cut he his cloak in two and then it —
sealde healfne þam þearfendum men. ⁊ myd healfum he
gave half to-the needy man and with half he
hyne sylfne eft ge gyrede. ⁊ þa þære ylcan nyht ætywde
him self again — clothed and then on-the same night appeared
ure dryhten hyne hym on þam ylcan ge gyrlan þe he þam
our lord himself to-him in the same — garment which he to-the
þearfendum men ær ge sealde ⁊ cwæð. ongit nu þysne
needy man before — gave and said know now this
ge gyrlan. ⁊ sċs martinus awehte þry men of deaðe þurh
— garment and Saint Martin raised three men from death through
crystes fultum. ⁊ he ge cyste þone man þe wæs egeslice
of-christ help and he — kissed the man who was terribly
hreof ⁊ he wæs sona hal. ⁊ an scyp wæs syncende on sǽ
leprous and he was at-once whole and a ship was sinking on sea

for anum myclum storme. þa ge nemde þæra scyp manna án
for a great storm then — named of-the — shipmen one
sċs martynus ȝ hyne bæd hylpes. þa stylde se storm sona
Saint Martin and him asked help then stilled the storm at-once
ȝ seo sǽ wearð eft smylte. ȝ hig comon ge sunde to hyðe.
and the sea became again calm and they came — sound to harbor
On þone ylcan dæg byð twegra halgra wera tyd þa
On the same day is of-two holy men feast who
wæron nemnede sċs minas ȝ sċs eliodorus þa wæron
were named Saint Menas and Saint Heliodorus who were
ærest caseres cempan ȝ hig gelyfdon eft on cryst ȝ
first of-emperor soldiers and they believed afterward in christ and
for hym martyrdom þrowedon on diocletianus dagum þæs
for him martyrdom suffered in of-Diocletian days of-the
caseres. ȝ se heretoga wæs nemned pyrrus he het
emperor and the general was named Pyrrhus he commanded
hig beheafdian for cristes geleafan.
them behead for of-christ faith
On þone .xv. dæg þæs monðes byð þæs bysceopes tyd 15
On the fifteenth day of-the month is of-the bishop feast
se wæs nemned sċs mynus ȝ his diacones nama wæs
who was named Saint Milus and of-his deacon name was
senneus. þes bysceop wæs acenned on þære ceastre þe ys
Senneus this bishop was born in the city which is
nemned drasythio ȝ on þære ceastre þe ys nemned loila.
named drasythio and in the city which is named loila
ȝ he gedyde mænig heofonlic wunder. he eode drygum
and he did many heavenly wonders he went with-dry
fotum ofer wæter. ȝ he ge þrowode martyrdom for cryste
feet over water and he — suffered martyrdom for christ
on þære ceastre þe ys nemned malhþar þær twegen arlease
in the city which is named malhthar where two impious

gebroðro hyne nyddon þ he weorðode sunnan deoful gyld
brothers him compelled that he worshiped of-sun — devil-idol
þa he þ nolde þa stycodon hig hyne myd hyra sperum
when he that would-not then stabbed they him with their spears
oðer foran oðer hindan þa cwæð he to þam broðrum.
one before the-other behind then said he to the brothers
tomorgen to þysse tyde yncer ægðer ofslyhð oðerne on
tomorrow at this hour of-you-two each slays other in
þysse ylcan stowe. ⁊ hundas licciað eowre blod ⁊ fugelas
this same place and dogs lick your blood and birds
fretað incer flæsc ⁊ yncer wif beoð on anum dæge
devour your-two flesh and your-two wives are on one day
wudewan. þa gelamp þ hig huntedon on mærgen on þære
widows then happened that they hunted in morning in the
ylcan stowe þa gearn sum hynd betweox þam gebroðrum
same place then ran a-certain hind between the brothers
⁊ hig sceoton hyra strælas to þære hynde on twa healfa to
and they shot their arrows at the hind on two sides —
somne ⁊ þa becom þæs yldran stræl on þæs gingran ynnoð
together and then came of-the elder arrow into of-the younger belly
⁊ þæs gyngran stræl on þæs yldran breost ⁊ hig wæron
and of-the younger arrow into of-the elder breast and they were
sona deade on þære ylcan stowe þe hig ær þone godes
at-once dead in the same place where they before the of-god
man slogon. ⁊ sēs mylas ys bebyrged on þam tune þe ys
man slew and Saint Milus is buried in the town which is
nemned malchan. ⁊ þær beoð mycele tacnu æt hys byrgenne.
named malchan and there are great signs at his tomb

17 On þone seofenteoðan dæg þæs monðes byð þære halgan
On the seventeenth day of-the month is of-the holy
abbudessan gewytennys on brytene þære nama wæs sēa hylda
abbess departure in britain whose name was Saint Hild

heo wæs seo æryste tymbrend þæs mynstres þe ys nemned
she was the first builder of-the monastery which is named
steornes healh. hyre fæder nama wæs hereric. ȝ hyre moder
of-streon bay of-her father name was Hereric and of-her mother
nama wæs bregoswyð ȝ þære meder wæs on slæpe ætywed
name was Breguswith and to-the mother was in sleep shown
þa heo myd þam bearne wæs þ hyre man stunge ane syle
when she with the child was that to-her one thrust a necklace
on þone bosum ȝ seo ongunne scynan ofer ealle brytene.
in the bosom and it began shine over all britain
þ tacnode þone hlysan þære fæmnan halignysse. ȝ sca
that betokened the fame of-the virgin of-holiness and Saint
hylda wæs .xxxiii. geara on læwedum hade. ȝ .xxxiii. geara
Hild was thirty-three years in lay order and thirty-three years
under halig ryfte. ȝ heo þa ge wat to cryste. ȝ hyre
under holy veil and she then — departed to christ and of-her
godes þeowa sum ge seah hu en[g]las hyre gast to heofenum
of-god servants one — saw how angels her spirit to heaven
læddon ȝ heo glytenode on þæra engla mydle swa scynende
led and she glittered in of-the angels midst as shining
sunne oððe nig slycod hrægel. ȝ seo ylce godes þeowen
sun or new polished garment and the same of-god handmaid
gehyrde on þa ylcan tyd þa heo gewat wundorlice bellan
heard at the same time when she departed wondrous of-bell
sweg on þære lyfte. ȝ heo ge seah eac þ englas hofon up
sound in the air and she — saw also that angels raised up
ongean hyre gast swyðe mycle ȝ wundorlice crystes rode ȝ
toward her spirit very great and wondrous of-christ cross and
seo scean swa heofenes tungol. ȝ mid swylcere blysse scan
it shone as of-heaven star and with such bliss of-Saint
hyldan gast wæs ge læded on heofenas cyneþrym þær heo
Hild spirit was — led into of-heavens majesty where she

nu á butan ende ge syhð urne dryhten þæs wyllan heo ær
now ever without end — sees our lord whose will she before
fremede þa hwyle heo on lyfe wunode on hyre lychaman.
performed the while she in life dwelt in her body
22 On þone .xxii. dæg þæs monðes byð sca cecilian
On the twenty-second day of-the month is of-Saint Cecilia
þrowung þære halgan fæmnan seo wæs on hyre geogoðe
passion of-the holy virgin who was in her youth
æðelum were be weddod ⁊ se wæs hæðen ⁊ heo wæs
to-noble man — betrothed and he was heathen and she was
cristen heo wæs ge gyred myd hæran æt hyre lychaman ⁊
Christian she was — clothed with haircloth at her body and
on ufan þære hæran heo wæs ge gyred myd golde awefenum
over above the haircloth she was — clothed with gold woven
hrægelum. ⁊ on þære nyhte þa heo wæs ingelæded on
garments and on the night when she was led-in into
þone bryd bur þa sæde heo þam brydguman þ heo
the — bride-chamber then said she to-the bridegroom that she
gesawe engel of heofenum ⁊ se wolde hyne slean myd
saw angel from heaven and he would him slay with
fær deaðe gif he hyre æfre onhryne myd unclænre lufon
sudden death if he her ever touched with unclean love
þa gelærde heo þone bryd guman þ he onfeng fullwyhte
then taught she the — bridegroom that he received baptism
⁊ on god gelyfde þa he gefullod wæs ⁊ yn eode
and in god believed when he baptized was and in went
on þone bryd bur þa stod se engel big hyre myd
into the — bride-chamber then stood the angel by her with
scynendum fyðerum ⁊ hæfde twegen beagas on hys handa
shining wings and had two crowns in his hand
þa glysnodon hwylum swa rosan blosman hwylum swa lilian
which glistened sometimes as of-rose blossoms sometimes as of-lily

blostman ȝ þa sealde he oðerne þæra beaga þære fæmnan
blossoms and then gave he one of-the crowns to-the virgin
ȝ oðerne þam brydguman ȝ cwæð. healdað ge þas beagas
and other to-the bridegroom and said keep ye these crowns
myd clænlicum dædum forþam ðe ic hig brohte ync of
with pure deeds because that I them brought to-you-two from
godes neorxna wange. þeos fæmne geþrowode martyrdom for
of-god of-paradise plain this virgin suffered martyrdom for
cryste almatheus hatte rome burge gerefa he nydde hig þ
christ Almachius was-called of-rome city reeve he compelled her that
heo cryste wyð soce þa heo þ ne ge þafode þa het
she christ — renounced when she that not — allowed then commanded
he hig belucan on byrnendum baðe on þam heo wæs dæg
he her lock in burning bath in which she was day
ȝ nyht swa heo na ne geswætte. þa eode hyre se cwellere
and night so she not — sweated then went her the executioner
to myd sweorde ȝ he hig sloh þrywa myd þam sweorde.
to with sword and he her struck thrice with the sword
ȝ he ne myhte hyre þ heafod of aslean ac heo ge
and he not could from-her the head off strike but she —
bæd hig to þam papan se wæs haten urbanus ȝ þa be
prayed herself to the pope who was called Urban and then —
foran þam papan heo to dælde eall þ hyre wæs ȝ hym
before the pope she — distributed all that hers was and to-him
gesealde ȝ cwæð to hym þyssa þreora daga fæc ic me
gave and said to him of-these three days space I for-me
abæd æt dryhtne þ ic þe þys sealde þ ðu ge halgie
obtained from lord that I to-thee this gave that thou — hallow
myn hus to cyrcan ȝ heo þa on sende hyre gast to gode.
my house as church and she then — sent her spirit to god

23 On þone þreo ⁊ twentigoðan dæg þæs monðes byð sċi
On the three and twentieth day of-the month is of-Saint
clementis tyd þæs papan þone sċs petrus sylf ge halgode
Clement feast of-the pope whom Saint Peter self — consecrated
to papan ⁊ hym sealde þa ylcan myhte þe dryhten cryst
as pope and to-him gave the same might which lord christ
hym sealde þ h[e] heofena rices cægan ⁊ helle ge weald
to-him gave that he of-heavens of-kingdom keys and of-hell — power
ahte. þar þes clementes ge dyde þurh hys ge bed þ of
owned there this Clement — caused through his — prayer that from
þære eorðan wæter upp arn. þær ær nænig wylm ne wæs.
the earth water up ran where before no spring — was
⁊ traianus se casere onsende hys heretogan se wæs on
and Trajan the emperor sent his general who was by
naman aufidianus ⁊ se nydde þysne clementem þ he cryste
name Aufidianus and he compelled this Clement that he christ
wið soce þa ne mihte he hyne on cyrran. þa het
— renounced then not could he him — turn then commanded
he hym gebyndan anne ancran on hys sweoran ⁊ hyne
he to-him bind an anchor on his neck and him
for sendan on sǽ þa stodon crystene men on þam waroðe
— send into sea then stood Christian men on the shore
⁊ weopon. ⁊ þa adrugode seo sǽ .xxx. mila þa eode þ
and wept and then dried the sea thirty miles then went the
crystene folc on þa sǽ. ⁊ hig ge mytton þær stænen hus
Christian people onto the sea and they — found there stone house
fram dryhtne ge gearwod. on þam wæs geseted clementes
by lord — prepared in which was set of-Clement
lichama on stænenre earce. ⁊ se ancra wæs þær big ge
body in stone ark and the anchor was there by —
seted myd þam he wæs ær on þa sended. ⁊ æghwylce
set with which he was before into it sent and each

geare syððan æt hys tyde se sǽ gearwode drigne syðfæt
year afterward at his feast the sea prepared dry path
seofen dagas to cumendum mannum to hys cyrcan seo cyrce
seven days for coming men to his church the church
ys on þrym mylum fram þære eorðan on þære sǽ ȝ heo
is at three miles from the earth in the sea and it
ys on easteweardre ralia mægðe. þær hwylon sum wyf on
is in eastern italy province there once a-certain woman in
þære cyrcan ofer geat hyre cyld slæpende ȝ seo sǽ fleow
the church — forgot her child sleeping and the sea flowed
ymbe þa cyrcan. þa æfter geares fæce þa þ folc eft þyder
around the church then after of-year space when the people again thither
com to clementes tyde. þa ge metton hig þ cyld lyfigende
came to of-Clement feast then — found they the child living
ȝ slapende on þære cyrcan ȝ hyt ferde myd hys meder.
and sleeping in the church and it went with its mother

On þone ylcan dæg byð þære halgan wudewan gemynd þære
On the same day is of-the holy widow memory whose
nama ys felicita seo þrowode for cryste myd hyre seofon sunum
name is Felicity who suffered for christ with her seven sons
heo ge lærde þa hyre suna to godes ge leafan ȝ heo acende hyg
she — taught the her sons to of-god — faith and she bore them
gode myd gaste þa ðe heo myd lichaman on myddan gearde
to-god with spirit whom that she with body on — earth
ge bær. þeos wyduwe ys mare þonne martyre heo on sende hyre
— bore this widow is more than martyr she — sent her
seofen suna to heofena rice swa oft heo wæs dead be foran
seven sons to of-heavens kingdom as often she was dead — before
hyre sylfre heo ondred þ gif þa suna ofer hig lyfedon. ȝ heo
her self she feared that if the sons over her lived and she
wæs fægnigende þa hig swulton heo wyscte þ heo nanne
was rejoicing when they died she wished that she none

æfter hyre ne forlete þe læs gif hyra hwylc wære hyre ofer
after her — left — lest if of-them any were her —
stealla þ se ne myhte on heofenum beon hyre efn ge mæcca.
survivor that he not could in heaven be her — — equal
24 On þone feower ⁊ twentygoðan dæg þæs monðes byð
On the four and twentieth day of-the month is
sc̄i crissogones tyd ⁊ þrowung se wæs beorht myd
of-Saint Chrysogonus feast and passion who was bright with
eorðlicere æðelnysse ⁊ wundorlicra on godcundre snytro
earthly nobility and more-wondrous in divine wisdom
þam crissogone deoclitianus se casere ge het ealdordomes
to-the Chrysogonus Diocletian the emperor — promised of-rule
medomnysse gif he wolde forlætan crystes geleafan þa cwæð
dignity if he would forsake of-christ faith then said
he to þam casere ic aworpe þa myht fram me þe me
he to the emperor I cast the might from me which to-me
fram þe ge haten ys swa þ lam þe ic myd mynum fotum
from thee — promised is as the clay which I with my feet
ontrede. Ða het se casere hyne beheafdian ⁊ weorpan
tread Then commanded the emperor him behead and throw
þone lychaman ⁊ þ heafod on sǽ. ⁊ þa sum halig
the body and the head into sea and then a-certain holy
mæsse preost feng to þam lychaman þe þus aworpen wæs
— priest took-hold to the body which thus cast was
to þam waroðe ⁊ he hyne arweorðlcie bebyrigde ⁊ eft
to the shore and he it honorably buried and afterward
þurh godes ætywednesse he funde þ heafod þær hyt seo sæ
through of-god revelation he found the head where it the sea
up wearp ⁊ he þ ða bær ⁊ alede hyt to þam lychaman.
up threw and he it then bore and laid it to the body

On þone ehta ⁊ twentygoðan dæg þæs monðes byð þæs 28
On the eight and twentieth day of-the month is of-the
bysceopes þrowung sc̄i saturnini se wæs on þære ceastre
bishop passion of-Saint Saturninus who was in the city
þe ys nemned þolosane ⁊ þa for þæs bysceopes halignysse
which is named toulouse and then for of-the bishop holiness
ge swigdon eall þa deofol gyld þe hig ær þære ceastre be
— fell-silent all the — devil-idols which they before of-the city —
eodon. ⁊ þa syððan for þam yrsodon þa hæðenan ceaster ge
worshiped and then afterward for that grew-angry the heathen — —
waran wyð hyne ⁊ ge bundon þone halgan bysceop be þam
citizens against him and — bound the holy bishop by the
fotum on sumne fearr ⁊ þone ge gremedon þ he hleop on
feet to a-certain bull and it — enraged so-that it leapt on
unsmeðe eorðan ⁊ þam bysceope þ heafod to beot ⁊ ealle
rough earth and from-the bishop the head — dashed and all
hys lymu wæron to slytene ⁊ he þa criste hys sawle ageaf ⁊
his limbs were — torn and he then to-christ his soul gave-up and
twa crystene wyf ahyddon þone lychaman under myclum stan
two Christian women hid the body under great —
ge fealle oð þ ðæra bysceopa sum þe hys æfter fyligend wæs
— stone-fall until that of-the bishops one who his after follower was
getymbrede fægere cyrcan ⁊ on þa þone lychaman ge sette.
built fair church and in it the body — set
On þone ylcan dæg hyð sc̄i crisantes tyd þæs æðelan
On the same day is of-Saint Chrysanthus feast of-the noble
weres þone hys yldran be fæston on hys cnyhthade to
man whom his parents — entrusted in his boyhood to
alexandrea ceastre sumum woruld wysan men þ he æt
alexandria city to-a-certain world wise man that he from
þam leornode þa seofon cræftas on þam beoð ge meted ealle
him learned the seven arts in which are — found all

woruld wysdomas. þ ys ærest arythmetica þ ys þonne
world wisdoms that is first arithmetica that is then
rym cræft. ⁊ astraloia þ ys þonne tungol cræft. ⁊
— number-craft and astrologia that is then — star-craft and
astronomia þ ys tungla gang. ⁊ geometrica þ ys eorð
astronomia that is of-stars course and geometrica that is —
gemet ⁊ musica þ ys dream cræft. ⁊ mthanica þ
earth-measure and musica that is — music-craft and mechanica that
y[s] woruld weorces cræft. ⁊ medicina þ ys læcedomes cræft.
is world of-work craft and medicina that is of-medicine craft
þa he þas cræftas ealle hæfde þurh smeade. þa com he to
when he these arts all had — studied then came he to
sumum mæsse preoste þa lærde se hyne godcunde ge wrytu
a-certain — mass-priest then taught he him divine — writings
þa forlet he þa woruld ge wrytu ⁊ lufode þa godcundan ge
then left he the world — writings and loved the divine —
writu ⁊ onfeng fulwyhte ⁊ gode þeowode on clænnysse þa
writings and received baptism and god served in chastity when
he þa wes on þære iugoðe þa ongunnon hys yldran hyne
he then was in the youth then began his parents him
laþian to bryd þyngum þa wyð soc he þam þa het se
invite to — wedding then — refused he it then commanded the
fæder ge frætewian sum hus myd mycelum fægernyssum ⁊
father — adorn a-certain house with great beauties and
het beran on þ hus manegra cynna symbel ⁊ het
commanded bear into the house of-many kinds feast and commanded
þone cnyht lædon on þ hus ⁊ het fif mædenu swyðe
the youth lead into the house and commanded five maidens very
geglengede gangan on þ hus þa on hylde se halga cnyht
adorned go into the house then — bent the holy youth
hys ansyne ondune ⁊ nolde hig na geseon þe ma ðe
his face down and would-not them — see the more than

.v. næddran crupon on þ hus ȝ þa sona eode slæp on
five adders crept into the house and then at-once went sleep on
þa mædenu ȝ hig slepon dæg ȝ nyht swa lange swa hig
the maidens and they slept day and night as long as they
on þam huse wæron. þa het se fæder hym ge lǽdan
in the house were then commanded the father to-him — lead
to swyðe gleawe seo wæs ge frætwod myd golde ȝ myd
to very wise-one who was — adorned with gold and with
gymmum þ seo sceolde hys geþoht on cyrran þære nama
gems that she should his thought — turn whose name
wæs darie þa gelærde he þa to crystes geleafan ȝ hig lyfedon
was Daria then taught he her to of-christ faith and they lived
hym þa samod on clænnysse ȝ samod hyra lyf geendodon
themselves then together in chastity and together their life ended
on martyrdome. ȝ samod restað on anre byrgenne ȝ þa
in martyrdom and together rest in one tomb and the
gostas samod ge feoð on anum wuldre ȝ god dyde þurh
spirits together — rejoice in one glory and god did through
hig manege wundru ge þurh lifigende ge þurh forðfarene.
them many wonders both through living and through departed

On þone þryttygoðan dæg þæs monðes byð sce andreas 30
On the thirtieth day of-the month is of-Saint Andrew
tyd þæs apostoles he wæs sce petres broðer ȝ he wæs se
feast of-the apostle he was of-Saint Peter brother and he was the
æresta dryhtnes þegen ȝ he ys cweden se wlytega dryhtnes
first of-lord disciple and he is called the comely of-lord
þegen for þam ðe he wæs wlitig on lychaman ȝ he wæs wlitig
disciple — because that he was comely in body and he was comely
on mode. ȝ æfter cristes up astigennysse he ge cyrde twa
in mind and after of-christ — ascension he — converted two
mægða to godes ge leafan þa wæron þus genemned scyððian
provinces to of-god — faith which were thus named scythia

þa mægðe ȝ achaian þa mægðe ȝ on patria þære ceastre he
the province and achaia the province and in patras the city he
wæs ahangen on rode ȝ myd mycele leohte he on sende hys
was hanged on cross and with great light he — sent his
gast to gode. ȝ egeas se ealdor man se þe hyne het
spirit to god and Aegeas the — ealdorman he who him commanded
ahon þyg ylcan dæge he wæs fram deofle for broden ȝ he
hang on-the same day he was by devil — seized and he
sweolt. ȝ þæs egeas broðor se wæs on naman stratohles ȝ
died and of-the Aegeas brother who was by name Stratocles and
egeas wyf þære nama wæs maximille hig be byrigdon andreas
of-Aegeas wife whose name was Maximilla they — buried of-Andrew
lichaman myd wyrt ge mengnyssum ȝ myd swetum stencum
body with — — herb-mixtures and with sweet scents
ȝ on constantinus dagum þæs caseres andreas lic wæs
and in of-Constantine days of-the emperor of-Andrew body was
þanon alæd on þa ceastre þe ys nemned constantinopolim.
thence led into the city which is named constantinople
þonne se monað byð geendod þe we nemnað blod monað.
when the month is ended which we name — Blood-month
þonne byð seo nyht .xvi. tyda lang ȝ se dæg .viii. tyda.
then is the night sixteen hours long and the day eight hours

December, the earlier Yule, opens with why two months share the name. It keeps Eulalia of Barcelona, from whose body a dove flew up; Lucy of Syracuse, whom the ealdorman's men could not drag away with ropes and who foretold Diocletian's fall before she died; Ursicinus, who wavered and then died for Christ; Hygebald; and Thomas, who built a palace in heaven for an Indian king and was killed after the sun's golden idol melted before him. The Martyrology ends with Thomas's relics at Edessa, which no heretic can live in and no barbarians can plunder.

On þam twelftan monðe on geare byð an ⁊ .xxx. daga
In the twelfth month in year is one and thirty of-days
se monað ys nemned on leden decembris ⁊ on ure ge
the month is named in Latin December and in our —
þeode se ærra geola for þam þa monðas twegen syndon
language the earlier Yule — because the months two are
nemde anum naman oðer se ærra geola oðer se æftera
named with-one name one the earlier Yule the-other the later
forþan ðe hyra oðer gangeð beforan þære sunnan ærþon
because that of-them one goes before the sun before
ðe heo cyrre hig to þæs dæges lenge oðer æfter.
that she turn herself to of-the day length the-other after
On þone teoðan dæg þæs monðes byð sca eulalian
On the tenth day of-the month is of-Saint Eulalia
þrowung þære fæmnan seo wæs on þære mægðe þe ys
passion of-the virgin who was in the province which is
nemned hisponia ⁊ on þære ceastre þe ys nemned barcilona
named spain and in the city which is named barcelona
seo fæmne wæs .xiii. geare þa datianus se gerefa ferde on
the virgin was thirteen years when Dacianus the reeve went into
þa ceastre crystene men to nydanne fram crystes geleafan
the city Christian men to compel from of-christ faith

þa eode þ mæden hym ongean ȝ cwæð þu godes feond
then went the maiden him toward and said thou of-god enemy
to hwan gangest þu on þas burh ȝ to hwan ehtst þu
for what goest thou into this city and for what persecutest thou
crystenra manna ȝ to hwon tylast þu þ þu for leose godes
Christian men and for what strivest thou that thou — destroy of-god
fæmnan þa yrsode he ȝ gebealh hyne ȝ het hig
virgins then grew-angry he and angered himself and commanded her
aðenian on yren bed ȝ hig begeotan myd weallende leade.
stretch on iron bed and her pour-over with boiling lead
ȝ hyne þ ne ge eglode. þa het he hig don on fyrenne
and her it not — harmed then commanded he her put into fiery
ofen þa ne gederede hyre þ þa het he hys leasere hig
oven then not harmed her it then commanded he his henchmen her
be hamelian ȝ hig þa nacode ge unarian. þa cwæð heo. ic
— mutilate and her then naked — dishonor then said she I
wat for hwæne ie þys þrowige efne for cryst. þa het he
know for whom I this suffer even for christ then commanded he
hig lædan to be heafdinge þa cwæð heo to hym ic cume
her lead to — beheading then said she to him I come
eft on domes dæg ȝ þe þonne wrege beforan crystes þrym
again on of-doom day and thee then accuse before of-christ —
setle. ȝ þu þonne ongitst þu myne ansyne. ȝ sona swa
throne and thou then recognizest thou my face and as-soon as
hig man heafdode þa com þær fæger culfre of þam lichaman
her one beheaded then came there fair dove from the body
ȝ fleah ymbe þone lychaman ȝ hyre freode ȝ þa fleah
and flew around the body and her caressed and then flew
to heofenum ȝ hyre lychama resteð on barcilonia ceastre.
to heaven and her body rests in barcelona city

On þone .xiii. dæg þæs monðes byð sca lucian tyd 13
On the thirteenth day of-the month is of-Saint Lucy feast
þære æðelan fæmnan seo wæs on þære mægðe þe ys nemned
of-the noble virgin who was in the province which is named
sicilia mægðe ⁊ on þære ceastre þe ys nemned siracusana
sicily province and in the city which is named syracuse
þa þreatode hig þære mægðe ealdorman se wæs on naman
then urged her of-the province ealdorman who was by name
fascassius myd myclum wytum to deofol gyldum ⁊ cwæð
Paschasius with great torments to — devil-idols and said
hyre to. gif þu nelt forlætan þone crystes geleafan. ic þe
her to if thou wilt-not forsake the of-christ faith I thee
hate lædan to forleges wifa huse ⁊ þe ðær bysmrian. þa
command lead to of-harlot women house and thee there defile then
cwæð heo. nys me þynes weales hæmed næfre þe leofre þe
said she not-is to-me of-thy slave intercourse ever the dearer than
me nædre to slyte þa gesealde he þa fæmnan his leaserum
me adder — tear then gave he the virgin to-his henchmen
⁊ cwæð. bysmriað hig oð þ heo dead sig þa hig þa
and said defile her until that she dead be then they then
woldon hig lædan þa ne myhton hig nahwyder hig on
would her lead then not could they anywhere her —
styrian þa eodon heora manege of þæs ealdor mannes þenung
stir then went of-them many of of-the — ealdorman service
werode sume sceufon sume tugon ⁊ swyðe swætton oð
band some pushed some pulled and greatly sweated until
þ hig ge teorode wæron ⁊ seo godes fæmne hwæðre stod
that they — tired were and the of-god virgin nevertheless stood
þa brudon hig rapas on hyre handa ⁊ on hyre fet ⁊ hig
then threw they ropes on her hands and on her feet and they
tugon myd þam ⁊ hig ne myhton hig þa git anne fotlast
pulled with them and they not could her then yet one footstep

furður ateon. þa het se wælgrymma ealdorman hig myd
further draw then commanded the cruel ealdorman her with
sweorde wundian on þone ynnoð ȝ þa cwæð heo to þam
sword wound in the belly and then said she to the
crystenan mannum þe hyre ymbe stodon. þære tyde ys neah
Christian men who her around stood of-the time is near
þ godes cyrce hafað sybbe on eorðan ȝ crystene men.
that of-god church has peace on earth and Christian men
And dioclitianus se hæðena casere þe nu rixað byð of hys
And Diocletian the heathen emperor who now reigns is from his
rice aworpen. ȝ maximianus his gerefa byð to dæge dead
kingdom cast-out and Maximian his reeve is — today dead
ȝ ic beo eower þyngere to gode gif ge habbað godes ge
and I am your intercessor to god if ye have of-god —
leafan ȝ hys wyllan doð ȝ se ealdorman þe hig wundian
faith and his will do and the ealdorman who her wound
het beforan hyre eagum wæs ge bunden myd ysenum
commanded before her eyes was — bound with iron
racen teagum ȝ wæs gelæded to rome ȝ eall romana
— chains and was led to rome and all of-Romans
duguð hyne ge demde to deaðe ȝ he wæs þær heafde be
nobility him — judged to death and he was there by-head —
heawen ȝ hys þ synnige blod wæs agoten on þa wrace
hewn and his the sinful blood was shed in the vengeance
hyre þæs unsceððian blodes ȝ sca lucian ær ne ge wat
of-her of-the innocent blood and Saint Lucy before not — departed
ær hyre com to godes sacerd ȝ hyre ge sealde husl
before her came to of-god priest and to-her — gave eucharist
ȝ heo þa hyre to gode ge bæd ȝ hyre gast ageaf.
and she then herself to god — prayed and her spirit gave-up

On þone ylcan dæg byð þæs læces tyd sċi ursicine se
On the same day is of-the physician feast of-Saint Ursicinus who
wæs on rauenna þære ceastre þa nydde paulinus se dema hyne
was in ravenna the city then compelled Paulinus the judge him
þ he sceolde crystes geleafan forlætan oððe beon beheafdod
that he should of-christ faith forsake or be beheaded
þa hyne man lædde to þære beheafdinge þa ge tweode hyne
when him one led to the beheading then — doubted him
on hys mode ȝ wolde ge cyrran to þam deofol gyldum. þa
in his mind and would — turn to the — devil-idols then
clypode sum crysten man ȝ cwæð. ursicine ær þu hældest
called a-certain Christian man and said Ursicinus before thou healedst
oðre men ȝ nu þu wundast þe sylfne. ȝ þa ge hreow
other men and now thou woundest thee self and then — rued
hym þ hyne æfre swa on hys ge þohte ge tweode ȝ he ge
him that him ever so in his — thought — doubted and he —
þrowode martyrdom for cryste ȝ gode ageaf þone deorwyrðan
suffered martyrdom for christ and to-god gave-up the precious
gym þone þe deofol wolde ge reafian þ ys seo halige sawl.
gem which that devil would — rob that is the holy soul

On þone feowerteoðan dæg þæs monðes byð sċe 14
On the fourteenth day of-the month is of-Saint
hygebaldes gewytennys þæs halgan abbudes þæs lychama resteð
Hygebald departure of-the holy abbot whose body rests
on lyndesse mægðe be þam wrat beda se leornere on angel
in lindsey province about whom wrote Bede the scholar in —
cynnes bocum þ he wære haliges lyfes ȝ swiðe clænes.
of-English-race books that he were of-holy life and very clean

On þone .xxi. dæg þæs monðes byð sċe thomas tyd 21
On the twenty-first day of-the month is of-Saint Thomas feast
þæs apostoles se wæs on grecisc nemned didimus ȝ on
of-the apostle who was in Greek named didymus and in

romanisc geminus þ ys on ure ge þeode getwyn. for þam
Roman geminus that is in our — language twin — therefore
he wæs swa ge ciged for þam ðe he wæs urum hælende
he was so — called — because that he was to-our savior
gelic on menniscre onsyne ȝ æfter crystes up astigennysse
like in human face and after of-christ — ascension
he ge lærde monige þeode to crystes geleafan parð wara
he — taught many nations to of-christ faith — Parthians
ȝ medware ȝ persware ȝ hyrcanas ȝ bactrianas ȝ twa
and Medes and Persians and Hyrcanians and Bactrians and two
indea mægðe. ȝ he þurh ferde hæðenre þeode eord ȝ
of-Indians provinces and he — traversed of-heathen nation land and
myddan geardes east dæl ȝ myd indeum he ge tymbrede
— of-world east part and among Indians he — built
hyra cyninges healle on heofenum se wæs on naman
of-their king hall in heaven who was by name
gundaforus ȝ þ geseah þæs cyninges broðor þæs sawl wæs
Gundaphorus and that saw of-the king brother whose soul was
on heofenas ge læded myd godes englum þ seo heall wæs
into heavens — led with of-god angels that the hall was
getymbred ynnan ȝ utan myd grenum ȝ myd hæwenum
built within and without with green and with blue
ȝ myd hwytum ȝ se wæs eft lyfigende on eorðan se
and with white and he was again living on earth he
ðe sæde þ hyt wære þus ge tymbred on heofenum ac
who said that it were thus — built in heaven but
on oðre indea mægðe mygdæg se cyning ȝ hys ealdor
in other of-Indians province Mygdeus the king and his —
man se wæs on naman caritius he nydde þysne thomam
ealdorman who was by name Charisius he compelled this Thomas
þ he weorðode sunnan deofol gyld þær wæs þære sunnan
that he worshiped of-sun — devil-idol there was of-the sun

anlycnys ge worht of golde ⁊ heo wæs on gyldenum scryd
likeness — wrought of gold and it was in golden chariot
⁊ æt þam wæron gyldene hors ⁊ on þam wæron þa
and at it were golden horses and on them were the
weald leðer swa up getiged swa swa hig urnon to heofenum
— reins so up tied so as-if they ran to heaven
up. þa þonne þæder in eode þa eode þær egeslic deoful ut
up when then thither in went then went there terrible devil out
of þam gold ge weorce ⁊ stod be foran hym ⁊ þ gold
from the gold — work and stood — before him and the gold
geweorc eall to dreas swa swa weax ge mylt æt fyre. þa
work all — dissolved so as wax — melts at fire then
þæra hæðenra bysceopa sum ofsloh þone crystes þegen. ⁊ ge
of-the heathen bishops one slew the of-christ disciple and —
wrytu secgað hwylum þ he wære myd sweorde þurh stungen
writings say sometimes that he were with sword — pierced
hwylum hig secgað þ he wære myd sperum ofsticod he
sometimes they say that he were with spears stabbed he
þrowode in calamina on indea ceastre ⁊ hys lychama wæs
suffered in calamina in of-Indians city and his body was
alæded of indeum on þa ceastere þe ys nemned edyssa
led from Indians into the city which is named edessa
þær he ys ge seted on sylfrene cyste. ⁊ seo hangað on
there he is — set in silver chest and it hangs on
sylfrenum racenteagum. ne mæg þær nænig ge drolman lyfian
silver chains not can there any — heretic live
on þære ceastre ne nænig þæra þe deofol gyld be gangeð
in the city nor any of-those who — devil-idol — practices
ne næfre syððan ne myhton ælreorde þeode hergian on þa....
nor ever afterward — could barbarous nations harry on it

Malchus

MALCHUS

Jerome tells what the old monk Malchus told him. Malchus left his parents for the monks of the desert of Chalcis, then left them against his abbot's warning to go home for his inheritance. Ishmaelite raiders seized his caravan, and his new master set him to keep sheep and forced a fellow captive on him as his wife. He was about to fall on his sword when she begged him to live with her in chastity. Watching ants at work, he longed for the monastery's common life, and the two floated across a river on goatskins. When their master overtook them at a cave, a lioness inside killed his servant and then him. They rode his camels to Rome, as this version has it, told the ealdorman, and sold the camels in Mesopotamia, and Malchus returned to his monastery, where he loved the woman as a sister. Jerome tells it to show that chastity cannot be defiled among the sword, the desert, and the wild beasts.

[Qui] in nauali prælio demicaturi sunt ante in portu &
Those-who in naval battle about-to-fight are before in port and
tranquillo mari mflectant gubernacula .s. sagað her on þissum
in-calm sea bend rudders that-is says here in these
bocum. hu malchus se se godes munuc he cwæð þa men þa
books how Malchus he the of-god monk he said the men those
þe beoð winnende in sciphcum gewinne hig þonne begað ærost
who are fighting in ship battle they then bend first
þa gereðru in þære hyðe. ⁊ in þære sǽ smiltnesse. ⁊ hig teoð
the rudders in the harbor and in of-the sea calmness and they draw
þa gereðru ⁊ hig fæstniað þone stepe þurh þa þilinge. ⁊ hira
the rudders and they fasten the mast through the deck and their
gewuna bið. þ hig fæstlice stonden. þ hig geleornigen in þæs
custom is that they firmly stand that they learn in of-the
gewinnes onlicnesse. þ hig hiom eft nanwiht ondrædon
battle likeness that they themselves afterward nothing dread
in þæs soðan gewinnes gefiohte. Swa me þonne dyde swiðe
in of-the true battle fight So to-me then did greatly

cwæð sc̄s malchus. forðon ic wende þ min[e] word wæren
said Saint Malchus because I thought that my words were
bismer. ⁊ he cwæð. Ærest ic wille beon gefremed in litlum
mockery and he said First I will be practiced in little
weorce. þ ic mæge sum rust on weg adrifan of minre
work that I may some rust — away drive from my
tungan. þ ic mæge becuman to brǽddran gewyrde. gif me
tongue that I may come to broader speech if to-me
min drihten þ lif syllan wille. þ ic minre ehtera tælnysse
my lord the life give will that I my of-persecutors slander
befleo. Swa manige cristes cyrcan mid ehtnesse weoxen. ⁊
flee As many of-christ churches with persecution grew and
þurh martiras hig wæron gewuldrode. ⁊ þonne æfter þan
through martyrs they were glorified and then after that
becom sio miht to þam cristenum. þ wæron ure yldran ⁊
came the might to the Christians who were our ancestors and
nu syndon godes cirican þam weolum maran. þam mægnum
now are of-god churches in-the riches greater in-the virtues
hig syndon læssan gewordene. ⁊ þyllicu þing syndon gereht
they are less become and such things are told
on þissum bocum. ⁊ oðre manega þa þe nu to genealæcað.
in these books and other many which that now — approach
Sagað her on þ maronius wære gehaten sum tun. se
Says here in that Maronia were called a-certain town which
wæs swilce he wære on þrittigum mila fram antiochia byrig.
was as-if it were at thirty miles from antioch city
⁊ þonne þæs wǽr to eastdæle nowiht micel tun. ⁊
and then of-that was toward east-part not-at-all great town and
þæs gebad æfter gearum swiðe manigne hlaford. ⁊ swiðe
of-that experienced after years very many lord and very
manigne mundboran. Hieronymus þa wæs forð sprecende þe
many protector Jerome then was forth speaking who

þis ærest awrat be malchum. he cwæð þ he wære swiðe
this first wrote about Malchus he said that he were very
geong man. þa he wunode in siria dælum. ȝ he wæs
young man when he dwelt in syria parts and he was
papan æhte bifealden enagrius his neodfreondes. ȝ þone
of-pope possession bound Evagrius of-his close-friend and him
ic nu nemde for þon ic wolde ætywian hwanon ic þis ærest
I now named — because I would show whence I this first
writan ongan. Sum eald man wæs in þam neh tune þær
write began A-certain old man was in the near town where
ic wæs þæs nama wæs malchus þ is on latinum gereorde
I was whose name was Malchus that is in Latin language
[rex] cyning genemned. ȝ þ word is on syrisc æþeling
rex king named and that word is in Syriac prince
gecweden. ȝ sum swiðe eald wifman wæs in his gesiðscipe.
called and a-certain very old woman was in his company
þæra wæs þa iu. deað swiðe neah: þæs þe mannum
of-whom was then already death very near of-that that to-men
þuhte. ȝ hig wæron butu swiðe geornfulle þ hig gehiolden
seemed and they were both very eager that they kept
godes æ ȝ hig wæs onlice bi hig geworden [swa bi
of-god law and to-them was alike about them happened as about
zacharian] geweard. ȝ bi elizabeth his wife. swa hit on
Zacharias happened and about Elizabeth his wife as it in
þam godspelle [cw̄. nymþe þ Iohs næs] in hiora midnesse
the gospel says except that John not-was in their midst
geworden. ȝ þa ongan ic acsian þa [nehgeburas] geornlice.
become and then began I ask the neighbors eagerly
bi þisum mannum hu gerad hiora gegaderung wæs [þe
about these people how conditioned their union was whether
blodes þe] hǽmedes. þe þæs gastes. ȝ þa sæde hi eall
of-blood or of-intercourse or of-the spirit and then told they all

se þeodscipe geswegsu[mlice þ hi wæron] swiðe halige ȝ
the people unanimously that they were very holy and
gode swiðe gecorene ȝ nat ic hwilc wundorlic þing.
by-god very chosen and know-not I what wondrous thing
[Ða ic getihtode] bi þære gitsunge onworpennesse ȝ
When I exhorted about the of-avarice casting-off and
þa wæs ic gesprecende þone man [ȝ secende þæs] þinges
then was I addressing the man and seeking of-the thing
cuðnesse æt him. þa cwæð he to me. Ic wæs gebur on
knowledge from him then said he to me I was farmer in
þam lande þe [hatte] nisibim ȝ wæs minra yldrena anuga
the land which is-called nisibis and was of-my parents only
bearn. ȝ hig me þa bædon swa [weorðan hiora orfes ȝ
child and they me then asked so become of-their cattle and
hiora] westma ȝ hiora cynnes. ȝ hiora hordes yrfeweard.
of-their crops and of-their kin and of-their hoard heir
ȝ þa geornde ic þ ic [weorðe] munuc. Eala mid hu
and then yearned I that I become monk O with how
monigum medum min fæder ȝ min moder me [wæron]
many rewards my father and my mother me were
biddende. þ ic forlete mine þungenesse ȝ me wæs be
asking that I forsook my purpose and to-me was about
þis on micclum tweon þ ic sceolde forletan þa [ȝ] hus.
this in great doubt that I should forsake them and house
ȝ þ ic sceolde fleon mine yldran. ȝ hus. ne mihte ic
and that I should flee my parents and house not could I
gangan to eastdælum for romwarena cempena neah hergunge
go to east-parts for of-Romans of-soldiers near harrying
ȝ for [Persisc]ra gehældum ȝ ic þa hwyrfde lythwon
and for of-Persians guards and I then turned a-little
mine fet to westdælum ȝ ic [bro]hte hwæt lytt[el] þ ic
my feet to west-parts and I brought somewhat little that I

hæfde wægnyste. to hwan spece ic nu þus mænigfealdlice.
had journey-provision for what speak I now thus manifoldly
ic þa becom nat ic on hu micclum f[ærelde] to calcidus
I then came know-not I in how great journey to chalcis
þam westene. þ wæs betwux barsan ȝ immas ȝ hit
the desert that was between beroea and imma and it
is wið suðdæl geseted. ða mette ic þær munucas. ȝ ic
is toward south-part set then found I there monks and I
þa girnde þ ic moste wesan in hira þiowdome. ȝ þis ic
then desired that I might be in their service and this I
dyde for þan þe ic ongeat þ þa munucas lifdon on hira
did — because that I perceived that the monks lived on their
agenum handgewinne. ȝ he geseah þ hig niorwedon mid
own handiwork and he saw that they restrained with
fæstenum ȝ mid gebedum hiora lichaman unstilnesse. þa
fasts and with prayers of-their body restlessness then
æfter noht manigum wintru[m] becom me on se geþoht
after not many winters came me on the thought
þ ic sohte eft mine yldran ȝ minne eþel. for þan ic
that I sought again my parents and my homeland — because I
hyrde þ min fæder wæs dead. ȝ min moder lifde þa gít
heard that my father was dead and my mother lived then yet
þa wæs ic gemyndig hire widuwhades. ȝ þa þohte ic þ
then was I mindful of-her widowhood and then thought I that
ic bebohte ænne dæl þæs landes ȝ þæra æhta. ȝ þearfum
I sold one part of-the land and of-the possessions and to-poor
gedælde. ȝ þ ic of oþrum dæle getimbrode mynster. ȝ
distributed and that I from other part built monastery and
ic na forsceamige to secganne mine ungeleaffulnesse for þon
I not am-ashamed to say my unbelief — because
ic þohte þone þriddan dæl me gehealdan to biglifene. þa
I thought the third part for-me keep for sustenance then

cegde me se min fæder se abbud to him. ⁊ he sæde þ he
called me the my father the abbot to him and he said that he
gesege þ ic wære gemearcod mid deofles mearcisenne. ⁊
saw that I were marked with of-devil branding-iron and
he sæde þ þ wære cuðlice þæs ealdan feondes gespifornis.
he said that that were surely of-the old enemy snare
þ þing þ me getenge wære. ⁊ he sæde þ hit wære
the thing that me pressing were and he said that it were
þan gelicost. þe hund eft hwyrfde to his spiwðan. ⁊
to-that likest as-if dog again turned to his vomit and
he sæde þ manige munucas wæron beswicene in þa ilcan
he said that many monks were deceived in the same
wisan. ⁊ sæde þ þis wære eall deofles weorc þeah þe
manner and said that this were all of-devil work though that
he me ne ætywde opene ándwlitan. ⁊ he þa [eac asett]e
he to-me not showed open face and he then also set
beforan me hu se deofol beswac adam ⁊ euan [þa forman
before me how the devil deceived Adam and Eve the first
menn on fruman mi]ddaneardes. ⁊ þa æt nyxtan cwæð
men at beginning of-world and then at last said
malchus leat se abbud þ ic hine ne forlete. ne þ ic me
Malchus bowed the abbot that I him not forsook nor that I me
sylfne ne forlete. [ne þa su]l in minre handa for þan þe
self — forsook nor the plow in my hand — because that
ic under bæc besege. [wa me cwæð] malchus. for þan me
I under back looked woe me said Malchus — because me
oferswiðde se wyrresta sigor. for þan [ic wende þ he] na
overcame the worst victory — because I thought that he not
spræce ne for minre þearfe. ⁊ he me þa wæs fyligende [⁊
spoke nor for my need and he me then was following and
sceawigen]de ut of þam mynstre. efne þam geliccost þe he
watching out from the monastery even to-that likest as-if he

þa íu bære min [lic. þa] ic ut eode of þam mynstre. þa
then already bore my corpse when I out went from the monastery then
grette he me. ȝ he wæs cweþende. ðu eart gemearcod mid
greeted he me and he was saying thou art marked with
deofles mearc isenne. ȝ ne sece ic þ þing ne [nænige
of-devil — branding-iron and not seek I that thing nor any
lað]unge ic ne [cepe e]ft. for þan ic wat þ sceap þ
invitation I — heed afterward — because I know that sheep which
þe bið gongende ut of þam [falde] þonne bið him sona
that is going out from the fold then is to-it at-once
ón geopenad wulfes bite. ȝ þa wæron þe fersce siðfæt
— opened of-wolf bite and then were the fresh journey
donne to edissum. ȝ hig wæron farende þurh án westen
then to edessa and they were faring through a desert
on hiora fulcuðne weg þa wæron þær sarocine gesamnode
on their well-known way then were there Saracens gathered
þ hig sǽtnodan manna. ȝ þa hit genealæcte þ hig
that they lay-in-wait-for men and when it approached that they
sceoldon feran in þone frǽcnan weg. þa gesamnodan hio
should travel into the perilous way then gathered they
micel wered tosomne. þ hig mihton þa frǽcnesse genesan.
great band together that they could the peril escape
ȝ in ninum geferscipe wæron weras ȝ wif ȝ þær wæs
and in my company were men and women and there was
ealdra manna. ȝ iungra. ȝ lytelra cilda swa þær wære
of-old men and of-young and of-little children as-if there were
hundsiofontig. ȝ þa þiccodan þider semninga þa ismaheli
seventy and then thronged thither suddenly the Ishmaelites
on horsum. ȝ on olfendum. ȝ hig hæfdon geþwinglode
on horses and on camels and they had bound
loccas. ȝ scearp fex on hiora hiafde ȝ healf nacode on
locks and sharp hair on their head and half naked in

hiora lichaman buton þ hig wæron mid ǽnlypigum riftum
their body except that they were with single cloaks
ymbfangene. ȝ wide sceos hangodan on hira fotum. ȝ
wrapped and wide shoes hung on their feet and
bogan hangodan on hiora eaxlum. ȝ hig bæron lange
bows hung on their shoulders and they bore long
sceaftas. ȝ ne coman hig na to fiohtanne. ac þ hig woldan
spears and not came they — to fight but that they would
mid hloðe geniman. ȝ þa wæron ẃe gegripene. ȝ todælde.
with plunder take and then were we seized and divided
ȝ þa ymb þrage cwæð malchus. ȝ æfter longre yldo þa
and then after while said Malchus and after long time then
ongan ic don hreowe mines siðfætes. ȝ ic wæs gehloten
began I do repentance of-my journey and I was allotted
mid anum wife in anes ceorles þeowdome. þa wæron wit
with one woman into of-one churl service then were we-two
twegen on anum olfende þurh þ rume westen. ȝ wit
two on one camel through the broad desert and we-two
unc simble ondredon hwonne wit sceoldon feallan of
ourselves always dreaded when we-two should fall from
þam olfende. ȝ of ahreosan. ȝ miccle má wit hangodan
the camel and — fall-off and much more we-two hung
be þam olfende þonne wit þæron sæton. ȝ uncer mete
by the camel than we-two thereon sat and our-two food
wæs healf soden flæsc. ȝ uncer wæta wæs olfenda miolc.
was half boiled flesh and our-two drink was of-camels milk
ȝ nat ic on hu micclum fæce se siðfætt wearð geendod.
and know-not I in how great space the journey became ended
þa become wit to þam ínneran dæle þæs westenes þær
then came we-two to the inner part of-the desert where
uncer hlæfdige wæs. ȝ hire bearn. þa wæron wit bædde
our-two mistress was and her children then were we-two bidden

bi hæþenra þeawe. þ wit sceoldon hig wurþian. ȝ wit
by of-heathens custom that we-two should them worship and we-two
wæron belocene in carcerne. þa wit þis dydon. þá ne
were locked in prison when we-two this did then not
forlet þære lyfte smyltnes an[ig þing] wesan gegerede. buton
allowed of-the air mildness any thing be clothed except
þ án. þ wit uncre sceome mihton bewréon. þa sealde
that one that we-two our-two shame could cover then gave
man me sceap to healdenne. ȝ þis an wæs minre yfela
one to-me sheep to keep and this alone was of-my evils
eaðnys þæs þeowdomes þe ic on wæs. þ ic minne hlaford
ease of-the servitude which I in was that I my lord
ȝ mine efenþeowas swiðe seldan geseah. þa þuhte me þ
and my fellow-servants very seldom saw then seemed to-me that
ic hæfde hwæthwugu gelices þam eadigan iobe. ȝ ic wæs
I had something like the blessed Job and I was
moyses gemyndig. hu he fedde his nytenu in westenne. ȝ
of-Moses mindful how he fed his beasts in desert and
þa wæron wit þær fedde mid niowe cyse. ȝ mid meolca.
then were we-two there fed with new cheese and with milk
ȝ ic þa sang mine sealmas. þa þe ic iú nat
and I then sang my psalms which that I formerly know-not
hwonne in mynstre geleornade. ȝ ic wæs gelustfullod minre
when in monastery learned and I was delighted with-my
hæftnyde. ȝ ic dyde gode þancas. for þan ic funde þone
captivity and I did to-god thanks — because I found the
munuchad in þam westene. þe ic ær on mynstre forlet.
monkhood in the desert which I before in monastery forsook
Eala hwæt ne bið æfre owiht gesundfullices in þam deofle. Eala
O lo not is ever anything of-prosperous in the devil O
hwæt þæs diofles gespiwornys[se] syndon swiðe unasecgendlice.
lo of-the devil snares are very unspeakable

ȝ me þa geeode þ ic gemette þæs diofles æfste þær ic
and to-me then befell that I met of-the devil envy where I
wæs dyrne in þam westenne. þa geseah min hlaford þ his
was hidden in the desert then saw my lord that his
eowde wæs weaxende. ȝ na waniende. ȝ næs ænig facen
flock was growing and not waning and not-was any deceit
þ he funde in me. ac wæs gemyndig þæs apostoles gespræces
that he found in me but was mindful of-the apostle saying
sc̄e paules. for þon he cwæð. þ man sceolde þeowian
of-Saint Paul — because he said that one should serve
his hlaforde swa his drihtne. ȝ þa wolde he gedon þ ic
his lord as his lord and then would he bring-about that I
him wære borhfæst. ȝ þ ic him wære getreowra þonne
to-him were bound and that I to-him were truer than
ic ær wæs. ȝ þa ætfæste he me mine efenþeowene.
I before was and then entrusted he to-me my fellow-servant
seo þe wæs ær oðres gemecca ic nat hwanne. ȝ þa
she who was before of-another mate I know-not when and then
wiðsoc ic hire. ȝ ic sæde þ ic wære cristen. ȝ ic sæde
refused I her and I said that I were Christian and I said
þ me nære alyfed oðres mannes wifes to onfonne. ȝ ic
that to-me not-were allowed of-another man wife to receive and I
sæde þ hire wer lifde. þeah þe heo gehæftedu wære. ȝ
said that her husband lived though that she captive were and
he wæs alæded on weg fram hire þurh oðerne hlaford. ȝ
he was led — away from her through another lord and
þa wæs se min hlaford in micle hatheortnysse. ȝ he wæs
then was the my lord in great wrath and he was
swiðe unlioðewac geworden wið me. ȝ he gebrǽgd his
very harsh become toward me and he drew his
swurd ȝ wolde me ofslean. þær ic him ne onette ȝ ic þ
sword and would me slay if I him not hastened and I the

wif gegripe be hire earme. ȝ me toforan abræd. ȝ þær
woman seized by her arm and me before drew and if
þis nære. þonne wære min blod instæpe agoten. ȝ þa com
this not-were then were my blood at-once shed and then came
þær swiðe hraðe þære nihte þysternys. þ wit sceoldan
there very quickly of-the night darkness that we-two should
bion tosamne geþydde. ȝ þa lædde ic min þ niowe wif in
be together joined and then led I my the new wife into
min þ healf clæmede hus. ȝ wit þa wæron butu swiðe
my the half plastered house and we-two then were both very
unrote geworden for þy hæmede þe wit wendon. þ wit
sad become for the intercourse which we-two thought that we-two
hæman sceoldon. ȝ uncer laþette ægþer oþer þeah þe he
lie-together should and of-us-two loathed each other though that he
hit oþrum ne sæde. ȝ þa ongeat ic soðlice cwæð malchus
it to-other not said and then perceived I truly said Malchus
mine hæftnede. ȝ ic me astrehte on þa moldan. ȝ ic
my captivity and I me stretched on the earth and I
ongan wépan minne munuchad þone þe ic ǽr forleas ȝ ic
began weep my monkhood which that I before lost and I
cwæð. þ ic wære to þære yrmðe gehealden. ȝ þ me mine
said that I were for the misery kept and that me my
mandæda to þan gelæddon. þ ic þa sceolde wesan ceorl on
misdeeds to that led that I then should be husband on
hariendum heafde. ȝ þus he wæs specende wið hine sylfne.
hoary head and thus he was speaking with him self
Hu nyt is me nu. þ ic ær mine yldran forhogode. ȝ
How useful is to-me now that I before my parents despised and
minne eþel ȝ minne hired. ȝ þis ic dyde for drihtne
my homeland and my household and this I did for lord
þ ic þis eall forhogode. ac hit [wyrð] þ ic þis eall for
that I this all despised but it happens that I this all —

þan þriowige forþan ic eft gyrnde þ ic sohte minne
therefore suffer because I again yearned that I sought my
eþel. ȝ ic þa wæs specende to minre sawle cwæð malchus
homeland and I then was speaking to my soul said Malchus
ȝ ic cwæð. Hwæt do wit la sawul. wit willað forweorðan
and I said What do we-two O soul we-two will perish
þonne wit beoð oferswiðde hweþer onbidað wit nu on
when we-two are overcome whether await we-two now in
drihtnes handa. þe wit þonne unc acwellan mid uncer
of-lord hand or we-two then ourselves kill with our-two
agene swurde. Hwerf þu nu þin swurd in þe for þan
own sword Turn thou now thy sword into thee — because
þære sawle deað is má to ondrædenne þonne þæs lichaman
of-the soul death is more to dread than of-the body
þonne hafað sio geþungennys gehealden hire martirhád. ȝ
then has the virtue held her martyrdom and
þonne ligð min lichama in þissum westene unbebyriged.
then lies my body in this desert unburied
ȝ me is crist to gewitan þ ic þonne bio min ehtere
and to-me is christ as witness that I then am my persecutor
geworden. ȝ ic bio martir. ȝ þa ic on þis wæs specende.
become and I am martyr and when I on this was speaking
cwæð malchus. þa genam ic min þ scinende swurd. ȝ
said Malchus then took I my the shining sword and
ic gehwyrfde þone ord ongean me. ȝ ic cwæð to minum
I turned the point toward me and I said to my
þam ungesæligan wife. hafa þu me má to martire þonne to
the unhappy wife have thou me more as martyr than as
were. ȝ þá astrehte hio hig to minum fotum. ȝ cwæð.
husband and then stretched she herself to my feet and said

Ic þe bidde þurh hælend. ȝ þurh þisse tide nydþearfe þ
I thee pray through savior and through of-this time necessity that
þu ne agéote þin blod. gif þe þonne licige to sweltanne.
thou not shed thy blood if to-thee then please to die
asend þonne þin sweord in me. þonne bioð wit swa má
send then thy sword into me then are we-two so more
tosamne geþéodad. þeah þe min wer eft hwyrfe to me.
together joined though that my husband again return to me
þon[ne] gehealde ic þeah hweþere þa clænnyss[e]. þa þe me
then keep I — however the chastity which that me
sio hæftnyd gelærde. ac for hwann sweltest þu ær þu sig to
the captivity taught but for what diest thou before thou be to
me geþioded. ic þe þonne andette. þ ic swelte ær ic wille
me joined I to-thee then confess that I die before I will
beon to þe geþeodad. ac hafa þu me to þan geþungennestan
be to thee joined but have thou me as the most-virtuous
wife. ȝ wit syn má þurh þa sawle tosamne geþiodad þonne
wife and we-two be more through the soul together joined than
wit syn þurh þone lichoman. þonne wenað uncre hlafordas.
we-two be through the body then think our-two lords
þ wit syn swa swa gesinhina. crist þonne wat uncre
that we-two be so as married-pair christ then knows our-two
clænnyss[e] mid þy þe he gesihð hu wit doð. Ic þonne
chastity with that that he sees how we-two do I then
andette cwæð malchus. þ ic forlitade. ȝ ic wæs wundrigende
confess said Malchus that I marveled and I was wondering
on þæs wifes word. ȝ ic hig þa lufode swiðor þonne ænig
at of-the woman words and I her then loved more than any
riht wif. ȝ ic næfre ne geseah hire nacode lichama. ne ic
lawful wife and I never — saw her naked body nor I

næfre né æthran hire nacodum leomum. ic þa ondred þ ic
ever — touched her naked limbs I then dreaded that I
in þære sibbe forlure. þ ic ær in þam gefiohte geheold.
in the peace lost what I before in the fight kept
And þa æfter þon þe manige dagas wæron forð gewitene.
And then after that that many days were forth gone
þa geségon uncre hlafordas. þ wit lufedan unc betweonan.
then saw our-two lords that we-two loved us-two between
þá ne wendon hig nanes fleames to unc. ac hio unc
then not expected they any flight from us-two but they us-two
bæddan to gemangum. ȝ þa æfter miclre tide. sæt ic ána
bade to herds and then after great time sat I alone
in þam westenne. ȝ ic ne geseah nówiht buton eorðan. þa
in the desert and I not saw anything but earth then
ongann ic swigiendlice þencan be manegra munuca life. ȝ
began I silently think about of-many monks life and
ic þohte ealra swiðost ymb þone abbud þe me getydde. ȝ
I thought of-all most about the abbot who me taught and
ic wæs gemyndigost hu he me genam ȝ he me forléas. ȝ
I was most-mindful how he me took and he me lost and
þá ic þis wæs þencende cwæð malchus þa geseah ic micelne
when I this was thinking said Malchus then saw I great
ǽmettena heap úp astigendne. ȝ hio bǽran maran byrðene
of-ants heap up climbing and they bore greater burdens
þonne hiora agene lichaman wæron. ȝ sume hio twiccedan
than their own bodies were and some they plucked
þa grasu mid hiora muðe. sume hio wurpon þa moldan up.
the grasses with their mouth some they threw the earth up
ȝ hio wæron forsettende þæra wætera rynas. ȝ hig wæron
and they were blocking of-the waters courses and they were
gemyndige þæs tóweardan hungres. þy læs þa ofþinenan corn
mindful of-the coming hunger — lest the moistened grain

in brórd gehwyrfden. ȝ hig forcur[fon þa gebr]ohtan sæd. ȝ
into sprout turned and they cut the brought seed and
sume hig ongunnon swa hio mid heafe bæren deadra manna
some they began as-if they with lamentation bore of-dead men
lichaman. ȝ hig dydon þ gyt mare to wundrienne is. þ
bodies and they did that yet more to wonder is that
wæs þ in swa micclum heape þæra æmettena þe þær wæron
was that in so great heap of-the ants which there were
út gongende. þ hira nænig þam íngangendum æmettum
out going that of-them none the in-going ants
ne wiðstod. eac þonne gif hira hwilc geseah þ hiora hwilc
— withstood also then if of-them any saw that of-them any
gefeoll under þam byrðenum. þonne wæron þa oðre sona in
fell under the burdens then were the others at-once in
hiora fultume. ȝ gesetton þa byrþene eft on hiora eaxle.
their help and set the burden again on their shoulder
To hwan sprece ic. nu þus fela cwæð malchus. se dæg me
For what speak I now thus much said Malchus the day to-me
ætywde swiðe micele wæfersyne. ȝ ic þa wæs gemyndig
showed very great spectacle and I then was mindful
þæs snottran salomones. for þan he sæde. þ þa latan mod
of-the wise Solomon — because he said that the slow minds
wæron gereht in æmettena onlicnysse. þá ongan me langian
were directed in of-ants likeness then began me long
for minre hæftnyde. ȝ ic ongan gyrnan. þ ic sohte
for my captivity and I began yearn that I sought
eft min mynster. ȝ ic wilnode þ ic become to þæra
again my monastery and I desired that I came to of-the
æmettena onlicnysse. for þon þær bið gewinn in midnesse
ants likeness — because there is labor in midst
þæs mynstres. ȝ in gódum mynstre ne bið ówiht syndriges.
of-the monastery and in good monastery not is anything of-private

ac eall hit bið gemǽne. ȝ þa hwyrfde ic eft to minum
but all it is common and then turned I again to my
huse. þa géarn me ongean min þ ungesælige wif. ȝ hio
house then ran me toward my the unhappy wife and she
me gegrette. þa ne mihte ic hire bedyrnan mines modes
me greeted then not could I from-her hide of-my mind
unrotness[e]. for þan hit wæs on minum andwlitan gesyne.
sadness — because it was in my face visible
þa gehyrde hio fram me þ ic hig hwette to fleanne. ȝ
then heard she from me that I her urged to flee and
þa sette hio swigunge betwuh hire geleafan hiht. ȝ wit
then set she silence between her faith hope and we-two
þa wæron on midnesse miccles eges. þa genámon wit
then were in midst of-great fear then took we-two
on midnyss[e] þæs eowdes twegen buccan. þa wæron on
in midst of-the flock two bucks which were of
wunderlicre micelnesse. ȝ wit hig acwealdon. ȝ wit
wondrous greatness and we-two them killed and we-two
geworhton þa hyde to twam kyllum. ȝ gehioldan hiora
made the hides into two skin-bags and kept their
flæsc unc to wægnyste. ȝ þa on æfenne wende uncer
flesh for-us-two as provision and then at evening thought our-two
hlaford þ wit wæron in uncres cofan digolnesse. þa
lord that we-two were in of-our-two chamber secrecy then
ongunnon wit féran. ȝ wit dydon þæs flæsces hwylcne
began we-two travel and we-two put of-the flesh —
hwugu dæl in þa kylla. ȝ þa coman wit to anre éa.
some part into the skin-bags and then came we-two to a river
seo wæs þanon on tyn milum. ȝ þa bleowan wit þa
which was thence at ten miles and then blew we-two the
kylla ȝ astigon þæron ȝ scufon hig þa ut on þa eá.
skin-bags and climbed thereon and pushed them then out into the river

ȝ wit reowan sticcmælum mid uncrum fotum. oð þ hig
and we-two rowed piecemeal with our-two feet until that they
unc asetton swiðe feor on oðre healfe þære éa. þ þa ne
us-two set very far on other side of-the river that those not
mihton uncre swaðe findon. þa þe unc æfter ferdon. ȝ þa
could our-two track find who that us-two after traveled and then
ingemang þissum wearð uncer wegnyst afúlod. ȝ hit feoll
amid this became our-two provision rotted and it fell
of þam kyllum. buton þ wit mihton þry dagas bíg lifian.
from the skin-bags except that we-two could three days by live
ȝ þa æton wit þeh hweþere swyðe ȝ druncon þ wæter
and then ate we-two — however greatly and drank the water
æfter. ȝ wit wæron gemyndige þæs toweardan hungres
after and we-two were mindful of-the coming hunger
ȝ gewiton wit swiðe on weg. ȝ wit locodon swiðe oft
and departed we-two quickly — away and we-two looked very often
underbæc. ȝ miccle oftor wit urnon nihtes þonne dæges
backward and much oftener we-two ran by-night than by-day
for sarcina hergunge ȝ for þære sunnan bryne. ȝ ic earma
for of-Saracens harrying and for of-the sun burning and I wretch
nu aforhtige to secgenne. hwæt me becom cwæð malchus.
now fear to tell what me befell said Malchus
ȝ ic eom nu ealle mode orsorh. ȝ þeah hweþere me nu
and I am now all in-mind untroubled and — however to-me now
forhtað eall se lichama. ȝ þa locodon wit þy þriddan
fears all the body and then looked we-two on-the third
dæge under bæc. þa þuhte unc þ wit gesegon sittan
day — backward then seemed to-us-two that we-two saw sit
twegen men on twam olfendum. ȝ þa efstan mid þære
two men on two camels and they hastened with the
mæstan hrædnesse. þa sona aforhtade uncer mod. forþan
greatest speed then at-once feared our-two mind because

hit bið ælces yfeles forewis. for þan wit wendon þ þ
it is of-each evil foreknowing — because we-two thought that they
wæren uncre hlafordas. ȝ wit unc þa ondræddon oð
were our-two lords and we-two ourselves then dreaded until
deað. efne þ me þuhte þ sio sunne swearte scine. ȝ
death even that to-me seemed that the sun blackly shone and
wit wendon þ þ sand uncre swaðe geypte. þa gesegon
we-two thought that the sand our-two track revealed then saw
wit on þa swiðran healfe nowiht feor unc an eorðscræf.
we-two on the right side not-at-all far from-us-two an earth-cave
ȝ wit unc ondræddon þ þær wæron næddran cyn
and we-two ourselves dreaded that there were of-adder kind
in þam eorðscræfe. ȝ wit eoden hweþere þider in. ȝ
in the earth-cave and we-two went nevertheless thither in and
wit unc gestaðelodon sona on þa wynstran healfe þæs
we-two ourselves placed at-once on the left side of-the
scræfes. ȝ ofer þis wit ne dorston bion útgangende.
cave and beyond this we-two not dared be out-going
for þon wit unc óndrédon gif wit úteoden. ȝ flugon
— because we-two ourselves dreaded if we-two out-went and fled
þæra næddrena deað. ȝ wit þonne bicoman to deaðe. ȝ
of-the adders death and we-two then came to death and
þa cwædon wit. her wit habbað hælo gif drihten unc
then said we-two here we-two have safety if lord us-two
wile fultumían. ȝ gif he forhigeð uncet fyrenfulle. þonne
will help and if he despises us-two sinful then
habbað wit her byrgene in þissum eorðscræfe.
have we-two here tomb in this earth-cave
Tellað ge nu lá hwylc modes fyrhtu unc þa wæron. ȝ
Reckon ye now O what of-mind fear to-us-two then were and
hwilc ege. þa wit gesegon uncerne hlaford swiðe yrre
what terror when we-two saw our-two lord very angry

standan biforan þam eorðscræfe. Eala hu miccle héfigra bið se
stand before the earth-cave O how much heavier is the
wenenda deað. þonne se inbrohta. ȝ þis ic spece nu gýt mid
expected death than the brought-in and this I speak now yet with
swa miccle ege. ȝ mid swa miccle fyrhtu. þ me þinceð þ
so great terror and with so great fear that to-me seems that
me sio tunge stomrige. ȝ me wæs efne þan gelicost þe
to-me the tongue stammers and to-me was even to-that likest as-if
ic þa eft gehyrde minne hlaford cegan nis hit gyt forðun
I then again heard my lord call not-is it yet even
þ ic þrastrian durre. ȝ þa sende he uncerne efenþeowan
that I mutter dare and then sent he our-two fellow-servant
mid unc. þ he uncet sceolde utalædan of þam eorðscræfe.
with us-two that he us-two should lead-out from the earth-cave
ȝ uncer hlaford hiold hiora olfendu biforan þam scræfe. ȝ
and our-two lord held their camels before the cave and
þær abad mid atogenam swurde uncres tócymes. þa mid
there awaited with drawn sword our-two coming then with
þy þe se þeow hæfde gegán þreora fæðma oððe feowra in
that that the servant had gone of-three fathoms or of-four into
þ eorðscræf. þa ne mihte he unc gesion. for þan eagena
the earth-cave then not could he us-two see — because of-eyes
gewuna bið. þ hio bioð æfter sunnan beorhtnesse swilce
custom is that they are after of-sun brightness as-if
hio blinde syn. ȝ þa cegde he hluddre stefne. ȝ cwæð.
they blind be and then called he with-loud voice and said
Gangað ut git godwrecan. ȝ gongað ut git rodewyrðan
Go out ye-two impious-ones and go out ye-two cross-worthy
for þan inc cegð incer hlaford. ȝ þa hig swa cigdon.
— because you-two calls your-two lord and when they so called
þa ahleop þær an leo of þæs eorðscræfes þystrum. ȝ
then leapt there a lion from of-the earth-cave darkness and

hio spengde on hine. ȝ forbat him þone sweoran. þa
she sprang on him and bit-through him the neck then
cwæð malchus. hwilc ege unc þa wæs. ȝ eac hu micel
said Malchus what terror to-us-two then was and also how great
modes bliss. for þan wit gesegon þ uncer efenþeow
of-mind bliss — because we-two saw that our-two fellow-servant
wæs forworden biforan unc. ȝ se uncer hlaford hlydde
was perished before us-two and the our-two lord shouted
þær ute. ȝ cidde. ȝ abád mid getogene sweorde uncres
there outside and chided and awaited with drawn sword our-two
tocymes. ȝ he þa þrowade þæs þeowes sleacnysse. ȝ he
coming and he then suffered of-the servant slackness and he
þa æt nextan. wende þ wit twu hine hæfdon ofercumene.
then at last thought that we-two two him had overcome
ȝ þa he þæs þeowes yldinge geseah. þa eode he sylf
and when he of-the servant delay saw then went he self
in þ scræf. þa spengde sio lio sona forð. ȝ forswealh
into the cave then sprang the lion at-once forth and swallowed
uncerne hlaford biforan unc. ȝ gedranc hire þ blod.
our-two lord before us-two and drank for-herself the blood
Ac hwæt la talast þu. hu micel ege unc þa wære ȝ
But what O reckonest thou how great terror to-us-two then were and
hu micel modes bliss. for þan wit geseagon uncre feond
how great of-mind bliss — because we-two saw our-two enemies
biforan unc forwordene. Hwilc man mihte æfre gelyfan þ
before us-two perished What man could ever believe that
þ deor fuhte for unc. ȝ þa mid þy se ege wæs anumen
the beast fought for us-two and then with that the terror was taken
fram unc. oðer mare ege unc wæs þa ætywed. for þan
from us-two other greater terror to-us-two was then shown — because
wit gesegon þa leon in þam eorðscræfe mid hire hwelpum.
we-two saw the lion in the earth-cave with her cubs

ȝ þa gewat sio lio on uhtan ot of þam scræfe. ȝ hio bær
and then departed the lion at dawn out from the cave and she bore
hire hwelpas ut mid hio. ȝ hio unc forgeaf þ gestern.
her cubs out with her and she to-us-two gave the dwelling
ȝ þa gýt hweþere ne dorstan wit gan of þam scræfe. for
and then yet however not dared we-two go from the cave —
þan wit unc ondrédon þ sio leo unc come tó. ȝ wit
because we-two ourselves dreaded that the lion us-two came to and we-two
wæron ealne þone dæg on þære mæstan modes fyrhto. ȝ þa
were all the day in the greatest of-mind fear and when
se dæg wæs forð gewiten. þa gewiton wit on æfenne ut of
the day was forth gone then departed we-two at evening out from
þam eorðscræfe. ȝ wit astigon ón þa olfendan þe uncer
the earth-cave and we-two climbed onto the camels which our-two
hlaford þider on com. ȝ wit unc gefyldan niowes cefes.
lord thither on came and we-two ourselves filled new cheese
ȝ wit bicoman þy teoðan dæge to rome byrig. ȝ wit
and we-two came on-the tenth day to rome city and we-two
gerehton æfter endebyrdnesse þam ealdormen bi ealre uncer
told after order to-the ealdorman about all our-two
fóre. ȝ þanon wit þa wæron færende tó mesopotamiam
journey and thence we-two then were faring to mesopotamia
þære mægðe. ȝ þær wit bebohtan uncre olfendan. ȝ þa
the province and there we-two sold our-two camels and then
æfter þyssum ic com to þam mynstre þe ic ǽr fram
after this I came to the monastery which I before from
com. ȝ þa wæs min abbud forðfered. ȝ þa gewat ic to
came and then was my abbot departed and then went I to
þam munucum þa þe þær wæron. ȝ ic hig symble lyfode
the monks who that there were and I her always loved
swa swa swustor. ȝ ic wæs swiðe iung cwæð hieronimus.
so as sister and I was very young said Jerome

þa malchus me þis wæs secgende. ⁊ þis nu secge eow
when Malchus to-me this was telling and this now tell to-you
eald þ ic wolde þ þa clænan. ⁊ þa unwemman hira
old that I wished that the clean and the unstained their
clænnysse ⁊ hiora unwemnysse forð gehioldon. ⁊ þ hig
chastity and their spotlessness forth kept and that they
witon þ bitweoh sweord. ⁊ betwux westenne. ⁊ betwux
know that between sword and between desert and between
wildeor. þ sio geþungennes ne mæg næfre wesan besmitan.
wild-beasts that the virtue not can ever be defiled

Of Seinte Neote

The Life of Saint Neot

Of Seinte Neote

THE LIFE OF SAINT NEOT

A homily for Neot's feast. Neot was taught early, received the priesthood from Bishop Ælfheah at Glastonbury, and prayed a hundred times a night on his knees. He went seven times to Rome, then made a hermitage in the west of the land, ten miles from Petroc's stow, where he sang his psalms naked in a spring at dawn; when riders came he fled and lost a shoe, and a fox that stole it was found dead with the thongs in its mouth. King Alfred came to him for counsel, and Neot rebuked him and foretold that he would be driven from his kingdom by the Danes. After Neot's death Guthrum invaded, and Alfred hid at Athelney with a swineherd, whose wife ordered him to turn her loaves and called him a glutton. Neot appeared to him in a dream and promised victory; Guthrum came with thirteen men, asked for peace, and was baptized. Alfred's kingdom grew, and he became learned and wrote many books. The homily ends with a lament for its own evil times and a prayer to Neot.

Mæn þa leofeste. We wylleð eow cyðen beo sumen dæle
Men the dearest We will to-you make-known about some part
emb þyssen halgen þe we todæig wurðigeð. þ eower geleafe
about this saint whom we today honor that your faith
þe trumre seo. for þā manncynn behofeð godcundre lare
the firmer be — because mankind needs divine teaching
þ heo þurh þa mugen to lifes wege becumen. Hit sægð
that they through that may to of-life way come It says
on þan halgen godspelle þ þ liht on godes gelaðun[ge] na
in the holy gospel that the light in of-god church not
behydd beon ne sceal. ac up asett ofer þan candelstafe. þ
hidden be — shall but up set on the candlestick that
þa þe þær ingað mugen þone leome geseon ȝ onlihte beon.
those who there enter may the gleam see and enlightened be
Swa eac ne mihte Sēs Neotus behydd beon ne bedigelod þa
So also not could Saint Neot hidden be nor concealed then

þa god hine geupped habben wolde. He wæs on iugeðe þæs
when god him revealed have would He was in youth as
þe bec secgeð to boclicre lare gesett. ⁊ to godcunden
that books say to book teaching set and to divine
þeawen becom. ⁊ georne smeade þa he andgitfull wæs emb
virtues came and eagerly pondered when he intelligent was about
þ ece lif. ⁊ hwu he stiðlucest her on life for gode libben
the eternal life and how he most-strictly here in life for god live
mihte. swa hit awriten is. þ se weig is sticol ⁊ neare þe
might as it written is that the way is steep and narrow which
to þan ecen life belimpð. ⁊ nan mann þær to ne becumð:
to the eternal life belongs and no man there to — comes
bute þurh mycel geswync ⁊ forhæfednysse. Swa dyde Sēs
but through great toil and abstinence So did Saint
Neotus forhæfde hine sylfne frā gelustfullunge þysses lifes. He
Neot restrained him self from delight of-this life He
wæs manðwære ⁊ milde ealle mannen. ⁊ he dæighwamlice
was gentle and mild to-all men and he daily
to his drihtene clypode æfter dauides sange þuss cweðende.
to his lord called after of-David song thus saying
Drihten. Þine weges ic lufige ⁊ þine æ ic folgigen þænce.
Lord Thy ways I love and thy law I follow intend
do beo me æfter þinre mildheortnysse. ⁊ tæc me þine
do by me after thy mercy and teach me thy
rihtwisnysse. Soðlice þ ilca gebed us is alefd gyf we wylleð
righteousness Truly the same prayer to-us is allowed if we will
inweardlice to gode clypigen ⁊ his mildheortnysse biddan.
inwardly to god call and his mercy ask
Hit sæigð on gewritan þ þes halge were to glæstingebyrig
It says in writings that this holy man to glastonbury
gecerred wære on Sēes ælfeges dagen þæs halgen biscopes.
turned were in of-Saint Ælfheah days of-the holy bishop

ȝ æt him underfeng þone halge sacerdhad. ȝ hine wel
and from him received the holy priesthood and it well
geheold ȝ þær under wel gedeah. ȝ wæs eallen mannen
kept and there under well throve and was to-all men
eadmod ȝ lufigendlic. ȝ his salmes ȝ oðre gebedan he
humble and lovable and his psalms and other prayers he
geornlice beeode dæiges ȝ nihtes. ȝ his gewune wæs þ he
eagerly practiced by-day and by-night and his custom was that he
wolde on dæig gelomen his cneowe gebegen. ȝ eac swylce
would in day often his knees bend and also likewise
on niht to þan ælmihtigen gode. swa se halge apostel Sc̄s
in night to the almighty god as the holy apostle Saint
Bartholome' dyde. [hund siðen on niht ȝ ealswa oft on dæg.]
Bartholomew did hundred times in night and as often in day

He gemunde symle his synnen þe he on his iugeðe
He remembered always his sins which he in his youth
gefremede. ȝ þa geornlice beweop ȝ bereowsede. ȝ oðre
committed and them eagerly bewept and repented and other
gode forbisnen æteowde. He geneosode rome þurh seofe
good examples showed He visited rome through seven
siðen x̄pe to lofe ȝ seinte petre. ȝ þære his synnen
times to-christ as praise and to-Saint Peter and there of-his sins
forgyfenysse underfeng. He wæs on eallen godes beboden
forgiveness received He was in all of-god commands
swyðe fullfremed. Sohte þa weste stowe geond eall þiss
very perfect Sought then desert place throughout all this
land on to wunigene. ȝ þa gemette [he] þurh godes
land in to dwell and then found he through of-god
foresceawunge Seo is wæst dæles þysses landes ten milen
providence It is of-west part of-this land ten miles
fram petroces stowe. þa me hatt Neotes stoca. ȝ he
from of-Petroc place which one calls of-Neot stoke and he

him þær wununge getimbrode on swyðe fægeren stowe. ⁊
for-himself there dwelling built in very fair place and
myrige wæterseaðes þær abuten standeð. ⁊ þa synden swyðe
pleasant springs there about stand and they are very
wynsume of to þycgene. Þær se godes þeowe Sc̄s Neot' his
pleasant from to drink There the of-god servant Saint Neot his
lif adreah on mycelre forhæfednysse. ofer mæn oðre modes
life spent in great abstinence beyond men other of-mind
⁊ mægnes þeowwigende þan þe hine to þeowe geceas. þ
and of-strength serving him who him as servant chose that
wæs gode sylfen. Ne mæig nan mann fullice gecyðen hwu
was god himself Not can any man fully tell how
stiðlice he his lif adreah ær his mæssepreosthade ne æft̄.
strictly he his life spent before his mass-priesthood nor after

Ne glæingde he his lichame mid deorewurðen scrude. ne
Not adorned he his body with precious garment nor
he mid estmeten his innað ne gefyllde. Mid þan þe he
he with delicacies his belly — filled With that that he
þuss lange gedrohtned hæfde. on þære stowe þe we won
thus long lived had in the place which we lately
ær foresæden: þa ongann se ungeseowenlice feond him
before mentioned then began the invisible enemy him
togeanes andigen. swa him ælc god ofðincð.
against envy as to-him each good displeases

Ongann þa sænden his ættrige wæpnen þ synd costnungen
Began then send his poisonous weapons that are temptations
togeanes þan halgen were. Ac he þone feond oferswað mid
against the holy man But he the enemy overcame with
rihten geleafen þurh godes gescyldnysse. Him comen gelomen
right faith through of-god protection Him came often
to halige godes ængles and hine gefrefreden ⁊ wel geherten.
to holy of-god angels and him comforted and well heartened

ȝ hine manoden þ he ne geswice godes word to bodigenne
and him exhorted that he not ceased of-god word to preach
ealle mannen oðð his lifes ænde. ȝ beheten him gewiss
to-all men until of-his life end and promised to-him surely
þ ece lif þe he nu mid myrhðe on wuneð. He dyde swa
the eternal life which he now with joy in dwells He did as
se ængel bebead. Bodede ealle mannen rihtne geleafe. Þan
the angel commanded Preached to-all men right faith To-the
synfullen ȝ þan þe heora synnen andetten wolden ȝ æfre
sinful and to-those who their sins confess would and ever
geswican: he behet godes godnysse ȝ his mildheortnysse. ȝ
cease he promised of-god goodness and his mercy and
þær to ecan þ ece lif. Þa gode he manode þ heo on heora
there to eke the eternal life The good he exhorted that they in their
godnysse þurhwunedan. Hit gelamp sume dæige þ se halge
goodness persevered It happened one day that the holy
wære on ærne morgen digellice ferde to his wæterseaðe. ȝ þær
man in early morning secretly went to his spring and there
his drohtnunge ȝ his salmsanges on þan wætere hnacodan
his devotion and of-his psalm-singing in the water with-naked
leomen adreah swa his gewune wæs. Þa geherde he færinge
limbs performed as his custom was Then heard he suddenly
ridenda menige. He þa hrædlice mid mycelen ofste fram þære
of-riders multitude He then quickly with great haste from the
welle onette. nolde þ his drohtnung ænigen eorðlice mæn
well hastened would-not that his devotion to-any earthly man
cuð wurðe on his life bute þan anen þe ofer eallen rixeð.
known became in his life but to-the one who over all reigns
Forleas þa on þan færelde his ænne scoh. ȝ oðerne mid
Lost then on the journey his one shoe and the-other with
him to his gebedhuse ham gebrohte. Mid þan þe he his
him to his prayer-house home brought With that that he his

salmes ȝ his gebeden ȝ rædingan emb hydiglice smeade:
psalms and his prayers and readings about carefully pondered
Þa becō him to gemynde his oðer scoh. Þ he hine
then came to-him to mind his other shoe that he it
on þan færelde forleas. Clypode þa him to his þeign. ȝ
on the journey lost Called then him to his servant and
bebead him Þ he him his sco gefeccen scolde. He þa
commanded him that he for-him his shoe fetch should He then
wæs his fæder bebodan gehersum. ȝ hrædlice ferde to
was of-his father command obedient and quickly went to
þære welle. ȝ þære on þan wegge wunderlice wise gemette.
the well and there on the way wondrous thing found
Þ is Þ an fox Þe is geapest ealra deora þær arn geond
that is that a fox which is craftiest of-all beasts there ran through
dunen ȝ denen wunderlice beseonde mid egen hider ȝ
hills and dales wondrously looking with eyes hither and
þider. ȝ færinge becō to þære stowe þære se halge were
thither and suddenly came to the place where the holy man
his fet geðwoh. ȝ þone scoh gelæhte ȝ ætfaren þohte.
his feet washed and the shoe seized and escape thought
Þa beseh þær to se arfæste drihten. ȝ nolde Þ his
Then looked there to the merciful lord and would-not that his
þeowe on swa medemlice þingen geunrotsed wære. Gesænde
servant in so trifling things saddened were Sent
þa slæp on þone fox swa Þ he his lif alet habbende þa
then sleep on the fox so that he his life let-go having the
þwanges of þan sco on his fracede muðe. Se þeign þa þær
thongs of the shoe in his foul mouth The servant then there
to geteingde. ȝ þone sco genam ȝ þan halge gebrohte.
to hastened and the shoe took and to-the saint brought
ȝ him cydde eall hwæt þær gelumpen wæs. He þa se
and to-him told all what there happened was He then the

halge þæs mycele wundrode. ȝ bebead þan þeigne on þæs
saint that greatly wondered and commanded the servant in of-the
hælendes name þ he hit nanen ne cydde ær his lifes ænde.
savior name that he it to-none — told before of-his life end

On þan time wæs ælfred king. ȝ to þan halgen gelomen
In the time was Alfred king and to the saint often
com emb his sawle þearfe. he hine eac þreade manega
came about of-his soul need he him also rebuked with-many
worden. ȝ him to cw̄. mid forewitegunge. Eala þu king
words and him to said with prophecy O thou king
mycel scealt þu þoligen on þyssen life. on þan towearden
much shalt thou suffer in this life in the coming
time swa mycele angsumnysse þu gebiden scealt. þ nan
time so great distress thou endure shalt that no
mænnisc tunge hit eall asecgen ne mæig.
human tongue it all tell — can

Nu leof bearn geher me gyf þu wylt. ȝ þine heorte to
Now dear child hear me if thou wilt and thy heart to
mine ræde gecerre. Gewit eallinge fram þinre unrihtwisnysse.
my counsel turn Depart wholly from thy unrighteousness
ȝ þine synnen mid ælmessen ales. ȝ mid tearen adigole.
and thy sins with alms redeem and with tears blot-out
ȝ gebring þine lac to rome þurh martinū þan pape. þe
and bring thy offering to rome through Martin the pope who
nu wealt engliscre scole. Se king ælfred dyde þa swa se
now rules English school The king Alfred did then as the
halige hine bebead. ȝ his beboden georne hlyste. ȝ he
saint him commanded and his commands eagerly listened-to and he
him feala foresæde mid forewitegunge swa him syððen
to-him many-things foretold with prophecy as to-him afterward
aneode. Se halge eft cw̄ oðre wordan. Ic nylle þe
befell The saint again said with-other words I will-not from-thee

bedigeligen gode king þ me toweard is forneh se dæig
hide good king that to-me coming is near-hand the day
mines forðsiðes þone ic gernde simble mid ealre heorte. Ac
of-my departure which I yearned always with all heart But
ic secge get þ æfter minen forðsiðe þu feale þoligen scealt.
I say yet that after my departure thou much suffer shalt
ȝ fram deniscre þeode þu aflemed byst of þinen cynerice.
and by Danish nation thou put-to-flight art from thy kingdom
ȝ þine cæmpen ȝ heretogen þe fram gewiteð ȝ tostæncte
and thy soldiers and leaders thee from depart and scattered
byð. Swa hit on drihtenes þrowunge awriten is. þæt þone
are As it in of-lord passion written is that when
se herde aflemed ȝ ofslagen byð: þonne byð þa scep ealle
the shepherd put-to-flight and slain is then are the sheep all
tostæncte. Ac þonne þe ealre angsumest byð on þine
scattered But when to-thee of-all most-distressed is in thy
mode: geðænc þu min. ȝ ic þe gescilde on drihtenes name.
mind think thou me and I thee shield in of-lord name
Þa se king þas word geherde: þa forhtode he þearle
When the king these words heard then feared he exceedingly
swyðe. ȝ his bletsunge abæd. ȝ aweig gewende. Him
greatly and his blessing asked and away went To-him
aneode syððen swa sēs Neot' him foresæde.
befell afterward as Saint Neot to-him foretold

Ðæs halgen untrumnysse weox þa fram dæge to dæige.
Of-the saint infirmity grew then from day to day
ȝ þa on þan ytemesten dæige his hand breden up to
and then on the last day his hand outspread up to
heofene astrehte ȝ mid blisse his gast asende. ȝ to reste
heaven stretched and with bliss his spirit sent and to rest

gewende. Soðlice engles togeanes his sawle comen. ⁊ heo
went Truly angels toward his soul came and they
gelædden mid mycelen gefean to heofonices myrhðe.
led with great joy to of-heaven-kingdom mirth
His leorningcnihtes þa bebyrigden his lic mid mycelen
His disciples then buried his body with great
wurðmynte innen þære cirice þe he sylf on ær gesette. Þær
honor within the church which he self in before established There
becom þa on þære hwile mycel swetnysse stænc swylc hit eall
came then in the while great of-sweetness scent as-if it all
gestreawod wære on þære stowe mid wynsume blostmen ⁊
strewn were in the place with pleasant blossoms and
wyrtgemangum. Þær wurden eac feale untrume gehælde fram
spice-mixtures There were also many sick healed from
mistlicen brocen þurh godes mihten. ⁊ þæs halgen geearnunge.
various afflictions through of-god powers and of-the saint merit
⁊ eft binnen seofen gearen his ban up genumen wurðen. ⁊
and afterward within seven years his bones up taken were and
on oðre stowe mid wurðmynte aleigd neh þan altere. ⁊ þær eft
in other place with honor laid near the altar and there again
wearð mycel swotnysse stænc geworden on þære styrunge. Hwæt
was great of-sweetness scent made at the moving Lo
þa word ealle gefyllede beon scolden þe se halge foresæde beo
the words all fulfilled be should which the saint foretold about
þā kinge. Com þa guðrum se hæðene king mid his wælreowen
the king Came then Guthrum the heathen king with his cruel
here ærest on eastdæle sexlandes. ⁊ þær feala manne ofsloh.
army first in east-part of-Saxon-land and there many men slew
Sume eac fleames cepten. ⁊ sume on hand eodan.
Some also flight took and some into hand went

Þa ælfred king þe we ær embe spæcon þ of axode.
When Alfred king whom we before about spoke that — learned
þ se here swa stiðlic wæs. ȝ swa neh engle lande: he sone
that the army so fierce was and so near of-Angles land he soon
for fyrht fleames cepte. ȝ his cæmpen ealle forlet. ȝ his
for fright flight took and his soldiers all left and his
hertogen. ȝ eall his þeode. madmes ȝ madmfaten. ȝ his
leaders and all his people treasures and treasure-vessels and his
life gebearh. Ferde þa lutigende geond heges ȝ weges. geond
life saved Went then lurking through hedges and ways through
wudes ȝ feldes. swa þ he þurh godes wissunge gesund
woods and fields so that he through of-god guidance sound
becom to æðeling ege. ȝ on sumes swanes huse his hleow
came to of-athelings isle and in of-a-certain swineherd house his shelter
gernde. ȝ eac swylce him ȝ his yfele wife georne herde.
sought and also likewise him and his evil wife eagerly obeyed
Hit gelamp sume dæige. þ þæs swanes wif hætte hire
It happened one day that of-the swineherd wife heated her
ofen ȝ se king þær big sæt. hleowwinde hine beo þan fyre.
oven and the king there by sat warming himself by the fire
þan heowen nytende þ he king wære: þa wearð þ yfele
the household not-knowing that he king were then became the evil
wif færinge astyred. ȝ cw̄ to þan kinge eorre mode.
woman suddenly stirred and said to the king with-angry mind
Wænd þu þa hlafes þ heo ne forbeornen. for þā ic
Turn thou the loaves that they not burn — because I
geseo dæighwamlice þ þu mycelæte eart.
see daily that thou great-eater art
He wæs sone gehersum þan yfele wife: for þan þe he
He was soon obedient to-the evil woman — because that he
nede scolde. He þa se gode king mid mycelre angsumnysse
by-necessity must He then the good king with great distress

ȝ siccetunge to his drihtene clypode: his mildse biddende.
and sighing to his lord called his mercy asking
Hwæt þa bute him aneode ealswa se halge him foresæde on
What then but to-him befell just-as the saint to-him foretold —
ær. ȝ mare earfoðe he adreah þone we nu areccen mugen. ac
before and more hardship he endured than we now tell can but
he wearð eft for raðe gefrefrod: þurh þone halgen Neoten.
he became afterward full quickly comforted through the saint Neot
He com to him anes nihtes on swefne swyðe brihte scinende.
He came to him one night in dream very brightly shining
ȝ him to cw̄. Eala þu king hwæt wylt þu to mede gesyllen
and him to said O thou king what wilt thou as reward give
þan þe þe frā þyssen uneðnyssen alyseð. He wearð afyrht
to-him who thee from these troubles frees He became frightened
on swefne færlice swyðe. ȝ þeh þan halgen geandswerode.
in dream suddenly greatly and yet the saint answered
Eala leof he cw̄ hwæt mæig ic syllen? Ic eam ealles godes
O dear-one he said what can I give I am of-all good
benæmed ȝ mines kynerices. Se halge him andswerode. Ic
deprived and of-my kingdom The saint him answered I
eam Neotus þin freond. ȝ ic nu blissige mid heofene kinge.
am Neot thy friend and I now rejoice with of-heaven king
Gehyht nu on his mihte. Þonne becumst þu æfter eastern to
Hope now in his might Then comest thou after Easter to
þinen æðele. ȝ þe togeanes cumð þin todræfed here, ȝ þines
thy homeland and thee toward comes thy scattered army and thy
cymes þearle fægenigeð. Ic þe toforen fare. þu me æfter folge.
coming greatly rejoices I thee before go thou me after follow
ȝ þin folc samod. Ic soðlice todræfe ealle þine wiðerwinnen.
and thy people together I truly scatter all thy adversaries
ȝ þone king þe þe togeanes winð: to geleafen gebege. Hit
and the king who thee against fights to faith bend It

gelamp þa eallswa. ⁊ Guðrū se hæðene king com to ælfrede
happened then just-so and Guthrum the heathen king came to Alfred
þan cristene kinge und þreottene cæmpen: ⁊ friðes wilnode.
the Christian king with thirteen soldiers and peace desired
⁊ to fulhte feng. ⁊ he twelf dages æfter þan her on lande
and to baptism took and he twelve days after that here in land
wunede: mid mycelre blisse. ⁊ syððen gesund gewende
dwelt with great bliss and afterward sound went
mid his here lafe to his agenen earde. mid ealre sibbe.
with his army remnant to his own country with all peace
Þa weox ælfredes cynerice. ⁊ his word wide sprang þ
Then grew of-Alfred kingdom and his word widely sprang that
he on godcunden gewriten wel gelæred wæs. swa þ he
he in divine writings well learned was so that he
oferðeah biscopes ⁊ mæssepreostes. ⁊ hehdiacones. ⁊
surpassed bishops and mass-priests and archdeacons and
cristendom wel þeah on þan gode time. Eac is to wytene
Christendom well throve in the good time Also is to know
þ se king ælfred manega bec þurh godes gast gedyhte.
that the king Alfred many books through of-god spirit composed
⁊ binnen twam ⁊ twentig gearen his cynerices: þiss
and within two and twenty years of-his kingdom this
eorðlice lif forlet. ⁊ to þan ecen gewende.
earthly life left and to the eternal went

Swa him god geuðe: for his rihtwisnysse. Eala mæn þa leofe
As to-him god granted for his righteousness O men the dear
þa wæron gode dages: on þan gode time. for cristenes folcas
then were good days in the good time for of-Christian folk
geearnunge. ⁊ rihtwisra heafod manna. Nu is æighwanen
merit and of-righteous head men Now is everywhere
heof ⁊ wop. ⁊ ofercwealm mycel for folces synnen. ⁊
lamentation and weeping and pestilence great for of-people sins and

wæstmes ægiðer gea on wude gea on felde ne synd swa gode.
fruits each both in wood and in field not are as good
swa heo iu wæron. Ac yfeleð swyðe eall eorðe wæstme. ȝ
as they formerly were But worsen greatly all of-earth fruits and
unrihtwisnysse mycele wexeð. wide geond wurlde. ȝ sibbe
unrighteousness greatly grows widely throughout world and of-peace
tolysnysse. ȝ tælnysse. ȝ se þincð nu wærrest ȝ geapest þe
dissolution and slander and he seems now wariest and shrewdest who
oðerne mæig beswican. ȝ his æhte hī of anymen. Eac
another can deceive and his possessions from-him — take Also
manswereð man: mare þone he scolde. þy hit is þe wyrse:
perjures man more than he should therefore it is the worse
wide on eorðe. ȝ beo þan we mugen understanden þ hit is
widely on earth and by that we can understand that it is
neh domes dæge. Ne swareð nu se fæder þan sune. ne nan
near of-doom day Not answers now the father to-the son nor any
mann oðren. Ac ælc man winð ongean oðren. ȝ godes lage
man to-other But each man fights against other and of-god law
ne gemeð: swa swa me scolde. Beo þā we mugen ongyten
not heeds so as one should By that we can perceive
þ þiss wurld is aweigweard ȝ swyðe neh þan ænde þysser
that this world is departing and very near the end of-this
wurlde. Ealle gesælig byð se þe hine sylfen on time gebyregeð.
world Wholly blessed is he who him self in time secures
Vten nu bidden georne Seinte Neoten ȝ oðre halgen þ
Let-us now pray eagerly Saint Neot and other saints that
heo ure þingeres beon to þan heofon kinge. þ we næfre
they our intercessors be to the heaven king that we never

ealles to yfelne time ne gebiden on þyssen earmen life.
at-all too evil time — endure in this wretched life
ȝ þ we moten æfter forðsiðe to ecere reste becumen.
and that we may after departure to eternal rest come
