

AN EDITION OF  
S I X H O M I L I E S O F Æ L F R I C  
FROM THE ROYAL 7 C. XII MANUSCRIPT

By  
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## CURRICULUM VITAE

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## I N T R O D U C T I O N

### 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,<sup>1</sup> 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.<sup>2</sup> 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.<sup>3</sup> 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."<sup>4</sup> 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

Clemons 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 Clemons 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 Clemons as: X (godspellican: Homily II, l. 8); Y (swa: Homily I, l. 204); and ~~E~~Ælfric (oðra: Homily VI, l. 274). Clemons 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).

Clemons 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 S1, 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: S1's hand is a "beautiful fluent hand" and S2's hand is a "stiffer squarer hand."<sup>5</sup> 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. . . . Æ'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 S1 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: Pascæ, and Homily I, l. 36: hrædlice). S1 makes particular use of caudal e in Homily III (e.g. l. 53: æcan, l. 65: wæig, l. 129: næ, and l. 186: æpel).<sup>6</sup>

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 domc (for dominica), dñi (for domini), and -ū (for -um).
2. Barred letters, ihs (for iehus), kt (for kalendas), and ‡ (for uel, in glosses).
3. Superscribed hook for us, as in duct' (for ductus).
4. Hooked letter, as in -oR<sub>x</sub> (for -orum).
5. Superscribed letter, as in rl<sup>u</sup>q (for reliqua).
6. The letter i preceded and followed by a dot (for idem, in glosses).
7. Ampersand & (for et). (C., p. 24).

Old English abbreviations are less frequently employed. Very common are: ƿ (for ƿæt, used rarely by S2 however), hī (for him), -ū (for -um), 7 (for and) and boñ (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."<sup>7</sup> The Royal manuscript is considered by Clemons to be "the earliest manuscript of vernacular literature in which the punctus elevatus occurs as original punctuation."<sup>8</sup>

### 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

Clemons and Ker establish to be a twelfth-century hand.<sup>9</sup> 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 belæwed (l. 6), pæt folch as a gloss to seo meniu (l. 74), and hellewite as a gloss to forwyrde (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: þis godspel þe man nu geforan eow rædde to þe 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 þeowa (Homily VI, ll. 45 and 46). Longer additions seem to have been intended as

improvements or clarifications of the text, e.g. inne  
þeosse halie tid (Homily IV, l. 247), Adam after þone  
frumscapenan man (Homily IV, l. 194), and the marginal  
 addition and hy þonne forað mid Gode sulfe, and mid his  
engle on ece gefean heofene rices, þer is merð and mirð  
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, fn. 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 þer 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 diphthongs. Clemons 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 † (for uel=odde) is employed for Old English glosses, e.g. uel eacnod over eaca (Homily I, l. 15), and uel on rop over oga (Homily V, l. 113).

A cross mark (†) 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, l. 221]. . .it is used as an insertion sign and. . .[in Homily VI, ll. 162-3]  
. . .is apparently used either to cancel or to query the passage odðæt. . .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, ll. 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. . .all

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 **h̄**, usually used for the pericope incipit. . . . (C., p. 27).

Correction of single words and letters is usually indicated by expunctuation (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. onbryrdnysse--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.<sup>10</sup> 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.<sup>11</sup> Both texts are close to standard West Saxon as outlined by Alastair Campbell in his Old English Grammar.<sup>12</sup> Differences due to obvious spelling errors are rare, e.g. Homily IV, l. 260: Ælmihtinne/Ælmihtigne (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

##### i-ȳ

i and y, from Early West Saxon ie, 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<sup>§§</sup> 316-317): Homily I, l. 187: wyrðscipe/wurðscipe (Th.); Homily IV, l. 20: ætspyrnan: ætspurnan (Th.); Homily V, l. 86: deorwurðre: deorwyrðre (Th.).

### e-y

In the second element of compounds i (y) can become e in fully unaccented syllables (Campbell<sup>§</sup> 372): Homily I, l. 4: acennyd/acenned (Th.); Homily II, l. 44: ymbrenum: ymbrynum (Th.); Homily II, l. 267: ymbe/embe (Th.).

### e-æ

We find æ (the i-mutation of a) beside e (the i-mutation of æ), see Campbell<sup>§</sup> 193 c. and d. : Homily I, l. 108: gelæd/geled (Th.); Homily I, l. 110: sægð/segð (Th.); Homily I, l. 237: arefniende/aræfniende (Th.).

### e-o

There is an interchange of e and o (Campbell<sup>§</sup> 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<sup>§</sup> 385): Homily I, l. 153: heofenlican/heofonlican (Th.); Homily I, l. 131: geswuteledon/geswutelodon (Th.); Homily I, l. 172: geðafedon/geðafodon (Th.).

### ā-ō

ā and ō interchange in unaccented syllables (Campbell<sup>§§</sup> 332-336): Homily IV, l. 258: wison/wisan (Th.); Homily III, l. 114: biddon/biddan (Th.); Homily III, l. 2: onsundran/onsundron (Th.).

u-o

o 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 Diphthongsǣig-ǣg and ēig-ēg

For ǣi, ēi, from ǣg, ēg, we find the compromise spellings ǣig, ēig (Campbell § 269) which may have caused an equation in spelling of e and ei (Campbell § 270): Homily II, l. 77: ǣigþer/ǣgðer (Th.); Homily III, l. 64: wǣig/weig (Th.); Homily V, l. 119: lǣg/lǣig (Th.); Homily II, l. 313: w eig/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).

Consonantsnc-n

Reduction of the group nc to n occurs (Campbell § 471 (4) ): Homily III, l. 8: leorningcnihtas/leorningnihtas (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 II, 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: beþan/beþam (Th.); Homily I, l. 120:  
forðan/forðam (Th.); Homily I, l. 121: þam/  
þan (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: forðagedness/forðagednysse (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 Bethlehém in the Royal text: Beðleem (l. 13), Betleem (l. 16), Bethléem (l. 190), and Bethlǣám (l. 242). Within Homily V we find Philistei (l. 173) beside Filistei (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."<sup>13</sup> 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."<sup>14</sup>

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.<sup>15</sup>

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."<sup>16</sup> 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 þam Fæder

gehyrsumiað to gif we þam Fæder on riht gehyrsumiað. 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 þeow is altered to the weak form þeowa 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 eorðlic to eorðlican (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).

Clemons 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

Clemons 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, l. 15) is entirely editorial and is based on the hyphenation-procedure of Clark Hall and Meritt in their Concise Anglo-Saxon Dictionary.<sup>17</sup>

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

<sup>1</sup>Norman Eliason and Peter Clemoes, ed., Ælfric's First Series or Catholic Homilies. British Museum Royal 7 C. XII, fols., 4-218 (Copenhagen: Rosenkilde and Bagger, 1966), EEMF XIII.

<sup>2</sup>Peter Clemoes, "Introduction", Ælfric's First Series of Catholic Homilies. British Museum Royal 7 C. XII, edited by Norman Eliason and Peter Clemoes, p. 19; N. R. Ker, Catalogue of Manuscripts Containing Anglo-Saxon (Oxford: Oxford University Press, 1957), p. 324; John C. Pope, Homilies of Ælfric (Oxford University Press, 1967), p. 7.

<sup>3</sup>For a complete description of MS. Royal 7 C. xii, see Peter Clemoes, "Introduction", Ælfric's First Series of Catholic Homilies and N. R. Ker, Catalogue of Manuscripts Containing Anglo-Saxon, pp. 324-329.

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

<sup>5</sup>Ker, 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.

<sup>6</sup>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 wæig in Homily III, l. 65. However, the fact that the scribe has just previously written wæig (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. Bethlæám--Homily I, l. 242).

<sup>7</sup>Alastair Campbell, Old English Grammar (Oxford at the Clarendon Press, 1959), p. 13, § 28.

<sup>8</sup>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.

<sup>9</sup>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.

<sup>10</sup>Campbell, § 16.

<sup>11</sup>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.).

<sup>12</sup>Campbell, Chapters VI and VII.

<sup>13</sup>Kenneth Sisam, "Ælfric's Catholic Homilies", Studies in the History of Old English Literature (Oxford at the Clarendon Press, 1967), p. 181.

<sup>14</sup>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).

<sup>15</sup>Sisam, pp. 175-78.

<sup>16</sup>Sisam, p. 175.

<sup>17</sup>J. R. Clark Hall and Herbert D. Meritt, A Concise Anglo-Saxon Dictionary (Cambridge at the University Press, 1970).

S I X H O M I L I E S

O F

Æ L F R I C

## I

## VIIIa KALENDAS IANUARIII NATIVITAS DOMINI

/We wyllað to trymninge eowres geleafan, eow /f. 9v  
 gereccan þæs Hælendes acenednysse be ðære godspellican  
 endebyrdnysse; hu he on ðisum dægerþerlicum dæge on  
 soðre menniscnysse acennyd wæs; se ðe æfre buton angynne  
 of ðam Ælmihtigan Fæder acennyd wæs on godcundnesse. 5

Lucas se godspellere awrat on Cristes bec þæt on ðam  
 timan, se Romanisca casere, Octavianus, sette gebann, þæt  
 wære on gewritum aset eal ymbhwyrft. Þeos towritennys wearð  
 aræred fram ðam ealdormenn Cirino, of Sirian lande; þæt ælc  
 man oferheafod sceolde cennan his gebyrde, and his are on 10  
 ðære byrig þe he to gehyrde. Þa ferde Ioseph, Cristes foster-  
 fæder, fram Galileiscum earde, of þære byrig Nazareð, to  
 Iudeisre byrig seo wæs Dauides, and wæs geciged Beðleem; for-  
 ðan þe he wæs of Dauides mægðe, and wolde andettan mid  
 Marian hire gebyrde, þe wæs þa gyt bearn-eaca. Þa gelamp 15  
 hit þaða hi on ðære byrig Betleem wicodon, þæt hire tima  
 wæs gefylled þæt hio cynnan sceolde; and acende þa hire  
 frumcynnadan sunu, and mid cildclaðum bewand, and alede  
 þæt cild on heora assena binne, forþon ðe þær næs nan rymet  
 on þam gesthuse. Þa wæron hyrdas on ðam eurde waciende 20

## I

ofer heora eowde, and efne þa Godes engel stod on emn  
hi and Godes beorhtnys . hi bescean, and hi wurdon miclum  
afyrhte. Þa cwæð se Godes engel to ðam hyrdum, "Ne  
ondredað eow, efne ic eow bodige micelne /gefean þe /f. 10r  
becymð eallum folce, forðan þe nu todæg is eow acenned 25  
Hælend Crist on Dauides ceastre. Ge geseoð þis tacen;  
ge gemetað þæt cild mid cildclaðum bewunden, and on  
binne geled." Þa færlice æfter þæs engles spræce wearð  
gesewen micel meniu heofenlices werodes, God heriendra  
and syngendra, "Gloria in excelsis Deo, et in terra pax 30  
hominibus bone uoluntatis." Þæt is on urum gereorde,  
"Sy wuldor Gode on heannyssum, and on eorðan sib mannum,  
þam ðe beoð godes willan wyrcente." And þa englas þa gewiton  
of heora gesihðe to heofonum. Hwæt þa hyrdas þa him  
betweonan spræcon, "Uton faran to Bethleem, and geseon 35  
þæt word þe us God æteowde." Hi comon ða hrædlice and  
gemetton Marian, and Ioseph, and þæt cild geled on anre  
binne swa swa him se engel cydde. Þa hyrdas soðlice on-  
cneowun be ðam worde þe him gesæd wæs be ðam cilde, and  
ealle wundrodon þe þæt gehyrdon, and eac be ðan þe ða 40  
hyrdas him sædon. Maria soðlice heold ealle þas word,  
aræfniende on hyre heortan. Þa gecyrdon þa hyrdas ongean  
wuldriende, and heriende God on eallum þam þingum ðe hi  
gehyrdon and gesawon; swa swa him fram ðam engle gesæd  
wæs. 45

Mine gebroðra þa leofestan, ure Haelend, Godes sunu,  
 efen ece, and gelic his Fæder, seðe mid him wæs æfre buton  
 angynne, gemedemode hine sylfne þæt he wolde on þisum dægber-  
 licum dæge for middaneardes alysednysse beon lichamlice  
 acenned of ðam mædene Marian. He is Ealdor and Scyppend 50  
 ealra godnyssa and sibbe, /and he foresende his acynned- /f. 10v  
 nysse ungewunelice sibbe; forþan þe næfre næs swilc sib  
 ær ðan fyrste on middanearde, swilc swa wæs on his gebyrd  
 tide; swa þæt eall middanearde wæs anes mannes rice under-  
 ðeod and eall mennisc him anum cynelic gafol ageaf. Witod- 55  
 lice on swa micelre sibbe wæs Crist acenned, seðe is ure  
 sib, forðan þe he geþeodde englas and men to anum hirede,  
 þurh his menniscnysse. He wæs acenned on ðæs caseres dagum  
 þe wæs Octavianus gehaten, se gerymde Romanas rice to þan  
 swiðe, þæt him eall middanearde to beah, and he wæs forðy 60  
 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 65  
 anfealdlice gefylde; ac eac swilce miclum geihte. Soðlice  
 swa micel getel mancynnes becymð þurh Cristes mennisc-  
 nysse to engla werodum, swa micel swa on heofenum belaf  
 haligra engla æfter þæs deofles hryre. Þæs caseres geban  
 þe het ealne middanearde awritan getacnode swutelice þæs 70

heofonlican cýninges dæde, þe to ðy com on middaneard  
þæt he of eallum þeodum his gecorenan gegaderode, and  
heora naman on ecere eadignysse /awrite. Peos towrit- /f. 11r  
ennys asprang fram þam ealdormen Cirino. Cirinus is  
gereht yrfenuma; and he getacnode Crist seðe is soð 75  
yrfenuma þæs ecan Fæder and he us forgifð þæt we mid  
him beon yrfenuman, and efenlyttan his wuldres. Ealle  
þeoda þa ferdon þæt ælc sinderlice be him sylfum cennan  
sceolde on ðære byrig þe he to gehyrde. Swa swa on ðam  
timan be ðæs caseres gebanne gehwilce ænlipie on heora 80  
burgum be him sylfum cendon; swa eac nu us cypað lareowas  
Cristes gebann þæt we us geædrian 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. 85

Drihten wæs acenned on ðære byrig þe is gecweden  
Bethleem, forðan ðe hit wæs swa ær gewitegod wisum wordum,  
"Þu Bethleem Iudeiscland ne eart ðu wacost burga on  
Iudeiscum ealdrum; soðlice of ðe cymð se latteow þe gewylt  
Israhela þeoda." Crist wolde on ytinge beon acenned to 90  
þi þæt he wurde his ehterum bedigelod. Betleem is gereht  
hlaf-hus and on hire wæs Crist se soða hlaf acenned, þe  
be him sylfum cwæð, "Ic eom se liflica hlaf, þe of heofenum  
astah. And seðe of ðam hlafe geet, ne swylt he on ecnysse."  
Þæs hlafes we onbyriað þonne we mid geleafan to husle gað; 95

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forðan þe þæt halige husel is gastlice Cristes lichama,  
 and þurh þone we beoð alyside fram þam ecan deaðe. Maria  
 acende hire frumcennedan /sunu on þisum andweardan dæge, /f. 11v  
 and hine mid cildclaðum bewand, and for rymetleaste on  
 anre binne gelede. Næs þæt cild forði gecweden hire frum- 100  
 cennede cild swilce heo oðer syðþan acende, ac forði þe Crist  
 is frumcenned of manegum gastlicum gebroðrum. Ealle cristene  
 men? sind his gastlican gebroðra; and he is se frumcenneda,  
 on gife and on godcundnesse ancenned of þam Ælmihtigan Fæder.  
 He wæs mid wacum cildclaðum bewæfed, þæt he us forgeafe 105  
 þa undeadlican tunecan þe we forluron on þæs frumsceapenan  
 mannes forgægednesse. Se Ælmihtiga Godes Sunu þe heofenas  
 befor ne mihton wæs gelæd on nearure binne, to ðy þæt he  
 us fram hellicum nyrewette alyside. Maria wæs þa cuma þær  
 swa swa þæt godspell us sægð, and for ðæs folces geþryle 110  
 wæs þæt gesthus þearle genyrewed. Se Godes Sunu wæs on  
 his gesthuse genyrewed, þæt he us rume wununge on heofenan  
 rice forgyfe, gif we his willan gehyrsumiað. Ne bit he us  
 nanes þincges to edleane his geswinces, buton ure saule  
 hæle, þæt we us sylfe clæne and ungewemmede him gegearcian, 115  
 to blisse and . . . ecere myrhðe.

Þa hyrdas þæ wacondon ofer heora eowde on Cristes  
 acennednesse, getacnodon þa halgan lareowas on Godes ge-  
 laðunge, þe sint gastlice hyrdas geleaffulra saula. And  
 se engel cydde Cristes acennednysse hyrdemannum, forðan 120

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ðe þam gastlicum hyrdum þæt sint lareowas is swiðost  
geopenad ymbe Cristes mennisc/nysse, þurh boclicere /f. 12r  
lare; and hi sceolon gecneordlice heora underþeoddum  
bodian þæt þæt him geswutelod is, swa swa ða hyrdas þa  
heofenlican gesihðe gewidmærsodan. Þam lareowe gedaf<sup>l</sup> 125  
enað þæt he symle wacol sy ofer Godes eowode, þæt se  
ungesewenlica wulf Godes scep ne tostence.

Gelóme wurdon englas mannum ateowode on ðære ealdan  
á, ac hit nis awriten þæt hi mid leohte comon ac se wurð-  
mynt wæs þises dæges mærdæ gehealden, þæt hi mid heofenlicum 130  
leohte hi geswuteledon, þaða þæt soðe leocht asprang on  
þeostrum riht geþancodum se mildheorta and se rihtwisa  
Drihten. Se engel cwæð to þam hyrdum, "Ne beo ge afyrhte.  
Efne ic bodie eow micelne gefean þe eallum folce becymð,  
forðan þe nu to-dæg is acenned Hælend Crist, on Dauides 135  
ceastre." Soðlice he bodade micelne gefean, seðe næfre  
ne geendað, forðan þe Cristes acennednys gegladode heofen-  
wara and eorðwara, and helwara. Se engel cwæð, "Nu to-  
dæg is eow acenned Hælend Crist on Dauides ceastre." Riht-  
lice he cwæð on dæge and na on nihte, forðan þe Crist is 140  
se soða dæg, seðe todræfde mid his tocyme ealle nytennysse  
þære ealdan nihte, and ealne middaneard mid his gife on-  
lihte. Þæt tacen þe se engel þam hyrdum sæde, we sceolon  
symle on urum gemynde healdan, and þancian þam Hælende þæt  
he gemedemode hine sylfne to ðan þæt he dælnimend wære 145

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ure deaðlicnysse mid menniscum flæsce befangen, and mid  
 waclicum cild/ciaðum bewunden. Ða færlice æfter þæs /f. 12v  
 engles spræce wearð gesewen micel meniu heofonlices  
 werodes God heriendra and singendra, "Gloria in excelsis  
 Deo, et in terra pax hominibus bone uoluntatis." Ðæt is 150  
 on urum gereorde, "Si wuldor Gode on heannyssum; and on  
 eorðan sibb þam mannum þe beoð godes willan wyrcente."  
 An engel bodade þam hyrdum þæs heofenlican cyninges acennyd-  
 nesse; and þa færlice wurdon æteowede fela þusend engla  
 ði læs þe wære geþuht anes engles ealdordóm to hwonlic to 155  
 swa micelre bodunge, and hi ealle samod mid gedremum sange  
 Godes wuldor hleoðrodon; and godum mannum sibbe bodedon,  
 swutelice æteowigende þæt ðurh his acennednysse membeoð  
 gebigede to anes geleafan sibbe, and to wuldre godcundlicere  
 herunge. Hi sungon, "Sy wuldor Gode on heannyssum and on 160  
 eorðan sib mannum þam ðe beoð godes willan." Ðas word  
 geswutelicað þæt ðær wunað Godes sib, þær se goda willa bið.  
 Eornostlice mancynn hæfde ungeþwærnysse to englum ær  
 Drihtnes acennednesse; forðan þe we wæron þurh synna æl-  
 fremede fram Gode; þa wurde we eac ælfremede fram his 165  
 englum getealde; ac syððan se heofenlica Cyning urne  
 eorðlican lichaman underfeng, siððan gecyrdon his englas  
 to ure sibbe, and þa ðe hi ærþan untrume forsawon þa hi  
 wurðigeað nu him to geferan. Witodlice on ðære ealdan á,  
 /Lóð, and Iosúe, and gehwilce oðre þe englas gesawon /f. 13r 170

hi luton wið heora and to him gebædon; and þa englas  
 þæt geðafedon. Ac Iohannes se godspellere, on ðære Niwan  
 Gecyðnyse, wolde hine gebiddan to ðam engle þe him to  
 spræc, þa forwyrnde se engel him ðæs, and cwæð, "Beheald  
 þæt ðu ðas dæde ne do; ic eom þin efenðeowa and þinra 175  
 gebroðra; gebide ðe to Gode anum." Englas geðafedon,  
 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 ærðan waclic  
 tealdon, and ne dorston hit forséon on us þonne hi hit 180  
 wurðiað bufon him sylfum on ðam heofenlicam Cyninge. Ne  
 hi manna geferrædene ne forhogiað, þonne hi feallende hi  
 to þam menniscum Gode gebiddað. Nu we sind getealde Godes  
 ceaster-gewaran and englum gelice; uton forðy hogian þæt  
 leahtras us ne totwæman fram ðysum miclum wurðmynte. Soð- 185  
 lice menn sindon godas gecigede; heald forðy þu mann  
 þinne Godes wyrðscipe wið leahtrum; forðan þe God is  
 geworden man for ðe.

Ða hyrdas þa spræcon him betweonan, æfter þara engla  
 fram-færelde, "Uton gefaran to Bethléem, and geseon þæt word 190  
 þe geworden 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 195

## I

butan anginne. Forðan þe he wæs æfre God of Gode, wisdom  
of ðam wisan Fæder. Nis he na geworht, forðan þe he is  
God and na gesceaft; ac se Ælmihtiga Fæder gescéóp þurh  
ðone wisdom ealle gesceafta, and hi ealle þurh ðone Halgan  
Gast geliffæste. Ne mihte ure mennisce gecynd Crist on 200  
ðære godcundlican acennydness geseon; ac þæt ilce word  
wæs geworden flæsc and wunode ón ús, þæt we hine geseon  
mihton. Næs þæt word to flæsce awend; ac hit wæs mid  
mennsicum flæsce befangen. Swa swa an gehwylc manna wunað  
on sawle and on lichoman an man, swa eac Crist wunað on 205  
godcundnesse and menniscnysse on anum háde án Críst. Hi  
cwædon, "Uton geséón þæt word þe geworden is," forðan ðe  
hi ne mihton hit geseon ær ðan þe hit geflæschamod wæs,  
and to menn geworden. Nis þeahhwædere seo godcundnyss  
gemencged to ðære menniscnysse, ne ðær nan twæming nys. 210  
We mihton eow secgan ane lytle bysne, gif hit to waclic  
náre. Sceawa nu on anum áge, hu þæt hwite ne bið gemengd  
to ðam geolcan, and bið hwæðere án ág. Nis eac Cristes  
godcundnyss gerunnen to ðære menniscnysse; ac he þurhwunað  
þeah á on ecnysse on ánum hade untotwámed. 215

Hrædlice 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 220

buton be rihtre áwe, þæt hi man sceolde mid stanum oftor-  
 fian. Ac God asende his engel to Iosepe þaða Maria eac-  
 niende wæs, and beað þæt he hire gimene hæfde, and þæs  
 cildes fosterfæder wære. Ða wæs geðuht þam Iudeiscum  
 swilce Ioseph þæs cildes fædere wære, ac hé næs; forðan þe 225  
 hit næs nan neod þam Ælmihtigum Scyppende, þæt he of wife  
 acenned wære; ac he genam þa menniscnysse of Marian  
 innode, and forlet hi mæden na gewemmed, ac gehalgod þurh  
 his acennedysse. Ne oncneow heo weres gemann, and heo  
 acende buton sære, and þurhwunað on mægðhade. Ða hyrdas 230  
 gesawon and oncneowan be ðam cilde, swa swa him gesæd  
 wæs. Nis nan eadignyss, buton Godes oncnawennesse; swa  
 swa Crist sylf cwæð þaða he us his Fæder betæhte. "Þæt  
 is éce líf, þæt hi ðe oncnawon soðne God, and þone ðe þu  
 asendest Hælend Crist." Hwæt ða ealle þa ðe þæt gehyrdon 235  
 miclum þæs wundrodon, and be ðam þe ða hyrdas sædon. Mariá  
 soðlice heold ealle þas word arefniende on hyre heortan.  
 Heo nolde widmærsian Cristes digelnysse; ac andbidode oð  
 þæt he sylf þaða he wolde hi geopenade. Heo cuðe Godes  
 á, and on þæra witegena gesetnysse rædde þæt mæden sceolde 240  
 God acennan; þa blissode heo miclum þæt heo hit beon moste.  
 Hit wæs gewitegod þæt he ón ðære byrig Bethlæám acenned  
 wurde /and heo þearle wundrode þæt heo æfter þære wite- /f. 14v  
 gunge þær acende. Heo gemúnde þæt sum witega cwæð, "Se  
 oxa oncneow his hlaford, and seo assa his hlafordes binne." 245

Ða geseah heo þæt cild licgan on binne, þær se oxa and  
 se assa gewunelice fodan secað. Godes heahengel Gabriel  
 bodade Marian þæs Hælendes tocyme on hire innoðe; and heo  
 geseah ða þæt his bodung unleaslice gefylled wæs. Ðillice  
 word Maria heold aræfniende on hyre heortan. And þa hyrdas 250  
 cyrdon ongean wuldriende and heriende God, on eallum ðam  
 ðingum þe hi gehyrdon and gesáwon, swa swa him gesáð wæs.

Þissera þreora hyrda gemynd 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 Ælmihtigum  
 Fæder, on annysse þæs Halgan Gastes, on ealra worulda  
 woruld, AMEN. 260

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## VIIIa IDUS IANUARIII EPIPHANIA DOMINI

Men ða leofostan, nu for feawum dagum we oferræddon þis godspel atforan eow, þe belimpð to þyses dages þenunge, for gerecednysse þære godspellican endebyrdnysse; ac we ne hrepodon þone traht na swiðor þonne to þæs dages wurðmynte belamp. Nu wille we eft oferyrnan þa 5 ylcan godspellican endebyrdnysse, and be ðissere andweardan freolstide trahtnian. Matheus se godspellere cwæð, "Cum natus esset Iehus in Bethleem Iudæ in diebus Herodes regis, ecce Magi ab oriente uenerunt Hiersolimam, dicentes, 'Ubi est qui natus est Rex Iudeorum?'" et 10 reliqua. "Ðaða se Hælend acenned wæs on þære Iudeiscan Bethleem on Herodes dagum cyninges, efne þa comon fram eastdæle middaneardes /þry tungelwitegan to þære byri /f. 35v Hierusalem þus befrinende, 'Hwær is Iudeiscra leoda cyning, seþe acenned is? We gesawon soðlice his steorran 15 on east-dæle, and we comon toþy þæt we us to him gebiddan.' Hwæt ða Herodes cyning ðis gehyrende, wearð micclum astyred, and eall seo burhwaru samod mid him. He ða gesamnode ealle þa ealdorbiscopas and þæs folces boceras, and befran hwær Cristes cenningstow wære. Hi 20

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sædon, 'On þære Iudeiscan Bethleem. Ðus soðlice is awriten, þurh ðone witegan Micheam: Eala þu Bethleem Iudeiscland, ne eart þu nateshwon wacost burga on Iudeiscum ealdrum; of þe cymð se here-toga seþe gewylt and gewissað Israhela folc.' Ða clypode Herodes þa ðry tungelwitegan on sunderspræce; and geornlice hi befran to hwilces timan se steorra him ærest æteowode; and sende hi to Betleem þus cweðende, 'Farað arðlice and befrinað be þam cilde, and þonne ge hit gemetað, cyðað me þæt ic mage me to him gebiddan.' Ða tungelwitegan ferdon æfter ðæs cyninges spræce, and efne ða se steorra þe hi on east-dæle gesawon glað him beforan oððæt 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 gecyrdon to þam/reþan cyninge Herode, ac purh oðerne weg hine forcyrdon and swa to heora eþele becomon."

Ðes dæg is gehaten Epiphania Domini, þæt is, Godes geswutelung-dæg. On þisum dæge Crist wæs geswutelod þam ðrim cyningum þe fram eastdæle middaneardes hine mid þrimfealdum lacum gesohton. Eft embe geara ymbrenum he wearð on his fulluhte on þisum dæge middanearde

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/f. 36r

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geswutelod, þaða se halga gast, on culfran hiwe, uppon  
 him gereste, and þæs Fæder stemn of heofenum hlude swegde,  
 þus cweðende, "Ðes is min leofa sunu þe me wel licað,  
 gehyrað him." Eac on þisum dæge he awende water to æþel-  
 um wine, and mid þam geswutelode þæt he is se soða Scyppend 50  
 þe ða gesceafta awendan mihte. For þisum þrim ðingum is  
 þes freolsdæg Godes geswutelung gecweden. On þam forman  
 dæge his gebyrd-tide he wearð æteowod þrim hyrdum, on  
 Iudeiscum earde þurh ðæs engles bodunge. On þam ylcan  
 dæge he wearð gecyð þam þrim tungelwitegum on east-dæle 55  
 þurh ðone beorhtan steorran; ac on þysum dæge hi comon  
 mid heora lacum. Hit wæs gedafenlic þæt se gesceadwisa engel  
 hine. cydde þam gesceadwisum Iudeiscum þe Godes æ cuðon,  
 and þam hæpenum, þe ðæs godcundan gesceades nyston, na  
 þurh stemne ac þurh tacn, wære geswutelod. 60

Ða Iudeiscan hyrdas getacnodon þa gastlican hyrdas,  
 þæt sind þa apostolas þe Crist geceas of Iudeiscum folce,  
 us to hyrdum /and to lareowum. Þa tungelwitegan þe /f. 36v  
 wæron on hæðenscipe wuniende hæfdon getacnunge ealles  
 hæðenes folces, þe wurdon to Gode gebigede þurh þara 65  
 apostola lare, þe wæron Iudeiscre þeode. Soðlice se  
 sealmsceop awrat' be Criste þæt he is se hyrnstan þe gefegð  
 þa twegen weallas togædere, forþan ðe he geþeodde his  
 gecorenan of Iudeiscum folce, and þa geleaffullan of  
 hæpenum, swilce twegen wagas to anre gelaðunge. 70

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Be þam cwæð Paulus se apostol, "Se Hælend bodade on his  
 tocyme sibbe us þe feorran wæron, and sibbe þam ðe  
 gehende wæron. He is ure sib, seþe dyde aegþer to anum,  
 towurpende þa ærran feondscipas on him sylfum." Ða Iude-  
 iscan þe on Crist gelyfdon wæron him gehendor stowlice, 75  
 and eac þurh cyððe þære ealdan á. We wæron swiðe  
 fyrlyne æigþer ge stowlice ge þurh uncyððe; ac he us  
 gegaderode mid anum geleafan to þam healican hyrnstane,  
 þæt is to annysse his gelaðunge.

Ða easternan tungelwitegan gesawon niwne steorran 80  
 beorhtne, na on heofenum betwux oþrum tunglum ac wæs  
 angenga betwux heofenan and eorðan. Þa undergeaton hi  
 þæt se seltcuða tungel gebicnode þæs soðan cyninges  
 acennednysse, on þam earde þe he oferglad; and forþy  
 comon to Iudea rice, and þone arleasan cyning Herodem 85  
 mid heora bodunge þearle afærdon; forþan ðe buton twyn  
 /seo eorðlice arleasnys wearð gescynd, þaða seo heofon- /f. 37r  
 lice healicnys wearð geopenod.

Swutel is þæt ða tungelwitegan tocneowon Crist  
 soðne man, þaða hi befrunon, "Hwær is se ðe acenned is?" 90  
 Hi oncneowon hine soþne cyning, þaða hi cwædon "Iudea  
 cyning". Hi hine wurþodon soþne God, þaða hi cwædon,  
 "We comon to þy þæt we us to him gebiddan." Eape mihte  
 God hi gewissian þurh ðone steorran to þære byrig þe ðæt  
 cild on wæs, swa swa he his acennednysse þurh ðæs steorran 95

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upspringe geswutelode; ac he wolde þæt ða Iudeiscan  
 boceras þa witegunge be þam ræddon, and swa his cennig-  
 stowe geswutelodon, þæt hi gehealdene wæron, gif hi woldon  
 mid þam tungelwitegum hi to Criste gebiddan; gif he þonne  
 noldon þæt hi wurdon mid þære geswutelunge geniþorode. 100  
 Ða tungelwitegan ferdon and hi gebædon, and þa Iudeiscan  
 boceras bæftan belifon, þe ða cennigstowe þurh boclicum  
 gesceade gebicnodon.

Ealle gesceafta oncneowon heora Scyppendes tocyme,  
 buton þam arleasum Iudeiscum anum. Heofonas oncneowon 105  
 heora Scyppend, þaða hi on his acennednyse niwne steorran  
 æteowodon. Sæ oncneow þaða Crist mid drium fot-wylmum  
 ofer hyre yþum mihtelice eode. Sunne oncneow, þaða heo  
 on his þrowunge hyre leoman fram middæge oð non behydde.  
 Stanas oncneowon, þaða hi on his forðsiðe sticmælum 110  
 toburston. Seo eorþe oncneow, þaþa heo on his æriste  
 eall biuode. Hel oncneow, þaða heo hyre hæftlingas un-  
 þances forlet. And þeah ða heardheortan Iudei /noldon /f. 37v  
 þurh eallum þam tacnum þone soþan Scyppend tocnawan,  
 þe ða dumban gesceafta undergeaton, and mid gebicnungum 115  
 geswutelodon. Næron hi swa þeah ealle endemes ungeleaf-  
 fulle; ac of heora cynne wæron æigþer gewitegan ge apos-  
 tolas, and fela þusenda gelyfedra manna.

Ðaþa 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 syððan hi comon to Iudeiscum earde, syððan he wæs heora latteow, oððæt he bufon Cristes gesthuse ætstod.

125

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

130

Us is eac towitenne þæt wæron sume gedwolmen, þe cwædon þæt ælc man beo acenned be steorrena gesetnyssum, and þurh heora ymbrynum 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 ware. Gewite þis gedwyld fram geleaf- fullum heortum, þæt ænige wyrd sy, buton se Ælmihtiga Scyppend seðe ælcum menn foresceawað lif be his gear- nungum. Nis se man for steorrum gesceapen, ac/þa steor- ran sind mannum 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 gesceaft, and rihtlice his Scyppende þenode;

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/f. 38r

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ac he næs his gewyrd. Eft 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 Esau be þam fet on þære cenninge; and hi næron 150  
 þeah gelice on þeawum ne on lifes geearnungum. Witodlice  
 þæt halige gewrit cwyrð þæt God lufode Iacob, and he  
 hatode Esau; na for gewyrde, ac for mislicum geearnungum.  
 Hit gelimpð forwel oft þæt on anre tide acenð seo cwen  
 and seo wyln; and þeah geþihð se æþeling be his gebyrdum 155  
 to healicum cynesetle, and þære wylne sunu wunað eall  
 his lif on þeowte.

Nu cweþað oft stunte menn þæt hi be gewyrde lybban  
 sceolon, swilce God hi neadige to yfeldædum. Ac we wyllað  
 þissera stuntra manna ydele leasunge adwæscan mid deop- 160  
 nysse godcundra gewrita. Se Ælmihtiga Scyppend gesceop  
 englas þurh his godcundan mihte, and for his micclan  
 rihtwisnysse forgeaf him agenne cyre, þæt hi moston þurh-  
 wunian on ecere gesælðe þurh gehyrsumnysse, and mihton  
 eac þa gesælða forleosian na for gewyrde, ac for ungehyr- 165  
 sumnysse. His deope rihtwisnys nolde hi neadian to  
 naþrum, ac forgeaf him agenne cyre; forþan ðe þæt is  
 rihtwisnyss þæt gehwylcum sy his agen cyre geþafod.  
 Ðonne wære seo rihtwisnys awæged gif he hi neadunge to  
 his þeowte gebigde, oððe gif he /hi to yfelnyss /f.38v 170

## II

bescufe. Ða miswendon sume þa englas heora agenne cyre, and þurh modignysse hi sylfe to awrigedum deoflum geworton.

Eft ða þa se þrymwealdenda Scyppend mancyn geworhte þa forgeaf he Adame and Euan agenne cyre, swa hi þurh 175  
gehyrsumnyse á on ecnyse buton deaðe on gesælde wunodon mid eallum heora ofspringe, swa hi þurh ungehyrsumnyse deadlice wurdon. Ac þa ða hi Godes bebod forgædon, and þæs awyrigedan deofles lare gehyrsumodon, þa wurdon hi deadlice and forscyldgōðe þurh agenum 180  
cyre, hí and eall heora ofspring; and þeah ðe næfre ne wurde syððan mancynne gemiltsod, þe ma ðe þam deoflum is, þeah wære Godes rihtwisnys eallunga untæle. Ac eft seo micle mildheortnys ures Drihtnes us alysde þurh his menniscnyse, gif we his bebodum mid eallre heortan gehyrsumiað. Witodlice þa ðe nu þurh agenne cyre, and deofles tihtinge God forlætað, God forlæt hi eac to þam ecum forwyrde. 185

Georne wiste se Ælmihtiga Scyppend, ærþan ðe he þa gesceafta gesceope, hwæt toward wæs. He cuðe gewislice 190  
lice getel, ægðer ge gecorenra engla, ge gecorenra manna, and eac þara modigra gasta and arleasra manna þe ðurh heora arleasnysse forwurðað; ac he ne forestihte nænne to yfelnyse, forþan ðe he sylf is eall godnyss; ne he nænne to forwyrde ne gestihte, forþan ðe he is soð lif. 195

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He forestihte þa gecorenan to þam ecan life, forþan þe he wiste hi swilce towearde þurh his gife, and agenre gehyrsumnysse. He nolde forestihtan þa arleasan to /his rice, forþan ðe he wiste hi swilce towearde þurh /f. 39r heora agenre forgægednysse and þwyrnysse. 200

Healdað þis fæste on eowerum heortum þæt se Ælmihtiga and se Rihtwisa God nænne mann ne neadað to syngienne; ac he wat swaþeah on ær hwilce þurh agenre willan syngian willað. Hwi ne sceal he þonne rihtlice wrecan þæt yfel ðæt he onscunað? He lufað ælc god and 205 rihtwisnysse, forþan ðe he is gecyndelice god and rihtwis; and he hatað ealle þa ðe unrihtwisnysse wyrcað, and þa fordeð 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 210 gife, swa swa se apostol cwyð, "Ðurh Godes gife ge sind gehealdene on geleafan."

Þa ðe ne gelyfað þurh agenre cyre hi scoriað, na þurh gewyrde, forþan ðe gewyrð nis nan þing buton leas wena; ne nan þing soðlice be gewyrde ne gewyrð, ac ealle 215 þing þurh Godes dom beoð geendebyrde, seþe cwæð þurh his witegan, "Ic afandie manna heortan, and heora lenda, and ælcum sylle æfter his færelde and æfter his agenre afundennysse." Ne talige nan man his yfelan dæda to God; ac talige ærest to þam deofle þe mancynn beswac, 220

## II

and to Adames forgægednysse; ac þeah swiþost to him sylfum, þæt him yfel gelicað, and ne licað god.

Bið ðeah gelome ofspring forscyldgod þurh forð-  
 fædera mandædum, gif he mid yfele him geeuenlecð. Gif  
 þonne se ofspring rihtwis bið, þonne leofað he on his 225  
 rihtwisnysse, and nateshwon his yldrena synna ne aberð.  
 Ne sy nan man to þan arleas þæt he Adam /wyrige oððe /f. 39v  
 Euan, þe nu on heofenum mid Gode rixiað; ac geearnige  
 swiþor Godes mildheortnysse, swa þæt he wende his agenne  
 cyre to his Scyppendes gehyrsumnysse and bebodum,forþan 230  
 ðe nan man ne bið gehealden buton þurh gife Hælendes  
 Cristes. Ða gife he gearcode and forestihte on ecum  
 ræde, ær middaneardes gesetnysse.

Mine gebroþra, ge habbað nu gehyred be þam leasan  
 wenan þe ydele menn gewyrd hatað; uton nu fon on þæs 235  
 godspelles trahtnunge þær we hit ær forleton.

Ða tungelwitegan eodon into ðæs cildes gesthuse  
 and hine gemetton mid þære mèder. Hi þa mid astrehtum  
 lichaman hi to Criste gebædon, and geopenodon heora hord-  
 fatu, and him geoffrodon þryfealde lac: gold and recels 240  
 and myrran. Gold gedafenað cyninge; stor gebyrað to  
 Godes þenunge; mid myrran man behwyrfð deadra manna lic  
 þæt hi late rotian. Ðas þry tungelwitegan hi to Criste  
 gebædon, and him getacnigendlice lac offrodon. Þæt gold  
 getacnode þæt he is soð cyning. Se stor, þæt he is soð 245

God. Seo mirre, þæt he wæs þa deadlic; ac he þurh-  
wunað nu undeadlic on ecnysse.

Sume gedwolmenn wæron þe gelyfdon þæt he God wære,  
ac hi nateshwon ne gelyfdon þæt he æghwar rixode; hi  
offrodon Criste gastlice recels, and noldon him gold 250  
offrian. Eft wæron opre gedwolmen þe gelyfdon þæt he  
soð Cyning wære, ac hi wiðsocon þæt he God wære; þas,  
buton twyn, him offrodon gold, and noldon offrian recels,  
Sume gedwolan andetton þæt he soð God wære and soð Cyning,  
and wiðsocon þæt he /deadlic flæsc underfeng; þas /f.40r 255  
witodlice him brohton gold and stor and noldon bringan  
mirran þære onfangenre deadlicnysse.

Mine gebroþra, uton we geoffrian urum Drihtne gold  
þæt we andetton þæt he soð cyning sy and æghwær rixie.  
Uton him offrian stor, þæt we gelyfan þæt he æfre God 260  
wæs, seþe on þære tide man æteowode. Uton him bringan  
mirran þæt we gelyfan þæt he wæs deadlic on urum flæsce,  
seþe is unþrowiendlic on his godcundnysse. He wæs dead-  
lic on menniscnysse ær his þrowunge; ac he bið heonon  
forþ undeadlic swa swa we ealle beoð æfter þam gemæne- 265  
licum 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 270

goldhord lið on ðæs witan muþe." Mid store bið geswutelod halig gebed, be þam sang se sealmscop, "Drihten sy min gebed asend swa swa byrnende stor on þinre gesihðe." Purh mirran is gehiwod cwelmbærnyss ures flæsces; be þam cwæð seo halige gelaþung, "Mine handa drypton myrran." 275

Ðam acennédan Cyninge we bringað gold, gif we on his gesihðe mid beorhtnyse þæs upplican wisdomes scinende beoð. Stor we him bringað gif we ure geþohtas þurh gecnyrdnyse haligra gebeda on weofode ure heortan onælað, þæt we magon hwæthwega wynsumlice þurh heofenlice gewilnunge stincan. Mirran we him offriað gif we þa flæsclican lustas þurh /forhæfednyse cwylmiað. /f. 40v 300

Mirra deð, swa we ær cwædon, þæt þæt deade flæsc eaðelice ne rotað. Witodlice þæt deade flæsc rotað leahtorlice, þonne se deadlica lichama þeowað ðære flowendan galnyse, swa swa se witega be sumum cwæð, "Ða nytenu forrotedon on heora meoxe." Ðonne forrotiað þa nytenu on heora meoxe, þonne flæsclice menn on stence heora galnyse geendiað heora dagas. Ac gif we þam mirran Gode gastlice geoffriað, þonne bið ure deadlica lichama fram galnyse stencum þurh forhæfednyse gehealden. 305 310

Sum þing miccles gebicnodon ða tungelwitegan us mid þam ðæt hi ðurh oðerne weig to heora earde gecyrdon. Ure eard soðlice is neorcsenawang, to þam we ne magon gecyrran þæs wegese þe we comon. Se frumsceapena man, 315

## II

and eall his ofspring wearð adræfed of neorxenawanges  
 myrhðe þurh ungehyrsumnysse, and forþigene þæs forbodenan  
 bigleofan, and þurh modignysse, þaða he wolde beon betera  
 þonne hine se Ælmihtiga Scyppend gesceop. Ac us is  
 micel neod þæt we þurh oðerne weg þone swicolan deofol 320  
 forbugon, þæt we moton gesælilice to urum eðle becuman,  
 þe we to gesceapene wæron.

We sceolon, þurh gehyrsumnysse and forhæfednysse  
 and eadmodnysse, anmodlice to urum eþele stæppan; and  
 mid halgum mægnum þone eard ofgan, þe we þurh leahtrum 325  
 forluron. Rihtlice wæs se swicola Herodes fram þam  
 tungelwitegum bepæht, and he to Criste ne becom,  
 /forþan ðe he mid facenfullum mode hine sohte. He /f. 41r  
 getacnode þa leasan licceteras þe mid hiwunge God  
 secað and næfre ne gemetað. He is to secenne mid soð- 330  
 fæstre heortan, and anrædum mode, seþe leofað and rixað,  
 mid Fæder and Halgum Gaste, on ealra worulda woruld,  
 AMEN.

## III

## DOMINICA IN QUINQUAGESIMA

Adsumpsit Iehus duodecimi discipulos suos, et reliqua.

Her is geræd on ðisum 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-  
fyllede ealle ða þinc þe wæron be me awritene þurh witegan. 5  
Ic sceal beon belæwed þeodum, and hi doð me to bismore and  
beswingað, and syððan ofsleað, and ic arise of deaðe on  
ðam ðriddan dæge.' Pa nyston his leorningcnihtas nan  
andgit þissera worda. Pa gelamp hit þæt hi genealæhton anre  
byrig, þe is gehaten Hiericho, and þa sæt þær sum blind man 10  
be ðam wege; and þaða he gehyrde þæs folces fær mid ðam  
Hælende, þa acsode he hwa ðær ferde. Hi cwædon him to þæt  
ðæt wære þæs Hælendes færr. Pa þegan he to hrymænne and  
cwæð, 'Hælend Dauides bearn gemiltsa min.' Pa men ðe beforan  
þam Hælende eodon ciddon ongean þone blindan, þæt he 15  
suwian sceolde. He clypode ða micele swiðor, 'Hælend  
Dauides bearn gemiltsa min.' Ða stod se Hælend and het  
lædon þone blindan to him. Þaða 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 to!~~ Loca 20

## III

nu þin geleafa hæfð þe gehæled.' And he ðær rihte geseah,  
and filide þam Hælende and hine mærsode. Þa eal þæt folc  
þe þæt wundor geseah, herede God mid micelre onbryrdnyse."

Þises godspelles angin hrepode ures Hælendes þrowunge,  
þeahhwæðre ne þrowade he na on þisne timan; ac he wolde 25  
feorran and lange ær/cyþan his þrowunge his leorningcnihtum, /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 worde  
þe he cwæð, "Ic arise of deaðe on ðam þridan dæge." Þa 30  
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 gesihðe  
ealles þæs weredes, to ði þæt he wolde mid þam wundre hi  
to geleafan gebringan. Þeahhwæðere þa wundra þe Crist 35  
worhte oðer þinc hi æteowdon 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. Þes án blinda mann getacnað eal 40  
mancynn, þe wearð ablend þurh Adames gylt and ascofen of  
myrhðe neorxnawanges, and gebroht to þisum life, þe is wið-  
meten cwearterne. Nu synt we ute belocene fram ðam heofon-  
lican leohte, and we ne magon on ðisum life þæs ecan leohtes  
brucan. Ne we his na mare ne cunnon buton swa micel swa 45

## III

we þurh Cristes lare on bocum rædað. Deos woruld, þeah  
 ðe heo myrige hwiltidum geþuht sy, nis heo hwæðre þe  
 gelicre þære ecan worulde, þe is sum cweartern leohtum dæge.  
 Eal mancyn wæs, swa we ær cwædon, ablend mid geleaf/leaste /f. 53r  
 and gedwylde. Ac þurh Cristes tocyme we wurdon abrodene 50  
 of urum gedwylde, and onlihte þurh geleafan. Nu hæbbe  
 we þæt leoht on urum mode þæt is Cristes geleafa; and we  
 habbað þone hyht þæs æcan lifes myrhðe, þeah ðe we gyt  
 lichamlice on urum cwearterne wunian. Se blinda mann sæt æt  
 þære byrig, þe is gehaten Hiericho. Hiericho is gereht 55  
 and gehaten 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 ateorunge ure dead-  
 licnyse; on oðerne ende menn beoð acennede, on oðerne ende  
 hi forðfarað. Þaða Crist com to ðære byrig Hiericho, þe 60  
 ðone monan getacnað, þa underfeng se blinda mann gesihðe.  
 Þæt is þaða Crist com to ure deadlicnyse and ure mennisc-  
 nyse underfeng, þa wearð mancyn onlihte, and gesihðe  
 underfeng. He sæt wið þone wæig; and Crist cwæð on his  
 godspelle, "Ic eom wæig, and soðfæstness, and líif." Se 65  
 man þe nan ðing ne cann þæs écan leohtes, he is blind. Ac  
 gif he gelyfð on þone Hælend, þonne sit he wið þone weig.  
 Gif he nele biddan þæs écan leohtes, he sit þonne blind be  
 ðam wege unbiddende. Se ðe rihtlice gelyfð on Crist and  
 geornlice bit his saule onlihttinge. He sitt be ða wege 70

## III

biddende. Swa hwa swa oncnæwð þa blindnysse his modes,  
 clipige he mid inweardre heortan /swa swa se blinda /f. 53v  
 clypode, "Hælend Daudes bearn gemiltsa min."

Seo meniu þe eode beforan þam Hælende ciddon þam blindan,  
 and heton þæt he stille wære. Seo meniu getacnað ure 75  
 unlustas and leahtras þe us hremmað, and ure heortan of-  
 sittað þæt we ne magon us swa geornlice gebiddan swa we  
 behofedon. Hit gelimpð 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 80  
 geworhte, and hi gedrefað his mood and willað gestillan  
 his stemne, þæt he to Gode ne clypige. Ac hwæt dyde se  
 blinda þaða þæt folc hine wolde gestillan? He hrymde þæs  
 þe swiðor, oð þæt se Hælend his stemne gehyrde, and hine  
 gehælde. Swa we sculon eac dón gif us deoful drecce mid 85  
 mænigfealdum geþohtum and costnungum: we scolon hryman  
 swiðor and swiðor to ðam Hælende þæt he todræfe þa yfelan  
 costnunga fram ure heortan, and þæt he onlihte ure mod mid  
 his gife. Gif we þonne þurhwuniað on urum gebedum, þonne  
 mage we gedon mid urum hreame þæt se Hælend stent, se ðe 90  
 ær eode, and wyle gehyran ure clypunge and ure heortan  
 onlihtan mid godum and mid clænum geþohtum. Ne magon þa  
 yfelan geþohtas us derian, gif hi us ne licigeað ac swa  
 us swiðor deoful breigð mid yfelum geþohtum, swa we beteran  
 beoð, /and Gode leofran, gif we þone deofel forseoð, /f. 54r 95

## III

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 wæs  
 acenned, and ferde fram stowe to stowe, and deað þrowade, 100  
 and of deaðe aras, and astah to heofonum. Þis is his fær.  
 He stent þurh þa godcundnysse; forðan þe he ís þurh his  
 mihte æghwær andweard, and ne ðearf na faran fram stowe  
 to stowe. Forðon þe he is on ælcere stowe þurh his godcund-  
 nysse. Þaða he ferde, þa gehyrde he þæs blindan clypunge; 105  
 and þaða he stóð, þa forgeaf he him gesyhðe; forðan þurh  
 ða menniscnysse he besargað 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, 110  
 seðe hine gehælan mihte? Ac he wolde þæt se blinda bæde;  
 forðan ðe he tiht ælcne swiðe gemahglice to gebedum. Ac  
 hwæðre he cwyð on oðre stowe, "Eower heofonlica Fæder wat  
 hwæs ge behofiað, ærþan þe ge hine æniges þinges biddon."  
 Þeahhwæðere wile se góóða God þæt we hine georne biddon; 115  
 forðan þurh þa gebedu bið ure heorte onbryrd, and gewend  
 to Gode.

Ða cwæð /se blinda, "La leof, do þæt ic mæge geseon." /f. 54v  
 Ne bæd se blinda naðor ne goldes ne seolfres, ne nane  
 woruldlice þing, ac bæd his gesihðe. For nahte he tealde 120

## III

ænig þincg to biddende buton gesihþe; forþan þeah se  
 blinda sum þinc hæbbe, he ne mæg buton leohte geseon þæt  
 he hæfð. Uton forði geefenlæcan þisum men þe wæs gehæled  
 fram Criste, æigþer ge on lichaman ge on saule: ne bidde  
 we na lease welan, ne gewitendlice wurðmyntas, ac uton 125  
 biddan leoht æt urum Drihtne. Na þæt leoht þe bið ge-  
 endod, þe bið mid þære nihte todræfed, þæt þe is gemæne  
 us and nytenum, ac uton biddan þæs leohtes þe we magon  
 mid englum ánum geseon, þæt ðe næfre næ bið geendad. To  
 ðam leohte soðlice ure geleafa us sceal gebringan, swa swa 130  
 Crist cwæð to ðam blindan men, "Loca nu þin geleafa þe  
 gehælde."

Nu smeað sum ungeleafful man, "Hu mæg ic gewillnian  
 þæs gastlican leohtes þæt ðæt ic geseon ne mæg?" Nu cweðe  
 ic to ðam men, þæt ða ðincg þe he understent, and under- 135  
 gytan mæg, ne undergytt he na þa ðincg þurh his lichaman,  
 ac þurh his saule; þeahhwæðre ne gesihð nan man his saule  
 on þisum life. Heo is úngesewenlic, ac þeahhwæðre heo  
 wissað þone gesewenlican lichaman. Se lichama, þe is gese-  
 wenlic, hæfð lif of ðære saule, þe is ungesewenlic. Gewite 140  
 þæt ungesewenlice út, þonne fylð adune þæt gesewenlice,  
 forðan ðe hit ne stod na ær þurh hit sylf. Þæs lichaman  
 lif is seo sawul, /and þære saule líf is God. Gewite /f. 55r  
 seo sawul ut, ne mæg se muð clypian, þeah ðe he ginige;  
 ne eage geseon, þeah þe hit open sí; ne nan lim ne deð 145

## III

nan ðing gif se lichama bið sawulleas. Swa eac seo sawul  
 gif God hi forlæt for synnum, ne deð 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 150  
 duguðe, and gesælde, and bið gehealden to ðam ecan deaðe,  
 þær þær hio æfre bið on pinungum wuniende, and þeahhwædere  
 næfre ne ateorað.

Hu mæg ðe nu twynian þæs ecan leohtes, þeah hit unge-  
 sewenlic sy, þonne ðu hæfst lif of ungesewenlicere saule, 155  
 and þe ne twynað nan ðing þæt ðu saule hæbbe, þeah ðu hi  
 geseon ne mæge? Se blinda, þaða he geseon 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 fylían, seoe understent Góód, and nele good weorc 160  
 wyrcean. Ac uton understandan Gód, and god weorc wycean.  
 Uton behealdan hwider Crist gange, and him filían; 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 165  
 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 ahyldre /f. 55v  
 min heafod." Swa micel he hæfde swa he rohte, and 170

## III

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 wære heora heafod for worulde, swa swa he wæs godcundlice. Þaða Crist ongeat þæs folces willan, þa fleah he ástandende 175 to anre dune, and his geferan gewendon to sá, and se Hælend was úp ón lande. Þa on niht eode se Hælend up on ðam wætere, mid drium fotum, oððæt he com to his leornincnihtum, þær ðær hi wæron on reute. He forfleah þone woruldlican wurðmynt, þaða he wæs to cyninge gecoren, ac he ne 180 forfleah na ðet edwit, and þone hosp þaða Iudeiscean hine woldon on roðe ahón. He nolde his heafod befon mid gyldenenum cynehelme, ac mid þyrnenum swa swa hit gedon wæs on his þrowunge. He nolde on þisum life rixian hwilwendlice, se ðe ecelice rixiað on heofonum. Nis þeos woruld na ure 185 æþel, ac is ure wræcsið. Forði ne sceole we na besettan urne hiht on ðisum swicelum life, ac sceolon efstan mid godum gearnungum to urum eðele, þær we to gesceapene wæron, þæt is to heofonan rice.

Soðlice hit is awriten, "Swa hwa swa wile beon freond 190 þisre worulde, se bið geteald Godes feond." Crist cwæð on sumere stowe, þæt "Se weg is swiðe nearu and sticol seðe læt to heofon/nan rice; and se is swiðe rum and smeðe /f. 56r seðe læt to hellewite." Se weig seðe læt to heofonrice 195

## III

is forði nearu and sticol, forði þæt we sculon mid  
 earfoðnyssse geearnian urne eðel. Gif we hine habban willað,  
 we sceolon lufian mildheortnyssse and clænnysse, and soð-  
 fæstnyssse, and rihtwisnesse, and eaðmodnyssse, and habban  
 soðe lufe, to Gode, and to mannum, and dóón ælmyssan be 200  
 ure mæðe and habban gemet on urum bigleofan and gehwilce  
 oðre halige þinc began. Þas þing we ne magon dóón butan  
 earfoðnysssum; ac gif we hi dóoð, þonne mage we mid þam ge-  
 swincum ðuruh Godes fultum astigan þone sticolan weig, þe  
 us gelæt to ðam ecan life. Se weig seðe: læt to forwyrde 205  
 is forði brad and smeðe, forði þe unlustas gebringað þone  
 mann to forwyrde. Him bið swiðe softe and nan geswinc  
 þæt he gefylle his galnyssse, and druncennysse, and git-  
 sunge begange, and modignysse and þa unstrangan berype,  
 and don swa hwæt swa hine lyste. Ac þas unðeawas and 210  
 oðre swilce gelædað hine buton geswynce to ecum tintregum,  
 buton he ær his ende yfeles geswice, and gód wyrce. Dysig  
 bið se weigferendaman, seðe nymð þone smeðan weig þe hine  
 mislæt, and forlæt þone sticolan weig þe hine gebrincð to  
 ðære byrig. Swa eac we beoð soðlice ungerade, gif we lufiað 215  
 þa scortan softnyssse, and þa hwilwendlican lustas to ðan  
 swiðe þæt hi us gebringan to ðam ecum pingungum. Ac uton  
 niman /þone earfoðran weig, þæt we her sume hwile swincon, /f. 56v  
 tody þæt we ecelice beon buton geswince. Eaðe mihte Crist,  
 gif he wolde, on þisum life wunian butan earfoðnysssum, and 220

## III

faran to his ecan rice buton þrowunge, and buton deaðe;  
 ac he nolde. Be ðan cwæð Petrus se apostol, "Crist þrowade  
 for us and sealde us bisne þæt we scolon fylían his fot-  
 swaðum." Þæt is, þæt we sceolon sum ðing þrowian for Cristes  
 lufon, and for urum synnum. Wel þrowað se mann, and Gode 225  
 gecwemelice seðe winð ongearn leahtras and godnysse gefrem-  
 að, swa swa he fyrmest mæg. Se ðe nan þincg nele on ðisum  
 life þrowian, he sceal þrowian undances wersan þrowunge  
 on ðam toweardan life.

Nu genealæcð clæne tid, and halig, on ðære we sceolon 230  
 ure gimeleaste gebetan. Cume forði gehwa cristenra manna  
 to his scrifte, and his digelan gyldas geandette, and be his  
 lareowes tæcunge gebete; and tihte ælc oðerne to góde mid  
 godre gebisnunge, þæt eal folc cweðe be ús swa swa be ðam  
 blindan gecweden wæs, þaða his eagan wæron onlihte. Þæt 235  
 is, eall folc þe þæt wundor geseah, herede God, seðe  
 leofað and rixað a buton ende, AMEN.

## IV

## DOMINICA IN QUADRAGESIMA

Ductus est Iehus in desertum ab Spiritu, et reliqua.

Ic wolde eow trahtnian þis godspel þe 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 geþyldige  
 on eowrum geþance oðþæt we þone traht mid Godes fylste 5  
 /oferræðan 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 eallum þam fyrste, ac 10  
 syþðan him hingrode. Þa genealæhte se costnere, and him  
 to cwæð, "Gyf ðu sy Godes Sunu, cweð to þysum stanum þæt  
 hie beon awende to hlafum." Þa andwyrde se Hælend and  
 cwæð, "Hit is awriten, ne leofað se man na be hlafe anum,  
 ac leofað be eallum þam wordum þe gað of Godes muðe." Þa 15  
 genam se deoful hine, and gesette hine uppon þam scylfe  
 þæs heagan temples and cwæð, "Gif ðu Godes Sunu sy, feal  
 nu adun, hit is awriten. þæt englum is beboden be ðe þæt  
 hi þe on hyra handum ahebban, þæt ðu farðon ne þurfe þinne  
 fót æt stane ætspyrnan." Þa cwæð se Hælend eft him to, 20

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"Hit is awriten, ne fanda þu þines Drihtnes." Þa 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 ðas þincg ic forgife ðe, gif ðu wilt feallan to minum fotum and gebiddan ðe to me." 25

Ða cwæð se Hælend him to, "Ga þu underbæc sceocca, hit is awriten, gehwa sceal hine gebiddan to his Drihtne anum, and him anum þeowgean." Þa forlet se deoful hine, and him comon englas tó and him þenedon.

Se Halga Gast lædde þone Hælend to þam westene to ðy 30  
 þæt he ðær gecostnod wære. Nu wundrað /gehwa hu se deoful /f. 57v  
 dorste genealæcan to ðam 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 ofer-  
 swiðan mid his costnungum, and oferswiðan urne þone ecan 35  
 deað mid his hwilwendlicum deaðe. Nu wæs he swa eaðmod þæt he geðafode þam deofle þæt he his fandode, and he geþafode lyþrum mannum þæt hi hine ofslogon. Deoful is ealra unrihtwisra manna heafod, and þa yfelan men sint his lyma. Nu geþafode God þæt þæt heafod hine costnode, and þæt ða 40  
 lymu hine ahengon.

Þam deofle wæs micel twynung hwæt Crist wære, his lif næs na gelogod swa swa oðra manna lif. Crist ne æt mid gifernysse, ne he ne dranc mid oferflowednysse, ne his eagan ne ferdon worigende geond mislice lustas. Þa smeade 45

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se deoful hwæt he wære, hwæðer he wære Godes sunu seðe  
 mancynne behaten wæs. Cwæð ða on his gepance þæt he fardian  
 wolde hwæt he wære. Ða fæste Crist feowertig daga and  
 feowertig nihta on án. Ða on eallum ðam fyrste ne cwæð se  
 deoful to him þæt he etan scolde, forðan þe he geseh þæt him 50  
 nan ðincg 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 stanas to hlafum, and et."

Eaðe mihte God seðe awend wæter to wine, and seðe 55  
 /ealle gesceafta of nahte geworhte, eadelice he mihte /f. 58r  
 awendan þa stanas to hlafum, ac he nolde nan ðing dóón  
 be ðæs deofles tæcunge. Ac cwæð him to andsware, "Ne  
 leofað na se mann be hlafe anum, ac leofað be ðam wordum  
 þe gað of Godes muðe." Swa swa þæs mannes lichama leofað 60  
 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, oððe ne mæg mete þicgean þonne  
 forweornað he and adeadað. Swa eac seo sawul gif heo næfð  
 þa halgan lare, heo bið þonne weornigende and mægenleas. 65  
 Þurh þa halgan láre heo bið strang and onbryrd to Godes  
 willan. Ða wæs se deofel áne oferswyðed fram Criste.

And he ða hine genam and bær up on ðam temple, and hine  
 gesette æt þam scylfe, and cwæð to him, "Gif ðu Godes Sunu  
 sy, sceut adun, forðan ðe englum is beboden be ðe þæt . . . 70

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hi ðe on handum á hebban þæt ðu ne ðurfe þinne fot  
 æt stane ætspúrnan." Her began se deoful to recenne  
 halige gewritu, and he leah mid ðære race, forðan þe he  
 is leas and nan soðfæstnys nis on him, ac he is fæder  
 ælcere leasunge. Næs þæt na gewriten be Criste, þe he ða 75  
 sæde, ác is áwriten be halgum mannum: hi behofiað 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 englas us to hyrdum, þæt hy ne sceolon na  
 geþáfian þam reðum deoflum þæt hi us forðón magon. Hi 80  
 moton /ure 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 geðeon,  
 gif we æfre wiðsacað deofle and eallum his larum, and gif 85  
 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 wære swiðe gilplic dæd, gif Crist scute 90  
 þa adun, þeah ðe he eaðe mihte butan awyrdnesse his lima  
 nyðer asceotan, seðe gebigde þone heagan heofenlican bigels.  
 Ac he nolde nan ðincg don mid gylpe forðan ðe se gilp is án  
 heafod-leahter; þa nolde he adun asceotan, forðon ðe he  
 onscunode þone gilp. Ac cwæð, "Ne sceal man his Drihtnes 95

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fandian." Se man fandað his Drihtnes, seðe mid dyslicum truwan and mid gilpe, sum wunderlic þinc on Godes naman dón wyle, oððe seðe sumes wundres dyslice and butan neode, æt Gode abiddan wile. Þa was se deoful oðre siðe þurh Cristes geþyld oferswiðed. 100

Þa genam he hine eft and abær hine upp on anre dune, and æteowde him ealles middaneardes welan, and his wuldor, and cwæð to him, "Ealle ðas þincg ic forgife ðe, gif ðu wilt afeallan to minum fotum, and þe to me gebiddan." Dyrstelice spræc se deoful her, swa swa he ær spræc, þaða 105 /he on heofenum was, þaða he wolde dælan heofonan rice /f. 59r wið his Scyppend, and beon Gode gelic. Ac his dyrstignyss hine awarep þa into helle, and eac nu his dyrstignyss hine genyðerode, þaþa he þurh Cristes þrowunge forlet mancynn of his anwealde. He cwæð, "Þas ðincg ic forgife ðe." 110 Him ðuhte þæt he ahte ealne middanearð, forðon þe him ne wiðstod nan man ærðan ðe Crist com þe hyne gewylde.

Hit is awriten on halgum bocum, "Eorðe, and eal hyre gefyllednyss, and eal imbhwyrt, and þa ðincg þe on þam wuniað, ealle hit sindon Godes æhta," and na deofles. 115 Þeahhwæðere Crist cwæð on his godspelle be ðam deofle, þæt he wære middaneardes ealdor, and he sceolde beon ut-adræfed. He is þara manna ealdor, þe lufiað þisne middanearð, and ealne heora hiht on ðisum life besettað, and heora Scyppend forseoð. Ealle gesceafta, sunne, and mona, 120

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and ealle tunglan, land, and sæ, and nytenu, ealle hi  
 þeowiað hyra Scyppende, forðon þe hi farað æfter 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, 125  
 þonne bið he deofles þeowa, þonne he deofle gecwemð, and  
 þone forsihð þe hine geworhte. Crist cwæð þa to ðam deofle,  
 "Ga ðu underbæc scucca. Hit is awriten, 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 frymðe his anginnes. Þaða he wæs 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 135  
 geferan, and hi næfre syððan utbreacan ne magon.

Hit is awriten on ðære ealdan á, þæt nan mann ne sceal  
 hine gebiddan to nanum deofelgyldre, ne to nanum þinge buton  
 to Gode anum. Forðon þe nan gesceaft nis wyrðe þæs wyrð-  
 myntes buton se ána, se ðe Scyppend is ealra þinga, to him anum 140  
 we scolun us gebiddan; he ana is soð Hlaford and soð God.  
 We biddað þingunga æt halgum mannum þæt 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 þæt gebafian  
 nellað. Swa swa se engel cwæð to Iohanne þam apostole, 145

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þaða he wolde feallan to his fótum. He cwæð. "Ne do þu hit ná, þæt ðu to me abuge. Ic eom Godes þeowa 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 æfter 150 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 soð God wære, noldon þa englas him /þenian. Micel wæs ures Hælendes /f. 60r eaðmodnyss, and his geðyld on þisre dæde. He mihte mid 155 anum worde besencan þone deoful on ðære deopan nywelnyss. Ac he ne æteowde his mihte, ac mid halgum gewritum he andwyrde þam deofle, and sealde us bysne mid his geðylde þæt swa oft swa we fram þwyrum mannum ænig ðing þrowiað, þæt we scolon wendan ure mod to Godes lare swiðor þonne to ænigre 160 wrace.

On ðreo wisan bið deofles costung, þæt is, on tyhtinge, on lustfullunge, on geðafunge. Deofol tyht us to yfele, ac we sculon hit onscunian, and ne genyman nane lustfullunge to ðære tyhtinge. Gif þonne ure móód nimð gelust- 165 fullunge, þonne sceole we huru wiðstandan þæt ðær ne beo nan geþafung to þam yfelum weorce. Seo yfele tyhting is of deofle, þonne bið oft þæs mannes móód gebiged to ðære lustfullunge, hwilon eac aslit to ðære geþafunge forðon þe we sind of synfullum flæsce acennede. Næs na se Hælend on ða 170

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wisan gecostnod, forðan þe he wæs of mædene acenned buton synne, and næs nan ðincg þwyrlices on him. He mihte beon gecostnod þurh tihtinge, ac nan lustfullung ne hrepede his móód. Þar næs eac nan geþafung, forðan þe ðær næs nan lustfullung. Ac wæs þæs deofles costnung forðy eall wið- 175 utan, and nan þincg wiðinnan. Ungewíss com se deoful to Criste, and ungewis he eode aweg, forðon þe se Hælend ne geswutelode na him his mihte, ac oferdraf hine geþyldelice /mid halgum gewritum. /f. 60v

Se ealda deoful gecostnode urne fæder Adam on ðreo 180 wisan, þæt is, mid gifernesse, and mid idelum wuldre, and mid gitsunge, and þa wearð he oferswiðed, forðon þe he geþafode þam deofle on eallum ðam þrim costnungum. Þurh gifernysse he wæs ofersyðed þaða he þurh deofles lare æt þone forbodenan æppel. Þurh ydelum wuldre he wæs oferswiðed 185 þaða he gelyfde þæs deofles wordum þaðe 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 beteran þonne hi gesceapene wæron. Þa wurdon hi wyrstan. Mid gitsunge he wæs oferswiðed, þaþa se deofol cwæð him to, 190 "And ge habbað gescad ægðer ge godes ge yfeles." Nis na gitsung on feo anum, ac is eac on gewilnunge micelre geðincgðe.

Mid ðam ylcum þrim ðingum, þe se deoful þone frumscapenan man oferswiðde, mid ðam ylcum Crist oferswyðde hine and astrehte. Þurh gifernesse fandode se deofol 195

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Cristes þaþa he cwæð, "Cweð to ðisum stanum þæt hi beon to hlafum awende, and et." Þurh ydelum wuldre he fandode his, þaþa he hine tyhte þæt he scolde sceotan nyþer of ðæs temples scylfe. Þurh gitsunge he fandode his, þaþa he mid leasunge him behet ealles middaneardes welan, gif he wolde feallan 200 to his fotum. Ac se deoful wæs ða oferswiðed þurh Crist on ðam ylcam gemetum þe he ær Adam oferswiðde. Þæt he gewíte fram urum heortum, mid ðam infære gehæft, mid ðam ðe he in afaren /wæs, and us gehæfte. /f. 61r

We gehyrdon on ðisum godspelle, þæt ure Drihten fæste 205 feowertig daga and feowertig nihta an an. Þaþa 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 þaþa him hingrode, þa geswutelode he þæt he wæs soð mann and forði metes beho- 210 fade. Moyses se heretoga fæste eac feowertig daga, and feowertig nihta to ðy þæt he moste underfon Godes á. Ac he ne fæste na þurh his agene mihte, ac þurh Godes. Eac se witega Helias fæste eallswa lange eac þurh Godes mihte, and syððan wæs genumen butan deaðe of ðisum life. 215

Nu is ðis fæsten eallum cristenum mannum geset to healdenne on ælces geares ymbryne, ac we moton ælce dæg ures metes brucan mid forhæfednysse þara metta þe alyfede sind. Hwi is þis fæsten þus geteald þurh feowertig daga? On eallum geare sind getealde þreo hund daga and fif and sixtig 220

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daga, þonne gif we teoðiað þas gearlican dagas, þonne beoð þær six and þrittig teoðincg dagas. And fram þisum dæge oð ðam halgum Easter dæge, sind twa and feowertig daga; do þonne þa six sunnan dagas of ðam getæle, þonne beoð þa six and þrittig þas gearas teoðing dagas us to forhæfednysse 225 getealde.

Swa swa Godes á us bebyt þæt we scolon ealle þa ðinc þe us gescotað of ures gearas teolunge Gode þa teoðunge syllan, swa we scolon eac on ðisum teoðing dagum urne lichaman mid forhæfed/nysse Gode to lofe teoðian. We sculon ús /f. 6lv 230 gearcian on eallum þingum swa swa Godes þegnas æfter ðæs apostoles tæcunge on miclum gepyldre, and on halgum wæccum, on fæstenum, on clænnysse modes and lichaman. Forði læsse pleoh bið þam cristenum menn þæt he flæscas bruce, þonne he on ðisre halgan tide wifes bruce. Lætað aweg ealle saca, and 235 ælc geflit, and gehealdað þas tid mid sibbe, and mid soðre lufe. Forðon ne bið nan fæsten Gode andfenge buton sybbe. And doð swa swa God tæhte: tobræc ðinne hlaf, and syle ðone oðerne dæl hungrium menn; and læd into ðinum huse wædlan, and þa earman ælfremedan menn, and gefrefra hi mid ðinum 240 godum. Þonne ðu nacodne geseo, scryd hine, and ne forseoh ðin agen flæsc. Se mann þe fæst butan ælmeþan, he deð swilce he sparige his mete, and eft étt þæt he ær mid forhæfdnysse foreode; ac þæt fæsten tælð God. Ac gif ðu fæstan wille Gode to gecwemednysse, þonne gehelp ðu earmra 245

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manna mid þam dæle ðe ðu ðe sylfum oftihst, and eac mid maran gif ðe to onhagie. Forbugað ydele spellunge, and dyslice blissa, and bewepað eowre synna, forðan þe Crist cwæð, "Wa eow þe nu hlihgāð, ge scolon heofian and wepan."

Eft he cwæð, "Eadige beoð þa ðe nu wepað, forðon þe hi 250 scolon beon gefrefrode."

We lybbað mislice on twelf monðum, nu scole we ure gyme-  
leaste on þisne timan geinnian and lybban Gode, /we ðe oðrum /f. 62r  
timan us sylfum leofodon. And swa hwæt swa we doð to góóde,  
uton don þæt buton gylpe and idelre herunge. Se man þe for 255  
gilpe hwæt to góóde deð, him sylfum to herunge, næfð he ðes  
nane mede æt Gode, ac hæfð his wite. Ac úton dón swa swa  
God tæhte, þæt ure góóðan weorc beon on ða wison mannum cuðe,  
þæt hi magon geseon ure godnysse, and þæt hi wuldrian and  
herion urne Heofenlican Fæder God Ælmihtinne, seðe us for- 260  
gilt mid hundfealdum swa hwæt swa we doð earmum mannum for  
his lufon, seðe leofað and rixað a butan ende, AMEN.

## V

## DOMINICA PASCAE

Maria Magdalene et Maria Iacobi et reliqua.

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

"Ðaða Crist bebiriged wæs, þa cwædon þa Iudeiscan to  
heora ealdermen Pilate, 'La leof, se swica þe her ofslegen 5  
ís cwæð gelomlice þaða he ón life wæs, þæt he wolde arisan  
of deaðe on ðam þridan dæge. Bebeod nu forði besittan his  
birigene oð ðone þridan dæg, þe læs þe his leorningcnihtas  
cumon and forstelan his lic, and secgan þam folce þæt he  
of deaðe arise. Þonne bið þæt gedwyld wyrse þonne þæt 10  
oðer wære.' Þa andwyrde se ealdorman Pilatus, 'Gehabbað  
weardas farað to and healdað.' Hi ða ferdon to, and mearco-  
don ða þruh mid insegle and besæton þa birgine.

Þa beheolda Maria þæs Hælendes moder, and þa wimmen  
þe hyre mid wæron, hwær he bebiriged wæs. And eodon ða 15  
ongean to ðære birig and seo Magdalenisce Maria, and Maria  
Iacobes moder bohton deorwyrðe sealfes þe bið 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 wás on ðære 20

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þeode. Þa cwædon þa wif betwux him, 'Hwa sceal us awilian  
þone stán of ðære þyrih? Se stan is ormatlice micel.' Þaða  
hi þis spræcon, þa wearð færllice micel eorð-styrung, and  
Godes engel fleah /of heofonum to ðære birgene, and awylte /f. 77r  
þone stan aweig, and gesæt him uppon þam stane. Þa was 25  
þæs engles wlite swilce liget, and his reof swa hwit swa  
snaw. Þa wurdon þa weardmen afyrhte, and feollon adune  
swilce hi deade wæron.

Þa cwæð se engel to þam wifum, 'Ne bio ge ofdrædde,  
ic wat þæt ge secað þone Hælend þe was on rode gefæstnod. 30  
Nis he her, he aras of deaðe, swa swa he eow ær sæde.  
Cumað and sceawiað his birigene þær he onlæg, þe nu is æmtig.  
Gað nu ongean to his leorningcnihtum and secgað him þæt  
Crist aras of deaðe, and he cymð to him on ðam earde þe is  
gehaten Galilea. Secgað þæt hi cumon him þær togeanes, þær 35  
hi hine geseoð swá swá he behet ærðam þe he þrowade.' Þa  
lagon ða scytan innon þære byrgene, þe he mid bewunden wæs,  
and þa wif gecyrdon þa to Cristes leorningcnihtum, mid  
miclum ege, and mid micelre blisse, and woldon him cyþan  
Cristes ærist. 40

Þa mid ðam þa gemetton hi Crist, and he hi gegrette,  
and hi feollon to his fotum. Ða cwæð se Hælend him to,  
'Farað and cyþað minum gebroðrum, þæt hi cumon togeanes  
me on ðam lande Galilea, þær hi geseoð me.' Þa mid þam þe ða  
wif eodon þa comon þa weardmenn, and cyddon þæt Crist aras 45

## V

of deaðe. Ða namon þa heofodmen þa weardas on sunderspræce  
 and sealdon him micelne sceat to ði þæt hi scoldon secgan  
 þæt Cristes lic him wære forstolen ða hwile þe hi slæp  
 fornam. And þa wearð þæt cuð geond eall Iudealand, þæt ða  
 weardas þone scet namon æt ðam heofodmannum, and þæt Crist 50  
 aras of deaðe."

We cweðað nú /gif hwa his lic forstæle, nolde he hine /f. 77v  
 unscrydan, forðan þe stale ne lufað nane yldinge. Crist wearð  
 æteowed on ðam ylcan dæge Petre, and oðrum twam his leorning-  
 cnihtum, and hi gefrefrode. "Ða æt nehstan com se Hælend to 55  
 his leorningcnihtum, þær hi gegaderode wæron, and cwæð him  
 to, 'Sy sib betwux eow. Ic hit eom, ne beo ge na afyrhte.'  
 Ða wurdon hi afærede, and wendon þæt hit sum gast wære. Ða  
 cwæð he him to, 'Hwi synd ge afærede, and mislice þencað be  
 me? Sceawiað mine handa, and mine fét, þe wæron mid næglum 60  
 þurhdrifene. Grapiað and sceawiað gif ic gast were þonne  
 næfde ic flæsc and bán. 'Swa swa ge geseoð þæt ic hæbbe.'  
 Ðaða he þis cwæð, þa æteowde he him ægðer ge handa ge fet  
 ge sidan, þe he on gewundod wæs. Ða wæs heora mód mid micelre  
 wundrunga and blissa ofernumen. Ða cwæð se Hælend him eft 65  
 tó, 'Hæbbe ge her ænig þincg þe to etenne sí?' Ða brohton  
 hi him gebrædne fisc, and sumne dæl huniges, and he æt þa  
 beforan him and sealde him his lafe þus cweðende, 'Þis ic  
 sæde eow ær minre þrowunge; hit is nu gefylled be me. Swa  
 swa seo ealde á witegan be me awriton.' And he ða him forgeaf 70

## V

andgit þæt hi mihton þa gewritu tocnawan, and cwæð þa gyt,  
 'Þus wæs gewriten be me, þæt ic þrowian scolde, and arisan  
 of deaðe on ðam þridan dæge, and sceal beon gebodod on  
 minum naman dædbot, and synna forgifenyss, on eallum þeodum.'"

Se Hælend wearð þa gelomlice æteowod his leorning- 75  
 /cnihtum, and hi gewissode to ðære lare and to þam /f. 78r  
 geleafan, hu hi eallum mancynne tæcan scoldon, and on ðam  
 feowertigoðan dæge his æristes he astah lichamlice to heofe-  
 num to his Fæder. Ac we habbað nu micele maran endebyrdnyss  
 þære Cristes bec gesæd, þonne ðis dægðerlice godspel behæfð 80  
 for trymmynge eowres geleafan. Nu wille we eow gereccan þæs  
 dægðerlican godspelles traht, æfter þæs halgan papan Gregories  
 trahtnunge.

Mine gebroðra þa leofostan, ge gehyrdon þæt ða halgan  
 wif, þe Drihtne on life filigdon, comon to his birgene mid 85  
 ðære deorwyrðan sealfæ, and þone þe hi lufedon on life,  
 þam hi woldon deadum mid menniscra gecnyrdnyssse þenian. Ac  
 þeos dæd getacnoð sum ðing to donne, on Godes gelaðunge. We  
 ðe gelyfað Cristes æriste, we cumað gewislice to his byrgene  
 mid deorwurðre sealfæ, gif we beoð gefyllede mid bræðe haligra 90  
 mihta, and gif we mid hlisan godra weorca urne Drihten secað.  
 Þa wif þe ða sealfa brohton, hi gesawon englas, forðan ðe  
 ða geseoð þa heofenlican englas, þa ðe mid bræðum godra weorca  
 gewilniað þæs uplican færeldes. Se engel sæt on ða swiðran  
 healfe þære byrgene. Seo swyðre hand getacnað þæt ece lif, 95

## V

and seo wynstre ðis andwearde lif. Rihtlice sæt se engel  
 on ða swyðran hand forðan þe he cydde þæt se Hælend hæfde  
 þa oferfaræn þa brosnunga þises andwerðan lifes, and wæs  
 /þa wuniende on ecum þingum undeadlic. Se bydel wæs ymb- /f. 78v  
 scryd mid scinendum reafum forðan ðe he bodade þa blisse 100  
 þisre freolstide, and ure mæra. Hwæðer cweðe we, þe ure,  
 þe ðæra engla? We cweðað soðlice, æigðer ge ure, ge heora.  
 Þæs Hælendes ærist is ure freolstid and blis, forðan ðe he  
 gelædde us mid his æriste to ðære undeadlicnysse, þe we to  
 gesceapene wæron. His ærist wæs þæra engla blis forðan þe 105  
 God gefylð heora getæl þonne 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 tócyne; beon ða ofdrædde þa ðe synd ofsette mid flæsc-  
 licum lustum, and nabbað nænne hiht to engla werede. Hwi 110  
 forhtige ge, ge ðe geseoð eowre geferan?" "His wlite wæs  
 swilce liget, and his reaf swa hwit swa saw." Soðlice on  
 ligette is oga, and on sawe liðnes þære beorhtnysse. Riht-  
 lice wæs se bydel Cristes æristes swa gehiwod, forði þonne  
 he cymð to ðam miclan dóme, þonne bið he swiðe egefull þam 115  
 synfullum, and swyðe liðe þam rihtwisan. He cwæð, "Ge secað  
 þone Hælend; he aras; nis he her." He næs þa lichamlice on  
 ðære birgene, seðe æghwær bið þurh his godcundan mihte. Þær  
 læg þæt reaf bæftan þe he mid bewunden wæs, forðan þe he ne  
 rohete þæs eorðlican reafes, syððan he of deaðe aras. Deah 120

## V

man deadne mannan mid reafe bewinde, ne arist þæt reaf  
na ðe raðor eft mid þam men, ac he bið mid þam heofenlicum  
reafe gescryrd æfter his æriste.

Wel is gecweden be ðam Hælende, þæt he wolde cuman to-  
geanes his geferum on Galilea. /Galilea is gecweden /f. 79r 125  
oferfæreld. Se Hælend wæs þa afaren fram þrowunge to  
ærriste, fram deaðe to life, fram wíte to wuldre. And gif we  
farað fram leahtrum to halgum mægnum þonne mote we geseon  
þone Hælend æfter urum færeldre of þisum life. Twa lif sind  
soðlice: þæt an we cunnon, þæt oðer us wæs uncuð ær Cristes 130  
tocyme. Þæt án lif is deaðlic, þæt oðer undeaðlic. Ac se  
Hælend com and underfeng þæt án lif, and geswutelode þæt  
oðer. Þæt an lif he æteowde mid his deaðe, and þæt oðer mid  
his æriste. Gif he ús deadlicum mannum ærist and þæt ece lif  
behete, and þeahhwæðere nolde hit þurh hine sylfne geswutel- 135  
ian, hwa wolde þonne his behatum gelyfan? Ac þaða 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 cwyrð sum man on his gepance, "Eaðe mihte he arisan 140  
of deaðe forðan þe he is God; ne mihte se deað hine gehæftan."  
Gehyre se mann þe óis smeað andsware his smeagunge. Crist  
forðferde 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

æ forðfarene, þæt hi arison mid Criste; and þæt sædon  
 gehwilce wise lareowas, þæt hi habbað gefremod heora erist  
 to ðam ecan life, swa swa we ealle dón sceolon on ende  
 þisre worulde. Þa lareowas cwædon þæt ða aræredan mén  
 næron soðlice Ʒewitan Cristes ærristes, /gif hi næron /f. 79v 150  
 ecelice arærde. Nu sind adwæscte ealle geleaflastan, þæt  
 nan man ne sceal ortruwian be his agenum æriste. Þonne se  
 godspellere awrat þæt fela arison mid Criste, þe wæron  
 anfealde men þeah ðe Crist God sy.

Nu cwæð Gregorius se trahtnere, þæt him come to gemynde 155  
 hu ða Iudeiscan clypodon be Criste þaða he wæs on ðære  
 rode gefæstnod. Hi cwædon, "Gif he sy Ísrahéla cyning þonne  
 astige he nu of ðære rode. And we gelyfað on hine." Gif he  
 þa of þære rode astige, and nolde heora hosp forberan, þonne  
 buton twyn ne sealde he us nan bysne his geþyldes. Ac he 160  
 abad hwon, and forbær heora hosp and hæfde geðyld. Ac se  
 ðe nolde of þære rode abrecan, se aras of ðære byrgene.  
 Mare wundor wæs þæt he of deaðe aras, þonne he cucu of ðære  
 rode abræce. Mare miht wæs þæt he ðone deað mid his æriste  
 tobræc, þonne he his lif geheolde, of ðære rode astigende. 165  
 Ac þaða hi gesawon þæt he ne astah of ðære róde for heora  
 hospum, ac þær ón deaðes gebað, þa gelyfdon hí þæt he ofer-  
 swyðed wære, and his nama adwæsced. Ac hit gelamp swa, þæt  
 of ðam deaðe sprang his nama geond ealne middaneard. Ða  
 wearð heora bliss awend to ðam mæstan sare; forðan þe 170

## V

heora sorh bið endeleas.

Pas þing getacnode se stranga Samson, se hæfde fæhðe to ðam folce þe is gehaten Philistei. Þa getimode hit þæt he becom to heora byri, þe wæs Gaza gehaten. Þa wæron þa Filistei swiðe bliðe, and imbsæton þa buruh. Ac se stranga 175 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 Iudeisces folces getacnunge, þe besæton Cristes byrgene. Ac se Samson nolde gan ydel of þære byrig, 180 ac he abær þa gatu up to ðære 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. Þa manfullan he let beon bæftan to þam ecum witu. And is nu hellegeat belocen riht- 185 wisum mannum, and æfre open unrihtwisum.

Ungesælig wæs þæt Iudeisce folc, þæt hi swa ungeleaf- fulle wæron. Ealle gesceafta oncneowon heora Scyppend, buton þam Iudeiscum anum. Heofonas oncneowon Cristes acennednysse, forðan ðaða he acenned wæs, þa wearð gesewen niwe steorra. 190 Sá oncneow Crist, þaða he eode mid drigum fotum uppon hire yðum. Eorðe oncneow, þaða heo eal bifode on Cristes æriste. Seo sunne oncneow, þaða heo wearð apystrod on Cristes pro- wunge, fram middæge oð non. Stana oncneowon þaða hi toburston on heora Scyppendes forðside. Hel óncneow Crist, þaða 195

## V

heo forlet hyre hæftlingas út þurh ðæs Hælendes hergunge.  
 And þa heardheortan Iudei þeah þurh eallum þam tacnum noldon  
 gebugan mid geleafan to ðam mildheortan Hælende, se ðe wile  
 eallum mannum gehelpan on hyne gelyfendum. Ac úton we  
 gelyfan þæt God Fæder wæs æfre butan anginne, and æfre wæs 200  
 se Sunu of ðam /Fæder acenned. Forðan þe he ís se wisdom, /f. 80v  
 and miht þe se Fæder ealle gesceafta þurh gesceop; and hi  
 ealle wurdon geliffæste þurh þone Halgan Gast, se ðe is willa,  
 and lufu þæs Fæder, and þæs Suna. Hi þry an God untodæledlic,  
 on anre godcundnysse wuniende, hi ealle gelice mihtige forðon 205  
 swa hwæt swa læsse bið, and unmihtigre, þæt ne bið na God.  
 Ac se Fæder sende þone Sunu to ure alysednysse, 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, ætforan manegra manna 210  
 gesihðe, and rixað mid ðam Ælmihtigum Fæder, and þam Halgum  
 Gaste, nú and á on ecnysse, AMEN.

## VI

## FERIA IIIa DE DOMINICA ORATIONE

Se Hælend Crist, syððan he to þisum life com and  
 man wearð geweaxan, ðaþa he wæs þrittig wintra eald on  
 þære menniscnysse, ða began he to wyrccenne wundra and  
 geceas þa twelf leorningcnihtas þa ðe we apostolas hatað.  
 Þa wæron mid him æfre syððan and he him tæhte ealne ðone 5  
 wisdom þe on halgum bocum stent, and þurh hi ealne crist-  
 endom astealde. Ða cwædon hi to þam Hælende, "Leofe tæce  
 us hu we magon us gebiddan." Ða andwyrde se Hælend and  
 þus cwæð, "Gebiddað eow mid þisum wordum to minum Fæder,  
 and to eowerum Fæder, Gode Ælmihtigum: PATER NOSTER QUI 10  
 ES IN CELIS: Þu 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 ðe  
 wið us agyltað. And ne læt þu na us on costnunge, ac 15  
 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 ælcere meder. Næfð se  
 Fæder nænne lichaman, ne he on þa wisan his bearn ne gestrynde 20

## VI

þe men doð. Ac his wisdom þe he mid ealle gesceafta  
 geworhte, se is his Sunu, se is æfre of ðam 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 Bearn us to 25  
 alysednysse. 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 menniscnysse befangen and he hæfð urne  
 lichaman, þone ðe he of þam halgan mædene Marian genam. 30  
 Forþi we magon cuðlice to him clypian swa swa to urum  
 breþer, gif we þa broðerrædene swa healdað swa swa he us  
 tæhte. Þæt is, þæt we ne sceolon na geþafian þæt deofol  
 mid ænigum unþeawum us geweme fram Cristes broþorrædene.

Witodlice se man þe deofle geefenlæcð, se bið deofles 35  
 bearn, na þurh gecynde, oððe þurh gesceapennysse, ac þurh  
 ða geefenlæcunge, and yfelum gearnungum. And se man þe  
 Gode gecwemð, he bið Godes bearn, na gecyndelice ac þurh  
 gesceapennysse; and þurh godum gearnungum, swa swa Crist  
 cwæð on his godspelle, "Se þe wycð mines Fæder willan, 40  
 se þe is on heofenum, he bið min broþor and min moder, and  
 min sweoster." Forþi nu ealle cristene men ægðer ge rice,  
 ge heane, ge æþelborene ge unæþelborene, and se hlaford  
 and se þeowa ealle hi sind gebroðra and ealle hi habbað  
 æne Fæder on heofonum. Nis se welega na betera on þysum 45

## VI

naman 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 forþeo. Ne sceal se ríca for his welum þone earman  
 forséon, forþan oft bið se earma betera ætforan Gode þonne 50  
 se ríca. God is úre Fæder, þi we sceolon ealle beon on  
 Gode gebroþru, and healdan þone broþerlican bend únforodne  
 þæt is þa soþan 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 55  
 Crist and ealle halige men þe Gode geþeoð beoð his gebroðru  
 and his gesweostru.

We cwepað, "Pater noster qui es in celis." Þæt is,  
 "Ure Fæder þe eart on heofonum," forþan þe God Fæder is on  
 heofonum, and he is æghwær swa swa he sylf cwæð, "Ic gefylle 60  
 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 ðe þanon arist seo heofen: ña swilce on  
 eastdæle synderlice sy his wunung, and forlæte westdæl oððe 65  
 oþre dælas se þe æghwær is andweard, na þurh rymette þære  
 stowe, ac þurh his mægenþrymmes andweardnysse. Þonne we  
 wendað ure neb to eastdæle þær seo heofon arist, seoþe is  
 ealra lichamlicra ðinga oferstigende, þonne sceal ure mod  
 beon mid þam gemyngod, þæt hit beo gewend to þam hehstan 70

## VI

and þam fyrmestan gecynde, þæt is God. We sceolon /eac /f. 92v  
 witan þæt se synfulla is eorþe gehaten, and se rihtwisa  
 is heofen gehaten; forþan ðe on rihtwisum mannum is Godes  
 wunung, and se goda man bið þæs Halgan Gastes templ. Swa  
 eac þærtogeanes se fordona man bið deofles templ and deofles 75  
 wunung. Forþi þonne swa micel is betwux godum mannum and  
 yfelum swa micel swa bið betwux heofenan and eorþan.

Seofon gebudu sind on þam Pater nostre. On þam twam  
 formum wordum ne sind nane gebedu, ac sind herunga, þæt is,  
 "Ure Fæder þe eart on heofonum." 80

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 85  
 gehalgod, and he us þæs getipige þæt we moton his naman  
 mid urum muþe gebletsian and he us sylle þæt geþanc, þæt  
 we magon understandan þæt nan þing nis swa halig swa his  
 nama.

Þæt oðer gebed is, "Adueniat regnum tuum." Þæt is 90  
 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 ríce beo us  
 gelæst and gefylled swa swa Crist ús behet þæt he wolde 95

## VI

ús ece rice forgyfan þus cweþende, "Cumað ge gebletsode  
 mines Fæder /and gehabbað þæt rice þæt eow gegearcod wæs /f. 93r  
 fram anginne middaneardes." Ðis bið ure rice gif we hit  
 nu geearniað. And we beoð Godes rice, þonne Crist us  
 betæcð his Fæder on domes dæge swa swa þæt halige gewrit 100  
 cwyð, "Cum tradiderit regnum Patri suo." Ðæt is, "Þonne  
 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 ðonne 105  
 Godes rice, and mid Gode on ecnysse rixiað ægðer ge mid  
 sawle ge mid lichaman, and beoð ðonne gelice englum.

Þæt ðridde gebed is, "Fiat uoluntas tua sicut in celo  
 et in terra." Ðæt is, "Gewurðe þin willa on eorþan swa  
 swa on heofenum." Þæt is, swa swa englas on heofenum þe 110  
 gehyrsumiað, and mid eallum gemete to ðe geþeodað, swa eac  
 men þe on eorþan sind and of eorþan geworhte, beon hi  
 þinum willan gehyrsume, and to ðe mid ealre geornfulnysse  
 geþeodan. On þam mannum soðlice gewyrð Godes willa, þe  
 Godes willan wyrcað. Ure sawul is hefonlic, and ure 115  
 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. 120

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Pæt feorðe gebed is, "Panem nostrum cotidianum da  
 nobis/hodie." Ðæt is on urum gereorde, "Syle us nu todæg /f. 93v  
 urne dæghwomlican hlaf." Ðæt is on þrim andgittum to  
 understandenne: þæt he us sylle fodan urum lichaman, and  
 sylle eac ure sawle þone gastlican hlaf. Se gastlica hlaf 125  
 is Godes bebod, þæt 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 forweornað gif him bið oftogen his bigleofa. Swa eac 130  
 seo sawul forwyrð gif heo næfð ðone gastlican bigleofan  
 þæt sind Godes beboda, on þam heo sceal geþeon and beon  
 gegodad. Eac se gastlica hlaf is þæt halige husel mid þam  
 we getrymmað urne geleafan, and þurh ðæs halgan husles  
 þigene us beoð ure synna forgyfene, and we beoð gestrangode 135  
 ongean deofles costnunge. Þi we sceolon gelomlice mid  
 þam gastlican gereorde ure sawle clænsian, and getrymman.  
 Ne sceal ðeah se þe bið mid healicum synnum fordón, gedyrst-  
 læcan þæt he Godes husel þicge, buton he his synna ær gebete.  
 Gif he elles deð hit bið him sylfum to bealowe geþiged. 140  
 Se hlaf getacnað þreo þing swa swa we cwædon. An is þæs  
 lichaman bigleofa, oþer is þære sawle, þridde is þæs halgan  
 husles þigen. Ðyssera þreora þinga /we sceolon dæghwom- /f. 94r  
 lice æt urum Drihtne gebiddan.

Pæt fifte gebed is, "Et dimitte nobis debita nostra 145

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sicut et nos dimittimus debitoribus nostris." Þæt is,  
 "Forgif us ure gyltas, swa swa we forgyfað þam mannum þe  
 wið us agyltað." We sceolon don swa swa we on þysum wordum  
 behatað. Þæt is þæt we beon mildheorte us betwynan, and  
 for þære micclan lufe Godes, forgifan þam mannum þe wið 150  
 us agyltað, þæt God Ælmihtig forgife ús ure synna. Gif  
 we þonne nellað forgyfan ða lytlan gyltas þæra manna þe us  
 gegremodon, þonne nele eac God us forgyfan ure synna micle  
 and manega, swa swa Crist sylf cwæð, "Þonne ge standað on  
 eowerum gebedum, forgyfað swa hwæt swa ge habbað on eowerum 155  
 mode to ænigum men, and eower Fæder þe on heofenum is,  
 forgifð eow eowere synna. Gif ge þonne nellað forgifan  
 mid inweardre heortan þam þe eow gremiað, þonne eac eower  
 Fæder þe on heofenum is nele eow forgyfan eowre synna. Ac  
 he hátt eow gebindan, and on cwearterne settan, þæt is on 160  
 hellewite, and eow þær deofol getintregað oððæt ge habbon  
 ealle eowre gyltas geþrowode, oððæt ge cumon to anum  
 feorðlinge." Is hwæðere getæht æfter Godes gesetnysse, þæt  
 wise men sceolon settan steore dysegum mannum, swa þæt hi  
 ðæt dysig, and þa unþeawas álecgon, and þeah ðone man lufian 165  
 swa swa agenne broðor.

/Þæt sixte gebed is, "Et ne nos inducas in tempta- /f. 94v  
 tionem." Ðæt is, "Ne geþafa þu God, þæt we beon gelædde  
 on costnunge." Oþer is costnung, oþer is fandung. Godd ne  
 costnað nænne mann, ac hwæþere nán mann ne cymð to Godes 170

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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 gescylde þæt we ne abreoðon on þære fandunge. Deofol  
mot ælces mannes afandian, hwæðer he aht sy, oððe naht,  
hwæþer he Godd mid inne-weardlicere heortan lufige, oððe 175  
he mid hiwunge fare. Swa swa man afandað góld on fýre,  
swa áfandað God þæs mannes mod on mislicum fandungum  
hwæþer he anræde sy. Genoh wel wat God hu hit getimað  
on þære fandunge, ac hwæðere se man næfþ na micele geþing-  
þe buton he afandod sy. Ðurh ða fandunge he sceal geþeon 180  
gif he þam costnungum wiðstent. Gif he fealle, he eft  
astande: þæt is, gif he agylte, he hit georne gebete, and  
syððan geswice; forþi ne bið nan bot naht buton þær beo  
geswicenys. Se man þe wile gelomlice syngian, and gelom-  
lice betan, he gremað God. And swa he swiðor sýngað, swa 185  
he deofle gewyldra bið, and hine þonne God forlæt, and he  
færð swa him deofol wissað, swa swa tobrocen scip on sæ,  
þe swa færð swa hit se wind drifð. Se goda man swa he  
swiþor afandod bið, swa he rottra bið and near God oððæt  
he mid fulre geþingðe færð of þisum life to þan ecan life. 190  
And se yfela swa he oftor on þære fandunge abryð, /swa /f. 95r  
he forcuþra bið, and deofle near oððæt he færð of þisum  
life to þam ecan wite, gif he ær geswican nolde, þaða he  
mihte and moste. Forþi andbidað God oft þæs yfelan mannes,  
and læt him fyrst þæt he his mándæda geswice, and his mod 195

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to God gecyrre ær his énde gif he wile. Gif he þonne nele  
 þæt he beo buton ælcere ladunge swiþe rihtlice to deofles  
 handa ascofen. Forþi is nu selre cristenum mannum þæt hi  
 mid earfoðnyssum and mid geswince geearnian þæt ece rice  
 and þa ecan blisse mid Gode, and mid eallum his halgum, 200  
 þonne hi mid softnysse, and mid yfelum lustum geearnion  
 þa ecan tintrega mid eallum deoflum on hellewite.

Ðæt seofaðe gebed is, "Set libera nos a malo," þæt is,  
 "Ac alys us fram yfele." Alys us fram deofle and fram  
 eallum his syrwingum. God lufað us, and deofol us hatað. 205  
 God us fet, and gefrefrað, and deofol us wile ofslean gif  
 he mot. Ac him bið forwyrned þurh Godes gescyldnysse, gif  
 we us sylfe nellað fordón mid únþeawum. Forþi we sceolon  
 forbigan and forseon þone lyþran deofol mid eallum his  
 lotwrencum, forþan ðe him ne gebyrað naht to us, and we 210  
 sceolon lufian and fyligan urum Drihtne, seþe us lât to  
 þam ecan life.

Sefon gebedu, swa swa we ær sædon, beoð on þam Pater  
 Nostre. Ða þreo forman gebedu beoð us ongunnene 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 ure menniscnysse. Ac seo  
 ylce halgung wunað on ecnysse, forþan ðe we on þam écan  
 life bletsiað and heriað æfre Godes naman, and God rixað  
 nú, and his rice stent æfre buton ende. And Godes willa 220

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bið gefremod on þisum life þurh godum mannum, se ylca willa  
wunað á on ecnysse. Þa opre feower gebedu belimpað to  
þisum life, and mid þisum life geendiað.

On ðisum life we behofiað hlafes and lare and husel  
ganges. On þam toweardan life we ne behofiað nanes eorþ- 225  
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 geráde, þa ðe nu þurh wisra manna lare  
beoð Godes bebodum underþeodde. And her we behofiað þæs 230  
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 forgyfenysse,  
and na on þære toweardan. Se man þe nele his synna behreow- 235  
sian on his life, ne begyt he nane forgyfennysse 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 ðær ne /f. 96r  
cymð nan deofol, ne nan yfel man þe us mage dreccan oððe 240  
derian. Þær beoð geþwære sawul and lichama, þe nu on  
þysum life him betwynan winnað. Ðær ne bið nan untrum-  
nyss ne geswinc ne wana nanre godnysse, ac Crist bið mid  
us eallum, and us ealle þing deð buton edwite mid ealre  
blisse. 245

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Crist gesette þis gebed, and swa beleac mid feawum  
 wordum, þæt ealle ure neoda ægðer ge gastlice ge licham-  
 lice, þæron sind belocene; and þis gebed he sette eallum  
 cristenum mannum gemanelice, Ne cwyð na on þam gebede,  
 "Min Fæder, þu ðe eart on heofonum," ac cwyþ, "Ure Fæder," 250  
 and swa forð ealle ða word þe ðær æfter filigað sprecað  
 gemanlice be eallum cristenum mannum. On þam is geswutelod  
 hu swiðe God lufað annysse, and geþwærnyse on his folce.  
 Æfter Godes gesetnyse ealle cristene men sceoldon beon  
 swa geþwære, swilce hit án mann wære, forþi wá þam men 255  
 þe ða ánnysse tobrecð. Swa swa we habbað on anum licha-  
 man 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 260  
 oþrum ðenað: ða fet berað ealne þone licham, and þa eagan  
 lædað þa fet, and þa handa gearciað ðone bigleofan. Hraðe  
 lið þæt heafod /þær adune, gif þa fet hit ne feriað, and /f. 96v  
 hraðe ealle þa lymu ealle forwurðað gif þa handa ne doð  
 ðone bigleofan. þam muðe. Swa eac se rica man, þe sit on 265  
 his heahsetle, hraðe geswicð he his gebeorscipes gif þa  
 ðeowan geswicað þæra teolunga. Beo se rica gemyndig 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 270

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deð. Se bið ðin eage seþe ðe wisdom tæcð, and on rihtum wege ðe gebrincð. Se þe ðe mundað swa swa Fæder, he bið swilce he þin heafod sy. Eallswa wel behofað þæt heafod þæra oðra lima, swa swa þa lymu behofiað þæs heafdes. Gif an lim bið untrum, ealle þa oðre þrowiað mid þam anum. 275

Swa we sceolon eac gif bið 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 wyllað habban þa micclan geþincþe, þæt we beon Godes 280

bearn seþe on heofenum is, on þære he rixað mid eallum his halgum, on eallra worulda woruld, on ecnysse, AMEN.

## NOTES TO THE HOMILIES

## HOMILY I

Heading: VIIIIa KALENDAS IANUARIII NATIVITAS DOMINI:

VIIIIa altered to VIIIIa (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. menniscnysse: nisc added above the line.
- 4-5. se ðe. . .wæs: 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. forþon ðe: ðe 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.

## I

25. eow: 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. menniscnysse: 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 ðe: ðe 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.

## I

92. soða: lack of clarity makes the diacritic stroke of ð indiscernible. hlaf: h and l barely discernible.
98. acende: acende þa Th.
101. syðþan 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. eowde: o added above the line.
121. þæt sint: MS has erasure, probably an e, after þæt.
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 gegladode which scribe carefully circumvents.
142. middaneard: i in majuscule letter written over an original and incorrect e (i.e. æ).
143. þe: 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?).

## I

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. eorðlican: a appears to have been slightly altered or perhaps written over a previous letter: n inserted above the line.
184. uton: MS has capital V for first letter in uton.
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 gehwylc: 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. paða: first pa not in Th.
229. weres: we added above the line: a u before res is  
erased.
243. pæt: hwæt 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. godspellican: added above the line.
8. Bethleem: h added above the line. diebus: i seems to be on erasure.
15. We gesawon. . . .epele 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 ( ) . mid: marginal mark preceding this word of no apparent significance ( - ) .
41. Des dæg. . . Th. resumes (from l. 15).
46. hiwe: followed by erasure of single letter or perhaps some pointing.
52. geswutelung: swutelung Th.
66. Soðlice se: se added above the line.
71. Se Hælend: Se added above the line.
75. stowlice: t appears altered or on erasure.
87. arleasnys: there is an erasure at the beginning of this word: leas added above the line.
88. healicznys: 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. purh: for Th.
135. purh 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 Esau: 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. purh agenum cyre: þurh agenne cyre Th.
187. to þam ecum: to þam ecan Th.
- 199-200. purh heora agenre: þurh heora agene Th.
200. and þwyrnysse: added above the line.
205. þæt: added above the line.
- 223-224. purh forðfædera mandædum: þurh forðfædera mandæda Th.
259. þæt 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.

## II

314. ne magon: ne added above the line.
325. purh leahtrum: purh 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. belæwed: later hand superscribes techt as a gloss to belæwed.
  12. þa 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 ðe: ðe 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. þrowunge: e written above original expunctuated a.
27. þrowunge: e written above original expunctuated a.
29. sage: written in different hand above the line over an erasure of five letters: segene Th.
38. þurh godcundre: þurh 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 bæt folch as a gloss for Seo meniu.
83. blinda: later hand adds man above and after this word: man not in Th. paða: final a appears altered from a previous letter.
85. dón: erasure of single accented letter, possibly an o, between ó 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. menniscnysse: 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 o and final d.

## III

131. geleafa: top stroke of first a is so indistinct that it looks like a u.
134. þæt ðæt: ðæt added above the line.
142. forðan ðe: ðe 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 wyrcean: 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. þaða: followed by erasure of what barely appears to be another þa, as in Th.
186. wræcsið: e, grafted onto the top of the a, most minute and barely evident.
197. earfoðnyss: 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 heofenæ rices as a gloss for ecan life. forwyrde: later hand superscribes banā mán as a gloss for forwyrde.
207. forwyrde: later hand superscribes hellewite as a gloss for forwyrde.
210. don: MS has circumflex over o.
211. hine: supplied as in Th. : later hand superscribes banā mán 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. gód: mark resembling a MS punctus interrogativus grafted onto the top outside stroke of d. gód wyrce: later hand adds wyrch between gód 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. rorði: added above the line.
236. folc: later hand adds þæt in the margin before this word.  
God: later hand superscribes elmicti as a gloss for  
God.

## HOMILY IV

Incipit: added in margin.

1. Ic: I is large and extends the space of four MS lines.
2. rædde: later hand adds ge before, and wes after rædde, thereby altering an active construction to a passive.
3. swa hit: later hand adds heow over and between these words.
4. gedauenlic: later hand superscribes behouede as a gloss for gedauenlic.
11. costnere: followed by marginal note inserted in a later hand: þæt is se deofel to þam dRICTENE.
13. hie: i added above the line. andwyrde: tironian mark used as an abbreviation for and in andwyrde.
16. hine: erased and replaced in a later hand by superscribed þene dRICTEN.
18. adun: followed by erasure of single letter. awriten  
þæt: later hand adds wed se deofel over and between these two words. englum: later hand writes an e over the u.
19. farðon: a looks like an original u joined later at the top: furðon Th.
21. pu: not in Th.
23. æteowede: word incorrectly divided after æt.

## IV.

24. þincg: later hand adds wed se deofel after and over this word.
31. he þær gecostnod wære: he wære þær gecostnod Th.
34. to: added above the line. costnunga: a written over original expunctuated e.
50. forðan: n added above the line.
58. andsware: tironian mark used as an abbreviation for and in andsware.
62. þurh wisum mannum: þurh 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 þ, g, and n are barely visible: þigean: 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. gewriten: awritene Th. þe: þæt Th.
76. is: wæs Th.
77. fultumes: MS has stroke over the second u.
79. sceolon: e added above the line.

## IV

85. wiðsacað: word incorrectly divided after wið.
91. adun: followed by erasure of single letter, perhaps a final e.
94. heafod-leahter: second a added above the line.
95. cwæð: later hand adds to þan 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. æteowde: 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 sipþe in the margin after this word.
114. ðincg: not in Th.
115. deofles: first e written over original expunctuated i.
124. folgæð: seems to have been altered from fulgæð: fullgæð Th.
125. þurh oðrum leahtrum: þurh oðre leahtras Th.
126. þeowa: a added above w.
127. forsihð: later hand adds he þene after and above this word.
129. þeowgean.": after this word Thorpe's edition has the following lines in Latin: "Quidam dicunt non dixisse

## IV

Saluatorem, "Satane, uade retro," sed tantum "Uade": sed tamen in rectoribus et uetustioribus exemplaribus habetur, "Uade retro Satanas," sicut interpretatio ipsius nominis declarat; nam diabolus Deorsum ruens interpretatur. Apostolo igitur Petro dicitur a X̄p̄o, "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. gáán: gan Th.
146. he: erased but still clearly visible: later hand writes Iohannes over this word. his: supplied as in Th.: later hand writes pes 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 forlæt), has been erased.
151. costnunge: followed by mark which resembles an insertion caret.
153. gecostnode: e added above the line.
156. nywelnysse: later hand superscribes helle as a gloss for this word.
174. Par: r added above the line.
176. Ungewiss: U appears to be changed from miniscule to majuscule.

## IV

179. gewritum: later hands adds aweig over the last half of this word.
188. leasvungum: v added above what appears to be an erasure of a single letter.
189. wyrсан: 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 wuldre: purh idel wuldor Th.
206. nihta: i added above the line.
218. brucan: later hand adds ænes above and after this word.
221. dagas: followed by cross-mark indicating later marginal insertion: penn beoð þas hilche dagas þa toðinge.
223. oð ðam halgum: oð þone halgan Th.
226. getealðe: followed by cross-mark, functioning here most likely as a paragraph sign.
233. on clænnysse: and on clænnysse Th.
235. Lætað: 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. oftihst: later hand adds a between f and t.
247. forbugað: later hand adds inne þeosse halie tid after this word.
249. hlingað: initial h almost entirely erased.
- 252-53. gymeleaste: second e added above the line.
- 252-53. lybban 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: O is large and extends into the margin. ærist: middle stroke of e is elongated, as if to extend it over an erased letter between æ and r. The scribe has considerable trouble with ærist for the rest of the homily. Whenever it appears subsequently, either a letter has been erased (possibly an r) or else it appears with two r's.
3. gemynde: followed by one empty line in MS.
8. Bebeod. . . .deade (l. 52) not contained in Th., who writes "et reliqua" after dæge.
11. gehabbað: bað added above the line.
12. farað: preceded by erasure of about five spaces.
22. ormætlice: lice added above the line.
25. Pa: a written over original expunctuated e.
30. þæt: 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.

## V

59. synd: n added above the line.
62. Swa swa. . . .peodum (l. 74) not contained in Th. who writes "et reliqua" after bán.
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 æ.
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. gewislice: 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 þæt hlíd of ðære ðrhy; na þæt hé  
Criste útganges rymde, ac he geswutelode mannum þæt  
hé arisan wæs. Se ðe com deaðlic to ðisum middangearde,

## V

acenned þurh beclýsedne innoð þæs mædenes, se ylca,  
butan twéon, ðaða hé arás undeaðlic, mihte belocenre  
ðríh 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: undeaðlic 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. rihtwisan: 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. andsware: tironian mark used as an abbreviation for  
and in andsware.
147. erist: scribe seems to have written e over an erased  
æ.

## V

148. sceolon: e added above the line.
151. sind: i added above the line. adwæscte: c added above the line.
157. Hi cwædon: 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. imbsæton: 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 þam 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. feowertiƿeðon: 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.
3. to wyrçenne wundra: wundra to wyrçenne Th.
5. him: later hand writes o over the i.
7. 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.
9. 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 Fæder: pæt is on Englisc, Pu, ure Fæder 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. ælcere: second e added above the line.
27. onriht: added above the line.
35. geefenlæcð: word incorrectly divided after ge.

## VI

39. purh 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 gebroþru: beon gebroþru on Gode Th.
57. Pater: followed by cross-mark functioning here as a paragraph sign.
66. purh rymette: purh rymyt Th.
68. MS has elongated comma marks after þær and seo.
72. synfulla: 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 Þæt.
90. MS has cross-mark paragraph sign before Þæt. oðer:gebed:  
 MS has oðerge at the end of one line and gebudu 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. underþeodde: later hand underlines this word and superscribes him hirsumie as a gloss for underþeodde.
95. gelæst: word incorrectly divided after ge.

## VI

105. his Fæder: his agenum Fæder 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 hy þonne farað mið Gode sulfe, and mid his engle on ece gefean heofene rices, þer is merð, and mirhð, and ece blisse.
108. MS has cross-mark paragraph sign before Pæt.
110. englas: followed by elongated comma mark. sind: later hand writes e over the final d.
114. geþeodan: later hand superscribes bugan as a gloss for geþeodan.
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 Pæt.
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.

## VI

135. þigene: later hand underlines this word and super-scribes nimge as a gloss for þigene.
137. clænsian: geclænsian Th.
138. ðeah se: later hand writes man after and above these words.
139. þicge: later hand superscribes nime as a gloss for þicge.
140. geþiged: later hand superscribes numen as a gloss for geþiged.
143. þigen: later hand superscribes nimge as a gloss for þigen.
144. gebiddan: biddan Th.
145. MS has cross-mark paragraph sign before þæt.
150. þære: MS has mark resembling modern French accent grave over r.
151. Ælmihtig: Æ 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. done: MS has space between o and n: no erasure evident.
167. MS has cross-mark paragraph sign before Pæt.
169. Godd: final d added above the line.
185. gremað: later hand adds swipe above this word.
188. pe swa: both words followed by elongated comma marks.  
se wind: se added above the line.
189. near Gode: followed by erasure of what could perhaps be a rinal e: near Gode Th.
191. yfela: later hand adds man after this word.
193. to þam: þam added above the line.
195. fyrst: later hand adds inne þeossere worlde above and after this word. mandæda: word incorrectly divided after man.
196. énde: followed by erasure of five or six letters on which later hand writes neo.
199. geearnian: word incorrectly divided after ge.
202. tintregra: followed by erasure of single letter.  
hellewite: followed by five dots arranged in the form of a cross to mark the insertion of a similarly dotted later marginal insertion: þer is ace brune grimme gemegen.
203. MS has cross-mark paragraph sign before Ðæt.
205. syrwungum: later hand superscribes costnugge as a gloss for syrwungum.

## VI

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. æfre: added above the line.
220. æfre: added above the line. ende: MS has double punctus versus after this word (  $\frac{1}{2}$  ).
221. purh godum mannum: purh gode mann Th.
- 225-26. eorþlices: scribe glosses uel 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. geráde: 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. underþeodde: 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 Clemons, Introduction, p. 27).
231. þigene: later hand superscribes nimge as a gloss for þigene.
237. And: tironian mark is unusually large and tall, perhaps a later addition.
238. wið deofles costnungum: wið deofles costnunga Th.

## VI

242. him: later hand writes o over i.
248. þæron: word incorrectly divided after þær.
249. gemænlice: MS has double punctus versus after this word: ( ; ) : MS has space between i and c.
251. sprecað: r added above the line.
252. gemænlice: n added above the line.
253. swiðe: e added above the line. folce: MS has double punctus versus after this word ( ; ).
259. forþan ðe: MS has two or three spaces between these two words: no erasure evident.
260. geseon: word incorrectly divided after ge.
262. þær: not in Th. adune: word incorrectly divided after a.
264. ealle forwurðað: togædere forweorðað Th.
265. þam muðe: 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 Clemons, Introduction, p. 34).  
gebrincð: ge transferred (possibly by Ælfric—see Clemons, 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. oðra: 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 bropra 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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þu þingum gesette þæcison gemete. 7 on ge tele. 7 on  
hefe; sy him puldon 7 lofa on ec nysse. A — c h i;

<sup>v 10</sup>  
VIII, JANUARI: EPIPHANIA DNI;

I endaleo postan nu þon feaþum dagum þeo þer  
wædon þis godspel æt foraneop. þe belimpð to  
þyses dages þenunge. þon ge seceon nysse þær godesPELLI  
can endebýrn nysse. ac þe ne hreƿodon þone trahtra  
spidon þonne to þæs dages þurid mynre belamp; þu þille  
þe eft of <sup>er</sup> þynnan þa ylcan, endebýrn nysre. 7 þe disse þe  
and þe urðan þreols ude trahtra man; Matheus se 30  
spell ne eƿeð; cum naturesset ih̄s in bethleem i uo  
moiebur herodes regis. ecce in agi ab oriente uene  
runt hi ierosolimam. dicentes; Ubi est qui natus est  
h̄c i uo eorū. et n̄ e q̄. Dada se h̄le end acenneo þres  
on þærne uoer. secan bethleem on herodes dagum  
cýninges. e þne þa comon þu me east to ele mroðan aurof

Mariamagdalene et maria iacob. & reliqua;

ƿe ge gehyrdonymbredes hælendes æt ƿiſt. hu he  
 on ƿiſum dæge of dæde aƿas: ac ƿe ƿyllað eop minn  
 gean. þæt he ne gange eop of gemynde;

Ðaða ƿiſe be bryged ƿæs. þa ƿædon þa ludæſcan. to heora  
 ſaldor man ƿilate; Lalsor ſe ſpica. þæt he of ſlægti is. ƿæd  
 gelomlice þaða he on lize ƿæs. þæt he ƿolde aƿiſan of dæde  
 on dæam þæt ƿið dæam dæge; Be þeodnu ƿordi beſi eam his  
 brygde oddone þæt ƿið dæam dæge: þe læt þæt he ſe lerning  
 enihtas cumon: ƿƿorſælan his lic. ƿe gæm þam ƿolce  
 þæt he of dæde aƿiſe: þæt he bið þæt ge dƿyld. ƿy ſe þæt he ƿæd  
 ƿære; þa and ƿy ƿde ſe ſaldor man ƿilate; & ead <sup>bað</sup> ƿæd  
 ƿæd to ƿiſaldæd; hi dæ ƿædon to ƿiſe ƿe odon dæ

## 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.