

**DA HALGAN GODSPEL ON
ENGLISC: THE
ANGLO-SAXON VERSION
OF THE HOLY GOSPELS**

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Da Halgan Godspel on Englisc: the Anglo-Saxon version of the holy Gospels by Benjamin Thorpe

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BENJAMIN THORPE

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ON ENGLISC.

THE ANGLO-SAXON VERSION

OF

THE HOLY GOSPELS,

EDITED FROM THE ORIGINAL MANUSCRIPTS,

BY

BENJAMIN THORPE, F.S.A.

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AND

J. H. PARKER, OXFORD.

MDCCCLII.

PREFACE.

TO DR. MATTHEW PARKER, Archbishop of Canterbury, the preserver of our Saxon manuscripts and restorer of Saxon learning, we owe the first edition of the Anglo-Saxon version of the four Gospels*. The second edition is that of DR. MARSHALL†, Rector of Lincoln College, Oxford, accompanying the Gothic version, as given by Francis Junius. With respect to the text of these editions, that of Parker's may be regarded as a faithful impression of a late manuscript‡, showing the tongue in its decline, and when rapidly verging towards that state of barbarism into which it sank about the beginning of the twelfth century. Marshall's edition exhibits an earlier, though, perhaps, not a purer text, which the singularly unfortunate idea of its editor, of supplying the omissions of the Saxon version, sometimes (and not always grammatically) by his own words, and at others, from the old Northumbrian glosses §, has, moreover, greatly contributed to vitiate.

* In small quarto, printed at London in 1571, with a dedication to Queen Elizabeth, by Foxe, the martyrologist.

† In quarto, printed at Dordrecht in 1665. Some copies bear on the title-page "Amstelædami, A° 1684."

‡ Apparently Bodl. No. 441.

§ MS. Cott. Nero D. 4. and GL. Rushw. MS. Bodl.

These works having become extremely scarce, it was thought that a new edition of THE EARLIEST ENGLISH VERSION OF THE GOSPELS, free from the objections above mentioned, and in form more convenient than the preceding ones, even though without pretension to the character of critical, would not be unacceptable at a time, when our old language and literature were gradually emerging from the state of neglect in which they long had lain, in the birthland of Beda, of Aleuinc, of Ælfred, and of Ælfric.

The basis of the present text is the Cod. Bibl. Pub. Cant. li. 2. 11, collated with Cod. C.C.C.C. S. 4. 140. In doubtful cases Cod. Bodl. 441. and Cod. Cott. Otho, C. 1. have also been consulted.

The monkish character has been rejected, with the exception of the Ð, þ, ð, þ (Th, th), which might advantageously have been retained in our modern tongue. The accent, or rather mark indicating a long syllable, will be found, as in the manuscripts, rather capriciously applied. In the division of syllables I have deemed it more advisable to separate the servile portion of a word from its root, than to follow the rules of modern English or German orthography. The punctuation, as far as the different genius of the two languages, or occasional variations of translation admit, is conformable to that of the authorized English version.

DÆT GODSPEL

AFTER MATHEUS GERECEDNYSSE.

I. HER is on cneorisse bōc Hælendes Cristes, Dauides suna, Abrahames suna. Soðlice Abraham gestrynde 2 Isáac; Isáac gestrynde Iacob; Iacob gestrynde Iudam and his gebroðra; Iudas gestrynde Phares and Zaram 3 of þam wife þe wæs genemned Thamar; Phares gestrynde Esrom; Esrom gestrynde Aram; Aram gestrynde 4 Aminadab; Aminadab gestrynde Nááson; Nááson gestrynde Salmón; Salmon gestrynde Booz of þam wife 5 Rááb; Booz gestrynde Obeth of þam wife Ruth; Obeth gestrynde Iesse; Iesse gestrynde þone cyning Daud; 6 Daud cyning gestrynde Salomon of þam wife þe wæs Urias wif; Salomon gestrynde Roboam; Roboas gestrynde Abíam; Abía gestrynde Asa; Asah gestrynde 8 Iosaphath; Iosaphath gestrynde Ioram; Ioras gestrynde Ozíam; Ozías gestrynde Ioatham; Ioatham gestrynde 9 Achaz; Achaz gestrynde Ezechiam; Ezechias gestrynde 10 Mannasen; Mannases gestrynde Amon; Amon gestrynde Iosíam; Iosías gestrynde Iechoníam and his ge- 11 broðru, on Babilonis geleorednesse: and æfter Babilo- 12 nis geleorednesse, Iechonías gestrynde Salathiel; Salathiel gestrynde Zorobabel; Zorobabel gestrynde Abiud; 13

MATHEUS II.

Abiud gestrynde Eliachim; Eliachim gestrynde Azor;
 14 Azor gestrynde Sadoc; Sadoc gestrynde Achim; Achim
 15 gestrynde Eliud; Eliud gestrynde Eleazar; Eleazar
 16 gestrynde Mathan; Mathan gestrynde Iacob; Iacob
 gestrynde Ioseph, Marian wer, of þære wæs acenned se
 17 Hælend, þe is genemned Crist. Eornostlice ealle cneo-
 ressa fram Abrahame oð Dauid synd feowertyne cneo-
 ressa; and fram Dauide oð Babilonis geleorednesse, feo-
 wertyne cneoressa; and fram Babilonis geleorednesse
 oð Crist, feowertyne cneoressa.

DYS GODSPEL GERBYRÆD ON MYDE-WYNTRES MÆSSE-ÆFEN.

18 Soðlice þus wæs Cristes cneores: Ða þæs Hælendes
 moder Maria wæs Iosepe beweddod, ær hi to-somme
 becomon, heo wæs gemæt on innoðe hæbbende of þam
 19 Halgan Gaste. Soðlice Iosep hyre wer, ða he wæs riht-
 wis, and nolde hig gewidmærsian, he wolde hig digelice
 20 forlætan. Him þa soðlice þas þing þeocendum, Drihtnes
 engel on swefnam ætywde, and him to cwæð: Iosep,
 Dauides sunu, nelle þu endrædian Marian þine gemæc-
 can to onfonne: þæt ou hyre accenned ys, hyt ys of þam
 21 Halgan Gaste: witodlice heo eend sunu, and þu nemst
 hys naman HÆLEND: he soðlice hys folc hæl gedeð fram
 22 hyra synnum. Soðlice eal þis wæs geworden, þæt ge-
 fyllied wære þæt fram Drihtne gecweden wæs þurh þone
 23 witegan: Soðlice seo fæmne hæfð on innoðe, and heo
 eend sunu, and hi nemnað his naman Emanuhel, þæt ys
 24 gereht ou ure geþeode, God mid us. Ða aras Iosep of
 swefne, and dyde swa Drihtnes engel him bebed, and
 25 he onfeng his gemæccan: and he ne grette hi [oð
 þæt] heo cende hyre frum-cennedan sunu; and nemde
 hys naman HÆLEND.

DYS SCEAL ON TWELFTAN DÆG.

II. Eornostlice þa se Hælend accenned wæs on Iudei-
 scere Bethléém, on þæs cyninges dagum Herodes, þa co-

MATHEUS II.

mon þa tungol-witegan fram east-dæle to Hierusalem,
 and cwædon: Hwær ys se Iudea cyning þe acenned
 ys? soðlice we gesawon hys steorran on east-dæle, and
 we comon us him to geeaðmedenne. Ða Herodes þæt
 gehyrde, þa wearð he gedrefed, and eal Hierosolim-waru
 mid him. And þa gegaderode Herodes calle ealdras þara
 sacerda, and þæs folces writeras, and aescode hwær Crist
 acenned wære. Ða sædon hig him, On Iudeisere Bethléém:
 witodlice þus is awriten þurh þone witegan, And þu
 Bethléém, Iudea-land, witodlice ne eart þu læst on Iudea
 caldrum: of þe forð-gæð se here-toga, se þe recð min
 folc Israhel. Herodes þa clypode on sunder-spræce ða
 tungel-witegan, and befran hig georne, hwænne se steorra
 hym æteowde. And he asende hig to Bethléém, and þus
 cwæð: Farað, and ucsiað geornlice be þam cilde; and
 þonne ge hyt gemetað, cypað eft me, þæt ic come, and
 me to him gebidde. Ða hi þæt gebod gehyrdon, þa fer-
 don hig; and soðlice se steorra, þe hi on east-dæle gesa-
 won, him beforan ferde, oð he stod ofer þær þæt cild wæs.
 Soðlice þa ða tungel-witegan þone steorran gesawon, hig
 fægenodon swyðe myclum gefean; and gangende in to
 þam huse, hi gemetton þæt cild mid Marian hys meder,
 and hig aþenedon hig, and hi to him gebædon; and hi ún-
 tyndon hyra gold-hordas, and him lác brohton; þæt wæs
 gold, and recels, and myrre. And hig afengon andsware
 on swefnum, þæt hi eft to Herode ne hwyrfdon, ac hi on
 oðerne weg on hyra ríce ferdon.

DYS GODSPEL SCEAL ON CILDA MÆSSE D.E.G.

Ða hig þa ferdon, þa ætywde Drihtnes engel Iosepe on
 swefnum, and þus cwæð: Aris, and nim þæt cild and his
 moder, and fleoh on Ægypta-land, and beo þær oð þæt
 ic þe secge: toward ys þæt Herodes secð þæt cild to for-
 spillenne. He aras þá, and nam þæt cild and his moder
 on niht, and ferde on Ægyptum; and wæs þær oð He-