AN EDITION OF
SIX HOMILIES OF ÆLFRIC
FROM THE ROYAL 7 C. XII MANUSCRIPT

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CURRICULUM VITAE

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INTRODUCTION

1. THE ARGUMENT FOR THIS EDITION: SELECTION OF HOMILIES

This edition of six homilies of Ælfric, based on the facsimile edition of MS. Royal 7 C. xii, was undertaken for several reasons. The Royal manuscript has not been previously edited. Royal is the earliest text of Ælfric's Catholic Homilies (Series I), and the manuscript represents, therefore, the earliest stage of this work that we know. Although Royal is not a holograph text, the tenth-century manuscript contains numerous corrections and revisions, some of which have been made in a hand that is almost certainly Ælfric's. Finally, in addition to the corrections and revisions of Ælfric and his contemporaries, there are later revisions and annotations which bear witness to changes in language and handwriting during the eleventh and twelfth centuries.

The six homilies here edited were selected primarily for the religious unity their sequence presents: On the Nativity of Our Lord, The Epiphany of the Lord, Shrove Sunday, The First Sunday in Lent, Easter Sunday, and The Lord's Prayer.
This study has left aside the important question as to the sources, doctrine, and style of the homilies since these aspects have already been treated in fairly recent works, all of which are listed in the bibliography to this edition.
2. DESCRIPTION OF THE MANUSCRIPT

Physical Description

This edition of six homilies of Ælfric is based on the facsimile edition of MS. Royal 7 C. xii, fols. 9-14, 35-41, 51-62v, 76v-80, and 91-96v. Clemoes tell us that the "manuscript leaves now measure c. 310 x 205 mm. (12 1/4 x 8 1/8 ins.), and the written space c. 235 x 145 mm. (9 1/4 x 5 3/4 ins.). All the leaves are ruled for twenty-five lines c. 10 mm. apart." The following description, abridged so as to pertain to the six homilies here presented, is offered by Clemoes:

The parchment, of fairly uniform thickness, is well-preserved, although its surface varies a good deal in colour both from leaf to leaf and within a page. There are a good many minor blemishes—small stains and smudges and miscellaneous spots. . . . Holes or other defects that were present when the manuscript was written are evident on fols. 12 . . . The following have suffered cuts or tears, none of which affects the text: fols. . . 14, 54 (repaired) . . . The bottom edges have recently been trimmed, presumably when the volume was last rebound, and the top and side edges have been either slightly trimmed or worn enough to eliminate most of the pricking. . . . There are a number of minor textual erasures, some by contemporary correctors or revisers and others by a twelfth-century annotator. . . . Extra-textual
marginalia include...fragmentary writing exercises in a sixteenth-century hand (fols. 9...). (C., pp. 18-19).

The Handwriting of the Text and of its Contemporary Correction and Revision

Clemoes offers a complete and detailed analysis of the handwriting in his introduction to the facsimile edition (C., pp. 19-22). However, it suits our purposes to simply state that of the six homilies selected for this edition, four are the work of one scribe (identified by Clemoes as S1), and two have been written by a second scribe (S2). S1 is responsible for Homilies I, III, IV, and V (fols. 9-14v, 51-62v, and 76v-80). S2 wrote Homilies II and VI (fols. 35-41 and 91-96v). In addition, contemporary alterations and additions reveal at least three other hands identified by Clemoes as: X (godspellican: Homily II, l. 8); Y (swa: Homily I, l. 204); and R—Ælfric (oðra: Homily VI, l. 274). Clemoes determines that the "script of all these scribes and correctors and revisers is late Anglo-Saxon minuscule, similar to that employed in other English vernacular manuscripts at the end of the tenth century." (C., pp. 19-20).

Clemoes describes S1's hand as "clear, firm and round. But it is a rather awkward hand, inconsistent in slant
and letter formation, and is inclined to spread." S2's hand is "bold, graceful and flowing. Though less distinctive than that of Sl, it is even clearer except that the words are not separated so distinctly." (C., p. 20). Ker's description of the handwriting is exactly contrary: Sl's hand is a "beautiful fluent hand" and S2's hand is a "stirfer squarer hand." With respect to the handwriting of the contemporary revisers, Clemoes notices that "X's hand is uncommonly neat, the smallness of the writing contributing to its tidy appearance. . . . Y's hand is conspicuously angular, the angularity of a and æ being especially noticeable. . . . E's hand resembles S2's in grace and boldness but is more vigorous and brisk. As in S2's hand, words are not carefully separated." (C., p. 20).

An interesting feature of both Sl and S2's hands is their occasional use of caudal or tailed e to represent æ in both Latin and Old English words (e.g. Homily II, l. 8: Iudæ, Homily V, heading: Pasææ, and Homily I, l. 36: hræolice). Sl makes particular use of caudal e in Homily III (e.g. l. 53: æcan, l. 65: wæig, l. 129: næ, and l. 186: æpel).

Capital letters are usually, but not consistently, used after a periodus or punctus versus. Proper names are usually not capitalized.
Headings, Pericope Incipits, and Amens

At the beginning of each homily the scribe regularly left space for a large initial capital letter and less regularly a single blank line into which the heading and (in the case of Homilies III, IV, and VI) the pericope incipit were later inserted. The heading and pericope incipit to Homily VI fit comfortably on one line. The space left at Homily III and Homily IV, however, was too small to accommodate both heading and incipit. As a result, the pericope incipits for these two homilies are crowded into the margin. Clemoes says that since "adequate space was allowed for the capitals but not for the headings and pericope incipits, it seems evident that the insertion of the latter—at least in their present form—was something of an afterthought and that originally the homily beginnings were to have been marked solely by the initial capitals." (C., p. 22).

Clemoes has established that S2 is responsible for the later addition of all initial capitals, headings, and pericope incipits. A metallic red ink is used for the initial capitals, the headings, and at Homily VI (ll. 10-11), where the words PATER NOSTER QUI ES IN CELIS are also rubricated. The pericope incipits are regularly written in ordinary black ink. "The large initial capitals are
undecorated and usually square. . . . The headings, consisting of the homily title preceded when necessary by the date, are . . . in rustic capitals. . . . (C., pp. 22-23).

All six homilies end with AMEN, written in capital letters of varying shape (e.g. in Homily I the first N is elongated and a second, ladder-shaped N is added; in Homily II, the M is very extended and the Greek Eta is used for E).

Abbreviations

Latin abbreviations, occurring frequently in the headings and pericope incipits, are described by Clemoes:

1. Superscribed bar, as in domes (for dominica), dno (for domini), and -um (for -um).

2. Barred letters, ihs (for iehus), k± (for kalendas), and t (for uel, in glosses).

3. Superscribed hook for us, as in duct’ (for ductus).

4. Hooked letter, as in -or (for -orum).

5. Superscribed letter, as in reliqua (for reliqua).

6. The letter i preceded and followed by a dot (for idem, in glosses).


Old English abbreviations are less frequently employed. Very common are: þ (for þet, used rarely by S2 however), hþ (for him), -um (for -um), and bon (for bonne).
Punctuation

Four punctuation marks are found. Two marks are used within the sentence: a simple point (•) and a punctus elevatus ('). A punctus interrogativus (‽) occurs at the end of most questions and a punctus versus (; ) is placed at the close of a sentence, after words introducing direct speech, and usually at the close of a rubric, pericope incipit, or quotation. The homily texts are punctuated in a fairly well-organized way. Punctuation usage accords with Alastair Campbell's description: "In the late tenth and eleventh centuries a ... system... appears in which the semi-colon [punctus versus] is the strongest stop, and the point the weakest, while the inverted semi-colon [punctus elevatus] is usually stronger than the point, but can be equal to it. A question mark [punctus interrogativus] is also used." 7 The Royal manuscript is considered by Clemoes to be "the earliest manuscript of vernacular literature in which the punctus elevatus occurs as original punctuation." 8

Eleventh- and Twelfth-Century Alterations

In addition to the corrections of Ælfric and his contemporaries, the homilies in this edition contain a number of revisions and annotations executed in what
Clemoes and Ker establish to be a twelfth-century hand. These revisions bear witness to changes in language and handwriting during the eleventh and twelfth centuries. For example, in Homily III the twelfth-century annotator "who obviously found the text... difficult" (C., p. 26), superscribes techt as a gloss to belawed (l. 6), bat folch as a gloss to seo meniu (l. 74), and helleweite as a gloss to forwyrd as (l. 207). Dative plural him is altered to hom (Homily III, l. 3 and elsewhere), and min (the object of gemiltsa) is altered to me (Homily III, l. 14 and elsewhere). In Homily IV the twelfth-century annotator changes an active construction to a passive: pis godspel pe man nu geroran eow rædde to be nu beforan eow gerædde wes (ll. 2-3), "perhaps because the passive force of the former was no longer clearly apprehended." (C., p. 26). At other places the annotator clarifies a pronoun by substituting its antecedent noun (e.g. se deofel for he, Homily IV, l. 101). A noun is frequently inserted after an adjective "evidently because the substantive use of the weak adjective was becoming uncommon or was regarded as stylistically objectionable." (C., p. 26), e.g. man after se welega and se peowa (Homily VI, ll. 45 and 46). Longer additions seem to have been intended as
improvements or clarifications of the text, e.g. inne
beosse halie tid (Homily IV, l. 247), Adam after bone
frumscapenan man (Homily IV, l. 194), and the marginal
addition and hy bonne forad mid gode sulfe, and mid his
engle on ece gefean heofene rices, ber is merê and mirô
and ece blisse (Homily VI, l. 107, after englum).

Eleventh-century alterations are executed in the
tradition insular script "with a footed bottom on h,
m, and n and a blunted top for d." (C., p. 25, f'n. 6).
Later twelfth-century alterations also employ insular
letter-forms except for f and r. Insular g is regularly
used except in the marginal addition ber is ece brune
grimme gemegen (Homily VI, l. 202). (C., p. 25).

Accents and Other Signs

Acute accents have been sporadically and sparingly
employed throughout the six homily texts to mark long
vowels and dipthongs. Clemoes notes that "often it is
difficult to tell whether accents are original or have been
added. . . [and that] a good many accents have been entered
throughout the manuscript by the impression of a stylus or
other sharp-pointed instruments." (C., p. 26). An angular
circumflex appears rarely (e.g. over com in Homily I, l. 71).
A vertical stroke is quite often employed to clarify word-division. Hyphens are used by S2 who places this mark both at the end of the first of the two lines and at the beginning to the next to indicate words falsely divided by line divisions.

The Latin abbreviation mark $\dagger$ (for seu=وذء) is employed for Old English glosses, e.g. seu eacnod over eaca (Homily I, 1. 15), and seu on rop over oga (Homily V, 1. 113).

A cross mark ($\dagger$) is sometimes used as a paragraph sign. Thus Clemoes:

When written by the scribe it sometimes appears in the margin or is crowded into the text. . . . When written by the twelfth-century annotator the cross-mark usually functions as a paragraph sign . . . but [in Homily IV, 1. 221]. . . it is used as an insertion sign and . . . [in Homily VI, 11. 162-3] . . . is apparently used either to cancel or to query the passage oððæt. . . feorðlinge. (C., p. 27).

The most common mark indicating an addition to the text is a caret sign shaped like an elongated comma (e.g. Homily I, 11. 4 and 13). More elaborate signs of addition are outlined by Clemoes:

1. A slant stroke, usually curved, plus several points, one of which may be tailed. . . .

2. Three or more points, one of which may be tailed, arranged in a triangle or circle. . . .
apparently in S2's hand—and in Homily VI . . .
in the hand of the twelfth-century annotator.

3. A cross-mark. . . . in the hand of the twelfth-century annotator.

4. The nota sign, usually used for the pericope incipit. . . . (C., p. 27).

Correction of single words and letters is usually indicated by expunction (e.g. incorrect monan dotted underneath and the correct naman written overhead—Homily III, l. 61). Words are sometimes underlined by later annotators to indicate deletion (e.g. onbryrdsne—Homily III, l. 23).
3. THE LANGUAGE OF THE MANUSCRIPT

The language of the MS. Royal 7 C. xii is Late West Saxon, a dialect exemplified most copiously in the works of Ælfric. The linguistic study here presented is based on a collation of the six Royal manuscript homilies with the corresponding homilies found in Benjamin Thorpe's edition of The Homilies of the Anglo-Saxon Church. Both texts are close to standard West Saxon as outlined by Alastair Campbell in his Old English Grammar. Differences due to obvious spelling errors are rare, e.g. Homily IV, l. 260: Ælmihtinoge/Ælmihhtigge (Th.). Most of the disagreement between the two texts can be explained in terms of the linguistic development of the West Saxon dialect. The following linguistic patterns have been identified.

Vowels

\[ ë - ë \]

\(_i_\) and \(y\), from Early West Saxon \(je\), interchange freely in both texts: Homily I, l. 3: ðisum/ðysum (Th.); Homily I, l. 151: si/sy (Th.); Homily I, l. 42: hyre/hire (Th.); Homily I, l. 217: cyld/cild (Th.). See Campbell §§ 315-318.

\[ y - u \]

\(i\)-umlauts of the short and long \(u\) came to be written as \(y\) (Campbell § 199). Subsequent unrounding resulted
from isolative change (Campbell §§ 316-317): Homily I, l. 187: wurðscipe (Th.); Homily IV, l. 20: atspurnan (Th.); Homily V, l. 86: deorwyfre (Th.).

**e-γ**
In the second element of compounds γ (γ) can become e in fully unaccented syllables (Campbell § 372): Homily I, l. 4: acenned (Th.); Homily II, l. 44: ymbrynnum (Th.); Homily II, l. 267: embe (Th.).

**e-α**
We find α (the i-mutation of a) beside e (the i-mutation of a), see Campbell § 193 c. and d. : Homily I, l. 108: geled (Th.); Homily I, l. 110: seg (Th.); Homily I, l. 237: arefniende (Th.).

**e-ο**
There is an interchange of e and o (Campbell § 382) and a tendency for medial unaccented vowels to be reduced to a sound written e before the endings with back vowels, e.g. -edon beside -odon (Campbell § 385): Homily I, l. 153: heofonlican (Th.); Homily I, l. 131: geswutelodon (Th.); Homily I, l. 172: geðafodon (Th.).

**ā-ō**
ā and ō interchange in unaccented syllables (Campbell §§ 332-336): Homily IV, l. 258: wisan (Th.); Homily III, l. 114: biddan (Th.); Homily III, l. 2: onsundron (Th.).
u–o

_ó_ for unprotected _u_ is common (Campbell §373):
Homily III, l. 85: _deorul/deofol_ (Th.);
Homily III, l. 163: _sceolun/sceolon_ (Th.);
Homily I, ll. 38–39: _oncneowun/oncneowon_ (Th.).

Vowels and Diphthongs

ēi–ēig and ēi–ēig

For ēi, ēi, from ēg, ēg, we find the compromise spellings ēiēg, ēiēg (Campbell §269) which may have caused an equation in spelling of e and ei (Campbell §270):
Homily II, l. 77: _aēiper/aegoer_ (Th.);
Homily III, l. 64: _wēseig/weig_ (Th.);
Homily V, l. 119: _laēig/laeig_ (Th.);
Homily II, l. 313: _weig/weg_ (Th.).

y–eo

There appears to be an interchange of _y_ and _eo_:
Homily III, l. 73: _clypode/cleopode_ (Th.);
Homily II, l. 86: _twyn/tweon_ (see Campbell §619 (3) fn. 1).

Consonants

nc–n

Reduction of the group _nc_ to _n_ occurs (Campbell §471 (4)):
Homily III, l. 8: _leornlngcnihtas/leornlngcnihtas_ (Th.);
Homily I, l. 210: _gemencged/gemenged_ (Th.);
Homily II, l. 223: _ofspring/ofspring_ (Th.).
t-d
_t and d interchange in the following words:
Homily I, l. 142: _sind/sint (Th.); Homily II, l. 83: _seltcuða/seldcuða (Th.); Homily I, l. 119: _sint/sind (Th.).

m-n
Often final. m interchanges with n: Homily I, l. 40: _beban/bebam (Th.); Homily I, l. 120: _forðan/forðam (Th.); Homily I, l. 121: _bam/ban (Th.).

geard-eard
These two elements are often substituted for each other (Campbell § 303). Royal consistently varies _middaneard (Homily I, l. 54 and everywhere else) with Thorpe's _middangeard.

-nesse- -nysse
These two suffix-forms interchange freely: Homily I, l. 5: _godcundness/godcundnysse (Th.); Homily I, l. 107: _forgasedness/forgagednysse (Th.); Homily I, l. 206: _godcundnesse/godcundnysse (Th.).

Doubling
Consonants are often doubled after a short syllable when the syncopation of vowels brings them before r and l (Campbell § 453): Homily I, l. 22: _miclum/micclum (Th.); Homily III, l. 48: _gelicre/geliccre (Th.); double consonants are frequently simplified at the end of words (Campbell §§ 66 and 457): Homily I, l. 9: _ealdormenn/ealdormen (Th.); Homily I, l. 7: _aset/asett (Th.); Homily I, l. 32: _sib/sibb (Th.).
These patterns do not, of course, account for all of the variants in the two texts. In addition to those variants which can be attributed to linguistic developments, there are also differences reflecting local orthographical custom. For example, in Homily I we find four spellings for Bethlehem in the Royal text: Beōleam (l. 13), Betleem (l. 16), Bethléem (l. 190), and Bethlēam (l. 242). Within Homily V we find Philistēi (l. 173) beside Filistēi (l. 175).

There are also syntactic variations between the two texts. The most outstanding is Royal's free use of the dative after prepositions, e.g. after þurh, where in the Gg. 3. 28 MS. (the basis for Thorpe's edition) the accusative is invariable. Sisam remarks that "In the Royal manuscript the dative is used frequently after þurh, though not to the exclusion of the accusative; and there is no consistent principle of choice. But a closer examination of the manuscript shows that the province of the dative was originally wider than it now appears." Sisam finds that the dative after þurh is often corrected to the accusative in Royal and that any dative after þurh has been corrected in the Gg. 3. 28 manuscript. He concludes that Ælfric was "responsible
for the abnormal use of the dative in both the First and Second Series as originally issued; and he regularized his usage with prepositions after the Second Series had been published, revising at least the First Series minutely to bring it into line.\(^{14}\)

All other significant disagreement of Royal's text with Thorpe's edition has been recorded in the Notes to the Homilies.
4. HISTORY OF THE MANUSCRIPT

Origin and Contemporary Correction and Revision

K. Sisam was the first to demonstrate that the Royal 7 C. xii manuscript represents the earliest stage of Ælfric's work that we know. ¹⁵

He did so by calling attention in particular to two corrections entered in the manuscript, which are significant because they involve passages belonging to an early state of the text and appearing in this manuscript but in no other. One of these corrections is...a passage...separated from the neighbouring text by an enclosing line: In the margin alongside there is a note whose wording makes it clear that Ælfric was its author, that he had ordered the cancellation of the ringed passage because he had treated the same subject-matter more fully in the homily for the same day in the Second Series, and that he had given instructions for the cancellation before he composed this note. (C., p. 28).

Another significant element in establishing Royal's priority in time is its lack of the Latin and English prefaces which are preserved at the head of the set of homilies in MS. Gg. 3. 28. We may suppose that the Catholic Homilies was first a "two-years' course of sermons actually preached by Ælfric, and later revised and made available for other priests."¹⁶ Consequently, Royal's
lack of prefaces (the missing first leaf would not have offered sufficient space to have contained them), suggests that the Royal text more than likely "represents a stage in the set's organization between Ælfric's original composition of the homilies for his own use and his despatch of a copy of the Series to Sigeric while the Second Series was still being prepared." (C., p. 29).

The numerous contemporary corrections and revisions in Royal's text have also aided scholars in determining the date of the text:

Much authentic organization and revision of Royal's text took place after the manuscript was written. For instance, sixteen pericope incipits were inserted in it, and it received five additions of substance which do not seem to be making good careless scribal omissions and which all form part of the text in all other copies. There are also deletions of parts of the text which do not occur in any other copy. . . . (C., p. 32).

There are a great number of small revisions. In the six homilies here edited more than one hundred emendations occur which "improve expression or eliminate error more likely to have arisen during composition than during copying." (C., p. 33). For example, there are insertions of a few words, or a single word, which serve to clarify the text. In Homily II, ll. 148-49, the words Iacob and Esau are superscribed over getwysan. In Homily VI, l. 27, on riht is added to change the phrase gif we bam Fedeg
gehyrumiað to gif we bann Fader on riht gehyrumiað.

Again in Homily VI, l. 219 and l. 220, æfre is added twice to render and heriað æfre Godes naman and his rice stent æfre buton ende. The insertion of the demonstrative se before Hælend (Homily II, l. 71) regularizes usage. In Homily III, l. 92, mid is added before clænum to improve the balance of the phrase mid godum and mid clænum. Syntactic irregularities are corrected, e.g. the strong form of beow is altered to the weak form beowa in Homily IV, l. 126 and l. 147. In Homily I, the strong forms of adjectives after demonstratives are changed to weak ones, e.g. gastlic is altered to gastlican (l. 103) and eorolic to eorolican (l. 167).

After an examination of the major and minor alterations contained in Royal and a study of later copies (which tend to substantiate Royal's emendations), Clemoes observes that "Royal's alterations represent only a stage in the authentic revision which Ælfric's text was to undergo: many of the processes of change which are begun in Royal were to be carried further and several new processes were to be initiated. Taken together Royal's authenticated changes give Ælfric's text a slightly less revised form than it has in any other copy extant." (C., p. 35).
Clemoes ends his study of the origin and date of the Royal 7 C. xii manuscript with these conclusions. Ælfric wrote both series of the Catholic Homilies at Cerne Abbas, in Dorset and he was at Cerne, therefore, when Royal was written. The manuscript can be dated with some confidence. "Ælfric went to Cerne soon after the monastery was founded there in 987. . . . Sigeric's copy was despatched probably during the first half of 991. It seems likely that it was in 989 that the homilies were first organized as a series--probably at the stage of the first parchment copy taken from the wax tablets. Royal, into which the pericope incipits were inserted, cannot have been much later. I would assign its production to the first half of 990 and its revision to the immediately succeeding months." (C., p. 35).

Later History

Clemoes offers a study of the later history of the Royal 7 C. xii manuscript in his introduction to the facsimile edition (C., pp. 36-38). We find that nothing is known of the manuscript's later medieval whereabouts or ownership "beyond the fact, revealed by textual annotations, that the manuscript continued in use in the eleventh and twelfth centuries--suggesting a south-western
locality. . . ." (C., p. 36). A signature on fol. 4 indicates that the manuscript came into the possession of Robert Beale toward the end of the sixteenth century. The manuscript next appears in 1666 in a catalogue of books in St. James Palace. In 1705 the first description of the manuscript is provided by Humphrey Wanley. In 1734 the Royal manuscript was temporarily housed at Westminster School (after the Asburnham House fire of 1731) where, prior to its final removal to the British Museum, it was catalogued by David Casley, the deputy librarian. There, explains Casley, the manuscript was assigned the press mark it now bears, being the twelfth book on shelf C of the seventh press, hence, Royal 7 C. xii.
5. EDITORIAL PRACTICE

All manuscript spellings have been retained except for the Latin and Old English abbreviations (see above, page 7) which have been silently expanded.

The punctuation has been normalized throughout. Capitalization of proper and sacred names is editorial, the manuscript giving no authority for such a procedure. Quotation marks are supplied for direct discourse and for those parts of scripture-texts which are repeated verbatim. Hyphenation of such words as bearn-eaca (Homily I, 1. 15) is entirely editorial and is based on the hyphenation-procedure of Clark Hall and Meritt in their Concise Anglo-Saxon Dictionary.¹⁷

All accent marks visible in the facsimile edition are included in our text. Contemporary interlinear and marginal emendations have been incorporated into the text and recognized in the notes. The eleventh- and twelfth-century annotations, however, do not appear in the text, but instead have been relegated to the notes.

Also included in the notes are erasures, manuscript lacunae, the occasional circumflex, extraneous markings and marginalia, and any significant disagreement of Royal's text with Thorpe's edition of the Homilies of the Anglo-Saxon Church.
FOOTNOTES

1Norman Eliason and Peter Clemoes, ed., *Elfric's First Series of Catholic Homilies*. British Museum Royal 7 C. XII, fols., 4-218 (Copenhagen: Rosenkilde and Bagger, 1966), EEMF XIII.


4Peter Clemoes, "Introduction", pp. 17-18. All subsequent references to Clemoes' Introduction will be by the initial C. followed by the page number(s).

5Ker, p. 329. Our own observation prompts the following description. S1's hand is rounder, smaller, and more uniform than that of S2. S2's hand is distinguished by its elongated letters which give the script a vertical, angular quality as opposed to S1's round, short, even script. Both hands seem to possess equal clarity and grace.
It is the opinion of Clemoes ("Introduction", p. 21), that in Sl's hand caudal e can represent both æ and e and that this is the case with weig in Homily III, l. 65. However, the fact that the scribe has just previously written waig (l. 64) argues here for a consistent representation of caudal e as æ in line 65. In our edition caudal e has always been given as æ (sometimes to rather strange effect, e.g. Bethlæam—Homily I, l. 242).


In the opinion of Clemoes and others, marks of punctuation, especially the use of the point and the punctus elevatus, accord more with the principles of rhetoric than those of grammar. For articles on punctuation in Ælfric's homilies see Peter Clemoes, Liturgical Influence on Punctuation in Late Old English and Early Middle English Manuscripts (Occasional Papers, no. 1, printed for the Department of Anglo-Saxon, Cambridge, 1952); C. G. Harlow, "Punctuation in Some Manuscripts of Ælfric", Review of English Studies, N.S. x (1959), pp. 1-19; R. Willard, "The Punctuation and Capitalization of Ælfric's Homily for the First Sunday in Lent", The University of Texas Studies in English, xxix (1950), pp. 1-32.

Clemoes, p. 25; Ker, p. 325. In Homily V, l. 113, the gloss uel on rop over oga is considered by Clemoes (p. 26) to have been executed by an earlier, eleventh-century annotator.

Campbell, § 16.
11 Benjamin Thorpe, The Homilies of the Anglo-Saxon Church. The First Part Containing the Sermones Catholici or Homilies of Ælfric, Vol. I (London: Ælfric Society, 1844). The text Thorpe printed was that of the University Library, Cambridge, MS. Gg. 3.28, "but where leaves had been lost from that manuscript he went to Royal to fill in the gaps." (C., p. 16). The MS. Gg. 3.28 has been dated by John Pope between 993-95 (Pope, p. 35). All subsequent reference to Thorpe's edition will be abbreviated thusly: (Th.).

12 Campbell, Chapters VI and VII.


14 Sisam, pp. 183-84. Sisam later notes: "That he should be found overhauling the details of his English syntax may come as a surprise to those who think of the tenth century as an uncouth age. But he took an artist's pleasure in all the little things that make for good writing. His handling of the prepositions reveals at once the care that lies behind his finished prose, and the Latin standards by which he moulded it." (p. 85).

15 Sisam, pp. 175-78.

16 Sisam, p. 175.

SIX HOMILIES
OF
ELFRIC
//Weyllad ðo trümminge eowres geleafan, eow /f. 9v
gereccan ðæs Hælendes acenednyse ðe ðære godspellican
endebyrdnyse; hu he on ðisum dægerþerlicum dæge on
soðre menniscnyse acennyd wæs; se ðe æfre buton angynne
of ðam Âlmihtigan Fæder acennyd wæs on godcundnesse.

Lucas se godspellere awrat on Cristes bec þæt on ðam
timan, se Romanisca casere, Octauianus, sette gebann, þæt
wære on ðewritum aset eal ymbhwyrft. Peos towritennys wearð
arræd fram ðam ealdormenn Cirino, of Sirian lande; þæt ælc
man oferheafod sceolde cennan his gebyrde, and his are on
ðære byrig þe he to gehyrde. Pa ferde Ioseph, Cristes foster-
fæder, fram Galileiscum earde, of þære byrig Nazareb, to
Iudeisre byrig seo wæs Dauides, and wæs geciged Bebölleen; for-
ðan þe he wæs of Dauides mægðe, and wolde andettan mid
Marian hire gebyrde, þe wæs þa gyþ bearne-eaca. Pa gelamp
hit þaða hi on ðære byrig Betleem wicodon, þæt hire tima
wæs ðefyllæd þæt hio cynnan sceolde; and acende þa hire
frumcynnædan sunu, and mid cildclaðum bewand, and alede
þæt cild on heora assena binne, forþon ðe þær nes nan rymet
on ðam gesthuse. Pa wæræ on ðam eurde waciende
I

offer heora eowde, and efne þa Godes engel stod on emn
hi and Godes beorhtnys. hi bescean, and hi wurdon miclum
afyrhtete. Pa cwæð se Godes engel to þam hyrdum, "Ne
ondredað eow, efne ic eow bodige micelne /gefean þe
becymō eallum folce, forðan þe nu todæg is eow acenned
Hælend Crist on Dauides ceastre. Ge geseoð þis tacen;
ge gemetað þæt cild mid cildclaðum bewunden, and on
binne geled." Pa færlice æfter þæs engles spræce wearð
gesewen micel meniu heofenlices werodes, God heriendra
and syngendra, "Gloria in excelsis Deo, et in terra pax
hominibus bone uoluntatis." Þæt is on urum gereorde,
"Sy wuldor Gode on heannyssum, and on eorðan sib mannum,
þam ðe beoð godes willan wyrcende." And þa englas þa gewiton
of heora gesihbē to heofonum. Hwæt þa hyrdas þa him
betweonan spræcon, "Uton faran to Bethleem, and geseon
þæt word þe us God ætewode." Hi comon ða hraedlice and
gemetton Marian, and Ioseph, and þæt cild geled on anre
binne swa swa him se engel cydde. Pa hyrdas soðlice on-
cneowun be þam worde þe him gesæd wæs be þam cilde, and
ealle wundrodon þe þæt gehyrdon, and eac be ðan þe ða
hyrdas him sædon. Maria soðlice heold ealle þas word,
aræfniende on hyre heortan. Pa gecyrdon þa hyrdas ongean
wuldriende, and heriende God on eallum þam þingum ðe hi
gehyrdon and gesawon; swa swa him fram þam engle gesæd
wæs.
Mine gebroðra þa leofestan, ure Haelend, Godes sunu, efen ece, and gelic his Fæder, seðe mid him wæs æfre buton angynne, gemedemode hine sylfne þat he wolde on þísum dāgþergellicum dæge for middaneardes alysedynsse beon lichamlice acenned of ðam mædene Marian. He is Ealdor and Scyppend ealra godnysse and sibbe, /and he foresende his acynnend- nysse ungewunelice sibbe; forþan þe næfre nās swilc síb ær ðan fyrisce on middaneardes, swilc swa wæs on his gebyrð tide; swa þæt eall middaneard wæs anes mannnes rice under- ðeod and eall mennisc him anum cynelic gafol ageaf. Witod- lice on swa micelre sibbe wæs Crist acenned, seðe is ure síb, forðan þe he geþeodde englas and menn to anum hirede, þurh his menniscynsse. He wæs acenned on ðæs caseres dagum þe wæs Octauianus gehaten, se gerymde Romanaer rice to þan swide, þæt him eall middaneard to beah, and he wæs forðy Augustus geciged, þæt is, geyicende his rice. Se nama gedafenað þam heofenlicum cyninge Criste þe on his timan acenned wæs, seðe his heofonlice rice geihte and þone hryre þe se feallenda deoful, on engla werode gewanode, mid menniscum gecynde eft gefylde. Na þæt an þæt he ðone lyre anfealdlice gefylde; ac eac swilce miclum geihte. Soðlice swa micel getel mancynnes becymð þurh Cristes menniscynsse to engla werodum, swa micel swa on heofenum belaf haligra engla æfter þæs deofles hryre. Þæs caseres geban þe het ealne middaneard awritan getacnode swutelice þæs
heofonlican cnynges dêde, þe to ðy com on middaneard
þæt he of eallum þeodum his gecorenan gegaderode, and
heora naman on ecere eadignyse /awrite. Peos towrit- /fr. lir
ennys asprung fram þam ealdorman Cirino. Cirinus is
gereht yrfenuma; and he getacnode Crist seðe is sóð
yrfenuma þæs ecan Fader and he us forgifð þæt we mid
him beon yrfenuman, and efenlyttan his wuldres. Þalle
þeoda þæs ferðon þæt ðæc sinerlice be him sylfum cennan
sceolde on ðære byrig þe he to gehyrde. Swa swa on ðam
timan be ðæs caseres gebanne gehwilce ænliep on heora
burgum be him sylfum cendon; swa eac nu us cyrað lareowas
Cristes gebann þæt we us geþædrian to his halgan gelaðunge,
and on ðære ures geleafan gafol mid estfullum mode him
agifan, þæt ure naman beon awritene on lifes bec mid his
gecorenum.

Drihten wæs acenned on ðære byrig þe is gecweden
Bethlehem, forðan þe hit wæs swa ðær gewitegod wisum wordum,
"Pe Bethlehem Iudeiscland ne eart ðu wacost burga on
Iudeiscum ealdrum; soðlice of þæc cyrmð se latteow þe gewylt
Israhela þeoda." Crist wolde on ytinge beon acenned to
þæt he wurde his ehterum bedigelod. Betleem is gereht
hlaf-hus and on hire wæs Crist se sóða hlaf acenned, þe
be him sylfum cwæð, "Ic eom se liflica hlaf, þe of heofenum
astah. Anð seðe of ðam hlafe geet, ne swylt he on ecnysse."
I

forðan þe þæt halige husel is gastlice Cristes lichama, and þurh þone we beoð alyscde fram þam ecan deaðe. Maria acende hire frumcennedan /sunu on þisum andweardan dæge, /f. liv and hine mid cildclaðum bewand, and for ryметleaste on anre binne gelede. Ñæs þæt cild forði gecewden hire frum-
cennede cild swilce heo oðer syðan acende, ac forði þe Crist is frumcenned of manegum gastlicum geburoðum. Ealle cristene men: sind his gastlican gebroðra; and he is se frumcenneda, on gife and on godcundnesseancenned of þam Ælmihhtigan Fader. He wæs mid wacum cildclaðum bewæfed, þæt he us forgeafe 105 þæ undeadlican tunecan þæt we forluron on þæs frumsceapenan mannæ forgægednesse. Se Ælmihhtiga Godes Sunu þe heofenas befon ne mihton wæs gelæð on nearure binne, to by þæt he us fram hellicum nyrewette alysde. Maria wæs þæ cuma þær swa swa þæt godspell us sægð, and for þæs folces geþryle wæs þæt gesthus pearle genyreewed. Se Godes Sunu wæs on his gesthuse genyreewed, þæt he us rume wununge on heofenan rice forgyfe, gif we his willan gehyrsumiað. Ne bit he us nanes þincges to edleane his geswince, buton ure saule hæle, þæt we us sylfe clænc and ungewemmede him gegearcian, 115 to blisse and : ecere myrhoe.

Pa hyrdas þæ wacondon ofer heora eowde on Cristes acennednesse, getacnodon þæ halgan laereowas on Godes ge-
laðunge, þe sint gastlice hyrdas geleaffulra saula. And se engel cydœ Cristes acennedynysse hyrdemannum, forðan
I

be ðam gastlicum hyrdum þæt sint læreowas is swiðost
geopenad ymbe Cristes mennisc/nysse, þurh bolicere f. 12r
lære; and hi sceolon geœneordlice heora underþeoddum
bodian þæt þæt him geswutelod is, swa swa ða hyrdas þa
heoënlican gesihèe gewidmærsodan. Þam læreowe gedaf-
enað þæt he symle wacol sy ofer Godes eowode, þæt se
ungesewenlicaca wulf Godes sceop ne tostence.

Gelôme wurdon englas mannum æteowode on þære ealdan
æ, ac hit nís awritten þæt hi mid leohete comon ac se wurð-
mynt wæs þises dæges mærðe gehealden, þæt hi mid heoënlicum leohete hi geswuteledon, þaða þæt soðe leohet asprang on þeostrum riht geþancodum se mildþeorta and se rihtwisa Drihten. Se engel cwæð to ðam hyrdum, "Ne beo ge afyrhte.
Efne ic bodie eow micelne gefean þe eallum folce becymð, forðan þe nu toþæg is acenned Hælend Crist, on Dauïdes ceastre." Soðlice he bodade micelne gefean, seðe næfræ
ne geendað, forðan þe Cristes acennednys gegladode heoën-
wara and eorðwara, and helwara. Se engel cwæð, "Nu to-
thæg is eow acenned Hælend Crist on Dauïdes ceastre." Riht-
lice he cwæð on dæge and na on nihtæ, forðan þe Crist is se soða dæg, seðe toðræfde mid his tocyme ealle nytenyssse þære ealdan nihte, and ealne middenærd mid his gife on-
lhtæ. Þæt tacen þe se engel ðam hyrdum sæde, we sceolon
symle on urum gemynde healdan, and þancian ðam Hælende þæt
he gemedomode hine sylfne to ðan þæt he dælimend wære
ure deadlicynsse mid menniscum flæsce befangen, and mid waclicum cild/claðum bewunden. Ša færlice after þæs engles spræce wearð gesewen micel meniu heofonlices werodes God heriendra and singendra, "Gloria in excelsis Deo, et in terra pax hominibus bone voluntatis." Dæt is on urum gereorde, "Si wuldor Gode on heannyssum; and on eorðan sibb þam mannum þe beoð godes willan wyrconde."

An engel bodade þam hyrdum þæs heofenlican cyninges acennynnesse; and Ša færlice wurdon ðteowede fela þusend engla ði læs þe wære gepuht anes engles ealdordóm to hwonlic to swa micelre bodunþe, and hi ealle samod mid gedreumum sange Godes wuldor hleoðrodon; and godum mannum sibbe bodedon, swutelice ðteowigende þat þurh his acennedynsse menþeboð gebigede to anes geleafan sibbe, and to wuldre godcundlicere herunge. Hi sungon, "Sy wuldor Gode on heannyssum and on eorðan sib mannum þam ðe beoð godes willan." ðas word geswutelialeð þat ðær wunað Godes sib, þær se goda willa bið. Êornostlice mancynn, hæfde ungeþærnynsse to englum ær Drihtnes acennynnesse; forðan þe we wærån þurh synna ælfremede fram Gode; þa wurde we eac ælfremede fram his englum getealde; ac syððan se heofenlica Cyning urine eorðican lichaman underfeng, siððan gecyrdon his englas to ure sibbe, and þa ðe hi ærþan untrume fòrsawon þa hi wurðigeað nu him to geferan. Witodlice on ðære ealdan ð, /Lóð, and Ioseúe, and genwilce oðre þe englas gesawon /f. 13r
hi luton wið heora and to him gebædon; and þa englas þæt gebæfedon. Ac Iohannes se godspellere, on ðære Niwan Gecyðnyssæ, wolde hine gebiddan to ðam engle þe him to spræc, þa forwyrnde se engel him ðæs, and cwæð, "Beheald þæt ðu ðæs dæde ne do; ic eom þin efendæowa and þinra gebroðra; gebide ðe to Gode anum." Englas gebæfedon, ær Drihtnes tocyme, þæt mennisce men him to feollon, and æfter his tocyme þæs forwyrndon; forðon þe hi gesawon þæt heora Scyppend þæt gecynd underfeng þe hi æðan waclíc tealdon, and ne dorston hit forseón on us ponne hi hit wurðiað bufon him sylfum on ðam heofenlicam Cyninge. Ne hi manna geferrædene ne forhogiað, ponne hi feallende hi to ðam menniscum Gode gebæddað. Nu we sind getealde Godes ceaster-gewaran and englum gelice; uton forðy hogian þæt leahtras us ne totwæman fram ðysum miclum wurðmynte. Soðlice menn sindon godas gecigede; heald forðy þu mann þinne Godes wyrðscipe wið leahtrum; forðan þe God is geworden man for ðe.

Da hyrðas þa spræcon him betweonan, æfter þæra engla fram-færelde, "Uton gefaran to Bethléem, and geseon þæt word þæt is and God us geswutelode." Ealu hu rihtlice hi andetton þone halgan geleafan mid þisum wordum, "On frymðe wæs word and þæt word wæs mid Gode, and þæt word wæs God." Word bið wisdomes /geswutelung, and þæt word, /f. 13v þæt is se wisdom, is acenned of ðam Ælmihtigum Fæder
butan anginne. Forðan þe he wæs æfre God of God, wisdom of ðam wisan Fæder. Nis he na geworht, forðan þe he is God and na gesceaf; ac se Almihtiga Fæder gescéop þurh ðone wisdom ealle gesceafna, and hi ealle þurh ðone Halgan Gast geliffæste. Ne mihte ure mennisse geceynd Crist on ðære godcundlican acennydness geseon; ac þæt icle word wæs geworden flæsc and wunode ón ûs, þæt we hine geseon mihton. Ñæ þæt word to flæscæ awend; ac hit wæs mid mennsnicum flæscæ befangen. Swa swa an gehwylc mana wunað on sawle and on lichoman an man, swa eac Crist wunað on godcundnesse and menniscynsse on anum háde án Crist. Hi cwædon, "Uton geséon þæt word þe geworden ûs," forðan þe hi ne mihton hit geseonær ðan þe hit geflæschamod wæs, and to menn geworden. Nis þæahwædere seo godcundnyss gemencged to ðære menniscynsse, ne ðær nan twæming nys. Ne mihton eow secgan ane lytle bysne, gif hit to waclic nære. Sceawa nu on anum áge, hu þæt hwite ne bið gemengd to ðam geolcan, and bið hwædere án ág. Nis eac Cristes godcundnyss gerunnen to ðære menniscynsse; ac he þurhwunað þeah á on ecynsse on ánun hade untotwæmed.

Hrædllice ða comon þa hyrdas, and gemetton Marian, and Ioseph, and þæt cyld geléd on ðære binne. Maria wæs, be Godes dihte, þam rihtwisan Iosepe beweddod, /for miclum ge- /f. 14r beorge; forðan þe hit wæs swa gewunelic on Iudeiscre þeode, æfter Moyses á, þæt gif ænig wimman cild hæfde
buton be rihtre ðwe, þæt hi man sceolde mid stanum oftorfian. Ac God asende his engel to Iosepe þaða Maria eacniende wæs, and bead þæt he hire gímenne hæfde, and þæs cildes fosterfæder wære. Da wæs geòuht þam Iudeiscum swilce Ioseph þæs cildes fædere wære, ac hé næs; forðan þe hit næs nan neod þam Ælmhtigum Scyppende, þæt he of wife acenned wære; ac he genam þa menniscnyse of Marian innoðe, and forlet hi mæden na gewemmed, ac gehalgod þurh his acennedysse. Ne oncneow heo weres gemann, and heo acende buton sâre, and þurhzwanað on mæðhade. Da hyrdas gesawon and oncneowan be ðâm cilde, swa swa him gesæd wæs. Nis nan eadignyss, buton Godes oncnavennesse; swa swa Crist sylf cwæð þaða he us his Fæder betæhte. "Þæt is éce lif, þæt hi be oncnavon soðne God, and þone be þu asendest Hælend Crist." Hwæt ða ealle þa be þæt gehyrordon miclum þæs wundrodon, and be ðâm þe ða hyrdas sædon. Mariá soðlice heold ealle þas word arefniende on hyre heortan. Heo nólde widsmærsian Cristes digelnyssé; ac andbidode oð þæt he sylf þaða he wolde hi geopenade. Heo cuðe Godes á, and on þæra witegena geðetnyssé rædde þæt mæden sceolde God acennan; þa blissode heo miclum þæt heo hit beon moste. Hit wæs gewitegod þæt he ón ðære byrig Bethlæðm acenned wurde /and heo ðearle wundrode þæt heo æfter þære wite- /f. 14v gunge þær acende. Heo gemínde þæt sum witega cwæð, "Se oxa oncneow his hlaford, and seo assa his hlafordes binne."
Pa geseah heo þæt cild licgan on binne, þær se oxa and
se assa gewunelice fodan secað. Godes heahengel Gabriel
bodade Marian þæs Hælendes tocyne on hire innoðe; and heo
geseah þæt his bodung unleaslice gefylled wæs. Díllice
word Maria heold araefniende on hyre heortan. And þæ hyrdas 250
cyrdon ongean wuldriende and heriende God, on eallum ðam
ðingum þe hi gehyrdon and gesáwon, swa swa hým gesáð wæs.

Pissera þreora hyrda gemyn is gehæfd be eastan
Bethleem, ane mile, on Godes cyrcan geswutelod þam ðe ða
stowe geneosiað. We sceolon geefenlæcan þysum hyrdum, 255
and wuldrian and herian urne Drihten on eallum þam ðingum
þe he for ure lufe gefremede, us to alysednysse, and to
ecere blisse. Þam sy wuldor, and lof mid ðam Elmihtigum
Fæder, on annysse þæs Halgan Gastes, on ealra worulda
woruld, AMEN.
II

VIIIa IDUS IANUARII EPIPHANIA DOMINI

Men ða leofostan, nu for feawum dagum we oferræddon ðið godspel ætforan eow, þe belimpô to þysey dages þenunge, for gerecednysse þære godspellican endebyrdnysse; ac we ne hrepodon þone traht na swiðor þonne to þæs dages wurðomynte belamp. Nu wille we eft oferyrnan þa ylcan godspellican endebyrdnysse, and be ðissere and- weardan freolstide trahtnian. Mathew se godspellere cwæð, "Cum natus esset Iesus in Bethlehem Iudeæ in diebus Herodes regis, ecce Magi ab oriente uenerunt Hierusalem, dicentes, 'Ubi est qui natus est Rex Iudeorum?'" et reliqua. "Daða se Hæland acenned wæs on þære Iudeiscan Bethlehem on Herodes dagum cyninges, efne þa comon fram eastdæle. middaneardes /pry tungelwitegan to þære byri /f. 35v Hierusalem þus befrinende, 'Hwær is Iudeiscra leoda cyning, seþe acenned is? We gesawon sóðlice his steorran on east-dæle, and we comon toþy þæt we us to him ge- biddan.' Hwæt ða Herodes cyning ðis gehyrende, wearð micclum astyreð, and eall seo burhwaru samod mid him. He ða gesamnoda ealle þa ealdorbiscopas and þæs folces boceras, and befran hwær Cristes cenningstow wære. Hi
saedon, 'On þære Iudeiscan Bethleem. Þus soðlice is awritten, þurh ðone witegan Micheam: Éala þu Bethleem Iudeisceland, ne eart þu nateshwon wacost burga on Iudeiscum ealdrum; of þe cymô se here-toga seþe gewylt and gewissað Israhela folc.' Da clypedne Herodes þa ðry tungelwitegan on underspræce; and geornlice hi befran to hwilces timan se steorra him ærest æteowode; and sende hi to Betleem þus cweðende, 'Farað ardlice and befrinan be þam cilde, and þonne ge hit gemetað, cyðað me þæt ic mage me to him gebiddan.' Da tungelwitegan ferdon after ðæs cyninges spræce, and efne ða se steorra þe hi on east-dæle gesawon glad him beforan oððet he gestod bufon þam gesthuse þær ðæt cild onwunode. Hi gesawon þone steorran, and þearle blissodon. Eodon þa in and þæt cild gemetton mid Marian his meder, and nyþerfeallende hi to him gebædon. Hi geopenodon heora hordfatu, and him lac geoffrodon: gold and recels and myrran. Hwæt ða God on swefne hi gewarnode and bebead þæt hi eft ne geçyrdon to þam/reþan cyninge Herode, ac purh ðberne weg hine forçyrdon and swa to heora eþele becomon."

Des dæg is gehaten Epiphania Domini, þæt is, Godes geswutelung-dæg. On þisum dæge Crist wæs geswutelod þam þrim cyningum þe fram eastdæle middaneardes hine mid þrimfealdum lacum gesohton. Eft embe geara ymbrenenum he wearð on his fulluhte on þisum dæge middanearde
geswutelod, þaþa se halga gast, on culfran hiwe, uppon him gereste, and þæs Fæder stemn of heofenum hlude swegde, þus cweðende, "Des is min leofa sunu þe me wel licað, gehyræð him." Eac on þisum dæge he awende water to æpel-um wine, and mid þam geswutelode þæt he is se soða Scyppend þe ða gesceæfta awendan mihte. For þisum þrim ðingum is þes freolsdæg Godes geswutelung gecweden. On þam forman dæge his gebyrd-tide he wearð ðætowod þrim hyrdum, on Iudeiscum earðe þurh ðæs engles bodunge. On þam ylcan dæge he wearð gecyð þam þrim tungelwitegum on east-dæle þurh ðone beorhtan steorran; ac on þysum dæge hi comon mid heora lacum. Hit wes gedæfenlic þæt se gesceadwisa engel hine. Cydð þam gesceadwisum Iudeiscum þe Godes æ cuðon, and þam ðæpenum, þe ðæs godcundan gesceades nyston, na þurh stemne ac þurh tacn, wære geswutelod.

Da Iudeiscan hyrdas getacnodon þa gastlican hyrdas, þæt sind þa apostolas þe Crist geceas of Iudeiscum folce, us to hyrdum /and to lareowum. Pa tungelwitegan þe waeran on hædenscipe wuniende hæðdon getacnunge ealles hæðenes folces, þe wurdon to Gode gebigede þurh þæra apostola lare, þe waeran Iudeiscre þeode. Soðlice se sealmsceop awrat' be Criste þæt he is se hyrnstan þe gefegð þa twegen weallas togeðere, forþan ðe he gepeodde his gecorenan of Iudeiscum folce, and þa geleaffullan of ðæpenum, swilce twegen wagas to anre gelæðunge.
Be ūm cwæð Paulus se apostol, "Se Hælend bodade on his
tocyme sibbe us þe feorran waðon, and sibbe ūm ðe
gehende waðon. He is ure sib, seþe dyde ægþer to anum,
towurpende þa ærran feondscipas on him sylfum." Da Iude-
iscan þe on Crist gelyfðon waðon him gehendor stowlice, 75
and eac þurh cyððe þære ealdan ðæ. We waðon swibe
fyrligne ægþer ge stowlice ge þurh uncyððe; ac he us
gegaderode mid anum geleafan to þam healican hrynstanæ,
þæt is to annyssse his gelaðunge.

Da easternan tungelwitegan gesawon niwne steorran 80
beorþtne, na on hæofenum betwux ðoprøm tunglum ac wæs
angenga betwux hæofenan and eorðan. Pa undergoaton hi
þæt se seltcuða tungel gebicnode þæs sōðan cyninges
acennedynsse, on þam earde þe he oferglæd;and forþy
comon to Iūdea rice, and þone arleanæ cyning Þerødæm
mid heora bodunge þearle afærðon; forþæn ðe buton twyn
/seo eorðlice arleansns wearð gescynd, þaða seo hæofon-
lice healicnyns wearð geopenod.

Swutel is þæt da tungelwitegan tooneowon Crist
soðne man, þaða hi befrunon, "Hwær is se ðe acenned is?" 90
Hi onconeowon hine soþne cyning, þaða hi cwæðon "Iūdea
cyning". Hi hine wurþodon soþne God, þaða hi cwæðon,
"We comon to þy þæt we us to him gebiddan." Eæþe mihte
God hi gewissian þurh ðone steorran to þære byrig þe ðæt
cild on wæs, swa swa he his acennedynsse þurh þæs steorran 95
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upspringe geswutelode; ac he wolde þat ða Iudeiscan boceras þa witegunge be þam ræddon, and swa his cennings-towe geswutelodon, þat hi gehealdene wæron, gif hi woldon mid þam tungelwitegum hi to Criste gebiddan; gif he þonne noldon þat hi wurdon mid þære geswutelunge geniporode. 100 Da tungelwitegan ferdon and hi gebædon, and þa Iudeiscan boceras bæftan belifon, þe ða cennings-towe þurh bolicum gesceade gebiscnodon.


Daþa ða tungelwitegan þone cyning gecyrdon, þa wearð se steorra him ungesewen; and eft þaða hi to þam cilde 120
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gecyrdon, þa gesawon hi eft þone steorran, and he þa
hi gelædde to þam huse þær he inne wunode. Ne glad he
ealne weig him ætforan; ac sypðan hi comon to Iudeiscum
earde, sypðan he wæs heora latteow, oððæþæt he bufon Cristes
gesthuse ætstod.

Herodes hæfde deofles getacnunge; and se ðe fram
Gode bihò to deofle he forlyst Godes gife, þæt is his
mødes onlihtinge, swa swa þa tungelwitegan þone steorran
forluron þaða hi ðone reðan cyning gecyrdon. Gif he
þonne eft þone deofol anrædlice forlæt, þonne gemæt he
eft ðæs halgan Gastes gife, þe his heortan onliht, and
to Criste gelæt.

Us is eac towitenne þæt wæron sume gedwolmen, þe
cwædon þæt ælc man beo acenned be steorrena gesetnyssum,
and þurh heora ymbrynnum him wyrd gelimpe, and namon to
fultume heora gedwylde þæt niwe steorra asprang þaða
Drihten lichamlice acenned wearð, and cwædon þæt se
steorra his gewyrd wære. Gewite þis gedwyld fram geleaf-
fullum heortum, þæt ænige wyrd sy, buton se Ælmihtiga
Scyppend seðe ælcum menn foresceawð lif be his geear-
nungum. Nis se man for steorum gesceapen, acþæt steor-
ran sind mannun to nihtlicre lihtinge gesceapene. Þaða
se steorra glad, and þa tungelwitegan gelædde, and him
ðæs cildes inn gebicnode, þa geswutelode he þæt he wæs
Cristes gesceæft, and rihtlice his Scyppende þenode;
ac he nœs his gewyrde. Êft we biddað þæt nan geleaffull man his geleafan mid þysum gedwylde ne befyle. Witodlice Rebecca, Isaaces wif, acende twegen getwysan, Iacob and Esau, on anre tide, swa þæt Iacob heold þone yldran broðer ðæs Eðnwulf ne on pære cenninge; and hi næron þæh gelice on þeawum ne on lifes geearnungum. Witodlice þæt halige gewrit cywð þæt God lufode Iacob, and he hatode ðæs Eðnwulf; na for gewyrde, ac for mislicum geearnungum. Hit gelimpð forwel oft þæt on anre tide acendœ seo cwen and seo wyln; and þæh gehþið se æþeling be his gebyrðum to healicum cynesetle, and þære wylne sunu wunað eall his lif on þeowte.

Nu cwepað oft stunte menn þæt hi be gewyrde lybban sceolon, swilce God hi neadige to yfelðædum. Ac we wyllda þissera stuntra manna ydele leasunge adwæscan mid deop-nysse godcuntra gewrita. Se Ælmihtiga Scyppend gesceope englas þurh his godcundan mihnæ, and for his micclan rihtwisnissey forgeaf him agenne cyre, þæt hi moston þurh-wunian on ecere gesælðe þurh gehyrsumnissey, and mihton eac þa gesælða forleosan na for gewyrde, ac for ungehyr-sumnissey. His deope rihtwisnys nolde hi neadian to naprum, ac forgeaf him agenne cyre; forþan ðe þæt is rihtwisnyss þæt gehwylcum sy his agen cyre gehþafod. Donne wäre seo rihtwisnys awæged gif he hi neadunge to his þeowte gebigde, oððe gif he /hi to yfelnissey /f.38v
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bescufe. Da miswendon sume þa englas heora agenne

cyre, and þurh modignysse hi sylfe to awrigedum
deoflum geworton.

Eft  þaþa, se þrymwealdenda Scyppend mancyn geworhte
þa forgeaf he Adame and Euan agenne cyre, swa hi þurh

gehyrsumynysse á on ecnysse buton deade on gesælðe
wunodon mid eallum heora ofspringe, swa hi þurh unge-

hyrsumynysse deadlice wurdon. Ac  þaþa hi Godes bebod

forgædon, and þæs awrigedan deofles lare gehyrsumodon,
þa wurdon hi deadlice and forscylgdgæðe. þurh agenum

cyre, hi and eall heora ofspring; and þæah þe næfre ne

wurde syðdan mancynne gemiltsæð, þe ma þe þam deoflum
is, þæah ware Godes rihtwisyns eallunga untæle. Ac eft

seo micle mildheortnys ures Drihtnes us alysde þurh his

menniscynysse, gif we his bebodum mid eallre heortan gehyr-

sumlað. Witodlice þa þe nu þurh agenne cyre, and deofles

tihtinge God forlaetæð, God forlaet hi eac to þam ecum

forwyrde.

Georne wiste se Þelmhtiga Scyppend, æþpan þe he
þa gesceafka gesceope, hwæt toweard ðæs. He cuðe gewis-

lice getel, ægðer ge gecorenra engla, ge gecorenra manna,
and eac þæra modigra gæsta and arleasra manna þe þurh

heora arlæsnynsse forwurðað; ac þe ne forestihte nænne
to yfelynysse, forþan þe he sylf is eall godnyss; ne he

nænne to forwyrde ne gestihte, forþan þe he is sóð lif.
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He forestihte þa gecoren an to þam ecan life, forþan þe he wiste hi swilce towearde þurh his gife, and agenre gehyrsumnyse. He nolde forestihtan þa arleasan to his rice, forþan ðe he wiste hi swilce towearde þurh heora agenre forgægednyse and þyrynyse.

Healdæð þis fæste on eowerum heortum þæt se Ælmihtiga and se Rihtwisa God nærne mann ne neadað to syngienne; ac he wat swæpeah on ær hwilce þurh agenne willan syngian willað. Hwi ne sceal he þonne rihtlice wrecan þæt yfel ðæt he onscunað? He luðað ælc god and rihtwisnyse, forþan ðe he is gecyndelice god and rihtwis; and he hatað ealle þa ðe unrihtwisnyse wyrcað, and þa forðeð þe leasunge sprecað. Witodlice þa ðe on God belyfað, hi sind þurh þone Halgan Gast gewissode. Nis seo gecyrrednys to Gode of us sylfum, ac of Godes gife, swa swa se apostol cwýð, "Durh Godes gife ge sind gehealdene on geleafan."

Pa ðe ne gelyfað þurh agenne cyre hi scoriað, na þurh gewyrde, forþan ðe gewyrd nis nan þing buton leas wena; ne nan þing soðlice be gewyrde ne gewyrða, ac ealle þing þurh Godes dom beoð geendebyrde, seþe cwæð þurh his witegan, "Ic afandie manna heortan, and heora lendena, and ælcum sylle æfter his færelde and æfter his agenre afundennysse." Ne talige nan man his yfelan daða to God; ac talige ærest to þam deofle þe mancynn beswac,
and to Adam’s forgiveness; as he swept to him
sylfum, ðæt him yfel gelicað, and ne licað god.

Biel ðæah gelome ofspring forscyldgod þurh forð-
fædera mandædum, ðif he mid yfelæ him geæuenlecð. Gif
ðonne se ofspring rihtwis bið, þonne leofað he on his
rihtwisynysse, and natæshwæn his yldrena synna ne aberð.
Ne sy nan man to þan arleas þæt he Adam /wyrige oððæ /f. 39v
Euan, þe ne on heofenum mid Gode rixiað; ac geearnege
swipor Godes mildheortynysse, swa þæt he wænde his agenne
cyre to his Scyppenes gehyrsumynysse and bebodum,forþan
ðæ nan man ne bið geæalden buton þurh gife Hælendes
Cristes. Da gifæ he gearcæde and forestihte on ecum
ræde, ær middaneardes gesetynysse.

Mine gebroþra, ge habbað nu gehyræd be þæm leasan
wenan þæ ne dele mænn gewyræ hatað; uton nu fon on þæs
godespelles trahtynunge þær we hit ær forleton.

Da tungelwitegan eodon into þæs cildes gesthuse
and hine gemetton mid þære meder. Hi þa mid astrehtum
lichaman hi to Criste gebæðon, and geopenodon heora hord-
fatu, and him geôffron þryfealde lac: gold and recels
and myrrran. Gold gedafaæo cyninge; stor gebyrað to
Godes þenunge; mid myrrran man behwyrfe deadra manna lic
þæt hi late rotian. Þæs þry tungelwitegan hi to Criste
gebæðon, and him getæcnigendlice lac offrodon. Þæt gold
getacnode þæt he is soð cyning. Se stor, þæt he is soð
God. Seo mirre, þat he was þa deadlic; ac he þurh-wunað nu undeadlic on ecnysse.

Sume gedwolmenn wæron þe gelyfðon þat he God wære, ac hi nateshwon ne gelyfðon þat he æighwar rixode; hi offrodon Criste gastlice recels, and noldon him gold offrian. Eft wæron oþre gedwolmen þe gelyfðon þat he soð Cyning wære, ac hi wiðsocon þat he God wære; þas, buton twyn, him offrodon gold, and noldon offrian recels, Sume gedwolan andetton þat he soð God wære and soð Cyning, and wiðsocon þat he /deadlic flæsc underfeng; þas /f.40r witodlice him brohton gold and stor and noldon bringan mirran þære onfangenre deadlicynsse.

Mine gebropra, uton we gæoffrian urum Drihtne gold þat we andetton þat he soð cyning sy and æighwar rixie. Uton him offrian stor, þat we gelayfæ þat he æfre God wæs, seþe on þære tide man æteowode. Uton him bringan mirran þat we gelayfæ þat he was deadlic on urum flæsc, seþe is unprowiendlic on his godcundynsse. He wæs deadlic on menniscynsse ær his prowunge; ac he bið heonon forb undeadlic swa swa we ealle beðæ æfter þam gæmæniclicum æriste.

We habbað gesæd ymbe þas ðryfealdan lác, hu hi to Criste belimpað; we willað eac secgan hu hi to us belimpað, æfter þeawlicum andgite. Mid golde witodlice bið wisdom getacnod, swa swa Salomon cwæð, "Gewilnigendlic
goldhord lið on þæs witan mupe." Mid store bið geswutelod halig gebed, be þam sang se sealm scop, "Drihten sy min gebed asend swa swa byrnende stor on þinre gesihêe.

Purh mirran is gehiwod cwelmbærnyss ures flæces; be þam cwæð seo halige gelæþung,"Mine handa drypton myrran." 275

Dæm acennédan Cyninge we bringað gold, gif we on his gesihêe mid beorhtnyssæ þæs upplican wisdomes scinende beð. Stor we him bringað gif we ure gepohtas þurh geçnyrðnyssæ haligra gebeda on weofode ure heortan onélað, þat we magon hwæþwega wynsumlice þurh heoﬁnglice gewilnunge stincan. Mirran we him offriað gif we þa flæsclican lustas þurh /forhæfednyssæ cwylmiðað. /f. 40v

Mirra deð, swa we ær cwædon, þat þat deade flæsc eaðelice ne rotað. Witodlice þat deade flæsc rotað leahtorlice, þonne se deadlica lichama þeowað ðære flowendan galnyssæ, swa swa se witega be sumum cwæð, "Da nytenu forroton on heora meoxe." Donne forrotiað þa nytenu on heora meoxe, þonne flæsclice menn on stence heora galnyssæ geendiað heora dagas. Ac gif we þam mirran Gode gastlice geoﬀriað, þonne bið ure deadlica lichama fram galnyssæ stencum þurh forhæfednyssæ gehealden.

Sum þing miccles gebicnodon ða tungelwitegan us mid þam ðæt hi ðurh ðeberne weig to heora earde gecyrdon. Ure eard soðlice is neorcsenawang, to þam we ne magon gecyrran þæs weges þe we comon. Se frumsceapena man,
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and eall his ofspring weardó adρβfed of neorxenawanges
myrhóe þurh ungehyrumynysse, and forþigene þæs forbodenan
bigleofan, and þurh modignysse, þáða he wolde beon betera
þonne hine se Þelmihtiga Scyppend gesceop. Ac us is
micel neod þæt we þurh øberne weg þone swicolan deofol
forbugon, þæt we moton gesælilice to urum eðle becuman,
þe we to gesceapene wæron.

We sceolon, þurh æhyrsumynysse and forhæfedynysse
and eadm modynysse, anmodlice to urum eþele stæppan; and
mið halgum mægnum þone eard ofgan, þe we þurh leahtrum
forluron. Rihtlice wæs se swicola Herodes fram þam
tunglewitegum bæpþht, and he to Criste ne becom,
þæt he mid facenfullum mode hine sohte. He øfða
getacnode þa leasan licceteras þe mid hiwunge God
secæð and næfre ne gemetað. He is to secenne mid sô-
fæstre heortan, and anrædum mode, seþe leofað and rixað,
mið Fæðer and Halgum Gaste, on ealra worulda woruld,
AMEN.
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DOMINICA IN QUINQUAGESIMA

Adsumpsit Iehus duodecini discipulos suos, et reliqua.

Her is geræd on þisum godspelle þe we nu gehierdon
of þæs diacones muðe, þæt "se Hælend gename on/sundran /f. 52r
his twelf leorningcnihtas, and cwæð to him." Efne we nu
sculan faran to ðære byrig Hierusalem. And þonne beoð ge-
fylleðe ealle ða þínc þe wæron be me awritene þurh witegan. 5
Ic sceal beon belæwed þeodem, and hi doð me to bismore and
bescwingað, and syðdan ofsaleð, and ic arise of deæhe on
ðam ðriddan dæge.' Pa nyston his leorningcnihtas nan
andgit þissera worda. Pa gelæmp hit þæt hi genealæhton anre
byrig, þe is gehaten Hiericho, and þa sæt þær sum blind man
be ðam wege; and þaða he gehyrde þæs folces fær mid ðam
Hælende, pa acsode he hwa ðær ferde. Hi cwæðon him to þæt
þæt wære þæs Hælendes fær. Pa þegan he to hrymnæne and
cwæð, 'Hælend Davides bearn gemilsa min.' Pa men ðe beforan
Þam Hælende eodon ciddon ongean þone blindan, þæt he
15
suwian sceolde. He clypode ða micle swiðor, 'Hælend
Davides bearn gemilsa min.' Þa stod se Hælend and het
lædon þone blindan to him. Paða he genealæhte, þa acsode
se Hælend hine, 'Hwæt wilt ðu þæt ic þe do?' He cwæð,
'Drihten þæt ic mage geseon.' And se Hælend him cwæð toc!Loca 20
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nu þin geleafa hæfð þe gehælde.' And he ðær rihte geseah, and filide þam Hælende and hine mærsole. Þa eal þat folc þe þæt wundor geseah, herede God mid micelre onbryrdnysse."

Pises godspelles angin hrepode ures Hælendes þrowunge, þeahhwæðre ne þrowade he na on þisne timan; ac he wolde feorran and lange ðær/cyþan his þrowunge his leorningcnhihtum, /f. 52v þæt hi ne sceoldon beon to swiðe afyrhte þurh ða þrowunge, þonne se tima come þæt he þrowian wolde. Heora mod wearð afyrht þurh Cristes sage, ac he hi eft gehyrte mid ðam worðe þe he cwæð, "Ic arise of deaðe on ðam þriddan dæge." Þa wolde he heora geleafan gestrangian, and getrymman mid wundrum. And hi ða comon to ðære stowe þær se blinda man sæt be þam wege, and Crist hine gehælde, ætforan gesiðhe ealles þæs weredes, to ði þæt he wolde mid þam wundre hi to geleafan gebringan. Þeahhwæðere þa wundra þe Crist worhte oðer þinc hi ætæowdon þurh mihte, and oðer þing hi getacnedon þurh geryno. He worhte þa wundra soðlice þurh godcundre mihte, and mid þam wundrum þæs folces geleafan getrymde; ac hwæðre þær wæs oðer þincg digle, on ðam wundrum, æfter gastlicum andgyte. Pes án blinda mann getacnað eal mancynn, þe wearð ablend þurh Adames gylt and ascofen of myrhæ neorxnavanges, and gebroht to þisum life, þe is wið-meten cwearterne. Nu synt we ute belocene fram ðam heofon-lican leohete, and we ne magon on þisum life þæs ecan leohetes brucan. Ne we his na mare ne cunnon buton swa micel swa
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we þurh Cristes lare on bocum rædað. Þeos woruld. þeah þe heo myrige hwiltidum gehuhte sy, nis heo hwæðre þe gelicre þære ecæ worulde, þe is sum cwætcern leohum dæge.

Bal mancyn wæs, swa we ær cwædon, ablænd mid geleaf/leaste and gedwylde. Ac þurh Cristes tocyme we wurdon abrodene of urum gedwylcum, and onlihte þurh geleafan. Nu hæbbe we þæt leohht on urum mode þæt is Cristes geleafa; and we habbað þone hyht þæs æcan lifes myrðe, þeah þe we gyt lichamlice on urum cwætcern wunian. Se blinda manð sæt at þære byrig, þe is gehatæ Hiericho. Hiericho is gereht and gehatæ mona. Se móna deð ægðer ge wyxð ge wanað. Healfum monðe he bið wexende, healfum he bið waniende. Nu getacnað se mona ure deadlice lif, and æteorunge ure deadlicynsse; on œðerne ende menn beoð acennede, on œðerne ende hi forðarað. Paða Crist com to þære byrig Hiericho, þe ðone monan getacnað, þa underfeng se blinda manð gesiðhe. Þæt is paða Crist com to ure deadlicynsse and ure menniscynsse underfeng, þa wearð mancyn onlihte, and gesiðhe underfeng. He sæt wið þone waeg; and Crist cweð on his godspelle, "Ic eom waeg, and soðfæstness, and lifi." Se man þe nan ðing ne cunn þæs écæ leohones, he is blind. Ac gif he gelyfð on þone Hælend, þonne sit he wið þone waeg. Gif he nele biddan þæs écæ leohones, he sit þonne blind he ðam wege unbiddenæ. Se þe rihtlice gelyfð on Crist and geornlice bit his saule onlihttinge. He sitt be ða wege
biddende. Swa hwa swa oncnæwða þa blindnyssé his modes, 
clypige he mid inweardre heortan /swa swa se blinda  /f. 53v 
clypode, "Hælend Dauïdes bearn gemiltsa min."

Seo meniu þe eode beforan þam Hælende ciddon þam blindan, 
and heton þat he stille ðære. Seo meniu getacnað ure 
unlustas and leahtras þe us hremmað, and ure heortan of-
sittað þat we ne magon us swa geornlice gebiddan swa we 
behofedon. Hit gelimpðo gelomlice þonne se man wyle yfeles 
geswican, and his synna gebetan, and mid eallum mode to 
Gode gecyrran; þonne cumað þa ealdan leahtras þe he ær 
geworhte, and hi gedrefað his mood and willað gestillan 
his stemne, þat he to Gode ne clypige. Ac hwæt dyde se 
blinda þaða þat folc hine wolde gestillan? He hrymde þæs 
þe swibor, oð þat se Hælend his stemne gehyrde, and hine 
gehælde. Swa we scolon eac dón gif us deoful drecce mid 
mænighealdum geþohtum and costnungum: we scolon hryman 
swibor and swibor to ðam Hælende þat he toðræfe þa yfelan 
costnunga fram ure heortan, and þat he onlihte ure mod mid 
his gif. Gif we þonne purhwuniað on urum gebedum, þonne 
mage we gedon mid urum hreme þat se Hælend stent, se ðe 
ær eode, and wyle gehyran ure clypunge and ure heortan 
onlihtan mid godem and mid clænum geþohtum. Ne magon þa 
yfelan geþohtas us derian, gif hi us ne licigeað ac swa 
us swibor deoful breigðo mid yfelum geþohtum, swa we beteran 
beoð, /and Gode leofran, gif we þone deofel forseoð, /f. 54r
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and ealle his costnunga, þurh Godes fultum.

Hwæt is þæs Hælendes stede? Oððe hwæt is his fær?
He ferde þurh his menniscnysse. And he stod þurh ða god-
cundnysse. He ferde þurh ða menniscnesse swa þæt he was
cenned, and ferde fram stowe to stowe, and deað prowade,
and of deaðe aras, and astah to heofonum. Þis is his fær.
He stent þurh ða godcundnysse; forðan þe he is þurh his
mihte æighwær andweard, and ne ðearf na faran fram stowe
to stowe. Forðon þe he is on ælceræ stowe þurh his godcund-
nyse. Pas he ferde, þa gehyrde he þæs blindan clypunge;
and þæa he stód, þa forgeaf he him gesyhðæ; forðan þurh
ða menniscnysse he besargæ ures modes blindnysse and þurh
ða godcundnysse he forgifð us leoht, and ure blindnysse
onliht. He cwæð to ðam blindan menn, "Hwæt wylt ðu þæt
ic þe do?" Wenst ðu þæt he nyste hwæt se blinda wolde,
seðe hine gehælan mihte? Ac he wolde þæt se blinda bæde;
forðan þe he tiht ælcne swiðe gemæghlice to gebedum. Ac
hwæðre he cwæð on ðære stowe, "Eower heofonlicæ Fæder wat
hwæs ge behofiað, æþpan þe ge hire æniges þinges biddon."
Peahhwæðere wile se góða God þæt we hire georne biddon;
forðan þurh þæa gebedu bið ure heorte onbryrd, and gewend
to Gode.

Þæa cwæð /se blinda, "La leof, do þæt ic mæge geseon." /f. 54v
Ne bæð se blinda naðor ne goldes ne seolfres, ne nane
woruldlice þing, ac bæð his gesihǿe. For nahte he tealde
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ænig þincg to biddende buton gesihpe; forðan þeah se
blinda sum þinc hæbbe, he ne mæg buton leohhte geseon þæt
he hæfð. Uton forði geefenlæcan þisum men þæt wæs gehæled
fram Criste, ægþer ge on lichaman ge on saule: ne bidde
we na lease welan, ne gewitenlice wurðmyntas, ac uton
biddan leohht at urum Drihtne. Na þæt leohht þæ bið ge-
endod, þæ bið mid þære nihte todæfed, þæt þæ is gemæne
us and nytenum, ac uton biddan þæs leohtes þæ we mægon
mid englum ánnum geseon, þæt ðe næfre na bið geendad. To
ðam leohhte soblice ure geleafa us sceal gebringan, swa swa
Crist cwæð to ðam blindan men, "Loca nu þin geleafa þæ
gehælde."

Nu smeaf sum ungeleafful man, "Hu mæg ic gewillnian
þæs gastlican leohtes þæt ðæt ic geseon ne mæg?" Nu cwæðe
ic to ðam men, þæt ða ðincg þæ he understent, and under-
gytan mæg, ne undergytt he na þa ðincg ðurh his lichaman,
ac ðurh his saule; þæhhwæðre ne gesihð nan man his saule
on þisum life. Heo is ungeseñenlic, ac þæhhwæðre heo
wissæð þone gesewenlican lichaman. Se lichama, þæ is gesew-
enlic, hæfð lif of þære saule, þæ is ungeseñenlic. Gewite
þæt ungeseñenlice út, þonne fylð adune þæt gesewenlice,
forðæn ðe hit ne stod na ðær ðurh hit sylf. Þæs lichaman
lif is seo sawul, /and þære saule lif is God. Gewite /f. 55r
seo sawul út, ne mæg se mûð clypian, þeah ðæ he ginige;
ne eage geseon, þeah þæ hit open sí; ne nan lim ne deð
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nan ðing gif se lichama bið sawulleas. Swa eac seo sawul gif God hi forlæt for synnum, ne deò heo nan ðing to gode. Ne mæg nan man nan ðincg to gode gedón buton Godes fultume. Ne bið seo synfulle sawul na mid ealle to nahte awend þeah ðe heo gode adeadod sy; ac heo bið dead ælcere duguðe, and gesælðe, and bið gehealden to ðam ecan deade, þær þær hio æfre bið on pinungum wuniende, and þeahhwæðere næfre ne ateorað.

Hu mæg ðe nu twynian þæs ecan leohetes, þeah hit unge­sewenlic sy, þonne ðu hæfst lif of ungesewenlicere saule, and þe ne twynæð nan ðing þæt ðu saule hæbbe, þeah ðu hi gesæon ne mæge? Se blinda, þaða he gesæon mihte, þa fylide he þam Hælende. Se man gesihð and filið Gode, seðe can understandan God, and god weorc wyrhð. Se man gesihð, and nele Gode fylian, seðe understent Góð, and nele good weorc wyrcan. Ac uton understandan Góð, and god weorc wycean.

Uton behealdan hwider Crist gange, and him filian; þæt is þæt we sceolun smeagan hwæt he tæce, and hwæt him licie, and þæt mid weorcum gefyllan, swa swa he sylf cwæð, "Se ðe me þenige, fylige he me." Þæt is, geefenlæce he me, and onscunige ælc yfel, and lufige ælc gód, swa swa ic dó. Ne teah Crist him na tó on þisum life land, ne welan swa swa he be him sylfum cwæð, "Deor habbað hola and fugelas habbað nest /hwær hi restað and ic næbbe hwider ic ahylde /f. 55v min heafod." Swa micel he hæfde swa he rohte, and
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leofode be oðra manna hæhtum, se ðe ealle ðing ah.

We rædað on Cristes bec þæt þæt folc rædde be him þæt
hi woldon hine gelæccan and ahebban to cyninge, þæt he ware
heora heafod for worulde, swa swa he was godecundlice. Paða
Crist ongeat þæs folces willan, þa fleah he ánstandende
to anre dune, and his geferan gewendon to sá, and se
Hælend wæs úp ón lande. Þa on niht eode se Hælend up on
ðam wætere, mid drium fotum, oððæt he com to his leornincnähtum, þær ðær hi wæron on reute. He forfleah þone woruldlican wurðmynt, paða he wæs to cyninge gecoren, ac he ne
forfleah na ðet edwit, and þone hosp þaða Iudeiscean hine
woldon on roðe ahón. He nolde his haefod befon mid gyldenum cynehelme, ac mid þyrnenum swa swa hit gedon wæs on
his prowunge. He nolde on þisum life rixian hwilwendlice,
se ðe ecelice rixiað on heofonum. Nis þeos woruld na ure
æþel, ac is ure wræcsið. Forði ne sceole we na besettan
urne hiht on þisum swicelum life, ac sceolon efstan mid
godum geearnungum to urum eþele, þær we to gesceapene wæron, þæt is to heofonan rice.

Soðlice hit is awritten, "Swa hwa swa wile beon freond
þisre worulde, se bið geteald Godes feond." Crist cwæð
on sumere stowe, þæt "Se weg is swiðe nearu and sticol seðe
læt to heofonan rice; and se is swiðe rum and smeðe
seðe læt to hellewite." Se weig seðe læt to heofonrice
is forði nearu and sticol, forði ðat we sculon mid earfoðnysses geearnian urne ēðel. Gif we hine habban willað, we sceolon lufian mildheorthynsse and clænnynsse, and soð-fæstynsse, and rihtwisnesse, and eaðmodynsse, and habban soðe lufe, to Gode, and to mannnum, and dóðn ælmyssan be ure māde and habban gemet on urum bigleofan and gehwilce ðore halige picn began. Þas þing we ne magon dóðn butan earfoðnyssum; ac gif we hi dóðo, þonne mage we mid þam geswincum ðuruh Godes fultum astigan þone sticolan weig, þe us gelæt to ðam ecan lufe. Se weig seðe: læt to forwyrde 205 is forði brad and smeðe, forði þe unlustas gebringað þone mann to forwyrde. Him bið swīde softe and nan geswinc þæt he gefylle his galynsse, and druncennynsse, and git-sunge begange, and modignynsse and þa unstrangan berype, and don swa hwæt swa hine lyste. Ac þas unðeawas and 210 ðore swilce gelæðað hine buton geswynce to ecum tintregum, buton he ær his ende yfeles geswice, and göd wyrece. Dysig bið si swegferendaman, seðe nymð þone smeðan weig þe hine mislæt, and forlæt þone sticolan weig þe hine gebringð to ðære byrig. Swa eac we beoð soðlice ungerade, gif we lufiæ 215 þa scortan softynsse, and þa hwilwendlican lustas to ðan swiðe þæt hi us gebringen to ðam ecum pingungum. Ac uton niman /þone earfoðran weig, þæt we her sume hwile swincon, /f. 56v toðy þæt we ecelice beon buton geswine. Þæðe mihte Crist, gif he wolde, on þisum life wunian butan earfoðnyssum, and 220
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faran to his ecan rice buton prowunge, and buton deabd; ac he nolde. Be ðan cwæð Petrus se apostol, "Crist prowade for us and sealde us bisne þæt we scolon fylian his fot-swaðum." Þæt is, þæt we sceolon sum ðing prowian for Cristes lufon, and for urum synnum. Wel þrowað se mann, and God eal sceal prowian unðances wersan prowunge on ðam toweardan life.

Nu genealæcð clæne tid, and halig, on ðære we sceolon ure gimeleaste gebetan. Cume forði gehwa cristenra manna to his scrifte, and his digelan gyltas geandette, and be his lareowes tæcunig gebete; and tihte ælcðærne to gode mid godre gebisnunge, þæt eal folc cweðe be ús swa swa be ðam blindan gecweden wæs, þæða his eagan wæron onlihtæ. Þæt is, eall folc þe þæt wundor geseah, herede God, seðe leofað and rixað a buton ende, AMEN.
IV

DOMINICA IN QUADRAGESSIMA

Ductus est Iehus in desertum ab Spiritu, et reliqua.

Ic wolde eow trahtnian pis godspel pe man nu beforan eow rædde, ac ic ondræde þæt ge ne magon þa miclan deopnesse þæs godspelles swa understandan swa hit gedauenlic sy. Nu bidde ic eow þæt ge beon gebyldige on eowrum geþance oðþæt we þone traht mid Godes fylste /oferrædan magon. /f. 57r

Se Hælend wæs gelæd fram ðam Halgan Gaste to anum westenne, to ðy þæt he wære gecostnod fram deofle. And he ða fæste feowertig daga and feowertig nihta, swa þæt he ne on byrigde ætes ne wætes on callum þam fy尔ste, ac syþan him hingrode. Pa genealæhte se costnere, and him to cwað, "Gyf ðu sy Godes Sunu, cweð to þysum stanum þæt hie beon awende to hlafum." Pa andwyrde se Hælend and cwað, "Hit is awritten, ne leofað se man na be hlafes anum, ac leofað be callum þam wordum þe gað of Godes muðe." Pa 15 genam se deoful hine, and gesette hine uppon þam scylfe þæs heagan temples and cwað, "Gif ðu Godes Sunu sy, feal nu adun, hit is awritten.þæt englum is beboden be ðe þæt hi þe on hyra handum ahebban, þæt ðu farðon ne þurfe þinne fót ðæt stanþætspyrran." Pa cwað se Hælend eft him to, 20
"Hit is awriten, ne fanda þu þines Drihtnes." Pa genam se deoful hine eft, and gesette hine uppon anre swiðe heahre dune, and æteowde him ealles middaneardes welan and his wuldor, and cwæð him to, "Ealle þæs þincg ic forgife þe, gif þu wilt feallan to minum fotum and gebiddan þe to me." Da cwæð se Hælend him to, "Ga þu underbæc sceocca, hit is awritten, gehwa sceal hine gebiddan to his Drihtne anum, and him anum þeowgean." Pa forlet se deoful hine, and him comon englas tó and him ðenedon.

Se Halga Gast lădde þone Hælend to þam westene to by þæt he ðær gecostnod ware. Nu wundrað /gehwa hu se deoful /f. 57v dorste genealæcan to þam Hælende þæt he hine costnode. Ac he ne dorste Cristes fandian gif him alyfed nære. Se Hælend com to mancynne, forði þæt he wolde ealle ure costnunga oferswiðan mid his costnungum, and oferswiðan urne þone ecan deað mid his hwilwendlicum deade. Nu wæs he swa eaðmod þæt he geðafode þam deofle þæt he his fandode, and he geðafode lyprum mannum þæt hi hine ofslogan. Deoful is ealra unrihtwisra manna heafod, and þa yfelan men sint his lyma. Nu geðafode God þæt þæt heafod hine costnode, and þæt ða lymu hine ahengon.

Pam deofle wæs micel twynung hwæt Crist wære, his lif nœs na gelogod swa swa oðra manna lif. Crist ne ðæt mid gifernysse, ne he ne dranc mid oferflowednysse, ne his eagan ne ferdo nætor worgende geond mislice lustas. Pa smead
se deoful hwat he ware, hwæðer he ware Godes sunu seðe
mancynne behaten wæs. Cwæð ða on his geþance þæt he færdian
wolde hwæt he ware. Pa fæste Crist feowertig daga and
feowertig nihta on án. Pa on eallum ðam fyrste ne cwæð se
deoðul to him þæt he etan scolde, forðan þe he geseð þæt him
nan ðingc ne hingrode. Eft þaða Cristehingrode æfter swa
langum fyrste, þa wende se deoful soðlice þæt he God nære,
and cwæð to him, "Hwi hingrað ðe? Gif ðu Godes sunu sy,
wend þas stanæ to hlafum, and et."

Eæðe mihte God seðe awend water to wine, and seðe
/ealle gesceafta of nahte geworhte, eædelice he mihte /f. 58r
awendan þa stanæ to hlafum, ac he nolde nan ðing dóðn
be ðæs deofles tacunge. Ac cwæð him to andswære, "Ne
leófað na se mann be hlafe anum, ac leófað be ðam wordum
þe gað of Godes mude." Swa swa þæs mannæs lichama leófað
be hlafe, swa sceal his sawul lybban be Godes wordum, þæt
is, be Godes lare, þe he þurh wisum mannum on bocum gesette.
Gif se lichama næfð mete, oðde ne mæg mete þicgean þonne
forweornæð he and adeadað. Swa eac seo sawul gif heo næfð
þa halgan lare, heo bið þonne weornigende and mægenleas.
Þurh þa halgan lare heo bið strang and onbryrd to Godes
willan. Pa wæs se deofel ðene oferswyðed fram Criste.

And he ða hine genam and bær up on ðam temple, and hine
gesseðe æt þam scylfe, and cwæð to him, "Gif ðu Godes Sunu
sy, sceut adun, forðan ðe englum is beboden be ðe þæt.
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hi be on handum á hebban þæt du ne ðurfe þinne fot æt stane ætspúrrnan." Her began se deoful to reccenne halige gewritu, and he leah mid ðære race, forðan þe he is leas and nan sóðfæstnys nis on him, ac he is fæder ælcere leasunge. Næs þæt na gewritten be Criste, þe he ða sæde, ác ís dritten he halgum mannum: hi behøfiað engla fultumes on ðisum life, þæt se deoful hi costnian ne móte swa swiðe swa he wolde. Swa hold is God mancynne þæt he hæfð geset his en; las us to hyrðum, þæt hy ne sceolon na geháfian þam reðum deofllum þæt hi us fordón magon. Hi moton /ûre afandian, ac hi ne moton us nydan to nanum /f. 58v yfele, buton we hit sylfe agenes willan dóón þurh ða yfelan tyhtincge þæs deofles. We ne beoð na fulfremede, butan we beon afandode. Þurh ða fandunge we sceolon gedœon, gif we æfre wiðsacað deofle and eallum his larum, and gif we genealæcað urum Drihtne mid geleafan, and lufe, and godum weorcum. Gif we hwær aslidon, arison eft þærrihte, and betan georne þæt ðær tobrocen byð.

Crist cwæð þa to þam deofle, "Ne sceal man fandian his Drihtnes." Þæt ware swiðe gilplic dæd, gif Crist scute þa adun, peah ðe he eade mihte butan awyrdnesse his lima nyðer asceotan, seðe gebigde þone heagan heofenlican bigels. Ac he nolde nan ðincg don mid gýlke forðan ðe se gýlp is án heafod-leahter; Þa nolde he adun asceotan, forðan ðe he onscunode þone gýlp. Ac cwæð, "Ne sceal man his Drihtnes
fandian." Se man fandað his Drihtnes, seðe mid dyslicum truwan and mid gilpe, sum wunderlic þinc on Godes naman dön wyle, oðde seðe sumes wundres dyslice and butan neode, æt Gode abiddan wile. Pa wæs se deoful oðre siðe þurh Cristes gevyl oferswüed.

Pa genam he hine eft and æber hine upp on anre dune, and æteowde him ealles middaneardes welan, and his wuldor, and cwæð to him, "Ealle ðæs þincg ic forgife ðe, gif ðu wilt afeallan to minum fotum, and þe to me gebiddan." Dyrestlice spræc se deoful her, swa swa he ær spræc, þaða /he on heofenum wæs, þaða he wolde dælan heofonan rice /f. 59r wið his Scyppend, and beon Gode gelic. Ac his dyrstignyss hine awearp þa into helle, and eac nu his dyrstignys hine genyðerode, þapa he þurh Cristes browunge forlet man-cynn of his anwealde. He cwæð, "Pas ðincg ic forgife ðe."

Him buhte ðat he ahte ealne middaneard, forðon þe him ne wiðstod nan man ærðan ðe Crist com þe hyne gewylde.

Hit is awritten on halgum bocum, "Eorðe, and eal hyre gefyllednyss, and eal imbhwyrft, and þa ðincg þe on þam wuniað, ealle hit sindon Godes æhta," and na deofles. Þeahhwæðere Crist cwæð on his godspelle be ðam deofle, þæt he were middaneardes ealdor, and he sceolde beon ut-adræfed. He is þæra manna ealdor, þe lufiað þisne middaneard, and ealne heora hiht on ðisum life besettað, and heora Scyppend forseoað. Ealle gesceæfta, sunne, and mona,
and ealle tunglan, land, and sæ, and nytenu, ealle hi þeowiað hyra Scyppende, forðon þe hi farað after Godes dihte. Se lypra man ána þonne he forsihð Godes beboda, and folgæð deofles willan, oððe þurh gitsunge, oððe þurh leasunge, oððe þurh graman, oððe þurh oðrum leahtrum, þonne bið he deofles þeowia, þonne he deofle gecwemð, and þone forsihð þe hine geworhte. Crist cwæð þa to ðam deofle, "Ga ðu underbæc scucca. Hit is awritten, man sceal hine gebiddan to his Drihtne, and him anum þeowgean."
He cwæð to ðam deofle, "Ga ðu under/bæc." Deofles /f.59v 130 nama is gereht niðerhreosende. Niðer he ahreas, and under-bæc he eode fram fyrmóð his anginnes. Paða he was ascyred fram ðære heofenlican blisse. On hinder he eode eft þurh Cristes tocyme, on hinder he sceal gáán on domes dæge þonne he bið belocen on hellewite on ecum fyre, he and ealle his geferan, and hi næfre syðdan utbreçan ne magon.
Hit is awritten on ðære ealdan á, þat nan mann ne sceal hine gebiddan to nanum deofelgylde, ne to nanum þinge buton to Gode anum. Forðon þe nan gesceæft nis wyrðe þæs wyrð-myntes buton se ána, seðe Scyppend is ealra þinga, to him anum we scolun us gebiddan; he ana is soð Hlaford and soð God. We biddað þingunga æt halgum mannum þat hi sceolon us þingian to heora Drihtne and to urum Drihtne. Ne gebidde we na þeah-hwæðere us to him swa swa we to Gode doð, ne hi þat gepafian nellað. Swa swa se engel cwæð to Iohanne þam apostole,
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paða he wolde feallan to his fórum. He cwæð. "Ne do þu hit ná, þæt ðu to me abuge. Þæt eom Godes þeowæ swa swa ðu, and þine gebroðra. Gebide ðe to Gode anum."

Pa forlet se deoful Crist, and him comon englas to, and him ðenedon. He wæs gecostnod swa swa man, and after ðære costnunge him comon halige englas tó, and him ðenedon swa swa heora Scyppende. Buton se deofol gesawe þæt Crist mann wære, ne gecostnode he hine, and buton he soo God wære, noldon þa englas him/pëñian. Micel wæs ures Hælendes /f. 60r eadbæðmodnyss, and his geþyld on þisre dæde. He mihte mid anum worde besencan þone deoful on ðære deopan nywelnyss. Ac he ne æteowde his mihte, ac mid halgum gewritum he and-wyrde þam deofle, and sealde us bysne mid his geþyldæ þæt swa oft swa we fram þwyrum mannum ænig þing þrowið, þæt we scolon wenden ure mod to Godes lare swiðor þonne to ænigre wrace.

On ðreó wisan bið deofles costung, þæt is, on tyht- inge, on lustfullunge, on geðafunge. Deofol tyht us to yfele, ac we scolon hit onsçunian, and ne genyman nane lust- fullunge to ðære tyhtinge. Gif þonne ure môð nimô gelust- fullunge, þonne scoele we huru wiðstandan þæt ðær ne beo nan geþafung to þam yfelum weorce. Seo yfelte tyhting ðæs of deofle, þonne bið oft þæs mannes môð gebiged to ðære lust- fullunge, hwilon eac aslit to ðære geþafunge forðon þe we sind of synfullum flæsce acennede. Ñæs na se Hælend on ða
wisan gecostnod, forðan þe he wæs of mædene acenned buton synne, and næs nan þincg þwyrlces on him. He mihte beon gecostnod þurh tihtinge, ac næs nan lustfullung ne hrepede his móð. Pær næs eac næ gæþafung, forðan þe ðær næs nan lustfullung. Ac wæs þæs deofles costnung forðy eall wið-utan, and næs þincg wiðinnan. Ungewiss com se deoful to Criste, and ungewis he eode aweg, forðon þe se Hæland ne geswutelode na him his mihte, ac oferdraf hine gepyldelice

/mid halgum gewritum.

Se ealda deoful gecostnode urne fæder Aðam on ðreo wisan, þæt is, mid giferneesse, and mid idelum wuldre, and mid gitsunge, and þa weard þe oferswiðed, forðon þe he gæþafode þam deofle on eallum ðam þrim costnungum. Purh giferneysse he wæs ofersyðed þaða he þurh deofles lare at þone forbodenan æppel. Purh ydelum wuldre he wæs oferswiðed þaða he gelyfde þæs deofles wordum þade he cwæð, "Swa mære ge beoð swa swa englas gif ge of ðam treowe etað." And hi ða gelyfdon his leasvngum, and woldon mid ydelum gylpe beon betteran þonne hi gesceapene wæron. Þa wurdon hi wyrsan. Mid gitsunge he wæs oferswiðed, þæpæ se deofol cwæð him to, "And ge habbað gescad ægðer ge godes ge yfeles." Nis na gitsung on þeo anum, ac is eac on gewilnunge micelre geðincgðe.

Mid ðam ylcum þrim ðingum, þe se deoful þone frum- scapenan man oferswiðe, mid ðam ylcum Crist oferswyðe hine and astrehte. Purh giferneesse fandode se deofol
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Cristes þapa he cwæð, "Cwæð to ðisum stanum þæt hi beon to hlafum awende, and et." Purh ydelum wuldre he fandode his, þaða he hine tyhte þæt he scolde sceotan nyþer of ðæs temples scylfe. Purh gitsunge he fandode his, þapa he mid leasunge him behet ealles middaneardes welan, gif he wolde feallan to his fotum. Ac se deoful wæs ða oferswiðed þurh Crist on ðam ylcam gemetum þe he ær Adam oferswiðe. Þæt he gewite fram urum heortum, mid ðam infære gehæfð, mid ðam þe he in afaren /wæs, and us gehæfte.

We gehyrdon on ðisum godspelle, þæt ure Drihten fæste feowertig daga and feowertig nihta an an. Paða he swa lange fæste, ða geswutelode he ða miclan mihte his godcundnysse, þurh ða he mihte on eallum þisum andweardan life buton eorðlicum mettum lybban gif he wolde. Eft þaða him hingrode, ða geswutelode he þæt he wæs soð mann and forði metes behofade. Moyses se heretoga fæste eac feowertig daga, and feowertig nihta to ðy þæt he moste underfon Godes ð. Ac he ne fæste na þurh his agene mihte, ac þurh Godes. Eac se witega Helias fæste eallswa lange eac þurh Godes mihte, and syðdan wæs genumen butan deade of ðisum life.

Nu is þis fæsten eallum cristenum mannum geset to healdenne on ælcæ geares ymbryne, ac we moton ælce dag ures metes brucan mid forhæfendynysse þæra metta þe alyfede sind. Hwi is þis fæsten þus geteald þurh feowertig daga? On eallum geare sind getealde þreor hund daga and fif and sixtig
daga, þonne ðif we teoðiaþ þas gearlican dagas, þonne beoð þær six and prittig teoðinge dagas. And fram þisum dæge oð ðam halgum Easterr dæge, sind twa and feowertig daga; do þonne þa six sunnan dagas of ðam getæle, þonne beoð þa six and prittig þæs geares teoðing dagas us to forhæfdynysse getæalde.

Swa swa Godes á us bebyt þæt we scolon ealle þa ðinc þe us gescotad of ures geares teolunge Gode ða teoðunge syllan, swa we scolon eac on ðisum teoðing dagum ðerne lichaman mid forhæfdynysse Gode to lofe teoðian. We scolon ús /f. 61v gearcian on eallum þingum swa swa Godes þegnas æfter ðæs apostoles tæcunge on miclum géplyde, and on halgum wæccum, on fæstenum, on clænysse modes and lichaman. Forði læsse pleoh bið þam kristenum menn þæt he flæces bruce, þonne he on ðisre halgan tide wifes bruce. Lætað aweg ealle saca, and ælc geflit, and gehealdad þas tið mid sibbe, and mid soðre lufe. Forðon ne bið ðan fæsten Gode andfenge buton sybbe. And doð swa swa God þæhte: tobræc ðinne hlaf, and syle ðone ôærne dæl hungrium menn; and læd into ðinum huse wædlan, and þa earman ælfremedan menn, and gefrefra hi mid ðinum godum. Þonne ðu nacodne geseo, scryd hine, and ne for-seoh ðin agen flæsc. Se mann þe fæst butan ælmesan, he deð swilce he sparige his mete, and eft ðæt þæt he ær mid forhæfdynysse foreode; ac þæt fæsten talð God. Ac gif ðu fæstan wille Gode to gecwemedynysse, þonne gehelp ðu earmra
manna mid pam dale be bu be sylfum oftihst, and eac mid maran gif be to onhagie. Forbugab ydele spellunge, and dyslice blissa, and bewepab eowre synna, forban pe Crist cwab, "Wa eow pe nu hlihgab, ge scolon heofian and wepan."

Eft he cwab, "Eadige beob pa be nu wepab, forbon pe hi 250 scolon beon gefrefrode."

We lybbab mislice on twelf monbum, nu scole we ure gymelaste on pisne timan geinnian and lybban Gode, we be obrum /f. 62r timan us sylfum leofodon. And swa hwat swa we dob to goode, uton don pat buton Etyke and ideite heurne. Se man be tor 255 timan us sylfum leofodon. And swa hwat swa we do to Etyke, leaste on Pynne timan Etyntuan and Lydban gode, we de orrum /f. 62

We lybbab mellican on twelwe monpum, nu scole we ure Etyke-

scolon beon Etertorode."

Recite beob deo pe nu mele, forbon pe in 250 cweod, "We eow pe in Etyntuan and wepan."

scolon heorlcan and wepan."
dwice blessing, and bewepad camele synna, forbon pe Crist meran Etyke to onhagie. Portuegod ydele spellunge, and manne mid pam debe de qu o de sylfum oftihst, and eac mid manne mid pam debe de qu o de sylfum oftihst, and eac mid manne mid pam debe de qu o de sylfum oftihst, and eac mid
DOMINICA PASCAE

Maria Magdalene et Maria Iacobi et reliqua.

Oft ge gehyrdon ymbe ðæs Hælendes árist, hu he on þisum dæge of deade arás; ac we wyllað eow myningean, þæt hit ne gange eow of gemynde.

"Dæða Crist bebiriged wæs, þa cwædon þa Iudeiscan to heora ealdermen Pilate, 'La leof, se swica þe her ofslegen is cwæð gelomlice þaða he ón life wæs, þæt he wolde arisan of deade on ðæm priddan dæge. Bebeod nu forði besittan his birigene ðæð ðone priddan dæg, þe láss þe his leorningsnihtas cumon and forstelan his lic, and secgan þam folce þæt he of deade arise. Þonne biþ þæt gedwyld wyrse þonne þæt oðer wære.' Pa andwyrdse se ealdorman Pilatus, 'Gehabbað weardas færað to and healdað.' Hi ða ferðon to, and mearcodon ða þruh mid insegle and besæton þa birgine.

Pa beheolda Maria þæs Hælendes moder, and þa wimmen þe hyre mid wæron, hwær he bebiriged wæs. And eodon ða ongean to ðære birig and seo Magdalenisce Maria, and Maria Iacobes moder bohton deorwyrðe sealfe þe biþ geworht to smyrigenne deadra manna lic mid, þæt hi scolon láté rotian. And eodon ða ða wimmen on þisum dæge on ærne-merien, and woldon his lic behwyrfan, swa hit þær gewunlic wæs on ðære
peode. Pa cwæðon þa wif betwux him, 'Hwa sceal us awilian þone stán of ðære þyrih? Se stan is ormatlice micel.' Paða hi þis spræcon, þa wearð færlice micel eorð-styrung, and Godes engel fæalæ of heofonum to ðære birgene, and awylte þone stan aweig, and gesæt him uppon þam stane. Pa wæs þæs engles white swilce liget, and his reof swa hwit swa snaw. Pa wurdon þa weardmen aefyrhte, and feollon adune swilce hi ðeade wæræn.

Pa cwæð se engel to þam wifum, 'Ne bio ge ofdræðæ, ic wat þæt ge secæð þone Hælend þe wæs on rode gefæstnod. Nis he her, he aras of ðeade, swa swa he eow ær sæde. Cumað and sceawiað his birigene þær he onlæg, þe nu is æmtig. Gæð nu ongeæn to his leorningnihtum and secgað him þæt Crist aras of ðeade, and he cymð to him on þam earde þe is gehaten Galilea. Secgað þæt hi cumon him þær togeanes, þær hi hine geseoð swá swá he behet ærðam þe he prowade.' Pa lagon þa scytan innon þære byrgene, þe he mid bewunden wæs, and þa wif gecyrdon þa to Cristes leorningnihtum, mid miclum æge, and mid micelre blisse, and woldon him cypan Cristes ærist.

Pa mid þam þa gemetton hi Crist, and he hi gegrette, and hi feollon to his fotum. Da cwæð se Hælend him to, 'Farað and cyþað minum gebroðrum, þæt hi cumon togeanes me on þam lande Galilea, þær hi geseoð me.' Pa mid þam þe þa wif eodon þa comon þa weardmenn, and cyddon þæt Crist aras
of deaðe. Pa namon þa heofodmen þa weardas on runderspræce
and sealdon him micelne sceat to ði þæt hi scoldon secgan
þæt Cristes lic him wære forstolen ða hwile þe hi slap
fornam. And þa weardó þæt cuð geond eall Iudealand, þæt ða
weardas þone scet namon at ðam heofodmannum, and þæt Crist
aras of deaðe."

We cweðað nú /gif hwa his lic forstæle, nokde he hine 77v
unscrydan, forðan þe stalæ ne lufað nane yldinge. Crist weardó
steowed on ðam ylcan dæge Petre, and oðrum twam his leorning-
æhtaum, and hi gefrefrode. "Pa ðæt neðstan com se Hælend to
his leorningæhtaum, þær hi gegaderode wæron, and cwæð him
to, 'Sy sib betwux eow. Ic hit eom, ne beo ge na afyrhte.'
Da wurdon hi afæræde, and wendon þæt hit sum gast wære. Pa
cwæð he him to, 'Hwi synd ge afæræde, and mislice þencað be
me? Sceawiað mine handa, and mine fét, þe wæron mid næglum
þurhdriðene. Grapiað and sceawiað pif ic gast were þonne
næfde ic flæsc and bán.'Swa swa ge geseoð þæt ic hæbbe.'
Paða he þis cwæð, þa steowðe he him ægðer ge handa ge fet
gesidan, þe he on gewundod wæs. Pa wæs heora mód mid micelre
wundrunga and blissa ofernumen. Pa cwæð se Hælend him eft
tó, 'Hæbbe ge her ænig þincg þe to etenne sí?' Pa brohten
hi him gebræðne fisc, and sumne dæl huniges, and he ðæ þa
beforan him and sealde him his lafe þus cwæðende, 'Pis ic
sæde eow ær minre prowunge; hit is nu gefylled be me. Swa
swa seo ealde æ witegan be me awriton.' And he ða him forgæaf
andgit þat hi mihton þa gewritu tocnawan, and cwæð þa gyt, 'Pus wás gewritten be me, þat ic þrowian scolde, and arisan of deaðe on ðam þriddan dæge, and sceal beon gebodóð ón minum naman dædbot, and synna forþifenyss, on eallum þeódum.'"

Se Hælend wearð þa gelomlice æteowod his learning-cnihtum, and hi gewissode to ðære lære and to þam /f. 78r geleafan, hu hi eallum mancynne tæcan scoldon, and on ðam feowertigoðan dæge his æristes he astah lichamlice to heofenum to his Fæder. Ac we habbað nu micle maran endebyrdynsse ðære Cristes bec gesæd, þonne ðis dagðerlice godspel behæfð for trymmynge eowres geleafan. Nu wille we eow gereccan þas dagðerlican godspelles traht, æfter þas halgan papan Gregories trahtnunge.

Mine gebroðra þa leofostan, ge gehyrdon þat ða halgan wif, þe Drihtne on life filigdon, comon to his birgene mid ðære deorwyrdan sealf electrode, and þone þe hi lufedon on life, þam hi woldon beadum mid menniscere gecnyrdynsse þenian. Ac þeosað dæd getacned sum þing to donne, on Godes gelæðunge. We ðe gelyfað Cristes æriste, we cumað gewislice to his byr gene mid deorwurðe sealf, gif we beoda gefyllede mid bræðe haligra 90 mihta, and gif we mid hlisan godra weorca urne Drihten secað. Þa wif þe ða sealfa brehton, hi gesawon englas, forðan ðe ða geseod þa heofenlican englas, þæðe mid bræðum godra weorca gewilnlæþ þæs uplican færeldes. Se engel sæt on ða swiðran healfe þære byr gene. Seo swýðre hand getacned þæt ece lif,
and seo wynstre ðis andwearde lif. Rihtlice sæt se engel
on ða swyðran hand forðan þe he cydde þæt se Hælend hæfte
þa oferfaran þa brosnunga ðises andwerdan lifér, and wæs
/þa wuniende on ecum þingum undealdlic. Se bydel wæs ymb-
scryd mid scinendum reafum forðan ðe he bodade þa blisse
þiøre freolstide, and ure mærða. Hwæðer cweðe we, þe ure,
þe ðæra engla? We cweðað soðlice, ægðor ge ure, ge heora.
Þæs Hælendes ærist is ure freolstíd and blis, forðan ðe he
gelædde us mid his æriste to ðære undealdlicynsse, þe we to
gesceapene wæron. His ærist wæs þæra engla blis forðan þe
God gefylðe heora getæl ĵonne he us to heofonan gebrincð.

Se engel gehyrte þa wif, þus cweðende, "Ne beo ge
afyrhte," swilce he swa cwæde, "Forhtian þa ðe ne lufiað
engla tóclyme; beon ða ofдрædde þa ðe synd ofsette mid flæsc-
licum lustum, and nabbað nænne hiht to engla werede. Þwi
forhtige ge, ge ðe gescoð eowre geferan?" "His white wæs
swilce liget, and his reaf swa hwit swa snaw." Soðlice on
ligette is oga, and on snawe līðnes þære beorhtynsse. Riht-
lice wæs se bydel Cristes æristes swa gehiwod, forði þonne
he cymð to ðam miclan dóme, þonne bið he swiðe egefull þam
synfullum, and swyðe liðe þam rihtwisån. He cwæð, "Ge secað
þonne Hælend; he aras; nís he her." He nás ða lichamlice on
ðære birgene, seðe æghwær bið þurh his godcundan mihte. Pær
læg þæt reaf bæftan þe he mid bewunden wæs, forðan þe he ne
rohte þæs eorðlican reafes, syððan he of deade aras. Þæah
man deadne mannan mid reafe bewinde, ne arist pæt reaf
na ðe raðor eft mid þam men, ac he bið mid þam heofenlicum
reafe gescryrd æfter his æriste.

Wel is gecweden be ðam Ùælende, pæt he wolde cuman to-
geanes his geferum on Galilea. /Galilea is gecweden /f. 79r 125
ofæræred. Se Ùælend wæs þa afaren fram prowunge to
Æriste, fram deaðe to life, fram wite to wuldre. And gif we
farað fram leanhrum to halgum mægnum þonne mote we geseon
þone Ùælend æfter urum færelde of þisum life. Twa lif sind
soðlice: þæt an we cunnon, þæt oðer us wæs uncuð æ Cristes 130
tocyme. Pæt án lif is deaðlic, þæt oðer undeaðlic. Ac se
Ùælend com and underfeng þæt án lif, and geswutelode þæt
oðer. Pæt an lif he æteowde mid his deaðe, and þæt oðer mid
his æriste. Gif he ðus deadlicum mannum ærist and þæt ece lif
behete, and þeahhwaðere nolde hit þurh hine sylfne geswutel-
ian, hwa wolde þonne his behatum gelyfan? Ac þæða he man
beon wolde, þa gemedemode he hine sylfne eac to deaðe agenes
willan, and he aras of deaðe þurh his godcundan mihte and
geswutelode þurh hine sylfne þæt þæt he us behet.

Nu cwþo sum man on his ðeþance, "Deaðe mihte he arisan 140
of deaðe forðan þe he is God; ne mihte se deað hine gehæftan."
Gehyre se mann þe óís smealæ andsware his smeagunge. Crist
forðærde ana on ðam timan, ac hé ne arás na ána of deaðe,
ác áras mid miclum werode. Se godspellere Matheús awrat on
Cristes béc, þæt manega halige men þe wæron on ðære ealdan 145
v

ær forðfarenē, þæt hi arison mid Criste; and þæt sædon
gehwilce wise lareowes, þæt hi habbað gefremod heora ærist
to ðam ecan life, swa swa we ealle dón sceolon on ende
þísre woulde. Þa lareowes cwæðon þæt ða aræredan mén
nærón soðlice þewitan Cristes æristes, /gif hi nærón /f. 79v 150
ecelice arærde. Nu sind adwascte ealle geleaflæstan, þæt
nan man ne sceal ortruvian be his agenum æriste. Þonne se
godspellere awrat þæt fela arison mid Criste, þe wærón
anfealde men þeah ðe Crist God sy.

Nu cwæð Gregorius se trahtnere, þæt him come to gemynde 155
hu ða Iudeiscan clypodon be Criste þæða he wæs on ðære
rode gefæstnod. Hi cwæðon, "Gif he sy Ísrahéla cyning þonne
astige he nu of ðære rode. And we gelyfað on hine." Gif he
þæ of ðære rode astige, and nolde heora hosp forberan, þonne
buton twyn ne sealde he us nan bysne his gepyldes. Ac he 160
abad hwon, and forbær heora hosp and hæfde gëbyld. Ac se
ðe nolde of ðære rode abrecan, se aras of ðære byrgene.
Mare wundor wæs þæt he of ðeafhe aras, þonne he cucu of ðære
rode abræce. Mare miht wæs þæt he ðone deâð mid his æriste
tobræc, þonne he his lif geheolde, of ðære rode astigende. 165
Ac þæða hi gesawon þæt he ne astah of ðære róde for heora
hospum, ac þær on deaðes gebad, þæ gelyfðon hi þæt he ofer-
swyðed wære, and his nama adwasced. Ac hit gelamp swa, þæt
of ðam deaðe sprang his nama geond ealne middaneard. Þa
 wearð heora bliss awend to ðam mæstan sare; forðan þæ
heora sorh bið endeelas.

Pas ping getacnode se stranga Samson, se hæfde fæhbe to ðam folce þe is gehaten Philistei. Pa getimode hit þat he becom to heora byri, þe wæs Gaza gehaten. Pa wærön þa Filistei swiðe bliðe, and imbaseton þa buruh. Ac se stranga Samson aras on midre nihte, and gelæhte þa burhgeatu and /f. 80r abær hi uppon anre dune, to bismre his gefan. Se stranga Samson getacnode Crist, seo burh Gaza getacnode helle, and þa Philistei hæfdon Iudeisce folces getacnunge, þe besæton Cristes byrgene. Ac se Samson nolde gan ydel of þære byrig, 175 ac he abær þa gatu up to þære dune; forðan þe ure Hælend Crist tobræc hellegatu, and generode Adam and Euan and his geCOREnan of heora cynne, and freolice of deaðe aras and hi samod, and astah to heofonum. Pa manfullan he let beon bäftan to þam ecum witum. And is nu hellegeat belocen rihtwisum mannum, and æfre open unrihtwisum.

heo forlet hyre hæftlingas út þurh ðæs Hælendes hergunge.
And þa heardheortan Iudei þeah þurh eallum þam tacnum noldon
gebogan mid geleafan to ðam mildheortan Hælende, seðe wile
eallum mannum gehelpan on hyne gelyfendum. Ac úton we
gelyfan þæt God Fæder waes æfre butan anginne, and æfre waes
se Sunu of ðam /Fæder acenned. Forðan þe he ıs se wisdom, /f. 80v
and miht þe se Fæder ealle gesceafa þurh gesceop; and hi
ealle wurdon geliffæste þurh ðone Hælgan Gast, seðe is willa,
and lufu þæs Fæder, and þæs Suna. Hi þry an God untodæledlic,
on anre godcundnysse wuniende, hi ealle gelice mihtige forðon
swa hwæt swa læsse bið, and unmihtígre, þæt ne bið na God.
Ac se Fæder sende þone Sunu to ure alysenysse, and he ána
underfeng þa menniscnysse, and þrowade deað be his agenum
willan, and aras of deaðe on þisum dæge, and astah to heofonum
on ðam feowertigeðon dæge his æristes, atforan manegra manna
gesihðe, and rixað mid ðam Ælmihtigum Fæder, and þam Hælghum
Gaste, nú and á on ecnysse, AMEN.
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FERIA IIIa DE DOMINICA ORATIONE

Se Hælend Crist, syððan he to þisum life com and man wearð geweaxan, ðaþa he was prittig wintra eald on ðære menniscynsse, ða began he to wyrcrene wundra and geceas þa twelf leorningcnihtas þa þe we apostolas hatað. Þa wæron mid him æfre syððan and he him tæhte ealne ðone wisdom þe on halgum bocum stent, and þurh hi ealne crist-endom astealde. Þa cwædon hi to þam Hælende, "Leofe tæce us hu we magon us gebiddan." Þa andwyrdse se Hælend and þus cwæð, "Gebiddað eow mid þisum wordum to minum Fæder, and to eowerum Fæder, Gode Ælmihtigum: PATER NOSTER QUI ES IN CELIS: Pu ure Fæder þe eart on heofenum, sy þin nama gehalgod. Cume þin rice. Sy þin willa on eorðan swa swa on heofenum. Syle us todæg urne dæghwomlican hlaf. And forgif us ure gyltas swa swa we forgyfað þam þe wið us agyltað. And ne lat þu na us on costnunge, ac alys us fram yfele. Sy hit swa."

God Fæder Ælmihtig hæfð ænne sunu gecyndelice, and menige gewiscendlice. Crist is Godes sunu swa þæt se Fæder hine gestrynde of him sylfum buton ælcre meðer. Næfðo se Fæder nænne lichaman, ne he on þa wisan his bearn ne gestrynde
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De men doð. Ac his wisdom þe he mid ealle gesceafte geworhte, se is his Sunu, se is æfre of þam Fæder and mid þam Fæder, God of Gode, eallswa mihtig swa se Fæder. We men sind Godes /bearn forþan ðe he us geworhte, and eft /f. 91v þaða we forwyrhte wæron he asende his agen Bearne us to alysednysses. Nu sind we Godes bearn, and Crist is ure broðor gif we þam Fæder onriht gehyrsumiað and mid eallum mode hine wurþiað. Crist is ure heafod and we sind his lima; he is mid ure mennisçnyssé befangen and he hæfðe urne lichaman, þone ðe he of þam halgan mædene Marian genam. Forþi we magon cuðlice to him clypian swa swa to urum breþer, gif we þa broðerrædene swa healdã swa swa he us tæhte. Þæt is, Þæt we ne sceolon na gæpfian þæt deofol mid ðægigun unþæwum us geweme fram Cristes broþerrædene.

Witodlice se man þe deofle geafelecðo, se biðe deofles bearne, na þurh gecynde, oððe þurh gesceapennysse, ac þurh ða geafeleæcunge, and yfelum geearnungum. And se man þe Gode gecwemþ, he biðe Godes bearn, na gecyndelic ac þurh gesceapenysse; and þurh godum geearnungum, swa swa Crist cweð on his godspelle, "Se þe wyrcð mines Fæder willan, se þe is on heofenum, he biðe min broþor and min moder, and min sweoster." Forþi nu ealle cristene men ægðer ge rice, ge heane, ge æpel borene ge unæpel borene, and se hlaford and se þeowæ ealle hi sind gebroðra and ealle hi habbað ænde Fæder on heofenum. Nis se welega na betera on þysum
neman þonne se þearfa. Ealswa bealdlice mot se þeowa
clypian /God him to Fæder ealswa se cyning. Ealle we /f. 92r
sind gelice ætforan Gode, buton hwa oðerne mid godum
weorcum forþeoa. Ne sceal se rícæ for his welum þonne earman
forséon, forþan oft bið se earma betera ætforan Gode þonne
se rícæ. God is úre Fæder, þi we sceolon ealle beon on
Gode gebroþru, and healdan þonne broþerican bend ðumforodne
þæt is þa sopan sibbe. Swa þæt ure ælc oþerne lufige swa
swa hine sylfne, and nanum ne gebeode þæt þæt he nelle þæt
man him gebeode. Se þe ðis hylt, he bið Godes bearn and
Crist and ealle halige men þe Gode geþeoð beoð his gebroþru
and his gesweostru.

Je cwæðo, "Pater noster qui es in celis." Þæt is,
"Ure Fæder þe eart on heofonum," forþan þe God Fæder is on
heofonum, and he is æghwar swa swa he sylf cwæð, "Ic gefylle
mid me sylfum heofonas and eorþan." And eft þæt halige
godspel be him þus cwæð, "Heofon is his þrymsetl, and eorðe
is his fotsceamul." We wendað us east-weard þonne we us
gebiddað, forþan þe þanon arist seo heofen: ða swilce on
eastdæle synderlice sy his wunung, and forlæte westdæl oðhe
ôpre dælas se þe æghwar is andweard, na þurh rymette þær
stowe, ac þurh his mægenprymmes andweardnysse. Þonne we
wendað ure neb to eastdæle þær seo heofon arist, seoðe is
ealra lichamlicra ðinga oferstigende, þonne sceal ure mod
beon mid þam gemyngod, þæt hit beo gewend to þam hehstan
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and þam fyrmestan gecynde, þæt is God. We sceolon /eac /f. 92v witan þæt se synfulla is eorpe gehaten, and se rihtwisa is heofen gehaten: forþan þe on rihtwisum mannnum is Godes wunung, and se goda man bið þæs Halgan Gastes templ. Swa eac þætoteanes se fordona man bið deofles templ and deofles 75 wunung. Forþ þonne swa micel is betwux godum mannnum and yfelum swa micel swa bið betwux heofenan and eorþan.

Seofon gebudu sind on þam Pater nostrre. On þam twam formum wordum ne sind nane gebedu, ac sind herunga, þæt is, "Ure Fader þe eart on heofonum."

Þæt forme gebed is "Sanctificetur nomen tuum." Þæt is, "Sy þin nama gehalgod." Nis þæt na swa to understandenne swilce Godes nama ne sy genoh halig, seþe æfre wæs halig, and æfre bið, and he us ealle gebletsað and gehalgað. Ac þis word is swa to understandenne þæt his nama sy on us gehalgod, and he us þæs getipige þæt we moton his naman mid urum muþe gebletsian and he us sylle þæt gehanc, þæt we magon understandan þæt nan þing nis swa halig swa his nama.

Þæt oðer gebed is, "Adueniat regnum tuum." Þæt is on urum gereorde, "Cume þin rice." Æfre wæs Godes rice, and æfre bið. Ac hit is swa to understandenne þæt his rice beo ófer us, and hé on ús rixie, and we him mid ealre gehyrsumnysse underþeodde sind, and þæt ure rice beo us gelæst and gefylled swa swa Crist ús behet þæt he wolde
úsece rice forgyfan þus cweþende, "Cum að ge gebletsode mines Fæder /and gehabbað þæt rice þæt eow gegearcod was /f. 93r fram anginne middaneardes." Dis bið ure rice gif we hit nu geearnið. And we beoð Godes rice, þonne Crist us betæcð his Fæder on dômes dæge swa swa þæt halige gewrit cwýð, "Cum tradiderit regnum Patri suo." Þæt is, "Ponne he betæcð rice his Fæder." Hwæt is þæt rice þæt he betæcð his Fæder buton ða halgan men, ægðer ge weras ge wif, þa ðe he alysde fram hellewite mid his agenum deaðe? Þa he betæhð his Fæder on ende þyssere worulde and hi beoð bonne Godes rice, and mid Gode on ecnysse rixiað ægðer ge mid sawle ge mid lichaman, and beoð bonne gelice englum.

Þæt óridde gebed is, "Fiat voluntas tua sicut in celo et in terra." Þæt is, "Gewurðe þin willa on eorþan swa swa on heofenum." Þæt is, swa swa englas on heofenum þe gehyrsumiað, and mid eallum gemete to þe geþeodað, swa eac men þe on eorþan sind and of eorþan geworhte, beon hi þinum willan gehyrsume, and to þe mid ealre geornfulnessse geþeodan. On þam mannum soblice gewyrð Godes willa, þe Godes willan wyrcað. Ure sawul is heofonlic, and ure lichama is eorðlic. Nu bidde we eac mid þisum wordum þæt Godes willa gewurðe ægðer ge on ure sawle, ge on urum lichaman, þæt ægðer him gehyrsumie. And he ægðer gehealde and gescylde ge ure sawle ge urne lichaman fram deofles costnungum.
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Påt feorðe gebed is, "Panem nostrum cotidianum da nobis/hodie." Dåt is on urum gereorde, "Syle us nu todæg
urne dæghwomlican hlaf." Dåt is on þrim andgittum to understandenne: þat he us sylle fodan urum lichaman, and
sylle eac ure sawle þone gastlican hlaf. Se gastlica hlaf
is Godes bebod, þat we sceolon smeagan dæghwomlice, and
mid weorce gefyllan. Forþan swa swa se lichama leofað be
lichamlicum mettum, swa sceal seo sawul lybban be Godes
lare, and be gastlicum smeagungum. Hraðe se lichama aswint
and forweornæ gif him bið oftogen his bigleofa. Swa eac
seo sawul forwyro gif heo næfo þone gastlican bigleofan
þat sind Godes beboda, on þam heo sceal geþeorn and beon
gegodad. Eac se gastlica hlaf is þat halige husel mid þam
we getrymmað urne geleafan, and þurh þæs halgan husles
þigene us beoð ure synna forgyfene, and we beoð gestrangode
ongean deofles costnunge. Pi we sceolon gelomlice mid
þam gastlican gereorde ure sawle clænsian, and getrymman.
Ne sceal ðeah se þe bið mid healicium synnum fordón, gedyrst-
þæcan þat he Godes husel picge, buton he his synna ær gebete.
Gif he elles þeð hit bið him sylfum to bealowe gepiged.
Se hlaf getacnað þreo þing swa swa we cwædon. An is þæs
lichaman bigleofa, ober is þære sawle, þridde is þæs halgan
husles þigen. Dyssera þreora þinga /we sceolon dæghwom-
lice at urum Drihtne gebiddan.

Påt fifte gebed is, "Et dimitte nobis debita nostra

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sicut et nos dimittimus debitoribus nostris." Pat is, "Forgif us ure gyltas, swa swa we forgyfað þam mannum þe wið us agylтаð." We sceolon don swa swa we on þysum wordum behatað. Pat is þat we beon mildheorte us betwynan, and for þære micclan lufe Godes, forgifan þam mannum þe wið us agylтаð, þat God Ælmihtig forgife ús ure synna. Gif we þonne nellәð forgifan þә lyтlan gyltas þәra manna þe us gegremodon, þonne nele eac God us forgifan ure synna micle and manega, swa swa Crist sylf cwәә, "Þonne ge standаð on eowerum gebedum, forgyfað swa hwәt swa ge habbað on eowerum mode to ænigum men, and eower Fәder þe on heofenum is, forgifә eow eowere synna. Gif ge þonne nellәð forgifan mid inweardre heortan þam þe eow gremiað, þonne eac eower Fәder þe on heofenum is nele eow forgifan eowre synna. Ac he hәtt eow gebindan, and on cwearterne settan, þәt is on hellewite, and eow þәr deofol getintregað oðәt ge habbon ealle eowre gyltas geprowode, oðәt ge cumon to anum feorәlinge." Is hwәәre getәhт after Godes gesetnysse, þәt wise men sceolon settan steore dyseɡum mannum, swa þәt hi ðәt dysig, and þә unþәaways álecgon, and þeah þәne man lufian swa swa agenne broðor.  

/Pәt sixte gebed is, "Et ne nos inducas in temptаtionem." þәt is, "Ne gepafa þu God, þат we beon gelәәde on costnunge." Oper is costnung, oper is fәndung. Godд ne costnað mannе ne mann, ac hwәәере нән mann ne cymә to Godes
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rice buton he sý afandod. Forþi ne sceole we na biddan þæt God ure ne afandige, ac we sceolon biddan þæt God ús gescyldæ þæt we ne abreódon on þære fandunge. Deofol mot ælces mannæ afandian, hwæþer he aht sy, oððe naht, hwæþer he Godd mid inne-weardlicere heortan lufige, oððe he mid hiwunge fare. Swa swa man afandað góld on fyre, swa afandað God þæs mannæs mod on mislicum fandungum hwæþer he anræde sy. Genoh wel wat God hu hit getimað on þære fandunge, ac hwæðere se man næf ða na mîcle geþingþæ buton he afandod sy. Þurh ða fandunge he sceal geþeon gif he þam costnungum wiðstent. Gif he fealle, he eft astande: þæt is, gif he agylte, he hit georne gebete, and syððan geswicæ; forþi ne bið nan bot naht buton þær beo geswicenys. Se man þæ wile geþumblice syngian, and geþumblice betan, he gremað God. And swa he swiðor syngað, swa he deofle gewyldra bið, and hine þonne God forlæt, and he færð swa him deofol wissað, swa swa toþrocen scip on sæ, þæ swa færð swa hit se wind drifð. Se goda man swa he swiðor afandod bið, swa he rottra bið and near God oððet he mid fulre geþingðæ færð of þisum life to þan ecæn life. And se yfela swa he oftor on þære fandunge abryð, swa he forcupra bið, and deofle near oððæt he færð of þisum life to þam ecæn wite, gif he ær geswican nolde, þæða he mihte and moste. Forþi andbidæ God oft þæs yfelan mannæs, and lêt him fyrst þæt he his mándaða geswicæ, and his mod
to God gecyrre ær his énde gif he wile. Gif he þonne nele þæt he beo buton ælcere ladunge swiþe rihtlice to deofles handa ascifen. Forþi is nu selre cristenum mannum þæt hi mid earfoðnyssum and mid geswince gegarnian þæt ece rice and þæ ecæn blisse mid Gode, and mid eallum his halgum, þonne hi mid softnyss, and mid yfelum lustum gegarnion þæ ecæn tintrega mid eallum deoflum on hellæwite.

Dat seofaðe gebed is, "Set libera nos a malo," þæt is, "Ac alys us fram yfele." Alys us fram deofle and fram eallum his syrwungum. God lufað us, and deofol us hatað. 205 God us fet, and gefrefrað, and deofol us wile ofslean gif he mot. Ac him bið forwyrneð þurh Godes gescyldynysse, gif we us sylfe nellæð fordón mid únpeawum. Forþi we sceolon forbugan and forseon þone lypran deofol mid eallum his lotwrencum, forþan þæ he him ne gebyrað naht to us, and we sceolon lufian and fyligan urum Drihtne, seþe us lát to þam ecæn lifa.

Sefon gebedu, swa sæva we ær sædon, beoð on þam Pater Nostre. Da þæo forman gebedu beoð us ongynne on þyssere worulde, ac hi beoð á ungeendode on þære toweardan worulde. 215 Seo halgung þæs mæran naman /Godes ongan us mannum þaða /f. 95v Crist wearð geflæschamod mid ære menniscynysse. Ac seo ylce halgung wunað on ecynysse, forþan þæ we on þam ecæn life blestiað and heriað æfre Godes naman, and God rixað nú, and his rice stent æfre buton ende. And Godes willa
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bið gefremod on þisum life þurh godum mannum, se ylca willa wunað á on ecnysse. Pa opre feower gebedu belimpad to þisum life, and mid þisum life geendiað.

On þisum life we behofiað hlafes and lare and husel ganges. On þam toweardan life we ne behofiað nanes eorþ-lices bigleofan, forþan ðe we þonne mid þam heofonlicum mettum beoð gereordode. Her we behofiað lare, and wisdomes; on þam heofonlicum life we beoð ealle full wise, and on gastlicere lare ful geráðe, þa ðe nu þurh wisra manna lare beoð Godes bebodum underbeodde. And her we behofiað þæs halgan husles þigene, for ure beterunge, soðlice on þære heofenlican wununge we habbað mid us Cristes lichaman mid þam he rixað on ecnysse.

On þyssere worulde we biddað ure synna forgfyenyssa, and na on þære toweardan. Se man þe nele his synna behreow-sian on his life, ne begyt he nane forgfyenysse on þam toweardan. And on þysum life we biddað þæt God us gescylde wið deofles costnungum, and us alyse fram yfele. On þam ecan life ne bið nan costnung, ne nan/yfel, forþi þær ne /f. 96r cymðæ nan deofol, ne nan yfel man þe us mage dreccan oðde 240 derian. Þær beoð geþære sawul and lichama, þe nu on þysum life him betwynan winnað. Þær ne bið nan untrum-nyss ne geswinc ne wana nanre godnyss, ac Crist bið mid us eallum, and us ealle þing deð buton edwite mid ealre blisse.
VI

Crist gesette þis gebed, and swa beleac mid feawum wordum, þat ealle ure neoda ægðer ge gastlice ge lichamlice, þaron sind belocene; and þis gebed he sette eallum cristenum mannum gemænelice. Ne cyð na on þam gebede, "Min Fæder, þu ðe eart on heofonum," ac cwyp, "Ure Fæder," and swa forð ealle ða word þe ðær æfter filigað sprecað gemænelice be eallum cristenum mannum. On þam is geswutelod hu swiðe God lufað annysse, and geþwærnyssse on his folce. Æfter Godes gesetynsse ealle cristene men sceoldon beon swa geþwære, swilce hit án mann wære, forþi wá þam men þe ða ðannysse tobreccð. Swa swa we habbað on anum lichaman manega lima and hi ealle anum heafde gehyrsumiað, swa eac we sceolon manega cristene menn Criste on annysse gehyrsumian, forþan ðe he is ure heafod, and we sind his lima. We magon geseon on urum agenum lichaman hú ælc lim oprum ðenað: ða fet berað ealne þone licham, and þa eagan lædað þa fet, and þa handa gearciað þone bigleofan. Hraðe lið þat heafod /þær adune, gif þa fet hit ne feriað, and /f. 96v hraðe ealle þa lymu ealle forwurðað gif þa handa ne doð þone bigleofan. Pam muðe. Swa eac se rica man, þe sit on his heahsetle, hraðe geswicð he his gebeorcipes gif þa ðeowæn geswicað þæra teolunga. Beo se rica gemynig þæt he sceal ðæra goda þe him God alænde agyldan gescéad, hu he ða atuge.

Se bið ðin hand, oððe þin fot, seþe ðe þine neoda
VI.

deô. Se biô ðin eage seôp ðe wisdom tacô, and on rihtum wege ðe gebrincô. Se þe ðe mundaô swa swa Fader, he biô swilce he þin heafôd sy. Eallswa wel behofaô þæt heafôd þæra oôra lima, swa swa þa lymu behofiaô þæs heafdes. Gif an lim biô untrum, ealle þa oôre þrowiaô mid þam anum. 275

Swa we sceolon eac gif biô án ure geferena on sumere earfodnysse, ealle we sceolon his yfel besargian, and hogian ymbe þa bote gif we hit gebetan magon. And on eallum þingum we sceolon healdan sibbe and annysse, gif we wyllaô habban þa micclan gepincpe, þæt we beon Godes bearn seôp on heofenum is, on þære he rixaô mid eallum his halgum, on eallra worulda woruld, on ecnysse, AMEN.
NOTES TO THE HOMILIES

HOMILY I

Heading: VIIIa KALENDAS IANUARII NATIVITAS DOMINI:

VIIIa altered to VIIIa (Ker, op. cit., p. 325).

Bottom margin of fol. 9r contains elementary handwriting exercises in a sixteenth-century hand.

1. we: the tail of the wynn (reproduced as w throughout this edition) extends five lines down the manuscript page, the head, three lines.

4. menniscyssel: nisc added above the line.

4-5. ge be...was: not in Th.

13. geciged: ge added above the line.

15. -eaca: later hand glosses uel eacnod over this word.

18. alede: this word is corrected from previous word: one letter erased after l and another after e.

19. forbon be: be added above the line. nan: final n added above the line.

20. eurde: earde, as in Th. is the more standard spelling.

21. heora: o added above the line. engel stod: erasure of single letter between l and s.

24. gefean: the word appears to have been reconstructed. There is an erasure now of three letters between ge and fean. The second e is added above the line.
25. _cow_: added above the line.

33. _wyrcende_: added above the line in a hand other than the scribe's: not in Th. _wyr_: written in margin perhaps where the reviser first thought to write the _wyrcende_ addition.

62. _heofenlicum_: heofonlican Th. One would expect the weak form _an_ because of the preceding demonstrative (see Campbell§ 638).

65. _gefylde_: _d_ on erasure of what seems to have been an _l_.

67-68. _menniscnyse_: _nysse_ obscured by MS stain and barely discernible.

71. _dæde_: written over an erasure. _com_: MS has circumflex over _o_: mark resembling an insertion carot following _m_ of no apparent significance except perhaps as a word divider. _middaneard_: followed by one or two spaces where perhaps some pointing was erased.

83. marginal mark (±) of no apparent significance.

86. _gecweden_: gehaten Th.

87. _forðan be_: _be_ added above the line.

90-91. _Crist wolde_. . . _be digelod_: added in the margin and indicated both in the margin and above the point of entry by a curved slant stroke plus three points.
92. **sóba**: lack of clarity makes the diacritic stroke of ð indiscernible. **hlaf**: h and l barely discernible.

98. **acende**: acende þa Th.

101. **syðpan acende**: MS has erasure of n between these two words.

103. **gastlican**: an added above the line thereby changing the strong form of an adjective after a possessive to a weak form: erasure of single letter after c.

104. **ancenned**: first n added above the line.

108. **nearure**: r added above the line: nearuwre Th.

114. **and ungewemmede**: and un added above the line.

117. **cowde**: o added above the line.

121. **bæt sint**: MS has erasure, probably an e, after bæt.

129. **hi**: MS he corrected by scribe by writing i above expunctuated e.

134. **eallum**: a seems to have been altered from u.

136-37. Hole in MS between se ðe and næfre and nys and geglądode which scribe carefully circumvents.

142. **middaneard**: i in majuscule letter written over an original and incorrect e (i.e. æ).

143. **be**: e added above the line.

145. **dælmimend**: followed by erasure of single letter.

149-151. **Gloria**... gereorde: not in Th. **excelsis**: l written over erasure of single letter (u?).
152. **wyrcende:** added in margin and indicated both in the margin and above the point of entry by a curved slant stroke plus three points: not in Th.

159. **gebigede:** erasure of one of two letters after final e.

161-162. Hole in MS between *mannum* and *bam,* and *geswute* and *liað* which scribe carefully circumvents.

164. **synna:** a appears to have been slightly altered from *u:* erasure of single letter, perhaps an *m* after *a.*

167. **eorblican:** a appears to have been slightly altered or perhaps written over a previous letter: n inserted above the line.

184. **utron:** MS has capital *V* for first letter in *utron.*

187. **wið leahtrum:** wið leahtras Th. One would expect the accusative, as in Th., after *wið.* The Royal text is distinguished by its free use of the dative after prepositions (see Introduction, pp. 17-18).

192. **andetton:** tironian mark used as an abbreviation for *an* in *andettan.*

200. **mennisce:** e added above the line thereby changing the strong form of an adjective after a possessive to a weak form.

204. **Swa swa:** second *swa* added above the line. **an lehwylc:** anra gehwylc Th. One would expect the partitive genitive, as in Th., after gehwylc.
I

207. **word be**: e added above the line.

213. **geolcan**: g added above the line.

222. **bada**: first ba not in Th.

229. **weres**: we added above the line: a u before res is erased.

243. **hat**: hwat Th.

247. **se assa**: se added above the line.

251. **cyrdon**: gecyrdon Th.

260. **AMEN**: written with capitals of varying shape: first n is elongated and ladder-shaped: a second, slightly decorated n follows.
HOMILY II

1. **Men**: M is large and four MS lines in height.

5. **oferyrnan**: er added above the line.

6. **godspelllican**: added above the line.

8. **Bethleem**: h added above the line. **diebus**: i seems to be on erasure.

15. **We gesawon. . . . ebele becomon** (l. 40) not in Th.

19. **folces**: s added above the line.

22. **witegan**: an added above the line.

35. **gemetton**: marginal mark after this word of no apparent significance (\(\uparrow\)). **mid**: marginal mark preceding this word of no apparent significance (\(-\)).

41. **Bes dag. . . . Th. resumes** (from l. 15).

46. **hiwe**: followed by erasure of single letter or perhaps some pointing.

52. **geswutelung**: swutelung Th.

66. **Sodlice se**: se added above the line.

71. **Se Hælend**: Se added above the line.

75. **stowlice**: t appears altered or on erasure.

87. **arleasny**: there is an erasure at the beginning of this word: leas added above the line.

88. **healicnys**: lic added above the line.

102-103. **purh boclicum gesceade**: purh boclic gescead Th.

(see Introduction, pp. 17-18).
II

108. ofer hyre ybum: ofer hyre yða Th.
114. þurh: for Th.
135. þurh heora ymbrynum: þurh heora ymbryna Th.
139. wyrd: gewyrd Th.
142. nihtlicre: r added above the line.
147. befyle: be added above the line.
148. getwysan: ge added above the line.
148-149. Iacob and Þsaú: added above the line.
152. and he: he not in Th.
168. cyre: not in MS text, supplied, as in Th. for the sake of clarity.
174. Eft ða. . .geworhte: added above the line.
180. þurh agenum cyre: þurh agenne cyre Th.
187. to ðam ecum: to ðam ecan Th.
199-200. þurh heora agenre: þurh heora agene Th.
200. and þwyrnysse: added above the line.
205. ðæt: added above the line.
223-224. þurh forðæðera mandæum: þurh forðæðera mandæda Th.
259. ðæt he: followed by small erasure.
275. halige: i added above the line.
300-301. heofenlice: followed by erasure of single letter.
305. deadlica: followed by erasure of three spaces.
314. *ne magon*: *ne* added above the line.

325. *burh leahrum*: *burh leahtras*.

329. *leasan*: *first a* added above the line.

333. *AMEN*: *M* very extended, Greek *Eta* used for *E*. 
HOMILY III

Incipit: added in the margin to the left of the initial H of Her (l. 1).

1. Her: H is large and extends the space of five lines.

3. him: later hand writes an o over the i, thereby altering the dative plural him to hom.

6. belawed: later hand superscribes techt as a gloss to belawed.

12. pa acsode: first appearance, in the homilies treated in this edition, of a vertical stroke to mark word division. These strokes are irregularly, and sometimes incorrectly, employed. Further notation will call attention only to those words incorrectly divided. acsode: e added above the line.

14. min: later hand writes e over the i, thereby altering min, the object of gemiltsa, to me. men oe: oe added above the line.

15. eodon: ferdon Th. ongean: g added above the line.

17. gemiltsa: ge added above the line. min: later hand writes e over the i, thereby altering min, the object of gemiltsa, to me.

18. blindan: later hand adds man above and after blindan: man not in-Th.

21. geleafa: word incorrectly divided after ge.
III

22. **mærsode**: later hand superscribes **heredoe** as a gloss for **mærsode**.

23. **onbryrdnysse**: later hand underlines **onbryrdnysse** (to indicate deletion) and substitutes **heringe** (written in the margin of the preceding line) in its place.

24. **browunge**: _e_ written above original expunctuated _a_.

27. **browunge**: _e_ written above original expunctuated _a_.

29. **sage**: written in different hand above the line over an erasure of five letters: **segene Th.**

38. **purh godcundre**: _purh godcunde Th._

40. **getacnað**: **getacnode Th.** Royal's present tense seems more suitable here than Thorpe's past tense.

41. **gylt**: followed by erasure of single letter.

45. MS has cross mark in margin of no apparent significance.

47. **hwiltidum**: later hand superscribes **welie manne** as a gloss for **hwiltidum**.

61. **monan**: written as a correction over original expunctuated **naman. **underfeng**: word incorrectly divided after **under.**

63. **mancyn**: followed by erasure of single letter.

66. **ecan**: erasure of single letter, perhaps an _a_, between _c_ and _a_.

67. **sit**: added above the line.

68. **ecan**: erasure of single letter, perhaps an _a_, between _c_ and _a_.
III

72. **blinda**: later hand writes **man** above and after this word: **man** not in Th.

73. **min**: later hand writes **e** over the **i**.

74. **Seo meniu**: later hand superscribes **bat folch** as a gloss for **Seo meniu**.

83. **blinda**: later hand adds **man** above and after this word: **man** not in Th. **pāba**: final **a** appears altered from a previous letter.

85. **dón**: erasure of single accented letter, possibly an **o**, between **ö** and **n**.

92. **godum**: later hand writes an **e** over the **u**. **mid**: added above the line.

93. **licigeað**: second **i** added above the line.

107. **menniscynse**: **nyss** added above the line.

119. **goldes**: **es** added above the line. **seolfres**: **res** added above the line and over an erasure of three letters.

123. **Ms** has majuscule **V** for first letter in **uton**. **men**: written above the line over an erasure of 5 or 6 letters. Later hand writes **blinde** under **men** and on the erasure: **blinde** not in Th.

126-127. **geendod**: erasure of single letter, perhaps an **o**, between **ö** and final **d**.
III

131. **geleara**: top stroke of first a is so indistinct that it looks like a u.

134. **bat bat**: bat added above the line.

142. **fordan be**: be added above the line.

146. **seo sawul**: seo added above the line.

147. **hi**: added above the line. **for**: followed by erasure of single letter.

160. **weorc**: added above the line.

161. **wycean**: scribe perhaps meant to write **wyrean**: wyrcean Th.

162. MS has majuscule V for first letter in **Uton**.

163. **licie**: second i added above the line.

164. **he**: added above the line.

168. **be him**: added above the line.

179. **reute**: later hand superscribes **togedere** as a gloss for **reute**.

180. **gecoren**: ge added above the line.

181. **baða**: followed by erasure of what barely appears to be another ba, as in Th.

186. **wraæsið**: e grafted onto the top of the a, most minute and barely evident.

197. **earfoðynsse**: fo added above the line.

202. **began**: MS has circumflex over a.
III

204. _astigum_: preceded by erasure of two or three letters.

205. _ecan life_: later hand superscribes _heofenrices_ as a gloss for _ecan life_. _forwyrd_: later hand superscribes _bana man_ as a gloss for _forwyrd_.

207. _forwyrd_: later hand superscribes _hellewite_ as a gloss for _forwyrd_.

210. _don_: MS has circumflex over o.

211. _hine_: supplied as in Th.: later hand superscribes _bana man_ over an erasure of four letters of which part of an initial h and final e are visible. _tintregum_: later hand superscribes _hellewite_ as a gloss for _tintregum_.

212. _gōd_: mark resembling a MS punctus interrogativus grafted onto the top outside stroke of d. _gōd wyrce_: later hand adds _wyrce_ between _gōd_ and _wyrce_.

213. _weigferendaman_: word incorrectly divided after _weig_.

215. _byrig_: supplied as in Th.: later hand adds _blisses heofenrices_ over an erasure of five or six letters of which part of an initial by and final g are barely visible.

217. _pingungum_: later hand superscribes _hellewite_ as a gloss for _pingungum_.

226. _ongean_: followed by what appears to be an erasure of final n.

226-27. _gefremað_: added above the line.
III

231. *rorōi*: added above the line.

236. *folc*: later hand adds *pat* in the margin before this word.

*God*: later hand *superscribes* *elmicti* as a gloss for *God*. 
HOMILY IV

Incipit: added in margin.

1. \textit{Ic:} \textit{I} is large and extends the space of four MS lines.

2. \textit{radde:} later hand adds \textit{ge} before, and \textit{was} after \textit{radde}, thereby altering an active construction to a passive.

3. \textit{swa hit:} later hand adds \textit{heow} over and between these words.

4. \textit{gedauenlic:} later hand superscribes \textit{behouede} as a gloss for \textit{gedauenlic}.

11. \textit{costnere:} followed by marginal note inserted in a later hand: \textit{\textcolor{red}{\textbf{pæt is se deofel to pam drictene}}.}

13. \textit{hie:} \textit{i} added above the line. \textit{andwyrd}: tironian mark used as an abbreviation for \textit{and} in \textit{andwyrd}.

16. \textit{hine:} erased and replaced in a later hand by superscribed \textit{pene dricten}.

18. \textit{adun:} followed by erasure of single letter. \textit{awriten}\textit{bæt:} later hand adds \textit{wed se deofel} over and between these two words. \textit{englum:} later hand writes an \textit{e} over the \textit{u}.

19. \textit{farðon:} \textit{a} looks like an original \textit{u} joined later at the top: \textit{furðon} Th.

21. \textit{pu:} not in Th.

23. \textit{steowede:} word incorrectly divided after \textit{et}. 
IV.

24. *þincg*: later hand adds *wed se deofel* after and over this word.

31. *he ðær gecostnod wære*: *he wære ðær gecostnod* Th.

34. *to*: added above the line. *costnunga*: *a* written over original expunctuated e.

50. *fordæn*: *n* added above the line.

58. *andsware*: tironian mark used as an abbreviation for and in *andsware*.

62. *purh wisum mannnum*: purh wise menn Th.

63. *mete*: followed by *brucan* written in a later hand and on the following line an erasure of six letters of which part of an initial p, g, and n are barely visible: *pigean*: supplied as in Th.

66. *onbryrd*: supplied as in Th. Later hand superscribes *stapelwest* over what appears to be an erasure of *onbryrd* of which part of the o bryr and d are only faintly visible.

68. *on ðam temple*: on ðæt templ Th.

70. *adun*: followed by erasure of single letter.

72. *æt stane*: added above the line.

75. *gewritten*: awritene Th. *be*: ðæt Th.

76. *is*: wæs Th.

77. *fultumes*: MS has stroke over the second u.

79. *sceolon*: *e* added above the line.
IV

85. *wiôsacað:* word incorrectly divided after *wiô*,

91. *adun:* followed by erasure of single letter, perhaps a final *e*.

94. *heafod-leahtar:* second *a* added above the line.

95. *cwap:* later hand adds *to ban deofle* over and after this word.

97. *truwan:* supplied as in Th.: later hand writes *weorche* over an erasure of five letters of which part of an initial *tr* and final *n* are visible.

101. *he:* later hand writes *se deofel* over an erasure of two letters of which part of an *h* and *e* are clearly discernible.

102. *steowde:* *w* added above the line. *his:* seems to have been partly erased or else simply faded, but still clearly visible.

112. *hyne:* later hand adds *sippe* in the margin after this word.

114. *bincg:* not in Th.

115. *deofler:* first *e* written over original expunctuated *i*.

124. *folgâð:* seems to have been altered from *fulgâð:* fullgâð Th.

125. *purh oðrum leahtrum:* *purh oðre leahtras* Th.

126. *beowa:* *a* added above *w*.

127. *forsihð:* later hand adds *he bene* after and above this word.

129. *beowgean:*'': after this word Thorpe's edition has the following lines in Latin: "Quidam dicunt non dixisse
Saluatorem, "Satane, uade retro," sed tantum "Uade":
sed tamen in rectioribus et uetustioribus exemplaribus
habetur, "Uade retro Satanas," sicut interpretatio
ipsius nominis declarat; nam diabolus Deorsum ruens
interpretatur. Apostolo igitur Petro dicitur a Xρω,
"Uade retro me," id est Sequere me. Diabolo non
dicitur, Uade retro me, sed "Uade retro," sicut jam
diximus, et sic scripsit beatus Hieronimus, in una
epistola."

134.  gaán: gan Th.

146.  he: erased but still clearly visible: later hand
       writes Johannes over this word.  his: supplied as in
       Th.: later hand writes bes engles over an erasure of three
       letters of which part of an initial h and final s are
       visible.

149.  forlet: it appears as if an a, forming a ligature with
       the e (to yield forlet), has been erased.

151.  costnunge: followed by mark which resembles an insertion
       caret.

153.  gecostnode: e added above the line.

156.  nywelnyse: later hand superscribes helle as a gloss
       for this word.

174.  Per: r added above the line.

176.  Ungewiss: U appears to be changed from miniscule to
       majuscule.
179. *gewritum*: later hands adds *aweig* over the last half of this word.

188. *leasvungum*: _v_ added _on_ what appears to be an erasure of a single letter.

189. *wyrsan*: _n_ slightly erased or faded but still clearly evident.

194. *man*: later hand adds *Adam* after and _over this word.

195. *hine and astrehte*: supplied as in Th. Later hand writes *pene deofel* over erasure of eleven or twelve letters of which parts of _h n s r te_ are visible.

197. *Purh ydelum wulдре*: _purh idel wuldror Th._

206. *nihta*: _i_ added above the line.

218. *brucan*: later hand adds *anes* above and after this word.

221. *dагas*: followed by cross-mark indicating later marginal insertion: *пенн беоð бас хилче дагас ба тобinge.*

223. *оð бам халгум*: *оð боен халган Th._

226. *geteалде*: followed by cross-mark, functioning here most likely as a paragraph sign.

233. *on clәnnysсе*: and *on clәnnysсе Th._

235. *Lәтәð*: later hand superscribes *heo* after this word.

240. *gefrefra*: first _f_ added above the line.

245. *earmra*: second _r_ added above the line.
IV

246. oftehst: later hand adds a between f and t.

247. forbugað: later hand adds inne beosse halie tid after this word.

249. hlihgað: initial h almost entirely erased.

252-53. gymeleaste: second e added above the line.

252-53. lybben Gode: ban Gode erased and barely visible, supplied as in Th.

257. his: h added above the line.

260. Ælmihtinne: scribe perhaps meant to write Ælmihtigne:
Ælmihtigne Th.

262. ende, AMEN: ende on ecnysse Amen Th.
HOMILY V

Incipit: Maria Magdalene et Maria Iacobi et reliqua: not in Th.

1. Oft: Ω is large and extends into the margin. οrist: middle stroke of ε is elongated, as if to extend it over an erased letter between ε and ρ. The scribe has considerable trouble with οrist for the rest of the homily. Whenever it appears subsequently, either a letter has been erased (possibly an ρ) or else it appears with two ρ's.

3. gemynede: followed by one empty line in MS.

8. Bebeod. . . . deade (l. 52) not contained in Th., who writes "et reliqua" after deage.

11. gehabbað: bað added above the line.

12. farað: preceded by erasure of about five spaces.

22. ormatlice: lice added above the line.

25. Pa: a written over original expunctuated e.

30. bæt: added above the line.

31. Nis he: followed by erasure of two letters. swa swa: second swa added above the line.

36. he behet: erasure of two letters over he.

52. We cweðað. . . Th. resumes from l. 8.

53. stale: stalu Th. Thorpe's nominative singular seems correct here.
59. synd: n added above the line.
62. Swa swa...pektum (l. 74) not contained in Th. who writes "et reliqua" after pan.
64. sidan: followed by erasure of four or five spaces.
    on: added above the line.
66. hæbbe: æ written over a partly erased, or perhaps damaged, original æ. her: added above the line.
70. MS has mark resembling a small tironian mark over the point after á.
75. Se Hælend...Th. resumes from l. 62.
86. seolfre: followed by þe man deadra manna lic mid behwyrfð which has been expunctuated to indicate deletion: þe man deadra manna lic mid behwyrfð does not appear in Th.
89. gewiflice: s added above the line.
94. færeldes: followed by insertion stroke and three dots, but no marginal or interlinear addition follows. "The omission, due probably to homoioteleuton, was supplied on a slip formally attached to f. 78, but now missing." (Ker, Catalogue of Manuscripts Containing Anglo-Saxon, p. 326): Thorpe's edition contains the following lines: Se engel awylte þat hlíð of Ómre òrhy; na þæt hé Criste útganges rymde, ac he geswutelode mannum þæt hé arisan wæs. Se ðe com deaðlic to ðisum middangearde,
acenned þurh beclysedne innoð þæs mædnes, se ylca,
butan twéon, ðaða hé urás undeáelic, mihte belocenre
óríh faran of middangearde.

96. andwearde: tironian mark used as an abbreviation for
and in andwearde.

98. andwerdan: tironian mark used as an abbreviation for
and in andwerdan.

99. undeadlic: added above the line: undeáelic Th.

101. we: added above the line.

107. gehyrte: erasure of single letter, perhaps a t, between
r and t.

113. oga: later hand superscribes uel on rop as a gloss for
oga.

115. he cymð: he self cymð Th.

116. rihtwifsan: final n looks as though it was an original
m partially erased to form an n.

135-136. geswutelian: l appears altered from previous letter.

138. godcundan: a added above the line.

141. is: added above the line.

142. andswære: tironian mark used as an abbreviation for
and in andswære.

147. erist: scribe seems to have written e over an erased
ære.
148. sceolon: _e_ added above the line.

151. sind: _i_ added above the line. adwascte: _c_ added above the line.

157. Hi cwádon: added above the line.

158-59. _and_ . . . rode; added above the line.

159. hosp: underlined erasure of two letters between _s_ and _p_.

163. cucu: final _u_ written over original expunctuated _e_.

174. pyri: followed by erasure of single letter, or perhaps some pointing.

175. imbsáton: _b_ added above the line.

177. gefan: _ge_ added above the line; followed by erasure of single letter.

179. getacnunge: _ge_ added above the line.

181. he: added above the line.

184-85. Pa manfullum. . . witum: added above the line; _beon_ not in Th.

197. purh eallum _bam_ tacnum: purh ealle ða tacna Th.

202. ealle: preceded by erasure, or else empty space, of four or five letters.

204. Suna: followed by erasure of single letter.

210. fecowertiðon: _eð_ added above the line.

212. AMEN: scribe adds second, elongated _N_. 
HOMILY VI

1. Se: S is large and three MS. lines in height.
2. to wyrcenne wundra: wundra to wyrcenne Th.
3. him: later hand writes o over the i.
4. Leofe: preceded by erasure of two letters: final e appears to have been altered from previous letter: later hand adds laferd after and above Leofe.
5. eow: followed by mark which looks like an elongated comma or a MS. insertion caret. Clemoes makes no mention of this mark in his Introduction. The mark is frequently used in this Homily and seems to function as a word-divider.

10-11. PATER NOSTER QUI ES IN CELIS: written on its own separate line in rubricated rustic capital letters: QUI ES IN CELIS: not in Th.

11. Pu ure Fader: pat is on Englisc, Pu, ure Fader Th. Pu: initial P is large and its down-stroke is four MS. lines in length.

13. syle us: followed by erasure of single letter.

16. MS has double punctus versus after swa ( ).

19. alcere: second e added above the line.

27. onriht: added above the line.

35. geefenlæcō: word incorrectly divided after ge,
39. **burh godum geearnungum:** purh gode gearnunga Th.
45. **welega:** later hand adds *man* after and above this word.
46. **peowa:** later hand adds *man* after and above this word.
51. **on:** faded or erased, but still clearly visible.
51-52. **beon on Gode gebroprü:** beon gebroprü on Gode Th.
57. **Pater:** followed by cross-mark functioning here as a paragraph sign.
66. **burh rymette:** purh rymyt Th.
68. **MS has** elongated comma mark after *ber* and *seo.*
72. **synfulle:** later hand writes *man* over this word.
   **rihtwisa:** later hand writes *man* over this word.
74. **templ:** later hand superscribes *hus* as a gloss for *templ.*
75. **templ:** later hand superscribes *hus* as a gloss for *templ.*
81. **MS has** cross-mark paragraph sign before *Pater.*
90. **MS has** cross-mark paragraph sign before *Pater.* **öber:gebēd:**
   **MS has** *öerge* at the end of one line and *gebūdu* at the beginning of the following line. Scribe probably repeated the *ge* again by mistake; the second *ge* is here omitted.
91. **gereorde:** later hand superscribes *speche* as a gloss for *gereorde.*
93. **MS has** elongated comma mark after *hé.*
94. **underbeodde:** later hand underlines this word and superscribes *him hirsumie* as a gloss for *underbeodde.*
95. **gelæst:** word incorrectly divided after *ge.*
VI

105. his Pader: his agenum Pader Th.

107. englum: followed by five dots arranged in the form of a cross to indicate the point of insertion for the similarly marked later marginal addition: and by bonne farað mic Gode sülfe, and mid his engle on ece gefean heofene rices, per is merð, and mirhô, and ece blisse.

108. MS has cross-mark paragraph sign before Pat.

110. englas: followed by elongated comma mark. sind: later hand writes e over the final d.

114. gepeodan: later hand superscribes bugan as a gloss for gepeodan.

115. Godes: to Godes Th. Ure: followed by elongated comma mark.

116. lichama is: both words followed by elongated comma marks.

119. gescylde: word incorrectly divided after ge.

121. MS has cross-mark paragraph sign after Pat.

122. gereorde: later hand superscribes speche as a gloss for gereorde.

123. andgittum: first t added above the line.

124. lichaman: an added above the line.

133. gegodad: word incorrectly divided after ge.
135. **pigene**: later hand underlines this word and superscribes *nimge* as a gloss for *pigene*.

137. **clænsian**: geclænsian Th.

138. **ðeah se**: later hand writes *man* after and above these words.

139. **picge**: later hand superscribes *nime* as a gloss for *picge*.

140. **gepiged**: later hand superscribes *numen* as a gloss for *gepiged*.

143. **bigen**: later hand superscribes *nimge* as a gloss for *bigen*.

144. **gebiddan**: biddan Th.

145. MS has cross-mark paragraph sign before *Pat*.

150. **pere**: MS has mark resembling modern French accent grave over *r*.

151. **Ølmihtig**: Ø faded or perhaps partially erased.

153. **nele**: followed by elongated comma mark.

154. **on**: followed by elongated comma mark.

162-63. **oððæt**: preceded by cross-mark which, along with the one following *feorðling* (l. 163), is meant, in the opinion of Clemoes either to delete or to query the passage: *oððæt ge cumon to anum feorðlinge* (Clemoes, Introduction, p. 27).

164. **swa**: followed by line resembling modern dash stroke with a point underneath: no erasure evident.
VI

165. **bone**: MS has space between o and n: no erasure evident.

167. MS has cross-mark paragraph sign before Pat.

169. **Godd**: final d added above the line.

168. **gremad**: later hand adds swipe above this word.

185. pe swa: both words followed by elongated comma marks.
    se wind: se added above the line.

188. **near God**: followed by erasure of what could perhaps be a final e: near God Th.

191. **yfela**: later hand adds man after this word.

193. to pam: pam added above the line.

195. **fyrst**: later hand adds inne beossier worlde above and after this word. mandada: word incorrectly divided after man.

196. **ende**: followed by erasure of five or six letters on which later hand writes neo.

199. geearnian: word incorrectly divided after ge.

202. **tintegra**: followed by erasure of single letter.

hellevite: followed by five dots arranged in the form of a cross to mark the insertion of a similarly dotted later marginal insertion: _per is ece brune grimme gemegen._

203. MS has cross-mark paragraph sign before Pat.

205. **syrwungum**: later hand superscribes costnugge as a gloss for syrwungum.
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206. **orslean**: word incorrectly divided after of.
207. **gescyldnysse**: word incorrectly divided after ge.
212. **ecan life**: later hand adds heofenes rices in the margin after these words.
219. **afre**: added above the line.
220. **afre**: added above the line. **ende**: MS has double punctus versus after this word (٪).
221. **purh gode mannnum**: purh gode mann Th.
225-26. **eorplices**: scribe glosses wel an over final es.
227. **gereordode**: later hand superscribes fildde as a gloss for reordode.
228. **we**: added above the line: not in Th.
229. **gereáde**: later hand adds four points arranged in a triangular shape and tailed after this word to indicate perhaps the beginning of a deletion passage.
230. **underbeodde**: later hand adds four points arranged in a triangular shape and tailed after this word perhaps to indicate the end of a deletion passage. (See Clemoes, Introduction, p. 27).
231. **pigene**: later hand superscribes nimge as a gloss for pigene.
237. **And**: tironian mark is unusually large and tall, perhaps a later addition.
238. **wið deofles costnunum**: wið deofles costnunga Th.
VI

242. *him*: later hand writes o over i.
248. *bæron*: word incorrectly divided after bær.
249. *gemanlice*: MS has double punctus versus after this word: (;): MS has space between i and c.
251. *sprecað*: r added above the line.
252. *gemanlice*: n added above the line.
253. *swiðe*: e added above the line. *folce*: MS has double punctus versus after this word (;).
259. *forban ðe*: MS has two or three spaces between these two words: no erasure evident.
260. *geseon*: word incorrectly divided after ge.
264. *ealle forwurðað*: togædere forweorðað Th.
265. *bam mube*: added above the line.
268. *sceal ðæra goda*: sceal ealra ðæra goda Th.
272. *wege ðe*: ðe inserted in the margin after an erasure of two letters, possibly ge (see Clemoes, Introduction, p. 34).
   *gebrincð*: ge transferred (possibly by Alfric—see Clemoes, Introduction, p. 34) from the preceding line after the insertion of ðe.
273. *eallswa*: word incorrectly divided after eall.
   *behofað*: word incorrectly divided after be.
274. obra: added in the margin in a hand established by Clemoes as Ælfric’s (C., p. 19).

276. we: added above the line. geferena: later hand superscribes brobra as a gloss for geferena.

282. on ecnysse, AMEN: erased so as to have room for the pericope incipit for the next homily: the ending is supplied on Clemoes' authority as the facsimile edition does not yield evidence of such an erasure (C., p. 23).
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ABSTRACT

This thesis is an edition of six previously unedited homilies of Ælfric. Transcription of the text is based on the facsimile edition of the Royal 7 C. XII Manuscript. The present study is not a critical edition but rather an exercise in editing.

The Introduction to our edition includes a description of the Royal manuscript; a study of the language of the homilies (based on a collation of the six Royal manuscript homilies with the corresponding homilies found in Benjamin Thorpe's edition of The Homilies of the Anglo-Saxon Church); and a summary of the history of the manuscript.

The Notes to the Homilies are concerned with recording contemporary emendations, later annotations, erasures, manuscript lacunae, extraneous markings and marginalia, and any significant disagreement of Royal's text with Thorpe's edition of the Homilies of the Anglo-Saxon Church.

The Selected Bibliography contains works consulted or cited as well as important scholarship on Ælfric's homilies: their sources, doctrine, and style.