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AElfric, abbot of Eynsham

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THE
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ANGLO SAXON VERSION

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OF THE

HEXAMERON OF ST. BASIL,

OR,

BE LODES SIX DALA WEORCUM.

AND THE

SAXON REMAINS OF ST. BASIL'S

ADMONITIO AD FILIUM SPIRITUALEM.

NOW FIRST PRINTED FROM MSS. IN THE BODLEIAN LIBRARY, WITH A
TRANSLATION, AND SOME ACCOUNT OF THE AUTHOR.

BY

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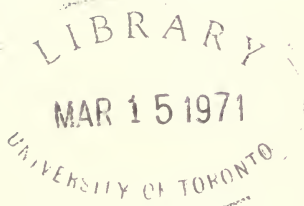
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THIS LITTLE WORK

IS DEDICATED

TO

THE FELLOWS

OF

THE ETHNOLOGICAL SOCIETY.



P R E F A C E.

THE treatise which is styled by Hickea in his "Thesaurus" the "Hexameron of St. Basil," is by no means a literal translation of the well-known work of that father, but is partly original, and partly compiled from that work, and from the commentaries of the Venerable Bede upon Genesis. The author of it, I conclude, from internal evidence, was Ælfric, as frequent references are made to his epistles on "the Old and New Testament," (which were first published by Lisle in the year 1623.) This author, whose remains are so numerous, and concerning whom so many learned men, Bale, Leland, Usher, Parker, Wharton, and Spelman, &c., have held such conflicting opinions, appears to have been of noble descent, (as see Chron. *Abendon*;) and Matthew Paris, p. 253, states he was the son of the earl (comitis) of Kent, and brother of Leofric, also abbot of St. Alban's, who being nominated to the see of Canterbury, requested that his younger brother Ælfric, celebrated for his learning, should be preferred before him. Ælfric having passed the early part of his life under the tutelage of one of the secular clergy, a man but little versed in the Latin language, (as see preface to Genesis in Thwaites's Pentateuch,) was afterwards transferred to the monastery of Abingdon, of which, at that time, Ethelwold—famous for ejecting the married clergy from Winchester in the reign of Edgar, and as being the translator into Saxon of the monastic rules of St. Benedict—was abbot. Upon

Ethelwold's promotion to the see of Winchester, A.D. 963, (see Florentius Vigorniensis,) Ælfric accompanies him, and during his residence in that city, appears to have been diligent in studying the Latin language, and the works of the fathers of the Church. Whilst here he is supposed to have composed his "Glossary," and the "Colloquia puerorum," which was afterwards enlarged and re-edited by his namesake Ælfric Bata. He also translated from the Latin into the Saxon language at the request of Ethelweard the ealdorman of Cornwall, most of the historical books of the Old Testament, viz., the Pentateuch, Joshua, Judges, part of the book of Kings, Esther, and (afterwards to encourage the people to bear up manfully against the invasions of the Danes) the books of Judith and Maccabees. The greater part of these works (Maccabees and Esther excepted) are extant in our libraries at the present time.

After continuing at Winton many years, Ælfric was next, according to Capgrave^a, (in his life of Oswald, bishop of Worcester,) about the year 969, nominated abbot of St. Alban's, and he was in after years, according to the same authority, raised to the see of Canterbury; whilst at this place, he composed a liturgy for the service of his abbey, which was used in the days of Leland.

Radulph de Diceto (in *Abbreviated Chron.*, p. 446) says, "Eadmaro successit Eluricus Abbas decimus hic factus archiepiscopus Cantuariæ: cui successit in Abbatia St. Albani Leofricus abbas undecimus frater ipsius Elurici." See Twysden's *decem Scriptores*, p. 446.

About the year 987, during the reign of Ethelred, Ælfric was sent (as we are informed in his preface to the homilies) by Ælphagus, successor to Ethelwold in the bishopric of Winchester, and at the request of thegn Ethelmar, (son of

^a Oswald joined Dunstan, archbishop of Canterbury, and Ethelwold, bishop of Winchester, in expelling the married

clergy. He was afterwards archbishop of York, and died 992. See *Saxon Chron.*, and Twysden.

Ethelwald, calderman, or earl of Cornwall, for whom he had translated the Pentateuch, &c.,) to Cernel, (otherwise Cerne,) in Dorsetshire, to instruct the monks, and to superintend the affairs of that monastery, which had lately been restored and endowed by the said Ethelmar, (for which see Dugdale, *Monast.*, vol. ii.) Whilst at Cerne, Ælfric composed a book of forty homilies, more especially for the instruction of the monks of that religious house, which were sent for approval to Sigeric^b, archbishop of Canterbury. These homilies, Ælfric says, are not original, but mostly translations from the works of St. Augustine, (bishop of Hippo,) Jerome, Bede, Gregory, Smaragdus, and Haymo. About this time, it is probable, our author composed the "Canons," or an episcopal charge, which he drew up at the request of his neighbour Wulfsinus, bishop of Sherborne. The doctrine contained in this charge respecting the Eucharist is most strongly opposed to that held at the present time by the Roman Catholic Church, (for which see *Laws and Institutes of England*, p. 361.) Pitseus^c (or rather John Pits) says that the canons of Ælfric are a translation of the canons of the Nicene Council. At St. Alban's it is probable that Ælfric composed his Grammar, which was mostly taken from the Latin authors Donatus and Priscianus; (this was published by Somner in 1659;) a supplement to the Homilies—and a tract dedicated to Sigwerd at East Heolon, containing two epistles upon the Old and New Testament; which the learned E. Rowe Mores supposes was written between the years 987 and 998. It was probably too at Ethelmar's request that Ælfric made a digest of Ethelwold's rules of St. Benedict for the monks of Eynesham, as that abbey was also founded by his patron Ethelmar.

^b Sigeric, otherwise called Siricius—the Latinized form of the name.

^c John Pits, the noted biographer, son of Henry Pits by Eliz. daughter of Dr. Nicholas Saunders, author of *English Schism*, was born 1560, and admitted a

probationary fellow of New Coll., 1578. Before he was admitted an actual fellow, in 1580, he apostatized to the communion of Rome. He died at Liverdun, Oct. 17, 1616.

In the year 990, (see Pitseus, and Cressy's Church History, p. 902,) but according to Simon Dunelm in 994, Ælfric was consecrated bishop of Wilton (called in later ages the see of Salisbury) upon the accession of Siricius to the archiepiscopal throne. During his continuance in this see he finished the composition of another book of forty homilies, which he also sends to Sigeric for correction. Among these was the celebrated Paschal Homily, which was first printed in the year 1566, under the superintendence of Archbishop Parker, the strenuous upholder of the pure reformed Protestant religion, and the energetic reviver of Anglo-Saxon literature. Ælfric also at Wilton composed many translations of the lives and sufferings of saints, for the edification of the unlearned. It was about this time, apparently, that Ælfric wrote a pastoral epistle for Wulstan, archbishop of ^{York} Canterbury, which he begins by, "Us biscopum gedafê-nath," "It becomes us bishops," &c. This has lately been printed in the "Laws and Institutes of England," by Thorpe, vol. ii. p. 365.

By some it is objected that Ælfric never mentions himself by a higher title than that of abbot; but it is to be borne in mind that he was devotedly attached to monastic institutions from his education under Ethelwold, that he was himself a monk of the order of St. Benedict, and that, as the discriminating Mores asserts, it was common to assume a title of humility, as indeed in the 13th century John Peckham, archbishop of Canterbury, frequently styled himself, "Johannis gratiâ Dei humilis sacerdos."

In the year 996, by the unanimous consent of the monks, Ælfric was chosen archbishop of Canterbury, upon the death of Sigeric. The Saxon Chronicle describes the election as taking place on Easter day, at Amesbury, by King Ethelred and his council, after which Ælfric goes to Rome to obtain his pall.

During the time that Ælfric presided over the see of

Canterbury, England was much ravaged by the Danes under Sweyn. Ælfric died Nov. 16th, 1006^d, according to Flor. Vigor., but 1005 according to Saxon Chron., and was buried at Abingdon, the place at which he had first embraced the profession of a monk, but his remains were afterwards removed to Canterbury during the reign of Canute.

The will of Ælfric, archbishop of Canterbury, proves his connection with the above-named places by his bequeathing to them various legacies ; to Abingdon, he bequeathed land at Duneltun, with ten oxen and two men ; to St. Alban's, the land at Tiwe, Osanig, and London, which he had purchased—and to the people of Canterbury and Wiltshire, he bequeathed a ship to be given as a largess. (See Hickeys's Diss., p. 62.)

The following lines written at a very early date in a copy of Ælfric's Glossary, prove the belief of the author that the grammarian and the archbishop were the same person.

“ Præsulis hic redolent Ælfrici lypsana summi
 Qui rector patriæ perstitit Angligenæ.
 Inter pontifices rutilans ceu mystica lampas
 Defensor regni—necne salus populi—
 Heu nostram fera mors extinxit nempe lucernam
 Heu nostri cecidit fons quoque consilii.
 Hunc sexta decimaque Kalendas nempe Decembris
 Assumpsit Michahel seu dedit Emmanuhel—

It is to be observed that although Ælfric was in his day greatly honoured at Rome, (as see Saxon. Chron.,) in his writings, *nothing* is said of purgatory—*nothing* of the supremacy and of the privileges imputed by the Romanists to St. Peter, (but, in the parable of the talents on the other hand St. Paul is represented quite as his equal, and “as leading forth almost the whole world”;) *nothing* of the reading of Scripture to be forbidden to the lay people; *nothing* of the denial of the cup to the laity; *nothing* of the change of the substance of the bread and wine in the Eucharist; but, on the

^d 16th, calends of December (Antiq. Britan.)

contrary, he says, that it was necessary to preach to people in *their own tongue*, and numerous passages—as before mentioned—are found subversive of the doctrine of transubstantiation, (for which see Soames's Bampton Lectures for the year 1830.)

The text of the Hexameron is taken from a very ancient MS., Junius ²³~~47~~, in the Bodleian, and is collated with Jun. ~~23~~ ⁴⁷ of the same, which is a transcript made by the indefatigable Junius from a MS. in the Hatton collection.

In both of these Mss. the α is writ so, not as seen in this print.

STI BASILII EXAMERON,

ðæt 17

BE LODES SIX DALA WEORCUM.

EXAMERON ANGLICE.

I. On sumum oðrum^a spelle pe raedon hpilon aer. hu je Aelmihtiza God ealle ðing zerceop binnon rix ðazum. 7 geofon nihtum. ac hit is þra menizpeald and þra mýcel on andzite ðæt pe ne mih-ton reczan þra þriðe embe ðæt þra þra pe þoldon on ðam aerþan cpýðe—Ne pe zýt ne mazon þra micelum eop reczan on ðam deopan andzite þra þra hit zedapeñlic paere.—We þýllað ðeah eop reczan sum ðing deoplicor be Godes peorcum on ðýgum roðum zerpíte. ðæt ge þiflicor mazon þitan eoperne þcýppend mið roðum zeleafan. 7 eop þýlfe oncnapan·—Naer nan mann on hfe on ðýgþe lanzrumam þopolde ðe ðar lare cude cýðan æni- zum menn—aerðam ðe je Aelmihtiza God—je ðe ana is þcýppend. he þecýðde Moýþe on ðam munte ðinaí. 7 hine ðær laerde embe ðar deopan lare þeoperiz ðaza on an·—
 and he aetes ne zýmde on eallum ðam þýpíte. ac hine aþe- de God. 7 he underþenz ða of Godes þýlþe ðihte ealle ða deopnýþra ðe he on þif bocū þýððan aþaerþnode·—ða bec þýnd þehatene þeo ealde þecýðneþ and þeo ealde ae—
 ðæt is open lazu ðe God þeþette Iþahela þolce aerðam ðe Cþiþt come to ðýgþe þeopolde on meuniþcnýþþe acene- ned. 7 he cýðde him þýlþe ðæt zaflice andzite ðære ealðan þeþetnýþþe hiþ leorþning-cnihtum oððæt hit becom to uþ·—ðæra þif boca anzin is ðýgum þorðum onzun- nen.—^b*In principio creavit Deus cælum et terram* ðæt is on Enzþic. “God Aelmihtiz zerceop aerþeþt on anz- inne heofonan 7 eorðan·” Heþ ge mazon zehýpan

^a See “Ælfric’s Treatise on the Old Testament,” edited by Lisle, and styled Lisle’s “Testimonie of Anti-

quity.”

^b Genesis, ch. i. verse 1.

THE HEXAMERON IN ENGLISH.

I. IN another history we said sometime since, how that the all-powerful God created all things within six days and seven nights ; but that is a thing that comprises so much, and requires so vast an understanding, that we could not say so much about it, in the former relation, as we could have wished ; we cannot even now relate so much to you, with a profound understanding, as might be agreeable to you ; we will nevertheless relate some thing to you, more abstruse, concerning the works of God—in this faithful treatise—in order that you may, with greater wisdom, acknowledge your Creator with true belief, and also have a knowledge of yourselves. There was not any man, alive in this lasting world, that knew how to give to any men instruction about these things, before that the all-powerful God, who alone is the Creator, told it to Moses on the mount Sinai, and there instructed him concerning these profound doctrines, for the space of forty days at once ; and he (Moses) took no care of food during all that time, but God fed him, and he received the dictations of God Himself ; viz., all those (profound) mysteries, which he afterwards inscribed in the five books. These books are called the Old Testament, and the old law, that is to say, the manifest traditions which God appointed for the people of Israel, before that Christ came into the world, begotten in the state of man. And He told Himself the spiritual meaning of the old constitution to His disciples, to the end that it might come to us. The commencement of the five books is made in these words : *In principio creavit Deus cælum et terram*, that is to say in English, “ God Almighty created at the first beginning the heaven and the earth.” Here you may under-

*“wisdom”
“d.2.”*

: 3^d come

ðæc heofone næg na ær ærðam ðe ge aelmihtiga rýrhta hi zerophce on anzinne and ealne middan earð on hij mýcelum craepte. ac he rýlf pæg æfre unbezunnen geýppend. ge ðe gpa mihtiglice zemacode gýrlcne craepte ”

II. Full ðýrig bið ge mann, 7 ðurh ðeopol beþricen. ge ðe nele zelyfan, ðæc ge lifigenda God æfre pæne puni-
Soames 44(9)
30(6) zende, ærðam ðe he porhte zerceafca. ac he zerputelode hij mihta ðurh ða zerceafca. 7 polbe ðæc ða zerceafca Q 493.
 zeraron hij maerða. 7 hine purðodon à on puldre mid him ða ðe andgýt habbað. ðæc gýndon englar and men:—
 On anzinne zerceop ge aelmihtiga faeðer ðýgne middan-earð gpa gpa Moýge arpat—7 ðæc anzin 17 ðæg aelmihtigan Godeg junu on zarthcum andgite gpa gpa ðæc zodgpell 17 gezd ° *Ego principium qui et loquor vobis* Ðig cpaed ge haelend on hij halgan zodgpelle. ° “ Ic gýlf eom anzin ðe eop to gprece ”.—He gýlf 17 roð anzinn of ðam roðan anzinne. 7 he 17 ° roð rýdom of ðam rýan faeðer. 7 geo mýcele miht ðe he mid zerophce ða pun-
Q 493. ðorhican zerceafca. 7 he hi ealle zelifraepte on ðam life ðe hi habbað ðurh ðone halgan zarc. ðe zæð of ðam faeðer 7 of ðam suna. forðam ðe he roðlice 17 heopa bezra luflu him bam zemaene. Aelmihtig God. aneg zecýnðeg 7 anre maezen-ðrýmnygge on anre zodcundnygge.

III. Thi; 17 mýcel eop mannum on mode to armeazenne. 7 nan man ne maeg on ðýgum middan earde fullgremedlice geczan embe ðone roðan God:—Ge geolon zehýpan ðeah p. 16.
 gum ðing be him. ðæc ze on zeleaflearte eoper lif ne adreozan, zig ze nan andgite embe ðæc ne cunnon. 7 zig ze naht ne zehýpað embe ðone heofonhcan God. ge ðe on ðrum hadum roðlice æfre rixað on anre zodcundnygge, an aelmihtig geýppend:—Mýcel 17 ge faeðer. 7 mýcel 17 hij rýdom 7 micel 17 heopa luflu:—Loca ðu nu zepne gene
gierne
p. 28. 48.

° See St. John's Gospel, viii. 25.
 “ Ελεγον ουν αυτω, Σὺ τίς εἶ; καὶ εἶ-
 πεν αυτοῖς ὁ Ἰησοῦς· τὴν ἀρχὴν ὁ, τι
 καὶ λαλῶ ὑμῖν; and also “ Bedæ Com-
 mentaria in Vetus Testamentum,” vol.
 vii. p. 3. (auctore Giles.)

° Revelations of St. John xxi. 1.
 ° See “ Ælfric's preface to the Heptateuch,” edited by Thwaites, A. D. 1698, and, “ Ælfric's Vorrede zur Genesis,” given by Heinrich Leo in his Angelsächsische Sprachproben.

stand that the heavens did not exist [formerly] before that the all powerful workman made them in the beginning together with all the earth, by His mighty skill, and He Himself, who made so powerfully with such art, was a Creator that never had a beginning.

II. Completely ignorant (dizzy) and deceived, too, by the evil spirit, is the man who is unwilling to believe that the living God was ever dwelling (in eternity) before that He formed His creatures, but He hath made known His powers, by means of the things created, and He would that the things created should see His wonders, and that they should worship Him always in glory, with those that have understanding, that is to say, both angels and men. In the beginning created the Almighty Father this earth, in the way that Moses has written, and the Son of the all-powerful God is the beginning in spiritual understanding, as the gospel sayeth to us, *Ego principium qui et loquor vobis*. This the Redeemer sayeth in His holy gospel. "I, Myself, that am speaking to you, am the beginning." He is Himself the true beginning of that which was verily a beginning, and He is, of a truth, the wisdom of the Father of wisdom, and the mighty power by which He formed the wondrous things that were created, and He quickened them all with the (principle of) life, which they have, by means of the Holy Ghost, who proceedeth from the Father and the Son, inasmuch as He is truly the life of them both, (being) common to both of them, an all-powerful God, of one nature, and of one majesty, in one divine essence.

III. This is much for you men to contemplate in your minds, and no man is able in this world perfectly to speak about Him that is truly God. It is your duty, nevertheless, ⁴³ to listen to something about Him, in order that you may not lead your life in unbelief, (as you would do,) if you should have no knowledge and understanding about that, and if ye did not hear any thing about the heavenly God, who truly ever reigneth, in three persons (but) with one divine nature, an all-powerful Creator. Great is the Father, and great is His wisdom, and great is His love. Look now

ðæet thu þra þrýðe ne ðpelize ðæet ðu zedon þýlle ðone
 þunu læfþan ðonne hij leoþa fæder þ—oððe heora bez-
 þa luþu, be ðinum lýtlan andzite unmihtizþan zemacian
 þýlle. ac ðu ne miht þra ðeah. ðeah ðu þra micclum ðpelize. ²
 zedon ðæet heora aeniz unmihtizþe beo ðonne Aelmihtiz
 God. — Eall þeo ealde zepetnýþþ ðe þe aer embe þrae-
 con; 7 þe haelend þýlf on hij halþan zodþpelle cýðað ða
 halþan ðfýnnýþþe on þoðþe annýþþe. aenne Aelmihtizþe
 God—æþþe unbezunnene. þe ðe næfþe ne zeendað. 7 hu
 þýlte ðu nu þurðor embe ðiþ þmeazian. ðonne ðu þýlf ne
 canþt embe ðe þýlfþe þoðlice þmeazian. — Seze me nu þoð-
 lice hu miht ðu zeþeon ðinne hþýcþ. oððe ðinne hneccan.
 ðeah ðu locize underþaec. oððe ðine azene þaple hu heo
 zepþearþen þ. — Ðu þcealt zelyþan on ðone hþizendan
 God. 7 na oþþer ðine mæðe “moztian” be him—ðý læfþ <sup>þ. 47 hæst
þæt 22</sup>
 ðe ðu ðpelize þra þra to þeala ðýðon ðe oþþer heora and-
 zite embe ðæet þmeaðon butan zeleaþan. 7 þor ðý loþo-
 don.

IV. On ðam þorþmam ðæze ure ðrýhten zepþeop þeoþon-
 þealde þeoþc ðæet þæron ealle enþlaþ. 7 ðæþ leohtþ an-
 zþn. 7 ðæet antþmþer ðe he oþ zepþeop þýððan zepþearþa.
 ða upþlican heoþenan 7 ða nýðerþlican eoþðan. ealle þæ-
 teþþcýþaþ.” 7 ða þiðzillan þæ. 7 ðæet upþlice lýft. eall
 on anū ðæze. — Ða enþlaþ he zepoþhte on þundorþlice
 þæzeþnýþþe 7 on mýcelþe þþneicðe manega ðuþenda ealle
 lichamleaþe lýbbende on zartþ. — ‘Be ðæem þe þædon
 hþilon aer þputelicoþ on zepþite. — Næþ na God butan <sup>þ. 26 hæst
þæt 22</sup>
 leohte ða ða he ðæet leoht zepþeop. he þ him þýlf leoht
 ðe onliht ealle ðinþ. æþ he zepþeop ðæþ ðæzeþ leoht. 7
 hit þýððan zeeacnode mið ðam þeinendum tunþlum. þra
 þra heþ æþþer þezð. Ðæzeþ leoht he zepþeop 7 toð-
 þæfðe ða ðeoþþru. ðæet ða zepþearþtu zepþenlice þurðon
 ðurþ ðæþ ðæzeþ lihtinþe on lenctenþeþe tþde. þorðam
 ðe he on lencten tþd. þra þra uþ læþeoþaþ þezgað. zepþeop
 ðone þorþman ðæz ðýþþeþe þoþulðe. ðæet þ on zepþm-

¹ See “Ælfric’s treatise on the Old Testament,” published in Lisle’s “Tes-
 timonie of Antiquity,” p. 3.

earnestly that thou do not so greatly err, as to wish to make the Son of less importance than is His beloved Father, until (at last) thou wilt make the love of them both, by thy little understanding, unmighty in thee; but thou mayst not nevertheless, (though thou so greatly err,) make that any of them be more unmighty than Almighty God. All the Old Testament, concerning which we have formerly spoken, and the Redeemer Himself, in His holy gospel, mentioneth the Holy Trinity in a true unity, one all-powerful God, ever without a beginning, and that never hath an ending; and in what manner wilt thou now enquire further about this, when thou knowest not truly how to make enquiries about thyself? Tell me now truly, in what way canst thou see thy back or thy neck, though thou mayst look backwards? or thy soul, how is it regarded? Thou shalt believe *formed* in the living God, and shalt not hold conversations beyond thy condition concerning Him, lest thou err in the way they did in many things, who, beyond their understanding, made enquiries concerning it, but without belief, and so for this reason perished.

IV. Upon the first day our Lord created a sevenfold work, viz., that there should be all the angels, and that there should be a beginning of light, and the materials of which He afterward created His creatures, the heavens on high and the earth below, all the bodies of waters and the spacious sea, and also the lofty atmosphere, all in one day. The angels He made of a wondrous fairness, and endued with great power, many thousands, all bodiless, existing in the spirit; concerning them we have spoken, sometime before, more plainly in [our] writing. There was not God, except the light, when He created that light. He is Himself the light, that enlighteneth all things, and He created the light of day, and it afterwards was pregnant with the glittering stars, as is hereafter mentioned. The light of day He created, and drove away the darkness, in order that the things created might be made visible through the enlightening of the day in the vernal season, inasmuch as He, in the time of spring (as the doctors tell us) created the first

EX-Cog was not without light when he created the light (i.e. he is himself light) and light with all things: but he created the light of day i.e. this light we now take on.

eƿaefte. xv. cl. Aprili^g 7 jýððan ða Ʒerſeafta. jpa jpa pe
 jeczað hej. — ða upphican heoƿonaj ðe enƷlaƷ onƿuniað.
 ðe Ʒeporhte eac ða ou ðam ýlcan ðaeƷe. — Be ðam pe
 jnzað ou jumum jealme ðuj. ^h *Opera manuum tuarum sunt
 caeli*— ðinpa handa Ʒeƿeojc jýndon heoƿonaj ðrihten. —
 Eft on oðrum jealme janƷ je ýlca ƿiteƷa. ⁱ *Ipse dixit et
 facta sunt: ipse mandavit et creata sunt* — “ He jýlf hit
 Ʒeƿeað 7 hi ƿurdon Ʒeporhte. he jýlf hit beðeað 7 hi
 ƿurdon Ʒerſeaƿene” . . ðaet ƿaeter. 7 jeo eorðe ƿaeron
 ƷemenƷeðe oð ðone ðriððan ðaeƷ. ða toðýðe hi God. jpa
 jpa hej aefter jeƷð on ðýjƷere ƷeƷetnýjre. — ðaet lýft 2
 he Ʒerſeop to urej lýfeƷ jƿanƷunƷe.” ðurh ðaet pe oƿ-
 ðiað 7 eac ða nýtenu. 7 ure ƿnaeƷt aƿeonað. Ʒif pe aƿeon
 ne maƷon mid urum oƿðe into uj ðaet lýft 7 eft utah-
 lapan ða hƿile ðe pe beoð cuce. — ðaet lýft ij jpa heah jpa
 jpa ða heoƿonican ƿolenu 7 eac ealjpa bƿað jpa jpa ðaerne
 eorðan bƿaðnýj. on ðaefe fleoð fuƷelaƷ—ac heoƿa ƿiðeƿa
 ne mihton na hƿiðer hi abeƿan Ʒif hi ne abaerne jeo lýft.

V. ^k *Secunda die fecit Deus firmamentum.* On ðam oðrum
 ðaeƷe ure ðrihten Ʒeporhte ƿiƿmamentum—ðe men hatað
 ƿodoƿ—je beleyð on hij boƿme ealle eorðan bƿaðnýjre.
 7 binnan him ij Ʒelozod eal ðej midðan eapð. 7 he aefre

Ʒaeð abutan jpa jpa ýnnende hƿeopol. 7 he naefre ne jƿent
 jƿille on anum, 7 on anƿe ƿenðinƷe—ða hƿile ðe he aene
 beƷýrnð. Ʒaeð ƿitodlice ƿorð feoƿor 7 ƿƿentiz ƿiða. ðaet
 ij ðonne ealleƷ an ðaeƷ 7 an niht. — ^l ðone ƿodoƿ God
 Ʒehet heoƿon. he ij ƿunðorlice healic 7 ƿið on ýmbhƿýrƿe.

je Ʒaeth under ðaƷ eorðan ealjpa ðeop, jpa buƿan. ðeah
 ðe ða unƷelaeðeðan menn ðaef Ʒelyƿan ne cunnon. — And
 God ða toðaelbe ðurh hij ðrihtenican mihte ða nýðeƿlican
 ƿaeteru ðe ƿaeron under ðam ƿodeƿe ƿƿam ðam upphicum
 ƿaeterum ðe ƿaeron buƿan ðam ƿodeƿe. Be ðam upphic-
 um ƿaeterum appat je ƿiteƷa ðuj. ^m *Laudate eum caeli caelo-
 rum et aquae, quae super caelos sunt, laudent nomen Domini.*

15

^g That is, the 18th day of March.

^h Psalm cii. 25.

ⁱ Psalm cxlviii. 5.

^k Gen. i. 6, 7.

^l In the Pentateuch termed “faert-
 neƷre.”

^m Psalm cxlviii. 4.

of the
 name of
 the
 text in 23

See. h. j. u. l.

Poetic!
 p. 12.

day of this world, that is, by computation, the fifteenth of the calends of April^s, and after that, the things created, as we now tell you. In the heavens on high the angels have their habitations, which He also formed on the same day. Concerning them we sing in a certain psalm in these words, ^b*Opera manuum tuarum sunt cæli*, that is, "The heavens, O Lord, are the work of Thy hands;" again, in another psalm has the same prophet sung, ¹*Ipse dixit, et facta sunt, ipse mandavit et creata sunt*, "He spake it Himself, and they were formed: He commanded it Himself and they were created." The water and the earth were commingled until the third day, then God divided them, as is hereafter mentioned in their order. The atmosphere He created for the strengthening of our life, through it, we breathe, as also do the (inferior) animals, and our breath faileth, if we cannot draw that atmosphere with our breathing into us, and again breathe it forth, as long as we are alive (quick.) That atmosphere is as high as are the clouds of heaven, and also too as broad as indeed is the breadth of the earth; in it do the birds fly, but their feathers could not carry them any where if the atmosphere did not bear them up.

V. ^k*Secunda die fecit Deus firmamentum*, "on the second day our Lord formed the firmament, which men call Rodor," which encloseth in its bosom all the breadth of the earth, and within it is placed all this earth, and it ever goeth about as a running wheel, and it never standeth still continually, and with one turning; the while it is turning round once, there goeth forth, indeed, four and twenty times, that is, therefore altogether, a day and night. ¹The firmament God called heaven. It is wonderfully lofty, and ^{wide in circumference} with one rotation it goeth under, as (it doth) above, the earth as well as the deep, although unbelieving men know not how to give credence to this; and then God separated through His lordly might, the waters below, that were under the firmament, from the waters on high, that were above the firmament. Concerning the waters that are on high, the prophet has thus written, ^m*Laudate eum cæli cælorum, et aquæ, quæ super cælos sunt, laudent nomen Domini*, "Praise Him, O heavens,

† “*Heriað hine heoƿonaſ ðara heoƿona heoƿonaſ 7 eac ða pæteru ðe buƿan heoƿonaſ ƿýnd. herian hi Godes naman.*” Ðuſ ƿeƿð ðaet halige ƿeƿrit:—*Ne heriað ða pæteru mið nanum ƿorðum God — ac ðurh ða ƿeƿcearƿu ðe he ƿeƿceop ƿundorlice. hiſ miht iſ ƿeƿƿutelod 7 he bið ƿra ƿeƿherod.*”

VI. On ðam ðriððan ðaeze ure ðrihten ƿeƿƿaderode ða ƿaelican ýða ƿram ðaerſe eorðan bradnýſſe:—*Seo eorðe pæſ aet ƿruman eall unƿeƿeƿenlic ƿorðam ðe heo eall pæſ mið ýðum oƿerðeht — ac God* arýndrode D. 2.
 ƿram ðam ƿaelicum ýðum on hýſe azenne ƿede. ƿra ƿra heo ƿtent oððiſ:—*Heo ne lið on nanum ðinze. ac on loſte heo ƿtýnt ðurh ðeſ aneſ mihte ðe ealle ðinze ƿeƿceop. 7 he ealle ðinze ƿehýlt butan ƿeƿƿince. ƿorðam ðe hiſ nama iſ “*Omnipotens Deus*—ðaet iſ on Engliſc. *Aelmihtiz God.*”—Hiſ ƿilla iſ ƿeoſc 7 he ƿeƿriuz ne byð. 7 hiſ mýcele miht ne maez na hƿar ƿrincaſ. ƿra ƿra ƿe ƿiteza arƿat be him cƿeðende *“Quia in manu ejus sunt omnes fines terræ*—ƿorðam ðe on hiſ handa ƿýndon ealle ðaerſe eorðan ƿemaerſu:—*Ða ƿae he ƿelozode ƿra ƿra heo lizið ƿit ƿiðinnan ða eorðan on hýſe ýmbhýſſe.* y or i
 7 ðeah ðe heo brad ƿý. 7 ƿebýzed ƿehu. 7 ƿundorlice ðeop. heo ƿunað eall ƿra ðeah on ðaerſe eorðan boſme binnaſ hýſe ƿemaerſum:—*God ƿýlf ƿeƿeah ða ðaet hiſ zod pæſ ƿra. 7 het ða eorðan arðlice “ƿƿrýttan” ƿroƿende ƿaerſ 7 ða ƿnenan ƿýſta mið heora azenum ƿaede to meniſƿealdum laece-cƿaerſe—7 ða ƿýſta ſona ƿýnſumlice ƿreopon mið meniſƿealdum bloſtmum miſlice ƿeƿleode.*—*God het hi eac ƿƿrýttan ðurh hiſ zodcundan mihte meniſƿealde tƿeoſcýnn mið heora pæſtmum mannum to oſaetan 7 to oðrum neodum. 7 ſeo eorðe ſona ƿra ƿra hýſe God bebead ƿtod mið holtum aƿroƿen. 7 mið healicum ceder-beaumum 7 mið manezum ƿudum on hiſe ƿiðzilnýſſe.”* mið aepelbaerſum tƿeoſum. 7 mið oſcearðum. 7 mið aelcum tƿeoſcýnne mið heora azenum pæſtmum.*

^a Psalm xxiv. 1; Isaiah ix. 7, &c.

ye heavens of heavens, and also the waters that are above the heavens, let them praise the name of God:" thus sayeth the Holy Scripture. The waters praise not God with any words—but by means of the creatures which He has created in a wondrous manner, is His might made known, and He is in this way praised.

VI. On the third day our Lord collected the tides belonging to the sea from the surface of the earth. The earth was at first altogether invisible, inasmuch as it was all covered over with the waves, but God separated it from the waves of the sea into its own place, as it stands unto this time. It does not navigate in any respect, but it stands on high, through the might of Him who alone hath created all things, and He preserves all things without any labour, inasmuch as His name is *Omnipotens Deus*, that is to say in English, "the All-powerful God." His will is action, and He is not weary, and His great might cannot any where labour, as the prophet hath written concerning Him, saying, "*Quia in manu ejus sunt omnes fines terræ*," "Inasmuch as in His hands are all the ends (meres) of the earth." The sea He placed in the way that it as yet lieth, within the earth, in its circumference, and although it is broad and almost bent, and wonderfully deep, it maketh its habitation nevertheless in the bosom of the earth, within its boundaries. God then saw Himself these things, that they were in this way good, and He commanded the earth immediately to sprout forth with the growth of blades of grass, and green herbs, with their own (peculiar) seed, for the manifold arts of the physician, and the plants soon sprung up after a pleasant fashion, with manifold blossoms of differently variegated colours; God also, through His divine power, commanded it to produce many various kinds of trees, with their increase, as fruits for man, and for other necessary purposes; and the earth—as God gave commandment to her—soon stood overgrown with groves, and with high cedar trees, and with many forests, extended over her immense space, with trees bearing apples, and with orchards, and with every kind of tree with their own proper fruits.

VII. On ðam feorðan dæge ure drihten gecwæð Fre-
purðan nu leoht. ðæt jýnd ða leohtan jteorpan on ðam
 heorfonlican roðore. ðæt hi toðaelan maðon dæg fram
 nihte—j hi beon to tacne j tida gepýrcan dazum j gea-
 rum j jcinon on ðam roðore j onlihton ða eorðan. :
 God geporhte ða jona tra jcinende leoht mýcele j maerne.
 monan. j junnan. Ða junnan on merizen to ðaer dægery
 lihtinge. ðone monan on aefen mannum to lihtinge on
 nihtlicepe tide mid getacnungum. j ealle jteorpan he
 eac ða geporhte. j he hi gefaerfnode on ðam faertan
 roðore ðæt hi ða eorðan onlihton mid heora maeniz-
 fealdum leoman. j ðaer dægery jýmbdon. j eac ðaere nihte. p.
 j ðæt leoht toðaeldon. j ða ðeortru on tra. :—Naeron
 nane tida on ðam gearlican getaele. aerðam ðe je
 aelmihtriga jcyppend jefceop ða tunzlan to gearlicum
 tidum on manezum getacnungum en lenctenlicepe em-
 nihte. jpa jpa lafeorap jeczath on jepýmceaferte. xii. kl^o :
 Aprilj—And ne beoð naefne Eartron. aer je dæg cume
 ðæt ðæt leoht haebbe ða ðeortru ofepjriðed. ðæt jf
 ðæt je dæg beo lenzra ðonne seo niht. :—

Be ðam
 oðrum tidum cpyð ðeoj ylce boc jpa jpa God faede him
 jylf to Noe. Saed tima. j haerfaert. jumor j rintep. cyle
 and haetu. dæg and niht. ne jepricað naefne. :—Ne
 jtandað na ealle jteorpan on ðam jteapan roðere. ac
 hi jume habbað jýnderlicne zanz beneoðan ðam roðore
 mirlice ge-endebyrde. j ða ðe on ðam roðere jtandað. p.
 cyrnað aefne abutan mid ðam bpadan roðere on ýmbh-
 pýrpte ðaere eorðan. j heora nan ne jylð of ðam
 faertan roðere ða hpile ðe ðeoj populd punað jpa
 gehal. :—Eall jpa zaeð jeo junne j jodlice je mona abu-
 tan ðar eorðan mid bpadū ýmbhpýrpte eall jpa feorj bene-
 oðan. jpa jpa hi bufan uf zað. :—

VIII. On ðam firtan dæge ure drihten jefceop of
 paetepe anum ealle fixaj. on jae j on cauum. j eall

o That is, the 21st of March.

The form in Bro. d. l. p. 10
 ea. (g. was pl. va. d. van.)
 lye d. s. Mine Ball. e. au.
 May not the French word
 had caused this unusual
 form here?

In 22. it looks
 as if it had been
 originally gchendbyrde.
 There is a doublet in
 form of h x a falerint
 implies a hyper-
 ge-outchjre. And so
 the Editor translates it

VII. On the fourth day our Lord said, Let now light be made, that there may be bright stars in the firmament of the heaven, that they may separate the day from the night, and let them be for signs, and let them appoint the seasons of days and years, and let them shine in the firmament, and let them enlighten the earth. God then forthwith made two great shining lights and boundaries, the moon and the sun. The sun in the morning for the enlightening of the day; the moon in the evening, for the enlightening of men with her appearance in the time of night. And also He then formed all the stars, and He fixed them in the constant firmament, in order that they might enlighten the earth with their manifold beams, and govern (the course of) the day, as well as of the night, and that they might separate the light and the darkness asunder. There were no seasons in the computation of the year, before that the Almighty Creator formed the stars for the seasons of the year, with many significations, at the time of the vernal equinox, as the masters tell us, in their knowledge of the calendar, on the twelfth of the kalends^o of April; and Easter never takes place before that day comes, upon which the light exceeds the time of darkness, that is to say, until the day is longer than the night. Concerning the other seasons this same book speaketh in the same way that God Himself formerly spoke to Noah. The time of sowing and the harvest, the summer and the winter, the cold and the heat, the day and the night, do not at any time desist. All the stars do not stand in the lofty firmament, but some of them have a passage peculiar to themselves beneath the firmament, being set in order in different ways, and those that stand in the firmament turn about ever, with the broadness of the firmament, in the circumference of the earth. And not one of these shall fall from the fixity of the firmament, as long as this world shall remain entire. Also the sun and truly the moon go round about the earth with an extensive circuit, they go quite as far beneath as above us. }

VIII. On the fifth day our Lord created out of water alone all kinds of fish, both in the sea and in all waters, and all

*rivers, or
running streams.*

*two shining lights
great & glorious.
The Deut. 10, 17.
the pl. of man's kind
in verse 2. 2. 10, 23
Soames. p. 105.*

ðæc on him cƿýpð. 7 ða mýcelan hƿalaƿ on heora cýn-
 rýnum. 7 eac eall fuƿolcýnn eallſƿa of ƿætere. 7 forƿear
 ðam fuƿelum flýð ƿeond ðaſ lýft. 7 ðam fixum ƿund on
 ðam flouendum ýðum. — Groð hi ƿebletƿode ða ðuſ
 cƿeðende to ðam ƿixum. “^pUeaxað 7 beoð ƿemeniƿýlde.
 7 ƿeſýllað ða ƿae. and eac ða fuƿelaſ beon ƿemeniƿýlde
 u bſƿan ðære eorðan. 7 hiƿ ƿeƿearð ða ƿra. — ða fuƿelaſ
 ƿoðlice ðe on flouum ƿuniað. ƿýndon flouƿote. be Groðeſ
 ƿoreſceapunge. ðæc hi ƿrimman maƿon 7 ƿecan him ƿo-
 ðan. — Sume beoð lanƿ ƿreorede ƿra ƿra ƿpanaſ 7 ýlƿet-
 tan.” ðæc hi aƿaeccan him maƿon mete be ðam ƿrunde.
 — And ða ðe be flaeſce lýbbað. ƿýndon clýſeſƿote 7 ƿceapre ^{eſboth}
 ƿebilode. ðæc hi bitan maƿon on ƿceortum ƿreoran — 7
 ƿſƿƿtan on flithe. ðæc hi ƿelimplice beon to heora liſeſ
 tilunƿum. — Niſ na eall fuƿol cýnn on Enƿla ðeode. ne on
 nanum eaſðe ne býð naht eaðe eall fuƿol cýnn. ƿorðan ðe
 p. 22. ^pance ?
 e. h. ^pencer.
 p. 6. hi feala ƿýndon. mýcele on ƿaeſtme 7 miſlice fleoð. ƿra ƿra
 uſ bec ƿeƿað ƿƿtollice be ðam. :

IX. On ðam ƿýxtan ðaeƿe uſe ðrihten ƿeƿeað “ Acenne
 p. 8. ƿeo eorðe nu cƿice nýtena on heora cýnrýne 7 ða cƿeopen-
 ðan ƿýſmaſ. 7 eall ðeop cýnn on heora cýnrýnum. —
Þraet ða Groð ƿeƿoſhte ðuſh hiſ ƿunðerlican mihte eall
 nýten cýnn on heora cýnrýnum 7 ða ƿilðan ðeop ðe on
 ƿuðum eaſðiað. 7 eall ðæc ƿiðeſƿote býð on ðære ƿore-
 ƿæðan eorðan. 7 eall ƿýſmcýnn ða ðe cƿeopende beoð.
 7 ða ƿeðan leon. ðe heſ on lande ne beoð. 7 ða ƿriſ-
 tan tiƿreſ. 7 ða ƿellican ƿaſdeſ. 7 ða eƿeſlican beſan. 7
 ða oſmaetan ýlpaſ. ða ðe on Enƿla ðeode acenneðe
 ne beoð. 7 feala oðre cýnn ðe ƿe ealle ne cunnon.
 — ða beoð lanƿ ƿſýneðe ðe lýbbað be ƿaeſſe. ƿra ƿra
 olſeð. 7 aſſa. hoſſ. 7 hſýðeſu. heaðeop. 7 ƿahðeop. 7
 ƿehſýlce oðre. 7 aelc býð ƿelimplice to hiſ liſeſ tilunƿe. :^{p. 22.}
 — Wuſfaſ 7 leon. 7 ƿiðoðlice beſan habbað ƿtranƿne

that crawleth in them, and the great whales with their generations; and He also created all kinds of birds out of water, and He gave to the birds (the power of) flying through the atmosphere, and to the fishes the power of swimming in the flowing waves. God then blessed them, speaking to the fishes after this fashion, "Increase and be multiplied and fill ye the sea;" and also, "Let the birds be increased above the earth," and so it was brought to pass. The birds, indeed, that dwell in the waters (floods,) are broad-footed, according to God's provision, in order that they may swim and seek food for themselves. Some are long-necked, as are swans and the ylfeltæ (a kind of swan), in order that they may be able to lay hold of their food from the ground. And those (birds) that live by flesh are cloven-footed and have sharp bills, in order that they may bite, though (endued) with short necks, and they are made swift in flight, in order that they may be fit for the labours of their life. There is not every kind of bird in the land of England, nor in any land is there perhaps in any respect every kind of fowl, inasmuch as they are many, great in production, and they fly in different ways, as books say plainly concerning them.

IX. On the sixth day our Lord said, "Let the earth now bring forth living creatures after their generations, and creeping worms, and all sorts of wild beast after their kind." Moreover, then, God made, through His wondrous power, all kinds of creatures after their kind, and the wild beasts that have their dwelling in the woods, and all that is four-footed upon the aforesaid earth, and all kinds of reptiles, which are of a creeping kind; the savage lions, which are not here in this land, and the swift tigers, and the leopards worthy of admiration, and the terrible bears, and the elephants without number, but which are not produced in the nation of the English, and many other kinds, of all of which ye cannot have a knowledge. There are some long-necked animals that live by grass, as does the camel, the ass, the horse, and the oxen, the stag and the roc-deer, and all other kinds such as these; and each thing is accommodated for the providing of its sustenance. Wolves and

So Birds. & dy c
 ylfeltæ aves. b
 in ylfeltæ = to th
 ylfeltæ = to th
 split in two then
 must be claw or tal
 footed.

ta de - hen alic
 ovi exphalator
 pyrronijun a le. th
 you are creeping.

32. ƿƿƿƿƿ. ƿ ƿƿƿƿƿƿƿ be dæle. ƿ ƿƿƿƿƿ ƿƿƿƿƿ to heoƿƿ ƿ
 meteƿ ƿƿƿƿƿ. ƿƿƿƿƿ ƿe hi lƿbbæƿ heoƿƿ hiƿ be ƿeafƿe
 ƿƿƿ ƿƿƿ ƿeƿƿƿƿƿe oðƿe ðeoƿ ƿe ðeƿiæƿ ƿƿƿ oðƿƿƿ. —¹ƿa ƿƿƿ²²
 ƿƿƿƿ beoð ƿƿƿ ƿƿƿƿƿe ƿƿƿƿe oðƿe ƿƿƿƿƿ. ƿ hi ƿaƿon
 lƿbban ðƿeo huƿð ƿeƿa. ƿ ƿaƿ ƿaæƿ hi ðeƿiaƿ to ƿiƿe
 ƿið cƿaefƿe. ƿƿƿ ƿaet ƿeƿƿ ƿƿƿƿæƿ ƿiƿƿƿ hiƿ on ƿƿƿa.
 ƿ of ðaƿ ƿeohƿæƿ on heoƿƿ ƿƿƿƿiƿƿe. ƿonne ƿhihð aelc
 hoƿƿ aƿaefeð ðƿƿh ða ƿƿƿƿ. ƿ ƿiƿ hiƿ hƿa ƿiðƿƿeƿt. he
 bƿð ƿona ofeƿƿeƿeðeƿ. —Ac ƿe ƿeƿæƿ na ƿƿiðoƿ nu embe
 ƿ. 2. ðiƿ ƿƿƿeƿaƿ.

X. On ðaƿ ƿƿƿa ðaæƿe ƿƿe ðƿiƿhten ƿolde ƿaƿƿaƿ ƿe-
 ƿƿƿeƿa of ðaefƿe ƿƿƿa eoƿðaƿ. ƿoƿðaƿ ƿe on ðƿƿƿ
 ƿƿƿƿe aƿeoll ƿe ðeoƿoll of ðaefƿe healiƿaƿ heoƿoƿaƿ ƿið
 hiƿ ƿeƿaƿuƿ ƿoƿ hiƿ ƿƿaƿaefeðƿƿƿe iƿto helle ƿiƿe. —
 ƿƿe haelenð cƿaefƿe be hiƿ on hiƿ halƿaƿ ƿoðƿƿelle *In*
veritate non stetit, quia veritas non est in eo—“ ƿe ne ƿuƿoðe
 na on ƿoðƿaefƿeƿƿƿe. ƿoƿðaƿ ƿe ƿeo ƿoðƿaefƿeƿƿƿ ƿiƿ ƿaƿeƿ
 hƿon on hiƿ.” —ƿoð hiƿe ƿeƿoƿhte ƿuƿðoƿƿicƿe ƿ ƿaef-
 ƿeƿe. ða ƿeolde he. ƿiƿ he ƿolde. ƿuƿðiaƿ hiƿ ƿeƿƿƿeð
 ƿið ƿiƿelƿe eaðƿoðƿƿƿe ðe hiƿe ƿƿa ƿaefƿe ƿeƿeƿoƿ.
 ac he ne ðƿðe na ƿƿa. ac ƿið ðƿƿƿƿiƿƿe ƿoðiƿƿeƿe cƿaefƿe
 ðaet he ƿolde ƿƿƿeƿa hiƿ cƿƿeƿeƿl buƿaƿ ƿoðeƿ ƿuƿƿluƿ
 ofeƿ ðaefƿa ƿoƿcƿa heðƿƿe on ðaƿ ƿoƿð ðaefƿe ƿ beon ƿoðe
ƿelic. —ƿa ƿoƿlet he ðone aelƿiƿhtizƿa ðe iƿ eall ƿoð-
 ƿaefƿeƿƿƿ. ƿ ƿolde habbaƿ hiƿ hƿafoƿðeƿe. ac ƿolde beon
 hiƿ ƿƿƿ on hiƿ ƿƿƿeƿ aƿealde. —ƿa ƿaefƿe he naƿe
 ƿaefƿeƿuƿƿe. ac ƿeoll ƿona aðuƿ ƿið ealluƿ ðaƿ enƿluƿ
 ðe aet hiƿ ƿaefƿe ƿaefƿoƿ. ƿ hi ƿuƿðoƿ aƿeðe to aƿƿiƿe-
 ðuƿ ðeoƿluƿ. —Be ðaƿ cƿaefƿe ƿe haelenð heƿ on ðƿ-
 ƿuƿ hiƿe. “^xIc ƿeƿeah ðone ƿeocƿaƿ ƿƿa ƿƿa ƿcƿiƿeðe hiƿe
 ƿeallende aðuƿ ðƿeoƿuƿ of heoƿoƿuƿ.” ƿoƿðaƿ ðe he aƿƿeaf
 uƿƿeƿðelice.

XI. ƿa ƿolde ƿoð ƿƿeƿa ðƿƿh hiƿ ƿuƿðoƿƿiƿaƿ ƿiƿhte
 ƿaƿƿaƿ of eoƿðaƿ ðe ƿið eaðƿoðƿƿƿe ƿeolde ƿeefƿaƿiaƿ
 ðone ƿƿaƿa ƿeðe on ðaefƿa enƿla ƿeƿeƿƿaefƿe. ðe ƿe ðeoƿol

¹ See “Sti Basilii Homilia Nona in Hexameron.”

² See “Ælfric’s treatise on the Old Testament (in Lisle’s Testimonie”) p. 7.

³ St. John viii. 44.

⁴ See Isaiah xiv. 12—15.

⁵ See The Epistle of St. Jude, ver. 6.

⁶ St. Luke x. 18.

lions, and indeed bears have a strong neck, and (that, too), partly short, and greater tusks for the providing of their food, inasmuch as these spend their lives in rapine, as does every other wild beast that injures others. ⁹The elephants are as great as some mountains, and they can live three hundred years, and mankind can make them serve in warfare by means of skill, so that men make a (war house) fortress upon them, on high, and from that, fight in their expeditions; then flieth every horse affrighted by means of the elephants, and if any of them oppose them (the elephants) it (the horse) is soon trodden under foot. But we are unwilling to speak further about this subject.

X. On the same day our Lord wished (would) to fashion man out of the same earth, ¹inasmuch as at this time the devil fell from the heights of heaven, together with his associates, on account of his pride (lifting up) into the punishment of hell. Our Redeemer sayeth concerning him, in His holy gospel, ²*In veritate non stetit, quia veritas non est in eo.* "He abided not in holding the truth, for the truth is not in any wise in him." God indeed fashioned him wondrous and fair, then it was his duty (if he had only willed it) to worship, with great humility, his Creator, who had created him so exalted, but he did not so, but with a presumptuous pride ³(moodiness) he said, 'that he would make the seat of his kingdom above the stars of God, above the height of the clouds, in the north part, and that he would be equal to God. Then he gave up the Almighty One, who is all truth, and he would not have His lordship, but he would be himself under his own jurisdiction. Then he had not any confirmation, but "he fell quickly down together with all the angels that were in his council, and they were transformed into accursed devils. Concerning them the Redeemer, whilst here in this life, said, ⁴"I saw the deceiver, as a glittering light, falling down sorrowfully (drearily) from heaven," inasmuch as he fell down impetuously.

XI. Then God wished, through His wonderful power, to make man out of the earth, who with humility should deserve the same place, in the fellowship of the angels, that the devil

forþorhete mid hīȝ dýrriȝnýrre. 7 Groð rýlf cpaed̃ ða. Sƿa
 rra uȝ reȝð ðeoj boc *Faciamus hominem ad imaginem nos-
 tram et similitudinem nostram, et reliqua, &c.* ðaet iȝ on
 Enȝliȝere rraece. “Uton ȝerýrcan mannan to ure an-
 licnýrre 7 to ure ȝelicnýrre.” ðaet he anpeald haebbe oȝer
 eallum rixum, and oȝer ruzolcýnne 7 oȝer rilð ðeorum. 7
 oȝer eallum ȝerceaȝte. —² ðer ȝe maȝon ȝehýran ða hal-
 ȝan ðrýnnýrre 7 roðe annýrre anre ȝoðcundnýrre. — “Uton
 rýrcan mannan.” ^a ðaer iȝ reo halȝe ðrýnnýrre. — “To ure
 anlicnýrre.” ðaer iȝ reo annýr—to anre anlicnýrre. na to
 ðrum anlicnýrre. — On ðaer manner racle iȝ Groðer an-
 licnýrre. forðam iȝ re man rclra ðonne ða rapul-leaȝan ný-
 tenu. ðe nan andȝit nabbað embe heora aȝenne rýppend. —
 Groð ða ȝerorhete oȝ ðaere eorðan lame mid hīȝ halȝum
 handum mannan to hīȝ anlicnýrre. 7 ableop on hīȝ anȝýne
 hřlicne blaed. 7 he pearð man ȝerorht on lýbbendre racle :
 — Groð rýlf ða riððan ȝerceop him naman Adam. 7 oȝ hīȝ
 anum riube porhete him ȝemacan. hýre nama raeȝ Eva.
 ure ealra modor. 7 Groð hi ða ȝebletȝode mid ðýrre blec-
 runȝe. “Wexað 7 beoð ȝemeniȝrýlde. 7 ȝerýllað ða eorðan
 7 habbað eop anpeald oȝer ða eorðan, 7 oȝer rae rýxum. 7
 oȝer ðam rleozendum ruzelum. 7 oȝer eallum ðam nýtenum
 ðe rȝýriað oȝer eorðan.” — Groð ȝerceaȝode ða ealle hīȝ
 reorc. 7 hi raeron rýðde ȝode. 7 se rýxta ðaeȝ pearð rra
 ȝeendob.

XII. And Groð ða ȝerýlde on ðam reofoðan ðaeȝe hīȝ
 reorc ðe he porhete on pundelicum ðihte. 7 hine ða
 ȝereȝte 7 ðone ðaeȝ ȝebletȝode. forðan ðe he on ðam
 reofoðan ðaeȝe ȝerpac hīȝ reorceȝ. — Naer he na reriz.
 ðeah ðe hit rra arpueten rý. ne he mid ealle ne ȝerpac ða
 ȝerceaȝta to eðniȝenne. — ac he ȝerpac ðaer ðihteȝ ðaer
 ðeoplican cpaerȝer. rra ðaet he rclcuðe rýððan rýppan nol-
 ðe. ac ða ýlcā ȝeendripan oð ende ðýrre ropulde. rra rra
 ure ðaelend on hīȝ halȝan ȝoðrpelle ȝerpaed̃. ^b *Pater meus*

¹ Gen. i. 26.

² See “Bedæ Commentaria in Vetus Testamentum,” vol. vii. p. 23. (Auctore Giles.)

^a See “Ælfric's Vorrede zur Genesis” published by von Leo; and “Ælfric's Preface to the book of Genesis” in Thwaites's Pentateuch.

forfeited, through his presumption, and God Himself (as this book telleth us) then said, *Faciamus hominem ad imaginem nostram, et similitudinem nostram et reliqua, &c.*; that is, in the English language, "let us make man after our similitude and likeness," in order that he may have power over all fish, and over all kinds of birds, and over wild beasts, and over every creature. ²Here you may hear the holy Trinity and the true unity in one divinity. "^aLet us make man," there is the holy Trinity—"after our likeness," there is the unity—in one likeness, not in three likenesses. In the soul of man is God's likeness, inasmuch as man is better than the creatures that have no soul, which have no understanding concerning their own Creator. { God then formed from the clay (loam) of the earth with His holy hands, man after His similitude, and He blew into his face the breath of life, and he was made man, fashioned with a living soul. God then Himself after that gave him the name of Adam, and of one of his ribs He formed him an help-mate, her name was Eve, the mother of us all, and God blessed them with this blessing, "Increase and be multiplied and fill the earth, and have you dominion over the earth, and over the fishes of the sea, and over the birds that fly, and over all the creatures that are moving upon the earth." God then beheld all His works and they were very good, and the sixth day was so ended.

XII. And God in the next place finished on the seventh day the works which He had performed with wondrous conduct, and He then rested and blessed the day, inasmuch as He on the seventh day ceased from His works. He was not weary—although it is so written—and He did not withal desist from making anew His creatures, but He ceased from the conducting that abstruse art, so that He would be unwilling from that time to create things unheard of, but He renews the same unto the end of this world, as our Redeemer sayeth to us in His holy gospel, *Pater meus usque modo*

^a See St. John v. 17; and "Bedæ Commentaria in Vetus Testamentum," (edited by Giles,) vol. vii. p. 32.

usque modo operatur, et ego operor—ðæet 17 on Enghlyc. “Min
 fæder þýrceð 7it oð ðýrne andþearðan ðæz. 7 ic eac
 þýrce”.—Aelce zearne býð orf acenned. 7 menniŷce menn
 to manum acennede. ða ðe God zepýrceð 7pa 7pa he ze-
 porhte ða ærpan. 7 he ne 7cýpð nane 7aple buton ðam
 eildum anum. 7 ealle ða nýtenu nabbað nane 7aple.:

XIII. Sume menn þendon ðæet ðeor populð þære æfpe
 butan aelcum anzinne. eall7pa 7pa heo nu 17 heofen 7 eorðe.
 7 eall 7erŷeafta. ac þe 7eczað to 7oðan ðæet God 7ýlf hi 50
 7erŷeor. and hi næron nane 7erŷeafta 7if hi 7erŷeapene
 næron. ne hi ne 7erurðon ðurh hi 7ýlfe, ac hi 7erorhte
 God. —Aelc ðinz hæfð anzinn 7 orðfuman ðurh God.
 buton 7e ana 7cýppend ðe ealle ðinz 7erŷeor, 7e næfð nan
 anzinn ne naenne orðfuman. ac he 7ýlf 17 anzinn 7 7oðlice
 orðfuma ealra oðra ðingz. 7 æfpe unzeendod.:

XIV. Næf hit na þærlic zeðoht oððe unforŷearod
 þaeb ðæet 7e Aelmihtiza God ðýrne midðan earð 7erŷeor.
 ac þær æfpe aet fuman on hiŷ ecum þaede ðæet he polde
 7epýrcan ealle ðar populð 7 ealne midðan earð mid hiŷ
 azenre mihte him 7ýlfum to lofe 7pa 7pa þe 7ereod nu ðæet
 ealle 7erŷeafta heuiað heora 7cýppend. butan ðam eapmum
 mannum ðe hine forŷeod 7 hine heuan nellað. ne hi hiŷ ne

7ýmað ðæet hi mid ðam ealðan deofle endeaŷlice lo7ion. Res. 12.9.

—Wel þýrte ure 7cýppend. ða ða he 7erorhte Ádam ðone
 fumanŷeapenan mann. ðæet he 7ýnzian polde ðurh ðær
 deofles lape—7pa 7pa he dýde 7ýððan. 7 God þýrte eac
 7pýlce hu he 7ýlf 7meade embe ða bote ða iú. hu he hit
 zebetan mihte ðurh hiŷ halzan 7ife ðæet he zehulpe ðam
 menn 7 eac hiŷ ofŷpungze ðam ðe on hine 7elýfað 7 mid
 soðre lupe hine 7imble purðiað.:

XV. On aelcum lichamicum 7erŷeafta 7ýndon feoper
 ðinz. “Eorðe 7 þaeter. fýr. 7 lýft”.—Fýr 17 behýð on
 heapðum 7tanum. 7e 7tan cýmð of eorðan. 7 he 7paet
 7pa ðeah. 7 of 7tancludum “cumað þýll 7pungaz”.—Ure
 lichama 17 eorðe. 7 he of ðeah 7paet. 7 of ðam fýrpe hætað

p. 2. 12. 4 of bk.
 iii. 6. where with
 gen. in diff. sense.

p. 6.

It from the fire that in him
 Quæ deoille hath he his named?
 viz. we or heatsh. ...
 Warr. Book. p. 112.
 In 23. we had, in p. 112. in k.
 like in 2, but more like = 112

operatur, et ego operor, that is in English, "My Father worketh as yet unto this present day, and I also work." In every year is cattle propagated, and the human race is produced to men, whom God produces as He fashioned them before, and He does not create any soul except in children alone—and all the inferior animals have not any soul.

XIII. Some persons interpret that this world was ever without any beginning—altogether as it now is, heaven and earth, and all creatures—but we in truth say that God Himself created them, and there would not have been any creatures if they had not been created, and they were not made through themselves, but God fashioned them. Every thing hath a beginning, and a first origin by means of God, except the one Creator that hath fashioned all things, who hath not any beginning nor any first origin; He is Himself the beginning, and indeed the first origin of all other things, and is ever without an ending.

XIV. It was no sudden determination or an inconsiderate *Det. imprudent* counsel with which the Almighty God created this earth, but it was ever from the beginning in His everlasting design that He would make all this world and all this earth with His own power, for His own praise, as we now see that all creatures praise their Creator, except those wicked men who overlook *overlooked* Him, and are unwilling to laud Him—these do not pay attention to Him *pay atten.* in order that they may perish everlastingly with the old devil. Well did our Redeemer know when He fashioned Adam, the first created man, that he would sin through the devil's instruction—as indeed he afterwards did; and God also likewise knew in what way He Himself should meditate concerning the recompence (boot) for you, and in what way He might amend it through His holy gift, in order that He might preserve mankind, and also his offspring who believe on Him, and with true love always worship Him.

XV. In every creature that hath a body are four things, "earth and water, fire and atmosphere;" fire is hidden in hard stones, the stone cometh out of the earth, and nevertheless it sweats (as it were) and from stony cliffs cometh the well-springs. Our body is (of) earth, and it nevertheless often

ef 6
 misprint. [?] 23 & 47 both p
 (?) will this connect with Hebrew. [?]

ðe him on punað. 7 on ðam lýfte pe lýbbað ealle. :—ðe mann
 pæf 7pa 7e7ceapen ðæt he 7ýn7ian ne ðor7te. 7 he pæfe
 7e7aeliz 7if he na ne 7ýn7ode. 7 æfpe undeaðlic 7if he hi7
 ðrihtne 7ehý7umode. 7 7if he 7ýn7ode he pæfe un7e7aeliz.
 7 7ýððan ðeaðlic 7op ðæfe 7ýnne 7remmin7e. :—7rob hine
 ne neaðode on nað7e healfe. ac let hine habban hi7 a7ene
 cýpe: :—Naef he na 7e7orht mid nan7e pohný77e. ne mid
 nanum 7ýnnum 7e7ceapen to menn. ne nane leaht7af on
 hi7 life næ7on. ac hæfde on hi7 anpealde eall hi7 a7en
 7ecýnð butan 7e77ince on 7e7aelðe lýbbende. :—Ne him
 nan 7e7ceaf7 næfpe ne ðe7ode ða h7ile ðe he 7ehý7umode
 hi7 7cý7pende on 7ýht. ^{XVI}7rob hi ða 7e7rohte binnan
 Pa7adi7um. ðæt pe hatað on En7li7c “*νεοικηνά παν7*” :
 —ðæf pæf 7ýn7um punun7. 7 hi punodon ðæf 7pa hale
 on lichaman. 7 hæfdon ealle7 7e7eald 7e heopa ^{lic. 23} hæ7ene7 p. 12.
 7ýl7ef on eallum ðin7um. butan eallum ðam 7eð7e7eðný7-
 7um ðe u7 ðe7iað nu. 7 eal7e ðæfe mý7hðe ðe ðæf bin-
 nan pæf. buton ane7 77eope7 ðe him 7op7oden pæf—ðæt
 hi on ðam anum bebode 7robe 7ehý7umodon. :—7rob
 c7eað to Adame “*Ne et ðu of ðam 77eope. 7if ðu hi7
 onbý77i7. ðu bi77 7ona ðeaðlic*” :—Naef na 7e ðeað ð7ri7
 ðrihten 7e7ceapen. ne on ðam 77eope a7eaxen. ac hit pæf
 7pa ðeah. ðæt 7if he to77eace ðæt litle bebod. ðæt he
 pæfe 7ýððan 7ona ðeaðlic. 7 he næfpe ne 7pulte 7if he 7pa
 7e7aeliz pæfe ðæt he ðæt eaðelice bebod eallun7a 7e- p. 14.
 heolde. :—Waef eac oðer 77eop on aele miððan pa7adi7um
Lignum vitæ 7ehaten. ðæt i7 life7 77eop. of ðam 7eolde
 Adam 7eetan on ende æf7er hi7 7ehý7umný77e. 7 hab-
 ban ðæt ece lif 7 ða heo7onlican punun7e mid ðam hal7um
 en7lum. :

XVII. Ða pæf ðam ðeofle pa7 on hi7 a7ý77eðum
 mode ðæt 7e man 7eolde ða mý7hðe 7eap7nian ðe he
 of afeoll 7op hi7 up7ahæ7eðný77e. 7 he mid miclum andan

sweats, and He calls out of the fire those that inhabit it, and by the air we all live. The man was so regarded that he dared (durst) not sin, and he would have been blessed, if he had not sinned—and would have been ever immortal if he had obeyed his Lord—but if he sinned he would be unfortunate, and from that time liable to death on account of the framing of the sin. God provoked him not to either side, but let him have his own will. Man was not made with any crookedness—and with no sins did God regard men, nor were there any wickednesses in his life, but man had in his power all his own nature, living in happiness without labour. And no creature did at any time do him injury, as long as he obeyed his Creator in righteousness. God then brought him into the paradise that we in English call “The plain of those free from care;” there was there a pleasant habitation, and they dwelt there, therefore, whole in body—and they had too, in all ways power over themselves in all things, without all those tribulations which at this time injure us—and all the pleasures (mirths) that there were within (paradise), with the exception of one tree, which was forbidden them, in order that they might obey God in that one commandment. God said to Adam, “Do not eat of the tree, if thou tastest of it thou shalt quickly be liable to death.” Death was not created through the Lord, nor did it grow upon that tree, but it was (had an existence) nevertheless, in order that if man broke through (disobeyed) that (one) little commandment, he might from that time be immediately liable to death, and (on the other hand) that he should never die, if he were so blessed, as to keep altogether that commandment easy (of accomplishment). There was also another tree in the fork (division) of the middle of Paradise that was called *lignum vitæ*, that is to say, “the tree of life,” of it Adam should eat in the end, according to his obedience, and should have the life everlasting, and the habitations of heaven together with the holy angels.

XVII. Then was there sorrow (woe) to the devil in his accursed mind, that man should deserve the pleasures from which he fell on account of his pride, and he then with great

Ða menn Ða beƿrac. Ðaet hi buta aeton of Ðam ƿorbodenan
 tƿeope. 7 ƿaeron Ða deaðlice 7 ƿiÐ heora drihten geƿlbiƷe.
 7 hi cuÐon Ða aezÐer Ʒe yfel Ʒe Ʒoob. — Grod hi Ða aþ-
 ƿaefde ut of Ðaere ƿununƷe fram Ðaere mýrhhÐe to míce-
 lum Ʒerƿincum. 7 hi on ýrmÐe leofodon heora lif ƿiÐÐan. ·
 — Ði mihton Ða ƷýÐÐan geocnýrre Ðroƿian— 7 hine býton
 lýr 7 lýftene ƷnaettaƷ. 7 eac ƿýlce flean 7 oÐre Ʒehƿýlce ^{ik 19}
 ƿýrmaƷ— 7 him ƿaeron Ðerizendlice Ðracan 7 naeÐÐran. ^{146. 2}
 7 Ða reÐan Ðeor mihton Ðerian hiƷ cinne. Ðe hine ealle
 aep aƿƿurÐodon ƿýÐe. — Ðeora ƷecýnÐ eac Ða ƿaef eall
 on coƷtunƷum 7 him unƷerýlde to rihtre ƿýrƷunƷe. 7 ge-
Ʒalnýr ƿeox unƿilleƷ on him. 7 oÐre unÐeapaf. Ðe he aep
 ne cuÐe. ƿunnon him Ða on. 7 on hiƷ cýnne ƷýÐÐan. ƿƿa
 Ðaet hi moƷton mid micelum Ʒerƿince Ða Ʒodan Ðeapaf.
 Ðe Grod hi on ƷerƷeop. healÐan aefre ƷýÐÐan. Ʒif hý hi
 habban ƿolÐon. Ðaet Ðaet hi aep heolÐon butan eapfoÐnýr-
^{San. gal.}
rum. — Ðaer to eacan hi ƿƿuncon 7 on ƿƿate leofodon 7
~~in backslid to 127~~
~~and to 127 or 128~~
~~the 127. 2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.~~
 mid eapfoÐnýrū him aetes tilodon on mýcelre ^{Ʒaƿner} ƷeomeƿunƷe
 ƿor heora ƷýmeleaƷte. 7 him ƿaef Ða unaeÐe Ðaet hi aep
 ƿaeron on ealre ƿýnƷumnýrre. 7 ƿunodon Ða on ƿorƷe. an- ^{h. 26.}
 biÐiƷende deaðef. 7 eall heora ofƿƿunƷ. ·

XVIII. Se Aelmihtiga Grod het Ða hiƷ engla ƿeƿob
 healÐan Ða Ʒatu aet Ðam inƷanƷe into ƿaradijum. 7
 Ðam englum bebeað. “ BehealÐað Ðaet Adam ne ete of
 Ðam tƿeope Ðe iƷ *Lignum vitæ* 7 he libbe on ecnýrre.”
 And him ƿaef ƿƿa ƿorƿýrned Ðaef inƷanƷef ƷýÐÐan. —
 Ðearmlic him ƿaere Ðaet he ƿurÐe Ða ece. 7 eallum
 hiƷ ofƿƿunƷe on Ðaere ýrmÐe Ðaet ƿe ealle ƷeolÐon on
 ecnýrre ƿƿa lýbban on eallum Ðam coƷtunƷum Ðe uƷ be-
 cumaÐ nu. 7 on eallum Ða eapfoÐnýrjum Ðe ƿe on lib-
 baÐ. — Ða ƿorƿýrnde him Grod Ðaef inƷanƷef ƿorÐiƷ to
 Ðam hiƷef tƿeope. Ðaet ƿe lýbban ne ƷeolÐon ƿýlce eap-

envy deceived the men (our first parents), in order that they might both of them eat of the forbidden tree, and then might be liable to death and guilty before their Lord, and that they might then know both evil and good. God then drove them out from that habitation, from pleasure to great toils, and they passed their lives from that time in poverty. They could from that time suffer sickness—and lice, and gnats of the air bit him (them), as did likewise the fleas and other reptiles such as these; and to them dragons and adders were noxious, and the savage wild beasts, all of whom greatly ^{which all} revered them before, might hurt their posterity. Their nature also then was altogether (liable) to temptations, and the knowledge of righteousness was not under their authority, and lustfulness grew in them against their will—and other bad customs—of which before man had no knowledge—then contended with them, and with their posterity afterward—so that they must with much labour ever thereafter ^{since} observe ^{hold} the good habits with which God had created them, if they would have themselves that which they formerly observed without any difficulty. There they moreover laboured and lived in toil (sweat), and with difficulties toiled for their food, with much lamentation on account of their carelessness, and to them it was a matter of uneasiness, that they formerly were in all pleasantness (winsomeness), and at that time dwelt in care, awaiting (abiding the approach of) death—and all their posterity in the same case.

XVIII. The all-powerful God then commanded His army of angels to keep the gates at the entering in unto Paradise, and He gave this commandment to the angels, “Take heed that Adam eat not of the tree (that is, the tree of life) and he (thus) live for ever.” And so it was prohibited to him (Adam) to enter into Paradise from that time. Hurtful would it have been to him that he should thus become eternal, and for all his posterity (to be) in that misery, that we should all live in this way, in eternity, with all the temptations that happen to us at this time, and with all the difficulties in which we now live. Then God prohibited their entrance to the tree of life, for this reason, that we should not live in

p. 24.

minzaj on ecum lichaman. ƿýlce ƿe nu ƿýndon. on ðýrum ƿorhfullum liƿe. — Wel uƿ ƿoreƿceapode ƿe ƿelpillenda God ðaet he on oðre ƿýan uƿe ýfel zebette. 7 cýðde hi mihte 7 hiƿ miðheortnýrre ðaet he ƿƿa mýcel ýfel mihte ƿ zebetan. 7 he eac ƿolde ƿor hiƿ ƿelpillendnýrre uƿ earminzaj alýran ƿƿam ðam ecum ƿurlum. ðaet mihte he ana ðon. ƿorðam ðe he iƿ Aelmihtiz God.^{46.}

XIX. Hit ƿezð on ðaere bec on ðýrre zeƿetnýrre ðaet ðaer ƿaer liƿen ƿƿurð zeloƿod aet ðam inzanze mið ðam halzum enzlum ðe heoldon ðat zeat—7 ðaet ýlce ƿƿurð ƿaer aƿendelic ƿƿa ðeah. ƿorðam ðe uƿe haelend Cƿiƿt ðaer heorhlican Godes ƿunu on ⁴ðaere ƿýxtan ýlde ðýrre ƿopulde ƿearð to menn zeboren of ðam maeðene Marian. 7 he mið hiƿ azenum deaðe ðone deoƿol oferrann. 7 he uƿ ƿƿa alýrde of hiƿ laðum ðeopdome. 7 he of deaðe aƿaj on ðam ðriððan daeze. 7 aƿende ðaet ƿƿurð of ðam ƿaeze mið ealle. ðaet ƿe inn moton zaan to ðam uphlican ƿaradiƿe. to ðam liƿer tƿeope. ðaet iƿ ƿe leoƿa haelend—ðe ðaet ece liƿ ƿorziƿð ðam ðe hine luƿiað. 7 mið ƿeorcum cýðað ðaet hi ƿilnað hiƿ. — Ðiƿ iƿ nu betere ðaet ƿe on bliƿum ƿunion à on ecnýrre.⁵⁰ ðonne Adam ða aete of ðam liƿer tƿeope. 7 leofode on ecnýrre mið eallum hiƿ cýnne. ƿƿa ƿƿa ƿe ƿaedon aer. on eallum ðam ýrmdum ðe uƿ on ƿuxiað. 7 on eallum ðam coƿtnungum ðe uƿ heƿ becumað.:

XX. Nu ðinƿð ðam ðýreƿan menn ðe ðƿollice leoƿað. ðaet him zenoh ƿel ƿi on ðýrre ƿopulde. ziƿ he lýbban mot be hiƿ luƿtum aefre. ac he ne underƿtent na hiƿ azene ƿtuntnýrre. 7 nat ðaet hiƿ liƿ iƿ zeloƿod on zeƿƿincum. — Ðonne him hinƿnað. he ýt zƿaedilice. eft ðonne him ðýrre. he ðƿincð ziƿ he haefð.—Ðonne him caelð he ceƿð him hlýrde—Ðonne him to zanze lýƿt. he zaeð ðýðer unðanceƿ. Ðonne he ƿeriz býð. he ƿýle hine zeƿertan. Cƿiƿ he zeƿundod býð. he ƿilnað laecedomeƿ. — Niƿ ðýr nu eall zeƿƿinc. 7 zýt mýcele ƿƿarƿan ealle

⁴ Vide "Ælfric's Treatise on the Old Testament, or, de Sex ætatibus Mundi," edited by Lisle.

⁵⁰ *Is this not, "when air fails him" ? cf. Gen. 1. 5. And ƿa ƿaetƿa to eadon* of p. 6. *Mat. xii. 20. to ƿiƿƿrð. Bede 1. 5. 6. 1. 1991.*

an everlasting body, as wretched as we now are in this life, ^{why not, sorrowful life?} (which is) full of cares. Well hath God, who wishes us well, foreshewn us that He hath in another way amended our evil—and declared His power and His clemency (mild-heartedness), in that He can bear such great wickedness; and He also hath wished, on account of His benevolence, to redeem us the miserable, from the everlasting punishments, which (thing) He alone can do, inasmuch as He is [an] Al-^{The present is not Al. but Al.}mighty God.

XIX. It is said in the book, in this decree, that there was a sword, like a flame, placed at the entrance, with the holy angels that kept the gate, and that the same sword was nevertheless moveable, inasmuch as our Redeemer Christ, the Son of the God of heaven, in the sixth ^dage of this world, was made, and born for men, of the Virgin Mary, and by His own death He overcame the devil, and He thus redeemed us from ^{with Son of God} his destructive thralldom; and He (Christ) arose on the third day, and turned away the sword out of the way for all, in order that we may enter into the paradise on high, to the tree of life—which is the beloved Redeemer—who granteth the life everlasting to those that love Him, and that declare by their works that they are desirous of Him. It is at this time better that we should dwell always in happiness, for everlasting, than Adam should at that time eat of the tree of life, and (thus) live in eternity with all his kindred, as we said before, in all the miseries which reign among us, and in all the temptations which here befall us.

XX. Now it appeareth to the ignorant man, that liveth in heresy, that it will be quite sufficient for him in this world, if he shall be able to live continually according to his lusts, but he understands not his own foolishness, and he knows not that his life is regulated by labours; when he is hungry he eats with voraciousness; again, when he is thirsty he drinks, if he has the power; when he is cold he murmurs for sustenance; when the air comes to him he goeth thither against his consent; when he is fatigued (weary) he wishes to have rest; if he is wounded he desires the physician's judgment. Is not this now all labour? and yet much more

cearian. This is not
-the terms here b
-war with (or shall be)

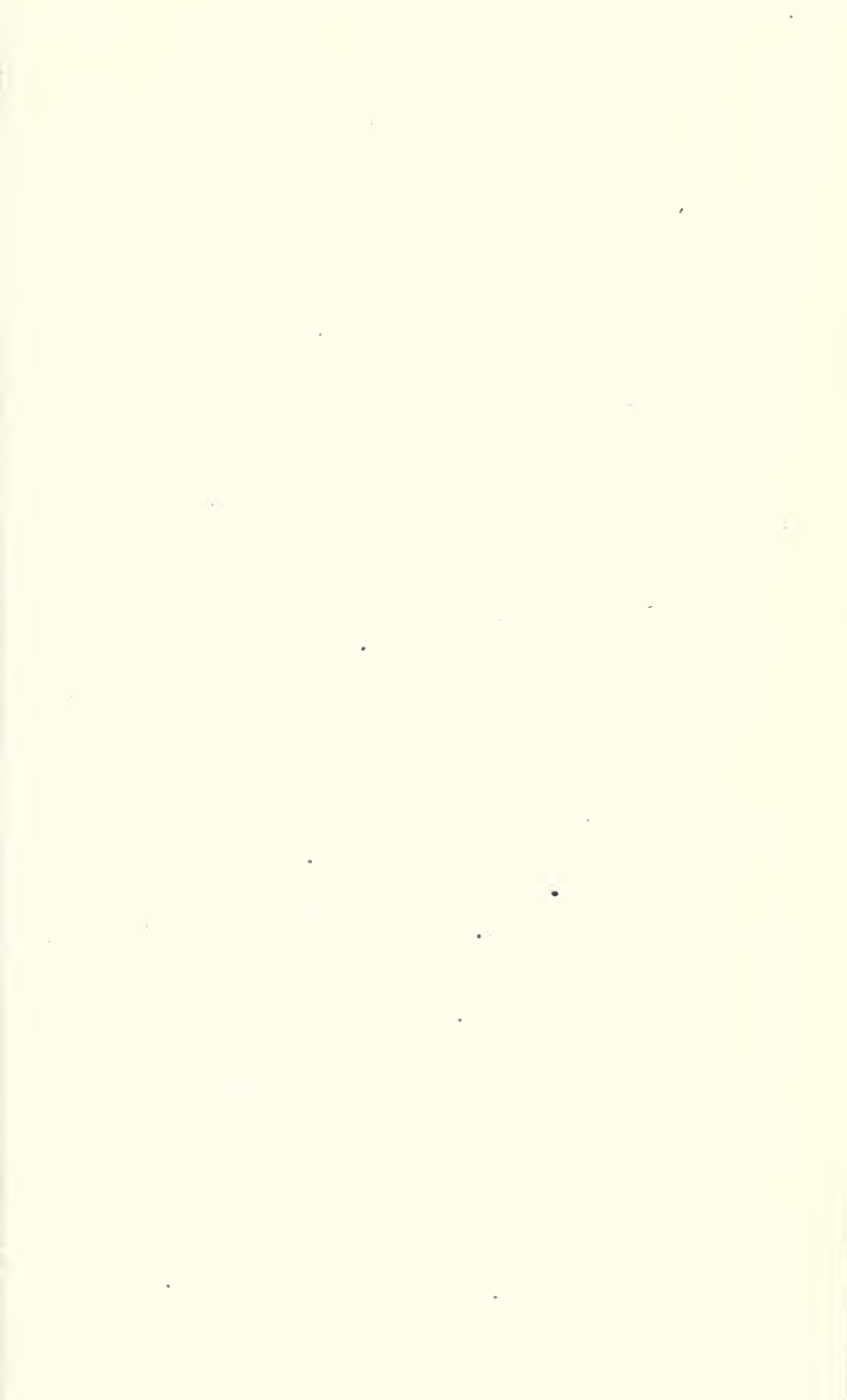
14. ða ungelim̄p ðe on ðýjum life becumað. ðe man ear-
 foðlice mæz ealle aƿeccan.—Uton forðiz hogian heƿ
 on ðýjum life. ðæt ƿe mið zeornfulnýjre zepilnian æfre
 ðær beteran lifes on ðære ecan blýjre mið urum haelende
 48 Eriete. ꝥa ꝥa he uƿ hehaten hæfð ƿe ðe leofað and
 riçað mið hiƿ leofan fæder 7 ðam halfan zajte on anre
 zodcundnýjre. ana ƿoð ƿcýppend ealra ðinga. Amen.

FINIS.

burdensome are all the misfortunes which happen in this life, *inconveniences to him*
 but all of which a man can only recount with difficulty.

Let us therefore meditate here in this life, that we ever, with earnestness, may be desirous of the better life, in everlasting happiness, with our Redeemer Christ, as He hath commanded us, viz., He that liveth and reigneth with His beloved Father and the Holy Spirit in one Godhead, the one only true Creator of all things. Amen.

THE END.



THE
ANGLO-SAXON REMAINS
OF
ST. BASIL'S

ADMONITIO AD FILIUM SPIRITUALEM,

OR

ST. BASIL'S ADVICE TO ONE, WHO IS—IN A
SPIRITUAL SENSE—A SON.

The text is taken from a MS., Junius 68, in the Bodleian Library, and is collated with a very ancient MS. in the Hatt. Collection, No. 100. The Preface is by the learned Hicke pronounced to be in verse, which has been accordingly marked. For the original Latin of the Text see St. Basili Opera, (auctore, Gaume, Paris, 1839,) tom. ii. p. 1003; Goldasti veteres scriptores Paræneticorum, (printed 1604,) p. 181; or Lucas Holstenius, vol. i. p. 31.

ADMONITIO AD FILIUM SPIRITUALEM.

INCIPIT PROLOGUS.

10
Baſiliuſ; ſe eadiza. be ðam ſe aer arriſton. paef; ſriðe haliz
biſceop. on ^aCeſarean býriſ; on Græciſere ðeode. Groð
luſizende ſriðe. on claenneſſe punizende. on Criſteſ; ðeop-
dome. manezra munuca faeðer. munuchadeſ; him iýlf; . he
paef; ſpýðe zelaereð. and ſpýðe mihtiz laſeop. and he munuc
neſol zeſette. mið ſpíðlice ðrohtnunze. ſpa ſpa ða eaſter-
nan and ða Græciſcean munecaſ;. libbað hýra liſ;. Groðe to
loſe riðe. he paef; aer ^bBenedictuſ; ðe uſ; boc arnat on
^cLeðenre ſpnaece. leohtre be ðaele. ðonne Baſiliuſ;. ac he ¹⁶
týmbe ſpa ðeah. to Baſiliuſ; taecunze. for hiſ; tſýmnyſſe.
Baſiliuſ; arnat ane punðorlice boc. be eallum Groðeſ; peor-
cum. ðe he zeſorhte. on ſix ðazum. “Exameſon zehaten.”
ſpíðe ðeopum andzite. and he arnat ða laſe. ðe ſe nu pillað.
on Enzliſceum zereopðe ſeczean. ðam he hiſ; ſecceað; . heo
zebýrað to munecum. 7 eac to mýnecenum ðe neſollice
libbað. for hýra ðrihtneſ; luſe. under zaſtlicum ealðrum.
Groðe ðeoriende. ~~z~~ healdenre claennýſſe. ſpa ſpa Criſteſ;
ðezeneſ; campienðe rið ðeoflu. ðaezeſ; 7 nihteſ; .

12
I. Baſiliuſ; cpaed ða on hiſ; boclican laſe. “Ge hýr ðu
min bearn ðineſ; faeðer mýnezunze 7 ðin eape ahýlð to
minum porðum nu. 7 mið zeleaſfulne heortan hlýſt hpaet
ic ſecze. Ic pýlle ðe ſeczan. 7 ſoðlice laernan ðaet zaſtlice

^a “Cæsarea in Cappadocia.” For an account of St. Basil see “Cave’s Lives of the Fathers,” and “St. Hieronymus in Catalogo Scriptorum Ecclesiae,” cap. cxvi. St. Basil was born A.D. 328, and died A.D. 379.

^b Benedict, founder of the Benedictine Order, was born A.D. 480, and died about 540. For an account of

his life and miracles see the 2nd book of the Dialogues of Gregory the Great, (in the Antwerp edition of his Works,) p. 25, or his Life by L’ d’ Acherius, &c.

^c Ælfric here probably alludes to his making a digest of the rules of St. Benedict for the abbey of Eynsham.

ST. BASIL'S ADVICE TO ONE,
&c.

THE PROLOGUE.

BASIL the blessed, concerning whom we have formerly written, was a very holy bishop in the city of ^aCæsarea, a province belonging to Greece, loving God greatly, dwelling in purity in the service of Christ, the father of many monks, himself too belonging to the monastic state. He was a very learned and a very powerful teacher, and he appointed monastic canons with exceeding conduct, so that the eastern and the Grecian monks live their lives to God with extensive praise. It was formerly ^bBenedict, who wrote us a book in the ^cLatin language partly light (in style), then Basil, but he (Benedict) cited nevertheless the teaching of Basil for his confirmation. Basil wrote a certain wonderful book concerning all the works of God which He wrought in six days, called the "Hexameron," with very deep understanding, and he wrote the exhortations which we now wish to tell in the English language to those whom he regards as his (children). It belongeth to monks, as well as to nuns, who live for the love of their Lord, after monastic rule, under spiritual governors, serving God with observant purity, and as servants of Christ waging war with devils, by day and night.

I. Basil saith (quoth) these things in the exhortation of his book. "Hear thou, my child, the admonition of thy father, and incline now thine ear to my words, and with a believing heart listen to what I say; I wish to tell thee, and

Ʒerinn hu ðu Gode campie—Ʒ mid hƷilcum Ʒemete ðu miht him ðeorian. GehƷr ðu Ʒeorulice Ʒ ðu ne beo ƷeheƷeƷod mid ðam Ʒraeran Ʒlaepe. ac aƷpece ðe ƷƷlƷne mid mƷcelre ƷeorufulnƷƷre nu to minre Ʒraece. Ne ƷƷnd ðaƷ Ʒorð na of ^{p. b.} me ac of GodeƷ lape. Ne ic mid niƷre lape nelle laeran ðe nu. ac mid ðaerne lape ðe ic leornode ƷeƷƷrn. aet ðam halƷum faeberum ðe Ʒaeron ure ƷoreƷengan. Gif ðeor halƷa laƷ Ʒelicað ðinne heortan. Ʒ Ʒif ðu hi underƷehƷt. ðonne faerƷt ðu on Ʒibbe Ʒ nan Ʒfel ne maeg. ne ne moƷ ðe Ʒeneahlaecean. ac aelc ƷiðerƷearðnƷƷ Ʒeriteð ƷƷam ðinne Ʒaple.

II. DE MILITIA SPIRITUALI.

Gif ðu ƷƷlle campian on GodeƷ campdome ne campa ðu aenƷum buton Gode anum. ðaet ðu him ðeorie on hiƷ ðeordome. Ʒimle orƷorh ƷƷam Ʒoruld earum. Ʒ ƷƷam aelcumc. Ʒehlyde. Ða men ðe campiað ðam eorðlican cƷnunge hi ƷehƷƷumiað aefre eallum hiƷ haerum. ÐƷa eac ða ðe campiað ðam heoronican cƷnunge Ʒceolon ƷehƷƷumian ðam heoronicum bebodum. Se eorðlica kempa bið aefre Ʒearo Ʒ caƷ. ƷƷa hƷyðer ƷƷa he Ʒaran Ʒceal to ƷeƷehte mid ðam kƷnunge. Ʒ he Ʒor hiƷ Ʒife—ne Ʒor hiƷ penclum. ne ðearƷ hine ƷƷlƷne beladian ðaet he ne Ʒcule Ʒaran. MƷcele ƷƷyðor Ʒceal Ʒe Ʒoða GodeƷ cempa buton aelcere hƷemninge—hƷaðe ƷehƷƷumian CƷriƷteƷ ƷƷlƷeƷ bebodum ðaef ƷoðfaerƷtan kƷnungeƷ. Se eorðlica kempa kampað mid hiƷ Ʒearnum onƷean ƷeƷeƷenlice Ʒeond Ʒ ðu e? Ʒcealt campian Ʒið ða unƷeƷeƷenlican ƷƷnd ðe ne ƷeƷƷicað naefre Ʒið ðe to campienne ða hƷile ðe ðu cucu biƷt. Ðam Ʒoruldlican kempaƷ iƷ Ʒerinn ƷeƷeƷenlic onƷean ƷlaeƷe Ʒ blod—Ʒ ðin Ʒerinn iƷ aefre onƷean ða aƷƷƷeðan ƷaƷtaƷ ðe Ʒeond ðaƷ lyƷt Ʒleoð to Ʒorðonne ða unƷaran. Se Ʒoruld kempa ƷeƷað Ʒoruldlice ƷaerƷa onƷean hiƷ Ʒelican—ac ðu habban Ʒcealt ða ƷaƷelican ƷaerƷa onƷean ðone

truly to teach thee that spiritual labour, viz., in what manner thou mayst fight for God, and with what measure thou mightest serve Him. Hear earnestly, and be not thou made heavy with the inactivity of sleep, but arouse now thyself with great earnestness for my counsel. These words are not from me, but from the instruction of God: I am not willing to instruct thee now with a new doctrine, but with that doctrine which I have learned of old, from the holy fathers that were our predecessors. If this very holy doctrine pleaseth thy heart, and if thou receivest them, (the fathers), then thou shalt die in peace, and not any evil either may or can draw near thee, but (on the other hand) all enmity shall depart from thy soul.

II.—CONCERNING SPIRITUAL WARFARE.

If thou wilt fight in the warfare of God, do not wage war for any one except for God alone, that thou mayst minister to Him in His service, continually secure from the cares of the world and from all disturbance. The men that fight for an earthly king ever obey all his behests. So also it is the duty of those that fight for the heavenly King to obey the divine commandments. The earthly warrior is ever prepared and prompt—whithersoever it is his duty to go with the king to fight—and he does not dare on either the account of his wife or of his daughters to excuse himself so that he should not go. Much rather shall he that is really the warrior of God—without any hinderance—readily obey the commands of Christ Himself, the truth-holding King. The earthly warrior warreth with his weapons against enemies that are seen—and thou shalt wage war against the unseen foes, that shall never desist from striving against thee, whilst thou art alive (quick). To the warrior of the world is there a visible contest against flesh and blood, but thy contest is ever against the accursed spirits, that, through the atmosphere, fly, to undo the unwary. The world's champion wear-eth worldly weapons against those of the same nature with him, but it is your duty to have spiritual weapons against the

but thou shalt have the sp. &c.

ghostly enemies. He beareth an iron helmet, and an iron coat of mail, in order that he may not be wounded by those that strive against him, but let Christ Himself, who is thy head, be thy helmet, and let belief in Christ be to thee thyself in the stead of a coat of mail. He shooteth his arrows and his sharp spears against those that ^{wishtand} strive against him, but it is your duty to shoot thine enemy with the holy words of God, and to say in thy mind, "God is my assistant, and therefore I truly despise my enemies." He casteth not away in any wise his weapons from him, before that the contest be brought to an end. But thou canst not be secure in thy contest, because thine enemy is much more deceitful than his. His enemy fighteth for some time, but thine doth not desist at any time, as long as thou livest (in life) amongst men. His weapons are burdensome to himself to bear, but the yoke of Christ is pleasant, and His burden very light to those that have love to the loving Redeemer. The warrior of this world, after that he obtains the victory, returneth home to his wife and children, but thou shalt go up into heaven to all the saints of God, after that thou overcomest thine invisible enemy. He (the warrior of the world) receiveth gifts of earthly treasure for his earthly contest, but thou shalt receive heavenly gifts for a spiritual contest. It is the duty of a monk to expect his reward from God, and to be himself thoroughly estranged from earthly deeds, and not busy himself with worldly occupations, if he will in earnest fight for Christ. It is a very difficult thing for any one to serve two lords at the same time, God and the riches of the world—one cannot easily, in any respect, bear spiritual weapons together with riches, and thus strive with one's enemies; but whosoever loveth worldly wealth giveth up the yoke of God—and his soul is afflicted with a grievous burden: thus such a man as this is grievously wounded with his own weapons, though he does not so imagine, and because he loveth danger he falleth into death. Cautiously consider for what king thou fightest; and as much as the heavenly King is more illustrious and great before the earthly king, so much greater is thy dignity before the worldly champion's. Thou purposeth to

but be x^t himself
thine helme - he who
is thine head - & th
th^e faith for a co
is a ail to thyself
then -

Q. ... but
of Doct vi. 5.

cenne pundorlicne ꝛtýpel and ꝛꝛiðe healicne. hoꝝa ðu nu
 for ðý ýmbe ða ȝaꝛtlican ȝeꝛtneon to ðaer ꝛtýpeles ȝetim-
 bꝛunȝe. ðaet ꝛýnd ða halȝan maezenu ðe ðu habban ꝛealt.
 ðaet ðu ðaet peorc maeze ꝛuꝛðlice ȝeendian—ðe laer ðe
 ðu peꝛfeꝛendum ꝛuꝛðe eft to ȝliȝe. ȝiꝛ ðin anȝinn ne
 becýmð to ȝodre ȝeendunȝe. ȝ ðine ꝛýnd ȝebliffion ðe to
 býꝛmore ꝛýððar:—Ne bið ðer ꝛtýpol ȝetimbꝛod mið
 aeniȝum peorc-ꝛtane ac mið maeniȝfealdum mihtum ðaer
 innꝛan mannes. ne mið ȝolde ne mið feolfe. ac mið ȝaꝛtli-
 cum ðꝛohtnunȝum ȝ ȝeꝛtýꝛum innȝehiȝde. tꝛuꝛiende on
 Gode:.

III. DE VIRTUTE ANIMÆ.

Ic fece ðe minum bearne. beo ðe an foꝛeȝearunȝ. ȝiꝛ
 ðu Gode anum ðeopian ȝeꝛilnaꝛt: Ne abyȝza ðu ðin
mod on miꝛlicum ðinȝum: Ne ðu mið olaeceunȝe aeni-
 ȝum ȝeꝛpeme ac aceoꝛꝛ ꝛꝛam ðe ða flaeꝛhcan luꝛe. ðaet
 feo flaeꝛhlice luꝛu ðe ne aꝛýꝛie Gode: Adraefe aelcne
 leahtor and aelcne unðear ꝛꝛam ðe. ðaet ðu ðaere ȝaꝛle
 mihta ȝýlf maeze beȝitan: Geþýꝛ nu on eoꝛnoꝛt hꝛaet
 ðaere ȝaꝛle miht iꝛ. ȝ hꝛile miht hiꝛe beȝite ðaet maersta
 ȝeꝛtneon: ðaere ȝaꝛle miht iꝛ. ðaet heo hiꝛe feýppend
 luꝛie. ȝ ða ðinȝ onfeunie ðe God ȝýlf onfeunað: ðaere
 ȝaꝛle miht iꝛ ðaet heo ȝýlf beo ȝeðýlbiȝ. ȝ aelce peamodnýꝛe
 ꝛꝛam hiꝛe aꝛýꝛie. ȝ ðaet heo healde claennýꝛe aetðer ȝe
 modeꝛ ȝe lichaman. ȝ ðaet heo idel puldor eallunȝa foꝛfeo.
 ȝ ða ȝeꝛitenðlican ðinȝ mið ró ne luꝛie: ðaere ȝaꝛle
 miht iꝛ. ðaet heo modinýꝛe mýcelum onfeunie ȝ ealle lea-
 funȝa. ȝ luꝛie eaðmodnýꝛe. ȝ roðfaertnýꝛe ȝimle foȝie: ðaere
 ȝaꝛle miht iꝛ ðaet heo ȝibbe luꝛie. ȝ andan ȝ ýꝛie
 aefre onfeunige. ȝ ðýꝛi foꝛbuȝe. ȝ ꝛiꝛdom afece—ðaere
 ȝaꝛle miht iꝛ ðaet heo ȝýlf ðaer lichaman luꝛtaꝛ under-
 ðeode ðaer modeꝛ ȝeꝛceade. ðaet ðaet ȝeꝛcead beo ꝛýllðre
 ðonne feo ýfele ȝeꝛilnunȝ. ȝ ðaet heo ȝiteꝛunȝe foꝛhoȝie

Qu. doctore
 versari

11. 40. Mk. 15. 15.

10

erect a wondrous, ^{steeple and very high:} and the very highest possible tower—meditate now therefore concerning the spiritual emolument from the building of the tower—that is, the holy miracles that thou shalt have, in order that thou mayst worthily end that work, lest thou be made afterwards a laughing-stock to way-farers, if thy beginning does not come to a good ending, and thy enemies rejoice from thence, at thy infamy. This steeple is not built with any hewn stone, but with the manifold ^{power of the passages in the gospel which are of our Lord's miracles, &c. of God's wonders.} might of the inner man; not with gold, nor with silver, but with spiritual conduct, ^{conversation} and with faithful reverence trusting in God.

III.—ON THE VIRTUE OF THE SOUL.

I enjoin thee, my son, that there be only one providence to thee, if thou wishest to serve God alone. Do not occupy thy mind with dissimilar things; and do not please ² with any ¹ one flattery, but cut off from thee the love of things carnal, that the love of the flesh may not remove thee to a distance from God. Drive away all wickedness and every evil custom from thee, that thou mayst thyself acquire the powers of the soul. Hear now, in seriousness, what powers the soul has, and what power can gain for it the greatest profit! ^{an. What the best might is? what a spiritual might} The strength of the soul is, that she should love her Creator, and that she should renounce the things that God Himself renounces. Again the strength of the soul is, that she should be patient herself, and that she should cast off from her all waywardness, and that she should preserve chastity both of mind and body, and that she should altogether despise vain-glory, and that she should not love things transitory with perversity. The strength of the soul is, that she ^{might} should renounce excessive pride, and all leasing, and ^{ever} that she should love humility, and continually follow after the truth. The strength of the soul is, that she should love peace, and ever reject envy and anger (ire), and that she should avoid the ignorant (dizzy), and seek wisdom. The strength of the soul is, that she herself should bring the lusts of the body in subjection to the reason of the mind, in order that the reason may be more powerful than the evil desire, and that she should despise covetousness, and

7 beo hipe eadhýlde.· Ðaƿ mihta ðu miht. min bearn. ðe
 bezitan. 7if ðu woruld cana arýrpr̄t fram ðinre heortan 7
 ða zepitendlican ðinƷ forlaetƷ. 7 zepilnart ða heopen-
 lican. 7 7if ðin willa bið zelome abýrƷod on GodeƷ herun-
 7um. 7 ðu hiƷ domar aƷmeaƷt—Ðonne biƷt ðu “eƷelic ðam
 luƷtýmum tpeope ðe Ʒnepð rið ðone ƷtreamƷtebe faeƷt on
 paetan and býrð aeƷpe paeƷtmar on Ʒodne tıman Ʒýmle.” 7
 ðu biƷt GodeƷ freond. ðu ðe paeƷe ðeop aeƷop.

IV.—DE DILECTIONE DEI.

LuƷa ðu min bearn ðone lifienðan God mið eallre ðinre
 mihte ðaet ðine weorc him licion.· 7if Ʒe woruld mann
 kepð hu he hiƷ Ʒife Ʒelicie. micle Ʒrýða Ʒceal Ʒe munuc on Ed. 2:5
 eallum Ʒemetum ƷriƷte Ʒelician. 7 him ƷeƷpeman á. 7 hine 38.
 luƷian 7 hiƷ bebodu healdan.· God nele ðaet ðu hine luƷie
 mið nacodum worðum ac mið hlutƷre heortan 7 mið riht-
 ƷiƷum ðaedum.· “ðe ðe faeƷð ðaet he luƷie ðone lifien-
 ðan God 7 hiƷ beboda ne healdað. he bið ðonne him Ʒýlf
 leaƷ” 7 bið hiƷ aƷen paeca. forðam ðe Ʒe Aelmihtiga God
 Ʒceapað hiƷ heortan Ʒrýðop ðonne hiƷ worð. 7 God luƷað
 ða bilƷitan ðe buton faene him ðeopiað.· UƷe faeðer 7
 moðop Ʒruncop for uƷ hƷilon. 7 ðaet paeƷ GodeƷ forer-
 ceapung hýna ƷeƷƷinc ofeƷer uƷ ðaet hi uƷ aƷebdon. be hiƷ
 faðunge ða.·—Nu Ʒceolon Ʒe hi luƷian be GodeƷ ƷýlfƷer
 laƷe. ac Ʒra ðeah Ʒrýðop Ʒe Ʒceolon luƷian God ðe uƷe Ʒ
 maƷar ƷeƷceop. 7 uƷ to mannum of him 7 he ðaeƷhpamlice
 uƷ ðeð uƷe neode.· 7if uƷe maƷar willað uƷ ƷeƷpeman
 fram ƷriƷte ne Ʒceolon Ʒe forðan. ðonne hý forðƷarane
 beoð. hýna hƷ bebýrian for hýna ƷeleaƷleaƷte.·—ƷriƷt Ʒe
 Ʒceolon luƷian ðe uƷ alýrðe fram Ʒýnnum. 7 Ʒe ne maƷon
 aƷeƷgean hiƷ pelðaeða on uƷ. ðe uƷ ðurh hiƷ ðrihtenlican
 mihte fram Ʒeðrýlðum alýrðe. 7 fram ecean ðeaðe uƷ to
 hƷe Ʒelaebde.·—We paeƷon unðancƷurðe. 7 Ʒenðon uƷ fram

° Psalm i. 3.

† 1st General Epistle of St. John ii. 4.

be easily satisfied with herself. These powers, thou mightest, my child, acquire for thyself if thou castest off the cares of the world from thy heart, and forsakest the things that are transitory, and desirest the things that are heavenly, and if thy will is frequently occupied in the praises of God, and if thou considerest His judgments. Then shalt thou be "like to a pleasant tree that groweth by the side of the banks of a stream constant in (having) moisture, and that even beareth fruit continually in good time"—and thou—who wast formerly the servant—shalt be the friend of God.

IV.—ON THE LOVE OF GOD.

Love thou, my child, the living God, with all thy might, in order that thy works may please Him. If the man of this world strives in what way he may please his wife, much rather shall the monk in every respect delight in Christ, and please Him alway, and love Him, and keep His commandments. God is not willing that thou shouldst love Him with bare words, but (that thou shouldst love Him) with a pure heart, and with righteous deeds. "He that sayeth that he loves the living God, and keepeth not His commandments, is then himself false," and is his own deceiver, inasmuch as the almighty God looketh at his heart rather than at his words, and God loveth the innocent, that serve Him without deceit. Our fathers and mothers laboured for us for some time, and that was God's providence, their labour for us, in that they fed us in this way according to His disposition. Now, although it is our duty, according to the precept of God Himself, to love them, yet for all that it is our duty to love God more, who has created our parents and us men from them, and who daily provides for our necessities. If our parents wish to alienate us from Christ, it is not our duty on this account, when they are dead, to bury their bodies for reason of their unbelief. It is our duty to love Christ, who has redeemed us from sin, and we cannot declare His good deeds towards us, who, through His lordly might hath redeemed us from spectres—and from everlasting death, hath led us to life. We were unacceptable, and had turned ourselves from *unthankful?*

be pleasing to
= approve him
= cause that
delight in

Qu.
to himself?
says what?
insistence?
aloud?
rejoice be re-
quired?

in his heart
can be done.

Crifte ac he uꝝ ȝeꝛohce. ꝥꝥa ðaet he ȝylf nýðer aꝛtah of
 hiꝝ heoꝛonlican ƿeƿtle on ꝥꝥa mýcelne eaðmodýꝛe. ðaet he
 man ƿearð ƿor uꝝ on miððan-eaꝛðe akenneð ȝ laeg on cild-
 claðum. ȝe ðe belýcð on hiꝝ handa ealle ðaꝛ eorðan ꝥꝥa ꝥꝥa
 Aelmihtiz Groð. and ȝe ðe heoꝛenar ȝehealdað naeꝛðe
 hamar on ƿorulde. ne hꝛiðer he ahýllde hiꝝ heaꝛoð on liƿe.·
 And ȝe ƿaer haꝛenleaꝛ ƿor uꝝ, ȝe ðe haefð ealle ðingz. ðaet
 he uꝝ ȝeꝛelȝode on hiꝝ eceum ƿelum.· And him ƿaer ȝe-
 ðemeð ꝥꝥam unrihtȝꝥꝥum ðeumum, ðam ðe on ƿolcnum
 cýmð on ðýꝛe ƿorulde ende eallum to ðemenne ðe aefre
 cuce ƿaeron.·—And ȝe ðe uꝝ liƿer ƿýlle. ^ehe ȝeꝛilnode ƿaer-
 teꝛer aet ðam ðamaritanýſcean ƿífe. ꝥꝥa ꝥꝥa uꝝ ȝaegð ðaet
 ȝoðȝpell.·—And ȝe ðe ealle ðingz aꝛedeð. ȝe ȝeꝛneðde hun-
 ȝor ða ða he ^hon ðam ƿeꝛtene ƿaer ȝeꝛoꝛnoð ꝥꝥam ðeofle.
 aefteꝛ ðam ðe he ȝaerȝe ƿeꝛeꝛtiz ðaȝa on an.· And ðam
 ðe englaꝛ ðeniað he ȝylf ðenode mannum—ȝ ðꝛoh hiꝝ ȝin-
ȝꝛena ƿet mið hiꝝ ȝaerȝerum handum.· And ȝe ðe ƿela
 ƿunðra ȝeꝛoꝛhte mið hiꝝ handum ȝe ȝeðaꝛode ƿor uꝝ ðaet
 man ȝeꝛaerȝnode hiꝝ handa mið naegelum on ꝛoðe. ȝ eac
 hiꝝ ƿoꝛȝýlmar.· And ða ða he ðꝛincan baed ¹ða ðýðon
 ða eapman Judeýſcean ȝeallan to hiꝝ muðe. of ðam man-
 num becom ȝeo ȝoðȝpellice laꝛ mið hiꝝ liꝛlican boðunȝe.·
 —And ȝe ðe nanum ne ðeꝛeðe. him man ðýðe talu ȝ he ƿaer
 beꝛpunȝen. unȝcýlðiz eac. ƿor uꝝ.· And ȝe ðe ða ðeadau
 † ðuꝛih hiꝝ ðuꝛihſenlican mihte aꝛaerðe to liƿe. ȝe let hine
 ahon on ꝛoðe ȝealȝan be hiꝝ aȝenum ƿíllan. ȝ ꝥꝥa ðeað ȝeð-
 ƿoꝛode—ȝ he ȝýððan ƿaer bebýꝛȝed. ac he aꝛar of ðeaðe
 on ðam ðꝛuððan ðaeȝe ȝ he aꝛtah to heoꝛenum to hiꝝ hal-
 ȝan ƿaeder.· Eall ðiꝛ he ȝeðꝛoꝛode ƿor uꝛe alýrednýꝛe
 ðaet he ƿoꝛȝeaꝛe ðaet ece liꝛ uꝝ mannum. ȝ he ne biðdeð
 uꝝ to eðléane naner oðreꝛ ðingzeꝛ buton uꝝ ȝýlfe him ȝ uꝛe
 ȝaꝛla claene ðaet he on uꝝ ƿunize ȝ uꝛe ƿílla mið him and
 ðaet he uꝝ ȝýlfe haebbe to ðam heoꝛonlican liƿe.·—ȝiꝛ ƿe
 nu habbað on hoꝛðe ȝoð oððe ȝeolfoꝛ. ðaet he het uꝝ ðae-

^e St. John iv. 7.

¹ St. Matt. xxvii. 34; St. Mark xv.

^h St. Matt. iv. 1; St. Mark i. 12; 36; St. Luke xxiii. 36; St. John xix.
St. Luke iv. 1.

Christ, but He sought us in such a way, that He of His own accord came down from His heavenly seat with such great humility, that He was made man for our sakes, begotten into the world and lying in swaddling clothes. He that encloseth in His hands all the earth, as an ^{almighty} all-powerful God, and that holdeth the heavens, had not any dwellings in the world, ^{and himself} nor a place where He might recline His head during His life. And He that hath all things was poor (without a heaven) on ^{absolute, or a word} our account, in order that He might enrich us with His everlasting riches. And He was condemned by unrighteous judges, by those for whom He will come in the clouds at the end of this world to judge all that ever were alive (quick). And He that is the well of life desired water from the woman of Samaria, as the gospel telleth us. And He that feedeth all things suffered hunger while He was ⁱⁿ the desert, being tempted by the devil, after that He had fasted forty days at one time. And He—to whom the angels minister—ministered Himself to men, and washed His disciples' feet with His beautiful (fair) hands. [And He that wrought many miracles with His hands consented for our sakes that men should fasten His hands with nails to the cross (rood), and also the soles of His feet. And when He requested to drink, then the wretched men offered Jewish gall to His mouth—out of [!] these men came the gospel-lore with its life-like preaching. ^{Qu. out of what mouth came forth to men. &} And against Him, that did no injury to any man, did man bear false witness, and He was scourged for our sakes, though guiltless. And He, that raised to life the dead through His lordly might, suffered Himself to hang upon the gallows of the cross of His own will, and thus He suffered death, and after that He was buried, but He arose from death on the third day, and He went up into heaven unto His holy Father.] All this He suffered for our redemption, in order that He might give the life everlasting to us men; and He demandeth of us as a recompense, no other thing but ourselves to Him, and our souls pure that He may dwell in us, and our will with Him, and that He may have us ourselves, in the heavenly life. / If now we have in our treasury (hoard) gold, or silver, He commands us to distribute (dole) it for His

lan for hij luſan ðearfum. 7 uſ he pýle habban 7 ure he
 zepilnað 7 he pýle on uſ hij pununze habban ðurh ðone hal-
 zan Ʒarƿ. ðe ƷeƷladað ure mod. Uton Ʒenealaecean to urum
 leofan ðrihtne, 7 uton uſ Ʒeðeodan mið Ʒodum ðearum to
 him. and uton hine luſian. 7 luſian uſ Ʒýlfe, and eac ure
 neahƷtan buton aelcnū facne:—Se ðe hij neahƷtan luſað. Ʒe
 Ʒelicað Gode and he bið Godes ſunu Ʒecigeð unƷrýlice.—⁴⁶
 Se ðe hij neaxtan hatað. Ʒe bið Ʒehaten ðonne ðaer aƷýr-
 Ʒeðan deofles bearn. ðe pýle aefne ðrýner—. Se ðe hij
 broðor luſað. he leofað on ſibbe. and Ʒe ðe hij broðor
 hatað. he haefð unſtilneſſe 7 Ʒriðe ðrofi mod ðurh ðaer
 deofles tihƷinge.—Se pelpillenda man pile eaðe forberan
 Ʒif hine man ahaer týnð. oððe him tale Ʒecpýð—7; Ʒe un-
 ſihtƷra per pýle niman on teonan hij nextan daede—ðeah
 ðe he him teonan ne Ʒedo.—Se ðe mið luſe bið aſýlled. Ʒe
 faerð on ſmýltneſſe. 7 Ʒe ðe hatunze haefð. Ʒe faerð mið
 ýrjunze.

V. DE DILECTIONE PROXIMI.

Luſa ðu min bearn on ðinum liſe ſimle pellpýllendnýſſe
 ðaet ðu zepilnie Ʒodes. 7 haſa ðinne niextan Ʒra Ʒra ðin
 aƷen him. Laet ðe aelcne mannan. ðe Ʒeleaſan haefð to
 Gode. Ʒra leofne Ʒra broðor. 7 beo ðe Ʒýlf ƷemýndiƷ ðaet an
 iſ Ʒe Ʒoða pýrhta. ðe uſ ealle Ʒerceop.—Ne aſtýra ðu aef-
 ricunƷa aeniƷum men on liſe. 7 ðaet ðe Ʒýlfum miſlicað. ne
 do ðu oðrum mannum ðaet.—Gif ðu hrene ƷerihƷt Ʒe-
 ðeon on Ʒode. bliſſa on hij daedum ðaet hij bliſſ beo ðin. 7
 Ʒif him hpaet miſtimað. beaſaƷa hij unrotnýſſe.—Adraef
 Ʒram ðinne Ʒaple aelce ýfelnýſſe. 7 Ʒeo hatunz ne ontende
 ðine heortef nateſ hron. Ne aſtýra ðu ýrjunze ðinum
 underðeoddum ne unmihtizum men ðeah ðe ðu maeze bet.
 ac haſa hine Ʒra Ʒpilce ðin aƷen him. Ne luſa ðu ðinne
 broðor mið Ʒehiroðre heortan. ðaet ðu hine kýrre 7 kepe

u. Is this connected
 with ceapian?
 immediately for kepan ceapian.

love's sake to the poor, and us He will have, and of us He is desirous, and He will have His dwelling in us, through the Holy Spirit, that makes our minds to rejoice. Let us draw near to our beloved Lord, and let us associate ourselves to Him by good habits, and let us love Him and love ourselves, and also our neighbour without any deceit. He that loveth his neighbour pleaseth God, and he is undoubtedly called the Son of God. He that hateth his neighbour is therefore called the child of the accursed evil spirit, who ever willetth perversely. He that loveth his brother liveth in peace, and he that hateth his brother through the suggestions of the devil, hath disquietude and a very corrupted mind. The benevolent man will easily forbear, if a man in any wise irritate him, or bring a false accusation against him, and the unrighteous man will take in reproach his neighbour's actions although he may not do him an injury. He that is filled with love proceedeth with severity, but he that hath hatred, travelleth with a readiness to anger.

gladdeneth our spirit.

V.—ON LOVE OF OUR NEIGHBOUR.

My child, love in thy life the feast of benevolence, that thou mayst desire what is good, and esteem thy neighbour as thine own limb. Regard every man that hath belief in God with as much affection as thy brother, and be mindful thyself that there is one, the true workman, who has created us all. Do not stir up stumbling-blocks to any ^{man} in life, and that which is displeasing to thyself, do not thou to other men. If thou seest any one flourish in goodness, rejoice in his good deeds, that his happiness (bliss) may be thine, and if any thing turns out unfortunate to him, lament for what he bewails. Drive out from thy soul every wickedness, and let not hatred in any wise set thy heart on fire. Do not excite thine anger against those in subjection to thee, and against men that are not powerful, though thou mayst be superior, but regard him in the same way as thine own limb. Do not love thy brother with a counterfeiting heart, that you may kiss him, and make an attempt (at the same time) to injure

Confusion of simile, simile, & symbol, Rev. x. K. p. 9. e. the genuine sta. after its name, 2d. 20.

Q. em. v. ditzel? orf. 7 on hij modeƷ ditzolnýrre macað ƷýrƷrunza:—On Ʒrýl-
cum daedum je Ʒoða Groð býð zezrmed Ʒoðlice:—Ðaer
hlutƷre mod ðe Groðe zelicað ƷorƷihð ða hirunza. 7 healt
ƷoðfaerƷnýrre: Do ðu ƷeorƷ ƷƷam ðe ða fakenƷullan hi-
13 44 runze. 7 ne keƷ ðu naƷer hƷon ðinum nextan ƷacneƷ. ne
ðu hine ne tael ne ne Ʒer mið Ʒorðum:—Tala ðu ðinne
bƷoðor ƷƷilce he beo ðin lim: Ʒif ðu hƷilon ýrre ƷƷa ƷƷa
oðre men doð. ne laet ðu ðaer ýrre liczean on ðinne heor-
Pl. n. acy Bodes.
is - mem-
but of - 48.
Ʒan oƷer Ʒunnan Ʒetlungze. ac Ʒoh to Ʒebbe aeorƷ. 7 adƷaer
ða haƷheorƷnýrre ƷƷam ðinne ƷaƷle hƷaðe:—
Q. - H. H. -

VI.—DE STUDIO PACIS.

Se man je ðe Ʒebbe luƷað he Ʒýlf zearcað ƷriƷte pununze 48
on hij mode Ʒorðam ðe ƷriƷt Ʒýlf iƷ Ʒebb. 7 he on Ʒebbe Ʒýle
44 Ʒunian unƷrýlice— ƷriƷt onƷcunað aefre ðone andizendan
Ʒer. 7 je zeriƷƷuma Ʒer býð on ƷmýltneƷre à—:—Se niðƷulla
Ʒer bið zelic ðam Ʒcipe ðe ða ýða ðriƷað ut on Ʒae ƷƷa hu ƷƷa
je Ʒinð blaerð buton aelcum Ʒteoran. 7 je zeriƷƷuma Ʒer
haerð him orƷorhnyrre:—EƷt je niðƷulla Ʒer býð ðam
ƷulƷe zelic ðe Ʒoðlice abiteð ða hileƷitan Ʒceap. 7 je zeriƷ-
Ʒuma Ʒer býð ðam Ʒinearðe zelic. ðe býrð zode ƷaerƷtaƷ
ƷýnƷumlice ƷƷopende:— Ðaer niðƷullan manneƷ Ʒeorc býð
on Ʒaedlungze aefre. 7 ƷƷa je zeriƷƷuma Ʒer Ʒrýðor bliƷjað
on zode. ƷƷa aƷƷindeð je niðƷulla Ʒrýðor to nahtlicum
ðinƷum:—Se zeriƷƷuma man Ʒoðlice býð oncnaƷen ðurh
hij modeƷ bliƷje and on zlaedum andƷlitan. 7 je niðƷulla
Ʒer Ʒýrð eac zerƷutelod ðurh hij haƷheorƷnýrre on hetolum
andƷlitan:—Se zeriƷƷuma man haerð him Ʒýlf zemanan
mið ðam halzū englum. 7 je niðƷulla býð deoƷla zefera
Ʒorðon ðurh. * * * * *

VII.—DE CASTITATE.

AƷend ðine eazan ƷƷam ýfelne zeriƷiðe. 7 ne zelurƷulla

him, inasmuch as the deceitful man often speaketh fair words, and in the secrecy of his mind forms machinations. With such actions the God of truth is indeed exasperated. The purity of mind, that is pleasing to God, despiseth thy pretences, and persisteth in holding the truth. Make to be far from thee all deceitful pretences, and do not in any wise make an attempt of deceit upon thy neighbour, nor bring a false accusation against him, nor irritate him with thy words. Esteem thy brother as if he were thy member. If thou art for a time angry in the same way as other men are, do not suffer thine anger to lie in thy heart beyond the sun-set, but receive him to thy peace early, and readily drive out the hatred of thy heart from thy soul.

VI.—ON A DESIRE FOR PEACE.

The man that loveth peace, of himself prepareth the dwell-^{for X to dwell}
ing of Christ in his mind, inasmuch as Christ Himself is ^{so Ed. 2.} peace, and he shall undoubtedly dwell in peace. Christ ever renounceth the envying man, and the peaceful man is always in calmness. The man full of malice is like unto the ship that the waves drive out into the open sea—the way that the wind bloweth without any government—but the peaceful man ^{steers man} hath security. Again, the malicious man is like unto the wolf, that indeed teareth the innocent sheep, and the peaceful man is like unto the vineyard, that beareth good fruit springing up pleasantly. The malicious man's work is ever in confusion (poverty), and as the peaceful man rejoiceth the more in God, so in a greater degree doth the malicious man pine away in things of no avail. The peaceful man is indeed recognised through the happiness of his mind, and by his cheerful countenance—and the malicious man is also made known through the hatred of his heart, by a severe countenance. The peaceful man hath himself an association with the holy angels, and the man full of malice is the companion of evil spirits undone through * * * * *

VII.—ON CHASTITY.

Turn away thine eyes from seeing evil, and do not delight

10 ðu ðaet ðu mið fulre luſe ſceapre plitizra riſmanna and-
 plitan. ðaet ðu ðurh ýfele zepilnunge become to riſe:—
 Gemun ðu. min bearn. hƿam ðu zehalzodeſt ðine azene
 lima. 7 ne laet ðu nateſ hƿon hi beon zemenzede mið fulum
 mýlterſrum:—Arend ðine luſe fram riſmanna luſe. ðe
 laeſ ðe hiſe luſu ðe beluce fram Crijte:—Ne forſeoh ðu
 nateſ hƿon ða lýclan zýltar on ðe. ðe laeſ ðe. ða laeſſan
 ðe zeladan to maran:—Ne hiſa ðu. min bearn. ſƿilce ðu
 mið bilepſnýſſe maeze ðe zan orſorh to maedena huſum. 7
 rið hi motian—ðaet ðin mod ne beo ýfele beſmiten ðurh
 ða ýdelan ſpellunza:—Ne ðince ðe to hepſýme to zehý-
 10 penne mine ſƿraece. ac zelýf minum ƿorðum:—Hit iſ
 zepiſlice ſoð. zif ſe munuc ƿýle zan. oððe ſe zelaereda
 ƿreort to riſmanna huſum. 7 rið hý motian. 7 zif ðaem
 maedenum likiað hýra luſtýman ſƿraece à. ſona hý apen-
 dað hýra ƿurðfullnýſſe. 7 hi ſýlſpilleſ forleoſað ðaet
 ðaet hi Gode beheton:—Ne maƿon na ſƿilce men makian 46
 ƿununge ðam claenzeorpan Gode on claenre heortan. ac
 hý beoð tolyſede unzeleaſfullice. ſƿa ſƿa forrotoð ðreax
 on hýra unðearum:—Se maezðhad ſceal beon mið ðaeſ
 10 *byras* modeſ zodnýſſe Crijte ſýlſum zeoſſroð be azenum ƿillan
 buton aelcere hiſunge mið halzum ðearum ſimle. ne man
 ne mot beſýlan mið fulre beſmitennýſſe ðaet ðaet man
 10 Gode behateð and him zehalzod bið—:—On æzðſum
 hade býð ſe halza maezðhad on cnihtum 7 on maedenum—
 on munecum. 7 on mýnecenum. ðam ðe fram cildhade ſƿa
 zeraelie ƿurdon. ðaet hiƿ aefre on claennýſſe Crijte ſýlſum
 ðeopodon. ðaet hi habban on ende ða hundſealdan mede ðe
 Crijte ſýlſ behet on hiſ halzan zodſpelle.—Ðu mann. ne
 26 *Qu. dem* gýnzart na zif ðu ſýlſ ne behateſt. ac zif ðu aene behateſt 23
 10 *ſ'z. 23* fram Aelmihtigan Gode. he ƿýle ðonne habban ðaet ðu
 him behete—ne he nele mið nanre beſmitennýſſe zemen-
 zan ðine halzan limu ðe him ſehalzode gýndon:—Wapna
 nu. min bearn. ðaet ðu ne ƿurðe beſpican ðurh ðaeſ licha-

in looking at the countenances of beauteous women with corrupted love, lest through thy evil desires thou meet with punishment. Remember, my child, to whom thou hast dedicated thine own members, and do not let them in any way associate with corrupted harlots. Turn away thy love from the love of women, lest love for them debar thee from Christ. Do not despise by any means thy little faults, lest the less may lead thee on to the greater. Do not pretend, my child, as that thou with innocency mayst go, and that with security, to the houses of maidens, and dispute with them—in order that thy mind be not contaminated through their idle conversation. Do not regard the listening to my speech as troublesome, but give credence to my words. It is certainly true, that if the monk or the learned priest will go to the houses of women, and hold conversations with them, and if their pleasant speeches are alway pleasing to these maidens, they will soon pervert the fulness of their worth, and of their own accord they will despise that which they have vowed unto God. Such men as these cannot make their habitation with a God desirous of purity, with an uncorrupted heart, but they shall be destroyed in their unbelief as putrifying rottenness, through their evil habits. The state of virginity, together with the goodness of the mind, shall be offered to Christ Himself of our own will, without any counterfeiting, together with a continuance in holy habits. No man can defile with foul pollution that which a man vows to God, and that is consecrated to Him. In either condition is there a state of holy virginity, both in young men and in maidens, in monks as well as in nuns, in those who from their childhood were so fortunate that they have ever in purity ministered unto Christ Himself, in order that they might have in the end the hundredfold reward that Christ has Himself promised in His holy gospel.—Thou sinnest not, O man, if thou hast not dedicated thyself, but if thou hast once vowed a vow to the all-powerful God, He will then have that which thou mayst vow to Him, and He is unwilling that thy holy members which are consecrated to Him should associate with any pollution. Beware now, my child, that thou be not de-

man plite. 7 ðu þra forleoſe ðinne þaple plite ðurh ðone
 ſceortan lurt. — Waþna ðaet ðu ne hſeppe riſmanna
 lichaman. þra þra fýr pýle ontendan ðaet ceaf: ðaet him
 riðliſeð. þra býð ſe ðe handlað riſhadeſ manneſ lic:—Ne
 aetbýrſt he naht eaðe buton hiſ þaple lýne—ðeah ðe he
 lichamlice mið hýne ne licge. þra ðeah býð hiſ unſehýzð
 rið innan ſepemmed:.

VIII.—DE SÆCULI AMORE FUGIENDO.

10 (25) Sege me nu. min bearn. hþile ſeðincð maeze beon ðinne
 aſenne þaple ðaet ðu ſceole luſian ðaeſ lichaman plite ðe
 ſepýrðeð to ðurte. 7 eallþra forſeariað þra ſcinende bloſt-
 man ðe on pýrtum peaxað pýnſumlice on ſumera. 7 purðað
 fornumene mið ðaeſ riſtneſ cýle:—Ðra býð ðaeſ manneſ
 plite ðe pýrðeð eall fornumen mið unſizendne ýlde. 7 ſe
 deað ſeendað ðone aepſan plite. ðone onſizt ðin þapl ðaet
 ðu ſýlf lufoðeſt idel:—For oft ſe mann ſepýrðeð on ende
 toſpollen 7 to ſtence aþendeð mið unþýnſumnýrre—ðaet him
 ſýlfum bið egle. 7 andſaete ſe ſtenc—and hiſ luſtfulnýrre
 him ne beliſð nan ðinſ. 7 hiſ riſtfullnýr him pýrðeð to biſer-
 nýrre:—Þraep beoð ðonne ic axie ða eſtfullan ſraeſneſſa.
 and ða hiðan liſſetunſa ðe hine forlaeddon aepoſ:—Þraep
 bið hiſ ſaſ þraec and ða idelan ſamenunſa and hiſ un-
 gemetſode hleahter—Þe beoð ðonne alede and hi urnon
 h.m þram þra þra ýrnende floð and hi ne aetýrðon hī na
 hraep ſýððan: Ðiſ iſ ſeo ſeendunſ ealleſ ðaeſ pliteſ 7
 ðaeſ lichaman ſaeſernýrre. for ðiſ ic ðe biðde ðaet ðu
 aþende ðin mod þram ðillicum plitum. 7 aþend ðine luſe
 to ðaeſe plitizan ſaeſernýrre upeſ haelender Cſurteſ. ðaet
 ðin heoſte beo onliht mið hiſ ſcinendum leomum þram
 daeſe ſreartan ðýmnyrre:—Ðeſ plite iſ to luſianne ðe
 ſependeð to bliſſe—ðaet ðu mið Cſurte punie à to populde p. 26.
 on bliſſe. ſiſ ðu hine luſaſt on ðineſ liſeſ pýne ðe ðe iſ
 unſepiſſ. ac ðu becýmſt to ſepiſſan ðaep ðu endeleaſlice 20

immoderate
 laughter

16 (26)
 6

Qu. either for to gerisum life.
 or over the definiteness of the subj.

ceived through the comeliness of the person, and thou thus lose the beauty of thy soul through a short-lived passion—beware that thou do not touch the person of women, for as fire will kindle the chaff that lieth by it, so will it be to him that toucheth the person of a wicked woman. He will not by any means escape easily without the loss of his soul—although he may not lie bodily with her—nevertheless his conscience within him is contaminated.

! He supposes
"married to
a lewd woman
and he is not
contaminated"

VIII.—ON AVOIDING THE LOVE OF THE WORLD.

Tell me, now, my child, what excellence can there be in thy own soul that thou shouldst love the beauty of the body which turneth to dust, and also withereth—as do glittering blossoms which upon plants grow pleasantly during summer, and become destroyed by the cold of the winter. In like way is the beauty of the person, which becomes thoroughly destroyed by the approach of old age, and death puts an end to that which was formerly comely—wherefore let thy soul understand that thou hast thyself loved vanity; for often in the end the man becomes swollen out, and is perverted to a bad odour with unpleasantness, so that he is loathsome to himself, and his odour is abominable, and his lustfulness is not in any respect left, and his good cheer becometh a bitterness to him. Where, then, I ask, are the dainty delicacies and the gentle flatteries that formerly seduced him? Where are his vile conversation, and the idle jestings, and his wickedness that had no bounds? He is therefore depressed, there run from him as it were flowing streams—and they have not shewn him any where from that time. This is the ending of all the comeliness and beauty of the person, wherefore I enjoin thee that thou turn away thy mind from beauty such as this, and turn thy love to the beautiful fairness of our Redeemer Christ, that thy heart be enlightened by His glittering beams from the obscureness of gloom. This is comeliness, to love that which turneth to happiness, in order that thou mayst dwell always with Christ in the world, with happiness, if thou lovest Him in the course of thy life—though there is want of knowledge to thee—but thou shalt meet with knowledge in that place

confused with
(22) teacher!

and be
in world

that thou with Christ may dwell age to world (see this advice) in bliss: if thou love him in the course of thy life, w^h to thee is

15 (48)
10
onþorh biȝt on ȝeƿean:—Bide ðe jýlfum aet Gode ðaet he jýlf ðe forȝife ȝnotere heortan ȝ ðurhþacol andȝit. ðaet ðu cunne tocnaran ðaer deofles coȝtnunȝa. ȝ hiȝ ȝricolan facna. ðaet ðin foȝ ne beȝtaeppe on hiȝ aplearum ȝrinum. ðaet ðu ȝelaecht ne ȝurðe:—ðe ȝnotera ȝer ne ȝepilnað ðara ȝoruld ȝlenȝa—ne ðaer lichaman ȝliteȝ. ac ȝepilnað ðaere ȝaple. forðam ðe Cȝriȝt ȝeȝladað on ðare ȝaple ȝodnyȝe. ȝ. on hiȝe ȝlite. ȝepilna ðu ðaer:.

IX.—DE AVARITIA FUGIENDA.

Ne luȝa ðu ȝitȝunȝe ne unȝihtlice pelan. ðe ðe aȝcýriað. ȝ aȝýndriað ȝnam Gode:—Maneȝa ȝepilnað oðreȝ manneȝ police. ȝ hi beoð benaemeðe neablunȝa hýra aȝeneȝ:—Beo ðe ȝriðe aelȝnemeð alc unȝihtlice ȝeȝtreon. forðam ðe ure aecht býð mid englum on heofoȝnum:—Beo ðe pel ȝehealden ðaet ðu haebbe biȝleoȝan. ȝ hlýpðe ȝið cýle:—Ne ȝec ðu na mare:—ðe ðe ȝýle beon ȝeli on liȝe. ȝe beȝcalt on coȝtnunȝe. ȝ on ðaer coȝtnereȝ ȝrinu.—Warȝa ðe ȝið ȝitȝunȝe. forðam ðe heo ȝitoblice iȝ “eallȝa ýȝela ȝýrtȝuma.” ȝȝa ȝȝa ȝe aȝoȝtol aȝpat:—ðe ȝitȝeȝe jýlð hiȝ ȝaple ȝið ȝeo. and he ȝýle oȝȝlean. ȝiȝ hiȝ ȝȝa býð ȝeȝýmed. ðone unȝcýlðȝan for hiȝ ȝceatta ðinȝon. ȝ manlice ȝȝeruan hiȝ ȝaple to forȝýrðe:—Ðurh ȝitȝunȝe forlýȝt oȝȝ ȝe apleara hiȝ hiȝ. ðonne he ȝepilnað ðara aecta. ȝ ne ȝarȝnað hiȝe jýlfne:—Ðurh ȝitȝunȝe ^kloȝode Achan ȝe ðeȝen ðe mid Joȝue ȝeaht. ȝ ȝakenlice behýððe oȝ ðam heȝe²ȝeaȝe ðe hiȝ ȝaer forboden on aer. ȝ he ȝeaȝð ða oȝtoȝfoð teonlice mid ȝtanum mid eallum hiȝ hiȝum ȝȝam Iȝrahela ȝolke:—Ðurh ȝitȝunȝe ^lȝeaȝð beȝȝicen eac ðapl ȝe cýnȝȝ. ða ða hiȝ leoȝȝan ȝaerȝon ða forbodenan heȝelara ðonne Godeȝ ȝilla. ȝ he ȝeaȝð for ðý hiȝ ȝiceȝ beðaeled and Dauid ȝeaȝð ȝecopen:—^mAhab eac ȝe kȝinȝȝ ýȝele ȝeaȝð beȝȝicen for Nabodeȝ

^k See Joshua vii.

^l See 1st book of Samuel, chap. xv.

^m See 1st book of Kings, chap. xxi.

where thou shalt be eternally without care and joyful. Demand for thyself of God that He may Himself give thee a prudent heart, and an understanding thoroughly watchful, in order that thou mayst know how to understand the temptations of the devil, and his treacherous deceits, that thy foot may not step into his impious snares, so that thou be not taken by him. The prudent man desireth not the ornaments of the world nor the comeliness of the person, but desireth that of the soul, inasmuch as Christ rejoiceth in the goodness of the soul, and in its fairness; desire thou therefore this.

IX.—ON AVOIDING AVARICE.

Love not thou avarice, nor the riches of unrighteousness that separate and alienate thee from God. Many men desire other men's goods unjustly, and they shall be deprived of necessity of their own. Let all unrighteous gain be then very foreign to thee, inasmuch as our possessions are with the angels in heaven. Be well observant that thou have provision and sustenance in the time of cold. Seek not thou any more. He that wishes to be rich in this life falleth into temptation, and into the snares of the tempter. Beware of covetousness, for it is truly "the root of all (things) evil," as the Apostle has written,—The covetous man selleth his soul for money, and he will murder the innocent, if he has an opportunity (it is open to him), for the sake of his treasures, and thus evilly devote his soul to destruction. Through avarice, the man void of honour often loseth his life, when he desireth possessions, and taketh no care of himself. Through avarice ^kperished Achan the servant that fought for Joshua, and deceitfully hid some of the plunder, which was before forbidden him (to do), and he was reproachfully stoned with stones, together with all his family, by the people of Israel. Through avarice^l also was Saul the king deceived, when the remnant of the army which was forbidden was more precious to him than the will of God, and he was, on account of this, separated from his kingdom, and David was chosen. ^mKing Ahab also was evilly deceived on account of Naboth's vine-

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desire of the
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pinearðe ðe he police zenam. and he for ðam hraðe feoll on
 zereohete ofrlagen. ðaet þra purðe on him zepreken Naboð
 ðe aer þaer ofrlagen for hij azenum pinearðe:—ⁿJudaþ þe
 arleaþa ðe urne Haelend belaeþde for ðam lýðþan ꝥeatte
 ðe he lufoðe unrihtlice. aheng hine ýlfne. 7 he ðaer ꝥeæt-
 ter ne breac:—Urne haelend polde ðurh hij pellillendnýjre
 mid hij halþan lape ðe he zelome ꝥaede ðam Judeiþceum
heafod mannum. of hýra heortan adraefan ða ýþelan zit-
 junge ðe him iþ andþaete. ac forðam ðe hi þaeron pundor-
 lice zraeðie, hi haefdon him to zlige hij halþendan mýne-
 zunge:—Nij nan leodþeipe þra zraeðiz zoldeþ. 7 geolþreþ
 þra ða Judeiþcean and ða Romanijcean. be ðam ðe laþeopaþ
 on bocum arriþon:—^oSum þice man polde zepitan aet ðam
 haelende hu he mihte habban heofenan þiceþ mýrðe. ða
 cþaede þe Haelend him to—“Ne canþt ðu Godeþ ae. ‘Ne
 ofþleh ðu mannan—Ne unriht-haem ðu—Ne beo ðu leaþ
 zepita.’”—and he him andþýrðe. “Drihten leof haelend
 ðaþ ealle ic zehæold aefþe þram minþe zeozode.” 7 him and-
 þýrðe þe haelend. “An ðinþ ðe iþ þana ac zif ðu wille beon
 fullþnemed. beceapa ealle ðine aehþa. 7 ðael ðaet purð
 ðearþum. 7 ðu haefþt ðinne zoldþorð on heofena þice þra—
 7 cum ðonne to me and þýlþ me ýððan”··· Ða þearð þe
 þica þariþ þriðe for hij þorðum. forðam ðe he haefde þela
 aehþa on liþe ðe him þaeron laðe to þorlaetenne þra. 7 eode
 him þona apez ýððan he ðiþþ zehýrðe:—Ðe zitrienda þeþ
 ðe ne þýrð naefþe full iþ helle zelic ðe naefþ nan zemet.
 ac þra heo ma þorþþelzeð. þra heo ma zepilnað:—Do ðe
 aelfnemedþe þram ðýgum leahþre á—and haþa ðe zemet.

* * * * *

ⁿ St. Matt. xxvii. 5, and Acts i. 18.

^o St. Matt. xix. 17—24; St. Mark. x. 17; St. Luke xviii. 18.

yard, of which he unjustly took possession, and on account of this he quickly fell, being slain in fight, ^{so} that ¹Naboth, who was formerly slain for the vineyard that he possessed, ^{his own vineyard} ~~was~~ ^{might be} avenged on him. "Judas, the man void of honour, who betrayed our Redeemer for the sake of the unrighteous money—which he loved sordidly—hung himself, and he had no enjoyment of the money. Our Redeemer would, through His kindness, with His holy exhortations, which He frequently gave, as the head over the wicked Jews, drive out of their hearts those evil covetous desires, which to Him are abominable; but, inasmuch as they were avaricious in a wonderful degree, they held in ridicule His health-bearing admonitions. There is not any nation so covetous of gold and silver as were the Jewish and Roman nations, concerning whom those who are teachers have written in books. A certain rich man^o wished to know from the Redeemer in what manner he might have the pleasures of the kingdom of heaven. Then said the Redeemer to him, "Knowest thou not the commandments of God, 'Do not commit murder, do not commit adultery, be not a false witness?'" And he answered Him, "O Lord, my beloved Redeemer, all this have I ever observed from my youth;" and the Redeemer answered him, "One thing [only] is wanting to thee, and if thou wilt be perfect, sell all thy possessions, and distribute the value to the poor, and so thou shalt have thy treasure in the kingdom of heaven, and then come to Me, and from that time follow Me." Then was the rich man very sorry on account of his words, ^{for that he had many goods in this life which him were dear & abated so} because he had in this life many possessions, which it was very unpleasant for him to give up in this way, and he, after that he had heard this, soon went away. The [very] covetous man, that is never satisfied, is like to a pit (hell) that hath no ^{measure} boundary, but the more it swallows up, the more it desires. Make thyself, therefore, always a stranger to this wickedness, and have moderation.

* * * * *

THE END.

Osmig. ix.
 Lipsau. id.
 Moot (a question) 6. Rick. 6. Nick. 6.
 Hk. 8.
 Transposition. 8. run. 10. graft. 50. ask.
 Loom. 12.
 Hlas. 14.
 Quick. 8. 14.
 Deer. 14.
 Dames gleichen. 16
 Loan. 7. 18. Offering 20.
 Dannemak, Killyst Kang. 22.
 Winsome. 22.
 Throc. 24.
 Vermin. 24.
 Gal. 24.
 Jammet. 24 Enough 26.
 Soye. 24. 26. sorrowful. 44. 54.
 From (B. G.) 4. From canned = krimogonitis. Ps. 88. 27. || p. 36. ~~207~~
 A propos. alisan. 26. arecan. 28. abygian. 36. aberan. 36. arefe. arec.
arect. abynsie. 38.
comeab. 40. zfedon. 40.
In. 41. 42. 28. abegian. 40.
arorde. 42. aras. astak
afcoll. 16. abread. 16
 Sieg. 36.
 pop. with gen. 36.
 Aught. 36.
 Gerade. 36.
 Warily. 36.
 Steeple. 38.
 Quen. 38.
 Carve. 38.
 Ablative. Gode. 38.
 Geiz. 38. 52. 54.
 NB. Adman. ad Fil. III.
 Leading. 38. 54. passion.
 Laster. Lutter. 40.
 Lick. gate. 40.
 Settle (Dorvish) 42.
 Jinger. 42.
 Road. 42.
 Do. 42. bis. 46.
 Gallows. 42.
 Howard. 42. 54.
 Dole. 42.
 Trivil. 44.
 Tinder. 44.
 Take Rope to See de 44 (?) 46. 40
 Me thinks. 48.
 Greedy. 54.
 Glee. 54.
 Mith. 54.
 Youth. 54.
 Away. 54.
 So on. passion
 Swallow. 54.

ERRATA.

Preface, page 8, line 16, for "of Canterbury" read "of York."

Page 9, line 30, for "with one rotation" read "wide in circumference."

„ 24, „ 6, for "δνοπιαν" read "δνοπιαν."

„ 26, „ 5, for "ჯებეტან" read "ჯებეჟან."

„ 32, „ 17, for "ჴეჴაღბენჴე" read "ჯეჴაღბენჴე."

BR Aelfric
65 The Anglo-Saxon version of
B34A6 the Hexameron of St. Basil
1843a

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