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Aelfric's Lives of Saints,

BEING

A Set of Sermons on Saints' Days formerly obserbed
by the English Church,

EDITED FROM MANUSCRIPT JULIUS E. VII IN THE COTTONIAN
COLLECTION, WITH VARIOUS READINGS FROM
OTHER MANUSCRIPTS,

BY THE

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ÆLFRIC'S HOMILIES.

THIRD SERIES (CONTINUED).

ÆLFRIC'S HOMILIES.

(THIRD SERIES.)

[Cotton MS. Julius E. VII, fol. 120, back. Partially collated with G. (=Gloucester fragments, ed. Earle) and O. (=Otho B. 10); both very imperfect.]

XXIII B.

DE TRANSITU MARIAE AEGYPTIACE.

DAS HERIGENDLICESTAN GEHWYRFEDNYSSE ægþer ge dæda ge þeawa. and þa micclan hreowsunga . and swa ellenlic gewinn þære arwurðan ¹ egyptiscan marian . hu heo hyre lîfes tída on þam 4 westene gefylde . of grecisc geþeode on læden gewende . paulus se arwurða diacon . sancte neápolis þære cyrcan .

Witodlice hit is geræd þæt raphahel se heah-engel wære tó tobíe sprecende . æfter þæra eagna forlætnysse . and eft æfter 8 þæra wulderfæstan onlihntnysse . and æfter þam forð-gewitendum frecednyssum . þe hé of genered wæs . and þus . cwæð . soðlice hit is swiðe derigendlic þæt [man] ² mancynnes digle geopenige . and eft þære sawle is micel genyðrung . þæt mon þa wulderfæstan 12 godes weorc bediglige . for þam þingum ic nænige þinga ne for-su-wige þa halgan geræcednyssa . se me gecyddre þæt ic on gefealle on þone genyðredan cwyde þæs slawan þeawas ³ . se þone onfangen-an tâlent fram his hlaforde butan geweaxnysse ahydde on eorðan . 16 ac ne sý mé nán man to úngeleafful be þam þingum writende þe ic gehyrde . and ge-axode on þissa wísan . ne gewurðe hit þæt ic on þam halgum gerecednyssum wæge oþþe ic þa spræce forsuwige :

ITEM RATIO DE EADEM.

SUM WER WÆS ON ANUM MYNSTRE ON PALESTINA ÐÆRE mægþe 20 on his lîfes þeawum he wæs swiþe gefrætewod . se wæs fram cild-hade on munucliticum þeawum healice getýd . and gelæred . se

¹ Leaf 121.

² man seems required here.

³ Sic ; read þéowes.

ÆLFRIC'S HOMILIES.

(THIRD SERIES.)

XXIII B.

DEATH OF ST. MARY OF EGYPT (APRIL 2.)

THE most praiseworthy conversion, both in deeds and in morals, and the great repentance, and the very valiant conflict of the venerable Mary of Egypt, and how she fulfilled her life-time in the desert, all this did Paul, the venerable deacon of the church of holy 4 Neapolis, translate from the Greek language into Latin.

Verily it is read, that Raphael the archangel was speaking to Tobit, after the loss of his eyes, and again after their glorious enlightenment, and after the past dangers from which he was delivered, thus saying: 'Truly it is very harmful that the secrets of mankind be revealed; and again it is a great disgrace for the soul that one should conceal the glorious works of God¹.'

For these reasons I will in no wise be silent concerning the holy 12 records. He hath made known to me that I may fall into the disgraceful sentence of the slothful servant, who hid the talent received from his Lord, without increase, in the earth; but let no man be too unbelieving in me, when writing about those things, which I have 16 heard and learnt by enquiry in this wise; may it never be that I should falsify the holy narratives or keep silence from speech.

ACCOUNT OF THE ABOVE-NAMED SAINT.

There was a certain man in a minster in the country of Palestine; he was greatly graced by his conduct in life, and was from child- 20 hood highly instructed and learned in monastic customs, and was

¹ [Tobit, xii. 6.]

wæs geháten Zosimus; Ðes witodlice swa ic ær cwæð. on ánum palestína mynstre fram frymþe drohtnode. and he wæs on for-hæ-
 24 fednysse weorcum se afandedesta geworden on eallum þam mun-
 ulicum regolum; And he ealle þæs regoles bebodu. and fulfremed-
 nysse þæs munuclican þeowtscypes untallice geheold. and he eac
 swilce wisan him þær sylf to-eacan geihte. for-þan þe he gewilnode
 28 his flæsc þam gaste under-þeodan; Swá soðlice hé wæs fulfremod
 on eallum munuclicum¹ þeawum. þæt wél oft munecas of feorrum
 stowum. and of mynstrum to him cómon. þæt hí to his bysne.
 and to his lárum. hí gewriðon. and to þære onhyringe his for-
 32 hæfednysse hí under-ðeoddon; Ðás wisan he ealle on him hæbbende
 wæs. and he næfre fram þam smeagungum haligra gewrita his móð
 awenda (*sic*); And ealle þa godnyssa þe he bebréac. he wæs gast
 brucende. and án weorc he hæfde únforswigod. and næfre ge-
 36 teorod. þæt wæs sealm-sang mærsung. and haligra gewrita smeagung;
 Wel oft eac swilce þæs ðe hí rehton. þæt he wäre gefremed wyrðe
 beon þære godcundan onlihtnysse þurh æteowednyss fram gode
 þære gastlican gesihþe. swa þæt nán wundor [is]² ne éac unge-
 40 lyfedlic þineg. be ðæm þe drihten sylf cwæð; Eadige beoð þa
 clæn-heortan. forðan þe hí god geseoð; Swa miccle má þa ge-
 sceawiað þa opennysse þære godcundan onlihtnysse þe heora licha-
 man symle geclænsiað mid syfrum þeawum. and mid þurhwæc-
 44 cendlican mode forð heonon to under³ þa toweardan mede on þære
 ecan eadignysse witodlice swá hé sylf sæde Zosimus. þæt hé sylf
 wäre fram þam modorlicum beorðrum on þæt mynster befæst. and
 of þæt þreo and fiftigðe geár he wæs þær on þam regole drohtni-
 48 gende. and æfter þysum he wæs gecnyssed fram sumum geþancum.
 swá swá he wäre on eallum þingum fulfremed. and hé nanre
 máran láre bysene ne be-þorfte on his mode; and he wæs þus
 sprecende. hwæðer ænig munuc on eorðan sy. þæt me mage aht
 52 niwes getæcan. oððe me on ænigum þingum gefultumian. þæs
 þe ic sylf nyte. oððe þæt ic on þam munuc-licum weorcum sylf ne
 gefylde. ofþe hweðer ænig þæra sy. þe westen lufiað. þe me
 on his dædum beforan sy; Ðás and þysum gelícum him þencendum.
 56 him æt-stód sum engel. and him to cwæð. Eala þu Zosimus.

¹ Leaf 121, back.

² is *seems required*.

³ *Sic; read under-fonne.*

named Zosimus. This man verily, as I said before, lived from the beginning in a minister in Palestine, and he had become the most approved in works of self-denial, and in all the monastic rules.²⁴ And he blamelessly observed all the directions of the rule, and the perfection of the monastic service, and added similar practices for himself thereto, because he desired to subject his flesh to the spirit. So truly was he perfected in all monastic customs, that ²⁸ very often monks came to him from distant places, and from [other] ministers, that they might bind themselves to his example and to his lore, and subject themselves to the imitation of his self-denial. He kept all these customs in himself, and he never turned ³² away his mind from the meditation of the Holy Scriptures. And all the goodnesses which he practised, he practised in the spirit, and one work he kept unceasingly and never tired of; that was psalm-singing, praise, and meditation on Holy Scripture. Very ³⁶ often also, according to what they said, he was made to be worthy of the divine illumination through a revelation from God of the heavenly vision, so that [it is] neither a wonder, nor eke an incredible thing, concerning those whom the Lord Himself said, ⁴⁰ 'Blessed are the pure in heart, because they shall see God.' So much the more shall those behold the openness of the divine enlightenment, who ever cleanse their bodies by sober habits, and by a mind ever awake to receive hereafter the future need in the ⁴⁴ eternal blessedness; even as Zosimus himself said, that he himself had been committed to the minister from his mother's womb; and until his three and fiftieth year he was dwelling there under the rule, and after this he was assaulted by certain thoughts, as if [sup. 48] posing that] he were perfected in all things, and needed not in his mind the example of any more teaching; and he was thus speaking — 'whether there can be any monk on earth who can teach me anything new, or advance me in any thing of which I myself know ⁵² nothing, or that I have not myself fulfilled in monastic works; or whether there be any of those who love the desert, who can be before me in his deeds.'

Thinking these [things], and others like to these within himself, ⁵⁶ there stood before him an angel and said to him, 'Oh, thou Zosi-

swiðe licwyrðlice þu gefyldest . swa þeah-hwæðere . nis nan man
 þe hine fulfremedne æteowe ; ¹ Miccle máre is þæt gewinn þæt þe
 toweard is . þonne þæt forð-gewitene þeah þu hit nyte . ac þæt þu
 60 mæge ongytan . and oncnawan hu miccle synd oþre hælo wegas ;
 Far út of þinum earde . and cum to þam mynstre þæt neah iordane
 is geset ; He þa sóna witodlice of þam mynstre fór . þe he fram
 his cild-háde on drohtnode . and to iordane becom ealra wætera
 64 þam halgestan ; He eode þa innon þam mynstre þe him se engel
 bebeád . þa ongan he ærest sprecan to þam munece þe þæs mynstres
 geat bewiste . and he hine þam abbude gecydde . and him to
 gelædde ; Ða æfter þam onfangenum gebede . swa hit mid mune-
 68 cum þeaw is . he him to . cwæð . Hwænne come þu hider broðor .
 oþþe for hwilcum þingum geðeoddest þu þe to swa eadmodum
 munecum ; Zosimus him *andwyrde* ; Nis mé nán néod fæder þe to
 secgenne hwanon ic come . ac ic for lare intingan eow hér gesohte .
 72 forþon ic hér fela gastlica (*sic*) þeawa on eow geaxode . and ² þa
 synd beforan gesegnes-se gode licwurðe ; Se abbot him to cwæð .
 god se þe ana gehealt . and gehæleð . swa fela mettrum-nyssa . hé
 þe and us on his godecundum bebodum gestrangige . and us gerecce
 76 þa weorc to begangenne þe him licige ; Ne mæg ænig mann oþerne
 getimbrian buton he hine sylfne gelomlice behealde . and hé mid
 syfrum *andgyte* þæt beo sylf wyrconde . god to gewitan hæbbende .
 ac swá þeah-hwæðere forþan þe þu cwæde þæt þe cristes soðe lufu
 80 hyder us gelædde . eadmodne munuc us to gesecenne ; Ac wuna
 hér mid ús gif þu forðy cóme . and us ealle se góda hyrde ætgæd-
 ere fæde mid þære gife þæs halgan gastes ; Ðysum þus gecweden-
 num ³ wordum fram þam abbode . Zosimus his cneowa gebigde .
 84 and onfangenum gebede on þam mynstre wunode . þær he geseah
 witodlice ealle witon on þeawum and on dædum scinende . and on
 gaste weallende . and drihtne þeo⁴wigende . þær wæs unablinnend-
 lic stafolfaestnys godes herunge æghwylcne dæg . and eac nihtes ;
 88 And þær næfre unnytte spræce næron . ne gefanc goldes⁵ and
 seolfres . oþþe oþra gestreona . ne furðon se nama mid him næs

¹ Leaf 122.

² *Here* beforan is inserted (needlessly). ³ gecwed-
 enim, alt. to gecwedenum (= gecwedenum). ⁴ Leaf 122, back.

⁵ *Here* oðð (*sic*) follows (not wanted).

mus ! very well-pleasingly hast thou done ; nevertheless there is no man that sheweth himself perfect. Much greater is the conflict which is before thee than that which is passed, though thou know 60 it not ; but that thou mayest perceive and understand how great are other ways of salvation, go out of thy native country and come to the minster that is placed near Jordan.' Then, verily, he departed immediately from that minster wherein he had lived from 64 his childhood, and came to Jordan, the holiest of all waters ; he went then within the minster to which the angel had directed him. Then began he first to speak to the monk who kept the minster-gate, and he made him known to the abbot, and brought him 68 to him.

Then after the performance of prayer, as is the custom with monks, he said to him, 'When camest thou hither, brother, or for what reason hast thou joined thyself to such humble monks ? ' 72 Zosimus answered him, 'There is no need for me, father, to tell thee whence I come ; but I have sought you here for the sake of learning, because I have heard of many spiritual habits here amongst you, such as are well-pleasing to God beyond expres- 76 sion.' The abbot said to him, 'God, who alone preserveth and healeth so many infirmities, strengthen thee and us in His divine commands, and direct us to perform those works which please Him. No man may edify another unless he frequently 80 look to himself, and unless he be himself working with sober mind, having God for a witness. Nevertheless, because thou hast said that Christ's true love brought thee hither to us, to seek us as a humble monk ; now dwell here with us if thou camest for that 84 purpose, and may the Good Shepherd feed us all together with the grace of the Holy Ghost.' At these words thus spoken by the abbot, Zosimus bowed his knees ; and, after the performance of prayer, dwelt in the minster, where he saw verily all the elders shining in 88 manners and deeds, fervent in spirit, and serving the Lord ; where was unceasing steadfastness in God's praise every day, and also by night.

And there were never useless speeches there, nor thought of gold 92 and silver, or of other treasures ; nor even was the name [of them]

oncnáwen . ac þæt án wæs swiðost fram heom eallum geefst . þæt
 heora aelc wære on lichaman déad . and on gaste libbende ; Mid þam
 92 soðlice hí hæfdon ungeteodorodne¹ þæt wáeron þa godcundan gespræcu .
 heora lichaman witodlice mid þam nyd-þearfnyssum anum feddon .
 þæt wæs mid hlafe . and mid wætere . to þam þæt hí þe scear-
 pran on þære soðan godes lufu hí æteowdon þas weorc ;² Zosimus
 96 behealdende hine sylfne geornlice to fulfremednysse aþened[e]
 gemang þam emn-wyrhtum . þe þone godcundan neorxne-wang
 butan ablinnendnysse geedniwodon . þa æfter þysum genealæhte
 seo tíd þæs halgan lencten-fæstenes þe eallum cristenum mannum
 100 geset is to mærsigenne . and hí sylfe to clænsunga for wurðunga
 þære godcundan þrungna . and his æristes ; Ðæt geat soðlice þæs
 mynstres næfre geopenod wæs . ac symle hit wæs belocen . and hí
 swá butan æghwilcre gedrefednysse heora ryne³ gefyldon . ne hit
 104 næfre næs to geopenigenne buton wenunga hwilc munuc for hwilc-
 ere nydþearfe⁴ út fóre ; Seo stow wæs swa westen and swá digle .
 þæt næs ná þæt án . þæt heo wæs úngewunelic . ac éac swilce uncuð
 þam land-leodum him sylfum . on þas wisan wæs se regol fram
 108 ealdum tidum gehealden . and fram þysum weorcum is to gelyfanne .
 þæt god Zosimus on þæt mynster gelædde ; Nu ic wille æfter þysum
 areccan hu þæs mynstres gesetnysse healdende wæs on þam drih-
 tenlican dæge þære forman fæsten-wucan þe we nemniað halgan
 112 dæg þær wæron gewunelice gedóne þa godcundan gerynu . and
 þonne gemænsumedon heo þæs libbendan . and þæs únbesmitenan
 licha⁵man ures drihtnes hælendes cristes . and þonne æfter þam
 ætgædere hwon gereordende syþþan . wæron ealle on þæt gebæd-hus
 116 gegaderode . mid gebigedum cneowum . and eadmodum gebede
 heora aelc oþerne grette . and heora abbudes eadmodlice bletsunga
 bædon . þæt hí on þam godcundan gewinne þe fæstlicor gestrang-
 ode wæron ; Ðysum þus gefylledum þæs mynstres geatu wæron
 120 geopenode . and hí þone⁶ þisne sealm-sang sungon togædere ;
 Dominus illuminatio mea et salus mea quem timebo ; And swa
 æt-gædere út fóron . ænne oððe twégen on þam mynstre hí for-
 léton . næs ná to þam . þæt hí⁷ þa begytanan gestreon heoldon ;

¹ Supply þeaw ?
² I think this stop should precede þas weorc.
³ rine, alt. to ryne. ⁴ MS. nydþeafe. ⁵ Leaf 123. ⁶ Read þonne. ⁷ MS. he-

recognised amongst them; but this alone was most earnestly striven for by them all, that each of them should be dead in body and living in spirit. 96

At the same time they had verily an unfailing [custom], that is to say, divine conversations. Their bodies indeed they fed with mere necessaries alone, viz. with bread and water, to the end that they might show themselves the keener in the true love of God. 100 Zosimus beholding these works applied himself zealously to perfection among his fellow-workers, who renewed without ceasing the divine Paradise.

Then after this approached the time of the holy Lenten fast 104 which is appointed for all Christian men to celebrate, and for cleansing themselves for the worship of the divine Passion, and His resurrection. Now the gate of the minster was never opened, but it was always locked, and they thus fulfilled their course without 108 any distraction; neither was it ever to be opened, unless by chance any monk went out for any necessity. The place was so desert (lonely) and so secret, that it was not only that it was unfrequented, but even unknown to the people of the country them- 112 selves; in this wise the rule was kept from old times, and on account of these works it is to be believed that God led Zosimus to the minster. Now after this, I will relate how the ordinance of the minster was being kept. On the Lord's day of the first fasting- 116 week, which we name Holy Day, the Divine Mysteries were customarily celebrated there, and then they received the communion of the living and undefiled body of our Lord Jesus Christ; and then after that, after breaking their fast together in some degree, 120 they were all gathered in the house of prayer with bended knees and humble prayer, and greeted each other, and humbly besought their abbot's blessing, that they might be the more surely strengthened for the divine conflict. These things being thus fulfilled, the 124 gates of the minster were opened, and they then sung together this canticle, [Ps. 27], 'Dominus illuminatio mea et salus mea; quem timebo.' And thus they went out together; one or two they left in the minster, [but] it was not to the end that they should keep safe 128 the acquired treasures—there was no such thing there—but that

124 Næs þær swilces nán þincg . ac þæt hí þæt gebed-hus butan þam
 godcundan symbelnyssum ne forléton . and heora æghwilc hine
 sylfne metsode swá swa he mihte oppe wolde . sum him mid bær þæs
 lichaman genihtsumnysse . sum þæra palm-treowa æppla . sum
 128 beana mid wætere ofgotene . sum nan þincg buton þone lichaman
 ænne . and þone gegrylan . ac hi wæron gefedde mid þæs gecyndes
 neadþearfnysse ábæde . þæt wæs mid þam wyrtum þe on þam
 westene weoxon . and hine þær æghwylc sylfne on forhæfednysse
 132 bánd swa him sylfum geþuhte . swá þæt heora nán nyste oþres
 wisan oppe dæda ; Donne hí hæfdon iordáne þa eá oferfareن þonne
 asyndrede hine æghwilcne feor fram oþrum . and heora nán hine
 eft to his geferum ne geþeodde . ac gif heora hwilc oþerne feorran
 136 geseah wið his weard . he sona of þam siðfæte beah . and on
 oþre healfe wende . and mit him sylfum leofode . and wunode on
 singalum gebedum . and fæstenum ; On þas wisan witodlice þæt
 fæsten gefyllende . hi eft to þam mynstre cyrdon . ærðan drihten-
 140 lican æristes dæge . þæt wæs on þam symbol-dæge . þe we palm-
 dæg gewunelice nemnað . æghwilc on his agenum ingehyde mid
 him sylfum habbende wæs . his agenes geswinces gewit¹nysse
 hwæt he wyrcente wæs . and hwilcra geswinca sæde sawende .
 144 and heora nan oþerne ne axode on hwilce wisan he þæs geswinces
 gewin gefylde ; Dis wæs witodlice þæs mynstres regol . and þus
 fulfremodlice wæs gehealden æghwilc swa ic ær cwæð . þæt hine
 sylfne on þæt westen to gode geðeodde . and mid him sylfum
 148 wunnon þæt hí mannum ne licodon buton gode sylfum ; Da witod-
 lice Zosimus mid þære gewunelican . æ . þæs mynstres Lordane
 þæt wæter ofer-for . lytles hwega for þæs lichaman ned-behæfed-
 nyssum² mid him hæbbende . and on þæs regoles mærsunge geond
 152 þæt westen fór . and on þære tide þæs gereordes . and þæs gecyndes
 nydþearfnysse brucende . on niht on eorþan sittende . and hwan
 restende . and slép swa hwær swa hine seo æfen-repsung gemette ;
 And eft on ærne mergen fórgangende swa he wæs unablinnendlice
 156 on fóre geseted . and begangende . forðan þe he gewilnode swa
 swá he eft sæde . þæt hé sumne fæder on þam westene funde .
 þe hine on sumum þingum getimbredre þæs ðe he sylf ær ne cuðe ;

¹ Leaf 123, back.

² MS. -nyssse, alt. to -nyssvm (= -nyssum).

they might not leave the house of prayer without divine solemnities; and each of them fed himself even as he could or would: some bare with them a sufficiency for the body, some apples of the 132 palm-trees [dates], some beans moistened with water, some nothing save the body alone and the garment, but they were fed with [that which] might wait upon the necessity of nature, that is, with the herbs which grew in the desert; and there each 136 one bound himself in self-denial, even as it seemed well to him, so that none of them knew the ways or deeds of others. When they had gone over the river Jordan, then each one sundered himself far from the others, and none of them joined himself 140 again to his companions; but if any of them saw another afar [coming] towards him, immediately he turned out of his [chosen] direction, and went another way, and lived by himself, and continued in perpetual prayers and fastings. Verily after accom- 144 plishing the fast in this manner, they returned again to the minster before the Lord's resurrection-day, that is to say, on the festival which we commonly call Palm-day; each one had within himself, in his own conscience, the witness of his own labour, as to 148 what he was employed in, and the seeds of what labours he was sowing; and none of them asked another in what wise he had fulfilled the conflict of the labour.

Verily this was the rule of the minster, and thus perfectly was 152 each one preserved, as I before said, so that he joined himself to God in the desert; and they fought with themselves in order that they might not please men, but only God Himself.

Then verily Zosimus, according to the customary law of the 156 minster, went over the river Jordan, having with him a very little for the necessities of the body; and in the observance of his rule went across the desert, taking at due time a meal, and [supplying] the necessity of nature, sitting at night upon the earth, 160 and resting little; and he slept wheresoever the close of evening found him.

And again, in the early morning, [he kept] proceeding on his journey as he was unceasingly determined, and going about, because 164 he desired, as he said afterwards, to meet a father in the desert

And swá six and twentig daga þæt færelد þurhþeath . swilce hé to
 160 sumum menn mid gewisse fóre ; Da þa seo tíd middæges to becom .
 þa oðstod to sumere hwile hine fram þam siðfæte ahæbbende .
 and east-weardes wendende . and hine gewunelice gebæd . forþan þe
 he gewunode on þam gesettum tídum þæs dæges þone ryne his
 164 siðfætes gefæstnian . and standende singan . and mid gebigedum
 cneowum gebiddan ; Da þa he soðlice sang . and mid þære
 geornfullan behealdnysse up locode . and þone heofon beheold .
 þa geseah hé him on þa swiðran healfe þær hé on gebedum stód .
 168 swa swa hé on mennisce gelicnysse on lichaman . hine æteowan .
 and þa wæs he ærest swiþe afyrht . forþan þe he wende þæt hit
 wære sumes gastes scin-hyw . þæt hé þær geseah ; Ac sona swa
 þeah-hwæþere mid cristes róde-tacne getrymmede hine . and him
 172 þone ege fram awearp ; ¹Da eac witodlice se ende his gebedes wæs
 gefyllid . he þa his eagan bewende . and þær soðlice man geseah
 westweardes on þæt westen efstan . and witodlice þæt wæs wífman .
 þæt þær gesewen wæs . swiðe sweartes lichaman heo wæs for þære
 176 sunnan hæto . and þa loccas hire heafdes wæron swá hwíte swá
 wull . and þa ná siddran þonne oþ þone swuran ; Da wísan Zosi-
 mus georne behealdende wæs . and for þære gewilnedan swétnysse
 þære wuldorfæstan gesihðe . he fægen gefremed ofstlice arn . on þa
 180 healfe þe hé efstan geseah . þæt him þær æteowde ; Ne geseah hé
 witodlice on eallum þam dagum aér náne mennisclice gesihðe . ne
 nanre nytena . oþþe fugela . oððe wildeora hiw . and he forðy arn
 geornlice . and gewilnode to oncnawenne . hwæt þæt wildeora wære .
 184 þe him æteowde ; Sona swá hi² geseah Zosimus þa witodlice his
 ealdan ylde . ofer-getiligende ; And þæt geswinc his syð-fætes ne
 under-standende mid hrædestan ryne þenigende arn . forðam þe hé
 gewilnode hine geðeodan þam þe ðær fleah ; Hé witodlice hire
 188 wæs ehtende . and heo wæs fleonde ; Da wæs Zosimus ryna
 hwæðra stic-mælum neár gefremed ; Da þa hé swá neah wæs þæt
 heo mihte his stemne gehyran . þa ongan he forð sendan þyllice
 stemne mid hluddre clypunga wepende and þus . cwæð . Hwí flihst
 192 þu me forealodne syngigan . þu godes þeowen . geanbida míñ
 for þam hihte þæs edleanes ðe þú swa micclum geswunce ; Stánd

¹ Leaf 124.² he, alt. to hi.

who might edify him in some thing which he himself knew not before. And thus for six and twenty days he continued his journey, as if he were certainly going towards some man. When 168 the hour of noon approached, he stopped for some time, abstaining from the journey, and turning eastwards; and prayed in the usual way, because he was accustomed at a fixed hour of the day to determine the course of his journey, and to sing standing, and 172 to pray with bended knees. Whilst then he sang, and with fervent regard looked up and beheld the sky, then he saw on his right side, as he stood in prayer, as if some one was appearing to him in the likeness of a human form bodily, and thereupon he was 176 at first much affrighted, because he thought it was a delusion of an [evil] spirit which he there saw. But nevertheless he instantly fortified himself with the sign of Christ's rood, and cast away his fear from him. Then also the end of his prayer was indeed 180 fulfilled; he turned his eyes, and there actually saw a person hastening westwards in the desert, and in truth it was a woman that was visible there; she was very swart of body by reason of the sun's heat, and the locks of her head were as white as 184 wool, and they [reached] no farther than to the neck. Zosimus was on this wise earnestly beholding, and on account of the [long] desired sweetness of the glorious vision he ran very quickly, being rendered glad, in the direction whither he had seen that hastening 188 which had there appeared to him. Truly before, in all those days, he had seen no human appearance, neither the form of any beasts or of birds or of wild animals; and he therefore ran eagerly, desiring to know what manner of wild creature that might be which 192 appeared to him. Verily as soon as Zosimus saw her, then, overcoming his old age, and making nothing of the labour of his journey, he ran on advancing with a very swift course, because he desired to associate with that which there fled away; for he was 196 pursuing her, and she was fleeing. Then was Zosimus, by his running, in some measure made nearer. When he was so near that she could hear his voice, then began he to send forth such a voice as this, with loud calling, and thus said, weeping, 'Why 200 fleest thou me, an aged sinner, thou servant of God? Wait for me,

and syle me þines gebedes bletsungan þurh þone god þe him nænne
 fram ne awyrpð; Ðas word soðlice Zosimus mid tearum geypete.
 196 þa becom heo yrnende to sumere stówe. on þære wæs getácnod
 swilce fordruwod burna. þa ða hí witodlice þyder becómon. þa
 scéat heo inn on þone burnan. and eft upp on oþre healfe; Zosi-
 mus þa soðlice clypigende. and na hwider furð-clypigende¹. stód
 200 þa on oþre healfe þæs burnan þe þær gesewen wæs. and to ge²ihþe
 þa tearas þam tearum. and gemænig-fealdode þa sworetunga þam
 sicctungum. swá þæt þær nán þincg gehyred næs buton seo
 geomerung þæs heofes; Ða witodlice se lichama þe ðær fléah.
 204 Ðylllice stemne forð-sende and þus cwæð; Ðu abbot Zosimus
 miltsa me for gode ic ðe bidde. for þon ic ne mæg mé þé geswute-
 lian. and ongean-weardes þe gewenden. forþon ic eom wíf-hádes
 mann. and eallunga lichamicum wæfelsum bereafod. swá swá þu
 208 sylf gesihst. and þa sceame mines lichaman hæbbende únofer-
 wrigene; Ac gif þu wille mé earmre forworhþre þine halwendan
 gebedu to forlætan awyrp me þonne hyder þinne scyccels þe þu
 mid bewæfed eart. þæt ic mæge þa wíflican tyddernysse ofer-wreon.
 212 and to ðe gecyrran and þinra gebeda onfón; Ða gegrap Zosimus
 swiðlic ege. and fyrhtu witodlice forþan þe he gehyrde þæt heo be
 his naman næmnede hine þone ðe heo næfre aér ne geseah. ne
 næfre fore secgan ne gehyrde. buton þæt he swutellice ongeat þæt
 216 heo mid þære godcundan fore-sceawunge onliht wæs; He þa fæst-
 lice swa dyde swa heo bebéad hine þam scyccelse ongyrede. þe he
 mid bewæfed wæs on bæclincg gewend hire to wearp; Heo þa
 þæs³ onfeng. and hire lichaman ofer-wreah; And gegyrede hire be
 220 þam dæle þe heo mæst mihte. and mæst neod wæs to beheligenne;
 Heo þa to Zosimam wende. and him to cwæð. Hwi wæs þe la-
 abbot Zosimus swa micel neod. me synful wíf to geseonne. oððe
 hwæs wilnast þu fram me to hæbbenne. opþe to witenne þæt þu
 224 ne slawedest swá micel geswinc to gefremmanne for minum þingum;
 He þa sona on þa eorðan hine astrehte. and hire bletsunga bæd

219. G. om. And gegyrede hire.

221. G. and heo ða hi (for Heo þa).

220. G. oferhelianne (for behelig-
enne).

225. G. sona hine on [ða] eorðan
streccan . . .

¹ clipigende has two dots over the y, probably for expunction; it is
wrongly repeated; read forð-gangende. ² Leaf 124, back.

³ Here begins the Gloucester Fragment, ed. Earle.

for the hope of the reward for which thou hast so greatly toiled. Stand and give me the blessing of thy prayer, through the God who rejecteth no man from Him.' These words Zosimus verily ²⁰⁴ pronounced with tears.

Then came she, running, to a certain place, in which were signs as it were of a dried up burn [stream]; when they had come thither, then she shot into the burn, and again up on the other side. ²⁰⁵ Then Zosimus crying aloud, and in no direction advancing (?) forwards, stood there on the other side of the burn which was there visible, and added tears to tears, and multiplied sighs upon sighs, so that nothing was heard there save the lamentation of mourning. ²¹² Then indeed the figure which fled there sent forth this voice and thus spake, 'Thou, Abbot Zosimus, have pity on me for God's sake, I pray thee, because I cannot show myself to thee and turn towards thee; for I am a person of female sex, and totally ²¹⁶ bereaved of bodily clothing, even as thou thyself seest, and having the shame of my body uncovered. But if thou desirest to grant me, a poor evil-doer, thy salutary prayers, then cast me hither thy mantle with which thou art clothed, that I may cover my ²²⁰ womanly weakness, and turn to thee and receive thy prayers.'

Then indeed a great awe and fright seized Zosimus, because he heard her name him by his name, whom she had never before seen, nor had ever heard tell it before, except that he manifestly ²²⁴ perceived that she was enlightened with divine foreknowledge. Then he confidently did even as she had prayed him, ungirded the mantle with which he was clothed, and, turning his back, threw it to her. This she then received, and covered her ²²⁸ body, and girded herself about the part that she most required to do, and [which there] was most need to conceal. Then she turned to Zosimus and said to him, 'Why hadst thou, oh Abbot Zosimus, so great need to see me, a sinful woman, or what ²³² desirest thou to have from me or to know, that thou hast not slacked to perform so great labour on my account?' Then he straightway prostrated himself on the earth, and besought her blessing; she in turn prostrated herself and besought his blessing. ²³⁶ Then after the space of many hours the woman said to Zosimus,

heo ongean hine astrehte . and his bletsunga bæd ; Da æfter manega tida fæce cwæð þæt wif to Zosime ; De gedafenað abbud 228 Zosimus to biddenne and to bletsigenne . forþan þu eart underwreðed mid þære ¹sacerdlican lare . and þu eart tellende cristes gerynu mid þam gyfum þæra godcundlican æt his þam halgan weofode manegum gearum þeowigende ; Das word witodlice 232 geþrohton on Zosime micelne ege . and fyrhtu . and he wæs byfigende ; And hé wæs geondgoten mid þæs swates dropum ; Da ongan hé sworettan swá swá eallunga gewæced on þam oreðe belocen . and þus . cwæð . Eala ðu gastlice modor . geswutela nu 236 hwæt þu sy . of þære gesihþe . forþam þu eart soðlice godes þinen ; Geþinga me nu of þam geongran dæle for þyssere worulde dead² gefremed on þam geswutelað on þe . seo godcunde lufu ealra swiðost þæt þu mé be naman næmdest . þone þu næfre ær ne 240 gesawe ; Ac for þam þe seo gyfu ne bið oncnáwen of þære medemnysse . ac gewuna . he is to getacnigenne of þære sawla dædum . bletsa þu me for drihtne ic þe bidde . and syle me þæt un-bereafingendlice gebæd þinre fulfremednysse ; Da ongan heo³ hire on-emn- 244 þrowigan þæs ealdan witan staðolfæstnysse . and cwæð . god sy gebletsod se ðe is sawla hælu tiligende ; Da for-geaf heo Zosime andswarigende . AMEN ; Da arisan hí butu of þære eorþan [*A gap in the story in MS. Julius E. 7. It is supplied, up to l. 292, from the Gloucester Fragments, ed. Earle.*] [—þa ongan eft⁴ þæt wif sprecan to þam ealdan and ðus cwæþ . Eala man for hwylcre wisan come þu to me synfulre . Swa-þeah hwæðre forþam þe seo gyfu þæs haligan gastes to þam gerihte⁵ þæt ðu hwylce þenunga minon 248 252 lytlan lichaman to gehyðnysse gegeawige . Sege me hu nu to dæge on middan-earde cristes folc sy gereht . and hu ða caseres oððe hu is nu gelæswod seo heord cristes rihtgeleaffullan gesam-

226. G. ongean þam heo eac hi astrehte ; G. wilnode (*for bæd*).

227. G. manegra tida ; G. Zosimum.

228. G. gebiddanne ; G. bletsianne forðam þe ðu.

229. G. are (*for lare*).

230. G. gyfum his godcundlicnesse and his.

231. G. þeowiende ; Da.

232. G. ongeþrohton Zosime ; G. fyrhto.

233. G. dropung.

¹ Leaf 125.

² MS. deað ; *but read dead, as in G ; (Latin version, mortua).*

³ MS. he ; *read heo, as in G.*

⁴ Supplied by guess.

⁵ Letters or words printed in italics are indistinct or uncertain.

'It befitteth thee, Abbot Zosimus, to pray and to bless, because thou art authorised by the sacerdotal dignity, and thou preachest Christ's mysteries with the gifts of divine things, serving ²⁴⁰ at his holy altar for many years.'

These words verily brought upon Zosimus great awe and fright, and he trembled, and was suffused with drops of sweat. Then he began to sigh as if utterly weakened and choked in his breath, ²⁴⁴ and thus said, 'Oh thou spiritual mother, reveal now who thou art in that appearance, because thou art verily God's handmaiden. Intercede for me now, [thou who art] rendered dead to the younger portion as regards this world; herein appeareth in thee the divine ²⁴⁸ love most of all, that thou hast named me by name whom thou never before sawest. But because grace is not discovered by (personal) merit, but [its] wont is to be witnessed by the soul's deeds; bless thou me for the Lord's sake, I pray thee, and give ²⁵² me the prayer, never to be taken away, of thy perfection.'

Then she began to sympathise with the wise old man's steadfastness, and said, 'God be blessed who taketh care for the salvation of souls.' Then she gave Zosimus [her blessing, he] ²⁵⁶ answering, 'Amen.'

Then they both arose from the earth. Then began the woman again to speak to the old man, and thus said: 'Oh man, for what purpose camest thou to me, a sinner? Nevertheless, since ²⁶⁰ the grace of the Holy Ghost has directed thee so that thou mayest perform some small service to the advantage of my poor body, tell me how, now-a-days, Christ's people are governed in the world, and how the emperor's [matters stand]; or how the flock ²⁶⁴

^{234.} G. sprecan (*for* sworetan);
G. eallinga; G. and þam orðe.

^{236-8.} G. forðam þe þu eart beforan
drihtne gebjungen and of þam strengran
dæle þisse worulde dead gefremed.

^{238.} G. gyfu (*for* lufu).

^{240.} G. bið na oncnawen.

^{241.} G. gewuna is hi to getacni-

enne; G. sawle.

^{242.} G. þeet beþearflice gebed.

^{243.} G. ongann heo; *om.* hire; G. emþrowian (*omitting on*).

^{245.} G. *om.* se ðe is; G. hælo tili-
end. Zosime (*alt. to Zosimas*) and-
swarode. Amen.

^{246.} G. arison; G. buta.

nunga . Zosimus hire andswarode . Eala þu halige modor þinum
 256 halgum gebedum god hæfð forgyfen staðolfaest sibbe . [ac gelæst nū
 þá fréfrunge unweorðlices¹] muneces . and for drihtne [gebide for
 þám] middan-earde and for me synfullum þæt me ne wurðe
 ge[ídlod þæt] geswinc þises sið-fætes . and se weg swa myccles
 260 west[enes . þá cwæd héo . ðe gedaf]enað abbot zosimus for me and
 for eallum gebiddan forðam þe [þú sý on þám sacerdh]ade swa swa
 ic ær cwæþ . [ac for ðinum þingum] and for þam þe we habbað
 þæt gebod h[yrsumnyssse . þæt þe mé þurh ðe geboden is . mid góðum]
 264 willan ic do . and þus cweðende hi to þam [éastan gewend] upah-
 afenum eagum on þa heahnyssse and aþenedum earmum ongan ge-
 biddan mid þære welera styrungum on stilnesse swa þæt ðær næs
 eallinga nan stemne gehyred þæs þe man ongyten mihte . þæs
 268 gebedes eac swylce zosimus nan þing ongytan ne mihte . He stod
 witodlice swa swa he sylf sæde byfiende and þa eorþan beheald-
 ende . and nan þing eallinga sprecende . He swor witodlice god
 him to gewitan on his wordum fore-settende þæt ða get þa þa heo
 272 þus [burhwunode] on þære gebedes astandendnyssse he his eagan
 lythwon fram ðære eorðan up-ahof þæt he geseah hi up-ahefene
 swa swa mannes elne fram þære eorðan . and on þære lyfste hangi-
 ende gebiddan ongan . Ða þa he þis geseah þa wearð he gegripen
 276 mid mycelre fyrhto . and hine þa on eorðan astrehte and mid swate
 ofergoten wearð and swiðlice gedrefed . naht geþrystlæhte specan .
 butan wið him sylfum þæt án . [drihten . gemiltsa mē .] Ða þa he
 on þære eorðan læg astreht þa g[edréfed wearð hé on his geþance .
 280 smeágende hwæðre]² hwon hit gast wäre þæt ðær mid hwylcere
 hiwunga gebæde hi . Heo ða þæt wif hi bewende and þone munuc
 up arærde þus cweðende . To hwy gedrefest þu abbot þine
 geþohtas to geæswicianne on me swylce ic hwylc gast syrwiende

¹ Words within square brackets, and printed in italics, are supplied purely from conjecture; the Latin text has—Sed suscipe indigni monachi consolationem, et per Dominum ora pro omni mundo et pro me peccatore ut non hujus cursus et itineris labor sine fructu mihi efficiatur tantæ solitudinis viâ. Et illa respondit ad eum: Te quidem oportet, abba Zosima, sacerdotii ut dixi habentem honorem pro omnibus et pro me orare; in hoc enim et vocatus es. Sed quia obedientiæ præceptum habemus, quod mihi a te jussum est, bona faciam voluntate.

² Lat. 'scandalizabatur in mente putans ne spiritus esset, qui se fingeret orare'

of Christ's right-believing congregation is now pastured.' Zosimus answered her: 'Oh thou holy mother, God hath granted permanent peace to thy holy prayers. [But fulfil the consolation of an unworthy] monk, and for the Lord's sake [pray for the] world and for 268 me, a sinful man, that the toil of this journey may not be [rendered vain] to me, and the way over so much desert.' [Then said she:] 'It becometh thee, abbot Zosimus, to pray for me and for all, because that [thou art in the priest]hood, as I before said. [But 272 for thy sake] and because we have the command of obedience, [that which is commanded me by thee] I will do with a good will.' And thus saying, she, [having turned to the east,] with eyes uplifted towards heaven and with her arms stretched out, 276 began to pray with the motions of her lips in silence, so that no voice at all was heard that anyone could perceive; and thus Zosimus could not understand anything of the prayer. He stood indeed, as he himself said, trembling and looking down upon the 280 earth, and speaking nothing at all. He swore verily, taking God as a witness to his words, that while she thus [continued] in the perseverance of her prayer, and he lifted up his eyes a little while from the earth, that he saw her lifted up, as it were the 284 space of a man's ell, above the earth, and began to pray hanging in the air. When he saw this, he was seized with great fright, and prostrated himself on the earth, and was suffused with sweat and vehemently agitated. He durst not speak anything, save 288 only, to himself, ['Lord, have mercy upon me']. Whilst then he lay prostrate on the earth, he [was troubled in his mind, considering whether] at all it might be a spirit that, by some strange appearance, was praying there. She then, I mean the 292 woman, turned about and lifted up the monk, thus saying: 'Why dost thou trouble thy thoughts to take offence at me, as if I were some spirit praying deceitfully? But know, thou man, that I am a sinful woman, though endued, nevertheless, with 296

284 gebedu fremme . Ac wite þu man þæt ic eom synful wif . Swa-
 þeah-hwæðere utan ymbseald mid þam halgan fulluhte . and ic
 nan gast ne eom ac æmerge and axe and eall flæsc and nan gast-
 lice [hiwunge hæbbende . Da heo ðus cw]æþ heo hire andwlitan
 288 gebletsode¹ mid þære halgan rode-tacne . and hire eagan and
 weleras and eac hire breost mid þære bletsunga heo getrymede and
 þus cwæð . God us alyse abbot zosimus fram urum wiðerwinnan and
 fram his anbrincellan forðam þe his æfst is mycel ofer us . Das
 292 word se ealda hyrende hine adune astrehte .] [Here both MSS. fail.
 The Latin version has :—et apprehendit pedes eius, dicens cum
 lacrymis : Obsecro te per Dominum Iesum Christum, verum
 Dominum nostrum, qui de virgine nasci dignatus est, pro quo has
 296 carnes expendisti, vt nihil abscondas à seruo tuo, quæ es, et vnde,
 et quando, vel ob quam caussam solitudinem hanc inhabitasti, sed
 et omnia, quæ circa te sunt, edicito mihi, vt Dei magnalia facias
 manifesta. Sapientia enim abscondita et thesaurus occultus, quæ
 300 vtilitas in vtrisque ? sicut scriptum est. Dic mihi omnia propter
 Deum ; nec enim pro gloriacione aut ostentatione aliquid dicis, sed
 vt mihi satisfacias peccatori et indigno. Credo enim Deo, cui
 viuis, cum quo et conuersaris, quoniam ob huiuscemodi rem
 304 directus sum in hanc solitudinem, vt ea quæ circa te sunt, Deus
 faciat manifesta. Non enim nostræ virtutis est, iudiciis resistere
 Dei. Nisi fuissest acceptabile Christo Domino manifestare te et
 qualiter decertasti, nec teipsam permiserat videri ab aliquo, nec
 308 me confortaret tantam properare viam, nusquam valentem progredi,
 aut potentem de cellâ meâ procedere.

CAP. XII. Hæc eo dicente, sed et alia plura, eleuans eum
 mulier, dixit : Verè erubesco, ignosce abba meus, dicere tibi tur-
 312 pitudinem meorum actuum : tamen quia vidisti nudum corpus
 meum, denudabo tibi et opera meorum actuum, vt cognoscas quæ
 turpis luxuriae et opprobrio confusionis repleta est anima mea. Non
 enim, vt tuipse considerasti, propter aliquam gloriā, quæ circa
 316 me sunt volo narrare. Quid enim potero gloriari, quæ diabolo

¹ Lat. 'favilla et cinis et totum caro et nihil spiritualis phantasie ali-
 quando vel ad mentem reducens. Hæc dicens, signo crucis signat frontem
 suam,' &c.

holy baptism; and I am no spirit, but embers and ashes, and all flesh, and [having no spiritual appearance.] When she had thus said], she blessed her face with the holy sign of the cross, and she fortified her eyes and lips and even her breast 300 with the sign of blessing, and thus said: 'God deliver us, Abbot Zosimus, from our adversary and from his instigations, because that great is his spite against us.' The old man, hearing these words, prostrated himself, [and seized her feet, saying with tears: 304 'I conjure thee, by the Lord Jesus Christ, our true Lord, who condescended to be born of a virgin, for whose sake thou hast wasted this thy flesh, to hide nothing from thy servant, as to who thou art, and whence, and when or for what reason thou didst 308 first dwell in this solitude; but tell me all things about thyself, that thou mayest make manifest the wondrous doings of God. For as to hidden wisdom and a hidden treasure, what use is there in either, as it is written? Tell me everything for God's sake; 312 for thou wilt not say anything for vainglory or ostentation, but to satisfy me, who am a sinner and unworthy. For I trust in God, for whom thou livest and with whom thou hast converse, that for this very cause I was directed to this wilderness, that 316 God might make manifest the things concerning thee. For it is not in our power to resist the judgments of God. Unless it had been acceptable to Christ the Lord to make known both thee and thy strivings, He would neither have permitted thee to be seen 320 by any one, nor would He have strengthened me to set out on so long a journey, who was not able to travel anywhere, nor strong enough to walk beyond my cell.'

CHAP. XII. Whilst he was speaking thus, and saying other 324 things besides, the woman lifted him up, and said: "Of a truth I blush—pardon me, father abbot—to tell thee the vileness of my deeds; yet, since thou hast seen my body naked, I will also lay bare to thee the very performances of my deeds, that thou 328 mayest know how replete is my soul with vile lechery and shame of confusion. For, as thou hast thyself truly supposed, I do not wish to tell the things concerning myself out of any vainglory.

vas fui electionis effecta? Scio autem, quia si coepero narrare^{1]} þa ðincg þe be me synd. sona þu flihst fram me on þi gemete swilc man nædran fleo; Ac swa þeah-hwæðere ic þe arecce naht for-
 320 hælende. and þe ærest bidde. þæt þu ne geteorige for me gebiddan.
 þæt ic ge-earnige and gemete on domes dæge hwilce hwugu mild-
 heortnysse; Se ealda mid tearum ofergoten ongan biterlice wepan.
 þa ongan þæt wif cyðan and gereccan eall þa þincg þe be hire gedóne
 324 wæron þus cwæðende. ic hæfde broþor and eðel on egyptum and
 þær mid minum magum wunode. þa on þam twelftan geare minre
 ylde. þa ongan ic heora lufu forhyegan². and to alexandrian þære
 byrig becom; Ac mé sceamað nu to gereccenne hu ic on þam
 328 frutman ærest minne fæmnhád besmá. and hu ic unablinnendlice.
 and unafyllendlice þam leahtrum. and þæra synlusta. læg under-
 þeoded. þis is nu witodlice sceortlice to areccanne; Ac ic nu swa-
 þeah hraðor gecyðe þæt þu mæge oncnáwan þone únalyfedan bryne
 332 minra leahtra þe ic hæfde on þære lufe þæs geligeres. ac miltsa-
 me abbud. eac on . xvii. wintrum ic openlice folca meniu geond-
 ferde on þam bryne forligeres licgende; Ne forleas ic na minne
 fæmn-hád for æniges mannes gyfum; Óþe ic witodlice ahtes on-
 336 fenge fram ænigum þe me aht gyfan woldon. ac ic wæs swiðe
 onæled mid þære hætheortnysse þæs synlustes. þæt ic gewilnode
 butan ceape þæt hí mé þe mænigfealdlicor to geurnon. to þy þæt
 ic þe eð mihte gefyllan þa scyldfullan gewilnunga mines forligeres;
 340 Ne þú ne wén na þæt ic aht underfenge for ænegum welan. ac
 symle on wædlunge lyfde. for þon ic hæfde swá ic sér sáde unafyl-
 lendlice gewilnunga swá þæt ic me sylfe unablinnendlice on þam ádále
 (sic) þæs manfullan forligeres besylede and þæt me wæs to yrmðe.
 344 and þæt ic me tealde to lífe þæt swá unablinnendlice þurhtuge þæs

318. O. (leaf 16) begins here with
on þy gemete. O. þe (for swilc).

319. O. nædran flih; hit (for þe);
naht ne forhelende.

323. O. reccan. O. om. eall.

324. O. cweþende.

326. O. hyra lufa.

327. O. birig; scamað; gemynd-
gianne (for gereccenne).

328. O. fæmnahad.

329. O. om. and after leahtrum.
O. underpeod.

330. O. scortlice.

331. O. rabor; ðane; unfylledan
(for únalyfedan).

332. O. lufan forgeligres; O. om. ac.

333. O. seofantyne wintran; mænigo
geond-for.

334. O. ðan; forligres.

For of what shall I be able to boast, who was made a vessel of election 332 by the devil himself? For I know that, if I begin to narrate] all the things concerning me, thou wilt soon flee from me in the manner in which a man may flee from an adder. Nevertheless, I will relate all to thee, concealing nothing, and will first of all pray thee, 333 that thou wilt not grow weary of praying for me, that I may merit and meet with at least some share of mercy in the day of judgment.'

The old man, suffused with tears, began to weep bitterly. Then began the woman to tell and relate all the things that had 340 happened to her, thus saying:—‘I had a brother and a home in Egypt, and there dwelt with my relatives. Then, in the twelfth year of my age, I began to despise their love and betook myself to the city of Alexandria. But I am ashamed to recount 344 now how at the outset I first polluted my virginity, and how ceaselessly and insatiably I [gave myself up] to sins, and continued in subjection to sinful lusts. It must now indeed be told briefly; yet I now the rather tell of them, that thou 348 mayest perceive the unlawful burning of my misdeeds that I felt in my love of fornication. But pity me, abbot; even for seventeen years I openly surpassed a number of people, continuing in the desire of fornication. Neither did I lose 352 my virginity for any man’s presents, nor would I indeed receive anything from any one who desired to give me somewhat; but I was greatly excited with the heat of sinful lust, so that I desired that they would come to me in greater num- 356 bers without any price, to the end that I might the more easily satisfy my culpable desires for wicked living. Nor do thou suppose that I would receive anything for any world’s wealth, but ever lived in poverty, because I had, as I said before, insatiable desires, 360 so that I ceaselessly polluted myself in the puddle of wicked adultery, and this was my misery; and this I accounted as life, that I might thus ceaselessly fulfil the vexations of the flesh. Whilst I

335. O. *geofum*.336. O. *onfengc*; *but see l. 340.* O. *om. aht.* O. *gyfon*; *ic swa swiðe wæs.*337. O. *onhæld* (!).338. O. *om. þæt after ceape*; *þam* (*for þy*).339. O. *ic mihte þe eð*; *gewil-*
nunge; *geligres*.341. O. *symbol*; *forþan þe ic*; *ic þe ær.*342. O. *gewilnunge*; *adele.*343. O. *geligres*; *to myrcðe* (*in-*
distinct; *but perhaps it is the right*
reading).344. O. *gif ic* (*for þæt swá*).

gecynedes teonan ; þa ic þus leofode þa geseah ic on sumere tīde
 miccle meniu affricána and egypta togædere yrnde swá swá to
 sæ ; Da gemette ic færunga heora sumne . and þone axode hwæþer
 348 hé wende þæt seo mæniu efstan wolde ; He me *andswarode* and
 þus cwæð þæt hí to hierusalem faran woldon for þære halgan rōde
 wurðunga þe man æfter naht manegum dagum wurðian sceoldε .
 Da cwæð. ic to him ; Wenst þu hwæðer hí mé underfon willan .
 352 gif ic mid him faran wille ; Da cwæð. he ; Gif þu hæfst þæt færeht
 ne forwyrnþ þe heora ænig ; Da cwæð. ic to him ; ¹ Broðor soðlice
 næbbe ic nán færeht to syllanne . ác ic wille faran . and án þæra
 scypa astígan . and þeah hí nellan hí mé afedað . and ic me sylfe
 356 heom befæste . and hæbben hí minne lichaman to gewealde for þam
 færehte . þæt hí mé þe hrædlicor underfón ; Miltsa me abbud forðon
 ic gewilnode mid him to farenne . þæt ic þe má em-wyrhtena on
 þære þrungne mines wynlustas hæfde ; Ic cwæð. ær to þe ; Du
 360 halga wer miltsa me . þæt þú mé ne genyde to areccenne míne
 gescyndnysse ; God wát þæt ic heora forhtige . for þam þe ic wát
 þæt þas mine word ægðer gewemmað ge þé . ge þas lyfte ; Zosimus
 soðlice þa eorðan mid tearum ofer-geotende hire to cwæð ; Eala
 364 þu gastlice modor sege for gode ic þe bidde . and ne forlæt þu þa
 æfterfylgednysse . swa halwendre gere[ced] nysse . and þus cwæð ; Se
 geonglincg gehyrde sona þæt bysmor minra worda . and hlihhende
 me fram gewát ; Ic þa sona þa swingle me fram awearp . þe ic
 368 seldon gewunode on handa to hæbbenne . and to þære sæ arn . þær
 þær ic hí geseah gesamnode . þa geseah ic tyn geonge men . ætgæd-
 ere standende be þam waruðe . genoh þæslice on lichaman . and
 on gebærum . and ful licwurðe me þuhte to mines lichaman luste .

345. 6. O. ic þa þus lufode ; ic
 sumre tide on sumra healue micclo
 mænigeo of affricana and of egypta.

347. O. færinga hira ; and ic þone
 ahsode hwider (?).

348. O. mænigeo.

349. O. om. þus.

350. O. weorþunge ; O. *inserts* æfter
 þæt before wurðian.

351. O. wast (*for* Wenst) ; hi willen
 me underfon.

352. O. færriht.

354. O. nabbe ; færriht ; and me
 on an þara.

355. O. gestigan ; forþam ic (*for*
 and ic).

356. O. him (*for heom*) ; him (*for*
 hí) ; and þane wið þam færrihte onfon
 (*for* for þam færehte).

357. O. om. þæt hí . . . underfón ;
 O. *ins.* Zosimus *after* abbud.

358. O. wilnode ; emnwyrtena.

thus lived, I saw at a certain season a great multitude of Africans 364 and Egyptians running together as it were towards the sea. Then I suddenly met one of them, and asked him whither he supposed that the multitude desired to hasten. He answered me, and spake thus, saying, that they wished to go to Jerusalem out of 368 reverence for the Holy Rood, which should receive due honour not many days afterward. Then said I to him : "Thinkest thou that they will take me too, if I wish to go with them ?" Then said he : "If thou hast the passage-money, none of them will re- 372 fuse you." Then said I to him : "Brother, verily I have no passage-money to give ; but I wish to go and embark in one of the ships, and they shall support me, though they do not wish it ; and I will entrust myself to them ; and let them have my body at 376 their pleasure for the passage-money, that they may the more readily receive me." Pity me, abbot, because I desired to go with them, that I might have the more associates in the passion of my desires. I said before to thee, "pity me, thou holy man ;" in order 380 that thou shouldst not compel me to recount my shame. God knoweth that I fear my own words, because I know that these words of mine pollute both thee and the very air.' Zosimus indeed, bedewing the earth with his tears, said to her : 'Ah, 384 thou spiritual mother, say on, I pray thee, for God's sake, and be not silent as to the sequel of so sanctifying a history.' And then she said thus : 'The young man soon heard the shamefulness of my words, and departed from me, laughing. Thereupon I soon 388 cast from me the flax-stick [better, spindle] which I was seldom wont to have in my hands, and ran to the sea, where I saw them assembled. Then I saw ten young men standing together on the

359. O. þam (*for þære*) ; wynlustes.

361. O. gesceandnysse ; hira.

362. O. wenmað.

363. O. witodlice (*for soðlice*) ; on (*for þa*) ; ofer-geotendum.

364. O. sege me for.

365. O. gerecednysse (MS. Julius has gerenysse, which *seems to be a mistake*). For and þus cwað O. has beo þa togeycte þære aerran cyðnysse (i.e. let those be added to the former exposition).

366. O. Se geongling þa soðlice gehyrende þæt bysmorgleow : O. om. and.

367. O. soðlice (*for sona*) ; spinle (*for swingle* ; *which is far better* ; Lat. text : *proiiciens quam gestabam colum*).

368. O. habbanne.

369. O. hi gegaderade geseah.

370. O. weroðe.

371. O. lēcwyrdē þæs þe me lus-tum.

372 ic me þa unsceandlice¹ swá swá ic gewuna wæs . to-middes heora
gemengde and him to cwæd . Nimað me on eower færeld mid eow .
ne beo ic na eow unlicwyrðe ; And ic hi þa ealle sona to þam man-
fullum leahtrum . and ceahhetungum bysmerlicum astyrede ; Mid
376 manegum oþrum fullicum : and fracodlicum gespræcum . hi þa
witodlice mine unsceamlicam gebæra geseonde me on heora scip .
namon to him . and forð hreowan ; Eala Zosimus hu mæg ic þe
areccan . oþþe hwile tunga mæg hit asecgan . oþþe eara gehyran .
380 þa mán-dæda þe on þam scip-færerde wæron . and on þam siðfæte
gefremede . and hu ic to syngi² genne genyddde ægðer ge ða earman
willendan . and þa earman syllendan ; Nis nan asecgendlic oððe
únasecgendlic fracodlicnysse hiwung þæs (sic) ic ne sih tihtende . and
384 lærende . and fruma gefremed ; Beo la nu on þysum gehealden .
forþan þe ic wundrige hú seo sá aðolode . and adruge mine þa
unrihtlican lustas . oððe hu-meta seo eorðe hyre muð ne úntynde .
and me swa cwyce on helle ne besencte þe swa manega sawla on
388 forspillednysse grin gelædde . ac þæs þe ic hopige þæt god mine
hreowsunga sohte . se ðe nænne ne forlætað forwurðan . ac ealle
hále gedeð . þe on hine gelyfað . forðon soðlice hé nele þæs synful-
lan deað . ac langsumlice his gehwyrfednysse bið ; We þa swá mid
392 micclum ofste . witodlice to hierusalem foron . and swa mænige
dagas swa ic ær þære [rode] symbolnysse on þære ceastrre wunode mid
[gelicum] fullicum weorcum me gemæ[n]gde . and eac [wyrsum] ;
Næs ic na geniht-sumigende on þam geongum . ðe on þære sá mid
396 me . oððe on þam siðfæte hændon . ac ic eac swilce mænga ælðeodige .
and ceaster-gewarena . on þa dæda minra scylda [gegadrigende] .

372. O. unsceandlice (*rightly*) ; *the un- has been erased in MS. Julius, by mistake* ; on (*for ic*) ; *hira*.

373. O. on eowrum færerde ; *om. mid eow*.

374. O. eow na ; O. And hi ealle.

375. 6. O. bysmer ceahhetungum astyrede wurdon (*with a different construction*) ; *fracoðlicum*.

377. O. gebæro.

378. O. reowan.

379. O. tunge (*better*) ; *gesecgan* ; *eare* (*better*).

380. O. mán (*om. dæda*) ; *om. wæron* ; *oððe* (*for and*).

381. O. gefremede *wæron* ; *syn- gienne*.

382. O. nellendan (*for syllendan*) ; *this seems right* ; *Lat. text—vel in- vitos*.

383. O. þæs (*as in text*) ; *si* (*for sih*) ; *tihtend*.

384. O. lærend ; *gehealdan*.

385. O. wundrie ; *abolade*.

386. O. ontynde.

¹ unsceandlice, *with un erased*.

² Leaf 126, back.

shore, sufficiently comely in body and in demeanour, and very 392 suitable, methought, for my bodily lust. Then I shamelessly, as I was wont, went amongst them, and said to them : "Take me with you on your voyage ; I shall not be displeasing to you." And I soon excited them all to wicked vices and shameful jestings, 396 with many other filthy and lewd expressions. Then they, seeing my shameless behaviour, took me with them in their ship, and rowed away. Oh, Zosimus, how can I relate to you, or what tongue may say, or what ear hear, the evil deeds that took place 400 upon the voyage, and that were done in the passage ; and how I compelled to sin both the wretches who were willing and the wretches who gave me money. There is no description of lewdness, utterable or unutterable, which I did not allure to 404 and teach, and first performed. Be now satisfied with this ; for I wonder how the sea could suffer and endure my unrighteous desires, or how the earth at any rate did not open her mouth, and sink me all alive down into hell, who led so many 408 souls into the snare of perdition, except that I suppose God sought my repentance, He who suffereth none to perish, but saveth all who believe upon Him. For verily He desireth not the death of the sinner, but patiently expecteth his conversion. Thus we, with 412 great haste, journeyed on to Jerusalem ; and as many days as I lived in the city before the day of the festival [of the Rood], I associated myself with similar, and even worse, foul deeds. I did not restrict myself to the young men who associated with me on the sea 416 or on the journey, but I also gathered together many of the strangers and citizens in the deeds of my sins, and betrayed and contaminated

387. O. *om. swa*; *cwucuwe* (*for cwycce*).

388. O. *forspillendnysse*; *þær* (*for þæs*).

389. O. *nænne nele forweorðan*.
Ac ealle weorðan hale þe, &c.

390. O. *om. gedeð* . . *gelyfað* ;
O. *forþam*.

391. O. *anbit* (*for bið*) ; O. *om. mid.*

392. O. *foran* ; *manige*.

393. O. *inserts rode*, *which the text omits*.

394. O. *gelicum* (*rightly* ; MS. Julius *þas lichaman*) ; *gemængde* (*rightly* ; MS. Julius *has gemægde*) ; *wyrsum* (*rightly* ; MS. Julius *has wyrcum*).

395. O. *mid me on þære sæ*.

396. O. *mænega ælðeodie*.

397. O. *ceaster-wara*. O. *gegadrunde* ; Jul. *gegadrigendum* ; *we must prefer the former, and read gegadrigende*.

and beswicende besmát . Da þa seo symbolnyss becom þære halgan deorwurðan rode . úp-ahefennysse ; Ic fore-geode þa geongan swá 400 swá ær on þæt grin forspillednysse teonde . þa geseah ic soðlice on ærne mergen hi ealle anmodlice to þære cyrcan yrnán . þa ongan ic yrnán mid þam yrnendum . and samod mid heom teolode toforan þam temple becuman . þa þa seo tíd becom þa halgan rode to wur- 404 þigenne . þa ongan ic nydwræclice gemang þam folce wið þæs folces þringan . and swá mid micclum geswince ic ungesælige to þæs temples dura becom mid þam þe þær in-eodon . þa ic sceolde in on þa dura gangen . þa ongunnon hi butan ælcere lættinge ingangan . 408 mé witodlice þæt godcunda mægen ¹þæs ganges bewerede . and ic sona wæs ut aþrungen fram eallum þam folce . Oððe ic ænlipigu on þam cafertune to læfe opstód . þa ongan ic þencan þæt me þæt gelumpe for þære wiflican unmihte . and ic me þa eft ongan mænc- 412 gan to oþrum . þæt ic wolde on sume wisan inn geþringan . ac ic swanc ón ídel . mid þam þe ic þone ðerscwold þæra dura gehrá . and hí ealle þyder inn onfangene wæron butan ælcere lettinge . þa wæs ic ána ut asceofen ² ; Ac swilce me hwile strang meniu ongean 416 stode . þæt me þone ingang beluce . swa me seo færlice godes wracu þa duru bewerede ; Oððe ic eft standende on þæs temples cafertune wæs . þus ic þrywa . oþþe feower sibum þrowode minne willan to geseonne . and eác to fremanne . and þa ða ic naht ne gefremode . 420 þa ongan ic ofer þæt geor[n]e wénan and míni lichama wæs swiðe geswenced for þam nyde þæs geþringes ; Da gewát ic witodlice þanone . and mé ána gestód on sumum hwomme þæs cafertunes . and on minum mode geornlice þohte and smeade for hwilcum intin- 424 gum me wære forwyrned þæs liffæstan treowes ansyn . þa onhran soðlice míni mód and þa eagan minre heortan hælo andgit mid me sylfre þencende þæt me þone ingang belucen þa onfeormeganda (*sic*) minra misdæda . Da ongan ic biterlice wepan . and swiðe gedrefed 428 mine breost cnyssan . and of inneweardre heortan heofonde forðbringan . þa geomorlican siccketunga ; Da geseah ic of þære stówe

398, 9. O. halgan rode deorwurðan
upahafenes.

401. O. urnan. (O. *breaks off*).

428. *Here G. begins again. G.*
heofiende forðbrohte.

429. G. siccketunge.

them. When the festival of the elevation of the precious Rood arrived, I went before the young men, as before, enticing them to the snare 420 of perdition. Then indeed I saw them all run with one accord to the church early in the morning. Then began I to run with the runners, and together with them endeavoured to arrive before the temple. When the time came for reverencing the Holy Rood, then 424 I began violently to push among the people against the people, and so with much toil I, poor wretch, arrived at the temple-door with those who were entering therein. When I ought to have entered at the door, the rest began to enter without any hindrance; 428 but the divine might prevented me from going in, and I was soon thrust out from amid all the people, until I stood behind alone in the vestibule. Then I began to think that this had happened to me on account of my womanly want of strength, and so I began 432 once more to mix myself with others, that I might somehow push my way in. But I toiled in vain, whenever I touched the threshold of the doors. And they were all received therein without any hindrance, when I alone was pushed out. Just as if some strong 436 company of men opposed me to prevent my entrance, so the sudden vengeance of God barred the door to me, until I was again standing in the vestibule of the temple. Thus thrice or four times I endeavoured to behold and also to fulfil my will; and when I in no 440 wise succeeded, then I began to think earnestly about it, and my body was extremely wearied by the compulsion of the pressure. Then, verily, I departed thence, and stood alone in a corner of the vestibule, and earnestly deliberated in my mind, and considered for 444 what cause the sight of the quickening tree was denied me. Then indeed a knowledge of salvation touched my mind and the eyes of my heart, while pondering with myself that the filthiness of my misdeeds had closed the entrance against me. Then I began to 448 weep bitterly, and in great sorrow to beat my breast, and sighing from my inmost heart to bring forth sorrowful sobs. Then

þe ic 6n st6d . þære halgan godes cennestran anlicnysse standende .
 and ic cweðende ; Eala þu wuldfæste hlæfdige þe þone soðan god æfter
 432 flæsces gebyrde acendest . geara ic wát þæt hit nis na gedafenlic . ne
 þæslic . þæt ic [þe]¹ swá grimlice forworht eom . þæt ic þine anlicnysse
 sceawige . and gebidde mid swá mænigfealdum besmitenum ² gesih-
 436 þum . þu wære symle fæmne oncnawan . and þinne lichaman hæb-
 bende clæne . and 6nwemmed . forþon witodlice genoh rihtlic is me
 swa besmitenre fram þinre clænan ungewemmednysse beón 6scirod³ .
 and fram aworpen . ac swá þeah-hwæðere forþan 6e ic gehyrde þæt
 440 god wære⁴ mann forðy gefremod þe þu sylf acendest . to þon þæt he þa
 synfullan to hreowsunge gecygede . gefultuma me nu anegre ælces
 fylstes bedæled . forlæt me and me þa leafe forgif to geopenigenne
 þone ingang þinre þære halgan cyrcan . þæt ic ne wurðe fremde ge-
 444 worden þære deorwurþan róde gesihðe . on þære gesæstnod wæs
 ealles middaneardes hælend . þone þu fæmne geeacnodost eac swilce
 fæmne acendest . se þe his agen bl6d ageat for minre alysednysse . ac
 hæt nu þu wuldfæste hlæfdige . me unmedemre for þære godcundan
 448 róde gretinge . þa duru beón 6ntynedæ . and ic me þe bebeode . and
 to mundbyrdnysse geceose wið þin agen bearn . and inc bam ge-
 hæte þæt ic næfre ofer þis minne lichaman ne besmíte þurh þæt
 grimme bysmer-gleow þæs manfullan geligeres . ac sona ic halige
 452 fæmne þines suna róde geseo . ic mid þam wiðsace þissere worulde .
 and hire dædum mid eallum þingum þe on hyre synd . and syððan
 fare swa hwider swa þu me to mundbyrdnysse geredst þus cwæð-
 ende . ic wearð þa gelæd mid þære hætu þæs geleafan . and mid
 456 þam truwan ophrinon . and be þære arfæstan godes cennestran
 mild-heortnysse þurst-læcende . ic me of þære ylcan stówe astyredæ
 6e ic þis gebæd . cwæð . and me eft to þam ingangendum gemengde .

431, 2. G. *om.* and *cweðende*.

438. G. *om.* *swa* ; *besmitene*.

433. G. *geara*.

438. G. *ascunod* (*perhaps rightly* ;

434. G. *om.* þe. G. *om.* eom þæt ic.

hence the false reading ascimod in

435. G. *bidde* oððe *gesceawie* ;

MS. Julius).

mænigfealdlicum.

439. G. *awurpon* ; *forþam*.

436. G. *oncnawan*.

440. G. *wære* *forði* *mann* ; *þam*

437. G. *unwæmme*. *forþam*.

(*for þon*).

¹ þe inserted by a later hand.
² Leaf 127, back.
³ *ascimod*, alt. (*later*) to *ascirod*.

⁴ *re* (*sic*), alt. (*later*) to *wære*.

from the place where I stood I beheld the likeness of the holy Mother of God standing there ; and I eagerly spake to her, without 452 turning away from beholding her, and saying : " Oh ! thou glorious lady, who according to the birth of the flesh didst bear the true God, well I wot that it is not fitting nor meet that I, who am so grievous a sinner, should behold thy form, and should pray 456 with looks that have been so repeatedly polluted. Thou wast ever known as a virgin, keeping thy body pure and undefiled; wherefore indeed it is very right that I who am so foul should be separated and cast out from thy pure virginity. Nevertheless, inasmuch as I 460 have heard that the God whom thyself barest was made man for that very reason, that He might call sinners to repentance, assist me now, who am desolate and deprived of any help. Permit me and give me leave to open the entrance of thy holy church, that I may 464 not be exiled from the sight of the precious Rood on which the Saviour of all the earth was fastened, whom thou, a virgin, didst conceive and, still a virgin, didst bear, who poured out His own blood for my redemption. But command now, O glorious lady, 468 that for me, unworthy though I be, the doors may be unclosed to let me greet the divine Rood, and I will give myself up to thee and choose thee for my protector against thine own Son ; and I promise you both that I will never hereafter pollute my body with the 472 dire lust of evil fornication ; but, as soon as I see the Rood of thy Son, O holy virgin, I will thereupon forsake this world and its deeds with all things that are therein ; and will afterwards go whithersoever thou dost advise me to go for my protection." Thus saying, 476 I was led by the fervour of belief, and touched with faith, and being made bold by the pity of the worthy mother of God, I stirred myself from the place where I said this prayer, and again mingled with those who were entering. After this there was nothing to 480

441. G. gecigde. Gefultma; G. *om.* nu; anegra ælces oðres fylstes.

442. G. bedælede; geopenienne.

443. G. *om.* þære; G. beo (*for* wurðe).

445, 6. G. fæmne geeacnodest; G. *om.* eac . . . acendest.

448. G. untyned.

450. G. me (*for* minne lichaman).

451. G. sona swa ic þu halga (*alt.*

to halge).

452. G. sona (*for* mid þam); þisse.

454. G. gerefst.

455. G. wearð onæled mid; haeto.

456. G. æthrinien.

457. G. *om.* þryst-læcende; asty-

rode.

458. G. þæt ic (*with* þe ic me *in* margin); gebed; ic me þa eft (*for* me eft).

syþan næs nan þincg þe me útsceofe oþþe me þæs temples dura
 460 bewerede . and ic þa ineode mid þam ingangendum ; Ðe gegráp me
 witodlice stranglic fyrhto . and ic wæs eall byfigende gedréfed . þa
 ic me eft to þære dura geðeodde þe me wæs sér ingang belocen .
 1 swilc me eall þæt mægen þe me sér þæs inganges duru bewerede
 464 æfter þan þone ingang þæs siðfætes gegearwode . swa ic wæs
 gefyllid mid þam gastlicum gerynum innon þam temple . and ic
 wæs gemedemod gebiddan þa gerynu þære deorwurðan and þære
 geliffæstan rôde ; Ða ic þær geseah þa halgan godes gerynu hu he
 468 symle geare is þa hreowsigendan to underfonne ; Ða wearp ic me
 sylfe forð on þa flór . and þa halgan eorðan gecyste ; Ða ic út-eode
 þa becom ic eft to þære stówe of þære ic sér þære halgan cennestrana
 [anlicnysse] geseah . and mine cneowa gebigde beforan þam halgan
 472 andwlitan þysum wordum biddende ; Eala þu fremsumesta hlæfdig
 þe me þíne árfæstan mildheortnysse æteowdest . and mine þa un-
 wurðan bena [þe] fram ne ² awurpe ic geseah þæt wuldor þe wé
 synfulle mid gewyrhtum ne [geseoð . sy] wuldor ælmihtigum gode
 476 se þe þurh þe onfehð þæra synfulra . and forworhtra . hreow-
 sunge and dædbote . hwæt mæg ic earm for-ðoht mare geðencan .
 oððe areccan . nu is seo tíd to gefyllenne . and to gefremmane
 swa ic sér cwæð . þinre ðære licwurðan mundbyrdnysse . ge-
 480 rece me nu on þone wæg þe þin willa sy . beo mé nu hælo lat-
 teow æteowod . and soðfæstnysse ealdor . beforan me gangende
 on þone wæg þe to dædbote læt ; Ða ic þus . cwæð þa gehyrde ic
 feorran áne stefne clypigende ; Gif þu iordáne þæt wæter ofer-færst .
 484 þær þu gefærst and gemetst góde reste ; Ða ic þas stemne gehyrde .
 and for minum þingum ongeat beon geclypode . Ic wepende spræc
 and to þære [halgan] godes cennestrana anlicnysse hawigende . and

459. G. þing ; ut-ascufe ; þæs, alt. to þære ; om. temples.

460. G. om. and ic þa ineode.

462. G. þa (for eft) ; duru ge-þyddie ; G. inserts se before ingang.

463. G. swylce ; G. om. duru.

464. G. gerymde and (for þæs . . . gegearwode).

466. G. to gebiddanne.

467. G. liffæstan ; and (for Ða).

468. G. symle is geare his þa hreowsiendan.

469. G. sylfne ; þam eorðan (for þa flór) ; flor cyssende (for eorðan gecyste) ; om. Ða ic.

470. G. stowe þe ic ; G. inserts godes after halgan.

471. G. supplies anlicnysse.

472. G. fremsumesta, alt. to -te ; hlæfdige.

push me out or to keep me from the temple-door ; and so I entered with those who were entering. Then indeed a strong terror seized me, and I was all trembling and troubled, as I again approached the door that before was fastened against me ; just as if all the 484 force that had formerly debarred me from entering the door had afterwards assisted my entrance in advancing. Thus was I filled with spiritual mysteries within the temple, and I was considered worthy to pray for the mysteries of the honoured and quickening 488 Rood. Then I beheld there the mysteries of the holy God, how He is ever ready to receive the repentant. Then I cast myself forward on the floor, and kissed the sacred earth. As I went out, I again arrived at the place whence I before saw the holy mother's likeness, 492 and bent my knees before the holy presence, saying these words : "Oh, thou most benign lady, who hast shewn me thy gracious mercy, and didst not cast from thee my unworthy prayers, I have seen the glory that we sinners by our merits never behold; glory be to Almighty 496 God, who through thee receiveth the sorrow and repentance of sinners and misdoers. What more can I, a despairing wretch, think or tell of ? Now is the time to perform and fulfil, as I before said, thy favourable protection. Direct me now in the way that thou 500 willest ; let an evident guide to salvation and a teacher of truth now appear to me, going before me in the way that leadeth to amendment." While I thus spoke, I heard a voice calling afar off : "If thou wilt pass over the river Jordan, there thou shalt experience and find good 504 rest." When I heard this voice, and understood that it was uttered on my account, I spake with weeping, looking towards the likeness

473. G. arfestan ; G. ins. ær before æteowdest.

474. G. þe ; Jul. þu (*wrongly*) ; G. ne (*rightly*) ; G. ins. nu before þæt.

475. G. geseoð wuldor sy ðam ; Jul. geseow (*sic*) seo wuldor.

476. G. hreowsunga.

477. G. dædbota ; earme forworht.

478. G. oððe to areccan, *alt.* to to areccanne (*oððe being underlined*) ; fremmanne.

479. G. swa swa.

480. G. latþeow.

481. G. om. æteowod ; me beforan.

482. G. weg ; gelæt.

483. G. feorranne ; stemne clypiende ; iordanem.

484. G. om. gesærst and ; gemetest. (*Here O. begins again with gehyrde.*)

485. G. O. minon ðingon. G. ic ongeat.

486. G. O. *supply* halgan ; G. om. anlicynsse ; G. hawiende ; G. O. om. and.

eft clypigende ; Eala þu hlæfdige ealles middan-eardes cwén . þurh
 488 ðe eallum menniscum cynne hælo to becom . ne forlæt þu me ;
 Ðus cwæðende ic þá út eode of þæs ¹temples cafertune . and
 ofstlice [fór] ; Ða gemette ic sum man . and me þry penegas
 sealde . mid þam ic me þry hlafas gebohte . [ða] ic me hæfde
 492 genoh gehyððo to mines siðsætes geblædfæstnysse ; Ða axode ic
 þone þe ic þa hlafas æt bohte . hwilc se wæg wäre þe to iordane
 þære éa rihtlicost gelædde ; Ða þa ic þone weg [wiste] ic wepende
 be þam siðfæte arn symle þa axunga þære æscan [to-wriðende] .
 496 and gemang þam ðæs dæges siðfæt wepende gefylde ; Witodlice þæs
 dæges wæs undern-tíd þa ða ic gegyrnode þa halgan deorwurðan
 róde geseón . And sunne heo þa to setle ahylde . and þære æfen-
 repsunge genealæhte ; Ða ic becom to *sanctes* iohannes cyrcan
 500 þæs fulwihteres wið iordanen gesette . and ic me þyder inn
 eode . and me þær gebæd . and sona in iordane þa éa astah .
 and of þam halgan wætere mine handa and ansynu þwóh . and
 me þær gemænsumode þam lifestan and þam unbesmitenum ge-
 504 rýnum ures drihtnes hælendes cristes on þære ylcan cyrcan .
 þæs halgan for-ryneles . and fulluhteres iohannes . and þær ge-æt
 healfne dæl þæs hlafes . and þæs wæteres ondranc . and me þær
 on niht gereste . and on ærne morgen ofer þa éa fór . þa ongan
 508 ic eft biddan mine lættewestran *SANCTA MARIAN* . þæt heo me
 gerihte þyder hire willa wäre ; Ðus ic becom on þis westen .
 and þanone oð ðisne andweardan dæg ic feorrode symle fleonde
 minne [god anbidigende] . and gehihtende . se þe hale gedeð ealle
 512 fram þissere worulde brogan þa ðe to him gecyrrað ; Zosimus
 hire to cwæð . eala min hlæfdige hu mænige gear synt nu þæt
 þu on þysum westene eardodost ; Þæt wif him *andswarode* ; Hit

487. G. clipode.

488. G. O. þa (*for ðe*). O. mæn-
 niscon. G. mancynne (*for mennis-
 cum cynne*). O. þu me nu; G. me
 nu (*for þu me*).

489. G. O. om. þá.

490. G. fór (*rightly*); O. for; MS.
 Jul. forð. G. sumne. G. þe (*for
 and*). O. pæningas.

491. O. seald. G. bohte. O. Ða;

G. þa ; Jul. ðær.

492. G. gehyððe; O. gehyþe.

493. G. se weg; O. geweg (*sic*).

494. G. rihtost wäre; O. rihtor
 wäre (*for rihtlicost gelædde*). G.
 om. Ða. G. O. wiste ; Jul. ongæt
 (*later hand*). O. ins. þyder *after* ic.

495. O. symble. G. axunge þære
 æscan to-gewriðende; O. ahsunge
 þære æsc[an] to-wriðende (Jul. to-

of the holy mother of God, and saying : "O lady, queen of all the earth, through thee came salvation to all mankind ; do not forsake me." Thus saying, I went out from the vestibule of the temple, and went hastily onward. Then I met a certain man who gave me three pence, wherewith I bought for myself three loaves, which I considered sufficient subsistence as provision for my journey. Then I asked the man of whom I bought the loaves, which was the way that led most directly towards the river Jordan. As soon as I knew about the way, I ran continually, still weeping, upon my journey, continually adding enquiry to enquiry [see footnote] ; and so fulfilled the day's journey weeping. Verily it was the undern-tide of the day when I [first] desired to see the holy worshipful Rood ; and now the sun was declining towards its setting, and the even-tide approached. Then I arrived at the church of St. John the Baptist, built beside the Jordan, and went in thither, and there prayed. Soon after, I went down into the river Jordan and washed my hands and face with the holy water, and then participated in the quickening and pure mysteries of our Lord Jesus Christ in the same church of St. John, the holy forerunner and baptist. There also I eat a half part of one loaf, and drank of the water, and lodged there at night, and then, early in the morning, crossed over the river. Then began I to pray once more to my guide, the holy Mary, that she would direct me according to her will. So came I into this wilderness, and until this present day I have kept apart thence [i.e. from the world], ever fleeing and awaiting my God, and rejoicing [in Him], who saves from the terror of this world all that turn to Him.'

Zosimus said to her : 'O my lady, how many years hast thou now dwelt in this wilderness ?' The woman answered him, 'It

wriðenne) ; Lat. text : interrogationi interrogationem iungens.

496. G. siðfæc.

497. *Here* G. *breaks off*. O. ear-node (*for* gegyrnode).

498, 9. O. hi (*for* heo). O. om. and þære . . . genealæhte.

500. O. fulluhteres.

501. O. on (*for* in).

502. O. ansyne aðwoh.

503. O. gemænsumede ; liffæstum.

506. O. anes (*for* first þæs).

507. O. mergen.

508. O. om. sancta marian.

510. O. symble.

511. MS. Jul. *wrongly* has góð for god, and anbidigenne for anbidigende ; O. is indistinct, but anbidigende can be read ; Lat. text—expectans dominum meum. O. om. ealle.

512. O. þyssæ.

513. O. synd.

514. O. eardodest ; andwyrde (*for* andswarode) ; om. Hit is.

is for seofon and feowertigum wintrum . is þæs þe me þincð .
 516 þæt ic of þære halgan byrig ut fór ; Zosimus hire to cwæð .
 and hwæt mihtest þu þe ¹to æte findan . oppþe be hwilcum þing-
 um feddest þu ðe oppis . heo him andswarode ; Twægen healfa
 hlafas ic brohte hider mid me . þa ic iordanem ofer-fór . naht mic-
 520 clan fæce þa adruwodon hí swá swá stán . and aheardodon ;
 And þæra ic breác notigende to sumere hwile ; Zosimus hire to
 cwæð ; And mihtst þu swa manegra tída lengu ofer-faran . þæt þu
 524 gedrefedu him andswarode . Nu þu me axast þa ðincg þe ic swiðe
 þearle sylf beforhtige gif mé nū to gemynde becumað ealle þa
 frecednysse þe ic ahrefnode . and þæra unwislicra geþanca þe me
 oft gedrefedon ; þæt ic eft fram þam ylcan geþohtum sum ge-
 528 swinc þrowige ; Zosimus cwæð . Eala hlæfdige ne forlæt þu nan
 þincg þæt þu me ne gecyðe . ac geswutela ealle þa þincg be ende-
 byrdnysse ; Da cwæð heo . Abbud gelyf me . seofontyne wintre
 ic wan on þam gewilnunga þære manðwæra ² . and úngescead-
 532 wisra wildeora lustum . þonne me hingrigan ongan . þonne wæron
 me þa flæscmettas on gewilnungum . ic gyrnde þara fixa þe on
 egyptum wæron . ic gewilnode þæs wines on þam ic ær gelust-
 fullode to oferdruncennysse brucan . and nū hit is me eác swilce
 536 swyðe on gewilnunga . forþon þe ic his ær ofer gemet breác . þa
 ic on worulde wæs . eac ic hér wæs swiðe geþrest for þyses westenes
 wæter-wædlnysse uneaðe þa frecendlican nydþearfnysse adreogende ;
 Me wæs swilce swiðlic lust þæra sceandlicra sceopleoða me gedref-
 540 don ³ . þonne hí me on mode gebrohton þa deoflican leoþ to singanne
 þe ic ær on worulde geleornode . ac ic þonne mid þam wepende mine
 breost mid minum handum cnyssende . and me sylfe myngode
 mines fore-gehates . and þære mundbyrdnysse þe ic ær fore geceás .
 544 and swá geond þis weste hreafigende ⁴ þurh mín geðoht becom
 toforan þære gódan . and þære halgan godes cennestrán ánlicnysse .

515. O. feowertigon ; *om. is, but O.*
ins. is after þincð.

518. O. andwyrde. Twegen healfa.

519. O. ofer for. Da æfter naht.

520. O. *om. and.*

521. notigende *follows hwile in O.*

522. O. mihtest ; manigra ; lengo.

523. O. gefreode ; ðe (*for Heo þa*).

¹ Leaf 129.

² fullra over ðwæra, *in a later hand.*

³ *Read gedrefde.*

⁴ Leaf 129, back.

is seven and forty years, as I suppose, since I went forth from the 536 holy city.' Zosimus said to her: 'And what mightest thou find for thee to eat, or upon what food hast thou fed thee until now?' She answered him: 'I brought hither two and a half loaves with me when I passed over Jordan; in no short time, they became dried up 540 and hardened, like stone; and these I partook of, using them for some time.' Zosimus said to her: 'And couldst thou pass through the length of so many seasons without loving the burning of fleshly inclination?' She then, as if troubled, answered him: 544 'Now thou askest me of the things that I myself greatly dread, whenever all the perils that I underwent recur to my memory, and the foolish thoughts that often disturbed me, so that I again endure some misery from such thoughts.' Zosimus said: 'Ah, 548 lady, do not leave anything that thou wilt not tell me, but disclose all things in due order.' Then said she: 'Abbot, believe me, for seventeen years I fought against the desires of the appetites of the gentle and irrational wild animals. When I 552 began to hunger, then the flesh-meats came amongst my desires; I yearned for the fishes that were in Egypt; I longed for the wine, wherein I formerly delighted to indulge unto intemperance; and even now it is extremely among my desires, because I formerly 556 indulged in it beyond measure when I was in the world. Even here I was extremely athirst on account of the want of water in this wilderness, scarcely enduring my terrible necessity. It was as if an excessive longing after wanton poems troubled me, 560 when they brought it into my mind to sing the devilish song which I formerly learnt in the world; but thereupon I, weeping and knocking my breast with my hands, reminded myself of my promise and of the protection that I had before chosen; and so, transporting 564 myself in my thoughts beyond this desert, I arrived before the likeness of the good and holy mother of God who for-

524. O. *ins.* Heo before him.

525. O. self beforhtige. Ac me nu to mynde.

526. O. frecednyssa; aræfnde; un-

rihtwislic[ra] geþohta.

527. O. gedrefdon forþam þæt ic ondred[e] þæt ic from þam. *Here O breaks off.*

þe me ær on hyre trúwan under-feng . and ic beforan hyre weperende
 bæd . þæt heo me fram aflymde þa fulan geðances . þe míne
 548 earman sawla swencton . Þonne ic soðlice oferflowendlice sorgi-
 gende wéop ; And ic heardlice míne breost cnyssende . þonne ge-
 seah ic leoht gehwanon me ymbutan scinende . and me þonne sona
 sum staþolfæstlic smyltnyss to becom ; Ara mé nū abbud . hu mæg
 552 ic ðe gecyðan mine geþances . Þa ic mé ondræde eft genydan to
 þam geligre þæt swyðlice fýr . minne ungesæligan lichaman innan
 ne forbernde . and mé eallunga þræscende to þære hæmetes geseah .
 þonne þyllice geþohtas¹ on astigan . þonne astrehte ic me sylfe on
 556 eorðan . and þa wangas mid tearum ofergeát . forðon þe ic to
 soðan gehihte me sætstandan þa ðe ic me sylfe ær of þære eorðan .
 ær me seo swéte stemn gewunelice ofer-lihte . and mé Þa gedrefedan
 geðohtas fram aflymde ; Symle ic witodlice minre heortan eagan
 560 to þære minre borh-handa on nydþearfnysse up ahóf . and hí bid-
 dende þæt heo mé gefultumode on þysum westene to rihtre dæd-
 bote . þa þe þone ealdor æghwilcre clænnysse acende ; and þus ic
 seofontyne geare rynum on mænig-fealdum frecednyssum swá swá
 564 ic ær cwæð . winnende wæs on eallum þingum of þisne andweard-
 an dæg and me on fultume wæs . and míne wisan reccende seo
 halige godes cennestre . Zosimus hire to cwæð . and ne beþorftest
 þu nanre andlyfene . oððe hræglunge ; Heo him andswarode and
 568 cwæð . seofontyne gear swá ic þe ær sæde . ic notode þære hlafa .
 and syððan be þam wyrtum leofode þe ic on þysum westene funde .
 se gegrýrla witodlice þe ic hæfde sóna swá ic iordanen ofer-fór .
 mid swiðlicre ealdunge to-torene² forwurdon . and ic syþjan mæ-
 572 nigfeald earfeðu dreah . hwilum þære isihtan cealdnysse þæs win-
 tres . hwilum þæs unmætan wylmes þære sunnan hæto . ic wæs
 grimlice beswæled for þam micclan byrne . and eft for þære micclan
 forstigan cealdnysse þæs wintres . swá þæt ic for oft ofdúne on þa
 576 eorðan . and forneah eallunga unastyrigendlic bútan gaste læg .
 þus ic wæs lange on mænig-fealdum . and mislicum nydþearfnyssum .
 and on unmætum costnungum winnende . and wraxligende . and me
 Þa siþjan of þeosne andweardan dæg . and mine earman sawle .
 580 and minne lichaman þæt godcundlice mægen geheold . mid me

¹ agunnon supplied here in a later hand.

² Leaf 130.

merly received me into her favour; and I prayed, weeping before her, that she would drive away from me the foul thoughts that 568 vexed my miserable soul. Then indeed I wept, sorrowing excessively; and, severely beating my breast, I then beheld light shining all around me; and soon after a steadfast peace came to me. Pity me now, abbot; how can I tell thee my thoughts, since 572 I dread to compel myself again to evil living, lest extreme fire should burn within my wretched body. And when I perceived such thoughts arise within me, vexing me utterly unto the thought of uncleanness, then I prostrated myself upon the earth, 576 and suffused my cheeks with tears, because that I had certainly trusted that I would resist (?) them; so that I [would not rise again]¹ from the earth, before the sweet voice in its usual manner lighted upon me, and drove away from me my troubled thoughts. 580 Verily I continually raised the eyes of my heart to my security in trouble, praying her to support me in this wilderness unto a right repentance—her who bare the lord of all purity. And thus, during the course of seventeen years, I was striving in every way 584 against manifold perils, as I before said, unto this present day, and the holy mother of God aided me and directed my ways.' Zosimus said to her; 'And didst thou not want any means of subsistence or any clothing?' She answered him and said: 'For seventeen 588 years, as I said before, I made use of the loaves, and afterwards lived upon the roots that I found in this wilderness. The raiment indeed that I had when I passed over Jordan perished, being torn asunder by extreme oldness, and after that I suffered manifold 592 miseries, at one time from the icy coldness of winter, and at another time from the immoderate scorching of the sun's heat. I was terribly parched by the excessive burning, and again by the extreme frosty coldness of the winter; so that I often came down 596 upon the earth, and lay almost entirely motionless without spirit. Thus was I striving long and wrestling in manifold and various hardships and in extreme temptations; and afterwards, even to this present day, the divine might preserved me and my wretched 600 soul and body; always considering with myself, from how many

¹ Something seems missing here; the text generally is extremely corrupt, and abounds with grammatical errors.

sylfre symle smeagende of hu micclum yfelum heo me alysde ; Soðlice ic eom aféded of þam genihtsumestan wist-mettum minre fylle . þæt is mid þam hihte minre hæle . and ic eom ofer-wrigen mid þam
 584 oferbrædelse godes wordes . se ðe ealle þincg befehð and befædmað ; Ne leofað na se man soðlice be hlafe ánum . ac of seg-hwiccum worde þe forð-gæð of godes müþe ; Zosimus þa witodlice gehyrende þæt heo þæra haligra bóca cwydas forð-brohte . sægðer
 588 ge of þam godspelle . and of manegum oþrum . and he hire to cwæð ; Eala modor leornodest þu æfre sealmas . oþþe oþre halige gewritu ; Da heo þis gehyrde þa smearcode heo wið his weardes þus cweðende ; Gelyf me ne geseah ic nænne man buton þe . oððe
 592 wildeor . oþþe æniges cynnes nyten siððan ic iordanen þæt wæter oferferde . and ic hyder on þis westen becom ; Ne ic stæfcyste witodlice ne leornode ne þæra nanum ne hlyste þe þa smeadon and ræddon . ac godes word is cucu . and scearp innan lærende þis
 596 mennisce andgyt . and þis is se ende nu þæra þinga þe be me gefremede synd ; Nu ic þe halsigende . and bidde þurh þæt geflaescode godes word . þæt þu for me earmlicre for¹legenre gebidde ; Da heo þis cwæð . Ða arn se ealde wið hire weardes mid gebige-
 600 duni cneowum to þon þæt he hine on þa eorþan astrehte . and mid wopegum tearum hlude clypigende . gebletsod sy god se þe þa mænig-fealdan wundru ana wyrceað ; and sy þu gebletsod drihten god þe me æteowdest þa wuldfæstlicnysse þe þu ondrædendum
 604 gyfest ; Nu ic to soðan wát þæt þu nænne þæra ne forlætest þe ðe gesecað ; Heo þa soðlice þone ealdan forene forfeng . and him ne geþafode fulfremodlice on þa eorðan astreccan . ac cwæð to him þas þincg þu gehyrdest mann . eac ic þe lá
 608 halsige þurh þone drihten hælendne crist urne alysend þæt þu nanum menn ne asecge ær-þan þe me god of flæsces bendum alyse ; Ac þas þincg ealle þus oncnawenne . far ham mid sibbe ; And ic þe est binnan geares fyrste on þyssere ylcan tīde æteowe . and þu me
 612 gesihst . And dó þu huru soðlice . swá ic þe nū bebeode þi halgan lencten-fæstene þæs toweardan geares eft-hwyrfende . ne ofer-far þu þa iordanen swá swá gewuna synt of eowrum mynstrum to farenne ; Da ongan eft Zosimus wundrian . þæt heo swá gewislice

evils she had preserved me. Verily I am fed to the full with sufficient sustenance, that is to say, with the promise of my salvation; and I am clothed upon with the protecting garment 604 of the word of God, who encloses and embraces everything. Verily man liveth not by bread alone, but by every word that proceedeth out of God's mouth.' Then indeed Zosimus, hearing her utter the words of the holy scriptures, both of the Gospels and 608 of many other books, said unto her: 'Ah, mother! didst thou ever learn the psalms or other holy writings?' When she heard this, she glanced smilingly towards him and said: 'Believe me, I have never seen anyone but thee or wild beasts, nor creature of 612 any kind since I passed over the water of Jordan and arrived hither in this wilderness; nor did I ever learn to read, nor ever listened to any of those people who pondered and read. But the word of God is quick and sharp, teaching this human intelligence 616 within me. And this is now the end of those things that are accomplished concerning me. Now I beseech thee, entreating thee by the incarnate Word of God, to pray for me, a miserable sinner.' When she had said this, the old man ran towards her 620 with bent knees, to prostrate himself upon the earth, crying aloud with sorrowful tears: 'Blessed be God, who alone worketh manifold wonders; and blessed be thou, O Lord God, who hast shewn me the gloriousness that thou givest to them that dread Thee. 624 Now I wot verily that Thou forsakest none of them that seek Thee.' Then she, however, anticipated the old man, and suffered him not to prostrate himself fully upon the earth; but said to him, 'O man, thou hast heard these things. Behold I also 628 beseech thee, by the Lord Jesus Christ our Redeemer, not to recount them to any man before God shall release me from the bonds of the flesh. But now that these things are disclosed, go home in peace. And I will again appear to thee, within the space 632 of a year, at this same season, and thou shalt see me. And do thou at least truly as I now bid thee: when the holy Lenten fast recurs in the coming year, do not pass over Jordan as men are wont to go from your minster.' Then began Zosimus to wonder yet 636 again, how she knew with such exactness the rule of the minster;

616 þes mynstres regol cuðe . and he elles nan þincg ne cwæð . þæt he
 god wuldrode se þe mænigfealdlicor gifað mannum þonne he seo
 gebeden þam þe hine lufiað ; Heo þa eft cwæð ; Ónbíd nu Zosimus
 swa swá ic ær cwæð . on þinum mynstre forðon witodlice þeah þu
 620 ær wille faran ahwyder þu ne miht . þonne to þon halgan æfenne þæs
 halgan gereordes . þæt is to þam halgan þurres-dæge ær þam drih-
 ten-lican easter-dæge¹ genim sumne dæl on gehalgodum fæte þæs
 godcundan lichaman . and þæs gelyffæstan blodes . and hafa mid
 624 ðé . and geánbida mír on þa healfe iordanen þe to worulde
 belimpeð oþþe ic þe to cume ; Da lyffestan gerynu to onfonne
 soðlice siþjan ic on þære cyrean þæs eadigan fore-ryneles² þæs
 drihtlican lichaman . and his blodes ne³ gemænsumode ær ic
 628 iordanen oferfóre næfre syððan ic þæs haligdomes ne breác .
 oððe þigde . and for-þon ic bidde þæt þu mine bene ne forseoh .
 ac þæt þu huru me bringe þa godcundan . and þa líffæstan
 gerynu to þære tide þe se hælend his ðægnas ðæs godcundlican
 632 gereordes dælnimende dyde . cyð þú eác iohanne þæs mynstres
 abbude þe þú ón bist þæt he hine sylfne georne besmeage ; And
 eac his heorde forþon þær synd sume wisan to gerihtenne . and
 to gebetenne . ac ic nelle þæt þu him æt þysum cyrre þás þincg
 636 cyðe . ær-þam þe god bebeode þus cwæðende ; Heo eác fram þam
 ealdan gebedes bæd . and to þam inran westene hrædlice efste ;
 Zosimus þa hine soðlice forð astrehte on⁴ þa floras [sic] cyssende . on
 þæt hire fét stódon god wuldrigende . and miccle þancas donde . and
 640 eft-cyrrende wæs herigende . and blætsigende úrne drihten hæl-
 endne crist ; And he wæs eft-cyrrende þurh þone ylcan siðfat þæs
 westenes þe hé ær þyder becom . and to þam mynstre ferde on
 þære ylcan tíde . þe heora easter-gewuna wæron to-gædere becuman .
 644 and eall þæt geár geornlice þa gesihðe forswegode læstra þinga
 geðrystlæcende aht secgan þæs ðe hé geseah . ac symlé mid him
 sylfum geornlice god bæd þæt he him eft æteowde þone gewilnodan
 andwlitan . and hé on mænig-fealdum sworettungum þa lætnysse
 648 ðæs geares rynes géanbidode : Da þa seo halige tíd lencten-fæstenes
 becom on þone drihtenlican dæg . þe wé nemniað halgan dæg . þa

¹ MS. earster dæge.

² ne is not wanted ; read me ?

³ Leaf 131.

⁴ altered to and in a later hand.

and he said nothing more except that he praised God who in so many ways giveth to the men that love Him, when He is besought. Then she spake again: 'Now, Zosimus, abide, as I said before, 640 in thy minster; for verily, though thou shouldst desire to come hither sooner, thou mayest not. Then on the holy eve of the holy festival, that is to say, on the holy Thursday before the Lord's Easter-day, put into a sacred vessel a certain portion of the 644 divine Body and of the life-giving blood, and bring it with thee, and wait for me on the side of Jordan pertaining to the world, until I come to thee to receive the quickening mysteries. Verily, since I partook of the Lord's Body and Blood in the church of 648 His holy forerunner, before I crossed over Jordan, I have never since enjoyed or tasted the holy elements; wherefore I pray thee not to despise my request, but bring me at any rate the divine and life-giving mysteries at the hour when the Saviour distributed 652 to His disciples the divine feast. Tell also John, the abbot of the minster in which thou art, diligently to take heed to himself and to his flock also, because that there are some customs there for him to set right and to improve. But I desire that thou wilt not 656 tell him these things at this present time, before God bid thee.' Thus saying, she also asked the old man for a prayer, and quickly hastened to the inner part of the wilderness. Then Zosimus prostrated himself on the ground, kissing the spot on which her 660 feet had stood, praising God, and giving many thanks; and so returned, praising and blessing our Lord Jesus Christ. And he returned by the very same path through the wilderness whereby he had before come thither, and came to the minster at the very same 664 hour, at which it was their custom of Easter to assemble together. All that year he was diligently silent about the vision, [not] daring to say any of the least things which he saw there, but continually and earnestly prayed to God in private, that He would again shew 668 him the desired presence. With manifold sighs he awaited the slowness of the year's circuit. When the holy season of the Lenten fast arrived, on the Lord's day which we call the Holy-Day¹,

¹ It means—the first Sunday in Lent.

gebroþru æfter þam gewune-lican gebedum . and sealm-sangum út
 fóron . and he sylf on þam mynstre to láfe wearð . and þér gewunode
 652 for sumre lichamlicre mettrumnyssse gehæft . and he eác swiðe
 georne gemunde *Zosimus* þære halgan gebod . þa heo him sæde .
 þeah hé út faran wolde of his mynstre þæt hé ne mihte ; Swa-þeah-
 hwæðre æfter naht mane'gum dagum he hine þære seocnyssse
 656 gewyrpte . and on þam mynstre drohtnode ; Soðlice þa þa munecas
 hám cyrdon . and on þam halgan afen þæs gereordes hí togædere
 gesamnodon . þa dyde hé swa him sér beboden wæs . and on ænne
 lytelne calic sende sumne dæl þæs unbesmitenan lichaman . and
 660 þæs deorwurðan blodes ures drihtnes hælendes cristes . and him
 on hand genam ænne lytelne tænel mid caricum gefylledne . and
 mid palm-treowa wæstmum þe wé hatað finger-æppla . and feawa
 lenticula mid wætere ofgotene . and on hrepsunge becom to iordanes
 664 ofrum þæs wæteres . and þér sorgigende gebád þone tocyme þæs
 halgan wifes þa heo þa þyder becom ; *Zosimus* nænige þinga
 hnappode . and geornlice þæt westen beheold . and mid him sylfum
 smeagende þohte . þus cweðende ; Eala hwæðer heo hider cumende
 668 syo . and me ne gyme . and me eft-cyrrende hwearf þus cwæðende .
 and biterlice weop . and his eagen up to þam heofone hæbbende .
 and eadmodlice god wæs biddende þus cwæðende . ne fremda þu
 drihten þære gesihðe *²þe þu me ærest æteowdest . þæt ic huru ídel
 672 heonone ne hwyrfe . mine synna on-þreagunge berende ; Ðus
 hé mid tearum biddende³ . him eft oþer geþanc on befeoll þus
 cweðende . and hú nú gif heo cymð . hu sceall heo þas éa ofer-faran
 nú hér nán scip nys þæt heo to me unwurðan becuman mæge ;
 676 Eala me ungesæligan swa rihtwislicre gesihðe afremdad me ; Da
 he þis þohte . þa geseah hé hwær heo stód on oþre healfe þæs
 wæteres ; *Zosimus* soðlice hi geseonde mid micclum wynsumi-
 gendum gefean . and god wuldrigende up arás . swa-þeah-hwæðere

671. B. huru heonon ídel.

672. B. ne bere (*for* berende).673. B. *om.* hé.674. B. cwæðende ; sceal ; wættru
(*for* éa).

675. B. unwurðum.

¹ Leaf 131, back.² The portion of the text between these asterisks (in ll. 671 and 682) is repeated. The repetition (which I call B) does not exactly coincide with the text. I give the variations, marked B.³ Leaf 132 begins with the word biddende in the repeated portion.

the brethren went abroad after the customary prayers and 672 psalm-singings; and he himself was left in the minster, and there remained kept in by a bodily infirmity. Zosimus very readily called to mind the holy command, when she said to him that he would not be able to go out of his minster though he wished it. 676 Nevertheless, not many days after, he recovered of the sickness, and served in the minster. Truly, when the monks returned home and assembled themselves together on the holy eve of the sacred day, then he did as was bidden him before, and put into a little 680 cup some portion of the pure Body and of the precious Blood of our Lord Jesus Christ, and took in his hand a little basket filled with dried figs, and with the fruits of the palm-tree that we call finger-apples [dates], and a few lentils steeped in water, and 684 arrived in the evening on the banks of the river Jordan, and there sorrowfully awaited the arrival of the holy woman, when she should come thither. Zosimus in no wise slumbered, and earnestly looked towards the wilderness; and, considering with himself, 688 thus thought and spake: 'Ah, what if she come here, and heed me not, and has turned from me, and gone back!' Thus speaking he wept bitterly, lifting up his eyes to heaven, and humbly prayed to God, thus saying: 'O Lord, do not banish the vision that 692 Thou didst before shew me, that I may not at any rate return hence in vain, bearing the reproach of my sins.' As he was praying thus with tears, again another thought came into his mind: 'And how now if she cometh? How shall she cross over the river, 696 now that there is no ship wherein she may come to me, who am unworthy? Ah! me miserable! me, who am banished from a vision so righteous!' Whilst he thought thus, he saw where she stood on the other side of the stream. Zosimus seeing her, 700 rose up with great and happy joy, and praising God. Nevertheless

677. B. þær (*for hwær*).678. B. heo to geseonne (*for hi ge-*

seonde).

679. B. gefean wynsigendum.

680 on his mode tweonigende . hu heo milite iordanes wæteru ofer-
 faran . þa geseah hé witodlice þæt heo mid cristes rode-tacne
 iordanes wæteru bletsode . soðlice ealra þæra* nihte þeostru þa
 684 wætru drencte . swa eode heo on uppan þa hnescan yða wið his
 weardes gangende swá swá on drigum . Zosimus wundrigende .
 and teoligende his cneowu to bigenne hire ongean-weardes . heo
 ongan of þam wættrum clypigan . and forbeodan . and þus cwæð .
 688 Hwæt dest þu abbud . wite þæt þu eart godes sacerd . and þa god-
 cundan gerýne þe mid hæbbende ; He þa sona hire hyrsumigende
 úp arás ; Sona swa heo of þam wæterum becom þa cwæð heo to
 him . fæder bletsa me witodlice hím an¹ gefór swiðlic wafung on
 692 swa wuldorfæstan wuldre . and þa þus cwæð . Eala þu soðfæsta .
 góð is se þe gehet him sylfum gelíce beon þa þe hi sylfe ár clæn-
 siað . wuldor sy þe drihten god . þu þe me þurh þás þine þeowene
 æteowdest hu micel ic on minre agenre gesceawunge on þam gemete
 696 þæra oþra fulfremodnysse þus cwæðende ; Ða bæd heo maria þæt
 heo ongunne þæt riht geleaffulnysse gebæd . þæt is credo in deum .
 and þær æfter þæt drihtenlice gebæd . pater noster . þyssum
 gefyllendum . þa brohte heo þam ealdan sibbe coss . swá swá hit
 700 þeaw is . and þær onfeng þam halgum gerynum . cristes lichaman
 and blodes . mid abrædedum handum . and in þa heofon locigende .
 and mid tearum geomrigende . and þus cwæð . forlæt nu² drihten
 þine þeowene æfter þinum worde in sibbe faran . forþon þe mine
 704 eagan gesawon þine hælo ; And eft to þam ealdan cwæð . miltsa
 me abbud . and gefyl nu oþer gebæd minre bene . gang nu to þinum
 mynstre mid godes sibbe gereht . and cum nu ymb geares rynu to
 þam burnan . þe wytt unc ærest gespræcon . ic þe bidde for gode
 708 þæt þu þis ne forhæbbe . ac þæt þu cume . and þú mē þonne gesihst
 swa swa god wile . þa cwæð he to hire . Eala wære me gelyfed þæt
 ic moste þinum swaðum fyligan . and þines deorwurðan andwlitan
 . gesihðe brúcan . ac ic bidde þe modor þæt þú me ealdan anre
 712 lytelre bénē getyðige . þæt þú lytles hwæt-hwegu geniedemige

¹ MS. híman (*for him an = him on*).² Leaf 132, back.

he doubted in his mind, how she should cross over the waters of Jordan.

Then indeed he saw that she blessed the waters of Jordan with 704 the sign of the cross of Christ; then the brightness of the moon illuminated all the darkness of the night, as soon as she dipped into the water with the sign of the cross. So she went towards him, walking on the soft waves as if on dry land. Zosimus wonder- 708 ing and endeavouring to bend his knees before her, she began to cry aloud from the waters and to forbid him, and spake thus: 'What art thou doing, abbot? Know that thou art God's priest, and hast with thee the divine mysteries.' He then, obeying 712 her, at once rose up. As soon as she came off the water, she said to him: 'Father, bless me.' Verily, extreme amazement came upon him at so wondrous a miracle, and he thus spake: 'Oh! thou truthful one, good is he who promises for those who early purify 716 themselves to be like Himself; glory be to Thee, O Lord God, who has shewn me, by means of this Thy handmaid, how much, by my own perception, I [fail] in the measure of the perfection of others¹.' Then, she, Mary, begged that she might begin the true prayer of 720 belief, that is to say, *credo in deum*; and, after that, the Lord's Prayer, the *pater-noster*. These ended, she gave the old man the kiss of peace, as the custom is, and then received the holy mysteries, Christ's Body and Blood, with extended hands; and, looking up to 724 heaven, and mourning with tears, thus spake: 'Lord, now let thy handmaid depart in peace, according to Thy word; for mine eyes have seen Thy salvation.' Again she said to the old man: 'Pity me, abbot, and now fulfil the second request of my prayer; go now 728 straightway to thy minster with God's peace; and come again, in about a year's space, to the bourn where we first spake to each other. I pray thee, for God's sake, not to draw back from this, but to come; and then thou shalt see me, even as God will.' Then 732 said he to her: 'Oh! that it were permitted me to follow thy footsteps, and to enjoy the sight of thine honoured countenance! But I pray thee, mother, to grant me, an old man, a small request, namely, that thou deign to receive from me just a little of that 736

¹ Some omission here: Lat. 'quanto intervallo distem a perfectione.'

under-fon¹ me þæs ðe ic hider brohte and þus cwæð. dō hider þone
 tænel þe ic me mid brohte. heo þa sona mid hire ytemestan fingrum
 þære lenticula þæt syndon pysan heo onhrán and on hire muð
 716 sende þreora corna gewyrde. and þus cwæð. þæt þæs gyfe geniht-
 sumode. þe þære sawle staðol unwemme geheold. and heo cwæð.
 to þam ealdan. gebide for me. and for mine ungesælignysse
 gemunde. he sona hire fét mid tearum oprán. biddende þæt heo
 720 on þa halgan godes gesamnunga gebæde. and hine þa alét wepende
 and heofende. and he ne geðrystlæhte æniga ðinga. heo to lettenne
 heo æniga þinga gelet beon ne mihte. heo þa eft mid ðære halgan
 róde gedryncnysse iordanem oþhrinan [ongan]². and ofer þa hnescan
 724 yða þæs wæteres eode swa swa heo ær dyde þyder-weardes; Zosi-
 mus þa soðlice wearð micclan gefean cyrrende and færlice wearð mid
 micclan ege gefylled swiðlice hine sylfne hreowsigende þreade þæt
 he þære halgan naman [ne]³ axode. þeah-hwæðere hopode þæt hé þy
 728 æfter-fyligandan geare þæt gewiste. þa æfter ofer-farenum þæs geares
 ryne becom on þæt wídgille westen. and geornlice efste to þære wuldor-
 lican gesihðe. and þær lange hyderes. and þyderes secende fór. of
 þæt hé sum swutol ⁴ tacn þære gewilnedan gesihðe. and wilnunge
 732 þære stowe under-geat. and he geornlice mid his eagna scearp-
 nyssum hawigende ge on þa swiðran healfe. ge on þa wynstran.
 swá swá se gleawesta hunta gif he þær mihte þæs sweteste wildeor
 gegrípan; Da he þa styrigendlices nan þincg findan ne mihte. þa
 736 ongan he hine sylfne mid tearum ofergeotan. and mid upahafenum
 eagum gebæd and cwæð. Geswutela me drihten þæt gehydde gold-
 hord. þe þu me sylfum ær gemedemodest æteowan. ic bidde þe
 drihten for þinum wuldre. Da he þus gebeden hæfde þa becom he
 740 to þære stowe þær se burna getacnod wæs þær hí ærest spræcon. and
 þær standende on oþre healfe geseah swa swá scinende sunne (sic).
 and þæs halgan wífes lichaman. orsawle licgende. and þa handa
 swa heo gedafenodon alegdon beon. and eastweardes gewende;
 744 Da sona þyder arn. and hire fét mid his tearum þwoh. ne geþryst-
 læhte he soðlice nán oþer þæs lichaman oðhrinan. and þa mid
 micclum wópe þære byrgenne gebæd geworhte. mid sealm-sange.
 and mid oprum gebedum þe to þære wísan belumpon. þa ongan

¹ MS. underfoh.

³ I supply ne.

² I supply ongan.

⁴ Leaf 133.

which I have brought hither.' And she said: 'Reach hither the basket that thou hast brought with thee¹.' Then immediately she touched with the very tip of her finger the lentils (which are peas), and put into her mouth about the quantity of three grains, and 740 said thus, that such a gift sufficed for one who kept her soul steadfast in purity. And she said to the old man: 'Pray for me, and protect me, for my unhappy state.' At once he touched her feet with tears, praying that she might worship in the holy assembly 744 of God. And then she left him, weeping and sighing; and he dared in no wise to hinder her. She could in no wise be hindered; but again [began] to touch the Jordan by dipping in it the mark of the holy rood, and went over the water's soft waves just as she 748 did before thitherwards. Then Zosimus returned with great joy, and was suddenly filled with great awe. Regretfully he reproached himself that he had [not] asked the Saint's name. Nevertheless he hoped that, in the succeeding year, he might know it. Then, 752 after the space of a year had passed away, he came to the wilderness, and diligently hastened towards the wonderful vision; and went for a long while, seeking hither and thither, until that he should perceive a sure token of the desired vision and some in- 756 dication² of the place; eagerly looking, with the sharpness of his eyes, both on the right hand and on the left, just like a most skilful hunter, if he could catch there that sweetest creature. When he could not find anything that stirred, he began to suffuse 760 himself with tears; and, with eyes uplifted, prayed and said: 'Make known to me, O Lord, that hidden treasure which thou didst once deign to reveal to myself; I pray thee, Lord, for Thy glory's sake.' When he had thus prayed, he arrived at the place 764 where the bourn was marked out where they first spake together; and there, standing on the other side, he saw as it were a shining sun, and the body of the holy woman lying lifeless; and the hands were laid as they should be, and turned eastwards. Then he 768 immediately ran thither, and washed her feet with his tears; he did not dare to touch any other part of the body. Then, with much weeping, he performed the burial-service, with psalm-singing and other prayers that belonged to that matter. Then he began 772

¹ The A. S. version is a mass of confusion; it actually has—'that I have brought with me!'

² Lit. 'desire'; *wilnunge* can hardly be right.

748 he þencan hwæðer hit hire licode . þa he þis ȝohte . þa wæs þær an
 gewrit on þære eorðan getácnod þus gecweden . bebyrig ab bud
 Zosimus . and miltsa maria lichama (*sic*) . of gif þære eorðan þæt hire
 is . and þæt dust to þam duste . geic eac gebidde¹ þeah-hwæðere for
 752 me on² þyssere worulde hleorende on þam monðe þe aprilis . þære
 nigeþan nihte . þæt is iduS APRELIS . on þam drihten-lican gereord-
 dæge . and æfter þam husl-gange . þa se ealda þa stafas rædde þa
 sohte hé ærest hwa hí write for-þan þe heo sylf aér sáde þæt heo
 756 næfre naht swilces ne leornode . swa-þeah he³ on þam swiðe wyn-
 sumigende geseah þæt he hire naman wiste . and he swutole ongeat
 sóna swá he⁴ þa godeundan gerynu aét iordane onfeng þære ylcan⁵ tide
 þyder becom and sona of middan-earde gewát . and se siðfæt þe Zo-
 760 simus on .xx. dagum mid micclum geswince oferfór . þæt eall MARIA on
 ánre týde ryne gefylde . and sona to drihtne hleorde ; Zosimus þa soð-
 lice god wuldrode . and his agene lichaman mid tearum ofergeat and
 cwæð . Nu is seo týd earmincg Zosimus þæt þu gefremme þæt þe
 764 beboden is . ac hwæt ic nu ungesælige for-þon ic nát mid hwí ic
 delfe nu me swá wana is ægþer ge spadu ge mattuc . þa he þus on his
 heortan digollice spræc . þa geseah he þær swilc hwugu treow lic-
 gende and þæt lytel . ongan þa þær mid delfan . witodlice swiðe
 768 georne⁶ . and [seo eorðe] wæs swiðe heard and ne mihte heo adel-
 fan for-þon he wæs swiðe gewæced ægðer ge mid fæstene ge on
 þam langan geswince . and hé mid sworettungum wæs genyrwed .
 and mid [swate . and hefiglice of] þære heortan deopnysse geom-
 772 rode . þa he hine beseah þa geseah hé unmættræ micelnyss león wið
 þære halgan lichaman standan . and hit his fot-lastes licode . þa
 wearð hé gefyrht mid ege þæs unmætan wildeores . and ealre swiðost
 for-þon þe þæt halige wif him aér to cwæð . þæt heo þær nænig wildeor
 776 ne gesawe . ac he hine sona æghwanon mid þære rode-tacne gewæp-
 node . and mid [mægene] þære licgandan . þa ongan seo leo fægnian

770. G. begins again with wæs.

772. G. ins. færinga after hine.

771. G. mid swate and hefiglice
geomrode of þære heortan deopnysse.
MS. Jul. omits swate . . . of.G. unmættræ.
773. G. om. hit. G. fet-lastas lic-
ciende.1 Read gebiddan. 2 Read of.
the passage still remains corrupt.3 MS. heo.
5 Fol. 133, back.4 Read heo ;
6 MS. georðe ; read georne ; it has been confused with eorðe, which latter is
omitted.

to think whether this would have pleased her. Whilst he thought this, there was pointed out to him a writing upon the earth, thus expressed : 'Abbot Zosimus, bury and compassionate the body of Mary; render to the earth that which is the earth's, and dust to 776 dust. Add also to pray moreover for me, (who am) departing from this world, on the ninth night of the month that [is called] April, that is, the Ides¹ of April, on the feast-day of the Lord, and after the time of the Eucharist.' When the old man had read 780 the letters, he first of all looked to see who had written them, because she herself said before that she had never learnt anything of the kind. Yet he looked extremely pleased that he knew her name, and he perceived clearly that as soon as she had received the 784 divine mysteries at the Jordan, in the same hour she had arrived thither [i.e. at the bourn], and had immediately departed from this world. And the journey which Zosimus had performed with much toil in twenty days, all that Mary had fulfilled in the course of an 788 hour, and immediately departed to God. Then Zosimus glorified God, and suffused his own body with tears, and said : 'Now is the time, poor Zosimus, for thee to perform that which is bidden thee. But what am I, unhappy one, to do ? For I know not wherewith to dig, 792 now that I lack both spade and mattock.' Whilst he thus spake secretly in his heart, he saw there as it were a piece of wood lying, and that but a little one. Therewith he began to dig very diligently ; and [the earth] was very hard, and he could not dig into it, because 796 he was much weakened, both by fasting and by the long toil, and he was exhausted with sighing and sweat, and sighed heavily from the depth of his heart. When he looked around him, he saw a lion of exceeding bigness stand beside the holy body ; and it licked the traces 800 of its [the body's] feet. Then was he affrighted, for fear of the huge wild beast ; and most of all, because the holy woman had before said to him, that she had never seen a wild beast there. But he soon protected himself on every side by the sign of the cross, and by 804 the power of her who lay there. Then began the lion to fawn upon

774. G. afyrht for þam ege ; G. om. and ; G. ealra.

775. G. forþam ; G. om. ár ; G. næfре þer nan (for þer nsenig).

776. G. om. aghwanon ; om. þære.

777. Jul. mænege ; but read mægene. G. gewæpnode mid gewisse truwiende þæt hine ungederodne ge-heolde þæt mægn þæs ligendan.

¹ Apr. 9 is the fifth day before the Ides.

wið þas ealdan weard . and hine mid his leoðum styrgendum
 grette ; Zosimus þa soðlice to þam león cwæð ; Eala þu mæste
 780 wildeor . gif þu fram gode hider asend wäre . to þon þæt þu þissere
 halgan godes þeowene lichaman on eorþan befæste . gefyll nu þæt
 weorc þinre þenunge . ic witodlice for yldum gewæht eom þæt ic
 delfan ne mæg . ne naht gehyðes hæbbe þis weorc [to began-
 784 genne . ne ic efstan ne mæg swa mycclæs siðfates hider to bringanne .
 Ac þu nu mid þære godecundan hæse þis weorc] mid þinum
 clifrum [do] . of þæt wit þisne halgan lichaman on eorðan befæston ;
 sona æfter his wordum seo leo mid hire clifrum . earmum scræf
 788 geworhte . swa micel swa genihtsumode þære halgan to byrgenne ;
 And he mid ¹his tearum hire fét ðwóh . and mid forð-agotenum
 [benum] mænigfealdlice bæd þæt heo for eallum þingode . and swá
 þone lichaman on eorðan ofer-wreah . swa nacode swá hé hí ærest
 792 gemette buton gewealdan þas toslitenan rægeles . þe he Zosimus
 hire ær to-wearp . of þam maría sumne hire lichaman bewæfde . and
 heo þa ætgædere cyrdon . seo leo . in þæt inre westen [gewat] . swá
 swá þæt mildeste lamb ; Da gewat Zosimus to his mynstre . god
 796 wuldrigende . and bletsigende . and mid lofum herigende . sona swa
 he to þam mynstre becom . þa rehte he heom eallum [of] frymðe þa
 wisan . and naht ne bediglode ealra þæra þinga þe he geseah . oððe
 gehyrde . þæt hi ealle godes mærða wurðodon and [mid ege
 800 and lufan and micclan geleafan] mærsodon . þære eadigan forð-fore
 dæg ; Iohannes soðlice ongeat sume þa mynster-wisan to
 ge-rihtanne swá swá seo halige ær fore-sæde . ac he þa sona gode fultu-
 migendum [gerihte ; and] Zosimus on þam mynstre wæs drohni-
 804 gende . an hund wintra . and þa to drihtne hleorde . wuldror
 sy urum drihtne hælendum criste . þe leofað . and rixað à on
 worulda woruld. AMEN.

778. G. mid liþum styrungum.

779. G. leonan.

780. G. om. hider ; G. come (for
wære) ; to þam þæt ; þisse.

781. G. om. on ; G. gefyl.

782. G. mid ylde ; G. om. eom þæt ic.

783. G. hæbbende ; G. supplies to be-
gangenue ... weorc, which Jul. omits.

786. G. supplies do, which Jul.
omits. G. om. of ; G. om. on ; G.
befesten.

787. G. Mid þam soðlice æfter þas
halgan wordum ; G. om. clifrum.

788-9. G. halgan lichaman to byrg-
else. Se ealda þa soðlice mid ; G.
þære halgan (for hire).

790. G. benum (but Jul. repeats
tearum here).

791. G. mid (for on) ; G. swa swa
(for 2nd swa).

792. G. butan gewealden ; hrægles ;
hire ær (for he).

793. G. om. ær ; G. mid (for of) ;
G. sume ; G. ins. limu after lichaman.

794. G. hi (for heo) ; G. ins. þanne
before cyrdon ; G. Se (for seo). G.

the old man, and greeted him with its moving limbs. Then Zosimus said to the lion : 'O thou huge wild beast, if thou wert sent hither by God that thou mightest enclose in the earth the body of this 808 holy handmaiden of God, fulfil now the work of thy service. I verily am weakened by age, so that I cannot dig, nor have I anything suitable for undertaking this work ; nor can I speed on so great a journey, to bring [tools] hither. But do thou now perform 812 this work, at the divine behest, with thy claws, until that we two enclose this holy body in the earth.' Immediately after his words, the lioness, by means of her claws, wrought a grave with her arms, as great as sufficed to bury the saint in. And he with his tears 816 washed her feet, and with prayers that poured forth continually prayed that she would intercede for them all ; and so he covered the body over within the earth, as naked as when he first saw her, except for the protection of the torn strip which Zosimus 820 formerly threw to her, wherewith Mary had covered a part of her body. Then they at the same time departed ; the lioness [going] to the remoter part of the desert like the gentlest lamb ; whilst Zosimus departed to his minster, glorifying God and blessing Him, and 824 praising Him with praises. As soon as he came to the minster, he related to them all every circumstance from the beginning, and concealed none of all the things that he had seen or heard ; so that they all worshipped the wonders done by God, and magnified the 828 day of her happy departure with awe and love and much faith. Afterwards John perceived how to amend some of the customs of the minster, as the saint had predicted ; but, with God's help, he soon amended them. And Zosimus continued serving in the 832 minster for a hundred years, and then departed to God. Glory be to our Lord Jesus Christ, who liveth and reigneth, ever world without end. Amen.

on (*for in*) ; *ins.* gewat (*after westen*).

795. G. mildoste ; G. and (*for Da gewat*) ; G. *ins.* gecyrde *after* mynstre.

796. G. wuldfriende ; bletsiende ; heriende.

797. G. swa (*for þa*) ; G. of (*for which* Jul. *has on*) ; G. *ins.* ealle *after* frymðe.

799. G. *supplies* mid ege . . . geleafan, *which* Jul. *omits*.

800. Jul. *inserts* and (*in margin*) before þære, *which* G. *omits*.

801. G. witoðlice (*for* sōðlice) ; after which G. *inserts* se abbot.

803-4. G. fultumiende ; G. *supplies* gerilte and, which Jul. *omits* ; G. om. wæs ; G. drohtniente hundteontig geara gefylde . and ; G. *ins.* mid sibbe after drihtne ; G. leorde.

805. G. hælende ; G. Se ðe (*for* þe) ; G. rixað on ealra worulda woruld a butan ende.