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The cover illustration is a line-drawing from a late 10th-century manuscript (British Library, Additional MS 24199, f. 18) and shows men abandoning themselves to Luxuria. Used by permission of the British Library.

THE OLD ENGLISH LIFE OF ST MARY OF EGYPT

An edition of the Old English text
with modern English parallel-text translation

by Hugh Magennis

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LIST OF ABBREVIATIONS

- ASE* *Anglo-Saxon England*
- BHG* *Bibliotheca Hagiographica Graeca*, 3rd ed., ed. François Halkin, 3 vols, *Subsidia Hagiographica* 8a (Brussels: Société des Bollandistes, 1957); *Auctarium Bibliothecae Hagiographicae Graecae*, ed. François Halkin 47 (Brussels: Société des Bollandistes, 1969)
- BHL* *Bibliotheca Hagiographica Latina Antiquiae et Mediae Aetatis*, ed. Socii Bollandiani, 2 vols, *Subsidia Hagiographica* 6 (Brussels: Société des Bollandistes, 1893-1901); *Supplementi Editio*, *Subsidia Hagiographica* 12 (Brussels: Société des Bollandistes, 1911); *Novum Supplementum*, ed. Henricus Flos, *Subsidia Hagiographica* 70 (Brussels: Société des Bollandistes, 1986)
- BT; BT, Suppl.*
Joseph Bosworth, *An Anglo-Saxon Dictionary*, ed. and enlarged by T. Northcote Toller (Oxford: Oxford University Press, 1898); *Supplement*, ed. T. Northcote Toller (Oxford: Oxford University Press, 1921), reprinted with *Enlarged Addenda ana Corrigenda to the Supplement*, ed. Alistair Campbell (Oxford: Clarendon Press, 1972)
- C-C* *Cotton-Corpus Legendary*

CSASE

Cambridge Studies in Anglo-Saxon England

DOE *The Dictionary of Old English*, ed. Angus Cameron, Ashley Crandell Amos, Antonette diPaolo Healey, Joan Holland *et al.*, *A-E* (Toronto: Pontifical Institute of Mediaeval Studies, 1986-)

EETS Early English Text Society
 OS Original Series
 SS Supplementary Series

LWS Late West Saxon

MS(S) manuscript(s)

NM *Neuphilologische Mitteilungen*

OE Old English

PG *Patrologia Graeca*, ed. J.-P. Migne (Paris: J.-P. Migne, 1857-67)

PL *Patrologia Latina*, ed. J.-P. Migne (Paris: J.-P. Migne, 1844-91)

R *Vita Sanctæ Mariæ Ægyptiacæ*, ed. H. Rosweyde, *PL* 73, 671-90

For grammatical abbreviations, see below, p. 210.

MANUSCRIPT TEXTS

(i) *Old English*:

B London, British Library, Cotton Julius E. vii, ff. 133v-134r: second iteration of passage in J copied twice

G Gloucester, Cathedral Library 35, ff. 4-6

J British Library, Cotton Julius E. vii, ff. 122v-

THE LIFE OF ST MARY OF EGYPT

136r

- O British Library, Cotton Otho B. x, ff. 26, 56, 16, 17 and 15

(ii) *Latin:*

- C British Library, Cotton Claudius A. i, ff. 76v-84v
- N British Library, Cotton Nero E. i, Part I, ff. 179r-184v
- S Salisbury, Cathedral Library 221 (formerly Oxford, Bodleian Library, Fell 4), ff. 195v-204v

TEXT AND TRANSLATION

EDITORIAL PROCEDURE

The following text of the Old English *Life of St Mary of Egypt* is based on that in London, British Library MS Cotton Julius E. vii (ff. 122v-136r) (J). All departures from J are indicated in the textual apparatus, which presents a full account of the manuscript text and scribal alterations to it. In places where J is deficient, readings from the fragmentary copies of the *Life* in Gloucester, Cathedral Library MS 35 (ff. 4-6) (G), and British Library, Cotton Otho B. x (in correct order, ff. 26, 56; 16, 17; 15) (O) are accepted, where available, but no attempt has been made to use these to provide a critical edition of the work as originally produced by the Old English writer. G and O together preserve less than half of the total text.

A passage in J (lines 792-805) has been copied twice; in the textual apparatus the second iteration is referred to as B.

Numbers in round brackets indicate chapter divisions (following those of the Latin version). | (with accompanying marginal annotation) indicates manuscript foliation; * identifies material discussed in the Commentary (below, pp. 122-29). Italics are used for material in Latin and also for two passages, lacking in J, which are supplied from G and O respectively (lines 303-52 and 934-36). Spaced points indicate omission. These are enclosed in square brackets where there is no scribal evidence that the text is deficient. Abbreviations are silently expanded. Capitalization and punctuation follow modern convention, as does word division (for manuscript practice in these matters, see Skeat's edition). Manuscript accents are not reproduced (for these, see again Skeat's edition).

A collation with the surviving texts of G and O is provided at the end of the text (see below, pp. 130-37). In this, manuscript variation in the use of capitals and accents and in the use of *þ* and *ð* is not systematically recorded.

DE TRANSITU MARIAE AEGYPTIACE

Das herigendlicestan gehwyrfednysse ægþer ge dæda ge
þeawa and þa micclan hreowsunga and swa ellenlic
f.123r gewinn þære arwurðan | Egyptiscan Marian, hu heo hyre
lifes tida on þam westene gefylde, of Grecisc geþeode on
5 læden gewende Paulus se arwurða diacon* sancte Nea-
polis þære cyrcan.

Witodlice hit is geræd þæt Raphahel se heahengel
wære to Tobie sprecende æfter þæra eagna forlætnysse
and eft æfter þæra wulderfæstan onlihtnysse and æfter
10 þam forðgewitendum frecednyssum þe he of genered
wæs, and þus cwæð: 'Soðlice hit is swiðe derigendlic þæt
man cynnes* digle geopenige, and eft þære sawle is
micel genyðrung þæt mon þa wuldorfæstan Godes weorc
bediglige.'" For þam þingum ic nænige þinga ne
15 forsuwige þa halgan geræcednyssa. Se me gecyðde þæt ic
on gefealle on þone genyðredan cwyde þæs slawan
þeowes, se þone onfangenan talent fram his hlaforde
butan geweaxnysse ahydde on eorðan.* Ac ne sy me nan
man to ungeleafful be þam þingum writende þe ic ge-
20 hyrde and geaxode on þissa wisan, ne gewurðe hit þæt ic

Title] fourth line up from bottom of f. 122v, in large red capitals, followed by punctus elevatus.

1 Ðas herigendlicestan gehwyrfednys] in large capitals, taking up full line, with decorated red initial Ð extending down over the two following lines (to bottom of page), decoration extending into the left and bottom margins; gehwyrfednysse ends on next line.

7 Witodlice] large decorated red capital 'wynn', mostly in margin, with decoration extending upwards and downwards over seven lines.

13 genyðrung] ge inserted above line, with comma-like correction sign below.

17 þeowes] O; J þeawas.

THE PASSING OF MARY OF EGYPT

Paul the worthy deacon of the church at holy Naples translated from the Greek language into Latin the most praiseworthy conversion, both in deeds and in morals, and the great repentance and very brave struggle of the worthy Mary of Egypt, how she completed the days of her life in the desert.

Truly it is read that Raphael the archangel spoke to Tobit after the loss of his eyes and again after their glorious re-enlightenment and after the passing of the dangers from which he was preserved, and he said this: 'In truth it is very injurious that one should reveal secrets of one's kin, and yet it is a great disgrace to the soul that one should keep secret the glorious works of God.'

Because of such things, on no account will I conceal this holy story in silence. He has made clear to me that I may fall headlong into the ignominious sentence of the lazy servant who hid in the ground without increase the talent which he had received from his lord. But let no one be too disbelieving of me as I write concerning the things I heard and found out about in this matter; and far be it from me that I should engage in falsification in the details of the holy narrative or that I

on þam halgum gerecednyssum wæge oþþe ic þa spræce
forsuwigē.

ITEM RATIO DE EADEM

(1) Sum wer wæs on anum mynstre on Palestina ðære
25 mægþe. On his lifes þeawum he wæs swiþe gefrætewod.
Se wæs fram cildhade on munuclicum þeawum healjce
getyd and gelæred. Se wæs gehaten Zosimus. Ðes
witodlice, swa ic ær cwæð, on anum Palestina mynstre
fram frymþe drohtnode, and he wæs on forhæfednyssē
30 weorcum se afandedesta geworden on eallum þam
munuclicum regolum. And he ealle þæs regoles bebodu
and fulfremednyssē þæs munuclican þeowtscypes
untallice geheold, and he eac swilce wisan him þær sylf
toeacan geihte, forþan þe he gewilnode his flæsc þam
35 gaste underþeodan. Swa soðlice he wæs fulfremod on
f.123v eallum munuclicum | þeawum, þæt wel oft munecas of
feorrum stowum and of mynstrum to him comon, þæt hi
to his bysne and to his larum hi gewriðon and to þære
onhyringe his forhæfednyssē hi underðeoddon.

40 (2) Ðas wisan he ealle on him hæbbende wæs, and he
næfre fram þam smeagungum haligra gewrita his mod
awende. And ealle þa godnyssa þe he bebreac he wæs
gastbrucende, and an weorc he hæfde unforswigod and
næfre geteorod, þæt wæs sealmsang, mærsung, and
45 haligra gewrita smeagung. Wel oft eac swilce, þæs ðe hi
rehton,* þæt he wære gefremed wyrðe beon þære god-
cundan onlihtnyssē þurh æteowednyssē fram Gode

22 forsuwigē] followed by *punctus elevatus*, then rest of line empty, and next line empty.

23 ITEM RATIO DE EADEM] centred, in large red capitals, and followed by *punctus elevatus*.

24 Sum . . . ðære] MS line written in capitals, with initial S as large red decorated capital, partly in margin, extending into empty line above and into the next two lines below.

42 awende] O awænde; J awenda.

47 æteowednyssē] O ætywednyssē; J æteowednyss.

should conceal the telling of it in silence.

FURTHER ACCOUNT OF SAME

(1) There was a man in a monastery in the region of Palestine. He was very much adorned with regard to the conduct of his life. From childhood he had been instructed and trained in monastic customs in a profound manner. He was called Zosimus.

This man, thus, as I have already said, lived his life from the beginning in a monastery in Palestine, and in works of abstinence he became the most accomplished in all the rules of the monastery. Blamelessly he kept all the requirements of the rule and the perfection of the monastic service, and he also added for himself there similar practices as well, since he wished to subject his flesh to the spirit. Indeed, so much was he perfected in all monastic customs that very often monks came to him from distant places and monasteries, in order that they might attach themselves to his example and his teachings and subject themselves to emulation of his abstinence.

(2) He devoted himself entirely to these practices, and he never diverted his mind from meditations upon Holy Scriptures. And all the benefits that he enjoyed he would use in a spiritual manner; and he had one task unconcealed by silence and never tired of – that was the singing of psalms, exaltation, and the study of Holy Scriptures. Very often also too, as they recounted, he was made worthy of divine enlightenment through revelation from God of the holy vision –

þære gastlican gesihþe, swa þæt nan wundor is ne eac
 ungelyfedlic þing, be ðæm þe Dryhten sylf cwæð,
 50 'Eadige beoð þa clænheortan, forðan þe hi God geseoð.'
 Swa miccle ma þa sceawiað þa opennyse þære god-
 cundan onlihtnyse þe heora lichaman symle geclænsiað
 mid syfrum þeawum and mid þurhwæccendlican mode,
 forð heonon underfonde þa towardan mede on þære
 55 ecan eadignyse. Witodlice, swa he sylf sæde Zosimus,
 þæt he sylf wære* fram þam modorlicum beorðrum* on
 þæt mynster befæst, and oþ þæt þreo and fiftigðe gear he
 wæs þær on þam regole drohtnigende. And æfter þysum
 he wæs gecnyssed fram sumum geþancum swa swa he
 60 wære on eallum þingum fulfremed and he nanre maran
 lare ne bysene ne beþorfte on his mode. And he wæs þus
 sprecende: 'Hwæðer ænig munuc on eorðan sy þæt me
 mage aht niwes getæcan oððe me on ænigum þingum ge-
 fultumian þæs þe ic sylf nyte oððe þæt ic on þam
 65 munuclicum weorcum sylf ne gefylde, oþþe hweðer ænig
 þæra sy þe westen lufiað þe me on his dædum beforan
 sy.'

Ðas and þysum gelicum him þencendum,* him ætstod
 sum engel* and him to cwæð, 'Eala þu Zosimus, swiðe
 70 licwyrðlice þu gefyldest. Swapeahhwæðere nis nan man
f.124r þe hine fulfremedne æteowe. | Miccle mare is þæt
 gewinn þæt þe toward is þonne þæt forðgewitene, þeah
 þu hit nyte. Ac þæt þu mæge ongytan and oncnawan hu
 miccle synd oþre hælo wegas, far ut of þinum earde and
 75 cum to þam mynstre þæt neah Iordane is gesæt.'

(3) He þa sona witodlice of þam mynstre for þe he
 fram his cildhade on drohtnode, and to Iordane becom
 ealra wætera þam halgestan. He eode þa innon þam
 mynstre þe him se engel bebed. Þa ongan he ærest
 80 sprecan to þam munece þe þæs mynstres geat bewiste,

48 is] *O*; not in *J*.

54 underfonde] *O*; *J* to under.

61 ne (*first*)] *O*; not in *J*.

66 westen] westten, with dot below second t.

which is no marvel nor moreover an unbelievable matter: concerning this the Lord himself said, 'Blessed are the pure in heart, for they shall see God.' So much the more shall those people behold the manifestation of divine enlightenment who constantly purify their bodies with abstinent behaviour and vigilant mind, who will receive hereafter their coming reward in eternal blessedness.

As Zosimus himself said, then, he was entrusted by himself into that monastery from the time his mother gave birth to him, and until his fifty-third year he remained there living by the rule. And after this he was oppressed by certain thoughts to the effect that he might be perfect in all things and might need no further teaching or example in his mind. And he would speak thus: 'Can it be that there is any monk on earth who can teach me anything new or help me in any matters that I myself do not know or that I myself have not perfected in monastic works, or is there anyone among those who love the desert who is superior to me in his actions?'

As he pondered these things and others like them, there stood by him an angel, and it said to him, 'O Zosimus, you have succeeded in a most praiseworthy manner. However, there is no person who may show himself perfect. Much greater is the struggle that lies ahead of you than that which has passed, though you do not know it. But in order that you may be able to perceive and understand how great are other paths to salvation, go out from your land and come to the monastery which is situated near the Jordan.'

(3) Then, indeed, he went at once away from the monastery in which he had dwelt from his childhood, and he came to the Jordan, the holiest of all rivers. He then went inside the monastery to which the angel had directed him. Then he began to speak first to the monk in charge of the gate

and he hine þam abbude gecyðde and him to gelædde.

Da æfter þam onfangenum gebede, swa hit mid munecum 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 me nan neod, fæder, þe to secgenne hwanon ic come, ac ic for lare intingan eow her gesohte, forþan ic her fela gastlicra þeawa on eow geaxode, and þa synd beforan gesegnesse Gode lic-wurðe.'

Se abbod him to cwæð, 'God, se þe ana gehealt and gehæleð swa fela mettrumnyssa, he þe and us on his godcundum bebodum gestrangige and us gerecce þa weorc to begangenne þe him licige. Ne mæg ænig mann oþerne getimbrian buton he hine sylfne gelomlice behealde and he mid sylfrum andgyte þæt beo sylf wyrcente, God to gewitan hæbbende. Ac swaþeahhwæðere, forþan þe þu cwæde þæt þe Cristes soðe lufu hyder us gelædde eadmodne munuc us to gesecenne, ac' wuna her mid us, gif þu forðy come, and us ealle se Goda Hyrde ætgædere fede mid þære gife þæs Halgan Gastes.'

Dysum þus gecwedenum wordum fram þam abbode, Zosimus his cneowa gebigde and, onfangenum gebede, on þam mynstre wunode, (4) þær he geseah witodlice ealle witon on þeawum and on dædum scinende and on gaste weallende and Drihtne þeo|wigende. Þær wæs unblinnendlic staþolfæstnys Godes herunge æghwylcne dæg and eac nihtes. And þær næfre unnytte spræce næron ne geþanc goldes and seolfres oþþe oþra gestreona, ne furðon se nama mid him næs oncnawen, ac þæt an wæs swiðost fram heom eallum geefst, þæt heora ælc wære on lichaman dead and on gaste libbende.

88 gastlicra] gastlica. and] followed by beforan, faintly underlined.

102 gecwedenum] gecwedenem, with v written above fourth e and a dot below, preceded by comma-like mark.

109 goldes] in the space after this is inserted oðð above the line, with comma-like sign below.

of the monastery, who announced him to the abbot and led him to him.

After he [Zosimus] had received his blessing, as it is customary among monks, he [the abbot] said to him, 'When did you come here, brother, or for what reasons have you associated yourself with such humble monks?'

Zosimus answered him, 'There is no need, father, for me to tell you where I have come from, but I have sought you out here for reasons of learning, because I have heard about many spiritual practices among you here, and they are beyond expression pleasing to God.'

The abbot said to him, 'May God, who alone cares about and heals so many weaknesses, strengthen you and us in his divine precepts and direct us to attend to the works that are pleasing to him. No man can uplift another unless he constantly pays attention to himself and with sober understanding works towards that same thing himself, with God as his guide. Nonetheless, since you have said that true love of Christ has led you here to us, to seek us out as a humble monk, remain here with us then, if you have come for that reason, and may the Good Shepherd feed us all together with the grace of the Holy Spirit.'

These words having been spoken by the abbot, Zosimus bent his knees and, after receiving his blessing, he remained in the monastery, (4) where he truly beheld all the elders shining in their behaviour and deeds, enthusiastic in spirit and serving the Lord. Every day and also at night there was unceasing steadfastness there in the praising of God. And there were never any idle conversations there, nor was there thought of gold and silver or of other riches – of which the very names were unknown to them; but the one goal that they hastened to most was that each of them should be dead in body and living in spirit.

Mid þam soðlice hi hæfdon ungeteorodne mete,* þæt
 wæron þa godcundan gespræcu; heora lichaman witod-
 115 lice mid þam nydþearfnyssum anum feddon, þæt wæs
 mid hlafe and mid wætere, to þam þæt hi þe scearpran on
 þære soðan Godes lufu hi æteowdon. (5) Þas weorc
 Zosimus behealdende hine sylfne geornlice to ful-
 fremednyse aþenede gemang þam emnwyrhtum, þe
 120 þone godcundan neorxnawang butan ablinnendnyse
 geedniwodon.

Pa æfter þysum genealæhte seo tid þæs halgan
 Lenctenfæstneses þe eallum Cristenum mannum geset is
 to mærsigenne, and hi sylfe to clænsunga for wurðunga
 125 þære godcundan þrowunga and his æristes. Ðæt geat
 soðlice þæs mynstres næfre geopenod wæs ac symle hit
 wæs belocen, and hi swa butan æghwilcre gedrefednyse
 heora ryne gefyldon, ne hit næfre næs to geopenigenne
 buton wenunga hwilc munuc for hwilcere nydþearfe ut
 130 fore. Seo stow wæs swa westen and swa digle þæt næs na
 þæt an þæt heo wæs ungewunelic ac eac swilce uncuð
 þam landleodum him sylfum. On þas wisan wæs se regol
 fram ealdum tidum gehealden, and fram þysum weorcum
 is to gelyfanne þæt God Zosimus on þæt mynster ge-
 135 lædde.

(6) Nu ic wille æfter þysum areccan hu þæs mynstres
 gesetnyse* healdende wæs. On þam drihtenlican dæge
 þære forman fæstenwucan, þe we nemniað Halgan Dæg,
 þær wæron gewunelice gedone þa godcundan gerynu,
 140 and þonne gemænsusedon heo þæs libbandan and þæs
f.125r unbesmitenan lichaþman ures Drihtnes Hælendes Cristes,
 and þonne æfter þam ætgædere, hwon gereordende,
 syþþan wæron ealle on þæt gebædhus gegaderode, and

113 mete] *not in J.*

119 aþenede] *aþened.*

128 ryne] *rine, with y written above i, and dot below. gefyldon]*
fyldon, with ge written above preceding space, and comma-like sign
below.

129 nydþearfe] *nydþearfe.*

At the same time, they had food which never fails, that is, the divine discourses; their bodies, in truth, they fed with the bare necessities alone, that is, with bread and water, with the intention that they should show themselves the keener in the true love of God.

(5) When Zosimus beheld these practices, he eagerly applied himself to perfection among his co-workers, who renewed divine paradise without ceasing.

Then after this the season of the Lenten fast drew near, which is established for all Christians to celebrate and for them to purify themselves in honour of the divine passion and resurrection. In truth the gate of the monastery was never opened but was always shut up, and thus they fulfilled their routine without any disturbance; nor was it ever to be opened unless perchance some monk went out for some necessary purpose. The locality was so desolate and so hidden that not only was it uninhabited but it was also even unknown to the people of the country themselves. In this way the rule was kept from ancient times, and from these practices it is to be believed that God led Zosimus to that monastery.

(6) Now I will relate next how a tradition of the monastery was kept. On the Lord's day of the first week of the fast, which we call Holy Day, the divine sacramental rites were performed in the usual way, and then they participated in the communion of the living and undefiled body of our Lord Jesus Christ, and after that, having taken a little to eat, they were then all gathered together in the oratory, and on bended knees

- mid gebigedum cneowum and eadmodum gebede heora
 145 ælc oþerne grette and heora abbudes eadmodlice
 bletsunga bædon, þæt hi on þam godcundan gewinne þe
 fæstlicor gestrangode wæron. Ðysum þus gefylledum,
 þæs mynstres geatu wæron geopenode, and hi þonne
 þisne sealmsang sungon togædere: '*Dominus illuminatio*
 150 *mea et salus mea; quem timebo?*'* And swa ætgædere ut
 foron. Ænne oððe twegen on þam mynstre hi forleton,
 næs na to þam þæt hi þa begytanan gestreon heoldon –
 næs þær swilces nan þincg – ac þæt hi þæt gebedhus
 butan þam godcundan symbelnyssum ne forleton. And
 155 heora æghwylc hine sylfne metsode swa swa he mihte
 oþþe wolde: sum him mid bær þæs lichaman geniht-
 sumnyssse, sum þæra palmtreowa æppla, sum beana mid
 wætere ofgotene, sum nan þincg buton þone lichaman
 ænne and þone gegyrlan, ac hi wæron gefedde mid [. . .]*
 160 þæs gecyndes neadþearfnysse abæde, þæt wæs mid þam
 wirtum þe on þam westene weoxon; and hine þær æg-
 hwylc sylfne on forhæfednyssse band swa him sylfum
 gepuhte, swa þæt heora nan nyste oþres wisan oþþe
 dæda.
- 165 Ðonne hi hæfdon Iordane þa ea oferfaren, þonne
 asyndrede hine æghwylcne* feor fram oþrum, and heora
 nan hine eft to his geferum ne geþeodde, ac gif heora
 hwylc oþerne feorran geseah wið his weard, he sona of
 þam siðfæte beah and on oþre healfe wende, and mid him
 170 sylfum leofode and wunode on singalum gebedum and
 fæstenum. On þas wisan witodlice þæt fæsten gefyllende,
 hi eft to þam mynstre cyrdon, ær ðan drihtenlican æristes
 dæge, þæt wæs on þam symbeldæge þe we Palmdæg
 gewunelice nemnað. Æghwylc on his agenum ingehyde
 175 mid him sylfum habbende wæs his agenes geswinces

148 þonne] þone.

150 *et salus mea*] written above the line in the space after (first) 'mea', with comma-like sign below.

152 hi] he.

173 symbeldæge] symbol separated from dæge by a space due to erasure of six or seven letters.

and with humble prayer each of them greeted the other and humbly asked for the blessing of their abbot, so that they might be the more firmly strengthened for the divine struggle. When these things had been completed, the gates of the monastery were opened, and they then sang this psalm together: '*Dominus illuminatio mea et salus mea; quem timebo?*' And so they went out together. They left one or two behind in the monastery, not at all for the purpose of guarding the valuables they had acquired – there was nothing of such a kind there – but so that they would not leave the oratory without the divine solemnities. And each one of them provided food for himself according as he could or wished to: one took with him a sufficient supply for the body, another fruits from the palm-trees, another beans soaked in water, another nothing except only his body and clothing; but they were nourished [when] the necessity of nature required, that is, with the plants that grew in the desert; and each one bound himself to abstinence there as seemed good to himself, in such a way that none of them knew the conduct or deeds of another.

When they had crossed over the river Jordan, then each one separated himself far from the others, and none of them joined up with his companions again, but if anyone of them saw another in the distance coming towards him, he immediately turned away from the path of his journey and went in another direction, and lived and remained by himself in continuous prayers and fasts. Having fulfilled the fast in this manner, then, they returned again to the monastery before the Lord's day of the resurrection, that is, on the feast-day that we traditionally call Palm-day. Each one kept in his own

f.125v gewit|nyse, hwæt he wyrrende wæs and hwilcra
geswinca sæde sawende, and heora nan oþerne ne axode
on hwilce wisan he þæs geswincnes gewin gefylde.

(7) Ðis wæs witodlice þæs mynstres regol, and þus
180 fulfremodlice wæs gehealden æghwile, swa ic ær cwæð,
þæt hine sylfne on þæt westen to Gode geðeodde, and
mid him sylfum wunnon þæt hi mannum ne licodon
buton Gode sylfum.

Ða witodlice Zosimus mid þære gewunelican æ þæs
185 mynstres Iordane þæt wæter oferfor, lytles hwega for þæs
lichaman nedbehæfednyssum mid him hæbbende, and on
þæs regoles mærsunge geond þæt westen for, and on
þære tide þæs gereordes and þæs gecyndes nyðpearfnysse
brucende, on niht on eorþan sittende and hwon restende,
190 and slep swa hwær swa hine seo æfenrepsung gemette,
and eft on ærnemergen forgangende, swa he wæs
unablinnendlice on fore geseted, and begangende, forðan
þe he gewilnode, swa swa he eft sæde, þæt he sumne
fæder on þam westene funde, þe hine on sumum þingum
195 getimbrede þæs þe he sylf ær ne cuðe; and swa six and
twentig daga þæt færeld þurhteah, swilce he to sumum
menn mid gewisse fore.

Ða þa seo tid middæges to becom, þa oðstod to
sumere hwile hine fram þam siðfæte ahæbbende and
200 eastweardes wendende, and hine gewunelice gebæd,
forþan þe he gewunode on þam gesettum tidum þæs
dæges þone ryne his siðfætes gefæstnian and standende
singan and mid gebigedum cneowum gebiddan.

Ða he soðlice sang and mid þære geomfullan be-
205 healdnyse up locode and þone heofon beheold, þa
geseah he him on þa swiðran healfe þær he on gebedum
stod swa swa he [. . .]* on mennisce gelicnyse on
lichaman hine æteowan, and þa wæs he ærest swiþe
afyrht, forþan þe he wende þæt hit wære sumes gastes

185 oferfor] for, with ofer written above, and comma-like sign below.
186 nedbehæfednyssum] nedbehæfednyse, with ð written above final
e, and dot preceded by comma-like mark below.

conscience within himself the witness of his own toil, as to what he had been occupied with and of what labours he had sowed the seeds; and none of them asked another in what manner he had fulfilled the struggle of his toil.

(7) This was, then, the rule of the monastery, and so perfectly did each one conduct himself, as I have already said, that he united himself with God in the desert, and they strove in themselves to please not men but God himself.

Then, following the traditional law of the monastery, Zosimus crossed over the river Jordan, bringing with him some little for the body's necessities, and he made his way through the desert in observance of the rule, taking the necessities at meal-time and according to the requirements of nature, and at night sitting on the ground and resting a little; and he would sleep wherever nightfall found him, and in the early morning [he would be] proceeding on his way again, in accordance with the course on which he was unceasingly set, and travelling on – because he desired, as he himself said afterwards, to come across some father in the desert, who might edify him in certain matters which he himself was not aware of before. And so for twenty-six days he continued on that journey, as though he were purposefully travelling to some particular person.

When it came to the hour of midday, he stopped for some length of time, breaking off his journey and turning to the east, and he prayed in the usual manner, for he was accustomed at the set times of the day to fix the course of his journey and to stand and sing and to pray on his bended knees.

Now, while he sang and with keen regard looked up and gazed at the sky, he noticed then to his right, as he stood at his prayers, as though he [. . .] appearing in human physical form, and he was at first greatly frightened, because he thought that

720 scinhyw þæt he þær geseah; ac sona swaþeahhwæþere
 mid Cristes rode tacne getrymmede hine and him þone
f.126r ege fram awearp. | Ða eac witodlice se ende his gebedes
 wæs gefylled, he þa his eagan bewende and þær soðlice
 man geseah westweardes on þæt westen efstan, and
 215 witodlice þæt wæs wifman þæt þær gesewen wæs. Swiðe
 sweartes lichaman heo wæs for þære sunnan hæto, and þa
 loccas hire heafdes wæron swa hwite swa wull and þa na
 sidðran þonne oþ þone swuran.

(8) Ða wisan Zosimus georne behealdende wæs and
 220 for þære gewilnedan swetnysse þære wuldorfæstan
 gesihðe he fægen gefremed ofstlice arm on þa healfe þe
 he efstan geseah þæt him þær æteowde. Ne geseah he
 witodlice on eallum þam dagum ær nane mennisclice
 gesihðe ne nanre nytena oþþe fugela oððe wildeora hiw,
 225 and he forðy arm geomlice and gewilnode to oncnawenne
 hwæt þæt wildeora wære þe him æteowde.

Sona swa hi Zosimus geseah, þa witodlice, his ealdan
 ylde ofergetiligende and þæt geswinc his syðfætes ne
 understandende, mid hrædestan ryne þenigende arm,
 230 forþam þe he gewilnode hine geðeodan þam þe ðær fleah.
 He witodlice hire wæs ehtende, and heo wæs fleonde; ða
 wæs Zosimus ryna hwæðra sticmælum near gefremed.
 Ða þa he swa neah wæs þæt heo mihte his stemne
 gehyran, þa ongan he forð sendan þyllice stemne mid
 235 hluddre clypunga wepende and þus cwæð: 'Hwi fliht þu
 me forealdodne syngigan; þu Godes þeowen? Geanbida
 min,' for þam hihte þæs edleanes ðe þu swa micclum
 geswunce. Stand and syle me þines gebedes bletsungan
 þurh þone God þe him nænne fram ne awyrpð.'

240 Ðas word soðlice Zosimus mid tearum geypte. Þa
 becom heo ymende to sumere stowe, on þære wæs
 getacnod swilce fordruwod burna. Þa ða hi witodlice
 þyder becomon, þa sceat heo inn on þone burnan and eft
 upp on oþre healfe. Zosimus þa soðlice clypigende and

it might be a phantom of some spirit that he saw there; but immediately, however, he strengthened himself with the sign of the cross of Christ and threw off his fear from him. And when the end of his prayer had been completed, he then turned his eyes and really saw there a human being hastening westwards in the desert, and it was actually a woman that appeared there. She was extremely black in her body because of the sun's heat, and the hair of her head was as white as wool and no longer than down to her neck.

(8) Zosimus kept gazing intently at these details, and because of the longed-for loveliness of that glorious sight, filled with joy he ran speedily in the direction in which he had seen hastening that which had appeared to him there. Truly, in all the days before he had not seen the sight of any human being or the appearance of any animals or birds or wild beasts, and therefore he ran eagerly and desired to learn what kind of wild beast that might be which appeared to him.

As soon as Zosimus saw her, overcoming his old age and taking no notice of the difficulty of his path, he ran exerting himself with a very rapid onward course, because he desired to unite himself with that which fled there. He kept pursuing her and she kept fleeing; then as each of them kept on their courses little by little Zosimus got to be closer. When he was near enough that she could hear his voice, he began then to send forth the following speech in a loud cry, weeping and speaking thus: 'Why, you handmaid of God, do you flee from me, a sinner worn out with old age? Wait for me, for the sake of the hope of the reward for which you have striven so much. Stop and give me the blessing of your prayer, in the name of the God who casts no one away from him.'

Zosimus uttered these words amidst his tears. Then she came running to a particular spot in which was marked out, as it were, a dried-up stream. When they got there, she darted into the stream and up onto the other side again. Zosimus stood then on the other side of the stream which was apparent

245 nahwider forðgangende stod þa on oþre healfe þæs
f.126v burnan þe þær gesewen wæs, and togeþihte þa tearas þam
 tearum, and gemænigfealdode þa sworetunga þam
 siccetungum, swa þæt þær nan þincg gehyred næs buton
 seo geomerung þæs heofes.

250 (9) Ða witodlice se lichama þe ðær fleah ðyllice
 stemne forð sende and þus cwæð: 'Ðu abbod Zosimus,
 miltsa me for Gode, ic þe bidde, forþon ic ne mæg me þe
 geswutelian and ongeanweardes þe gewenden, forþon ic
 eom wifhades mann and eallunga lichamlicum wæfelsum
 255 bereafod, swa swa þu sylf gesihst, and þa sceame mines
 lichaman hæbbende unoferwrigene. Ac gif þu wille me
 earmre forworhtre þine halwendan gebedu to forlætan,
 awyrp me þonne hyder þinne scyccels þe þu mid
 bewæfed eart, þæt ic mæge þa wiflican tyddernysse
 260 oferwreon and to ðe gecyrran and þinra gebeda onfon.'

Ða gegrap Zosimus swiðlic ege and fyrhtu witodlice,
 forþan þe he gehyrde þæt heo be his naman næmnede
 hine, þone ðe heo næfre ær ne geseah ne næfre
 foresecan ne gehyrde, buton þæt he swutellice ongeat
 265 þæt heo mid þære godcundan foresceawunge onliht wæs.
 He þa fæstlice swa dyde swa heo bebed, hine þam
 scyccelse ongyrede þe he mid bewæfed wæs, on
 bæclincg gewend, hire to wearp. Heo þa þæs onfeng and
 hire lichaman oferwreah, and gegyrede hire be þam dæle
 270 þe heo mæst mihte and mæst neod wæs to beheligenne.
 Heo þa to Zosimam wende and him to cwæð, 'Hwi wæs
 þe, la abbod Zosimus, swa micel neod me synful wif to
 geseonne, oððe hwæs wilnast þu fram me to hæbbenne
 275 to gefremmanne for minum þingum?'

He þa sona on þa eorðan hine astrehte and hire blet-

245 forðgangende] suggested by Skeat; J has furð clypigende, with clypigende wrongly repeated from the previous phrase; there are two dots over the y of clypigende, instead of the normal single dot, the extra dot evidently signifying expunction.

274 geswinc] geswic, with n written above, and comma-like sign below.

there, calling out and getting no further on in any direction; and he added tears to tears and multiplied his groans with sighs, so that nothing was heard there except the lamentation of his grief.

(9) Then, indeed, the figure which was fleeing sent forth the following speech and said this: 'Abbot Zosimus, have pity on me for God's sake, I beg you, because I cannot show myself and turn towards you, for I am a person of the female sex and am completely bereft of bodily clothing, as you yourself see, and I have the shame of my body uncovered. But if you wish to grant me, a wretched sinner, your salutary blessings, then throw here to me your cloak which you are wearing, so that I can cover up my womanly frailty and turn to you and receive your prayers.'

Then an intense dread and fear seized Zosimus, because he heard that she called him by his name, whom she had never seen previously or heard tell of before – except that he perceived clearly that she had been enlightened with divine foreknowledge. Unhesitatingly he did as she instructed, took off the cloak he was wearing [and], with his back turned, threw it to her. She grabbed hold of it then and put it over her body, and covered herself up in the parts she was most able to and which there was most need to conceal. She then turned to Zosimus and said to him, 'Why, O abbot Zosimus, was there so great a need for you to see me, a sinful woman, or what do you wish to have from me or to learn, to the extent that you did not slacken in exercising so much toil on my account?'

He then immediately prostrated himself on the ground and

sunga bæd. Heo ongean hi astrehte and his bletsunga bæd.

(10) Ða æfter manega tida fæce cwæð þæt wif to
 280 Zosime, 'Ðe gedafenað, abbud Zosimus, to biddenne and
 f.127r to bletsigenne, forþan þu eart underwreðed mid þære |
 sacerdlican lare,* and þu eart tellende Cristes gerynu mid
 þam gyfum þæra godcundlican,* æt his þam halgan
 weofode manegum gearum þeowigende.'

285 Ðas word witodlice gebrohton on Zosime micelne ege
 and fyrhtu, and he wæs byfigende and he wæs geond-
 goten mid þæs swates dropum.* Ða ongan he sworetan
 swa swa eallunga gewæced, on þam oreðe belocen, and
 þus cwæð: 'Eala, ðu gastlice modor, geswutela nu hwæt
 290 þu sie of þære gesihþe, forþam þu eart soðlice Godes
 þinen. Gepinga me nu, of þam geongran* dæle for
 þyssere worulde dead gefremed. On þam geswutelað on
 þe seo godcunde lufu* ealra swiðost, þæt þu me be
 naman næmdest, þone þu næfre ær ne gesawe. Ac for-
 295 þam þe seo gyfu ne bið oncnawen of þære medemnyse
 ac gewuna is hi to getacnigenne of þære sawla dædum,
 bletsa þu me for Drihtne, ic þe bidde, and syle me þæt
 unbereafigendlice gebæd þinre fulfremednyse.'

Ða ongan heo hire onemnþrowigan þæs ealdan witan
 300 staðolfæstnyse, and cwæð, 'God sy gebletsod, se ðe is
 sawla hælu tiligende.'

Ða forgeaf heo Zosime, andswarigende, 'Amen.'

Ða arisan hi butu of þære eorþan. Ða ongan eft þæt
 wif spreca to þam ealdan and ðus cwæð: 'Eala man, for

277 hi] G; J hine.

292 dead] G; J deað.

296 is hi] G; J he is.

299 heo] G; J he.

302 Amen] *in capitals, followed by punctus elevatus.*

303 of þære eorþan] *substantial lacuna in J at this point, though no scribal indication of omission: MS reads of þære eorþan . þa ðineg þe be me synd (see line 353 below). Subsequent material in italics is supplied from G, which itself also fails at line 352. eft] conjectural reading.*

304 man] *most of word lacking.*

asked for her blessing. She in turn prostrated herself and asked for his blessing.

(10) Then after a period of many hours the woman said to Zosimus, 'It befits you, abbot Zosimus, to pray and to bless, because you are sustained by the special knowledge of the priesthood, and you fathom the sacramental rites of Christ with the gifts of godly things, serving for many years at his holy altar.'

These words really brought great dread and fear upon Zosimus, and he kept trembling and was suffused with drops of sweat. Then he began to sigh, as though completely overcome with weakness and gasping for breath, and he spoke as follows: 'O spiritual mother, reveal now what you are in your appearance, for you are truly God's handmaid. Intercede for me now, you who have been made dead to this world with regard to the concerns of youth. In this above all divine love is manifest in you, that you called me by my name, whom you had never before seen. But since grace is not recognized on grounds of rank but is accustomed to indicate itself by the works of the soul, you bless me, for the Lord's sake, I beg you, and grant me the inalienable blessing of your perfection.'

Then she began to take pity on the old man's persistence and said, 'Blessed be God, who works for the salvation of souls.'

Then she gave Zosimus [her blessing] and he answered 'Amen'.

Then they both arose from the ground. Thereupon the woman began to speak to the old man again, saying this: 'O

305 *hwylcre wisan come þu to me synfulre? Swaþeah-
hwæðere, forþam þe þe seo gyfu þæs Haligan Gastes to
þam gerihte þæt ðu hwylce þenunga minon lytlan
lichaman to gehyðnyse gegearwige, sege me hu nu to-
dæge on middanearde Cristes folc sy gereht and hu ða*
310 *caseres, oððe hu is nu gelæswod seo heord Cristes
rihtgeleaffullan gesamnunga.'*

*Zosimus hire andswarode, 'Eala þu halige modor,
þinum halgum gebedum God hæfð forgyfen staðolfæste
sibbe. . . muneces, and for Drihtne . . . middanearde and*
315 *for me synfullum, þæt me ne wurðe ge. . . geswinc þises
siðfætes and se weg swa myccles west. . .'*

*. . . . ' . . . , abbot Zosimus, for me and for eallum
gebiddan, forðam þe . . . ade, swa swa ic ær cwæþ . . . and
for þam þe we habbað þæt gebod h . . . willan ic do.'*

320 *And þus cweðende, hi to þam . . . upahafenum eagum
on þa heahnyse and apenedum earmum, ongan gebiddan
mid þære welera styrungum on stilnesse, swa þæt ðær
næs eallinga nan stemne gehyred þæs þe man ongyten
mihte. Þæs gebedes eac swylce Zosimus nan þing*
325 *ongytan ne mihte. He stod witodlice, swa swa he sylf
sæde, byfiende and þa eorþan behealdende, and nan þing*

305 *come*] partly illegible, as are *synfulre* and *swaþeahhwæðere*.

306-7 *Haligan Gastes to þam gerihte*] very indistinct.

310 *Cristes*] partly illegible.

312 *halige modor*] indistinct.

314 . . .] half of MS line lacking. *Drihtne . . .]* f. 4r ends with *drihtne*; half of line lacking at beginning of f. 4v, including first part of *middanearde*.

315 *and*] inserted above line. *ge. . .]* half of MS line lacking, with *ge* of *geswinc* indistinct.

316-17 *west. . .]* half of MS line lacking.

318 . . . *ade*] some five words illegible, the last possibly *sacerdhade*.

. . .] some four words illegible.

319 *h. . .]* some ten words illegible, the first possibly *hyrsumnyse*.

320 *þam . . . upahafenum*] both words largely indistinct, and separated by two illegible words.

322 *styrungum*] ty indistinct.

323 *þe*] indistinct.

326 *eorþan*] ending indistinct.

sir, for what reason have you come to me in my sinfulness? However, since the grace of the Holy Spirit has guided you for the purpose that you may do some service to the benefit of my little body, tell me how now today Christ's people are ruled in the world and how the emperors are, or how the flock of Christ's true-believing congregation are now looked after.'

Zosimus answered her, 'O holy mother, in accordance with your holy prayers, God has granted a firm peace. . . . of a monk, and for God's sake [pray] for the world and for me in my sinfulness, so that the toil of this journey and the path over so great a desert may not become [fruitless] to me.'

Then she said, '[It befits you,] abbot Zosimus, to pray for me and for all, since . . . , as I said before, . . . and since we have the requirement . . . will I shall do.'

And speaking thus, she . . . with eyes raised on high and outstretched arms, began to pray, moving her lips in silence, so that no voice at all could be heard there that one could perceive. Thus Zosimus could make out nothing of the prayer. As he himself said, he stood trembling and looking at the

eallinga sprecende. He swor witodlice, God him to
 gewitan on his wordum foresettende, þæt ða get þa þa
 heo þus . . . on þære gebedes astandendnysse, he his hine
 330 þa eagan lythwon fram ðære eorðan upahof þæt he
 geseah hi upahefene swa swa mannes elne fram þære
 eorðan and on þære lyfte hangiende gebiddan ongan. Ða
 þa he þis geseah, þa wearð he gegripen mid mycelre
 fyrhto and hine on eorðan astrehte and mid swate
 335 ofergoten wearð and swiðlice gedrefed. Naht gepryst-
 læhte specan, butan wið him sylfum þæt an* . . .

(11) Ða þa he on þære eorðan læg astreht þa g. . .
 hwon hit gast wære þæt ðær mid hwylcere hiwunga
 gebæde hi. Heo ða þæt wif hi bewende and þone munuc
 340 up arærde, þus cweðende: 'To hwy gedrefest þu abbot
 þine gepohtas to geæswicianne on me swylce ic hwylc
 gast syrwiende gebedu fremme? Ac wite þu man þæt ic
 eom synful wif, swa þeahhwæðere utan ymbseald mid
 þam halgan fulluhte, and ic nan gast ne eom ac æmerge
 345 and axe and eall flæsc, and nan gastlice . . .'

. . . cwæþ, heo hire andwlitan gebletsode 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 wiðer-

327 to] indistinct.

328 ða] inserted above line.

329 . . .] one or more words illegible.

333 geseah] partly indistinct.

334 astrehte] partly indistinct.

335 geprystlæhte] last four letters indistinct.

336 . . .] three or more words illegible; Skeat suggests drihten .
 gemiltsa me .

337 þa he on] largely illegible. g. . .] some eight words illegible.

340 fest þu] indistinct.

343 swa þeahhwæðere] þeah indistinct.

344 eom] indistinct.

345-46 gastlice . . . cwæþ] lice indistinct, followed by some five
 illegible words, then cwæþ, which is also partly illegible. heo]
 illegible.

347 weleras] beginning of word illegible.

349 cwæð] indistinct.

ground and saying nothing at all. In fact, he swore, proposing God as witness of his words, that while she continued thus with her prayer, he raised his eyes a little from the ground to see her elevated just the height of a man's forearm above the ground, and she began to pray hanging in the air. When he saw this he was seized then with great fear, and he prostrated himself on the ground, and he was covered in sweat and very much agitated. He did not dare to speak, except that within himself he said only . . .

(11) As he lay stretched out on the ground, then . . . it could possibly be a spirit that was praying there in some sort of pretence. The woman turned then and raised up the monk, speaking as follows: 'Why, abbot, do you vex your thoughts to take offence with me, as though I were some spirit engaging in prayer deceitfully? But know, sir, that I am a sinful woman, although protected from without by holy baptism, and I am no spirit but dust and ashes and wholly flesh, and nothing spirit-like . . .'

. . . spoke, she blessed her face with the holy sign of the cross, and she fortified her eyes and lips and also her breast with that blessing, and said this: 'May God deliver us, abbot

350 *winnan and and fram his anbringellan, forðam þe his æfst is mycel ofer us.'*

Das word se ealda hyrende hine adune astrehte . . .

(12) . . . ' . . . þa ðincg þe be me synd, sona þu fliht fram me on þi gemete swilc man næddran fleo. Ac swa-
355 þeahhwæðere ic þe arecce, naht forhælende, and þe ærest bidde þæt þu ne geteorige for me gebiddan, þæt ic geearnige and gemete on domes dæge hwilcehwugu mildheortnyse.'

Se ealda mid tearum ofergoten ongan biterlice wepan.

360 Þa ongan þæt wif cyðan and gereccan eall þa þincg þe be hire gedone wæron, þus cwæðende: (13) 'Ic hæfde broþor and eðel on Egyptum' and þær mid minum magum wunode. Þa on þam twelftan geare minre ylde þa
f.127v ongan ic heora lufu forhyrgan, | and to Alexandrian þære
365 byrig becom. Ac me sceamað nu to gereccenne hu ic on þam fruman ærest minne fæmnhad besmat and hu ic unablinndlice and unafyllendlice þam leahtrum þæra synlusta læg underpeoded. Þis is nu witodlice sceortlice to areccenne, ac ic nu swapeah hraðor gecyðe þæt þu
370 mæge oncnawan þone unalyfedan bryne minra leahtra þe ic hæfde on þære lufe þæs geligeres. Ac miltsa me, abbud; eac on xvii wintrum ic openlice folca meniu geondferde on þam bryne forligeres licgende. Ne forleas ic na minne fæmnhad for æniges mannes gyfum opþe ic
375 witodlice ahtes onfenge fram ænigum þe me aht gyfan woldon, ac ic wæs swiðe onæled mid þære hatheortnyse þæs synlustes, þæt ic gewilnode butan ceape þæt hi me þe mænigfealdlicor to geurnon, to þy þæt ic þe eð mihte gefyllan þa scyldfullan gewilnunga mines forligeres. Ne
380 þu ne wen na þæt ic aht underfenge for ænigum welan, ac symle on wædlunga lyfde, forþon ic hæfde, swa ic ær sæde, unafyllendlice gewilnunga, swa þæt ic me sylfe

350 *anbringellan*] inc indistinct.

352 *se ealda hyrende*] partly indistinct. *astrehte*] only first two letters legible. Here *G* fragment breaks off, with latter half of *f. 4v* lacking.

367 *leahtrum*] followed by *and* (and not in *O*).

Zosimus, from our enemy and from his incitement, because his malice against us is great.'

When the old man heard these words he stretched himself downwards . . .

(12) . . . ' . . . the things concerning me, you will at once flee from me in the way one might flee from a serpent. But nonetheless I will tell you, and I will hide nothing; and first I beg you not to cease to pray for me, so that I may merit and find some degree of mercy on Judgement Day.'

The old man began to weep bitterly, suffused with tears. Then the woman began to relate and recount all the things that happened concerning her, speaking as follows: (13) 'I had a brother and my homeland in Egypt, and I lived there with my parents. In the twelfth year of my age I began then to spurn their love, and I went to the city of Alexandria. But it shames me now to recount how in the beginning I first defiled my maidenhood and how unceasingly and licentiously I lay enslaved to the vices of desires for sin. This is now to be recounted briefly, but I reveal it nonetheless the more readily so that you may appreciate the illicit fire of the vices to which I was subject in my love of sexual depravity. But have pity on me, abbot; for all of seventeen years I roamed openly through the crowd of the population, lying in the fire of promiscuity. Nor did I lose my maidenhood at all in exchange for gifts from anyone or in fact that I might receive anything from any people who wished to give me anything, but I was very much on fire with the passion of desire for sin, so that I desired that they might rush to me the more numerously without payment, my purpose being to satisfy the more easily the disgraceful desires of my sexual depravity. Do not imagine at all that I undertook anything for any wealth, but I always lived in poverty, because I had, as I have said already, insatiable

unablinnendlice on þam adale þæs manfullan forligeres
 besylede, and þæt me wæs to yrmðe.* And þæt ic me
 385 tealde to life, þæt swa unablinnendlice þurhtuge þæs
 gecyndes teonan.

‘Pa ic þus leofode þa geseah ic on sumere tide micele
 meniu Affricana and Egypta togædere yrmende swa swa
 to sæ. Ða gemette ic færunga heora sumne, and þone
 390 axode hwider he wende þæt seo mæniu efstan wolde. He
 me andswarode and þus cwæð, þæt hi to Hierusalem
 faran woldon for þære halgan rode wurðunga, þe man
 æfter naht manegum dagum wurðian sceolde. Ða cwæð
 ic to him, “Wenst þu hwæðer hi me underfon willan, gif
 395 ic mid him faran wille?” Ða cwæð he, “Gif þu hæfst þæt
 f.128r færeht, ne forwyrnþ þe heora ænig.” Ða cwæð ic to him, |
 “Broðor, soðlice næbbe ic nan færeht to syllanne, ac ic
 wille faran and an þæra scypa astigan, and þeah hi nellan
 hi me afedað, and ic me sylfe heom befæste, and hæbben
 400 hi minne lichaman to gewealde for þam færehte, þæt hi
 me þe hrædlicor underfon.” Miltsa me, abbud, forðon ic
 gewilnode mid him to farenne, þæt ic þe ma emwyrhtena
 on þære þrowunge mines wynlustas hæfde. (14) Ic cwæð
 ær to þe, “Ðu halga wer, miltsa me, þæt þu me ne genyde
 405 to arecenne mine gescyndnysse.” God wat þæt ic heora
 forhtige, for þam þe ic wat þæt þas mine word ægðer
 gewemmad ge þe ge þas lyfte.’

Zosimus soðlice þa eorðan mid tearum ofergeotende
 hire to cwæð, ‘Eala þu gastlice modor, sege for Gode, ic
 410 þe bidde, and ne forlæt þu þa æfterfylgednysse swa
 halwendre gerecednysse.’

And þus cwæð: ‘Se geonglincg gehyrde sona þæt
 bysmor minra worda and hlihhende me fram gewat. Ic þa
 sona þa swingle* me fram awarep þe ic seldon gewunode
 415 on handa to hæbbenne, and to þære sæ arn, þær þær ic hi
 geseah gesamnode. Þa geseah ic tyn geonge men æt-
 gædere standende be þam waruðe, genoh þæslice on

390 hwider] *O*; *J* hwæþer.

411 gerecednysse] *O*; *J* gerynysse.

desires, so that I unceasingly defiled myself in the mire of wicked promiscuity; and that was my misery. And that I counted as life, that I should unceasingly perpetrate wrongs against nature.'

'While I lived thus, on a particular occasion I saw a large crowd of Africans and Egyptians hurrying together as if to the sea. I quickly fell in with one of them then and asked him where he thought the crowd intended to hasten to. He answered me and said this, that they intended to go to Jerusalem for the honouring of the holy cross, which would be celebrated after not many days. Then I said to him, "Do you think they will be willing to take me, if I wish to go with them?" He said, "If you have the fare-money, none of them will stop you." Then I said to him, "Brother, in truth I have no fare-money to give, but I intend to go and board one of the ships, even though they don't wish to support me, and I will give myself over to them, and instead of the fare-money they may have my body in their power, so that they may receive me the more readily." Pity me, abbot, because I desired to go with them in order to have more fellow-workers in the passion of my lusting for pleasure. (14) I said to you before, "Have pity on me, you holy man, that you don't compel me to relate my shamefulness." God knows that, because these words of mine defile both you and the air itself, I am frightened of them.'

Soaking the ground with his tears Zosimus then said to her, 'O spiritual mother, tell for God's sake, I beg you, and do not leave off the continuation of so salutary a story.'

And she spoke thus: 'The young man straightaway heard the shamefulness of my words and he went off laughing away from me. At once then I threw from me the whip that I was seldom accustomed to have in my hands, and ran towards the sea, where I saw them gathered. Then I saw ten young men standing together by the shore, good-looking enough in body

lichaman and on gebærum, and ful licwurðe me þuhte to
 mines lichaman luste. Ic me þa unsceandlice swa swa ic
 420 gewuna wæs tomiddes heora gemengde and him to
 cwæð, "Nimað me on eower færeld mid eow. Ne beo ic
 na eow unlicwyrðe." And ic hi þa ealle sona to þam
 manfullum leahtrum and ceahhetungum bysmerlicum
 425 astyrede mid manegum oþrum fullicum and fracodlicum
 gespræcum.

'Hi þa witodlice mine unsceamlican gebæra geseonde
 me on heora scip namon to him and forð hreowan. Eala,
 Zosimus, hu mæg ic þe areccan, oþþe hwilc tunga mæg
 hit asecan, oþþe eara gehyran, þa mandæda þe on þam
 430 scipfæreldre wæron and on þam siðfæte gefremede, and
f.128v hu ic to syngilgenne genyde ægðer ge þa earman
 willendan and þa earman syllendan?' Nis nan
 aseccendlic oððe unaseccendlic fracodlicnyse hiwung
 þæs ic ne sih tihende and lærende, and fruma gefremed.
 435 Beo la nu on þysum gehealden, forþan þe ic wundrige hu
 seo sæ aðolode and adruge mine þa unrihtlican lustas,
 oððe humeta seo eorðe hyre muð ne untynde and me swa
 cwyce on helle ne besencte, þe swa manega sawla on
 forspillednyse grin gelædde, ac þæs þe ic hopige þæt
 440 God mine hreowsunga sohte, se ðe nænne ne forlætað
 forwurðan ac ealle hale gedeð þe on hine gelyfað, forðon
 soðlice he nele þæs synfullan deað ac langsumlice his
 gehwyrfednyse bið.*

'We þa swa mid micclum ofste witodlice to Hierus-
 445 alem foron, and swa mænige dagas swa ic ær þære rode
 symbelnyse on þære ceastre wunode mid lichaman*
 fullicum weorcum me gemængde, and eac wyrsum. Næs
 ic na genihtsumigende on þam geongum ðe on þære sæ
 mid me oððe on þam siðfæte hæmdon, ac ic eac swilce

419 unsceandlice] *J* sceandlice, un *having been erased*; *O* unsceandlice.

427 on heora] *written twice, with a line through the first occurrence.*

445 rode] *O*; omitted in *J*.

447 gemængde] *O*; *J* gemægde. eac wyrsum] *O*; *J* eac wycum, *faintly underlined.*

and in demeanour, and admirable indeed, it seemed to me, for the pleasure of my body. Shamelessly then, as was my custom, I mingled amongst them and said to them, "Take me on your journey with you. I will not be displeasing to you." And straightaway I excited them all then to wicked sins and shameful bouts of sniggering, with many other dirty and lewd expressions.

'When they saw my shameless behaviour, then, they took me with them on board their ship and sailed forth. O Zosimus, how can I recount to you, or what tongue can say it or what ear can hear the vile deeds that were enacted on that voyage and on that journey, and how I compelled to sin both the wretches who were willing and the wretches who gave to me. There is no form of obscenity, speakable or unspeakable, of a kind that I did not incite and teach, after becoming its instigator. O be assured of this now, for I marvel how the sea endured and put up with those wicked lusts of mine, or how it was that the earth did not open its mouth and plunge me into hell alive as I was, I who led so many souls into the trap of perdition – but I expect that it was because God looked for my repentance, he who lets no one perish but causes all to be safe who believe in him, for truly he wishes not the death of the sinner but patiently waits for his conversion.

'Thus with great speed then we travelled to Jerusalem, and for as many days as I stayed in the city before the feast of the cross, I engaged in impure bodily acts, and even worse. I wasn't content with the young men with whom I had had sex on the sea or on the journey, but I also polluted likewise in the

450 mænga ælðeodige and ceastergewarena on þa dæda
minra scylda gegaderigende and beswicende besmat.

(15) 'Ða þa seo symbelnyss becom þære halgan deor-
wurðan rode upahefennysse,* ic foregeode, þa geongan
swa swa ær on þæt grin forspillednysse teonde. Þa geseah
455 ic soðlice on ærnemergen hi ealle anmodlice to þære
cyrcaⁿ yman. Þa ongan ic yman mid þam yrnendum,
and samod mid heom teolode toforan þam temple
becuman. Þa þa seo tid becom þa halgan rode to
wurpigenne, þa ongan ic nydwræclice gemang þam folce
460 wið þæs folces þringan, and swa mid micclum geswince
ic unsælige to þæs temples dura becom mid þam þe þær
ineodon. Þa ic sceolde in on þa dura gangen, þa
ongunnon hi butan ælcere lættinge ingangan; me witod-
f.129r
lice þæt godcunda mægen | þæs ganges bewerede, and ic
465 sona wæs ut aþrunge fram eallum þam folce, oððe ic
ænlipigu on þam cafertune to læfe oþstod. Þa ongan ic
þencan þæt me þæt gelumpe for þære wiflican unmihte,
and ic me þa eft ongan mæncgan to oþrum, þæt ic wolde
on sume wisan inn geþringan, ac ic swanc on idel, mid
470 þam þe ic þone ðerscwold þæra dura gehran.

(16) 'And hi ealle þyder inn onfangene wæron butan
ælcere lettinga; þa wæs ic ana ut asceofen. Ac swilce me
hwilc strang meniu ongean stode* þæt me þone ingang
beluce, swa me seo færllice Godes wracu þa duru
475 bewerede, oððe ic eft standende on þæs temples cafertune
wæs. Þus ic þrywa oþþe feower sibum þrowode minne
willan to geseonne and eac to fremanne, and þa ða ic naht
ne gefremode þa ongan ic ofer þæt georne wenan, and
min lichama wæs swiðe geswenced for þam nyde þæs
480 geþringes. Ða gewat ic witodlice þanone, and me ana
gestod on sumum hwomme þæs cafertunes and on
minum mode geomlice þohte and smeade for hwilcum

451 gegaderigende] gegaderigendum; O gegadriende.

472 asceofen] asceafen, with o written above second a, and dot preceded by comma-like mark below.

478 georne] geore.

works of my iniquities many foreigners and townspeople whom I had gathered together and seduced.

(15) 'When the feast of the exaltation of the holy precious cross arrived, I went about as before enticing the young men into the trap of perdition. Then in the early morning I saw them all running eagerly to the church. I began to run then with those who were running, and along with them I strove to get to the front of the temple. When the time came to venerate the holy cross, then in the midst of the people I began to push forcefully against the crowd, and so with great difficulty I, in my wretched state, got to the temple door with those who went in there. When I expected to enter the door, they began to go in without any impediment; truly, divine power hindered my passage, and I was immediately pushed away from all the people, until I alone stood in the courtyard by myself. Then I began to think that this had happened to me because of my womanly weakness, and I began again to mingle in with the others, so that in some way I would push in; but I laboured in vain when I touched the threshold of the door.

(16) 'And they were all received inside without any hinderance, while I alone was thrust out. But as if some strong host stood in front of me to bar entry for me, so God's vengeance suddenly blocked the door, until again I was left standing in the courtyard of the temple. Thus three or four times I attempted to see and also attain what I wished, and when I didn't succeed at all then I began earnestly to think it over, and my body was tired out with the force of the pushing. So then I went away from there, and I stood alone in a particular corner of the courtyard, and in my mind I earnestly pondered and considered for what reason it was that the sight of the life-

485 iringum me wære forwyrmed þæs liffæstan treowes
 ansyn. Þa onhran soðlice min mod and þa eagan minre
 heortan hælo andgit, mid me sylfre þencende þæt me
 þone ingang belucen þa unfeormeganda minra misdæda.
 Ða ongan ic biterlice wepan and swiðe gedrefed mine
 breost cnyssan and of innewardre heortan heofende
 forðbringan þa geomorlican siccetunga.

490 'Ða geseah ic of þære stowe þe ic on stod þære halgan
 Godes cennestran anlicnyse* standende, and ic cwæð to
 hire geomlice and unforbugendlice behealdende, and
 cweðende, "Eala þu wuldorfæste hlæfdige, þe þone soðan
 God æfter flæsces gebyrde acendest, geara ic wat þæt hit
 495 nis na gedafenlic ne þæslic þæt ic þe swa grimlice
 forworht eom þæt ic þine anlicnyse sceawige and
 f.129v gebidde mid swa mænigfealdum besmitenum | gesihþum.
 Þu wære symle fæmne oncnawan and þinne lichaman
 hæbbende clæne and unwemmed; forþon witodlice genoh
 500 rihtlic is me swa besmitenre fram þinre clænan un-
 gewemmednyse beon ascunod and fram aworpen. Ac
 swaþeahhwæðere, forþan ðe ic gehyrde þæt God wære
 mann forðy gefremod, þe þu sylf acendest, to þon þæt he
 þa synfullan to hreowsunga gecygede, gefultuma me nu
 505 anegre ælces fylstes bedæled. Forlæt me and me þa leafe
 forgif to geopenigenne þone ingang þinre þære halgan
 cyrcan, þæt ic ne wurðe fremde geworden þære deor-
 wurþan rode gesihðe, on þære gefæstnod wæs ealles
 middaneardes Hælend, þone þu femne geeacnodost, eac
 510 swilce fæmne acendest, se þe his agen blod ageat for
 minre alysednyse. Ac hat nu, þu wuldorfæste hlæfdige,
 me unmedemre for þære godcundan rode gretinge þa
 duru beon untynede, and ic me þe bebeode and to
 mundbyrdnyse geceose wið þin agen bearn, and inc bam
 515 gehate þæt ic næfre ofer þis minne lichaman ne besmite

495 þe] inserted above line by later hand.

501 ascunod] G; J ascimod, with nod written above mod by later hand.

502 wære] G; J re (at beginning of line), with wæ added later in left-hand margin by later hand.

giving tree was being denied me. Then truly knowledge of salvation touched my mind and the eyes of my heart, when I reflected that the inexpiable circumstances of my misdeeds had closed the entrance against me. Then I began to weep bitterly and to beat my breast in great tribulation and, as I lamented from deep in my heart, to bring forth sorrowful sighs.

‘Then from the place where I stood I noticed an image of the holy mother of God set up, and I earnestly spoke to her, beholding her unswervingly and saying, “O glorious lady, who bore the true God in bodily childbirth, I fully know that it is not proper or fitting that I who am so dire a sinner should look upon and pray to your image, with eyes in so many ways defiled. You were always known as a virgin who kept your body pure and unstained; for that reason it really is quite right for me, being so polluted, to be excluded and cast out from your pure spotlessness. But nevertheless, since I have heard that the God whom you yourself bore became man for this reason, to call sinners to repentance, aid me now, alone as I am, bereft of every help. Allow me and give me leave to open the entrance of your holy church, so that I may not be made a stranger to the sight of the precious cross, on which was fastened the Saviour of all the world, whom you conceived as a virgin and also likewise gave birth to as a virgin, he who shed his own blood for my redemption. But command now, O glorious lady, the door to be unfastened for me in my unworthiness to greet the divine cross, and I will commit myself to you and choose you as my advocate against your Son, and I promise both of you that never after this will I

þurh þæt grime bysmergleow þæs manfullan geligeres, ac
sona ic, halige fæmne, þines suna rode geseo, ic mid þam
wiðsace þissere worulde and hire dædum mid eallum
þingum þe on hyre synd, and syððan fare swa hwider swa
520 þu me to mundbyrdnyse geredst."

(17) 'Þus cwæðende, ic wearð þa gelæd' mid þære
hætu þæs geleafan and mid þam truwan oþhrinon, and be
þære arfæstan Godes cennestran mildheortnyse þryst-
læcende, ic me of þære ylcan stowe astyrede ðe ic þis
525 gebæd cwæð, and me eft to þam ingangendum ge-
mengde. Syþþan næs nan þincg þe me utsceofe oþþe me
þæs temples dura bewerede, and ic þa ineode mid þam
ingangendum. Ða gegrap me witodlice stranglic fyrhto,
and ic wæs eall byfigende gedrefed þa ic me eft to þære
f.130r dura geðeodde þe me wæs ær ingang belocen, | swilc me
eall þæt mægen þe me ær þæs inganges duru bewerede
æfter þan þone ingang þæs siðfætes gegearwode. Swa ic
wæs gefylled' mid þam gastlicum gerynum innon þam
535 temple, and ic wæs gemedemod gebiddan þa gerynu þære
deorwurðan and þære geliffæstan rode. Ða ic þær geseah
þa halgan Godes gerynu, hu he symle geare is þa hreows-
igendan to underfonne, ða wearp ic me sylfe forð on þa
flor and þa halgan eorðan gecyste.

'Ða ic uteode, þa becom ic eft to þære stowe of þære
540 ic ær þære halgan cennestran anlicnyse geseah, and mine
cneowa gebigde beforan þam halgan andwlitan, þysum
wordum biddende: "Eala þu fremsumesta hlæfdig, þe me
þine arfæstan mildheortnyse æteowdest and mine þa
unwurðan bena þe fram ne awurpe, ic geseah þæt wuldor
545 þe we synfulle mid gewyrhtum ne geseoð. Seo wuldor
æلميhtigum Gode, se þe þurh þe onfehð þæra synfulra
and forworhtra hreowsunge and dædbote. Hwæt mæg ic
earn, forðoht, mare geðencan oððe areccan? Nu is seo
tid to gefyllenne and to gefremmane, swa ic ær cwæð

540 anlicnyse] *G*; not in *J*.

544 þe] *G*; *J* þu. ne] *G*; *J* me.

545 geseoð] *G*; *J* geseow.

defile my body in the terrible shameful lust of wicked promiscuity, but as soon as I see, holy virgin, the cross of your Son, I will at that moment forsake this world and its works along with everything that is in it, and afterwards I will go wherever you guide me as my advocate."

(17) 'Saying this, I was led then with the heat of faith and touched with belief, and becoming bold with the mercy of the gracious mother of God, I stirred myself from the same place where I had spoken this prayer and I joined myself again with those who were going in. From now on there was nothing that pushed me out or hindered me from the temple door, and I entered with those who were going in. Then in truth a powerful fear seized me, and I was trembling all over in excitement when I again came to the door where entry had previously been closed to me – it was just as if all the force that previously had guarded the door against my entry, afterwards prepared the entry for my path.

'So I was filled with the spiritual mysteries within the temple, and I was deemed worthy to pay reverence to the mysteries of the precious and life-giving cross. When I saw there the holy mysteries of God, how he is always ready to receive those who repent, then I threw myself forth on the floor and kissed the holy ground.

'When I had gone out, I arrived back again at the place from which I had previously seen the image of the holy mother, and I bent my knees before the holy countenance, asking with these words: "O most benign lady, who showed to me your gracious mercy and did not cast my unworthy prayer away from you, I have seen the glory which we sinful people do not see by our deserts. Glory be to God Almighty, who through you accepts the repentance and penitence of sinners and wrong-doers. What more can I, who am wretched and despaired of, think or tell? Now is the time to fulfil and accomplish what I said with respect to your worthy surety.

550 þinre ðære licwurðan mundbyrdnysse. Gerece me nu on þone wæg þe þin willa sy. Beo me nu hælo latteow æteowod and soðfæstnysse ealdor, beforan me gangende on þone wæg þe to dædbote læt."

555 'Ða ic þus cwæð, þa gehyrde ic feorran ane stefne clypigende, "Gif þu Iordane þæt wæter oferfærst, þær þu gefærst and gemetst gode reste."

560 'Ða ic þas stemne gehyrde and for minum þingum ongeat beon geclypode, ic wepende spræc and to þære halgan Godes cennestran anlicnysse hawigende and eft clypigende, "Eala þu hlæfdige, ealles middaneardes cwen, þurh ðe eallum menniscum cynne hælo to becom. Ne forlæt þu me."

f.130v 'Ðus cwæðende, ic þa ut eode of þæs | temples cafertune, and ofstlice for. Ða gemette ic sum man, and
565 me þry penegas sealde, mid þam ic me þry hlafas gebohte, ða ic me hæfde genoh gehyððo to mines siðfætes geblædfæstnysse. Ða axode ic þone þe ic þa hlafas æt bohte, hwilc se wæg wære þe to Iordane þære ea rihtlicost gelædde. Ða þa ic þone weg wiste, ic
570 wepende be þam siðfæte arm, (18) symle þa axunga þære æscan towriðende, and gemang þam ðæs dæges siðfæt wepende gefylde. Witodlice þæs dæges wæs underntid þa ða ic gegymode þa halgan deorwurðan rode geseon, and sunne hi þa to setle ahyld, and þære æfenrepsunga
575 genealæhte, ða ic becom to Sanctes Iohannes cyrcan þæs Fulwihteres,* wið Iordanen gesette; and ic me þyder inn eode and me þær gebæd, and sona in Iordane þa ea astah and of þam halgan wætere mine handa and ansynu þwöh, and me þær gemænsumode þam liffæstan and þam un-
580 besmitenum gerynum ures Drihtnes Hælendes Cristes on

559 halgan] *GO*; not in *J*.

564 for] *G* fór, *O* for; *J* forð.

566 ða] *G* þa, *O* Ða; *J* Ðær.

569 wiste] *GO*; not in *J*, in which ongæt is inserted above the line in a later hand.

571 towriðende] *O* towriþende; *G* togewriðende; *J* towriðenne.

574 hi] *O*; *J* heo.

Direct me now on the road according to your wish. Be now a guide to salvation appearing to me and a source of truthfulness, going before me on the road that leads to penitence."

'When I spoke thus, I heard then from afar a voice calling out, "If you cross over the river Jordan, there you will experience and obtain good repose."

'When I heard this utterance and realized that it had been called out on my account, I spoke weeping and gazing at the likeness of the holy mother of God, crying out again, "O lady, queen of all the world, through you salvation came to all the human race. Do not forsake me."

'Speaking thus, I went out from the courtyard of the temple and went hurriedly on my way. Then I met someone, and he gave me three pennies, with which I bought myself three loaves, which I took as subsistence for the blessing of my journey. Then I asked the person from whom I bought the loaves which was the road that led most directly to the river Jordan. When I found out the way, I ran weeping on my journey, (18) twisting always enquiry onto enquiry, and in this way, weeping, I completed the day's journey. Now, it was morning-time of the day when I strove to get to see the holy precious cross, and the sun was sinking to its setting and it was approaching nightfall by the time I arrived at the church of St John the Baptist, situated by the Jordan. And I went in there and prayed, and, immediately after, I descended into the Jordan and washed my hands and face with the holy water, and I partook in the life-giving and undefiled sacrament of our

þære ylcan cyrcan þæs halgan forryneles and fulluhteres
 Iohannes, and þær geæt healfne dæl anes hlafes and þæs
 wæteres ondranc, and me þær on niht reste, and on ærne-
 morgen ofer þa ea for. Þa ongan ic eft biddan mine
 585 lættewestran Sancta Marian, þæt heo me gerihte þyder
 hire willa wære.

‘Ðus ic becom on þis westen, and þanone oð ðisne
 andweardan dæg ic feorode, symle fleonde, minne God
 anbidigende and gehihtende, se þe hale gedeð ealle fram
 590 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 is for seofon and
 595 feowertigum wintrum, þæs þe me þincð, þæt ic of þære
 halgan byrig ut for.’

f.131r Zosimus hire to cwæð, ‘And hwæt mihtest þu þe |
 to æte findan, oþþe be hwilcum þingum feddest þu ðe oþ
 þis?’

600 Heo him andswarode, ‘Twægen healfa hlafas ic
 brohte hider mid me, þa ic Iordanem oferfor. Naht
 micclan fæce þa adruwodon hi swa swa stan and
 aheardodon, and þæra ic breac notigende to sumere
 hwile.’

605 Zosimus hire to cwæð, ‘And mihtst þu swa manegra
 tida lencgu oferfaran, þæt þu ne freode þone bryne þære
 flæsclican gehwyrfednysse?’

Heo þa gedrefedu him andswarode, ‘Nu þu me axast
 þa ðincg þe ic swiðe þearle sylf befortige, gif me nu to
 610 gemynde becumað ealle þa fcednysse þe ic ahrefnode

582 anes] *O*; *J* þæs.

585 Sancta Marian] *in capitals*.

589 God anbidigende] *O* (*indistinct*); *J* gód anbidigenne. hale] *written above the line, above þe and gedeð, with comma-like sign below; also in O.*

595 þæs] *is þæs*.

598 findan] *written above the line, above æte and oþþe, with dot below, preceded by comma-like mark.*

Lord the Saviour Christ in that same church of the holy Precursor and Baptist John; and there I ate half of one loaf and drank some of the water, and I rested there for the night, and early the next morning I went across the river. Then I began again to ask my guide Saint Mary to direct me to where she wished.

'So I came to this desert, and from then until this present day I have kept apart, always fleeing away, waiting and hoping for my God, who delivers from the danger of this world all those who turn to him.'

Zosimus said to her, 'O my lady, how many years have there been now, that you have lived in this desert?'

The woman answered him, 'It has been forty-seven years, according to my reckoning, since I went out from the holy city.'

Zosimus said to her, 'And what could you find for yourself to eat, or with what things did you feed yourself until now?'

She answered him, 'I brought two and a half loaves here with me when I crossed over the Jordan. After no length of time they dried up just like stone, and became hard, and I subsisted on those, making use of them for some time.'

Zosimus said to her, 'And were you able to pass the length of so many seasons without thinking longingly of the burning of the instinctive pull of the flesh?'

In a troubled state then, she answered him, 'Now you are asking me about things of which I myself am exceedingly afraid, if all the dangers that I endured and the unwise

and þæra unwislicra geþanca þe me oft gedrefedon, þæt ic eft fram þam ylcan gepohtum sum geswinc þrowige.’

Zosimus cwæð, ‘Eala hlæfdige, ne forlæt þu nan þincg þæt þu me ne gecyðe, ac geswutela ealle þa þincg
615 be endebyrdnyse.’

(19) Ða cwæð heo, ‘Abbud, gelyf me, seofontyne wintre ic wan on þam gewilnunga þære manðwæra and ungesceadwisra wildeora lustum.’ Þonne me hingrigan ongan, þonne wæron me þa flæscmettas on gewiln-
620 ungum. Ic gyrnde þara fixa þe on Egyptum wæron. Ic gewilnode þæs wines on þam ic ær gelustfullode to oferdruncennysse brucan, and nu hit is me eac swilce swyðe on gewilnunga, forþon þe ic his ær ofer gemet breac, þa ic on worulde wæs. Eac ic her wæs swiðe
625 geprest for þyses westenes wæterwædlnyse, uneaðe þa frecendlican nydþearfnysse adreogende. Me wæs swilce swiðlic lust þæra sceandlicra sceopleoða me gedrefdon, þonne hi me on mode gebrohton þa deoflican leop to singanne þe ic ær on worulde geleornode. Ac ic þonne
630 mid þam wepende, mine breost mid minum handum cnyssende, and me sylfe myngode mines foregehates and þære mundbyrdnyse þe ic ær fore geceas, and swa geond
f.131v þis weste hreafigende* | þurh min geðoht, becom toforan þære godan and þære halgan Godes cennestran anlic-
635 nysse, þe me ær on hyre truwan underfeng. And ic beforan hyre wepende bæd, þæt heo me fram aflymde þa fulan geðances þe mine earman sawla swencton. Ðonne ic soðlice oferflowendlice sorgigende weop, and ic heardlice mine breost cnyssende þonne geseah leoht
640 gehwanon me ymbutan scinende, and me þonne sona sum stapolfæstlic smyltnyss to becom.

‘Ara me nu, abbud. Hu mæg ic ðe gecyðan mine geþances, ða ic me ondræde’ eft genydan to þam geligre, þæt swyðlice fyr minne ungesæligan lichaman innan ne

617 manðwæra] fullra written above ðwæra in a later hand.

631 me] written above the line and comma-like sign below.

639 geseah] geseah ic

thoughts that often oppressed me come into my mind, namely that I may again experience some tribulation from those same thoughts.'

Zosimus said, 'O lady, do not leave out anything that you may not reveal to me, but divulge everything in its proper order.'

(19) Then she said, 'Abbot, believe me, for seventeen years I struggled against the lusts of appetites of the placid and irrational wild animals. When I began to feel hungry, then my desires were for meats. I longed for the fish that I used to have in Egypt. I desired the wine in which formerly I loved to indulge to the point of drunkenness, and now likewise it is still very much in my desires, because formerly I indulged in it to excess, when I was in the world. I was also very thirsty here because of the desert's lack of water, and was hardly able to bear the terrible need. Likewise I had an excessive desire for lewd songs [that] troubled me, when they brought it into my mind to sing the devil's songs which I had learned formerly in the world. But when this happened I would weep and beat my breast with my hands, and I would remind myself of my vow and of the surety I had previously chosen; and so eagerly I would come in my thoughts before the image of the good and the holy mother of God, who had previously received me in covenant with her. And weeping in front of her I would ask that she would drive away from me the foul thoughts that afflicted my wretched soul. Then indeed I wept in my overwhelming grief, and as I beat my breast hard I saw then a light shining everywhere about me, and at once a secure peace came upon me then.

'Pardon me now, abbot. How can I reveal my thoughts to you, which I feared might drive me again to sexual depravity, causing an intense fire to burn up my unhappy body from

645 forbernde? And me eallunga þræscende to þære hæmetes
 [. . .]* þonne geseah þyllice geþohtas on astigan, þonne
 astrehte ic me sylfe on eorðan and þa wargas mid tearum
 ofergeat, forðon þe ic to soðan gehihte me ætstandan þa
 ðe ic [. . .]* me sylfe ær of þære eorðan, ær me seo swete
 650 stemn' gewunelice oferlihte and me ða gedrefedan
 geðohtas fram aflymde. Symle ic witodlice minre heortan
 eagan to þære minre borhhanda on nydþearfnysse up
 ahof, and hi biddende þæt heo me gefultumode on þysum
 westene to rihtre dædbote, þa þe þone ealdor æghwilcre
 655 clænnysse acende. And þus ic seofontyne geare rynum on
 mænigfealdum frecednyssum, swa swa ic ær cwæð,
 winnende wæs on eallum þingum oþ þisne andweardan
 dæg, and me on fultume wæs and mine wisan reccende
 seo halige Godes cennestre.'

660 Zosimus hire to cwæð, 'And ne beþorfst þu nanre
 andlyfene oððe hræglunge?'

Heo him andswarode and cwæð, 'Seofontyne gear,
 swa ic þe ær sæde, ic notode þære hlafa, and syððan be
 þam wirtum leofode þe ic on þysum westene funde. Se
 665 gegyrila witodlice þe ic hæfde sona swa ic Iordanem
 f.132r oferfor mid swiðlicre ealdunge totorene | forwurdon, and
 ic syþþan mænigfeald earfeðu dreah, hwilum þære isihtan
 cealdnysse þæs wintres, hwilum þæs unmætan wylmes
 þære sunnan hæto. Ic wæs grimlice beswæled for þam
 670 micclan byrne and eft for þære micclan forstigan
 cealdnysse þæs wintres, swa þæt ic foroft ofdune on þa
 eorðan, and forneah eallunga unastyrigendlic butan gaste
 læg.

'Þus ic wæs lange on mænigfealdum and mislicum
 675 nydþearfnyssum and on unmætum costnungum winnende
 and wraxligende, and me þa sibþan oþ þeosne
 andweardan dæg and mine earman sawle and minne
 lichaman þæt godcundlice mægen geheold, mid me sylfre
 symle smeagende of hu micclum yfelum heo me alysde.

646 þonne geseah] geseah þonne. geþohtas] *after this ongunnon is written above the line in a later hand.*

within? When I felt such thoughts arising in me, which completely tormented me with the thought of intercourse, then I stretched myself out on the ground and drenched my cheeks with tears, because I hoped in truth that she would stand beside me, whom I [. . .] myself from the ground before that sweet voice shone upon me as usual and drove my troubled thoughts away from me. Constantly in truth I raised up the eyes of my heart to my guarantor in my necessity, begging her that in this desert she might help me to proper penitence, she who gave birth to the source of all chastity. And thus for the course of seventeen years, I have been, as I said before, struggling in all respects against perils of many kinds, until this present day; and the holy mother of God was my help and the guide of my ways.'

Zosimus said to her, 'And did you not need any food or clothing?'

She answered him and said, 'For seventeen years, as I have told you already, I used the loaves, and afterwards I lived on the plants that I found in this desert. The clothing I had at the time when I crossed over the Jordan wore out, torn to pieces with extreme old age, and afterwards I suffered hardships of many kinds, sometimes from the icy coldness of winter, sometimes from the intense scorching of the sun's heat. I was terribly seared from the great burning and again by the extreme frosty coldness of winter, so that very often I lay down on the ground, almost completely motionless without breath.

'So for a long time I was struggling and striving with many and various kinds of distresses and with inordinate temptations, and afterwards until this present day divine power has preserved me and my wretched soul and my body, while I have constantly reflected in myself from how many evils it

680 Soðlice ic eom afeded of þam genihtsumestan wist-
 mettum minre fylle, þæt is mid þam hihte minre hæle,
 and ic eom oferwriġen mid þam oferbrædelse Godes
 wordes, se ðe ealle þincg befehð and befædmað. Ne
 leofað na se man soðlice be hlafe anum ac of æghwilecūm
 685 worde þe forðgæð of Godes muþe.”

(20) Zosimus þa witodlice gehyrende þæt heo þæra
 haligra boca cwydas forðbrohte, ægðer ge of þam
 godspelle and of manegum oþrum, and hire to cwæð,
 ‘Eala modor, leornodest þu æfre sealmas oþþe oþre
 690 halige gewritu?’

Ða heo þis gehyrde, þa smearcode heo wið his
 weardes, þus cweðende: ‘Gelyf me, ne geseah ic nænne
 man buton þe, oððe wildeor, oþþe æniges cynnes nyten,
 siððan ic Iordanen þæt wæter oferferde and ic hyder on
 695 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
 mennisce andgyt.

‘And þis is se ende nu þæra þinga þe be me ge-
 700 fremede synd. Nu ic þe halsigende and bidde þurh þæt
 geflæscode Godes word þæt þu for me earmlicre
f.132v for|legenre gebidde.’

Ða heo þis cwæð, ða arm se ealda wið hire weardes
 mid gebigedum cneowum, to þon þæt he hine on þa
 705 eorþan astrehte, and mid wopegum tearum hlude
 clypigende, ‘Gebletsod sy God, se þe þa mænigfealdan
 wundru ana wyrceað; and sy þu gebletsod, Drihten God,
 þe me æteowdest þa wuldorfæstlicnyse þe þu on-
 drædendum gyfest. Nu ic to soðan wat þæt þu nænne
 710 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 la
 halsige þurh þone Drihten Hælendne Crist urne Alysend
 715 þæt þu nanum menn ne asecge, ær þan þe me God of
 flæsces bendum alyse. Ac þas þincg ealle þus oncnaw-

had delivered me. Truly I am nourished to satiety with most abundant sustenance, that is, with the hope of my salvation, and I am clothed with the garment of the word of God, who embraces and encompasses all things. Man does not live by bread alone but from every word that comes forth from God's mouth.'

(20) Now when Zosimus heard that she produced sayings out of the holy books, both from the gospel and from many others, he said to her, 'O mother, did you ever learn the psalms or other holy scriptures?'

When she heard this, then she smiled towards him, speaking as follows: 'Believe me, I have never seen any person except you, neither wild beast nor animal of any kind, since I crossed over the river Jordan and came here into this desert; nor indeed have I learned letters or listened to those who studied and read. But God's word is living and keen, and teaches this human understanding from within.

'And this is the end now of all the things that were accomplished concerning me. Now I beg and beseech you through the incarnate word of God to pray for me, a wretched harlot.'

When she said this, then the old man hastened towards her on bended knees in order to throw himself to the ground, calling out loudly amidst his doleful tears, 'Blessed be God, who alone brings about wonders of many kinds; and may you be blessed, Lord God, who have revealed to me the glory that you grant to those who fear you. Now I truly know that you do not abandon any of those who seek you.'

She forestalled the old man, however, and did not let him prostrate himself fully on the ground, but said to him, 'The things that you have heard, sir, I implore you through the Lord Saviour Christ, our Redeemer, not to tell to anyone, before God releases me from the fetters of the flesh. But now that

enne,* far ham mid sibbe. And ic þe eft binnan geares
 fyrste on þyssere ylcan tide æteowe, and þu me gesihst.
 And do þu huru soðlice swa ic þe nu bebeode: þi halgan
 720 Lenctenfastene þæs toweardan geares efthwyrfende, ne
 oferfar þu na Iordanem, swa swa gewuna synt of eowrum
 mynstrum.'

Da ongan eft Zosimus wundrian þæt heo swa ge-
 wislice þæs mynstres regol cuðe, and he elles nan þincg
 725 ne cwæð, þæt he God wuldode, se þe mænigfealdlicor
 gifað mannum, þonne he seo gebeden þam þe hine lufiað.

Heo þa eft cwæð, 'Onbid nu, Zosimus, swa swa ic ær
 cwæð, on þinum mynstre, forðon witodlice þeah þu ær
 wille faran ahwyder, þu ne miht. Þonne to þon halgan
 730 æfenne þæs halgan gereordes, þæt is to þam halgan
 þurresdæge ær þam drihtenlican Easterdæge, genim
 sumne dæl on gehalgodum fæte þæs godcundan lichaman
 and þæs gelyffæstan blodes, and hafa mid ðe, and
 735 limpeð, oþþe ic þe to cume ða lyffestan gerynu to
 onfonne. Soðlice, siþþan ic on þære cyrcan þæs eadigan
 f.133r foreryneles | þæs drihtlican lichaman and his blodes me
 gemænsumode ær ic Iordanen oferfore, næfre syððan ic
 þæs haligdomes ne breac oððe þigde, and forþon ic bidde
 740 þæt þu mine bene ne forseoh, ac þæt þu huru me bringe
 þa godcundan and þa liffæstan gerynu to þære tide þe se
 Hælend his ðægnas ðæs godcundlican gereordes
 dælnimende dyde. Cyð þu eac Iohanne, þæs mynstres
 abbude þe þu on bist, þæt he hine sylfne georne
 745 besmeage and eac his heorde, forþon þær synd sume
 wisan to gerihtenne and to gebetenne. Ac ic nelle þæt þu
 him æt þysum cyrre þas þincg cyðe, ær þam þe God
 bebeode.'

Þus cwæðende, heo eac fram þam ealdan gebedes
 750 bæd, and to þam inran westene hrædlice efste.

731 Easterdæge] earster dæge.

737 me] ne.

everything has been disclosed, go home in peace. And within the space of a year I will appear to you again at this same time, and you will see me. And truly indeed, do as I now command you: when the holy fast of Lent comes round next year, do not cross over the Jordan at all, as people from your monastery usually do.'

Then Zosimus began to marvel again that she knew the rule of the monastery with such particularity, and he said nothing else, [except] that he glorified God, who when he is entreated gives so abundantly to people who love him.

Then she said again, 'Remain now, Zosimus, in your monastery, because in fact even though you may wish ahead of time to go anywhere, you will not be able to. Then on the holy evening of the Holy Supper, that is on the holy Thursday before the Lord's Easter Day, put into a consecrated vessel a portion of the Lord's body and of the life-giving blood, and bring it with you, and wait for me on the side of the Jordan that relates to the world, until I come to you to receive the life-giving sacramental elements. Truthfully, from the time when I participated in the Lord's body and his blood in the church of the blessed Precursor before I crossed over the Jordan, never since then have I partaken of or received the sacrament; and therefore I ask that you do not refuse my request, but rather that you bring to me the divine and life-giving sacramental elements at the time when the Saviour made his followers sharers in the divine Supper. Point out also to John, the abbot of the monastery where you are, that he should pay attention to himself and also to his flock, because there are some practices to correct and amend. But I do not want you to disclose these matters to him at this time before God tells you.'

Speaking thus, she also asked for a prayer from the old man, and rapidly hastened to the inner desert.

(21) Zosimus þa hine soðlice forð astrehte ond þa floras cyssende on þæt hire fet stodon, God wuldrigende and miccle þancas donde; and eftcyrrende, wæs herigende and blætsigende urne Drihten Hælendne Crist.

755 And he wæs eftcyrrende þurh þone ylcan siðfæt þæs westenes þe he ær þyder becom, and to þam mynstre ferde on þære ylcan tide þe heora Eastergewuna wæron togædere becuman. And eall þæt gear geomlice þa gesihðe forsweogode, læstra þinga geðrystlæcende aht
760 secgan þæs ðe he geseah, ac symle mid him sylfum geomlice God bæd þæt he him eft æteowde þone gewilnodan andwlitan, and he on mænigfealdum swor-ettungum þa lætnysse ðæs geares rynes* geanbidode.

Ða þa seo halige tid Lenctenfæstnes becom on þone
765 drihtenlican dæg þe we nemniað Halgan Dæg, þa gebroþru æfter þam gewunelican gebedum and sealm-sangum ut foron, and he sylf on þam mynstre to lafe wearð, and þær gewunode for sumre lichamlicre mettrumnyse gehæft. And he eac swiðe georne gemunde
770 Zosimus þære halgan gebod, þa heo him sæde, þeah he ut faran wolde of his mynstre þæt he ne mihte. Swa-
f.133v þeahhwæðre, æfter naht mæne]gum dagum he hine þære seocnyse gewyrpte, and on þam mynstre drohtnode.

Soðlice, þa þa munecas ham cyrdon and on þam
775 halgan æfen þæs gereordes hi togædere gesamnodon, þa dyde he swa him ær beboden wæs and on ænne lytelne calic sende sumne dæl þæs unbesmitenan lichaman and þæs deorwurðan blodes ures Drihtnes Hælendes Cristes, and him on hand genam ænne lytelne tænel mid caricum
780 gefylledne and mid palmtreowa wæstmum, þe we hatað fingeræppla, and feawa lenticula mid wætere ofergotene, and on hrepsunge becom to Iordanes ofrum þæs wæteres, and þær sorgigende gebad þone tocyme þæs halgan wifes, þa heo þa þyder becom.

785 Zosimus nænige þinga hnappode, and geomlice þæt

751 ond] on, *underlined and preceded by large 7 (= ond) in a later hand.*

(21) Zosimus then stretched himself forward and kissed the ground on which her feet had stood, glorifying God and expressing many thanks; and as he went back he kept praising and blessing our Lord Saviour Christ. And he went back by the same path through the desert by which he had arrived there previously, and he got to the monastery at the very time when they were assembled together for their Easter observances.

And all that year he carefully kept silent about the vision, daring to say the least amount possible of what he had seen, but unceasingly within himself he prayed earnestly to God that he might show him that longed-for countenance again, and with frequent sighs he waited out the slowness of the year's course.

When the holy season of the Lenten fast came round, on the Lord's day that we call Holy Day [Sunday], the brothers went out after their customary prayers and psalms, while he himself was left behind in the monastery, and he remained there, detained by some physical illness; and he, Zosimus, remembered too, very well, the message of the saint, when she told him that even if he wanted to go out from his monastery he would not be able to. Nonetheless, after not many days he recovered from the illness and engaged in life in the monastery.

Now, when the monks returned home and gathered themselves together on the holy evening of the Supper, then he did as he had been instructed earlier and put into a small chalice a portion of the undefiled body and the precious blood of our Lord Saviour Christ, and he took in his hand a little basket filled with dried figs and with palm-tree-fruits, which we call finger-fruits [dates], and a few lentils soaked in water; and in the evening he came to the banks of the river Jordan, and sorrowing he waited for the arrival of the holy woman, when she would get there.

Zosimus did not doze at all, and eagerly surveyed the

westen beheold, and mid him sylfum smeagende þohte, þus cweðende: 'Eala, hwæðer heo hider cumende syo, and me ne gyme, and me eftcyrrrende hwearf?'

790 Þus cwæðende and biterlice weop, and his eagan up to þam heofone hæbbende, and eadmodlice God wæs biddende, þus cwæðende: 'Ne fremda þu, Drihten, þære gesihðe þe þu me ærest æteowdest, þæt ic huru idel heonone ne hwyrf, mine synna on þreagunge berende.'

795 (22) Þus he mid tearum biddende,* him eft ofer geþanc on befeoll, þus cweðende: 'And hu nu gif heo cymð, hu sceall heo þas ea oferfaran, nu her nan scip nys þæt heo to me unwurðan becuman mæge? Eala me ungesæligan, swa rihtwislicre gesihðe afremdad me.'

800 Ða he þis þohte, þa geseah he hwær heo stod on oþre healfre þæs wæteres. Zosimus soðlice, hi geseonde, mid

788 eftcyrrrende hwearf] *lightly underlined.*

789 þus cwæðende] þus *and beginning of cwæðende lightly underlined.*

792 þe] *the passage between þe and þæra (line 805) copied twice. The edited text follows the first copying. The second copying (B), which shows disagreements (highlighted below in the apparatus), reads as follows, in edited form:*

þe þu me ærest æteowdest, þæt ic huru heonon idel ne hwyrf, mine synna onþreagunge ne bere [*an error for berende (= Latin portans)*].'

Ðus mid tearum | [*f. 134r*] biddende, him eft ofer geþanc on befeoll, þus cwæðende: 'And hu nu gif heo cymð, hu sceal heo þas wættru oferfaran, nu her nan scip nis þæt heo to me unwurðum becuman mæge? Eala me ungesæligan, swa rihtwislicre gesihðe afremdad me.'

Ða he þis þohte, þa geseah he þær heo stod on oþre healfre þæs wæteres. Zosimus soðlice, heo [*sic*] to geseonne, mid micclum gefean wynsumigendum and God wuldrigende up aras, swaþeah-hwæðere on his mode tweonigende hu heo mihte lordanes wætru oferfaran. Þa geseah he witodlice þæt heo mid Cristes rode tacne lordanes wæter bletsode. Soðlice, ealra þæra

792-93 idel heonone] *B* heonon idel. berende] *B* ne bere.

794 he] *not in B.*

795 cweðende] *B* cwæðende.

796 sceall] *B* sceal. ea] *B* wættru. nys] *B* nis.

797 unwurðan] *B* unwurðum.

799 hwær] *B* þær.

800 hi geseonde] *B* heo to geseonne.

desert, and he considered within himself and thought, saying this: 'O, will she come here and not notice me, and has she turned from me and departed?'

As he said this, he wept bitterly, and raising his eyes up to heaven he humbly prayed to God, speaking as follows: 'Do not keep me, Lord, from the vision which formerly you showed to me, so that I do not depart from here in vain, bearing my sins in reproach.'

(22) As he prayed tearfully, another thought occurred to him again, and he said this: 'And if she does come, how is she to cross this river, since there is no ship here so that she can come to me in my unworthiness? O unhappy me, kept away as I am from so righteous a sight.'

As he thought this, he noticed then where she stood on the other side of the river. Seeing her, Zosimus now rose up with

micclum wynsumigendum gefean and God wuldrigende
 up aras, swa þeahhwæðere on his mode tweonigende hu
 heo mihte Iordanes wæteru oferfaran. Þa geseah he
 witodlice þæt heo mid Cristes rode tacne Iordanes
 805 wæteru bletsode. Soðlice, ealra þæra nihte þeostru þa ðæs
 monan byrhtnyss onlihte, sona swa heo þære rode tacn on
 þa wætru drencte. Swa eode heo onuppan þa hnescan yða
 wið his weardes, gangende swa swa on drigum. Zosimus
 wundrigende and teoligende his cneowa to bigenne hire
 810 ongeanweardes,* heo ongan of þam wættrum clypian and
 forbeodan, and þus cwæð: 'Hwæt dest þu, abbud? Wite
 þæt þu eart Godes sacerd and þa godcundan geryne þe
 mid hæbbende.'

He þa sona hire hyrsumigende, up aras. Sona swa heo
 815 of þam wæterum becom, þa cwæð heo to him, 'Fæder,
 bletsa me.'

Witodlice, him an gefor swiðlic wafung on swa
 wuldorfæstan wuldre, and þa þus cwæð: 'Eala þu
 soðfæsta, god is se þe gehet him sylfum gelice beon þa þe
 820 hi sylfe ær clænsiað. Wuldor sy þe, Drihten God, þu þe
 me þurh þas þine þeowene æteowdest hu micel ic [. . .]'
 on minre agenre gesceawunge on þam gemete þæra oþra
 fulfremodnyse.'

Þus cweðende, ða bæd heo Maria þæt heo ongunne
 825 þæt rihtgeleaffulnyse gebæd, þæt is *Credo in Deum*, and
 þæræfter þæt drihtenlice gebæd, *Pater noster*. Þyssum
 gefylledum, þa brohte heo þam ealdan sibbe coss, swa
 swa hit þeaw is, and þær onfeng þam halgum gerynum
 Cristes lichaman and blodes mid abrædedum handum.
 830 And in þa heofon locigende and mid tearum geomr-
 f.134v igende, and þus cwæð: 'Forlæt nu, | Drihten, þine
 þeowene æfter þinum worde in sibbe faran, forþon þe

801 wynsumigendum gefean] *B* gefean wynsumigendum.

803 wæteru] *B* wætru.

805 wæteru] *B* wæter.

806 byrhtnyss] byrhnyse, with *t* written above, and comma-like sign below.

817 him an] *Skeat*; *J* híman.

great happiness and joy, glorifying God, though he was uncertain in his mind how she would be able to cross the waters of the Jordan. Then, however, he noticed that she blessed the waters of the Jordan with the sign of the cross of Christ. Truly, the brightness of the moon lit up the darkness of the whole night, as soon as she plunged the sign of the cross into the waters. Thus she made her way towards him on top of the soft waves, walking as though on dry land. As Zosimus marvelled and made to bend his knees towards her, she began to call out and restrain him, and she spoke as follows: 'What are you doing, abbot? Remember that you are a priest of God and you have the divine sacramental elements with you.'

He obeyed her at once then and got up. As soon as she arrived from the waters, she said to him, 'Father, bless me.'

Now, extreme astonishment came upon him at so magnificent a glory, and then he said this: 'O righteous one, good is he who has promised that those who have first purified themselves will be like himself. Glory be to you, Lord God, who have shown me through this servant of yours how much in my own estimation I [am inferior] in comparison to the perfection of those others.'

When he had spoken thus, then she, Mary, asked that she might begin the prayer of true faith, that is *Credo in Deum*, and after that the Lord's Prayer, *Pater noster*. These having been completed, she offered the old man the kiss of peace, as is customary, and there she received the holy sacramental elements of Christ's body and blood, with outstretched hands. And looking towards heaven and sorrowing tearfully, she spoke as follows: 'Lord, let now your servant go in peace according to your word, for my eyes have seen your

mine eagan gesawon þine hælo.”

835 And eft to þam ealdan cwæð, ‘Miltsa me, abbud, and
 mynstre mid Godes sibbe gereht, and cum nu ymb geares
 rynu to þam burnan þe wytt unc ærest gespræcon. Ic þe
 bidde for Gode þæt þu þis ne forhæbbe, ac þæt þu cume,
 and þu me þonne gesihst, swa swa God wile.’

840 Þa cwæð he to hire, ‘Eala, wære me gelyfed þæt ic
 moste þinum swaðum fyligan and þines deorwurðan
 andwlitan gesihðe brucan! Ac ic bidde þe, modor, þæt þu
 me ealdan anre lytelre bene getyðige, þæt þu lytles
 hwæthwegu gemedemige underfon me, þæs ðe ic hider
 845 brohte.’

And þus cwæð: ‘Do hider þone tænel þe ic me mid
 brohte.’”

850 Heo þa sona mid hire ytemestan fingrum þære
 lenticula, þæt syndon pisan, heo onhran, and on hire muð
 sende þreora corna gewyrde, and þus cwæð, þæt þæs
 gyfe genihtsumode þe þære sawle staðol unwemme
 geheold. And heo cwæð to þam ealdan, ‘Gebide for me,
 and for mine ungesælignyssse gemunde.’”

855 He sona hire fet mid tearum oþran, biddende þæt heo
 on þa halgan Godes gesamnunga gebæde. And hine þa
 alet wepende and heofende, and he ne geðyrstlæhte æniga
 þinga heo to lettenne; heo æniga þinga gelet beon ne
 mihte.

860 (23) Heo þa eft mid ðære halgan rode gedryncnyssse
 Iordanem oþhrinan ongan, and ofer þa hnescan yða þæs
 wæteres eode, swa swa heo ær dyde þyderweardes.
 Zosimus þa soðlice wearð micclan gefean cyrrende, and
 færllice wearð mid micclan ege gefylled. Swiðlice hine
 sylfne hreowsigende þreade þæt he þære halgan naman

836 gereht] *lightly underlined.*

839 gesihst] gesiht, with *s* written above the line and comma-like sign below.

844 underfon] underfoh.

860 oþhrinan] oþhrinan, with *h* written above the line and comma-like sign below. ongan] *Skeat; not in J.*

salvation.'

And then she said to the old man, 'Have mercy on me, abbot, and carry out another prayer which I request. Go now to your monastery guided with the peace of God, and come then after the course of a year to the stream where the two of us first spoke together. I ask you in the name of God not to refuse this, but to come, and you will see me then, in accordance with God's will.'

Then he said to her, 'O that I might be allowed to follow in your footsteps and enjoy the sight of your precious face! But I ask you, mother, to grant a little request from me, an old man, namely that you condescend to accept from me some little of what I have brought here.'

And he said this: 'Pass to me here the basket I brought with me.'

Then at once she touched the lentils, which are peas, with the tips of her fingers, and she put the amount of three grains in her mouth, and said that this gift was sufficient to keep the condition of the soul undefiled. And she said to the old man, 'Pray for me, and protect me in my unhappiness.'

Straightaway amidst his tears he touched her feet, asking that she pray in respect of the holy church of God. And then weeping and sighing she left him, and he did not dare to hinder her in any respect; in no respect could she be hindered.

(23) Then she began to touch the Jordan again by dipping the holy cross in it, and she went over the soft waves of the river, just as she had done before on the way there. So Zosimus returned then with great joy, and he was suddenly filled with great awe. He sorrowfully blamed himself severely

865 ne axode; þeahhwæðere, hopode þæt he þy æfter-
fyligendan geare þæt gewiste.

(24) Þa æfter oferfarenum þæs geares ryne, becom on
þæt widgille westen and geomlice efste to þære
wuldorlican gesihðe, and þær lange hyderes and þyderes
f.135r secende for, oppæt he sum swutol | tacn þære gewilnedan
gesihðe and wilnunge þære stowe undergeat, and he
geomlice mid his eagena scearpnyssum hawigende ge on
þa swiðran healfe ge on þa wynstran, swa swa se
gleawesta* hunta, gif* he þær mihte þæt sweteste wildeor
875 gegripan. Ða he þa styrigendlices nan þincg findan ne
mihte, þa ongan he hine sylfne mid tearum ofergeotan,
and mid upahafenum eagum gebæd and cwæð,
'Geswutela me, Drihten, þæt gehydde goldhord þe þu me
sylfum ær gemedemodest æteowan, ic bidde þe, Drihten,
880 for þinum wuldre.'

(25) Ða he þus gebeden hæfde, þa becom he to þære
stowe þær se burna getacnod wæs, þær hi ærest spræcon,
and þær standende on oþre healfe geseah swa swa
scinende sunne and þæs halgan wifes lichaman orsawle
885 licgende, and þa handa swa heo gedafenodon alegdon
beon, and eastweardes gewende. Ða sona þyder arm, and
hire fet mid his tearum þwöh; ne geþrystlæhte he soðlice
nan oþer þæs lichaman oðhrinan. And þa mid micclum
wope þære byrgenne gebæd geworhte, mid sealmsange
890 and mid oþrum gebedum þe to þære wisan belumpon. Þa
ongan he þencan hwæðer hit hire licode. Þa he þis ðolhte,
þa wæs þær an gewrit on þære eorðan getacnod, þus
gecweden: 'Bebyrig, abbud Zosimus, and miltsa Maria
lichaman. Ofgif þære eorðan þæt hire is, and þæt dust to
895 þam duste geic.* Eac gebidde þeahhwæðere for me of
þyssere worulde hleorende on þam monðe Aprilis þære

865 ne] *Skeat*; not in *J*.

874 þæt] þæs.

894 lichaman] lichama.

895 geic] ge ic, *lightly underlined*. of] on, *changed to of by later hand*.

896 þyssere] þysserere, *with line through last two letters*. monðe] monðe þe.

that he had not asked the name of the saint; however, he hoped that he would learn it the following year.

(24) Then when the course of the year had passed, he came into the vast desert and eagerly hastened to the glorious vision, and he travelled for a long time seeking hither and thither, until he perceived some clear sign of the longed-for vision and the place of his desire, as he eagerly looked both to the right and to the left with the keenness of his eyes, just like the most skilful hunter, seeing if he might be able to catch there the sweetest wild animal. When he could not find anything that moved, then he began to soak himself with tears, and with upraised eyes he prayed and said, 'Reveal to me, Lord, that hidden treasure of gold which formerly you condescended to show to me – I ask you, Lord, for the sake of your glory.'

(25) When he had prayed thus, he arrived then at the place where the stream was marked out, where they had first spoken, and he saw there situated on the other side what looked just like a shining sun and the body of the holy woman lying lifeless, and the hands were arranged as was proper for them to be, and it was turned to the east. He ran there at once then and washed her feet with his tears; in truth he did not dare to touch any other part of the body. And with much lamentation he performed a service for burial, with psalm-singing and other prayers that pertained to the occasion. Then he began to consider whether this would be pleasing to her. As he was considering this, there was a written message marked out on the ground, expressed as follows: 'Abbot Zosimus, bury and have mercy on the body of Mary. Commit to the earth that which belongs to it, and add dust to dust. Also pray for me, moreover, departing from this world on the ninth night

nigepan nihte, þæt is Idus Aprelis,* on þam drihtenlican gereorddæge, and æfter þam huslgange.’

(26) Þa se ealda þa stafas rædde, þa sohte he ærest
 900 hwa hi write, forþan þe heo sylf ær sæde þæt heo næfre
 naht hwilces ne leomode. Swaþeah, he on þam swiðe
 wynsumigende geseah þæt he hire naman wiste, and he
 swutole ongeat sona swa heo þa godcundan gerynu æt
 f.135v Iordane onfeng, þære ylcan | tide þyder becom, and sona
 905 of middanearde gewat; and se siðfæt þe Zosimus on xx
 dagum mid micclum geswince oferfor, eall þæt Maria on
 anre tide ryne gefylde, and sona to Drihtne hleorde.
 Zosimus þa soðlice God wuldode, and his agene
 lichaman mid tearum ofergeat, and cwæð, ‘Nu is seo tid,
 910 earmincg Zosimus, þæt þu gefremme þæt þe beboden is.
 Ac hwæt ic nu ungesælige, forþon ic nat mid hwi ic
 delfe, nu me swa wana is ægþer ge spadu ge mattuc!’

Þa he þus on his heortan digollice spræc, þa geseah he
 þær swilchwugu treow licgende and þæt lytel. Ongan he
 915 þærmid delfan, witodlice swiðe geome. And seo eorðe
 wæs swiðe heard, and ne mihte he adelfan, forþon he
 wæs swiðe gewæced ægðer ge mid fæstene ge on þam
 langan geswince, and he mid sworetungum wæs
 genyrwed, and mid þære heortan deopnysse geomrode.

920 Þa he hine beseah, þa geseah he unmættre micelnysse
 leon* wið þære halgan lichaman standan, and hit his
 fotlastes liccode. Þa wearð he gefyrht mid ege þæs
 unmætan wildeores, and ealre swiðost forþon þe þæt
 halige wif him ær to cwæð þæt heo þær nænig wildeor ne
 925 gesawe. Ac he hine sona æghwanon mid þære rode tacne

897 Aprelis] *in capitals*.

901 he] heo.

903 heo] he.

906 Maria] *in capitals*.

915-16 geome. And seo eorðe wæs] georðe 7 wæs.

916 he (*first*)] heo.

919 mid þære heortan deopnysse geomrode] *cf. G* mid swate and hefiglice geomrode of þære heortan deopnysse.

of the month of April, that is, the Ides of April, on the day of the Lord's Supper, and after partaking in the eucharist.'

(26) When the old man read those letters, he wondered at first who had written them, since she herself had said formerly that she had never learned any such thing. However, he realized, rejoicing very much about it, that he knew her name; and he perceived clearly that as soon as she had received the divine elements of the sacrament at the Jordan, at that same time she had come here and had at once departed from the world; and the journey that Zosimus had travelled in twenty days with much hardship, Mary had fully completed in the course of one hour, and had immediately departed to the Lord. Truly Zosimus glorified God then, and he soaked his own body with tears, and said, 'Now is the time, Zosimus, unfortunate wretch, for you to carry out what has been asked of you. But what am I [to do] now in my unhappiness, for I do not know what to dig with, since both spade and mattock are so lacking to me.'

When he said this secretly in his heart, then he saw lying there some bit of wood or other, and a small one at that. He began to dig there, really very busily. But the ground was very hard and he could not dig, for he was very much weakened both with fasting and from the long toil, and he was oppressed with sighs, and he groaned from the depths of his heart.

As he looked around him, he saw a lion of enormous size standing beside the body of the saint, and it was licking the soles of her feet. Then he became terrified with fear of the enormous wild beast, and especially because the holy woman had told him previously that she had not seen any wild beast there. But at once he armed himself on all sides with the sign

gewærnode and mid mægene þære licgendan. Þa ongan
 seo leo fægnian wið þæs ealdan weard, and hine mid his
 leoðum styrgendum* grette. Zosimus þa soðlice to þam
 930 hider asend wære 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 begangenne, ne ic efstan ne mæg swa myccles*
 935 *siðfætes hider to bringanne. Ac þu nu mid þære*
godcundan hæse þis weorc mid þinum clifrum do, oþþæt
 wit þisne halgan lichaman on eorðan befæston.'

(27) Sona æfter his wordum seo leo mid hire clifrum
 earmum scræf geworhte, swa micel swa genihtsumode
 f.136r þære halgan lichaman to byrgenne; and he mid | his
 tearum hire fet ðwoh, and mid forðagotenum tearum
 mænigfealdlice bæd þæt heo for eallum þingode; and swa
 þone lichaman on eorðan oferwreah, swa nacode swa he
 hi ærest gemette, buton gewealdan þæs toslitenan
 945 rægeles, þe he Zosimus hire ær to wearp, of þam Maria
 sumne hire lichaman* bewæfde. And heo þa ætgædere
 cyrdon, seo leo in þæt inran westen, swa swa þæt
 mildeste lamb. Ða gewat Zosimus to his mynstre, God
 wuldrigende and bletsigende and mid lofum herigende.

950 Sona swa he to þam mynstre becom, þa rehte he heom
 eallum of frymðe þa wisan, and naht ne bediglude ealra
 þæra þinga þe he geseah oððe gehyrde, þæt hi ealle
 Godes mærða wurðodon, and mærsodon þære eadigan
 forðfore dæg. Iohannes soðlice ongeat sume þa

926 mægene] *Skeat; J mænege; cf. G gewærnode mid gewisse*
truwiende þæt hine ungederodne geheolde þæt mægn þæs licgendan.

934-36 *to begangenne . . . weorc]* *material in italics supplied from G;*
not in J, in which the preceding þis weorc has been underlined.

936 do] *G; not in J.*

940 lichaman] *G; not in J.*

941 tearum (*first*)] *followed by erasure of two-letter word.*

951 of] *n written above f, with comma-like mark below; G of.*

953 þære] *preceded by large capital 7 in left-hand margin, in later*
hand.

of the cross and with the power of the person lying there. Then the lioness began to fawn at the old man and to greet him with its moving limbs. Zosimus then said to the lion, 'O greatest wild beast, if you were sent here by God in order that you should commit the body of this holy servant of God to the earth, perform now the task of your duty. In truth I am weakened with old age, so that I cannot dig; nor have I anything suitable to carry out this task, nor am I able to rush away on so great a journey to bring anything here. But you do this task with your claws, in accordance with the divine command, until the two of us have committed this holy body to the earth.'

(27) Immediately after his words the lioness made a pit with the claws of its forelegs, as big as was suitable for burying the saint, while he washed her feet with his tears, and as he poured forth his tears he offered manifold prayers that she would intercede for all; and so he covered over the body in the earth, as naked as when he first met her, except for the protection of the torn garment which Zosimus had formerly thrown to her, with which Mary had covered some part of her body. And they went away together, the lion heading into the inner desert, just like the gentlest lamb. Then Zosimus departed to his monastery, glorifying and blessing God and extolling him with praises.

As soon as he arrived at the monastery he related the matter to them all from the beginning, and concealed nothing of all the things that he had seen or heard, so that they all exalted the glories of God and celebrated the day of the passing of the saint. John indeed perceived that some of the

955 mynsterwisan to gerihtanne, swa swa seo halige ær
foresæde, ac he þa sona Gode fultumigendum gerihte.
Zosimus on þam mynstre wæs drohtnigende an hund
wintra, and þa to Drihtne hleorde. Wuldor sy urum
Drihtne Hælendum Criste, þe leofað and rixað a on
960 worulda woruld. Amen.

956 gerihte] *G*; not in *J*.

960 Amen] *in capitals*, with *n* stretched out to fill the whole line (AMEN being the only word on this last line of the text). Text ends on line 19 of *f. 136r*, with rest of the page (= 13 lines) blank; *f. 136v* also blank

practices of the monastery had to be corrected, just as the saint had previously mentioned, but with the help of God he immediately corrected them. Zosimus served in that monastery for a hundred years and then departed to the Lord. Glory be to our Lord Saviour Christ, who lives and reigns for ever, world without end. Amen.

COMMENTARY

5 *Paulus*: On Paul, see Introduction, n. 4.

11-14 *Soðlice . . . bediglige*: Tobit 12. 7.

12 *man cynnes*: Written as one word in J. Although the reading *man cynnes* makes tolerable sense, *cynnes* is probably a mistake for *cyninges*, corresponding to *regis* (Latin, line 5). Skeat reads *man mancynnes*.

16-18 *þæs slawan . . . on eorðan*: Cf. Matth. 25. 14-30.

45-46 *þæs ðe hi rehton, þæt he wære*: 'As they recounted, (that) he was'; note also *swa he sylf sæde Zosimus, þæt he sylf wære* (lines 55-56), 'as Zosimus himself said, (that) he himself was'. In these passages the first clauses seem to be parenthetical but are followed by subjunctive *þæt* noun clauses where we would expect principal clauses to occur. The unusual grammatical form may be due to scribal error (though in both cases O agrees with J), but see Bruce Mitchell, *Old English Syntax*, 2 vols (Oxford: Clarendon Press, 1985), § 1980, where comparable formulations are discussed.

50 *Eadige . . . geseoð*: Matth. 5. 8.

55-56 *swa he sylf sæde Zosimus, þæt he sylf wære*: See comment on lines 45-46.

56 *modorlicum beorðrum*: DOE comments (*beorþor*, 3), 'in the dative plural . . . erroneously rendering *ulnis* "arms" (? as if *vulvis*); perhaps "mother's womb" or "uterus"'.
68 *Das . . . þencendum*: On the use of 'absolute' phrases in the Old English *Life*, see Introduction, pp. 49-50.

69 *engel*: This word is not paralleled in texts of the Latin, which agree in having *quidam*, 'someone' (line 78).

99 *ac*: Superfluous conjunctions are a feature of our text. In view of the general grammatical precision of the *Life*, with its

self-conscious Latinate quality (see Introduction, pp. 43-50), these should be seen as due to scribal interference. This conclusion is borne out by the fact that there is disagreement between J, O and G in the incidence of such conjunctions.

And, in particular, often appears pleonastically in the *Life*, as in *þus cwæðende and biterlice weop*, 'thus speaking (and) bitterly wept' (line 789), and *And in þa heofon locigende and mid tearum geomgigende, and þus cwæð*, 'And looking to the heavens and lamenting with tears (and) thus spoke' (lines 830-31); cf. also lines 631, 705, 751-54 etc. Note the following variants: *and æfter þysum* (J)/*æfter þisum* (O), '(and) after this' (line 58); *And he wæs þus sprecende* (J)/*þus sprecende* (O), '(And he was) speaking thus' (lines 61-62); *and ic me sylfe heom befæste* (J)/*forþam ic me sylfe heom befæste* (O), '(and/because) I will give myself over to them' (in which neither conjunction seems satisfactory) (line 399); *ic cwæð to hire geornlice and unforbugendlice behealdende* (J)/*ic cwæð to hire geornlice unforbugendlice behealdende* (G), 'I spoke to her earnestly (and) beholding her unswervingly' (lines 491-92); *hawigende and eft clypigende* (J)/*hawiende clypode* (G)/*hawigende eft clypode* (O), 'gazing and crying out again/gazing cried out/gazing cried out again' (lines 559-60); *and aheardodon* (J)/*aheardodon* (O), '(and) became hard' (lines 602-3); *and ealre swiðost forþon* (J)/*ealre swiðost forþam* (G), '(and) especially because' (line 923).

113 *mete*: J lacking a noun to go with *ungeteorodne*, the most obvious candidate would appear to be *mete*, corresponding to Latin *cybum*, 'food' (line 128); Skeat, *þeaw*.

137 *gesetnyss*: The non-standard nominative *-e* spelling in abstract nouns of this kind is unusual in our text, but note also *neadþearfnysse* (line 160); and see A. Campbell, *Old English Grammar* (Oxford: Clarendon Press, 1959), § 592 (f).

150 *Dominus illuminatio mea et salus mea; quem timebo*: Psalm 26 (27). 1, 'The Lord is my light and my deliverance; whom shall I fear?' The Latin version gives the whole of this verse, adding *Dominus defensor uitae meae; a quo trepidabo*, 'The Lord is the defender of my life; whom shall I hold in dread?' (lines 159-60).

159 [. . .]: The deficiency here is perhaps due to the accidental omission of *þam þe* after *mid* (the scribe may have been distracted by the similar-looking *mid þam wyrstum þe* in the next line): *mid þam þe*, 'when', would correspond directly to Latin *quando* (line 169). If this suggestion is correct, *neadþearfnysse* should be taken as nominative (see comment on line 137).

166 *æghwiltne*: Evidently a mistake for *æghwiltc*, probably attracted into the accusative because of the influence of the preceding *hine*.

207 [. . .]: There is no indication of omission in J, but a verb of perception appears to be required as does a direct object, corresponding to Latin *umbram*, 'shadow' (line 214).

236-37 *Geambida min*: At this point Latin texts, except for C-C/C, have the further sentence *Sustine me infirmum et indignum*, 'Wait for me, a weak and unworthy one' (at line 242); the OE reflects the distinctive C-C/C omission.

282 *lare*: Unlike the J reading, G *are* directly corresponds to Latin *honore*, 'honour' (line 285).

283 *godcundlican*: Genitive plural. Campbell points out that in LWS *-an* sporadically appears as the ending for this case (*Old English Grammar*, § 656).

287 *dropum*: The J reading, unlike G *dropung*, 'dripping', directly reflects the Latin *guttis*, 'drops' (line 289).

291 *geongran*: Unlike the J reading, G *strengran* directly corresponds to Latin *fortiori*, 'stronger' (line 293).

293 *lufu*: Unlike the J reading, G *gyfu* directly corresponds to Latin *gratia*, 'grace' (line 294).

336 *þæt an*: The OE reflects the distinctive C-C/C reading *tantum*, 'only' (Latin, line 331). Most other Latin texts have *autem*, 'however'.

361-2 *Ic hæfde broþor and eðel on Egyptum*: J and O agree in this reading, which is not reflected in known Latin texts. The Latin reads *Ego, frater, patriam Egyptum habui*, 'I had Egypt, brother, as my homeland' (line 383).

384 *ymðe*: Unlike the J reading, O *myrcðe*, 'pleasure', directly reflects Latin *placabile*, 'pleasing' (line 401).

414 *swingle*: Unlike the J reading, O *spinle* directly

corresponds to Latin *fusum*, 'spindle' (line 427). A few words later, *seldon* has no equivalent in the Latin; *seldon* looks like a curious addition, since, according to the Latin (lines 398-99), Mary often made her living by spinning coarse flax (not mentioned in the OE: cf. line 381).

432 *syllendan*: Unlike the J reading, O *nellendan* directly corresponds to Latin *nolentes*, 'unwilling' (line 444). There is some disagreement among Latin texts at this point, most omitting *nolentes* in line 444 (*nolentes* also having occurred in line 443). It is likely that the OE translator was contending here with a text similar to that of C-C/C.

442-43 *he nele . . . gehwyrfednysse bið*: Cf. Ezekiel 33. 11.

446 *lichaman*: Unlike the J reading, O *gelicum* directly corresponds to Latin *similibus*, 'similar' (line 456).

452-53 *seo symbelnyss becom þære halgan deorwurðan rode upahefennysse*: On the Feast of the Exaltation of the Cross (14 September), see Michael Swanton, *The Dream of the Rood*, 2nd ed. (Exeter: University of Exeter Press, 1996), pp. 44-46. The Feast of the Exaltation goes back to the Dedication of the Holy Sepulchre in 335, and remains a major feast of the eastern churches.

456 *cyrcan*: This is the church of the Holy Sepulchre, built on the traditional site of Christ's crucifixion and of his burial and resurrection. Dedicated by Constantine in 335, it was burned by the Persians in 614, but restored shortly afterwards. Holy Sepulchre was a particular focus for veneration of the cross, housing relics of the True Cross, before they were seized in 614; see, further, Introduction, p. 8.

473 *ongean stode*: The OE follows the distinctive C-C reading *est obvia*, 'is against' (line 481). C has *minitasset*, 'had threatened', while the most Latin texts have *quasi multitudo militaris est ima taxata*, which must be corrupt but might be translated 'as though there was a host of the most lowly ranked soldiers'; cf. Greek ὡσπερ στρατιωτικῆς πληθύος τεταγμένης εἰς τοῦτο, 'just as if a large company of soldiers were arrayed for this purpose' (PG 87.3, 3713B; trans. Kouli, p. 82).

490-1 *þære halgan Godes cennestran anlicnysse*: On the

theme of devotion to the Virgin, see Introduction, pp. 7-8.

521 *weard þa gelæd*: Unlike the J reading, G *weard onæled* directly corresponds to Latin *succensa*, 'inflamed' (line 519).

533 *gefylled*: This participle corresponds to the distinctive C-C reading *repleta*, 'filled' (line 529), rather than to the 'regular' Latin reading *reperta*, 'found' (C *inuenta*, 'found'); cf. Greek γεγένημαι, 'I came to be' (PG 87.3, 3713D).

575-76: *to Sanctes Iohannes cyrcan þæs Fulwihteres . . . ge-sette*: The mention of a church of St John the Baptist and of Mary washing herself in the Jordan before receiving the eucharist and beginning her new life develops a theme of symbolic baptism, with the Virgin Mary acting as Mary's sponsor and guide. The Jordan, 'holiest of all rivers' (OE, line 78), has a central place in the spiritual geography of the legend: see Andrew Scheil, 'Bodies and Boundaries in the Old English *Life of St Mary of Egypt*', *Neophilologus* 84 (2000), 137-56, at p. 145.

The *Life* of the eighth-century Anglo-Saxon monk and bishop Willibald includes an account of the travels of the saint and his brother Wynnebald in the Holy Land, during which they visited the monastery of St John the Baptist and the nearby church at the place on the Jordan where Christ was baptized by John. This church, not far from Jericho, can be identified as the one at which Mary stopped:

[They] set out for the monastery of St John the Baptist, where about twenty monks were living. They stayed the night and then went forward about a mile to the Jordan, where our Lord was baptized. At this point there is now a church built up high on columns of stone; beneath the church, however, the ground is dry. On the very place where Christ was baptized and where they now baptize there stands a little wooden cross: a little stream of water is led off and a rope is stretched over the Jordan and tied at each end. Then on the Feast of the Epiphany the sick and infirm come there and, holding onto the rope plunge themselves in the water. Our bishop Willibald bathed himself there in the Jordan. They passed the day there and then departed. (trans. C. H. Talbot, *The Anglo-Saxon Missionaries in Germany* (London: Sheed and Ward, 1954), pp. 153-77, at p. 165; *Vita*

Willibaldi Episcopi Eichstetensis, ch. 4, 'De Transitu Willibaldi', ed. O. Holder-Egger, *Monumenta Germaniae Historica, Scriptores* 15.1 (Hannover: Impensis Bibliopolii Hahniani, 1887), 86-106, at p. 96).

617-18: *ic wan . . . wildeora lustum*: The corrector's alteration of *manðwæra*, 'placid, gentle', to *manfullra*, 'wicked', reflects dissatisfaction with this passage. The Latin source probably had *mansuetis*, 'gentle', in mistake for *inmansuetis*, 'wild'. The Latin itself is confused at this point, reading *feris inmansuetis et irrationabilibus eluctans desideriiis*, 'struggling with wild beasts and irrational cravings' (lines 601-2) (C-C and C have the 'regular' reading), even though Mary later (ch. 20) says that she has not seen any animals. Cf. Greek *θηρσὶν ἀνημέροις ταῖς ἀλόγοις ἐπιθυμίαις πυκτεύουσα*, 'struggling with irrational desires, (as if) with wild beasts' (*PG* 87.3, 3716D-3717A; trans. Kouli, p. 85 (my brackets)).

633 *hreafigende*: This can be interpreted as a variant form of *reafigende*, which might just about mean 'greedy, eager', though the sense is strained. BT, *Suppl.*, plausibly suggests that *hreafigende* has been written for *hwearfigende*, 'wandering about'.

643 *ondræde*: Translated as present tense by Skeat, but the verb should be taken as in the preterite indicative, thus conforming to the rule that *þa*, 'when', occurs only with the preterite indicative: see Mitchell, *Old English Syntax*, § 2564, and Mitchell's article 'Some Problems of Mood and Tense in Old English', *Neophilologus* 49 (1965), 44-57, at pp. 46-47.

646 [. . .]: Although there is no break in the text, the sequence is grammatically deficient: a feminine noun such as *gewilnunga* appears to be required, corresponding to *desiderium*, 'craving' (Latin, line 625).

649 [. . .]: Again, although there is no break in the text, the sense of the OE fails at this point, lacking an equivalent to *quae me fidedixerat, minaci me conpellatione exagitare furentem, quasi preuaricanti, et paenas preuaricationis mihi inminentis iram mucronis contra me agentem. Non enim antea surgebam*, 'who had acted as my guarantor would truly stand by me and furiously

scold me with a threatening reprimand, as a violator of my duty, and that as a punishment for my violation of duty she would bring against me the anger of a menacing sword. Afterwards I used not to get up' (Latin, lines 628-32).

650 *stemn*: The OE follows the distinctive C-C/C reading *uox*, 'voice' (Latin, line 632), where all other known Latin texts have *lux*, 'light' (= φῶς, PG 87.3, 3717B).

684-85 *Ne leofað na . . . of Godes muþe*: Cf. Deuteronomy 8. 3, Matthew 4. 4.

709-10 *þu nænne . . . þe ðe gesecað*: Cf. Psalm 9. 11.

716-17 *þas þincg ealle þus oncnawenne*: An example of an absolute phrase in the nominative or accusative: see Introduction, pp. 49-50.

763 *rynes*: This follows the 'regular' Latin reading *cursus*, 'course', not the aberrant C-C *Rursus*, 'again' (line 724).

794 *þus he mid tearum biddende*: A form of nominative absolute, though the occurrence of *him* in the principal clause means that the phrase is not truly absolute: see Introduction, pp. 49-50. In B (the phrase occurs in the passage copied twice) *he* is omitted.

809-10 *Zosimus . . . ongeanweardes*: A further occurrence of a nominative absolute: see Introduction, pp. 49-50.

821 [. . .]: There is no indication of omission, but a verbal phrase is lacking, corresponding to *inferior sim*, 'I am lower down, inferior' (Latin, line 772).

830-33 *Forlæt þu . . . þine hælo*: Luke 2. 29.

846-47 *And þus cwæð . . . brohte*: As a response by Mary to Zosimus's previous speech, the sense of this is illogical. Even if we take Zosimus as the speaker the sense remains unsatisfactory, since he is not in the habit of telling Mary what to do. There is no direct speech at the corresponding point in the Latin (lines 792-93).

852-53 *Gebide . . . gemunde*: The OE text is unsatisfactory both in the irregular forms of the verbs and in the overall construction. The original reading would have had a form of *gemunan*, 'be mindful of, remember', corresponding to Latin *memor esto* (line 798).

874 *gleawesta*: This follows the 'regular' Latin reading *scitissimus*, 'most skilful' (= Greek ἐμπειρότατος, PG 87.3, 3724A), rather than the distinctive C-C/C *citissimus*, 'swiftest' (line 816).

874 *gif*: The view that this should be taken as expressing the idea of purpose in a conditional clause (as proposed by Hubert Gibson Shearin, *The Expression of Purpose in Old English Prose*, Yale Studies in English 18 (New York: Henry Holt, 1903), p. 90) is supported by the Latin reading *sicubi* (N *sicut ubi*), 'if in any place' (line 816) (= Greek εἴ που, PG 87.3, 3724A). Mitchell suggests that *gif* here introduces a dependent question rather than a conditional clause (*Old English Syntax*, § 2812).

894-95 *Ofgif . . . þam duste geic*: Cf. Genesis 3. 19.

897 *Idus Aprilis*: Numeral *v* needed to give the correct date; cf. Latin *v idus Aprilis* (line 838) (= 9 April).

921 *leon*: As first pointed out by F. Delmas, 'Remarques sur la vie de Sainte Marie l'Égyptienne', pp. 38-39, the lion episode is modelled on ch. 16 of Jerome's *Life of St Paul of Thebes* (PL 23, 17-30; trans. Caroline White, *Early Christian Lives* (Harmondsworth: Penguin, 1998), pp. 76-84), in which the aged Antony performs Paul's funeral rites in the remote desert. In Jerome's account there are two lions, which suddenly appear as Antony is lamenting that he has no spade with which to dig the earth and that he is too far from the monastery to go there to get one. Antony is terrified at the sight of the lions, but they act tamely towards him. They dig a grave with their paws, and afterwards lick Antony's hands and feet.

927-28 *mid his leoðum styrgendum*: The G reading *mid lipum styrungum*, 'with gentle movements', directly translates the Latin *blandis motibus* (line 869).

946 *lichaman*: Mitchell persuasively argues that this is accusative, agreeing with *sumne*, not partitive genitive (*Old English Syntax*, § 406).

VARIANT READINGS

O, *Incipit*, as transcribed by Wanley (see Introduction, pp. 15-16) (lines 1-3). 1 herigendlicestan] herigendlicestra. gehwyrfednyssse] gehwyrfednesse. 3 gewinn] gewin. arwurðan Egyptiscan] arwyrðan Egiptiscan.

O, ff. 26 and 56 (lines 12-111). *Due to fire damage (see Introduction, p. 15), parts of the O fragments are not clearly legible, and some parts are completely illegible, so that a full collation is not possible. In particular, f. 56 is legible only in a few places in the top part of each side, and even then barely so. This leaf is not collated here.*¹ (f. 26) Begins is micel genyþerung. 13 genyðrung] genyþerung. mon] man. 15 forsuwige] forswugige. þa] þas. geræcednyssa] gerecednesse. Se me gecyðde þæt ic on gefealle] þæt ic hine cyðe þyles þe ic gefealle. 16 genyðredan] genyþeredan. 17 þeowes] þeowes; J þeawas. talent] sceat (? : *in-distinct*). 18 ahydde on eorðan] on eorðan ahydde. 19 ungeleaf-ful] ungeleafful. 20 þissa] þas. gewurðe hit] geweorðe hit la næfre. 21 gerecednyssum] gerecednessum. 22 forsuwige] formirðrige þy les þe ic wið god gesyngige . . . (*some words lost at end of line*). 23 rubric] omitted. 25 wæs swiþe] swyþe. 26 fram] fram his. 27 getyd] getid. Se wæs gehaten Zosimus] and his nama his zosimus. 29 fram frymþe drohtnode] wæs fram frymðe drohtniende. forhæfednyssse] hæftnyssse. 32 fulfremednyssse] þæs]

¹ The electronic edition of MS Cotton Otho B. x currently being prepared by Kevin Kieman, using ultraviolet imaging, will make possible a more complete collation of this text of the *Life of St Mary of Egypt*; see Linda Miller Cantara, 'St Mary of Egypt in BL Cotton Otho B. X: New Textual Evidence for an Old English Saint's Life' (MA diss., University of Kentucky, 2001), online at '<http://lib.uky.edu/ETD/ukyengl2001t00018/html/cantara.htm>'.

fulfremednesse þes. þeowtscypes] leodscipes. 33 swilce wisan] swylce manige wisan. þær sylf] self þær. 34 geihte] geyhte. forþan] forþam. gewilnode] wilnode. 35 fulfremod] fulfremed. 36 munecas] manega munecas. 37 feorrum] feor. of] *omitted*. to him comon] coman. hi to his bysne and to his larum] hy to his bysenum and larum. 38 gewriðon] gewriðen. to þære onhyringe his forhæfednysse hi underðeoddon] to his gefferrednysse hi underþeodan. 40 he (*first*)] *om.* on him hæbbende wæs] hæfde on him. 41 haligra] haliga. 42 awende] ut awænde. 43 gastbrucende] gastlice brucende. hæfde . . . wæs] hæfde þæt is þæt he næfre. 44 sealmsang, mærsung, and haligra gewrita smeagung] sealmsanga and haligra gewrita smeagunga. 45 swilce] swylce. 46 godcundan] godcunda. 47 æteowednysse] ætywednysse. 48 gesihþe] gesyhþe. 49 þincg] *om.* þe] *om.* 50 forðan] forþam. 52 heora] hira. lichaman symle] lichoman symble. 54 underfonde] underfonde; *J* to under. 55 swa] swa swa. 56 sylf] *om.* beorðrum] beorðrum. 57 fiftigðe] fiteowðe. 58 drohtnigende] drohtniende. and æfter þysum] æfter þisum. 59 geþancum] geþohtum. 61 lare ne bysene] lare ne bysne. And he wæs] *om.* 62 me mage] mage me. 63 niwes] nywes. 64 þæt] þe. (*f.* 26*v* ends; *f.* 56 not collated.)

G, f. 4 (lines 268-352). *Due to damage to the leaf (see Introduction, p. 15), many words and sequences of words in the first fragment of G are lacking or illegible. Letters in italics are indistinct or uncertain. Begins ...s onfeng. 269 and gegyrede hire] om. 270 beheligenne] oferhelianne. 271 Heo þa] and heo ða hi. 276 on þa eorðan hine astrehte] on eorðan streccan (following words lacking). 277 ongean hi astrehte] ongean þam heo eac hi astrehte. 278 bæd] wilnode. 279 manega] manegra. 280 Zosime] Zosimum. biddenne] gebiddanne. 281 bletsigenne] bletsianne. forþan þu] forðam þe ðu. 282 lare] are. 283 gyfum þæra godcundlican, æt his] gyfum his godcundlicnesse and his. 284 þeowigende] þeowiende. 285 Ðas] Ða. gebrohton on] ongebrohton. 286 fyrhtu] fyrhto. 287 dropum] dropung. sworetan] sprecan. 288 eallunga] eallinga. on þam oreðe] and þam orðe. 290 forþam þu eart soðlice Godes þinen. Gepinga me nu, of þam geongran*

dæle for þyssere worulde dead [*J* deað] gefremed] forðam þe þu eart beforan drihtne gepungen and of þam strengran dæle þisse worulde dead gefremed. 293 lufu] gyfu. 295 oncnawen] na oncnawen. 296 is hi [*J* he is] to getacnigenne] is hi to getacnienne. 297 þæt unbereafigendlice gebæd] þæt beþearflice gebed. 299 ongan heo [*J* he] hire onemnprowigan] ongann heo emprowian. 300 se ðe is] om. 301 hælū tiligende] hælo tiliend. 302 Zosime] Zosime *with as written above* e. andswarigende] andswarode. 303 arisan hi butu] arison hi buta. 304-52 *Ða ongan eft . . . adune astrehte*] *see main text. Ends adune astrehte.*

O, ff. 16 and 17 (lines 354-456). *Begins (f. 16) fram me.* 354 þi] ðy. swilc] þe. fleo] flyh. swapeahhwæðere] swa hwæþere, *with þeah written above.* 355 þe (*first*)] hit. forhælende] ne forhelende. 357 hwilcehwugu] hwylcehwugu. 359 biterlice] biterlican. 360 gereccan eall] reccan. 361 cwæðende] cweþende. 364 heora lufu] hyra lufan. byrig] birig. 365 sceamað] scamað. gereccenne] gemyndgianne. 366 fæmnhad] fæmnanhad. 368 underþeoded] underþeod. sceortlice] scortlice. 369 areccenne] areccanne. hraðor] rapor. 370 oncnawan] oncwan, *with na written above.* þone] ðane. 371 lufe þæs geligeres] lufan forgeligres. Ac] om. 372 xvii] seofantyne. wintrum] wintran. meniu geondferde] mænigo geondfor. 373 þam] ðan. forligeres] forligres. 374 gyfum] geofum. 375 aht gyfan] gyfon. 376 wæs swiðe onæled] swa swiðe wæs onhæled. 377 þæt] om. 378 þy] þam. ic þe eð mihte] ic mihte þe eð. 379 gewilnunga] gewilnunge. forligeres] geligres. 381 symle] symble. forþon] forþan þe. ær] þe ær. 382 gewilnunga] gewilnunge. 383 adale] adele. forligeres] geligres. 384 yrmðe] myrcðe (*indistinct*). 385 þæt swa] gif ic. 387 þa ic þus leofode] ic þa þus lufode. ic on sumere tide micle meniu Affricana and Egypta] ic sumre tide on sumra healue miccle mænigeo of affricana and of egypta. 389 færunga heora] færinga hira. þone axode hwider [*J* hwæþer]] ic þone ahsode hwider. 390 mæniu] mænigeo. 391 þus] om. 392 wurðunga] weorþunge. 393 wurðian] æfter þæt wurðian. 394 Wenst] wast. me underfon willan] willen me underfon. 396 færeht] færriht. 397 næbbe] nabbe. færeht] færriht. syllanne] sellanne. 398 an þæra] me on an

þara. astigan] gestigan. þeah] þeah þe. 399 and ic] forþam ic.
 heom] him. 400 hi (*first*)] him. for þam færehte] and þane wið
 þam færrihte onfon. þæt hi me þe hrædlicor underfon] *om.* 401
 abbud] abbud Zosimus. 402 gewilnode] wilnode. emwyrhtena]
 emnwyrhtena. 403 þære] þam. wynlustas] wynlustes. (*some
 words lost at end of f. 16v*) 405 gescyndnyse] gesceandnyse.
 heora] hira. 407 gewemmað] wemmað. 408 soðlice] witodlice.
 þa] on. ofergeotende] ofergeotendum. 409 sege] sege me. 411
 gerecednyse [*J gerynyse*] gerecednyse. 412 And þus cwæð]
 heo þa togecyte þære ærran cyðnyse. Se geongling gehyrde
 sona þæt bysmor] Se geongling þa soðlice gehyrende þæt
 bysmorgleow. 413 and] *om.* 414 sona] soðlice. swingle] spinle.
 417 hæbbenne] habbenne. 416 geseah gesamnode] gegaderade
 geseah. 418 waruðe] weroðe. 418 licwurðe me þuhte to mines
 lichaman luste] licwyrðe þæs þe me þuhte to mines lichaman
 lustum. 419 unsceandlice [*J sceandlice, un having been erased*]
 unsceandlice. ic] on. 420 heora] hira. 421 eower færeld mid eow]
 eowrum færeld. 422 na eow] eow na. And ic hi þa ealle] And hi
 ealle. 423 ceahhetungum bysmerlicum] bysmer ceahhetungum
 astyrede wurdon. 424 fracodlicum] fracodlicum. 426 gebæra]
 gebæro. 427 hreowan] reowan. 428 tunga] tunge. 429 asecgan]
 gesecgan. eara] eare. mandæda] man. 430 wæron] *om.* and
 (*first*)] oððe. gefremede] gefremede wæron. (*some words lost at
 end of 17r*) 431 syngigenne] syngienne. 432 syllendan] nell-
 endan. 433 sih tihtende] si tihtend. 434 lærende] lærend. 435
 gehealden] gehealdan. forþan] forþam. wundrige] wundrie. 436
 aðolode] aþolade. 437 untynde] ontynde. swa cwyce] cwucuwe.
 439 forspillednyse] forspillendnyse. þæs] þær. 440 nænne ne
 forlætað forwurðan] nænne nele forweorðan. 441 ealle hale
 gedeð þe on hine gelyfað] ealle weorðan hale. forðon] forþam.
 443 bið] anbit. 444 mid] *om.* 445 foron] foran. mænige] manige.
 446 rode] rode (*not in J*). lichaman] gelicum. 447 fullicum]
 manfullicum. gemængde [*J gemægde*] gemængde. wyrsum [*J
 wyrsum*] wyrsum. 448 on þære sæ mid me] mid me on þære sæ.
 449 swilce mænge ælðeodige] swylce mænega ælðeodie.
 ceastergewarena] ceasterwaran. 451 gegaderigende] gegadriende.
 452 halgan deorwurðan rode upahefennysse] halgan rode

deorwurðan upahafenes. 456 yman] urnan. *Ends urnan, with a few words lost after this at the end of f. 17v.*

G, f. 5 (lines 488-572). *Begins* weardre heortan. 488 heofende forðbringan] heofiende forðbrohte. 489 siccetunga] siccetunge. 492 and cweðende] *om.* 493 wuldorfæste] wuldorfæsta, *with e written above a.* 494 geara] geare. 495 þæslic] þeslic, *with a written above e.* þe] *om.* eom þæt ic] *om.* 496 sceawige and gebidde] bidde oððe gesceawie. 497 mænigfealdum] mænigfealdlicum. 498 oncnawan] oncnawe, *with n written above end of word.* 499 unwemmed] unwæmme. forþon] forþam. 500 swa besmitenre] besmitene. 501 ascunod [*J* ascimod]] ascunod. aworpen] awurpon. 502 swaþeahhwæðere] swaþeahhwæðre. forþan] forðam. wære mann forðy] wære forði mann. 503 þon] þam. 504 gecygede] gecigde. gefultuma] Gefultma. nu] *om.* 505 anegre ælces fylstes bedæled] anegra ælces oðres fylstes bedælede, *with fylstes altered from fyltes.* 506 geopenigenne] geopenienne. þære] *om.* 507 wurðe] beo. 509 femne geeacnodost] fæmne geeacnodest. eac swilce fæmne acendest] *om.* 511 wuldorfæste] wuldorfæsta, *with e written above a.* 513 untynede] untyned. 515 minne lichaman] me. 517 sona ic, halige fæmne] sona swa ic þu halga, *with e written above second a of halga.* suna] sunu, *with a written above second u.* mid þam] sona. 518 þissere] þisse. 520 geredst] gerecst. 521 wearð þa gelæd] wearð onæled. 522 hætu] hæto. oþhrinon] æthrinen. 523 þrystlæcende] *om.* 524 astyrede] astyrode. ðe] þæt, *with þe ic me written in margin.* 525 gebæd] gebed. me eft] ic me þa eft. 526 þincg] þing. utsceofe] utascufe. 527 þæs temples] þæs, *corrected to þære (om. temples).* and ic þa ineode] *om.* 529 byfigende] byfiende. eft] þa (*last word of f. 5r*). 530 dura geðeodde] duru geþydde. ingang] se ingang. swilc] swylce. 531 duru] *om.* 532 þæs siðfætes gegearwode] gerymde and. 534 gebiddan] to gebiddanne. 535 þære geliffæstan rode] þa liffæstan, *with þære written above þa, and rode written in margin.* Ða] and. 536 gerynu] rynu, *with ge written above.* symle geara is þa hreowsigendan] symle is geara his þa hreowsiendan. 537 sylfe] sylfne. þa flor] þam eorðan. 538-9 eorðan gecyste. Ða ic uteode] flor cyssende uteode. 539 of þære]

þe. 540 halgan] halgan godes. anlicnyse] anlicnyse (*not in J*). 542 fremsumesta] fremsumesta, *with e written above a*. hlæfdig] hlæfdige. 543 arfæstan] arfestan. æteowdest] ær æteowdest. 544 þe [*J þu*] þe. ne [*J me*] ne. geseah] geseah nu. 545 geseoð. Seo wuldor [*J geseow seo wuldor*] geseoð . wuldor sy ðam. 547 hreowsunge] hreowsunga. 548 oððe areccan] oððe toareccan, *with ne added at end of word (= to areccanne) and oððe underlined*. 549 gefremmane] fremmanne. swa] swa swa. 551 latteow æteowod] latþeow. 552 beforan me] me beforan. 553 wæg] weg. læt] gelæt. 554 feorran] feorranne. stefne clypigende] stemne clypiende. 555 Iordane] iordanem. 556 gefærst and gemetst] gemetest. 557 minum þingum] minom ðingon (= *O*). 558 ongeat] ic ongeat. 559 halgan] halgan (= *O*; *not in J*). anlicnyse hawigende] hawiende. and eft clypigende] clypode. 561 ðe] þa (= *O*). menniscum cynne] mancynne. 562 þu me] me nu. 563 þa] om. (= *O*). 564 for [*J forð*] fór (*O for*). sum] sumne. and] þe. 566 gebohte] bohte. ða [*J ðær*] þa (*O ða*). gehyððo] gehyðe (*O gehyþe*). 568 wæg] weg. 569 rihtlicost gelædde] ealra rihtost wære. Ða] om. wiste] wiste (= *O*; *not in J*, *in which ongæt is written above the line in a later hand*). 570 axunga þære æscan towriðende [*J towriðenne*] axunge þære æscan togewriðende. 571 siðfæt] siðfæc. *Ends þæs dæges wæs u...*, *with last few words illegible*.

O, f. 15 (lines 557-612). *Begins* gehyrde. 557 minum þingum] minon þingon (= *G*). 559 halgan] halgan (= *G*; *not in J*). and eft clypigende] eft clypode. 560 middaneardes] middan, *with eardes written above*. 561 ðe] þa (= *G*). menniscum] mænniscon. 562 me] me nu. 563 þa] om. (= *G*). 564 for [*J forð*] for (*G fór*). 565 penegas sealde] pæningas seald. me] om. 566 ða [*J ðær*] Ða (*G þa*). genoh gehyððo] gehyþe (*G gehyðe*). 568 se wæg] geweg. 569 rihtlicost gelædde] rihtor wære. Ða] om. þone] þane. wiste] wiste (= *G*; *not in J*, *in which ongæt is written above the line in a later hand*). ic (*second*)] ic þider. 570 symle þa axunga þære æscan towriðende [*J towriðenne*] symble þa ahsunge þære æscan towriþende (*indistinct*). 573 gegyrnode] earnode. deorwurðan] om. 574 hi [*J heo*] hi þa. and þære æfenrepsunga

genealæhte] *om.* 576 Fulwihteres] fulluhteres. 577 in Iordane] on iordanen. 578 ansynu þwoh] ansyne aþwoh. 579 gemænsumode] gemænsumede. liffæstan] liffæstum. 582 anes [J þæs]] anes. 584 morgen] mergen. 585 Sancta Marian] *om.* 588 symle] symble. God anbidigende [J gód anbidigenne]] god anbidigende (*indistinct*). 589 ealle] *om.* 590 þissere] þysse. 592 synt] synd. 593 eardodost] eardodest. 594 andswarode] andwyrde. Hit is] *om.* 595 feowertigum] feowertigon. þincð] þincð is. 596 byrig] birig. 598 hwilcum] hwylcum. 600 andswarode] andwyrde. Twægen healfa] Twegen healfe. 601 Naht] Ða æfter naht. 602 and] *om.* 603 notigende to sumere hwile] to sumere hwile notigende. 605 mihtst] mihtest. manegra] manigra. 606 lencgu] lengo. freode þone] gefreode þane. 608 Heo þa gedrefedu him] ðe gedrefedu Heo him. 609 swiðe] swyþe. sylf] self. gif] Ac. 610 gemynde] mynde. frecednyssse] frecednyssa. ahrefnode] aræfnde. 611 un-wislicra gepanca] unrihtwislic gepohta. gedrefedon] gedrefdon. þæt ic eft fram þam ylcum gepohtum sum geswinc þrowige] forþam þæt ic ondrede þæt ic from þam ylcan gepohtum . . . þrowige (*indistinct*). *Ends here, with some words lost at end of f. 15v.*

G, f. 6 (lines 919-60). *Begins* wæs genyrwed. 919 mid þære heortan deopnyssse geomrode] mid swate and hefiglice geomrode of þære heortan deopnyssse. 920 hine] hine færinga. unmættre] unmætre. 921 hit his fotlastes liccode] fetlastas licciende. 922 gefyrht mid ege] afyrht for þam ege. 923 and ealre] ealra. forþon] forþam. 924 ær] *om.* þær nænig] næfre þær nan. 925 æghwanon] *om.* þære] *om.* 926 gewæpnode and mid mægene [J mænege] þære licgendan] gewæpnode mid gewisse truwiende þæt hine ungederodne geheolde þæt mægn þæs licgendan. 927 his leoðum styrgendum] liþum styrungum. 929 leon] leonan. mæste] mæsta, *with e written above a.* 930 hider asend wære] asend come. þon] þam. þissere] þisse. 931 on] *om.* gefyll] gefyl. 932 for yldum gewæht eom, þæt ic] mid ylde gewæht. 933 hæbbe] habbende. 934 *to begangenne . . . weorc*] *here G supplies main text (not in J).* 936 do] do (*not in J*). oppæt] þæt. 937 on eorðan befæston] eorþan befæsten. 938 Sona æfter his wordum] Mid þam soðlice

æfter þas halgan wordum. clifrum] *om.* 940 lichaman] lichaman
 (*not in J*). byrgenne] byrgelse. and he] Se ealda þa soðlice. 941
 hire] þære halgan. tearum (*second*) benum. 943 on] mid. swa]
 swa swa. 944 buton gewealdan] butan gewealden. 945 rægeles]
 hrægles. þe he Zosimus hire ær towearp] þe hire ær Zosimus hire
 towearp. of] mid. 946 sumne] sume. lichaman] lichaman limu.
 heo] hi. 947 cyrdon] þanon cyrdon. seo] se. in] on. westen]
 westen gewat. 948 mildeste] mildoste. Ða gewat Zosimus to his
 mynstre] and zosimus to his mynstre gecyrde. 949 wuldrigende
 and bletsigende] wuldriende and bletsierende. herigende] heriende.
 950 þa] swa. 951 of [*in J corrected to on*] of. þa] ealle þa. 953
 and mærsodon] and mid ege and lufan and micclan geleafan
 mærsodon. 954 soðlice] witodlice se abbod. 956 fultumigendum
 gerihte [gerihte *not in J*] fultumiende gerihte and. 957 wæs
 drohtnigende an hund wintra] drohtniende hundteontig geara
 gefylde. 958 hleorde] mid sibbe leorde. 959 Drihtne] *last word*
on f. 6r. Hælendum] hælende. þe] Se ðe. a on worulda woruld]
 on ealra worulda woruld a buton ende.

O, *Explicit*, as transcribed by Wanley (see Introduction, p. 16)
 (lines 958-60). 959 þe leofað] se lyfað. a on worulda woruld] on
 ealra worulda woruld.

APPENDIX: *VITA S. MARIAE EGYPTIACAE*

The following text of the *Vita S. Mariae Egyptiacae* (BHL 5415) is based on that in London, British Library, MS Cotton Nero E. i, Part I (ff. 179r-184v) (N), the earlier of two surviving copies of the 'Cotton-Corpus Legendary' (C-C) containing the life. As discussed in the Introduction, C-C is considered as providing a variant of BHL 5415 similar to that used by the Old English translator, though it would not have been identical to the translator's exemplar and existing copies of it are later than the Old English. The edition is not intended to provide a critical text, but obvious errors have been corrected and occasional emendations introduced with the support of readings in the other C-C manuscript, Salisbury, Cathedral MS 221 (ff. 195v-204v) (S), particularly where these throw light on readings in the Old English version. The apparatus details all textual differences between S and N, except for minor spelling variations (e.g. between *ae* and *e* and between *i* and *y*).

Also collated with the text of N is that in British Library, Cotton Claudius A. i (ff. 76v-84v) (C), a tenth-century manuscript which appears to have been in Anglo-Saxon England, though written on the Continent. The copy of the *Vita* in this manuscript shares many of the features of the C-C witnesses, though there are also significant contrasts.

In the following text, abbreviations have been silently expanded and modern punctuation and capitalization introduced. Spaced points enclosed in square brackets indicate evident unintentional scribal omission. 'E *caudata*' is written as *oe* where the latter would be orthographically correct, otherwise as *ae*. Numbers in brackets follow the chapter divisions of Rosweyde's text. | (accompanied by marginal annotation) indicates manuscript foliation.

INCIPIT UITA SANCTAE MARIAE
EGIPTIACAE: V IDUS APRILIS

Secretum regis celare bonum est; opera autem Dei reuelare
et confiteri honorificum est. Ita enim legitur angelum
dixisse Tobiae post oculorum amissionem gloriosamque
inlumptionem et post illa transacta pericula ae quibus
5 liberatus consecutus est pietatem. Etenim regis non seruare
secretum nociuum et ualde periculosum est, et Dei gloriosa
sylere opera magnum est animae detrimentum. Propter quod
ego diuina tegere sylentio dubitans, et pigri inminens serui
metuens condempnationis iudicium, qui a domino talentum
10 accipiens, fodiens in terram abscondit, et datum ad
operationem celauit extra negotiationem, sacram ad me
prolatam narrationem nequaquam silebo. Sed nullus mihi sit
incredulus scribenti de ea que audiui, nec quisquam me
mentyri existimet, rei magnitudinem dubitans. Mihi enim
15 absit sacris mentyri rebus et adulterari uerbum ubi Deus
memoratur. Ei autem qui minima intelligit et indignus de
Dei magnitudine, qui carnem adsumpsit, et incredulus est
ista dicenti, non mihi pertinebit periculum. Si qui autem illi
sunt qui huius scripturae legerint textum gloriosamque rei

title] in small red capitals; text begins on f.179ra. S precedes INCIPIT
with HVIVS IMITABILIS CONVERSIONIS ACTVVMQUE ET
MORVM VITAM ET PENITENTIAE MAGNVN VIRILEQUE CERT-
AMEN VENERABILIS MARIAE EGIPTIACE QUALITER IN HER-
EMO EXPLEVERIT TEMPORA VITE DE GRECO TRANSTVLIT IN
LATINVM PAVLVN VENERABILIS DIACONVS SANCTAE NEA-
POLIS ECCLESIE; C INCIPIT CONVERSIO VIRILE ET MAGNVN
CERTAMEN VENERABILIS MARIAE EGYPTIACAE.

1 Secretum regis] *in large capitals, taking up whole column.*

6 nociuum] *no uum, with erasure of two letters.*

8 inminens] *CS; N imminentem; C has the order pigri serui mctuens
imminens.*

13 scribenti] *C scribendi. que] S quam.*

19 rei] *in S inserted above line.*

THE LIFE OF ST MARY OF EGYPT:

APRIL 9

‘It is a good thing to keep hidden the secret of a king; however, to reveal and acknowledge the works of God is glorious.’ For it is read [Tobit 12. 7] that thus the angel spoke to Tobias after the loss of his eyes and his glorious enlightenment and when he pursued godliness after the passing of those dangers from which he had been set free. Indeed, not to preserve the secret of a king is injurious and extremely dangerous, while to remain silent about the glorious works of God is greatly harmful to the soul.

Because of this I hesitate to conceal in silence godly things: fearing the threatening sentence of condemnation against the lazy servant, who when he received a talent from his lord, dug a hole and hid it in the earth, and kept concealed without making use of it for trade that which he had been given for his use [cf. Matthew 25. 14-30], I will not at all keep silent about the sacred narrative which has reached me. But let no one disbelieve me as I write what I have heard, nor let anyone consider that I am lying, or be in doubt about the magnitude of the matter. Far be it from me to lie about sacred matters and falsify my account, where God is mentioned. It is to someone who understands very little and is unworthy of the greatness of God, who took on flesh, and to someone who is disbelieving of these matters that I relate, that the danger applies, not to me. But if there are people who read the text of this composition and refuse to believe sensibly the

20 admirationem sane credere rennerint, et illis Dominus
f.179rb misereatur, quoniam et ipsi humanae | naturae infirma con-
 siderantes impossibilia decernunt ea que de hominibus
 gloriosa dicuntur. Adsumam de cetero adnarrationem,
 ipsam rem referens, que in hac nostra generatione facta
 25 dinoscitur, quam sacer uir, diuina et agere et docere
 educatus, enarrauit. Sed, ut supra dictum est, nullus haec ad
 incredulitatem trahat, considerans impossibile fieri in hac
 nostra generatione tam grande miraculum: gratia per gene-
 rationes in sanctas pertransiens animas amicos Dei facit et
 30 prophetas, quemadmodum Salomon secundum Deum
 edocuit. Tempus namque est sacre prodere narrationis
 initium.

(1) In monasterio Palestinorum fuit uir uitae moribus et
 uerbo ornatus, qui ab ipsis cunabulis monachicis est actibus
 35 diligenter instructus et conuersationibus ueraciter educatus,
 nomine Zosima. Et nullus nos estimet dicere Zosimam
 illum in predicationis erroneae dogmatis accusatum secte
 alterius. Alius enim hic et alius ille, et multa inter utrosque
 distantia, licet unum uterque sortiti sunt uocabuli nomen.
 40 Hic itaque Zosimas ab initio in uno Palestinorum con-
 uersauit monasterio, et omnem pertransiens monachicum
 disciplinam, in abstinentie opus omnium factus est
 probatissimus. Omne sibi preceptum traditum canonis ab
 his qui ab infantia educati sunt, luctam perfectae discipline
 45 monachicae inreprehensibiliter conseruabat. Multa etiam et

20 rennerint] *S* renuerit, with *n* in *S* inserted above line as correction; *C* retinerint.

22 decernunt] decertunt, corrected to decernunt (= *S*), with *n* written above line; *C* decertant.

23 adnarrationem] *C* narrationem.

28 generationes] *C* regenerationes.

31 namque est] *CS*; *N* namque.

33 uitae] *C* uirtute et.

36 Zosima] *CS* Zosimas.

37 erroneae] *CS*; *N* errone e. dogmatis] *S* dogmate.

39 uterque] *CS*; *N* utque. sunt] *S* sint.

42 opus] *C* operae.

43 Omne] *CS* Omne enim.

44 luctam] *C* om.

glorious wonder of the story, may the Lord be merciful to them also, since they, thinking in terms of the weaknesses of human nature, judge impossible the glorious things that are told about human beings.

I will proceed now to my story, relating a particular case which is recognized as having happened in this our own generation, which a devout man, trained both to perform and to teach godly things, recounted in detail. But, as it is said above, let no one draw these events into disbelief, thinking it impossible that so great a miracle should occur in this our generation: throughout the generations grace enters holy souls and 'makes them friends of God and prophets', as Solomon taught [Wisdom 7. 27] in accordance with the will of God.

It is now time to begin the narration of the holy story.

(1) In a monastery in Palestine there was a man adorned by the conduct of his life and by his speech, who from the very cradle was conscientiously trained in monastic customs and carefully instructed in their ways of life. His name was Zosimas. No one should assume that I am speaking of that Zosimas who was accused of erroneously preaching the doctrines of another sect. This was one person and that another, and there was a great difference between the two of them, even though they each shared the one name by which they were called.

This Zosimas, then, from his earliest days lived his life in a monastery in Palestine, and passing through all monastic training, in the work of self-discipline he became the most accomplished of all. Blamelessly he kept every precept of the rule handed down to him by those who had trained him from childhood in the contest of complete monastic self-discipline. He even also added, over and above, many practices of his own

ipse sibi adiciens superaddidit, cupiens carnem spiritui
 subiugare. Nec enim in aliquo offendisse aliquando con-
 probatur. Ita enim fuit monachis in cunctis perfectus
 actibus, ut multotiens multi monachi de predictis locis
 50 monasteriis et de longinquis partibus ad eum confluentes,
 eius exemplis atque doctrinis se constringerent, et ad illius
 imitationem abstinentie se multo magis subiugarent.

(2) Haec itaque in se omnia habens, a meditatione sacri
 aeloquii numquam discessit, sed in stratu suo quiescens,
 55 siue surgens, aut operam tenens manibus uel cybum, si
f.179va conueniebat ut sumeret, bonum | quod ille uti consueuerat
 spiritaliter utebatur. Unum opus habebat intacitum num-
 quam deficiens, psallere frequenter et meditationem facere
 sacri eloquii. Multotiens enim ut adsereret diuine
 60 inlustrationis dignus effectus est a Deo sibi uisiones
 ostense. Et mirum non est nec incredibile: sic enim, ut ait
 Dominus, 'Beati mundo corde, quoniam ipsi Deum uide-
 bunt'; quanto magis qui suam purificauerint carnem sobrie
 semper, animorumque per uigiles oculos diuine prospiciunt
 65 inlustrationis, uisionis indicium hinc preparate futurae
 bonitatis accipientes. Dicebat autem is ipse Zosimas ab
 ipsis, ut ita dicam, maternis ulnis in hoc se esse monasterio
 traditum, et usque ad quinquagesimum tertium annum in eo
 cursum monachicum peregisse. Post haec autem pulsatus
 70 est a quibusdam cogitationibus, quasi iam in omnibus esset
 perfectus, alterius non indigens in nullo doctrina. Haec
 autem, ut dicebat, in se cogitabat: 'Numquid est in terris

49 predictis locis] *S* predicti loci; *C* predictis locis et.

51 illius] *CS*; *N* alius.

56 bonum quod] *S* bono quo.

58 deficiens] *S*; *N* deficientes, with dots under last three letters and *s* written above; *C* deficientem.

59 ut adsereret] in *S* ut *is* written above et.

61 ostense] *C* ostense sunt. sic] si corrected to sic, with *c* written above line. ut] *C* om.

64 oculos] *S* oculi.

65 hinc preparate futurae bonitatis accipientes] *C* om.

68 annum] not in *S*.

71 nullo doctrina] *S* ullo doctrinae, ullo preceded by erasure of one letter.

desiring to subjugate the flesh to the spirit. Nor was he found at any time to have failed in any way. He was so perfect in all monastic observances that on many occasions many monks from monasteries in the aforementioned region and from distant parts flocked to him, bound themselves to his examples and teachings, and subjected themselves much more to imitation of his self-discipline.

(2) While he kept all these observances in himself, he never neglected meditating on the sacred discourse [of the Scriptures], but whether resting in his bed or getting up, or whether he held work or food in his hands – if it was appropriate for him to take it – whatever good thing he was accustomed to make use of, he would use in a spiritual manner. One task he had, unconcealed and never ceasing – to sing the psalms frequently and to engage in meditation on the sacred Scripture. On many occasions, as has been affirmed, he was made worthy through divine enlightenment that visions should be shown to him by God. And that is not strange or unbelievable, for thus, as the Lord says, ‘Blessed are the pure in heart, for they shall see God’ [Matthew 5. 8] – how much more those who have always purified their bodies temperately and who look for divine enlightenment through the vigilant eyes of their souls, receiving from this source a token of the vision of goodness that awaits them in the future.

This same Zosimas used to tell how he was entrusted from his mother’s very arms, so to speak, to this monastery and how he pursued the monastic path in it up until his fifty-third year. After this, however, he was agitated by certain thoughts, namely that he might already be perfect in all things and needed no teaching from anyone else. These things, as he said, he would think to himself: ‘Is there a monk on earth who might be able to

monachus qui nouum aliquid possit tradere mihi, aut
 75 adiuuare me ualens in aliquo quo dignior sim, aut quod ego
 in monachico non expleuerim opere? Numquid inuenitur
 eorum qui solitudinem dilixerunt uir qui prior me in actibus
 sit.'

Haec et his similia eo cogitante, adstitit quidam et dixit,
 'O Zosima, bene quidem, et sicut possibile fuit homini,
 80 decertasti, bene cursum monachi consummasti. Tamen,
 nullus est in hominibus qui se perfectum esse demonstret.
 Maior enim lucta presens quam illa que preteriit, licet tu
 nescias. Ut autem cognoscas quante sint et aliae uie salutis,
 egredere de terra et de cognatione tua et de domo patris tui,
 85 ut Abraham ille patriarcharum eximius, et ueni ad monasterium
 quod iuxta Iordanem adiacet flumen.'

(3) Mox itaque secutus dicentem, egressus de monasterio
 in quo ab infantia conuersatus est, et perueniens ad
 Iordanem omnium fluminum sanctiorem, dirigitur ab eo qui
 90 uocauit eum in monasterio in quo illum Deus uenire
 precepit. Pulsans igitur manu ianuam, loquitur prius
 monacho qui ianuam obseruabat, et ille nuntiauit eum
 f.179vb abbati, qui suscipiens eum, habituque | et specie religiosum
 conspiciens, postquam flexit genu, ut mos est monachis,
 95 accepta oratione, hoc eum interrogauit: 'Unde, frater,
 aduenisti, et quamobrem apud humiles coniunxisti monachos?'

Zosimas autem respondit, 'Unde quidem ueni non puto
 necessarium dicere. Aedificationis quoque gratia, pater,

74 quo dignior sim] *S*; *N* quo dignior sit; *C* quod ignorem.

78 quidam et dixit] *CS* quidam et dixit ei; *in S* quidam written above line.

80 monachi] *C* monachicum.

81 demonstret] *C* demonstrat.

82 enim lucta] *C* est enim luctam. illa que] *C* illud quod.

85 ad] *C* in.

86 quod] *CS*; *N* quo.

87 egressus] *C* egressusque.

90 quo] *C* quod. Deus] *C* dominus.

93 suscipiens] *C* suscepit. habituque] *C* cum habitu.

94 conspiciens] *C* conspexit. flexit] *CS* flectit.

95 interrogauit] *C* interrogauit abbas dicens.

pass on something new to me, or have the power to help me in something in which I might be more worthy [*corrupted from which I do not know*], or which I have not fulfilled in monastic work? Is there not a man to be found among those who have loved the desert who is superior to me in his actions?'

When he was thinking these and similar things, someone came up and said, 'Zosimas, you have certainly fought well and as much as has been possible for a human being, and you have perfected the monastic path well. Yet there is no one in the human race who may prove himself to be perfect. Your present struggle will be greater than that which has gone before, even though you are not aware of it. But in order that you may understand how many other ways there also are leading to salvation, "Go out from your land and from your family and from the house of your father" [Genesis 12. 1], as did Abraham the great patriarch, and go to the monastery which lies near the river Jordan.'

(3) Directly then he followed the person speaking to him, and went out from the monastery in which he had lived from childhood. He arrived at the Jordan, which is holier than all rivers, and was guided by the person who had called him to the monastery to which God had commanded him to come.

Having knocked at the door with his hand, he spoke first to the monk on duty at the door, who announced him to the abbot. He received him in, recognizing from his dress and his appearance that he was in religious life. After he [Zosimas] had bent his knee, as is the custom with monks, and received his blessing, he [the abbot] questioned him thus: 'Where have you come from, brother, and for what reason have you come to us humble monks?'

Zosimas replied, 'I do not think it is necessary for me to say where I have come from. I have come for the sake of edification,

100 adueni. Audiui de uobis magnalia et laude digna, et posse
Deo animam sociare.'

Dixit autem ei abbas, 'Deus, frater, qui solus sanat
animae infirmitatem, ipse te et nos doceat diuina mandata,
et dirigat ad ea faciendum omnes que oportuna sunt. Homo
105 enim hominem aedificare non ualet nisi unusquisque ad-
tendat semetipsum frequenter, et sobrio intellectu quod
expedibile est operetur, Deum habens cooperatorem. Tamen
quoniam, ut dixisti, caritas te Christi uidere nos humiles
monachos perduxit, mane nobiscum, si ob hoc uenisti, et
110 omnes nos nutriat Pastor Bonus sancti spiritus sui gratia,
qui animam suam dedit liberationem pro nobis, et proprias
oues uocat ex nomine.'

Haec dicente abbate, flectens iterum Zosimas genua,
accepta oratione, respondit 'Amen', et mansit in eodem
115 monasterio.

(4) Uidit autem ibi seniores actibus et uisione splen-
dentes, spiritu feruentes, et Domino seruietes. Psallentes
enim ibi erant, incessabiles totius noctis habentes stabilita-
tem, et in manibus semper operatio, et in ore psalmi diuini
120 absque diminutione. Sermo ibi otiosus non proficiebat;
cogitatio auri argentique aut rei alicuius apud illos non erat.
Expensio anni totius, aut mensura, uel temporalis uite
meditationes, doloribus congrue, nec nomen apud eos
cognoscebatur. Sed unum erat primum solummodo, quod
125 festinabatur ab omnibus, ut unusquisque mortuus esset
corpore, sic semel seculo et eis que in seculo sunt

100 Audiui] C Audiui quidem. posse] C possibile.

107 Deum] C dominum. Tamen] C tamen frater dilectissime.

108 quoniam] S quid. ut dixisti, caritas te] C dixisti quod te caritas.

110 sancti spiritus sui gratia] C gratia spiritus sancti.

111 liberationem] liberatio, *with nem written above*.

113 Haec] C Haec autem. flectens] C flens et flectens.

117 Psallentes] C Psalmodiac.

118 habentes] *corrected from* habens.

121 rei] C rerum.

122 aut mensura, uel] C mensurari debuit et.

123 congrue] C congruebant. nomen] C nomen alicuius secularis rei.

126 corpore, sic semel seculo] C seculo sic semel corpore. que] C qui.

father. I have heard great things concerning you, and worthy of praise, and things which are able to bring the soul close to God.’

The abbot said to him, ‘Let God himself, brother, who alone heals the weakness of the soul, teach you and us his divine requirements, and let him guide everyone to do the things that are suitable. For one person cannot edify another unless each one constantly attends to himself and with a sober understanding occupies himself with what is right, with God as helper. However, since, as you have said, the love of Christ has led you to visit us humble monks, stay with us, if you have come for this reason, and may the Good Shepherd nourish us all by the grace of his holy spirit, he who “gave his life as a ransom” for us [cf. Matthew 20. 28, Mark 10. 45] and who “calls by name the sheep that belong to him” [John 10. 3].’

When the abbot had said this, Zosimas bent his knees again, received his blessing and said ‘Amen’, and he remained in the same monastery.

(4) There he saw elders shining in their actions and appearance, fervent in spirit and serving the Lord. They would sing the psalms there, remaining unceasingly steadfast during the whole night, and they always had work in their hands and the divine psalms on their lips, without slackening. Idle talk had no place there. There was no thought among them of gold and silver or of any material thing. Their expenditure for the whole year was not known among them, nor was its measure, or considerations of temporal life with their consequent worries, or even the name of the year. But there was one primary goal above all, which was hastened towards by everyone, that each one of them should be dead to the body, having thus once and for all been

mortificatus et iam non uiuens. Cybum autem habebant
 indeficientem diuinitatis eloquia; nutriebant uero corpus
 130 necessariis pane et aqua, ut multo magis apud diuinam
 caritatem apparerent efficaces.

(5) Hec Zosimas ut uidebatur prospiciens, aedificabatur
 ualde, pretendens se ad perfectionem et crescere faciens
 proprium cursum, cooperatores inueniens optime diuinum
 135 inuocantes paradysum.

f.180ra Transactis autem aliquot diebus, | adpropriauit tempus
 quando sacra ieiunia Christianis traditum est celebrare, et
 purificare seipsos ob diuine passionis resurrectionisque Dei
 salutationem. Regia autem monasterii numquam aperi-
 140 ebatur, sed semper erat clausa, et absque ulla perturbatione
 monachi cursum suum explebant. Nec enim erat aperire
 aliquando, nisi fortassis monachus propter aliquod opus
 necessarium adueniebat. Solitarius enim erat locus iste et
 plurimis uicinorum non solum inusitatus, sed incognitus.
 145 Canon autem talis a priscis seruabatur temporibus, propter
 quod, ut considero, Deus Zosimam in eodem perduxit
 monasterio.

(6) Dehinc, ego referam qualiter ipsius monasterii serua-
 batur traditio. Dominica qua prima ieiuniorum ebdomada
 150 nominari mos est, agebantur diuina sacramenta consuete, et
 unusquisque particeps efficiebatur intemerati ac uiuifici

128 mortificatus] *C* mortificati. uiuens] *C* uiuentes.

129 indeficientem] *C* indeficientem uidelicet.

132 uidebatur] *C* uidit.

133 faciens proprium cursum] *C* proprium cursum optans.

135 inuocantes] *NS*; *C* innouantes.

138 seipsos] *C* om.

139 Regia] *C* porta.

142 propter . . . Solitarius] *C* aut aliquis solitarius propter aliquem
 necessitatem adueniret.

143 enim erat] *C* erat enim.

144 incognitus] *C* et incognitus.

146 in eodem perduxit monasterio] *C* in eundem perduxit monasterium.

148 ipsius monasterii] *S* monasterii ipsius.

150 nominari] *CS*; *N* non mirari.

made dead rather than living to the world and to the things that are in the world. They had the inexhaustible food of the divine discourse [of the Scriptures]; and they fed the body with the necessities of bread and water, so that they might prove themselves all the more capable in works of divine love.

(5) When Zosimas observed these things, as seemed proper, he was greatly edified. He stretched himself towards perfection and acted to advance on his own path, finding co-workers who splendidly invoked [C renewed] divine paradise.

After some days had passed, the time approached when it is traditional for Christians to keep the sacred fast and to purify themselves in order to welcome the passion and resurrection of God. The courtyard into this monastery was never opened, but was always kept shut, and the monks fulfilled their way of life without any disturbance. Indeed it was not to be opened ever, unless perchance a monk arrived because of some necessary matter. For that locality was deserted and to most neighbouring people it was not only unfamiliar but unknown. Such a rule had been observed from early times, and it was for this reason, I believe, that God led Zosimas to that same monastery.

(6) I will now describe the nature of a tradition observed in this monastery. On the Sunday by which the first week of the fast is customarily called, the divine sacraments were performed in the usual way, and each person became a sharer in the undefiled

corporis et sanguinis Domini nostri Iesu Christi. Et solito modicum cybi sumentes, congregabantur omnes in oratorium, et curuatis genibus factaque suppliciter oratione, salutabant se inuicem monachi, et unusquisque genuflexo
 155 publiciter amplectabantur abbatem, postulantes orationem, ut haberent ad inchoatum certamen cooperatorem et comitatorum. Haec ita se habentibus, fores monasterii patefiebant, et, psallentes consona uoce, 'Dominus inluminatio mea et salus mea; quem timebo? Dominus defensor uitae meae; a
 160 quo trepidabo?', et cetera, exhibant omnes, unum multotiens aut duos monasterii custodes relinquentes, non ut custodirent ea quae intus erant reposita – non enim erant apud illos aliqua furum congrua – sed ne oratorium absque diuina reliquerent solempnia. Unusquisque autem se annonabat
 165 prout poterat aut uolebat. Nam unus portabat corpori ad mensuram sufficiens, alius caricas, alius palmarum fructus dactilos, alius uero legumina aquis infusa, alius nihil preter corpus proprium et uestimentum quo utebatur: nutriebatur autem, quando necessitas nature exigebat, herbis que nascebantur per solitudinem. Canon autem erat unusquisque sibi
 170 ipsi et lex absque preuaricatione, ut non cognosceret aliquis consocium qualiter abstinebat, aut quomodo agebat. |

f.180rb

Jordanem enim mox transmeantes longe ab inuicem se sequestrabant, et nullus se iungebat ad socium, ciuitatem

151 corporis . . . cybi] in *S* inserted above line. Et] inserted above line; et also in *CS*.

152 congregabantur] *S* congregabant.

155 publiciter] *C* suppliciter. amplectabantur] in *S* e is inserted above second a; *C* amplectabatur.

158 uoce] *C* uoce dicentes.

160 trepidabo] *C* trepidabo dum adpropriant super me nocentes. exhibant] *C* exiebant.

163 furum] *C* fenorum.

164 solempnia] *C* sollempnibus. annonabat] *C* onerabat.

168 nutriebatur] *S* nutriebat; *C* nutriebantur.

169 exigebat] *CS* (*S* corrected from exiebat, with *g* inserted above); *N* exiebat.

171 ipsi] *CS* ipse. absque] ipse, with absque written above. non] not in *S*.

172 qualiter abstinebat] *C* uel qualiter abstinerat. quomodo] corrected from quo, with modo inserted above line. agebat] *C* agerct.

and life-giving body and blood of our Lord Jesus Christ. And when they had taken a little food as usual, they gathered in the chapel, and on bended knees and with a prayer of supplication, the monks greeted each other in turn, and after genuflecting, each one without exception embraced the abbot, asking for his blessing, so that they would have a co-worker and companion for the struggle which was about to begin. After these proceedings, they opened the doors of the monastery and they all went out, singing with one voice, 'The Lord is my light and my deliverance; whom shall I fear? The Lord is the defender of my life; whom shall I hold in dread?' [Psalm 26 (27). 1], etc. They often left one or two behind as guards of the monastery, not in order to guard the things which were kept inside – for there were no belongings among them of interest to thieves – but so that they would not leave the chapel without the divine solemnities. Each one provided for himself according as he was able or wished. For one brought with him sufficient food in proportion to the needs of his body, another brought dried figs, another dates, which are the fruit of palm-trees, yet another beans soaked in water, and another nothing except his own body and the clothes he wore: he would nourish himself, when the necessity of nature demanded, with the grasses that grew in the desert. There was one single rule for each of them, and a law without exception, that no one should get to know how his fellow exercised abstinence or in what manner he got on.

As soon as they had crossed the Jordan, they separated far away from each other, and none of them associated with a companion, for they regarded the desert as their city. But if one

175 estimantes solitudinem. Sed si unus ex ipsis a longe ueni-
entem ad se aliquem uidebat, mox declinabat de itinere et
ad aliam partem pergebat. Uiebat autem sibi et Deo,
psallens frequenter et constituto gustans tempore cybum. Ita
omnia ieiunia celebrantes, reuertebantur ad monasterium
180 ante diem uiuificum resurrectionis Domini et Saluatoris,
Domini nostri Iesu Christi, que festa dominica cum ramis
palmarum celebrare sancta accepit aecclesia. Reuertebantur
autem, unusquisque habens proprii laboris testem agricolam
propriam conscientiam, cognoscentem qualiter operatus est
185 et qualia laborum semina seminauit, et nullus ullomodo
interrogabat quomodo aut qualiter laboris certamina
consummasset.

(7) Hic est itaque huius monasterii canon, et ita perfecte
et optime custodiebatur. Unusquisque enim, ut dictum est,
190 per solitudinem Deo iungebatur, et in semetipso decertabat,
ne hominibus placeret, sed soli Deo. Illa enim quae propter
homines fiunt ut hominibus placeant aguntur, non solum
non proderunt facientibus, sed et multo damno etatis
agentibus efficiuntur obnoxia.

195 Tunc itaque Zosimas consueta monasterii lege trans-
meauit Iordanem, modicum quid pro corporis necessitate
deportans congrua, et uestem qua utebatur, et canonem
quidem celebrabat, solitudinem pertransiens, et tempore
aescce necessitatem soluebat nature. Sedebat autem nocte in
200 terra, modicum quiescens, et somnum ad modicum gustans,

177 partem] *inserted above line.* Uiebat] *C* uiuebant.

178 psallens] *C* psallentes. gustans] *C* gustantes.

181 Domini nostri Iesu Christi] *C* adds et saluatoris mundi. que festa dominica] *m* *erased at the end of que and festa; C* quam festam dominicam.

182 aecclesia] *CS; N* aecclesiam.

186 quomodo] *corrected from quo, with modo inserted above line.*

192 homines] *es* *over erasure.*

193 multo damno etatis] *S* multae for multo; *C* multa dampna etiam.

194 efficiuntur] *S* efficiuntur.

197 et canonem quidem celebrabat] *C* iuxta canonem quidem.

199 soluebat] *ac* fiebat, *underlined, and soluebat written above; CS* faciebat.

200 terra] *C* terra nuda.

of them saw anyone coming towards him from a distance, immediately he turned away from his path and proceeded in a different direction: he lived for himself and for God, singing the psalms frequently and taking food at the proper time.

When they had in this way kept the whole fast, they would return to the monastery before the life-giving day of the resurrection of the Lord and Saviour, our Lord Jesus Christ, which the holy church is accustomed to celebrate on the festal Sunday with branches of palms. They would return, however, each one having as the (only) witness of his own labour that husbandman, his own conscience, which knew how he worked and what seeds of his labours he sowed; and no one in any way asked how or in what manner he accomplished the struggles of his labour.

(7) This then was the rule of this monastery, and it was kept perfectly and splendidly. Each one, as it is said, was united to God by means of the desert, and fought within himself not to please men, but God alone. For those things which are done for the sake of men and are performed in order to please men, not only do not benefit those who do them, but also bring about dangers to those who perform them, with much harm in the world.

Then indeed Zosimas, following the customary law of the monastery, crossed over the Jordan, carrying a very little for his bodily needs, and the clothes which he wore, and he kept the rule as he travelled through the desert, and fulfilled the necessities of nature at the proper time for eating. He would sit on the ground at night, resting a little and taking a little sleep wherever evening

quodcumque eum uespertinum repperiebat tempus. Dilu-
culo autem properare incipiebat, semper incessabile habens
idem propositum, in desiderium enim habens, ut dicebat,
introyre in solitudinem, sperans inuenire aliquem patrem in
205 ea habitantem, qui eum posset aliquod aedificare, sicut
desiderabat, et sine cessatione iter agebat, ac si apud
aliquem manifestum festinans.

f.180va Uiginti autem dierum exiens iter, cumque sexte hore |
tempus aduenit, stetit modicum ab itinere, et conuersus ad
210 orientem agebat solitam orationem. Consueuerat enim
constituta diei tempore figere itineris cursum, et stans
psallere, et genu flexo orare. Dum autem psalleret, et in
caelum intentis inspiceret obtutibus, uidit a parte dextra, ubi
stans sextam orabat, umbram quasi humani corporis
215 apparentem, et prius quidem turbatus est, fantasiam alicuius
spiritus existimans se uidisse, et contremuit. Signo enim
crucis se muniens, et a se timorem proiciens – iam enim et
orationis eius finis instabat – conuertens oculos, uidit
220 aliquem in ueritate properantem ad partem occidentis.
Mulier autem erat quod uidebatur, nigerrimo corpore pre
solis ardore denigrata, et capillos capitis habens ut lana
albos, modicos et ipsos, non amplius quam usque ad cerui-
cem descendentes.

(8) Hoc itaque Zosimas uidens, et desiderate dulcedinis
225 gauisus effectus gloriae uisionis, coepit festinanter currere
in eam partem, ubi et illud quod apparuit festinabat. Gaude-
bat enim gaudio magno: non enim uiderat in spatio dierum

201 quodcumque] *C* quocumque.

203 idem] *i* written over three-letter erasures in *NS*; *C* eundem.
desiderium] *C* desiderio. ut dicebat] *C* dicebat se uelle.

205 aliquod] *S* aliquo; *C* om.

208 cumque] *C* cum.

209 aduenit] *C* adueniret. ab] *in S* inserted above line.

211 tempore] *CS*; *N* tempora.

212 psallere] *S* sallere, with *p* inserted on line at beginning of word.

214 sextam] *C* sexta.

216 et] *C* om.

218 conuertens] *C* conuertensque.

224 desiderate . . . uisionis] *C* pro desiderio gloriosae uisionis effectus est
letus; *S* desiderata dulcedine for desiderate dulcedinis.

time found him. At dawn he would begin to hasten, always having the same unceasing purpose, for he had in himself a longing, as he said, to enter into the desert, hoping to find some father living in it, who might be able to edify him in some way, as he wished, and he pushed forward on his journey without ceasing, as if hurrying to visit some renowned person.

After he had continued on his way for twenty days, and when the time of the sixth hour arrived, he stopped for a while on his journey, and turning to the east he said his usual prayer; for he was accustomed at the appointed time of day to fix the course of his journey, to stand and recite the psalms and to kneel in prayer. While he was reciting the psalms, however, and was looking to heaven with an intent gaze, he noticed to the right of where he was standing and performing the prayers of the sixth hour the shadow appearing of what seemed to be a human body, and at first he was alarmed, imagining he had seen a phantom of a spirit of some kind, and he began to tremble all over. He defended himself with the sign of the cross and shook off his fear – he had already got to the end of his prayer – and turning his eyes he saw that there really was someone hastening in a westerly direction. It was a woman that he saw, extremely blackened in her body from the intensity of the sun, and with the hair of her head as white as wool, and sparse at that, not reaching any further than to her neck.

(8) When Zosimas saw this, he rejoiced at the longed-for loveliness of this vision of glory, and he began quickly to run in the direction in which that which appeared also hastened. He rejoiced indeed with great joy: for he had not seen the sight of a human being in the period of those days, nor the form of any

illorum speciem hominis, aut animalium, aut uolucrum,
 bestiarumque formam. Desiderabat igitur cognoscere quae
 230 uel qualis bestia esset que uidebatur, sperans quoniam
 maiorum alicuius efficeretur prospectus. Illa autem, ut uidit
 econtra Zosimam uenientem, cepit fugiens currere apud
 inferiorem solitudinem. Zosimas autem aetatis senectam
 235 obliuiscens, et laborem non reputans itineris, tetendit
 rapidissimo cursu, desiderans se coniungere fugienti. Hic
 enim sequebatur, illa autem prosequebatur. Erat autem
 Zosime cursus uelocior, et paululum efficiebatur
 propinquior. Ubi autem adpropinquauit, ut iam etiam uox
 240 possit audiri, coepit has uoces emittens clamare Zosimas
 cum lacrimis, 'Cur me fugis decrepitem peccatorem, serue
 Dei? Uere, sustine me, quicumque es, per Deum pro cuius
 f.180vb nomine hanc inhabitas solitudinem. | Sustine me per spem
 quam habes pro tanta laboris remuneratione. Sta, et tribue
 orationem et benedictionem seni, per Deum, qui neminem
 245 aliquando proicit.'

Haec cum lacrimis Zosima postulante, uenerunt cur-
 rentes in quendam locum, in quo quasi aridus torrens
 designabatur, in quo fuisse considerauit torrentem. Sed
 locus ille talem conuenit habere similitudinem quo enim in
 250 terra illa apparebat. Ut uenerunt itaque in predictum locum,
 illud quod fugiebat descendit, et iterum ascendit in partem
 aliam. Zosimas autem clamans et nusquam progredi ualens,
 stetit in alia parte loci, qui speciem habere uidebatur tor-
 rentis, et addidit lacrimas lacrimis, et suspiriis suspiria

232 apud] S ad.

235 sc] C om.

236 prosequebatur] C precedebat.

241 me] C om.

242 me] C om. spem] C spiritum.

243 tanta] C tanti.

249 quo] CS quomodo.

250 Ut uenerunt itaque] C itaque ut uenerunt.

251 illud quod fugiebat] C illa quae fugebat.

252 nusquam progredi ualens] C ultra progredi non ualens.

254] addidit lacrimas lacrimis] addidit lacrimis, with lacrimas inserted above.

beasts, whether animals or birds. He desired therefore to find out which and what sort of creature it was that appeared, hoping that the sight of some kind of even greater things might ensue.

She, on the other hand, when she saw Zosimas coming, began to run in haste towards the depths of the desert. Zosimas, however, forgetting his old age and not worrying about the exertion of the journey, proceeded very quickly on his course, desiring to join up with the one who fled. He followed, while she went on ahead. But Zosimas's course was the swifter, and bit by bit he got to be closer. When he got close enough for his voice to be heard, Zosimas began calling out tearfully in these words: 'Why do you flee from me, a worn-out sinner, servant of God? Wait for me, whoever you are, for the sake of God, in whose name you dwell in this desert. Wait for me, for the sake of the hope you have of reward for your toils, which are so great. Stop, and grant your blessing and benediction to an old man, for the sake of God, who never casts anyone aside.'

With Zosimas entreating thus amidst his tears, they came running to a certain place, in which it seemed a dried-up river was marked out, where he thought a river to have been – anyway, that place looked as if it had such an appearance where it came into sight in that landscape. When they came, then, to the aforementioned place, the creature that fled went down and climbed up the other side again. Zosimas, however, calling out and unable to get anywhere further, stood at the other side of the place which seemed to have the appearance of a river, and he added tears to tears and increased sighs with sighs, so that she

255 ampliauit, ut multo magis ex propinquo stridorem luctus
audiret.

(9) Tunc illud corpus quod fugiebat uocem talem emisit:
'Abba Zosimas, ignosce mihi propter Dominum, quoniam
manifestare me tibi conuersa non possum: mulier enim sum,
260 et omnino corporeo tegmine nuda, ut ipse uides, et corporis
turpitudinem habens intectam. Sed si uis peccatrici mulieri
orationem uere tribuere, proice mihi de indumentis quibus
circumdatus es, ut possim muliebrem infirmitatem operire,
conuertens ad te, et tuas accipiam orationes.'

265 Tunc tremor nimiusque metus et mentis excessus accepit
Zosimam, audiens scilicet quia eum ex nomine uocauerit
Zosima. Strenuus enim erat uir ille ualde, et diuinitatis dono
prudentissimus, et ut cognouit quia ex nomine uocasset eum
quem numquam uiderat, de quo nec umquam audierat, nisi
270 manifestissimae providentiae gratia fuisset inlustrata, fecit
cum festinatione quod iussum est ei, et exuens se pallio quo
erat indutus, terga uersus, proiecit ei. Illa autem accipiens,
in quantum potuit tegens partem corporis quam oportet plus
tegere ceteris, precinxit se, et conuersa ad Zosimam, ait ei,
275 'Quid tibi uisum fuit, abba, peccatricem uidere mulier-
culam? Quid queris a me uidere aut discere? Tantum non
pigritasti laborem pertolerare?'

Ille autem in terra prostratus posebat benedictionem
secundum morem accipere. Prostrauit autem se et ipsa, et

255 ut multo magis] *C* cum autem:

257 Tunc] *C om.* fugiebat] *C* fugebat tunc. emisit] *C* emisit dicens.

262 de indumentis quibus] de *inserted in margin*; *C* indumentum quo.

263 operire, conuertens] *C* operiens conuerti.

266 uocauerit] *last five letters underlined and sset written above*; *CS* uocauerit.

267 Zosima] *C* zosimam.

268 ut] *C om.* uocasset] *C* aliter non uocasset.

269 uiderat] *C* ante uiderat. de quo nec umquam audierat] *C* nec audierat.

270 manifestissimae] *CS*; *N* manifestissimi.

276 discere] *C* disscere.

277 pertolerare] *C* pertolerare o abba.

279 se] *C* se in terram. et uterque iacens in terra] *C* Uterque iacebant in terra. unus . . . deprecens] *C* unus ex una parte benedictionem deprecens et illa ex alia parte.

heard all the more the grating sound of his lamentation from the vicinity.

(9) Then that body which fled sent forth this utterance: 'Father Zosimas, pardon me for the sake of the Lord, since I cannot turn and show myself to you: for I am a woman and completely naked of bodily covering, as you yourself see, and I have the shame of my body uncovered. But if you really wish to grant the prayer of a sinful woman, throw me part of what you are wearing, so that I can cover up my womanly weakness and may turn to you and receive your blessings.'

Then trembling and excessive dread and a loss of his mental self-possession overcame Zosimas, because of course he heard that she called him by the name Zosimas. He was a very alert man and most sagacious by the gift of God, and when he realized that she called him by name whom she had never seen and of whom she had never heard, unless she had been enlightened by the grace of the most manifest providence, he hastily did what she told him. He took off the cloak he had been wearing, and with his back turned he threw it to her. She took it and girded herself round, covering that part of the body which ought to be covered more than others, and turning to Zosimas, she said to him, 'Why did it seem good to you, father, to see a common sinful woman? What do you seek to see or learn from me? Did you not hesitate to put yourself to such trouble?'

He, however, throwing himself down, asked to receive her blessing, according to the custom. But she also threw herself

f.181ra **uterque** | iacens in terra, unus ex alio benedictionem de-
pescens, et non erat aliud ab alterutro audiri nisi tantum
'benedic'.

(10) Post multarum autem horarum spatium, dixit mulier
ad Zosimam, 'Abba Zosimas, tibi conpetit benedicere et
285 orare. Tu enim presbiterii honore suffultus es et plurimis
iam annis sancto adsisit altari, et donis diuinitatis Christi
secreta rimaris.'

Haec uerba Zosimam in magnum timorem et certamen
magis inducebant, et tremens senex sudoris guttis
290 infundebatur. Dicit autem ei defectus et quasi halitum iam
conclusus, 'Manifesta iam quid es ex ipsa uisione, O
spiritualis mater, quoniam tu ad Dominum profecta es, et
fortiori parte seculo mortua es. Manifestata autem plus
omnium tributa tibi gratia, ut me uocares ex nomine, quem
295 numquam uidisti. Sed quia gratia non ex dignitate cog-
noscitur sed ex animarum actibus significare consueta est,
ipsa benedic propter Dominum, et orationem tribue in-
digentiae tuae perfectionis.'

Stabilitati autem senis compassa, dixit, 'Benedictus
300 Deus, qui salutem procurat animarum.'

Et Zosima respondente 'Amen', surrexerunt utrique de
terra, et ait mulier seni, 'Homo, quamobrem ad me
peccatricem uenisti? Tamen quoniam quidem te gratia
Spiritus Sancti direxit, ut aliquod ministerium exhibeas
305 meae exiguitatis corpori congruum, dic mihi, quomodo

284 Abba] C o abba.

286 altari] CS altario.

290 defectus] C abbas zosimas fatigatus. halitum] S; N alium; C alite.

292 Dominum] C deum.

293 fortiori] CS; N fortior. Manifestata autem] C Manifesta autem quia.

294 omnium tributa] C omnibus hominibus atributa est. ut] C quia. ut . . .
gratia] in S inserted in right-hand margin. uocares] C uocasti.

297 orationem . . . perfectionis] C orationem tuae perfectionis tribue
meae indigentiae.

299 Stabilitati . . . dixit] C Compassa stabilitati senis dixit.

302 Homo] C o homo.

305 corpori] C corporis. quomodo] preceded in N by quomodo
imperatores.

down, and they both lay on the ground, each one asking blessing from the other, and nothing was to be heard from either of them, except only, 'Bless me.'

(10) After a space of many hours the woman said to Zosimas, 'Father Zosimas, it is fitting for you to bless and to pray, for you are borne up by the office of the priesthood, and for many years you have served at the holy altar and you probe the secrets of the divine gifts.'

These words brought Zosimas all the more into great fear and conflict; the old man trembled and was suffused with drops of sweat. Fainting away and practically unable to breathe, he said, 'It is clear now what you are from your appearance, O spiritual mother: that you have set out on a journey to the Lord and to the greater part are dead to the world. The grace granted to you is revealed above all in that you called me by my name, whom you have never seen. But since grace is not identified by official rank but is accustomed to be indicated by the actions of the soul, you yourself bless me for the sake of the Lord, and grant the prayer of one in need of your perfection.'

Taking pity on the old man's persistence, she said, 'Blessed be God, who oversees the salvation of souls.'

With Zosimas responding 'Amen', they both arose from the ground, and the woman said to the old man, 'Why, sir, have you come to see me, a sinful woman? But since in fact the grace of the Holy Spirit has guided you so that you may perform a service relating to my poor self, tell me, how is the most Christian

hodie Christianissima regitur tribus, quomodo imperatores, quomodo sanctae aecclesiae pascitur grex?’

Zosimas autem respondit hoc uerbum: ‘Mater, tuis orationibus sanctis pacem stabilem Deus largitur. Sed
310 suscipe indigni monachi consolationem, et propter Dominum ora pro omni mundo, et pro me peccatore, ut non huius cursus ityneris labor sine fructu mihi efficiatur tantae solitudinis uia.’

Et illa respondit ad eum, ‘Te quidem oportet, abba
315 Zosima, sacerdotii, ut dixi, habens honorem, pro me et pro omnibus orare. In hoc enim et uocatus es, sed quia obedientiae preceptum habemus, quod mihi a te iussum est, bona faciam uoluntate.’

Et haec dicens, ad orationem conuersa, et eleuatis oculis
320 in excelso manibusque extensis, coepit orare motu tantum
f.181rb laborum in silentio; | uox penitus non audiebatur ut intellegi posset. Unde et Zosimas nulla potuit ex ipsa oratione agnoscere. Stabat enim, ut dicebat, tremens, terram conspiciens, et nihil ullomodo loquens. Iurabat autem,
325 Dominum testem uerbi proponens, quoniam ut uidit eam perseuerantem in orationis constantia, paululum eleuatis ab aspectu terre oculis, uidit eam eleuatam quasi cubitum unum a terra, et in aere pendentem orare. Hoc autem ut uidit, nimio pauore correptus, prostrauit se in terram,
330 sudoreque suffusus et nimium per nimium perturbatus, nihil dicere presumebat, in seipso tantum dicebat, ‘Domine, miserere.’

(11) In terra autem prostratus iacens, scandalizabatur in

306 quomodo] *N* quo.

308 hoc uerbum] *C* dicens. Mater] *C* o mater.

309 largitur] *S* largitus est; *C* largitus est mundo.

320 motu tantum] *S* tantum motu.

321 uox] *C* et uox.

323 dicebat] *CS*; *N* dicerat.

325 Dominum] *CS* deum.

328 pendentem] *S* pedentem, with *n* inserted above line.

330 nimium per nimium] *S* nimium, followed by erasure, the resulting space corresponding to that required for per nimium.

community getting on these days, and how the emperors? How is the flock of the holy church being looked after?’

Zosimas replied as follows: ‘In accordance with your holy prayers, God has granted a stable peace. But accept the encouragement of an unworthy monk, and for the sake of the Lord pray for the whole world and for me, a sinner, so that the hardship of the course of this journey may not prove fruitless for me, my passage across such a desert.’

And she replied to him, ‘It is you in fact who ought to pray for me and for all, since, as I have said, you hold the office of the priesthood. You were called to this office; but since we have the requirement of obedience, I will do with good will what you have asked.’

After these words she turned round for prayer, and with her eyes raised on high and her hands stretched out she began to pray in silence, with only her lips moving; the voice from within was not heard so that it could be made out. Hence Zosimas was unable to understand anything of that prayer. He stood, as she spoke, trembling, staring at the ground, and saying nothing at all. He swore, however, declaring the Lord as witness of his word, that as he watched her keeping on with her continuing prayer, lifting his eyes from the ground a little, he saw her raised up about one cubit from the ground and praying suspended in the air. When he saw this, seized with overwhelming terror he threw himself on the ground, and, suffused with sweat and exceedingly alarmed indeed, he did not dare to say anything, except that he said within himself, ‘Lord, have mercy.’

(11) Lying prostrate on the ground, however, he was snared

mente putans ne spiritus esset, qui fingit orare. Conuersa
 335 autem mulier, erexit monachum ita dicens: 'Quid te, abbas,
 cogitationes tue perturbant scandalizare in me, quia spiritus
 sum, et fictam facio orationem? Satisfactus esto, homo,
 peccatricem me esse mulierculam, tamen sacro sum circum-
 data baptisate, et spiritus non sum sed fauilla et cynis et
 340 totum caro, et nihil spiritalis fantasiae aliquando uel ad
 mentem reducens.'

Haec dicens, signo crucis signat frontem suam oculos-
 que et labia, simulque et pectori uexillum crucis infigens,
 ita dixit: 'Deus, abba Zosimas, de aduersario et inmissioni-
 345 bus eius liberet nos, quoniam multa super nos est inuidia
 eius.'

Haec audiens, senex prosternit se, et adprehendit pedes
 eius, dicens cum lacrimis, 'Obsecro te per Dominum
 Ihesum Christum, uerum Deum nostrum, qui de uirgine
 350 nasci dignatus est, pro quo hanc induta es nuditatem, pro
 quo has carnes ita expendisti, ut nihil abscondas a seruo tuo,
 qui es, et unde, uel quando et ob quam occasionem solitudi-
 nem hanc inhabitasti, sed omnia quae circa te sunt edicito
 mihi, ut Dei magnalia facias manifesta. Sapientia enim
 355 abscondita et thesaurus occultus que utilitas in utrisque,
 sicut scriptum est? Dic mihi omnia propter Dominum. Non
 f.181va enim pro gloriatione aliquid dicis | aut ostentatione, sed ut
 mihi satisfacias peccatori et indigno. Credo enim Deo, cui
 uiuis, et cum quo conuersaris, quoniam ob huiusmodi rem
 360 directus sum in hanc solitudinem, ut ea que circa te sunt

334 esset] in *S* inserted above line.

337 sum] *S* sim, corrected from sum. homo] *C* o homo.

340 nihil] *C* nihil de me. aliquando uel ad mentem reducens] *C* ad tuam
 reducas mentem.

342 suam] *C*; *N* suum; *S* suum altered to suam.

343 et] erased in *S*. infigens] *CS* infingens.

344 Zosimas] *CS* Zosima.

350 nuditatem] *C* nuditatem et.

354 Sapientia] Scriptum est enim sapientia.

355 que] *CS*; *N* quem.

356 sicut scriptum est] *C* utique nulla. Non] *C* nec.

358 Credo enim Deo] *C* Crede enim per illum.

in his mind with the thought that she might be a spirit, which pretended to pray. But the woman turned round and raised up the monk, speaking as follows: 'Why, abbot, do your thoughts disturb you so that you are confounded about me, thinking that I am a spirit and am performing a false prayer? Be assured, sir, that I am an ordinary sinful woman, though one protected by holy baptism; and I am not a spirit but ashes and dust and wholly flesh, bringing nothing of spiritual delusion to the mind at any time.'

As she said this, she made the sign of the cross on her forehead and on her eyes and lips, and impressing the mark of the cross on her breast she spoke thus: 'May God free us, abbot Zosimas, from the enemy and his attacks, since his ill-will towards us is great.'

Hearing this, the old man fell prostrate and took hold of her feet, saying amidst his tears, 'I implore you by the Lord Jesus Christ, our true God, who deigned to be born from a virgin, him for whose sake you have clothed yourself in this nakedness and for whose sake you have thus worn out this flesh of yours, that you conceal nothing from your servant – who you are, and where you came from, and when and for what reason you came to dwell in this desert – but tell me everything concerning yourself, so that you may make manifest the wonderful works of God. As is written [Ecclesiasticus 20. 32], "Wisdom that is hidden and treasure that is hoarded up, what profit is in them both?" Tell me everything for the sake of the Lord. For you do not say anything out of boasting or ostentation, but in order to give assurance to me, a sinner and an unworthy one. I trust in God, for whom you live and in whose company you dwell, that I have been guided into this desert for a reason of this kind, that God may make

Deus faciat manifesta. Non enim nostre uirtutis est iudiciis resistere Dei. Nisi fuisset acceptabile Christo Domino nostro manifestare te, et qualiter decertasti, nec te ipsam permiserat uideri ab aliquo, nec me confortaret tantam
 365 properare uiam, nusquam ualentem progredi, aut potentem de cellula mea procedere.'

(12) Haec eo dicente, sed et alia plura, eleuans eum mulier dixit, 'Uere erubesco, abba meus, ignosce, dicere tibi turpitudinem meorum actuum. Tamen nudum meum corpus
 370 uidisti, denudabo tibi et opera meorum actuum, ut cognoscas quantae turpitudinis luxuria et confusione et obprobrio repleta est anima mea. Non enim, ut tu ipse considerasti, propter aliquam gloriam meam, quae circa me sunt, nolo narrare. Quid enim potero gloriare, que diabolo
 375 uas fui aelectionis effecta? Scio autem quia si coepero narrare ea que sunt de me, fugies a me quemadmodum quis fugiet a facie serpentis, auribus non sustinens audire ob inexpedibilia quae sum operata. Dicam tamen, nihil negans, sed uerius referam, subplicans te prius ut non deficias orare
 380 pro me, ut misericordiam merear et inueniam in die iudicii.'

Et senex suffusus lacrimis flebat. Tunc coepit mulier narrare ea que de se erant, ita dicens:

(13) 'Ego, frater, patriam Egyptum habui. Parentibus autem meis uiuentibus, duodecimum gerens aetatis annum,
 385 affectum illorum spernens, in Alexandriam ueni. Et quomodo quidem uirginitatem meam in primis uiolauerim, et qualiter indesinenter et insatiabiliter uitio libidinis iacui subiugata, erubesco considerare. Hoc enim nunc breue est

361 iudiciis] *CS*; *N* iudicis.

362 Domino] *CS* deo.

363 nec] *C* non. ipsam] *CS*; *N* ipsum.

369 Tamen] *C* Tamen, with quia added above line.

371 luxuria et confusione] *C* luxuriae confusione.

374 nolo narrare] *C* narrabo tibi.

376 ea] *CS*; *N* e caudata.

377 facie] *C* faciet.

385 in] *erased in S.*

388 Hoc enim nunc breue] *C* haec enim nunc longum.

manifest your story. For it is not in our power to resist the judgments of God. If it had not been pleasing to Christ our Lord to make you known, and in what way you have engaged in your struggles, he would neither have permitted you to be seen by anyone nor would he have given me the strength to hasten on such a journey, who never was fit to travel on foot or able to leave my cell.'

(12) When he had said this and much else, the woman raised him up and said, 'Truly I blush – forgive me, my father – to tell you the foulness of my acts. Since you have seen my naked body, I will also lay bare to you the doings of my acts, so that you may know with what filth in my rankness and shame and dishonour my soul is filled. It is not, as you yourself thought, out of any pride on my part that I am unwilling to relate my story. For what will I be able to boast about, I who by choice turned into a vessel for the devil? I know that if I begin to relate my story, you will flee from me in the way anyone will flee from the face of a serpent, and you will not endure to listen with your ears because of the insufferable things with which I was occupied. I will speak, however, denying nothing. I will narrate truly, entreating you first not to cease praying for me, so that I may merit and find mercy on the day of judgement.'

And the old man wept, suffused with tears. Then the woman began to relate her story, speaking thus:

(13) 'My homeland, brother, was Egypt. While my parents were still alive and I was twelve years old, I rejected their love and came to Alexandria. And how in fact I desecrated my virginity in the first place, and in what manner I kept going, incessantly and insatiably subjected to the vice of lust, I blush to contemplate. This can now be stated briefly. I will tell you it

dicere. Illud autem citius dicam, ut cognoscere possis
 390 insatiabilem uitii mei ardorem, quem in amorem habui
f.181vb stupri. Decem et septem eo amplius annos, ignosce, |
 publice populo transegi in incendio iacens luxuriae. Non
 propter alicuius donum perdidit uirginitatem, neque enim ab
 aliquibus dare uolentibus aliquid accipiebam quippiam. Hoc
 395 enim libidinis furore succensa considerabam, ut amplius
 concurrere ad me gratis facerem, implens stupri mei sceleris
 desiderium. Neque enim consideres quia pro diuitiis nihil
 accipiebam; mendicans enim uiuebam, aut multotiens
 stuppam filando. Desiderium, ut dixi, habebam insatiabile,
 400 ita ut indesinenter me luxuriae sterquilinio uolutarem. Et
 hoc erat mihi placabile, et hoc existimabam uitam, si in-
 desinenter naturae iniuriam peregissem.

'Hoc modo mihi uiuenti, uidi in quodam estus tempore
 Lybiorum et Egiptiorum multitudinem concurrentem quasi
 405 ad mare. Repperi itaque aliquem et interrogauit, "Ubi putas
 festinant uiri isti qui currunt?" Dixit autem mihi, "In
 Hierosolimam omnes ascendunt ob sancte crucis exaltationem,
 que post aliquos dies solito celebratur." Dixi autem ei
 et ego, "Putas suscipiant me, si uoluerit abire cum ipsis?" Et
 410 ille dixit, "Si habes nauulum, nullus te prohibebit." Dixi ei,
 "Uere, frater, nauulum uel sumptum non habeo. Uadam
 autem et ascendam in unam nauium quam conduxerunt, et

389 autem] *C* autem tamen.

390 habui stupri] *C* stupri habui.

391 septem] *C* septem et. ignosce] *C* ignosce mihi abba quia.

392 populo transegi] *C* me pro populo commiscui.

397 enim] *C om.*

398 aut multotiens stuppam filando] *C* aliquando stuprando.

400 luxuriae] *C* in luxuriac. Et hoc erat mihi] *C* Hoc autem mihi erat; *S* has mihi erat.

403 estus] *C* estatis.

405 aliquem] *C* aliquem iuuenem.

408 aliquos] *C* aliquot.

409 suscipiant] *CS* suscipient.

410 prohibebit] *C* prohibet.

411 sumptum] *CS*; *N* suptum. Uadam autem] *C* tamen uadam.

412 nauium quam conduxerunt] *C* nauem illorum.

rather quickly, so that you may be able to understand the insatiable burning of vice in me, which I kept up in my love of debauchery. I spent more than seventeen years, forgive me, openly, with the crowd, sprawling in the fire of lust. I did not lose my virginity on account of anyone's gift, nor used I to accept anything from people who wished to give me something. Indeed, inflamed with the frenzy of desire, I was deliberate about this, so that I might make them flock to me all the more, without payment, satisfying my yearning for the sin of my debauchery. Nor should you think that I accepted nothing because of my wealth; I lived by begging, or often by spinning coarse flax. As I have said, I had an insatiable yearning, to the extent that unceasingly I wallowed in the dungheap of lust. And this was pleasing to me, and this I considered life, if unceasingly I might have inflicted injury on nature.

'While I was living in this way, one time in summer I saw a crowd of Libyans and Egyptians rushing as though towards the sea. I met someone and asked him, "Where do you think those men who are running are hurrying to?" He said to me, "They are all going up to Jerusalem for the Exaltation of the Holy Cross, which is traditionally celebrated in a few days." And I said to him, "Do you think they would take me, if I wished to go with them?" And he said, "If you have the passage money, no one will stop you." I said, "In truth, brother, I don't have passage money or expenses. I will go, though, and board one of the ships which they have hired, and even though they don't want to, they will

licet noluerint, enutrient me; memetipsam eis tradam.
 Corpus enim meum in potestatem habentes, pro nauulo
 415 accipiant." Propterea autem cum eis uolui ambulare – abbas
 meus, ignosce – ut multos haberem operatores in meae
 libidinis passionem.

(14) 'Dixi tibi, mi domine senex, ignosce mihi: ne
 compellas me meam dicere confusionem. Contremesco
 420 enim, nouit Dominus. Maculant enim et te et ipsum aerem
 isti sermones mei.'

Zosimas autem lacrimis terram infundens respondit ad
 eam, 'Dic propter Deum, O mater mea, dic, et ne preter-
 mittas sequentia tante salutiferae narrationis.'

425 Illa autem adiungens priori narrationi, addidit haec: 'Ille
 autem adulescens sermonum meorum audiens scurilitatem,
 ridens discessit. Ego autem fusum quem manu tenebam
 proiciens – hunc enim sic post tempus conueniebat me
 tenere – cucurri ad mare ubi illos perspexi currentes, et uidi
f.182ra iuuenes aliquos stantes | in litore, numero quasi decem, satis
 corpore motuque acerrimos ad id quod michi erat placabile
 optimos uisos; erant autem et alii iam qui in naues
 ascenderant. Inpudenter autem, ut mihi consuetudo erat, in
 medio eorum me inreuerenter dedi, dicens, "Accipite et me
 435 uobiscum quo pergitis: non enim ero uobis inplacabilis."
 Sed et alios sordidiores proferens sermones, omnes ad
 ridendum commoui.

413 enutrient . . . tradam] *C* tamen memetipsam eis tradant. enutrientque
 me.

415 Propterea . . . ignosce] *C* O abba meus ignosce mihi quia cum eis
 uolui ambulare; *for* abbas meus *S* has abbas mi, with *s* of abbas partly
 erased.

420 Maculant enim] *C* quia maculant. et (*first*)] in *S* inserted above line.

424 sequentia] followed by erasure of *m*.

425 haec] *C* haec dicens.

428 proiciens] *C* proiciens a me, in which a has been added above. hunc
 enim sic post tempus conueniebat me tenere] *C* om. sic] *si*; *S* si. changed
 to sic, with *c* inserted above line.

431 ad] *C* et ad.

432 alii iam qui] *C* alii multi qui iam.

436 ad ridendum] *C*; *N* arridendum; *S* aridendum, corrected to ad
 ridendum, with *r* altered to *d*, and *r* written above.

feed me; I will give myself over to them. When they have my body in their power, they will accept it instead of passage money." It was for this reason that I wished to travel with them – forgive me, my father – that I should have many companions in the passion of my lust.

(14) 'I have said to you, my aged lord, forgive me: do not compel me to tell my shame. I tremble all over, the Lord knows. These words of mine are defiling both you and the very air.'

Zosimas, soaking the ground with his tears, replied to her, 'Tell, for the sake of God, O my mother, tell, and do not interrupt the flow of such a salvation-bringing narration.'

Then she took up her previous narration and added the following: 'When that youth heard the scurrilousness of my words, he went off laughing. Then I threw away the spindle I was holding – for it suited me to carry this about after a time – and I ran to the sea where I observed the people running, and I saw some young men standing on the shore, about ten in number, certainly vigorous enough in body and movement, seemingly perfect for what I had in mind; and there were others too, who had already gone on board the ships. Shamelessly, as was my wont, I thrust myself brazenly into the midst of them, saying, "Take me also with you where you are travelling: I will not be unpleasing to you."

'But when I uttered other words which were even filthier, I made everyone laugh.

'Illi autem inrubicundum motum meum uidentes, ac-
 cipientes me in nauiculam portauerunt. Exinde autem
 440 nauigationem coepimus. Quae autem post haec acta sunt,
 quomodo tibi enarrare potero, homo? Que lingua dicere
 potest, aut auris ualet audire, ea que in nauigio uel in itinere
 facta sunt, quomodo et nolentes ad peccandum miseros ego
 445 compellabam nolentes? Non est narrabilis uel inenarrabilis
 nequissima species cuius non sum infelicibus magistra
 sceleris effecta. Ergo nunc satisfactus esto, quia stupesco
 quomodo meas mare illud sustinuit iniquitatum luxurias,
 quomodo non aperuit terra os suum, et in infernum
 uiuentem demersit me, quae tantas in laqueum induxi
 450 animas. Sed, ut arbitror, meam Dominus, qui neminem uult
 perire, sed omnes fieri saluos, requirebat paenitentiam. Non
 enim uult mortem peccatoris, sed longanimiter expectat
 sustinens conuersionem.

'Sic namque cum magna festinatione ascendimus Hiero-
 455 solimam, et quantas quidem dies ante festiuitatem in
 ciuitate commorauī, similibus nequissimis uacauī operibus,
 magisque peioribus. Non enim sufficiens fui iuuenibus
 mecum in mari luxuriantibus et in itinere, sed et alios
 multos peregrinos et ciues in mei scelere actus congregans,
 460 coinquinauī seducens.

(15) 'Quando autem uenit sanctae exaltationis festiuitas
 pretiosae crucis, ego quidem, sicut et prius, preibam,
 iuuenum inlaqueans et capiens animas. Uidi autem primo

439 me] in *S* inserted above line.

441 quomodo] *CS*; *N* quo. homo] *C* o homo.

443 et] *C* etiam. nolentes] word erased in *S*.

447 quomodo] *CS*; *N* quo.

448 quomodo] *CS*; *N* quo.

449 quae] *CS*; *N* qui.

450 animas] *CS*; *N* animus. Dominus] *C* deus.

455 quantas] *CS* quantos.

456 commorauī] *C* commorata sum.

459 scelere] *C* sceleris.

460 seducens] *C* subiacens.

462 preibam] *C* pergebam.

‘When they saw my scandalous behaviour, they accepted me and brought me onto their little ship. Thereupon we began our voyage. But how will I be able to tell you, sir, the things that took place after that? What tongue can tell, or what ears are fit to hear, those things which were done in the ship or on the voyage? – how I compelled even unwilling wretches into sinning, unwilling though they were. There is no basest form of vice, speakable or unspeakable, of which I did not become the mistress for those unfortunates. Be assured now, therefore, that I am amazed how the sea tolerated the lustfulness of my sins, how the earth did not open its mouth and plunge me alive down into hell, since I had lured so many souls into the snare. But, in my judgement, the Lord, who wishes no one to perish but all to be saved, sought my repentance. For he desires not the death of the sinner, but enduring patiently he awaits his conversion [cf. Ezekiel 33. 11].

‘Thus, then, with great speed we arrived at Jerusalem, and during the days I spent in the city before the festival, I devoted my time to similar wicked activities, and much worse. For I was not contented with the young men who had acted lasciviously with me on the sea and on the journey, but in the sinfulness of my behaviour I drew together many pilgrims and townspeople, and I seduced and corrupted them.

(15) ‘Then when the festival of the Exaltation of the precious Holy Cross arrived, I was going about, as before, ensnaring and capturing the souls of young men. I saw, though, in the early

diluculo omnes ad aecclesiam una [. . .] currentibus, et ueni
 465 cum illis in atrium templi. Et cum aduenisset hora diuinae
 crucis exaltationis, inpungebam et inpungebar, repellabar
 quodammodo. Festinans ingredi cum populo conanter usque
f.182rb ad ianuam templi cum his qui ingrediebantur, cum magno
 labore et tribulatione adpropinquabam et ego infelix.
 470 Quando autem ianuam ingredi ueniebam, illi quidem omnes
 sine impedimento ingrediebantur, me autem diuina aliqua
 uirtus prohybebat, non indulgens introitum. Mox igitur
 repulsa, eiciebar foras, et sola eiecta inueniebar in atrio
 stans. Considerans autem per muliebrem inpotentiam mihi
 475 hoc euenire, iterum aliis me inmiscendo, uim mihi
 quodammodo faciens introeundi, sed etenim laborabam in
 uacuum.

(16) 'Ut enim limina uestigio contingebam, omnes
 480 interius recipiebantur, nullum impedimentum habentes; me
 autem solam non recipiebat, sed quasi multitudo militaris
 est obuia, ut mihi ingrediendi aditum clauderet. Ita me
 repentina aliqua prohibebat uirtus, et iterum inueniebar in
 atrio. Hoc ter et quater passa, et facere conans et nihil
 proficiens, desperans de cetero et amplius nusquam progredi
 485 ualens – factum quippe fuerat corpus meum a ui com-
 primentium ualde confractum – recedens itaque discessi, et
 steti in quodam angulo atrii templi, et uix aliquando ob
 quam causam prohibebar uidere uiuificum lignum in cogi-
 tatione reduxi. Tegit enim mentem et cordis mei oculos
 490 intellectus salutis, recogitans quia squalida actuum meorum

464 una [. . .] currentibus] *CS* unanimiter concurrentes. abii et ego
 currens cum currentibus.

467 conanter] *C* conante.

468 his] *C* his autem. magno labore et] *C* magna laboris.

470 ueniebam] *C* uolebam.

475 inmiscendo] *C* inmiscui. mihi] *C om.*

476 etenim] *C om.*

481 est obuia] *C* minitasset. ingrediendi] *C* ingredienti.

483 passa] *C* passa sum.

487 steti] *CS; N* steteri.

489 Tegit] *C* tetigit; *S* tegit, corrected to tetigit, with *ti* inserted above.

dawn all the people together [running] to the church [and I too went running with those who were (*material in square brackets supplied from CS*)] running, and I came with them to the forecourt of the temple. And when the hour of the divine Exaltation of the Cross arrived, I pushed and was being pushed, and was somehow driven back. Hastening to enter with the crowd by attempting to get up to the door along with those who were entering, I too drew near, wretched me, with great effort and tribulation. But when I came to enter by the door, all of those people indeed went in without hindrance, but some divine power restrained me, not granting me entry. Pushed straight back, then, I was thrown outside and found myself standing alone, thrown out, in the forecourt. Assuming that this happened to me because of my womanly weakness, I again joined in with the others and used my strength in order to get in somehow, but in fact I was labouring in vain.

(16) 'When I touched the threshold with the sole of my foot, although all were accepted inside without encountering any hindrance, me alone it did not accept, but it was as though a host of soldiers was in my way, to block my passage to get in. Thus some sudden force was preventing me, and again I found myself in the courtyard. When I had experienced this three or four times, attempting to make headway but not succeeding, giving up further hope and unable to progress any further at all – for my body had become badly injured with the force of the squashing together – I withdrew therefore and went off; and I stood in a particular corner of the courtyard of the temple, and after hardly any length of time the reason why I was prevented from seeing the life-giving cross came into my mind. For the knowledge of salvation touched my mind and the eyes of my heart: I reflected that the filthy vices of my acts barred my passage to get in.

scelera mihi introeundi aditum obserrabant. Coepi namque
 flens nimium conturbari et pectus tundere, atque suspiria de
 profundo cordis proferens, gemens eiulans, prospexi in loco
 in quo stabam sursum imaginem sanctae Dei genitricis
 495 stantem, et aio, ad eam intentissime et indeclinanter
 adtendens, "Domina uirgo, que Deum uerum secundum
 carnem genuisti, scio enim scio quia non est condecens nec
 oportunum sic horridam adorare imaginem tuam uel con-
 templari tantis pollutis sordibus oculis, que semper esse
 500 uirgo dinosceris et casta, que corpus et animam habes
 mundam et immaculatam. Iustum enim est luxuriosam me a
 f.182va tua purissima castitatis munditia | abominari et proici.
 Tamen, quoniam, ut audiui ob hoc effectus est Deus homo,
 quem ipsa digna genuisti, ut peccatores uocaret ad
 505 penitentiam, adiuua me solitariam et nullum habentem
 adiutorium; praecipe et mihi licentiam tribue aeccliesie
 patefactum ingredi aditum. Non efficiar aliena a uisione
 pretiosissimi ligni, in quo afixus est Deus homo, quem
 uirgo concypiens, ipsa uirgo peperisti: proprium sanguinem
 510 dedit pro mea liberatione. Iube, domina, et mihi indigne ob
 diuinae crucis salutationem ianuam pateferi, et te ex te
 genito Christo dignissimam do fideiussorem quia numquam
 ultra meam carnem coinquinabo per horrida inmyxtionum
 ludibria, sed mox ut filii tui, uirgo sancta, uidero lignum,
 515 seculo et actybus eius cum omnibus quae in eo sunt statim
 renuntio, et continuo egredior ubicumque ipsa ut fideiussor
 me duxeris."

491 obserrabant] *in S the first r is partly erased; C obseruabant.*

493 eiulans] *C et eiulans.*

495 intentissime] *C intendens.*

498 adorare] *C me adorare.*

501 Iustum] *CS; N Lustum.*

502 purissima] *C purissimae.*

504 ipsa digna] *S digna ipsa.*

505 me] *C om.*

506 tribue] *C tribue ut.*

507 ingredi] *C ingrediar.*

508 afixus] *S affixus; C afixus est.*

510 pro] *in S inserted in left-hand margin.*

512 do] *CS; N deo.*

Weeping then, I began to feel very great distress and to beat my breast. And as I brought forth sighs from the bottom of my heart, groaning and wailing, I noticed high above me in the place where I stood an icon of the holy mother of God standing, and I looked towards her most intently and unswervingly, and said, "Virgin lady, who gave birth to the true God according to the flesh, I know, truly I know, that it is not decent or appropriate for so frightful a woman to reverence your icon or to look upon you with eyes polluted with such defilements, you who have been distinguished as ever-virgin and pure, who keep your body and soul clean and without stain. It is fitting that I in my lechery should be detested and spurned by the most pure cleanness of your chastity. However, since I have heard that the reason that God, to whom you were worthy enough to give birth, became man, was to call sinners to repentance, help me who am alone and have no helper; order and give me leave to go into the open entrance of the church. Let me not be made a stranger to the precious wood upon which was fastened God and man, whom you yourself conceived as a virgin and gave birth to as a virgin: he gave his own blood as a ransom for me. Command, lady, that the door may be opened to my unworthy self also, so that I may pay homage to the divine cross; and I name you as my guarantor [of my vow], you who were most worthy for Christ to be born of you, that never more will I pollute my body through the dreadful mockery of fornication, but as soon as I see the cross of your son, holy virgin, I will forthwith renounce the world and its works, along with everything that is in it, and I will at once set off to wherever you yourself lead me as my guarantor."

(17) 'Haec dicens, et quasi aliquam satisfactionem re-
 520 cipiens, fidei succensa calore, et de pietatis uisceribus Dei
 genitricis praesumens, moui me de eodem loco in quo stans
 feci orationem, et ueniens, iterum ingredientibus me miscui,
 et ultra non erat qui me repelleret neque qui me prohiberet
 adpropinquare ianuae, quibus in templum introiebant.
 Accepit ergo me tremor ualidus et extasis, et tota ex
 525 omnibus tremebunda turbabar. Itaque coniungente me ad
 ianuam, cuius mihi prius aditus claudebatur, quasi omnis
 uirtus que me prius ingredi prohibebat, post autem in-
 grediendi uiam prepararet: ita absque impedimenti dolore
 introiui, et sic intra sancta sanctorum gaudio repleta sum, et
 530 pretiosi ac uiufici ligni crucis adorare mysterium digna
 habita sum. Et tunc uidi Dei sacramenta et qualiter est
 paratus suscipere poenitentes. Tunc proiciens me pronam in
 terram, et sanctum illum exosculans pauimentum, exhibam.

'Currens autem illa quae me fidedixit, uenire stans,
 535 coniunxi iterum in illum locum ubi fidedictionis
f.182vb conscriptum est cyrographum, et genu curuans coram | uultu
 sancte uirginis Dei genitricis, his inprecata sum uerbis: "Tu
 quidem, O semper benignissima domina, tuam ostendisti
 pietatis misericordiam; tu indigne supplicatione non pro-
 540 iecisti; uidi gloriam quam peccatores merito non uidemus:
 gloria omnipotenti Deo, qui per te suscepit peccatorum
 paenitentiam. Quid amplius peccatrix et misera ualeo
 recordari aut enarrare? Tempus est iam implere quam fide-
 dixi, fide dilectionis tua placita. Nunc ubi tibi conplacet,

523 quibus in] *in S* quibus altered to qui by erasure; *C* per quam.
 introiebant] *in S* altered to introibant by erasure.

528 uiam] *C* uiam et introitum. ita] *C om.*

529 introiui] *C om.* gaudio repleta] *C* inuenta. et] *C ac.*

532 pronam] *C* prona.

534 Currens autem illa quae me fidedixit] *C* Cucurri autem ad eam quae
 me in fide suscepit. uenire stans] *C om.*

535 coniunxi iterum in illum locum] *C* coniunxique iterum me illo loco.
 fidedictionis] *C* fide dictionis.

537 uirginis] *in S* corrected from uirgis, with ni inserted above line.
 inprecata] *C* peccata.

544 dilectionis] *C* electionis. tibi] *C om.*

(17) 'Speaking thus, and receiving, as it were, some kind of assurance, I was inflamed with the heat of faith, and trusting to the mercy of the heart of the mother of God, I moved myself from that same place in which I stood to make my prayer, and I came and again joined myself to those who were going in; and there was no longer anyone who pushed me back or who prevented me from approaching the door by which they entered the temple. A strong trembling came over me, therefore, and a sense of amazement, and, shivering all over because of everything, I was totally agitated. Then I reached the door to which entry had previously been barred to me, and it was as though all the force that had previously prevented me from entering now prepared the way for my entry: thus I went in without the trouble of impediment, and so I was filled with joy inside the holy of holies, and I was deemed worthy to pay reverence to the mystery of the life-giving wood of the cross. And then I saw the sacraments of God and how he is prepared to receive penitents. Then, after I had thrown myself down to the ground and kissed that holy floor, I went out.

'I ran to her [*following C*] who acted as my guarantor, coming to a stop when I reached that place where the bond of surety had been signed, and bending my knee before the face of the holy virgin mother of God, I prayed in the following words: "O ever-most-gracious lady, you have shown me the mercy of your love; you have not rejected the supplication of an unworthy woman; I have seen the glory which we sinners do not see by our own deserts: glory be to the omnipotent God who through you accepts the repentance of sinners. What more can I a sinner and a wretch call to mind or relate? It is time now for me to fulfil what I have undertaken in agreement with your surety of love. Now

545 dirige me. Esto mihi salutis ducatrix et ueritatis magistra,
precedens me in uiam que ducit ad paenitentiam."

'Et haec dicens, audiui uocem alicuius a longe claman-
tis, "Iordanem si transieris, bonam inuenies requiem."

550 'Ego autem hanc audiens uocem, et pro me hanc factam
fuisse credens, lacrimans exclamaui, et ad Dei genitricis
ymaginem prospiciens uociferaui, "Domina, regina totius
orbis, per quam humano generi salus aduenit, noli me
derelinquere."

555 'Et haec dicens, de atrio sum templi egressa, et festinan-
ter ambulabam. Exeunte autem me, uidit quis et dedit mihi
tres nummos, dicens, "Accipe haec, nonna." Ego autem
accypiens, tres ex eis panes comparauit, et hos accepi
benedictioni meae itineris congruos. Interrogaui autem eum
560 qui panes uendebat, "Unde et qualis uia esse noscitur,
homo, que ad Iordanem ducit?" Et cognoscens portam
ciuitatis que in illa latera pergit, currens et iter agebam
plorans.

(18) 'Interrogationi autem interrogationem adnectens,
reliquum diei consumpsi iter properans. Erat autem hora
565 iam diei tertia quando pretiosam merui sanctam uidere
crucem, et sole iam ad occasum declinante, aecclesiam
beati baptistae Iohannis positam iuxta Iordanem repperi, et
in eodem templo ingressa, adorans, continuo in Iordanem
descendi, et ex illa sancta aqua manus et faciem laui.
570 Communicaui autem uiuifica et intemerata Christi Domini
sacramenta in eadem sancti precursoris et baptiste Iohannis

546 me] *not in S.*

555 uidit] *C uidit me.*

556 nonna] *C omnia.*

560 homo] *C o homo.*

561 currens] *in S inserted in right-hand margin.*

562 plorans] *C et plorans.*

564 Interrogationi . . . properans] *C om.*

565 merui] *in S corrected from meru, with i inserted above line.*

566 sole] *CS; N sola.*

567 beati] *CS; N beate. repperi] S, in which it is inserted in left-hand margin CN.*

568 ingressa] *C egressa. Iordanem] C iordanen.*

569 ex] *added above line.*

direct me to go wherever it pleases you. Be for me the guide to salvation and the mistress of truth, going before me on the road which leads to repentance.”

‘After I had said this, I heard the voice of someone calling out from afar, “If you cross over the Jordan, you will find good repose.”

‘Hearing this voice, and believing it to have been directed at me, I cried out weeping, and I looked at the image of the mother of God and exclaimed, “Lady, queen of the whole world, through whom salvation came to the human race, do not abandon me.”

‘After I had said this, I went out from the courtyard of the temple and hurriedly strode off. As I was leaving, someone saw me and gave me three coins, saying, “Take these, nun.” I accepted them and bought three loaves with them, and I took these as a blessing suitable for my journey. I asked the man who was selling bread, “Do you know from where the road goes that leads to the Jordan, sir, and what is it like?” And finding out the gate of the city which leads to those parts, I set out running on my journey, and weeping.

(18) ‘Adding enquiry to enquiry, I spent the rest of the day hastening on my journey. It had already been the third hour of the day when I merited seeing the precious holy cross, and when the sun was now setting in the west I found the church of the blessed John the Baptist, situated by the Jordan; and I went into that same temple and worshipped, and without delay went down to the Jordan and in that holy water I washed my hands and face. I received communion, partaking in the life-giving and undefiled sacrament of Christ the Lord in that same basilica of the holy

basilica, et tunc unius panis medietatem commedi, et ex aqua Iordanis bibi, in terra nocte quiescens. Lucescente in crastino, in partem aliam transiui, et iterum petii ducatricem meam ut me dirigeret ubi ei placitum esset. Deueni autem in hanc solitudinem, et a tunc usque hodie elongaui fugiens, expectans Deum meum, qui saluos facit a pusillo animo et procella eos qui conuertuntur ad ipsum.'

580 Zosimas autem dixit ad eam, 'Quot anni sunt, O domina mea, ex quo hanc inhabitas solitudinem?'

Respondit mulier, 'Quadraginta septem anni, ut considero, sunt ex qua sancta ciuitate egressa sum.'

Dixit autem Zosimas, 'Et quid inuenire ad hesum potuisti, aut inuenis, O mi domina?'

585 Respondit mulier, 'Duos semis quidem panis Iordanem transmeaui deportans, qui post modicum arefacti quasi lapides obdurauerunt, et modicum quid usque ad aliquos annos comedens transegi.'

590 Dixit autem Zosimas, 'Et sic absque dolore transisti tanti temporis longitudinem? Nihil repentine inmutationis conturbantis te sensisti calorem?'

595 Et illa dixit, 'Rem nunc me interrogas quam dicens ualde contremesco. Si ad commemorationem uenero tantorum quae sustinui periculorum et cogitationes que inique perturbauerunt me, timeo enim ne et iterum ab eisdem aliquam tribulationem patiar.'

Dixit Zosimas, 'Nihil relinquant, o domina, quod non indices. Semel enim in nocte manifesta cognouimus

572 ex aqua] CS; N aqua.

574 ducatricem] S ductricem.

575 ei] C om.

581 considero] CS; N considera.

582 ex qua] S qua, with a corrected to o, inserted above cancelled a; followed by a, also inserted above line (i.e. quo a); C ex quo ex.

583 hesum] in S the h is partly erased.

590 Nihil] CS et nichil.

593 contremesco] C intremesco.

597 o domina] CS; not in N.

598 in nocte manifesta] C in hoc te manifestari; cf. R in hoc te manifestam.

precursor and baptist John, and I ate half of one of the loaves and drank from the water of the Jordan, and I rested on the ground that night. At first light the next day I crossed over to the other side, and again I asked my guide that she would direct me to go wherever it pleased her. And then I came to this desert, and from then until today "I have fled afar off", and "I have awaited my God, who delivers from faint-heartedness and from the storm" [Psalm 54 (55). 8-9] those who turn unto him.'

Then Zosimas said to her, 'How many years has it been, O my lady, since you lodged in this desert [cf. Psalm 54 (55). 8]?'

The woman replied, 'It has been forty-seven years, I think, since I came out from the holy city.'

Then Zosimas said, 'And what have you been able to obtain for food, O my lady, or what do you find?'

The woman replied, 'I crossed over the Jordan carrying two and a half loaves of bread, which dried up after a short time and became hard as stones, and for some years I survived eating some little of them.'

Then Zosimas said, 'And did you live in this way without trouble for such a long passage of time? Did you experience no feelings of passion from your sudden disturbing change?'

And she said, 'Now you are asking me a thing which I shudder terribly to speak about. If I recall to mind such dangers as I have undergone and the thoughts which have wickedly disturbed me, I fear that I will again suffer some affliction from the same things.'

Zosimas said, 'Do not leave out anything, O lady, which you do not tell about. Once and for all I know tonight the evident

ordinem, omnia a te indiminate oportet nos edocere.'

600 (19) Illa autem dixit ei, 'Crede, abbas, decem et septem
annis feris inmansuetis et inrationabilibus eluctans de-
sideriis. Dum cybum sumere initiabam, desiderio mihi erant
carnes; concupiebam pisces quos Egyptus habebat; deside-
rabam uinum delectabile mihi; erat ualde in desiderium eo
605 quod multum illud uterer dum essem in seculo; multum
enim delectabar in uinum et superabundantius ad ebrietatem
bibebam. Et nunc mihi hic aquam autem omnino gustandi
non habens uehementissime urebar, et non sustinebam
necessitatis periculum. Fiebat autem mihi et de luxuriosis
610 canticis nimium desiderium, perturbans et reducens ad
memoriam demoniorum cantica decantare, quae in seculo
didiceram. Mox autem lacrimans et pectus meum manu
percutiens, meipsam ad memoriam reducebam de con-
uenientia fidedictionis quam feceram, | egrediens contra
615 hanc solitudinem. Ueniebam autem per cogitationem ante
imaginem sanctae Dei genitricis, que me in sua fide sus-
cepit, et ante illam plorabam, ut effugaret a me cogitationes
quae meam miserrimam animam affligebant. Quando autem
superflue dolenter lacrimabam, et uiriliter pectus meum
620 tundebar, tunc uidebam lumen undique circumfulgens me,
et serenitas mihi quaedam stabilis mox fiebat.

'Cogitationes autem que ad fornicationem iterum con-
pellebant me, quomodo enarrari possum tibi? Abba,
ignosce, ignis intus infelix corpus meum nimius succen-
debat, et omnem me per omnia exurebat, et ad desiderium
625

600 abbas] *in S s is erased.*

604 erat ualde . . . bibebam] *C multum enim delectabar in uinum et superhabundantius usque ad hebrietatem biberam. et nunc erat ualde in desiderio eo quod multum ullud uterer dum essem in seculo.*

605 illud] *S illo, o on erasure and followed by another erased letter.*

607 Et] *C om. autem] CS om., S having erasure.*

613 ad memoriam] *C om.*

615 autem] *C om.*

616 me in sua fide suscepit] *C in sua fide suscepit me.*

618 meam] *CS; not in N.*

623 quomodo] *CS; N quo. enarrari] CS enarrare. possum] S; CN possunt. Abba] C o abba.*

order; it is fitting that you teach me without omission everything about yourself [*considerable corruption of NS text is evident at this point, leading to unsatisfactory sense*].'

(19) Then she said to him, 'Believe me, father, I struggled for seventeen years with wild beasts and irrational cravings. While I would begin to eat food, my yearning was for meat; I craved for the fish that Egypt is endowed with; I longed for wine, which was delectable to me. I had an especial yearning for it because I used to enjoy it greatly when I was in the world; for I used to delight much in wine and would drink it very copiously indeed, to the point of drunkenness. And now not having even any water to drink here, I was burning up most terribly, and could not endure the danger with regard to the [lack of] necessities.

Then also an excessive yearning for lascivious songs affected me, agitating me and bringing it into my memory to sing the songs of devils, which I had learned in the world. Soon, however, I would start to weep and would beat my breast with my hand, and I would remind myself about the commitment I made before going out to face this desert. In my mind I would come before the icon of the holy mother of God, who received me as my guarantor, and I wept before her, asking that she would drive away from me the thoughts that were afflicting my wretched soul. When I was shedding tears profusely in my sorrow and beating my breast vigorously, then I would see a light shining around me everywhere, and a certain steady tranquility would soon come upon me.

'But how can I tell you about the thoughts which were urging me again towards fornication? Forgive me, father, a fire fiercely burned my unhappy body from within and raged throughout my whole being, and it dragged me towards a craving for sexual

mixtionis trahebat. Dum mihi ergo talis ascenderet cogi-
 tatio, prosternebam meipsam in terram, et lacrimis terram
 infundens, ipsam ueraciter mihi adstare sperans quae me
 fidedixerat, minaci me compellatione exagitare furentem,
 630 quasi preuaricanti, et paenas preuaricationis mihi imminentis
 iram mucronis contra me agentem. Non enim antea surge-
 bam de terra nisi prius illa dulcissima uox inluminaret me
 solito, et cogitationes perturbantes me effugaret. Semper
 itaque cordis mei oculos ad illam fideiussorem meam sine
 635 cessatione erigebam, deprecans eam auxiliari mihi in hac
 solitudine et penitentiae. Habui adiutorium et cooperatricem
 ipsam quae genuit castitatis auctorem, et sic decem et sep-
 tem annorum curriculum, periculis multis, ut dixi, eluctans,
 a tunc ergo usque hodie adiutorium meum Dei genitricis
 640 mihi adstitit, uirgo per omnia et in omnibus me dirigens.'

Dixit autem Zosimas, 'Non exhybuisti cybum aut uesti-
 mentum?'

Et illa dixit, 'Panem quidem illos, sicut iam dixi, ex-
 pendens decem et septem annos, deinceps nutriebam herbis
 645 quae inueniebantur per solitudinem. Indumentum autem
 quod habui transmeato Iordane nimia uetustate scissum et
 consumptum est. Multa ergo glaciali frigore et incendio
 aestus ardore necessitate sustinui: concremata estus
 650 incendio et nimio frigoris corpore gelu rigescens | et
 tremens, multotiens in terram cadens absque spiritu iacerem

627 meipsam] in S the ipsam is inserted above line.

628 ipsam] CS; N ipsa.

629 fidedixerat] C in fide superat, with superat altered to suscepit. me] not in S, which has erasure instead.

630 preuaricanti, et] S preuaricantem, followed by erasure of et.

631 agentem] in S corrected to agens by erasure and overwriting.

634 cordis mei oculos] C oculos cordis mei.

635 eam] CS; N eum.

637 quae genuit] S quem genuit, with genuit corrected by insertion of i above line.

639 adiutorium meum] C adiutrix mea. genitricis] S; N genitrix; C genitrix.

641 exhybuisti] C exhibuisti tibi; R habuisti.

647 Multa . . . estus incendio] C multo ergo glacialis heimis frigore et incendii ardore necessitate concernata estu.

intercourse. Therefore, when such a thought arose in me, I would throw myself to the ground and water the earth with my tears, trusting that she who had acted as my guarantor would truly stand by me and furiously scold me with a threatening reprimand, as a violator of my duty, and that as punishment for my violation of duty she would bring against me the anger of a menacing sword. Afterwards I used not to get up from the ground until that most sweet voice [*recte* light] shone upon me as usual and drove away the thoughts that were troubling me. Always and constantly then I would raise up the eyes of my heart to that guarantor of mine, imploring her to help me in this desert and in my penitence. I have had as my help and my assistant her who gave birth to the source of chastity; and thus having struggled with many dangers, as I have said, over the course of seventeen years, from then until today the help of the mother of God has stood by me, the Virgin guiding me through all things and in all things.'

Then Zosimas said, 'Did you not provide yourself with food or clothing?'

And she said, 'I used those loaves, as I have already said, for seventeen years, and since then I have been nourished by the grasses I found through the desert. The clothing I wore when I crossed over the Jordan became torn and worn-out with extreme age. I endured much by necessity, therefore, in the icy cold and in the burning of the heat: I was scorched with the burning of the heat and stiff and shivering in my body with the extreme freezing of the cold, [to the extent that] many times I collapsed onto the ground and lay without breath and motionless. Struggling with

et immobilis. Multis et diuersis necessitatibus et tempta-
 tionibus immensis eluctans, a tunc et usque in hac die
 uirtutis Dei multis modis miseram animam meam et corpus
 custodiuit. Recordans enim de qualibus malis liberauit me
 655 Dominus, aescia enutrior inconsummabili, et satietatis
 possideo epulas spem salutis meae. Nutrior autem et
 cooperior tegmine uerbi Dei, qui continet omnia. Non enim
 in solo pane uiuit homo; et non habentes operimentum
 660 petrae circumdati sunt tegmine, hi qui se peccati
 expoliauerunt tunica.'

(20) Audiens autem Zosimas quoniam scripturarum
 testimonia proferabat ex Moysi uidelicet libris et beatissimi
 Iob seu Psalmorum, dixit ad eam, 'Psalms, O mater,
 didicisti, uel alios libros scripturae sancte legisti?'

665 Illa autem hoc audiens, subridens dixit ad eum, 'Crede
 mihi, non uidi hominem ex quo Iordanem transiui nisi te
 hodie, sed neque feram aut aliud quaecumque animal, ex
 quo in hanc deueni solitudinem. Litteras autem numquam
 alicubi didici, sed neque sallentem aut legentem aliquem
 670 auscultauit. Sermo autem Dei uiuus et efficax est; intel-
 lectum intrinsecus docet humanum. Huc usque finis eorum
 quae mea sunt. Nunc autem obsecrans quaeso te per in-
 carnationem Verbi Dei ut ores pro me luxuriosa.'

675 Et cum haec dixisset, cucurrit senex ut genu flexo se in
 terram prosterneret. Uociferans, cum lacrimis exclamauit,
 'Benedictus Deus qui facit mirabilia magna solus, gloriosa
 et uehementer stupenda, quibus non est numerus. Bene-
 dictus es, Domine Deus, qui ostendisti mihi quanta largyris
 tymentibus te. Uere enim non derelinquis querentes te,
 680 Domine.'

Illam autem adprehendens senem, non permisit in terram

652 a tunc . . . uirtutis] in S hac die altered superscript to hanc diem; C A tunc ergo usque hodie uirtus.

659 petrae] CS; N petere. circumdati] C circumdate.

665 subridens dixit ad eum] S dixit ad eum subridens.

670 est] C om.

674 flexo] CS (S altered from flexu); N flexu.

676 Benedictus . . . numerus] C om.

many conflicting distresses and great temptations, from then until this day the power [*reading uirtus*] of God has protected my wretched soul and body in many ways. For when I recall from what evils the Lord has set me free, I am nourished with inexhaustible food and I enjoy as a satiating banquet the hope of my deliverance. I am nourished with and I am clothed by the covering of the word of God, who encompasses all things. For "man does not live by bread alone" [Deuteronomy 8. 3; Matthew 4. 4], and all who have no clothing are enclosed with a covering of stone, if they have divested themselves of the garment of sin [cf. Job 24. 7-8].'

(20) When Zosimas heard that she was citing the testimony of the Scriptures, namely from the books of Moses and of the most blessed Job and of the Psalms, he said to her, 'Have you learned the Psalms, O mother, or have you read other books of holy Scripture?'

Hearing this, she smiled and said to him, 'Believe me, I have not seen a human being since I crossed over the Jordan, except you today, not even a wild beast or any other kind of animal since I came to this desert. I never learned to read anywhere, nor did I even listen to anyone chanting psalms or reading. The word of God is living and powerful [cf. Hebrews 4. 12]; it teaches human understanding from within.

'This brings me to the end of my story. But now I implore and beg you by the incarnation of the Word of God that you pray for me, a lascivious woman.'

And when she had finished speaking, the old man ran to throw himself on the ground on bended knee. He called out, exclaiming amidst his tears, 'Blessed is God, who alone performs great wonders, glorious things and exceedingly amazing, of which there is no number [cf. Job 5. 9; 9. 10]. Blessed are you, Lord God, who have revealed to me how much you bestow on those who fear you. Truly indeed, Lord, you do not abandon those who seek you [cf. Psalm 9. 11].'

She grasped hold of the old man, however, and would not let

perfecte prosterni, sed dixit ei, 'Haec quae audisti, homo, obtestor te per Dominum Salvatorem nostrum Ihesum Christum, uerum Deum nostrum, nemini dixeris
 685 quoadusque Deus de uinculo carnis absoluat me. His omnibus acceptis, uade in pace, et iterum hoc eodem tempore adueniente anno apparebo tibi, et uidebis me, Dei
f.183vb nos | gubernante gratia. Fac autem propter Dominum quod tibi iniungo: in sacris ieiuniis recurrentibus anni uenturi non
 690 transeas Iordanem, ut consuetudinem habetis agere in monasterio.'

Stupebat autem Zosimas, audiens quoniam et canonem monasterii inscia quasi que nosset edicebat. Nihil aliud clamabat nisi gloriam Deo, qui maiora quam petitur diligentibus se largitur. Illa autem dixit, 'Sustine, ut dixi, abbas,
 695 in monasterio, neque enim etsi exire uolueris quoquam, ualebis. Uespere autem sacratissimae Dominicae caene, accipe diuini corporis et uiuifici sanguinis portionem in sacro uase dignoque tanti mysterii, et affer et sustine me in parte
 700 Iordanis quae coniungitur seculo, et ueniens uiuifica accipiam dona. Ex quo enim in aecclesia beatissimi precursoris, priusquam transirem Iordanem, communicauī, deinceps usque nunc numquam communicauī, numquam usque nunc sanctificationis huius usa sum portyone. Et ideo,
 705 deprecor, meam petitionem ne rennuas, sed per omnia affer mihi ipsa diuina atque uiuifica mysteria ea hora, qua Dominus discipulos caene diuinae partycipes fecit. Iohanni autem abbati monasterii in quo habitas edicito, "Adtende tibi ipsi et gregi tuo. Aliqua enim fiunt ibi emendatione indigentia." Sed nolo te haec nunc ei dicere, sed quando tibi
 710

682 homo] *C* o homo.

684 nemini] *C* ut nemini.

685 Deus] *C om.*

687 anno] *C* futuro anno.

688 quod] *CS* quod nunc.

695 abbas] *S* abba.

699 et affer] *C* afferens.

703 deinceps usque nunc numquam communicauī] *in C added in margin; S omits nunc.*

709 tibi ipsi] *C* ipsi tibi.

him throw himself right to the ground, but said to him, 'These things that you have heard, sir, I entreat you through our Lord and Saviour Jesus Christ, our true God, not to tell to anyone until God releases me from the bonds of the flesh. Now that you have heard all this, go in peace, and I will appear to you again at the same time next year, and you will see me, if the grace of God guides us. But in the name of God do what I enjoin upon you: when the time of next year's holy fast comes round, do not cross over the Jordan, as it is your custom to do in the monastery.'

Zosimas was amazed when he heard her mentioning the rule of a monastery unfamiliar to her as though she knew it. He spoke nothing else except the glory of God, who bestows more than they ask on those who love him.

Then she said, 'Stay in the monastery, as I have said, father, and indeed even if you wish to go out anywhere you will not be able to. On the evening of the most holy Lord's Supper put a portion of the divine body and life-giving blood in a holy vessel, and one worthy of such a mystery, and bring it and wait for me on that side of the Jordan that adjoins the secular world; and when I come I will receive the life-giving gifts. For from the time when I received communion in the church of the blessed Precursor before I crossed over the Jordan, from then until now I have never received communion, never until now enjoyed a portion of this sacred mystery. And for that reason, I beseech you, do not refuse my request, but bring to me without fail those divine and life-giving mysteries at that hour when the Lord made his disciples participants in the divine Supper. Say too to John the abbot of the monastery in which you live, "Take care for yourself and your flock. For there are some things happening there in need of correction." But I don't wish you to mention this

preceperit Deus.’

Haec dicens, orationem a sene postulans, ad interiorem solitudinem uelocius festinauit.

715 (21) Zosimas autem prosternens se osculabatur terrae solum in quo eius uestigia steterant. Dans gloriam, immensas gratias agens, reuersus est laudans et benedicens Dominum nostrum Ihesum Christum. Iterum autem remeans eiusdem solitudinis iter quo uenerat, coniunxit in monasterio eo tempore quo consueuerant hi qui in eodem morabantur. Et totum quidem annum illum tacuit, minime audens quippiam dicere ex his que uiderat. In seipso autem deprecabatur Deum, ut iterum ei ostenderet desiderabilem uultum. Suspirabat autem, anni considerans tarditatem.

725 Rursus quando autem aduenit sacra ieiuniorum initiata prima Dominica, mox post solitam orationem alii quidem psallentes exierunt; ipse autem modica febris infirmitate detentus, mansit in monasterio. Recordatus est autem
f.184ra Zosimas sanctae illius | sibi predictum, quia ‘neque uolens exire ualebis’. Aliquantis autem elapsis diebus, ab infirmitate subleuatus, in monasterio conuersabatur.

730 Quando autem monachi sunt reuersi et coniuncti uespere sacratae caene dominicae, fecit quod iussum est, et mittens in modico calicae intemerati corporis portyonem et pretiosi sanguinis Domini nostri Ihesu Christi, Dei nostri, posuit in
735 canistro caricas modicas et palmarum fructus, id est dactylos, et parum lenticulae infuse aquis, et uenit tarde hora iam uespere, et ad labium Iordanis sedebat, aduentum prestolans sancte. Beatissima illa tardante muliere, Zosimas non dormitauit, sed sollicite adtendebat solitudinem, sus-
740 tinens quod uidere desiderabat. Dicebat autem senex in

715 gloriam, immensas] *C* gloriam deo immensasque.

717 nostrum] *C* om.

718 coniunxit] *S* coniunxit se; *C* coniunxit et uenit.

719 monasterio] *C* monasterium.

724 Rursus] *C* cursus (*end of previous sentence*).

726 modica febris infirmitate] *CS*; *N* modicam febris infirmitatem.

727 mansit] *C* mansit intus.

735 caricas] *CS*; *N* caritas.

to him now but when God tells you.'

When she had said this, she asked for a prayer from the old man and hastened rather quickly into the interior of the desert.

(21) Zosimas then threw himself down and kissed the soil of the ground where her footsteps had been. Glorifying and giving infinite thanks, he returned praising and blessing our Lord Jesus Christ. He made his way back again by the same desert route by which he had come, and he arrived at the monastery at the time that was customary for those who lived there. And all that year indeed he remained silent, daring to say the least amount about what he had seen. Within himself, however, he beseeched the Lord to show him again the longed-for countenance. He would sigh as he considered the slowness of the year.

When the first holy Sunday at the beginning of the fast arrived again, soon after their accustomed prayer the others went out, singing psalms; he, however, was detained by a slight illness of fever and remained in the monastery. He remembered that holy woman's prediction that 'you will not be able to go out even if you wish'. Then after a few days had passed, he recovered from the illness and engaged in life in the monastery.

When the monks returned and assembled on the evening of the Lord's sacred Supper, he did what he had been told: he put in a small chalice a portion of the undefiled body and precious blood of our Lord Jesus Christ, our God, and he placed in a basket a small amount of dried figs and fruits of palms (that is, dates) and a few lentils soaked in water; and he came at a late hour, when it was already evening, and sat on the bank of the Jordan, awaiting the arrival of the saint. Although the most blessed woman was late, Zosimas did not fall asleep but anxiously watched the desert, waiting for what he longed to see. The old man spoke to himself and said, 'Has she come and not

semetipso dicens, 'Numquid ueniens, non me inuenit, reuersa est?'

Haec dicens, lacrimans flebat, et oculos eleuans in celum, suppliciter Deum deprecabatur, dicens, 'Non me
745 alienes, Domine, uidere iterum quam uidere me tribuisti. Non uadam uacuus, peccata mea portans increpatione.'

(22) Haec orans cum lacrimis, alia in eum cogitatio incidit: 'Quid itaque et si uenerit, faciet? Quomodo transiet Iordanem, quia nauicula non est? Qualiter ad me indignum
750 perueniat? Heu, me infelicem! Heu, quis me tam iuste speciei alienauit?'

Haec sene cogitante, ecce sancta illa aduenit, et in parte alia fluminis stetit, unde uenerat. Zosimas autem uidens eam, surrexit gaudens et exultans nimis, glorificans Deum.
755 Lucta autem certaminis in eius fluctuabat cogitationis intentione, quia non potuit Iordanis transire fluentia. Et respiciens senex, uidit eam uexillo crucis aquas Iordanis signantem. Totius tunc noctis tenebras splendor inluminabat lune, quia tempus recursus illius erat. Statim autem ut
760 signum crucis inpressit, ascendit super aquas, et ambulans super liquidem equoris fluctum, ueniebat quasi per solidum iter. Zosimas autem stupens, et genuflectere nitens, clamans desuper aquas prohibuit, dicens, 'Quid facis, abbas, quia et sacerdos Dei es, et diuina portas mysteria?'

765 Qui statim oboediuit dicenti. Illa autem descendente de aquis, dixit seni, 'Benedic, pater, benedic.'

Ille autem cum magna festinatione respondit – stupor

741 ueniens . . . inuenit] *C* uenit et non me inueniens, *with* inueniens altered from inueni; in *S* ueniens is followed by *quia* inserted above line.

744 dicens] *CS*; *N* deum. Non me] *CS*; *N* nonne.

748 Quomodo] *CS*; *N* quo.

749 est] *C* adest.

750 perueniat] *C* perueniet.

754 glorificans] *C* et glorificans.

755 Lucta] *C* luctam.

756 potuit] *C* potest.

757 uexillo] *CS* (in *S* altered from uexillum?); *N* uexillum.

759 ut] in *C* added above.

762 Clamans] *C* clamans illa.

767 Ille] *S* (altered from illa?); *C* illae; *N* illa.

found me, and turned back?’

After he had said this, he wept tearfully, and raising his eyes to heaven he earnestly entreated God, saying, ‘Do not keep me away, Lord, from seeing again her whom you vouchsafed me to see. Let me not depart empty-handed, bearing my sins with reproach.’

(22) As he was praying thus amidst his tears, another thought came to him: ‘What will she do, even if she does come? How will she cross over the Jordan; since there is no boat? How may she reach me in my unworthiness? Alas, unhappy me! Alas, who has kept me from her beauty which is so righteous?’

As the old man was thinking this, behold, that saint arrived and stood on the other side of the river from whence he had come. When Zosimas saw her he rose up rejoicing and exulting greatly, glorifying God. But a conflicting thought fluctuated in contention in the anxiety of his mind, that she could not cross the flow of the Jordan. And when he looked again, he saw her making the sign of the cross over the waters of the Jordan – at that time the brightness of the moon lit up the darkness of the whole night, because it was the time of its return. Straightaway then, when she had made the sign of the cross, she rose upon the waters, and walking on the liquid waves of the surface, she came on her way as though on a solid path. Zosimas was amazed and he made to kneel. She restrained him, calling out from on the waters and saying, ‘What are you doing, father, for you are a priest of God and you are carrying the divine mysteries?’

At once he obeyed the one speaking to him. She stepped off the water and said to the old man, ‘Bless me, father, bless me.’

He answered with great haste – for extreme amazement had

f.184rb enim nimius inua[serat eum in tam gloriosum miraculum –
 et dixit, 'Uere non mentitur Deus, qui pollicitus est sibi
 770 similes esse eos qui semetipsos purificant. Gloria tibi,
 Christe Deus noster, qui ostendisti mihi per hanc ancillam
 tuam quantum meae considerationis inferior sim mensurae
 uere perfectionis.'

Haec eo dicente, postulauit mulier sanctum dicere fidei
 775 symbolum, et sic dominicam inchoaret orationem. Et
 expleto 'Pater noster qui es in caelis', sicut mos est, pacis
 osculum optulit seniori. Et sic uiuifica mysteriorum sancta
 suscipiens dona, in caelis extensis manibus, ingemescens
 cum lacrimis, ita clamauit: 'Nunc dimittis, Domine,
 780 ancillam tuam secundum uerbum tuum in pace, quia uide-
 runt oculi mei salutare tuum.'

Et seni dixit, 'Ignosce, abbas, et aliud meae petitionis
 imple mandatum. Uade nunc ad monasterium, Dei pace
 gubernatus; recursum autem anni aduenientis, iterum ueni
 785 in illo torrente in quo tecum sum prius locuta. Per omnia
 non omittas, sed propter Dominum ueni, et uidebis me
 iterum qualiter Deus uoluerit.'

Ille autem respondit ad eam, 'Utinam esset possibile
 nunc tua sequi uestigia, et tui pretiosissimi uultus uisione
 790 frui! Oro, mater, ut unam senis petitiunculam facias, et
 modicum cybi ex eo quod huc attuli, digneris accipere.'

Et haec dicens, ostendit ei quod secum detulerat cani-

768 in tam] CS; N iteram. gloriosum miraculum] C glorioso miraculo.

769 mentitur] CS; N mititur.

772 meae considerationis] S mea consideratione, last letter having been altered in both words.

775 dominicam] CS; N dominica.

778 ingemescens] S ingemiscens.

779 Domine] CS; N deus.

782 meae] CS; N me, followed by comma-like correction sign. petitionis] C petitionis, with ti added above.

784 recursum] S recursu; C rursu. aduenientis] in C recursu added above.

788 respondit ad eam] C respondens it ad illam.

789 sequi uestigia] C uestigia sequi.

790 petitiunculam] CS; N petiti uinculam.

791 huc] hic, marked for correction; S hic; C huc.

overwhelmed him at such a glorious miracle – and said, ‘Truly God does not lie, who has promised that those who purify themselves will be like himself. Glory be to you, Christ our God, who has shown me through this handmaid of yours how far in my own regard I am below the measure of true perfection.’

After he had said this, the woman asked him to recite the holy Creed of faith and then to begin the Lord’s Prayer. And when he had finished ‘Our father who art in heaven’, as is customary she offered the kiss of peace to the old man. And so when she had received the life-giving holy gifts of the eucharist, she reached up her hands to the heavens and amidst sighs and tears she cried out as follows: ‘Now, O Lord, you let your handmaid depart in peace according to your word, for my eyes have seen your salvation’ [Luke 2. 29].

And she said to the old man, ‘Forgive me, father, and fulfil another request which I ask. Go now to your monastery, guided in the peace of God; and when next year comes round, come again to that river at which I first spoke with you. At all costs do not fail, but come for the Lord’s sake, and you will see me again in the way that God wishes.’

He then replied to her, ‘I wish it were possible now to follow in your footsteps and enjoy always the sight of your most precious face. I ask, mother, that you fulfil one little request of an old man, and deign to take a little of the food which I have brought here.’

As he was saying this, he showed her the basket he had with

strum. Illa autem extremis digitis lenticulis contigit, et tres
tollens granos proprio intulit ori, 'Sufficere', dicens,
795 'gratiam spiritus ut custodiret anime substantiam in-
maculatam.'

Tunc dicit seni, 'Ora pro me propter Dominum, et meae
infelicitatis memor esto semper.'

800 Ille pedes eius sanctos contingens, cum lacrimis postu-
lans deprecabatur ut oraret pro aecclesia et imperio et pro
se. Dimisit abire flens et eiulans; non enim audebat eam
multum detinere, que nec, si uellet, poterat detineri.

(23) Illa autem iterum crucis inpressione Iordanem
805 signans, ascendit. Ambulans super liquidum Iordanis
elementum, transiuit sicut antea ueniens fecerat. Senex
autem reuersus est, cum gaudio et tremore nimio repletus.
Semetipsum reprehendebat, paenitens, quia nomen sanctae
ut cognosceret, non inquisiuit. Sperabat tamen hoc
aduenienti consequi anno.

810 (24) Transacto eodem anni cursu, uenit iterum in uastam
solitudinem deserti, expletis omnibus secundum con-
suetudinem, et festinans ad gloriosam illam uisionem
intuendam; perambulans autem solitudinis iter, et inueniens
f.184va aliqua cupiti loci | indicantia signa, dextra leuaque
815 aspiciens, intuitu oculorum deducens, inlustrans ubique
sicut citissimus uenator, sicut ubi suauiissimam repertam

793 lenticulis] *C* lenticulas.

794 tres tollens granos] *CS* tria tollens grana, *C* having tres corrected to tria.

798 infelicitatis] *CS*; *N* infelicitati.

801 Dimisit] *in S* preceded by *et* inserted above line. *cam* multum detinere] *C* multum detinere *cam*.

803 inpressione] *CS*; *N* in passione.

804 Ambulans] *in S* preceded by *et* inserted above line as correction.

806 cum] *C om*.

807 Semetipsum] *CS*; *N* semetipsam.

808 inquisiuit] *S*; *CN* inquisiuit sicut antea ueniens fecerat, repeating phrase from line 805.

810 Transacto] *C* Transacto autem.

815 intuitu] *CS* intuitum.

816 sicut (*second*)] *CS* si.

him. She touched the lentils with the tips of her fingers and took three of the beans and put them in her own mouth. 'The grace of the spirit is enough', she said, 'to keep the substance of the soul undefiled.'

Then she said to the old man, 'Pray for me for the sake of the Lord, and be ever mindful of my unhappiness.'

He took hold of her holy feet and amidst his tears he asked and implored her to pray for the church and the empire and for himself. He let her go, weeping and lamenting; for he did not dare to hold back for long one who could not be held back, even if he wanted to.

(23) She again made the sign of the cross over the Jordan and rose onto it. Walking on the liquid element of the Jordan, she crossed over just as she had done when she was coming. The old man went back then, filled with joy and great trembling. He blamed himself regretfully that he had not asked the name of the saint, so that he might learn it. He hoped, however, that he would get to know it the next year.

(24) When the course of the year had passed, he came again into the vast solitude of the desert. Having done everything according to custom, he hurried to gaze upon that glorious vision. He made his way along the desert path and when he came upon some signs indicating the place he desired, he looked to the right and to the left, narrowing in with the gaze of his eyes and scanning everywhere like the swiftest hunter [to see] if anywhere

comprehenderet feram. Ut autem nihil nullomodo uidit
 quoquam mouentem, coepit seipsum lugens infundere lac-
 820 rimis. Tunc eleuans oculos, orans dicebat, 'Ostende mihi,
 Domine, absconditum thesaurum quem mihi peccatori
 manifestare dignatus es. Ostende mihi, obsecro, Domine, in
 corpore angelum, cui totus conparari indignus est mundus.'

(25) Haec orando, peruenit ad locum qui in similitudine
 fuerat designatus torrentis, et in extrema eius stans uidit in
 825 partem superiorem splendentem solem, et aspiciens, uidit
 sanctae mortuum iacens corpus, et manus, ut oportet, sic
 compositas, et ad orientem corpus iacens aspiciens. Currens
 autem, lacrimis lauit beatissimae pedes, non enim aliud
 corporis eius membrum audebat contingere. Lacrimans
 830 autem aliquandiu, et psalmos dicens tempori et rei
 congruentes, fecit sepulturae orationem, et dicebat sibi ipse,
 'Forsitan non conplacet sancte hoc fieri.'

Haec eo cogitante, designata scriptura erat in terra, ubi
 haec legebatur: 'Sepeli, abba Zosima, misere Mariae
 835 corpusculum. Redde terrae quod suum est, et puluere adice
 puluerem. Ora tamen pro me propter Dominum, transiente
 mense Farmothi secundum Egiptios, qui est secundum
 Romanos Aprilis die nona nocte, id est v idus Aprilis,
 salutifere passionis, post diuinae et sacrae caene
 840 communionem.'

(26) Has senex litteras cum legisset, cogitabat quidem

817 comprehenderet feram] *S*; *N* comprehendere; *C* comprehendere
 feram posset. nullomodo] *S* ullomodo, *initial n* having been erased.

820 Domine] *CS*; *N* deus. quem] *CS*; *N* que.

821 obsecro, Domine] *S*; *N* obsecro deus; *C* domine obsecro.

824 designatus] *CS*; *N* designa.

825 partem superiorem] *C* parte superiore.

826 iacens] *S* (corrected from iacentem); *CN* iacentem.

827 aspiciens] *S* (corrected from aspicientem); *CN* aspicientem.

830 psalmos] *S* salmos, with *p* inserted on line at beginning of word.

834 legabatur] *C* corrected to legabantur. misere] *C* sepeli misere.
 Mariae] in small capitals.

837 secundum] *CS*; *N* ad sanctam.

838 die nona nocte, id est v idus Aprilis] *SC*; not in *N*.

839 salutifere passionis] *C* die salutiferae passionis id est parasceue.

he might catch a most sweet wild animal which he had found. Since he did not see anything moving at all anywhere, he began to lament and to drench himself with tears. Then he raised his eyes and said in prayer, 'Show to me, Lord, the hidden treasure which you have deigned to reveal to me, a sinner. Show to me, I implore you, Lord, the angel incarnate, to whom the whole world is unworthy to be compared.'

(25) While he was praying thus, he reached the place which looked as though it had been a river, and standing at the end of it, he saw the shining sun in the part further up, and as he looked he beheld the body of the saint lying dead; and he saw that the hands were put together in the proper manner and that the body lay facing the east. He ran up to her and bathed the feet of the most blessed one with his tears – for he did not dare to touch any other part of her body. After weeping for some time and saying psalms appropriate to the season and the occasion, he offered a prayer of burial, and he said to himself, 'Perhaps it is not pleasing to the saint for this to happen.'

As he was thinking this, there was writing marked out on the ground, where it read as follows: 'Father Zosimas, bury the little body of the wretched Mary. Give back to the earth what belongs to it, and add dust to dust [cf. Genesis 3. 19]. For the sake of the Lord pray for me, who passed away in the month of Farnothi according to the Egyptians, that is, according to the Romans April, on the ninth day, that is the fifth day before the ides of April, on the night of the salvation-bringing Passion, after receiving the communion of the divine and sacred Supper.'

(26) When the old man had read this writing he wondered at

prius quisnam esset qui scripsit: illa enim, ut ipsa dixerat, litteras ignorabat. In hoc tamen ualde exultans gaudebat, quia eius sanctum didicit nomen. Cognouit ergo quia mox
 845 ut diuina mysteria in Iordane participauit, eadem hora in locum illum uenit ubi mox de hoc mundo transiit, et idem iter quod Zosimas per dies uiginti ambulans uix consummauit laborans, unius horae cursu Maria consumpsit, et statim migrauit ad Dominum. Glorificans autem
 850 Deum Zosimas, et lacrimis corpus eius infundens, 'Tempus est', inquit, 'miser Zosimas, quod iussum est, perface. Sed quid faciam infelix, quia unde fodere non habeo? Sarculus deest, rastrum non habeo, nihilque pre manibus habens ex
f.184vb omnibus.']

855 Haec eo in corde suo secreta dicente, uidit paruum lignum et permodicum iacens, quod adsumens, cepit fodere. Ualde enim dura erat terra et ualde fortissima, et nequaquam ualebat senex fodere eam, quia et ieiunio confectus et longi itineris fatigatione nimis erat defectus.
 860 Laborabat enim, et suspiriis nimis urgebatur, et sudoribus medefactus, ingemuit grauiter ex ipso cordis sui profundo. Et respiciens, uidit ingentis forme leonem iuxta corpus

842 esset] *S* cset, corrected to esset, with *s* inserted above line.

844 ergo] *CS* uero; *N* ergo.

845 Iordane] *S* ordane, corrected to Iordane, with *i* inserted above line.

846 locum illum] *S* loco illo. idem iter quod] *CS* (with letter erased before idem in *S*); *N* eidem iter que.

851 iussum] *S* iustum.

852 fodere] *C* fodiam.

853 nihilque] *S* nichil, in which the *l* has been written above partly erased *q*, followed by two further erased letters.; habens] *S* habes, corrected to habens, with *n* inserted above line.

856 iacens, quod] *S* (iacens having been corrected); *N* iacentem quem; *CN* iacentem quem.

857 Ualde . . . cam] in *S* written in right-hand margin, with erasure of a three- or four-letter word in main text and an insertion mark referring to the text in margin. fortissima] *C* fortis.

859 defectus] *C* fatigatus.

860 nimis urgebatur] *S* urgebatur nimiis; *C* nimiis urgebatur (nimiis corrected in from nimis).

first who then it had been who wrote it, since she, as she had said, was ignorant of letters. However, he rejoiced with great exultation because he learned her holy name. He realized, in consequence of this, that as soon as she had participated in the divine mysteries at the Jordan, at the same hour she had come to this place, where she soon passed away from this world. And the same journey which Zosimas had scarcely covered in a laborious walk of twenty days, Mary had completed in the course of one hour, and she had immediately departed to the Lord. Glorifying God and soaking her body with tears, Zosimas said, 'It is time, wretched Zosimas, to perform what has been asked. But what shall I do, unhappy as I am, since I have nothing with which to dig? There is no spade, I do not have a mattock; indeed I have nothing at all at hand.'

As he was saying this secretly in his heart, he saw a small little piece of wood lying there. He picked it up and began to dig. The earth was very hard and very firm indeed, and the old man was not at all able to dig it, since he was exhausted with fasting and was very much enfeebled with weariness from his long journey. He kept toiling and pushed himself on with much sighing, and drenched with sweat he groaned deeply from the bottom of his heart. And as he looked up he saw a lion of enormous size standing beside the body of the saint, and it was

sanctae stantem, et eius plantas lambentem. Uidens autem
 contremuit pre pauorae grandissime fere illius, precipuae
 865 quia audierat sanctam feminam illam dicentem quia
 numquam aliquam feram uiderat. Signo autem se crucis
 confirmans, armauit undique, credens quia inlesum eum
 custodire ualet uirtus iacentis. Leo autem coepit annuere
 seni, blandis eum motibus salutans. Zosimas autem dixit
 870 leoni, 'Quoniam a Deo missus uenisti, O maxime ferarum,
 ut huius Dei famule terre corpus commendetur, exple opus
 officii.'

Et iussit sepelire eius corpusculum: 'Ego enim senectute
 confectus non ualeo fodere, sed nec congruum quid habeo
 875 ad hoc opus exercendum, et iterum ityneris tanti longi-
 tudinem properare non ualeo ut adferam. Tu diuino iussu
 hoc opus cum unguis facito, ut commendemur terrae hoc
 sanctum corpusculum.'

(27) Continuo autem, iuxta senis sermonem, leo cum
 880 brachiis fecit foueam, quantum ad sepeliendum sanctae
 corpusculum sufficere possit. Senex uero lacrimis pedes
 sanctae abluens, et multipliciter effusa prece exorans pro
 omnibus eam nunc amplius exorare, operuit terra corpus-
 culum, adstantem leonem, nudam, sicut eam prius reppere-
 885 rat, et nihil aliud habens nisi illud scissum uestimentum,
 quod ei iam [. . .] Maria tegit corporis sui membra. Tunc
 recedunt pariter, et leo quidem in interiora solitudinis quasi
 ouis mansueta abscessit. Zosimas autem reuersus est, bene-
 dicens et magnificans Deum, et ymnum laudis decantans

863 autem] *C* autem zosimas.

865 sanctam] *C* sanctam illam.

871 opus officii] *C* officium funeris.

873 corpusculum] *C* corpusculum dicens.

875 longitudinem] *C* longitudine.

880 ad] *S* a, corrected to ad, with d inserted above line.

884 adstantem leonem] *S* adstante leone; *C* om. nudam] *C* nudum
 sanctae.

885 habens] *S* habentem. illum] *C* illum.

886 iam [. . .] Maria] *S* iam antea proiecerat zosimas; ex qua aliqua
 maria; *C* iam antea proiecerat zosimas. ex quo aliqua maria. tegit] *CS*; *N*
 tetgit.

889 magnificans] *C* glorificans.

licking the soles of her feet. When he saw it he trembled out of terror at that huge beast, especially since he had heard that holy woman saying that she had never seen any wild animal. Strengthening himself with the sign of the cross he armed himself all on all sides, trusting that the virtue of the one lying there would be able to preserve him unharmed. The lion began to make nodding motions towards the old man, however, greeting him with fawning movements. Zosimas said to the lion, 'Since you have come, O greatest of wild beasts, sent by God in order that the body of this handmaid of God may be commended to the earth, carry out the task of your duty.'

And he commanded it to bury her little body: 'For I am exhausted by old age and do not have the strength to dig. I do not even have anything suitable for carrying out this task, and I have not the strength to cover the distance of such a journey in order to bring something. By divine command, you perform this task with your claws, so that we may commend this holy body to the earth.'

(27) Immediately then, in accordance with the word of the old man, the lion made a pit with its forelegs, big enough to do for burying the body of the saint. The old man bathed the feet of the saint with his tears, and pouring forth his prayers he repeatedly beseeched her to intercede now even more for all people; and with the lion standing by he covered the body with earth, naked, just as he had previously met her, wearing nothing else but that torn garment which [Zosimas had previously thrown to her, with which (*following S*)] Mary covered the parts of her body. Then they went away at the same time, and the lion disappeared into the inner desert like a tame sheep. Zosimas meanwhile turned back, blessing and praising God, and he kept

890 Christo Deo nostro.

Ueniens autem in cenobium, omnia eis ab initio retulit. Nihil abscondit ex his omnibus que uidit et audiuit, ut omnes audientes magnalia Dei, nimio stupore admirarentur et cum timore et amore magna fide celebrarent beatissime sanctae transitus diem. Iohannes autem abbas inuenit quosdam emendari corripandos iuxta sanctae illius sermonem, et hos miserante Deo conuertit. Zosimas autem in eodem degens monasterio, impleuit annos centum, et tunc migravit ad Dominum in pace, gratia Domini nostri Ihesu Christi, cum quo Patri gloria et honor et imperium, una cum sancto et uiuificatore et adorando Spiritu, nunc et semper et in secula seculorum. Amen.

890 Deo] *C* domino.

891 Ueniens] *C* Venientes. retulit] *C* recurrit et.

892 audiuit] *C* altered from audit, with *ui* written above.

894 magna] *C* magno, with *et* added above. beatissime] *C* beatissimi.

896 emendari] in *S* there are points under all letters, indicating excision. *C* emendatione.

898 eodem] *C* eo, altered to eodem, with *dem* written above.

899 gratia . . . Amen] after Amen *C* has EXPLICIT CONVERSIO VIRILEQUE ET MAGNUM CERTAMEN VENERABILIS MARIAE AEGYPTIACAE.

900 Christi, cum . . . Amen] Christi completes 183vb writing space, the remainder written in bottom margin.

901 adorando] *CS*; *N* adorandum. nunc] in *S* inserted above line.

singing a hymn of praise to Christ our God.

When he came to the monastery, he related everything to them from the beginning. He concealed nothing out of all the things he had seen and heard, so that all who heard marvelled with amazement beyond measure at the wonders of God, and in awe and love celebrated with great faith the day of the passing of the most holy saint. John the abbot found certain people in need of censuring, whom he should chastise, in accordance with the word of that holy saint, and with the mercy of God he converted them. Zosimas completed a hundred years, living in that same monastery, and then he journeyed to the Lord in peace, by the grace of our Lord Jesus Christ, with whom let there be glory and honour and dominion to the Father, together with the life-giving and adorable Holy Spirit, now and always, for ever and ever. Amen.