

# 古英語期における「聖アグネス伝」の 受容について

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Treatment of the Latin Legend of St. Agnes by Anglo-Latin and Anglo-Saxon Authors

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Soon after the Latin legend of St. Agnes reached Anglo-Saxon England, it was rearranged and translated into English by Anglo-Latin and Anglo-Saxon authors, such as Aldhelm (c640?-709), Bede (673?-735), the unknown author of *Old English Martyrology* (9C) and Ælfric (c955-c1010). These authors altered the original Latin story and created their own versions, taking into consideration their audience.

This article analyses these authors' attitudes towards St. Agnes. Special attention is paid to Ælfric's treatment of the original story; one of the sources is considered to be written by Ambrose. Comparing their use of epithets to Agnes, Ælfric's unique feature is discussed.

## 1. はじめに

エルフリック (Ælfric : c955-c1010) は、代表作『カトリック説教集』第1集、第2集 (*Catholic Homilies* I, II、以後 *CH* I, II と表記する) および、第3集に位置づけられる『聖人伝』 (*Lives of Saints*、以後 *LS* と表記する) を、当時の宗教界の公用語であるラテン語ではなく、敢えて自国語の英語で書いた。

それは、自らのパトロンであるウェセックスの領主エゼルウェアルド (Æthelweard: fl. c. 975-98) とその息子のエゼルメル (Æpelmær: fl. 983-1005) の熱心な依頼に応えるためであると同時に、当時の修道士たちのラテン語の識字率が低下し、粗悪な英訳が出回ることによって、世の中に誤った教義が流布することを恐れた Ælfric の教育的配慮であったとも考えられている。

以下は、*LS* の序文に書かれたエルフリックからエゼルウェアルドとエゼルメルへの献辞の一部である。敬愛する二人のパトロンたちの熱心な依頼があったので、聖人たちの受難の物語を英語に翻訳したと述べている。

ic hæbbe nu gegaderod on þyssere bec þæra halgena þrowunga þe me to onhagode on englisc to awendene . for þan þe ðu leof swiðost and æðelmær swylcera gewrita me bædon . and of handum gelæhton eowerne geleafan to getrymmenne . mid þære

gerecednysse . þe ge on eowrum gereorde næfdon ær<sup>1</sup>

I have now collected in this book such Passions of the Saints. I have had leisure to translate into English, because that thou [Æthelweard], beloved and Æthelmær earnestly prayed me for such writings, and received them at my hands for the confirmation of your faith by means of this history, which ye never had in your language before<sup>2</sup>.

また、同じ序文に、正統派を自認するエルフリックが、ラテン語で記された偉大な教父たちのことばを日常の言語である英語に翻訳することに対して、いかに大きな心理的葛藤を感じていたかをうかがわせる一節がある。聖なる物語を自国語に翻訳したのは、パトロンであるエゼルウェアルドと、友であるエゼルメルが、自分の翻訳をじっくり読んで高く評価してくれた上での強い要望によるものだから、どうか自分の罪とはしないで欲しいと断っている。

Non mihi inputetur quod diuinam scripturam nostrae lingue infero, quia arguet me praecatus multorum fidelium et maxime æþelwerdi ducis et æðelmeri nostri, qui ardentissime nostras interpretationes Amplectuntur lectitando<sup>3</sup>;

Let it not be considered as a fault in me that I turn sacred narrative into our own tongue, since the request of many of the faithful shall clear me in this matter, particularly that of the governor Æthelweard, and of my friend Æthelmær, who most highly honour my translations by their perusal of them<sup>4</sup>.

更にこの序文で、エルフリックは、*LS*が、先の*CH*の2巻の場合とは想定する読者・聴衆が異なることを次のように示唆している。

Nu ge-wearð us þæt we þas boc be þæra halgena ðrowungum and life. gedihton þe mynster-menn mid heora þenungum betwux him wurðiað<sup>5</sup>.

Now it has seemed good to us that we should write this book concerning the sufferings and lives of the Saints whom monks in their offices honour amongst themselves<sup>6</sup>.

すなわち、前の2巻が、広く国民の間で祝われるべき聖人たちを取り上げたのに対して、*LS*では、修道士たちが自分たちの間で、礼拝の中で讃えるような聖人たちの受難や

生涯について記す、としている。このことを念頭に、エルフリックの、特に女性聖人の扱いに着目すると興味深い点が浮かび上がってくる。

CHI、IIおよびLSには、教会暦に従って、祝うべき祝日とその日に讃えるべき聖人たちの物語がそれぞれ40編ずつ収められている。CHI、IIでは、全80編を通じて、マリアを除いて女性聖人が全く取り上げられていないのに対して、LSでは、全体の15%に当たる6編（エルフリックの真作ではないと考えられている2編を除いて）で女性聖人が取り上げられている。Hurt (1972)によれば、これら3作におけるエルフリックの聖人の選択傾向は非常にオーソドックスであるという<sup>7</sup>。男性中心の修道院社会において、女性聖人の扱いに慎重な対応が求められていたことは想像に難くない。正統派を自認するエルフリックが、読者・聴衆の違いを念頭に、より限られた層を対象とするLSにおいて女性聖人を集中して取り上げたことは、当時の宗教界の女性聖人にたいする認識を考える上でも興味深い。

ヨーロッパ大陸から英国へ伝播したラテン語の聖人伝は、英語に翻訳される中でより多くの読者・聴衆に受容され、その時代の要請を受けた作者の改変を経て、少しずつ英国独自のものへと変容していく。本稿ではまず、古英語期の英国人宗教散文作者たちの女性聖人伝の扱い方に着目して考察を行う。次に、エルフリックの「聖アグネス伝」を中心に、その主要な典拠とされる『教父説教集』(*Patorologia Latina*、以後PL)に収められたラテン語作品<sup>8</sup>との比較対照を行って、それぞれの作者の特徴を明らかにする。

なお、考察に先立って、エルフリックの「聖アグネス伝」のテキストを最も完全な形で保持する写本であるMS Cotton Julius E. vii, British Libraryの転写を行い、写本に忠実な電子版diplomatic textを作成した。また、この古英語テキストを、PLのラテン語テキストと対照して示したパラレルテキストをAppendixとして巻末に付した<sup>9</sup>。

## 2. 古英語期における女性聖人伝の受容について

エルフリックがLSで取り上げた6名の女性聖人(St. Agnes, St. Agatha, St. Lucy, St. Cecilia, St. Eugenia, St. Æthelthryth)の年齢や境遇はそれぞれに異なっている。アグネス(Rome)、アガサ(Sicily)、ルーシー(Siracusa)、セシリア(Rome)の4名がイタリア出身なのに対して、ユージニア(Alexandria)はエジプト、エセルスリス(Suffolk)は英国出身である。セシリアとエセルスリスは既婚であり、前者は受難の末に殉教するが、後者は病死である。他の3名は異教徒との結婚を拒んで受難の末に殉教するが、ユージニアは女性であることを隠して男性の修道院社会で信仰に生き、後に正体を明かすことになるものの、未婚のまま殉教する。

以下の表1は、エルフリックがLSの中で取り上げた6編の女性聖人伝について、彼以前の主な英国人宗教作者たちのそれぞれの作品への採否を示している。

表 1 古英語期における女性聖人伝の受容

Sts.	Aldhelm (c640?-709)	Bede (673?-735)	Unknown (9C)	Ælfric (c955-c1010)
	<i>De Virginitate</i>	<i>Martyrologium</i>	<i>OE Martyrology</i>	<i>Lives of Saints</i>
Agnes	○	○	○	○
Agatha	○	○	×	○
Æthelthryth	×	○	×	○
Cecilia	○	○	○	○
Lucy	○	○	○	○
Eugenia	○	×	○	○

アルドヘルム (Aldhelm : c.640?-709) の『純潔について』 (*De Virginitate*) は、「純潔」をテーマに、Barking Abbeyに集う修道女たちのためにラテン語で書かれた作品である。エセルスリス (Æthelthryth : c. 636-679) のみが含まれていないが、エセルスリスは実在する東アングリア王の娘で、アルドヘルムとは同時代人である。また、Donovan (1999: 31-32) によれば、ベーダ (Bede : 673?-735) のラテン語による『イギリス国民教会史』 (*Historia Ecclesiastica Gentis Anglorum*) が、聖エセルスリスの最初の記録であり、エルフリックは、このベーダの記述を典拠として古英語訳を行ったとされている<sup>10</sup>。このように、後世に大きな影響を与えたベーダの著作であるが、作者不詳の『古英語殉教伝』 (*Old English Martyrology*、以下、*OEM*と表記する) は、エセルスリスとアガサを扱わずに、ベーダが採用しなかったユーヅニアを採用するなど、ベーダの影響を感じさせない。なお、ベーダの *Martyrologium* は、“historical martyrology” (教会暦に聖人伝を加えた新しいスタイルの聖人伝) の最初の例で、後の中世に大きな影響を与えることになるものの、完全な形では現存しない<sup>11</sup>。ユーヅニアは、女性であることを隠して男性修道院で生きた異性装の聖人である。幼少期から修道院で過ごし、歴史家として非常に限定的な姿勢で記述に臨んだことで知られるベーダが、この異色の女性聖人を採用しなかったのは自然なことに思われる。エルフリックは、アルドヘルムやベーダを典拠の一部としながらも、他の作者たちが取り上げなかった女性聖人も積極的に取り上げ、多様性を持った独自の聖人伝を作り上げていることが指摘できる。

### 3. ‘The Life of St. Agnes’ (「聖アグネス伝」) について

表 1 において、全ての古英語期の宗教散文作者たちが扱った女性聖人は、アグネス、セシリア、ルーシーの 3 名である。本節では、その中からアグネスを取り上げ、それぞれの作者の特徴について考察する。

聖アグネスは 13 歳で殉教したローマの処女聖人である。アグネス (Agnes) の名前がラテン語の *agnus* ‘lamb’ と似ていることから、子羊と共にしばしば描かれる。ドゥッチオ (Duccio di Buoninsegna: ca. 1225-1319) からティントレット (Tintoretto: 1518-1594) に至るルネッサンス期の絵画をはじめ、何世紀にも亘って様々な姿で描かれてきた<sup>12</sup>。イギリスロマン派詩人のキーツ (John Keats: 1795-1821) が、この聖アグネスをめぐる言い伝

え（この聖女の祝日である1月21日の前夜に、就寝前に彼女に祈りを捧げると、未来の夫を夢に見るという伝説）に基づいて、物語詩 ‘The Eve of St. Agnes’ を書き上げたことはよく知られている<sup>13</sup>。

「聖アグネス伝」によれば、アグネスの物語は次のようである。アグネスは高貴な家柄に生まれ、幼い頃からキリスト教を深く信仰する、美しく聡明な娘であった。異教徒である州長官センプロニウス (Sempronius) の息子からの求婚を、既にキリストの花嫁であることを理由に拒絶したことで、センプロニウスの激しい怒りを買ひ、衣服をはぎ取られて売春宿へ送られる。ところが、神の加護でたちまち髪が伸びて彼女の全身を覆った上、輝く天使が現れてまばゆい光を放った為に、誰一人としてその姿を見ることも、触れることもできなくなった。敢えて触れようとしたセンプロニウスの息子は絶命する。センプロニウスは、アグネスが神に祈って息子を生き返らせることが出来れば、キリスト教を信じて良いと言うが、実際に息子が蘇ると、奇跡を目撃した異教徒の群衆がアグネスを魔女として断罪しようとする勢いに押され、センプロニウスは逃亡する。その後、アグネスはセンプロニウスの後任のアスパシウス (Aspasius) によって火刑に処せられる。再び神の加護によって炎は鎮まり、アグネスは無傷を保つが、アスパシウスの命で剣に貫かれ、ついに殉教する。

アグネスの死後、その墓所を見守る両親の元へ、黄金の衣装と輝く光に包まれた処女の一群が現れ、その中の一人となったアグネスが、キリストの花嫁として幸せに暮らしていることを両親に告げて立ち去る。その後、この幻視の噂がコンスタンティヌス帝の娘のコンスタンティアに届き、この、重い病にかかっていた異教徒の娘は、病気の平癒を願ってアグネスの墓所を訪れ、寝ずに見守りを行おうとする。うっかり寝入ってしまった夢の中にアグネスが現れ、病気の回復を告げると、目覚めた時には健康な体となっていた。コンスタンティアは父と共に洗礼を受け、アグネスの為に教会堂が建立され、多くの信者を集めるようになった。

#### 4. 古英語期における「聖アグネス伝」の受容について

以下の表2は、古英語期の宗教散文作者たち（特にエルフリックのLS）の主要な典拠と考えられているPLのアンプロシウスの著作をもとに、それぞれの作者が「聖アグネス伝」をどのように扱ったかを示している。

表2 古英語期における「聖アグネス伝」の受容

	Ambrose (340?-397)	Aldhelm (c640?-709)	Bede (673?-735)	Unknown (9C)	Ælfric (c955-c1010)
	<i>Patrologia Latina</i>	<i>De Virginitate</i>	<i>Martyrology</i>	<i>OE Martyrology</i>	<i>Lives of Saints</i>
0	Summary	○	×	×	×
1	Ambrose, a servant of the sacred virgins.	×	×	×	×
2	Woo of the son of Sempronius Precious gifts	○	×	○	○

	Ambrose (340?-397)	Aldhelm (c640?-709)	Bede (673?-735)	Unknown (9C)	Ælfric (c955-c1010)
3	Agnes' rejection Bride of Christ	○	×	×	○
4	Son got sick	×	×	×	○
5	Sempronius vs Agnes (1)	×	×	×	○
6	Sempronius vs Agnes (2)	×	×	×	○
7	Sempronius vs Agnes (3)	×	×	×	○
8	Sempronius vs Agnes (4) Vesta or harlots	×	×	×	○
9	Tearing off garments Hair covers Agnes God's white robe	○	×	○	○
10	Son's death	○	×	×	○
11	Sempronius cries	×	×	○	○
12	Agnes' pray Son rose	○	×	×	○
13	Sempronius ran away Aspasius burnt Agnes Flame split into two	×	○	×	○
14	Agnes prays in fire	×	×	○	○
15	Aspasius killed Agnes with sword Parents buried Agnes	○	○	×	○
16	Epsode of Emerentiana	×	×	×	×
17	Parents met Agnes at grave yard	×	×	○	○
18	Constantia's recovery	○	×	×	○
19	Building basilica for Agnes	×	×	×	○
20	Ambrose, a servant of Christ	×	×	×	×
	Another story by Terentianus	×	×	×	○

一見してわかることは、エルフリックが典拠であるラテン語テキストに非常に忠実であることである。作品構成上、アグネスの殉教伝に直接関係のない、エレメンティアナの挿話や、アンブロシウスの神への讃美などは削除されている。また、アグネスと異教徒の長官センプロニウスとの宗教論争も、ほぼラテン語テキストの内容を採用している。特に、アグネスがセンプロニウスの息子の求婚を拒絶するに当たって、キリストの花嫁として既に婚姻関係を結んでいることを語る中で使用される、以下のような性的なイメージを喚起する表現は、エルフリックだけが採用している。

Of his muðe ic under-feng meoluc . and hunig .  
 nu iu ic eom beclypt . mid his clænum earmum .  
 his fægera lichama is minum geferlæht .  
 and his blod ge-glende mine ear-hringas<sup>14</sup>.

From his mouth I have received milk and honey;  
 now already I am embraced with His pure arms;  
 His fair body is united to mine,  
 and His blood hath adorned my eyebrows (lit. eye-rings) <sup>15</sup>.

その他、エルフリックとアルドヘルムとの共通項が比較的多く見受けられ、エルフリックがアルドヘルムを参照した可能性を感じさせる。ベータは、アグネスが火刑の後、剣によって殉教したという事実のみを記している。アグネスの殉教後、埋葬した墓所を見守る両親の目の前に、アグネスが光り輝く処女たちの一群と共に現れるという記述は、エルフリックと *OEM* だけが採用している。他方、コンスタンティヌス帝の娘であるコンスタンティアがアグネスの墓所で癒やされる奇跡については、エルフリックとアルドヘルムだけが採用している。

わずか13歳で殉教するアグネスに対する修飾語として、*PL* では、“beata” (blessed) が圧倒的に多く使用され、他にわずかに“yjuvenis” (young), “purcher” (beautirul, noble) が用いられている。エルフリックは“beata”の訳語として“eadig”を使用しており、“yjuvenis” (young), “purcher” (beautirul, noble) には、それぞれ“cildlic”, “wlitig”をあてている。その他、エルフリックがアグネスに対して頻繁に用いている形容詞として“halig” (holy) が挙げられる。その他、“clæne” (clean) もわずかに見ることができる。最も興味深いのは、エルフリックが *PL* にはない形容詞を独自に書き加えている箇所、アグネスに対して“bilewit” (merciful, gentle), “snotor” (prudent, wise) を用いている。特に“snotor”は、古英詩 *Beowulf* にもしばしば用いられている Anglo-Saxon の美德の一つである。読者・聴衆へのエルフリックの配慮と考えられるだろう。

## 5. おわりに

エルフリックは自らの執筆姿勢について、*LS* の序文の中で次のように述べている。

Ne secge we nan þincg niwes on þissere gesetnysse.  
forþan ðe hit stod gefyrn awriten  
on ledenbocum þeah þe þa læwedan men þæt nyston.  
Nelle we eac mid leasungum þyllic liccetan.  
forþan þe geleaffulle fæderas and halige lareowas  
hit awriton on leden-spraecce . to langum gemynde .  
and to trymmincge þam towerdum mannum <sup>16</sup>.

We say nothing new in this book, because it has stood written down long since in Latin books, though lay-men knew it not. Neither will we feign such things by means of falsehoods, because devout fathers and holy doctors wrote it in the Latin tongue, for a lasting memorial, and to confirm the faith of future generations<sup>17</sup>.

すなわち、この本の中では、ラテン語の文献に記され、古くから知られていることばかりで、平信徒が知らないことがあったにせよ、自分は新しいことを何も語っていない。ま

た、敬虔な教父や聖なる博士たちが、将来の世代の信仰を確固たるものにすべくラテン語で書き留めたのだから、自分が嘘の話をでっち上げたりするつもりもない。

「聖アグネス伝」について見る限り、エルフリックは原典に比較的忠実に作品構成を行っている。しかしながら、語彙の選択など、細部に着目すると、原典にはない独自の工夫も行っており、当時の読者・聴衆への配慮もうかがうことができる。

## Appendix

<p>Epistolæ ex Ambrosianarum Numero Segregatæ in <i>Patrologia Latina</i>:</p>	<p>KALENDAS FEBRUARIAS. NATALE SANCTE AGNETIS UIRGINIS in <i>Ælfric's Lives of Saints</i> 数字は写本のフォリオ番号と行番号を表わす</p>
<p><b>[0]</b> Antequam Agnae virginis martyrium describatur, amor in eam filii praefecti, ejusque repulsa memoratur. Hinc adjicitur virginis condemnatio ad lupanar, et inter miracula divinitus propter eamdem puellam perpetrata adolescentis in eam depereuntis interitus, atque ad vitam revocatio. Tum sequitur virginis ob ethnicorum seditionem condemnatio ad rogam, ejusque in mediis ignibus illaesae permanentis cruenta caedes. Mox paganorum in christianos ad Martyris tumulum orationi instantes furore declarato, nex Emerentianae, et Constantiae Augustae sanitas restituta, nec non ab eadem principe templum liberatrici suae aedificatum, et ipsius cum aliis pluribus virginitatis propositum enarratur.</p>	
	<p><b>[0]</b> 44r20 XIII . 44r21 KALENDAS FEBRUARIAS. NATALE SANCTE AGNETIS UIRGINIS . / 44r22 AMBROSIUS BISCEOP . BINNAN MEDIOLANA / 44r23 afunde on ealdum bocum . be ðære eadigan / 44r24 agne . hu heo on rome byrig reðe ehtnys- / 44r25 se acom . 7 on mæg'ð' hade martyrdóm ðrowode . Ða / 44r26 awrat ambrosius . be þam mædene ðus .</p>
<p>AMBROSIUS episcopus servus Christi virginibus sacris.</p>	
<p><b>[1]</b> Diem festum sacratissimae virginis celebremus: hinc psalmi resonent, inde concrepent lectiones: hinc populorum turbæ laententur, inde sublevantur pauperes Christi. Omnes ergo gratulemur in Domino, et ad aedificationem virginum qualiter passa sit Agnes beatissima, ad memoriam revocemus.</p> <p>Tempore illo erat quaedam virgo Romae nobilibus orta natalibus, nomine Agnes, quae certans contra principes et potestates tenebrarum, tertiodécimo aetatis suae anno mortem perdidit, et vitam invenit; quia solum vitae dilexit Auctorem. Infantia quidem computabatur in annis, sed erat senectus</p>	<p><b>[1]</b></p> <p>On þære 44r27 tide wæs sum æðel_ boren mæden . agnes gehaten . on 44r28 ðone hælend gelyfed . binnan rome by(r)ig . bilewit . 44r29 7 snotor . cild_lic on gearum . 7 eald_lic on mode . Seo 44r30 wan þurh geleafan . wið þa feondlican ealdras . 7 on</p>



<p>mentis in moribus: corpore quidem juvencula, sed animo cana. Pulchra facie, sed pulchrior fide, et elegantior castitate.</p>	<p>44r31 ðam þritteoðan geara þone deað forleas . 7 þ ece lif 44r32 gemette . forðan þe heo lufode crist . Heo wæs wlitig 44v01 on ansyne . 7 wlitigre on geleafan .</p>
<p>[2] Quae dum a scholis reverteretur, a praefecti Urbis filio adamatur. Cujus parentes cum requisissent, et invenissent, coeperunt pulchra offerre, et pulchriora promittere. Denique detulerant secum pretiosissima ornamenta, quae a beata Agne veluti quaedam stercora sunt recusata. Unde factum est ut juvenis majori perurgeretur amoris stimulo, et putans eam juvenis meliora velle accipere ornamenta, omnem lapidem pretiosum secum defert, et gloriam: et per se ipsum, et per amicos, et per notos, et affines, coepit aures virginis appellare, divitias, domos, possessiones, familias, atque omnes hujus mundi delicias repromittere, si consensum suum ejus conjugio non negasset.</p>	<p>[2] þa ða heo gewende 44v02 of scole . ða awogode hi sum cniht simpronies sunu . 44v03 þe wæs ge_set ofer ða burh . to heah_gerefan . 7 wæs 44v04 hæðen_gilda . þa budon ða magas þam mædene sona 44v05 deorwurðe gyrlan . 7 deorwurðran beheton . ac seo ea/ 44v06 dige agnes . þ eall forseah . 7 þæra mæðma ne rohte . 44v07 þe ma þe reocendes meoxes . Ða brohte se cniht to 44v08 ðam clænan mædene . deorwurða gimmas . 7 woruld/ 44v09 lice glencga . 7 behet hire welan gif heo wolde hine .</p>
<p>[3] Ad haec beata Agnes tale fertur juveni dedisse responsum: Discede a me, fomes peccati, nutrimentum facinoris, pabulum mortis: discede a me; quia jam ab alio amatore praeventa sum, qui mihi satis meliora obtulit ornamenta, et annulo fidei suae subarrhavit me, longe te nobilior et genere et dignitate. Ornavit inaeestimabili dextrocherio dexteram meam, et collum meum cinxit lapidibus pretiosis. Tradidit auribus meis inaeestimabiles margaritas, et circumdedit me vernantibus atque coruscantibus gemmis. Posuit signum in faciem meam, ut nullum praeter ipsum amatorem admittam. Induit me cyclade auro texta, et immensis monilibus ornavit me. Ostendit mihi thesauros incomparabiles, quos mihi se daturum repromisit, si in ejus perseveravero amore. Non ergo potero ad contumeliam prioris amatoris vel aspicere alium et illum relinquere, cum quo sum charitate devincta; cujus est generositas celsior, possibilitas fortior, aspectus pulchrior, amor suavior, et omni gratia elegantior. A quo mihi jam thalamus collocatus est, cujus mihi organa modulatis vocibus resonant, cujus mihi virgines justissimis vocibus cantant. Jam mel et lac ex ore ejus suscepti, jam amplexibus ejus castis astricta sum, jam corpus ejus corpori meo sociatum est, et sanguis ejus ornavit genas meas. Cujus mater virgo est, cujus pater feminam nescit; cui angeli serviunt, cujus pulchritudinem sol et luna mirantur, cujus odore reviviscunt mortui, cujus tactu confortantur infirmi, cujus opes numquam deficient, cujusque divitiae numquam decrescunt. Ipsi soli servo fidem meam, ipsi me tota devotione committo. Quem cum amavero, casta sum: cum tetigero, munda sum: cum accepero, virgo sum. Nec deerunt post nuptias filii, ubi partus sine dolore succedit, et fecunditas quotidiana cumulatur.</p>	<p>[3] 44v10 þa an'd'wyrde agnes . anrædlice þam cnihte . Gewit 44v11 ðu fram me synne ontendnys leahtas foda . 7 44v12 deaðes bigleafa gewit fram me . Ic hæbbe oðerne 44v13 lufiend . þinne ungelican . on æðelborennysse seðe 44v14 me bead bæteran fræteguna . 7 his geleafan hring 44v15 me let to wedde . 7 me gefrætewode . mid un_ asmeagendli/ 44v16 cra wurðfulnysse . He befeng minne swiðran . 7 eac 44v17 minne swuran . mid deorwurðum stanum . 7 mid sci/ 44v18 nendum gimum . He gesette his tacn . on minum neb/ 44v19 be . þ ic nænne oðerne ofer hine ne lufige . He geglæng/ 44v20 de me mid orle . of golde awefen . 7 mid ormettum my/ 44v21 num me gefretewode . He æt_eowde me eac . his ænlican 44v22 hordas . ða he me gehet . gif ic him gelæste . Ne mæg 44v23 ic him to teonan oðerne geceosan . 7 hine forlætan . 44v24 þe me mid lufe beweddode . His ansyn is wlitigre . 44v25 7 his lufu wynsumre . his bryd_bedd me is gearo . nu 44v26 iu mid dreamum . His mædenu me singað . mid ge/ 44v27 swegum stemnum . Of his muðe ic under_feng meo-/ 44v28 luc . 7 hunig . nu iu ic eom beclypt . mid his clænum 44v29 earmum . his fægera lichama is minum 'ge'ferlæht . 44v30 7 his blod ge_glende mine eahhringas . His modor 44v31 is mæden . 7 his mihtiga fæder wifes ne breac . 7 him 44v32 a bugað englas . His wites wuldriað . þa wynsumum   45r01 tunglan . sunne . 7 mona . þe middan_eard onlihtað . 45r02 þurh his spæc geeduciað eac ða deadan . 7 þurh his hre/ 45r03 punge beoð gest'r'angode þa unstrangan seocan . His spe/ 45r04 da ne ateariað . ne his welan ne waniað . Þam anum ic</p>

	<p>45r05 healde minne truwan æfre . þam ic me befæste  45r06 mid ealre estfulnysse . Þonne ic hine lufige . ic  45r07 beo eallunga clæne . þonne Ic hine hreppe . ic beo un/  45r08 wemme . ðonne Ic hine under_fo . ic beo mæden forð .  45r09 7 þær bærn ne ateoriað . on ðam bryd_lace . Þær is  45r10 eacnung buton sare . 7 singallic wæs't' mbærnyss .</p>
<p><b>[4]</b>  Audiens insanissimus juvenis, amore carpitur caeco, et inter angustias animi et corporis anhelus cruciatur spiritu. Inter haec lecto prosternitur, et per alta suspiria amor a medicis aperitur. Fiunt nota patri, quae fuerant inventa a medicis, et eadem paterna voce, quae fuerant jam dicta a filio, ad petitionem virginis revolvuntur. Abnegat Agnes beatissima, et se nullo pacto prioris asserit sponsi foedera violare. Cumque pater diceret in fascibus se constitutum praeturam agere, et idcirco quemvis etiam illustrem virum minime sibi debere praeferrere; coepit tamen vehementissime inquirere quis esset sponsus, sancta cujus Agnes potestate gloriaretur. Tunc exstitit quidam ex parasitis ejus, qui diceret hanc christianam esse ab infantia, et magicis artibus ita occupatam, ut dicat Christum sponsum suum esse.</p>	<p><b>[4]</b>  Se  45r11 cniht wearð ge_ancsumod . 7 wið_innan ablend æfter  45r12 þæs mædenes spræce . þe hine spearn mid wordum .  45r13 He wearð þa gesicelod . 7 siccetunga teah . of niwel/  45r14 licum breoste . on bedde licgende . Þa cunnodan ( )  45r15 læcas hwi he licgende wære . 7 cyddan þam fæder .  þæs  45r16 cnihtes mod_leaste . Þa sende se fæder sona to ðam  45r17 mædene þ ylce ærende . þe his sunu ær abead . ac ag/  45r18 nes wiðsoc . sæde þ heo nolde þæs ærran brydguman  45r19 æþelan truwan . æfre gewemman þurh ænig wedd.  45r20 Þa þuhte ðam heah_gerefan huxlic on mode . þ heo  45r21 oþerne tealde to_foran his gebyrdum . befran swa  45r22 þeah þearle mid mycelre ðrutunge . hwæt se bryd/  45r23 guma wære . þe agnes onwuldrode . Him wearð þa ge/  45r24 sæd . þ heo fram cild_hade sona cristen wære . 7 swa  45r25 mid dry_cræfte afylled . þ heo crist tealde hire to  45r26 bryd_guman .</p>
<p><b>[5]</b>  Audiens haec Symphronius praefectus laetus efficitur, et missa apparitione cum grandi strepitu, suis eam tribunalibus praecepit sisti. Et primo quidem blandis eam sermonibus secretius provocat, deinde terroribus pulsat. Sed virgo Christi nec blandimento seducitur, nec terrore concutitur: sed eodem vultu, eodem animo perseverans, et terrentem similiter sicut blandientem animo deridebat. Videns itaque Symphronius praefectus tantam in puella constantiam, parentes ejus alloquitur: et quia erant nobiles, et vim eis inferre non poterat, titulum eis christianitatis opposuit. Sequentem autem die Agnem sibi praesentari jubet: et iterum iterumque repetens, replicare coepit de juvenis amore sermonem.</p>	<p><b>[5]</b>  Hwæt ða simpronius mid swiðlicum ge/  45r27 hlyde . het hi gefeccan ham to his dom_setle . 7 ærest  45r28 onsundron mid geswæsum wordum . olehte þam mæ/  45r29 dene . 7 æfter ðam geegsode . Ac þ godes mæden ne  45r30 mihte beon bepæht þurh ænige lyffetunge fram  45r31 hire leofan drihtne . ne heo næs afyrht . for his  45r32 þeow_racan . Þa geseah sympronius hyre soþan an-/  45v01 rædnysse . 7 cydde hire freondum . þ heo for_scylgod  45v02 wære for hire cristen_dome . þe se casere onscuno/  45v03 de Eft þæs on mergen het se manfulla dema þa eadi/  45v04 gan agnen him to gefeccan . 7 sæde hire arleasan  45v05 sunu hi lufode . ac him speow hwonlice . þeah þe he  45v06 ( ) swiðe spræce .</p>
<p><b>[6]</b>  Cumque omnes sermones ejus casso labore deficerent, sisti eam suis tribunalibus jussit, cui et dixit: Superstitio christianorum, de quorum te magicis artibus jactas, nisi a te fuerit segregata, non poteris insaniam abjicere pectoris, neque aequissimis consiliis praebere consensum. Unde te ad venerabilem deam Vestam properare necesse est, et si perseverantia virginitatis placet, ejus die nocteque sacrificiis reverendis insistas. Ad haec beata Agnes respondit: Si filium tuum, quamvis iniquo amore vexatum, tamen viventem hominem recusavi: hominem utique qui est rationis capax,</p>	<p><b>[6]</b>  He ge_sæt þa his dom_setl . dreo/  45v07 rig on mode . 7 behet ðam mædene menigfealde wita  45v08 buton heo wiðsoce þone soðan hælend . He cwæð æft  45v09 siððan to ðam snoteran mædene . hlýst minum  45v10 ræde . gif ðu lufast megð_had . þ ðu gebuge mid big/  45v11 gengum . hraðe . to þære gyldenian uesta . þe galnys/  45v12 se onscunað . Agnes ða andwyrdre . þam arleasan  45v13 7 cwæð . Ic for_seah þinne sunu ðe soþlice is man . 7  ic nates/  45v14 hwon ne mæg on his neb_wlite beseon for mines</p>

<p>qui et audire, et videre, et palpare, et ambulare potest, et fulgore lucis hujus cum bonis perfrui: si ergo hunc causa amoris Christi nulla possum ratione respicere; quomodo possum idola muta et surda, et sine sensu et sine anima colere, et ad injuriam summi Dei cervicem meam vanis lapidibus inclinare?</p>	<p>cristes lufe 45v15 hu mæg ic him to teonan . to þam deadum anlicnyssum . 45v16 me ge_eadmedan .</p>
<p><b>[7]</b> Audiens haec praefectus Symphronius dixit: Cupio praebere consultum infantiae tuae, et adhuc te deos blasphemantem idcirco differo, quia annos tuos infra sensum aspicio. Noli ergo temetipsam ita despiciere, ut motus deorum incurras. Beata Agnes respondit: Noli infantiam corporalem ita in me despiciere, ut putes me te velle habere propitium. Fides enim non in annis, sed in sensibus geritur: et Deus omnipotens mentes magis comprobatur, quam aetates. Deos autem tuos, quorum motus me incurrere non vis; ipsis irasci permittite, ipsis loqui jube: ipsi hoc mihi praecipiant, ipsi jubeant se coli, ipsi jubeant adorari. Verum quoniam ad hoc video te tendere, quod impetrare non poteris, quidquid tibi videtur, exerce.</p>	<p><b>[7]</b> Þa cwæð se heah_gerefa . to ðam halgan 45v17 mædene . Ic forbær þe oð þis . forðan þe ðu gyt cild eart . 45v18 Þu tælst ure godas . swa þeah ne græma þu hi . Agnes him 45v19 7wyrde . Se ælmihtiga herað swiðor manna mod . þonne 45v20 heora mycclan ylde . 7 se geleafa ne bið on gearum . ac bið 45v21 on glæwum 7gitum . Læt þine godas geysian . gif hi aht 45v22 magon . Læt hi sylfe beodan þ we us to him gebiddan . gif 45v23 þu þis don ne might . drece us loca hu þu wylle .</p>
<p><b>[8]</b> Symphronius praefectus dixit: Unum tibi e duobus elige, aut cum virginibus deae Vestae sacrificia, aut cum meretricibus scortaberis in contubernio lupanari. Et longe erunt a te christiani, qui te ita magicis artibus imbuerunt, ut hanc calamitatem intrepido animo te posse perfere confidas. Unde, ut dixi, aut sacrificia deae Vestae ad laudem generis tui: aut ad ignominiam natalium tuorum eris publicae abjectionis scortum. Tunc beata Agnes cum ingenti constantia dixit: Si scires quis est Deus meus, non ista ex ore tuo proferres. Unde ego, quia novi virtutem Domini mei Jesu Christi, secunda contemno minas tuas, credens quod neque sacrificem idolis tuis, neque polluar sordibus alienis; necum enim habeo custodem corporis mei angelum Domini. Nam unigenitus Dei Filius, quem ignoras, murus est mihi inexpugnabilis, et custos mihi est numquam dormiens, et defensor mihi est numquam deficiens: dii autem tui aut aerei sunt, ex quibus cacabi melius fiunt ad usus hominum: aut lapidei, ex quibus plateae melius sternuntur ad evadendum lutum. Divinitas autem non in lapidibus vanis habitat, sed in coelis: non in aere aut aliquo metallo, sed in regno superno consistit. Tu autem et similes tui, nisi ab istorum cultura recesseritis, similis vos poena concludet; sicut enim illi igne conflati sunt, ut funderentur; sic colentes eos perpetuo incendio conflagabuntur: non ut fundantur, sed ut confundantur in aeternum, et pereant.</p>	<p><b>[8]</b> Þa cwæð 45v24 simpronius . se sceandlica dema . Geceos þe nu agnes 45v25 an þæra twegra . oððe þu mid mædenum þæra mæran ue/ 45v26 stan . þinne lac geoffrige . oððe þu laðum myltestrum 45v27 scealt beon geferlæht . 7 fullice gebysmrod . 7 ða criste/ 45v28 nan ne magon þe þonne ahreddan . Hwæt þa agnes 45v29 7wyrde . mid mycelre anrædnysse . gif ðu cuðes't' minne 45v30 god . ne cwæde þu ðas word . Orsorghlice ic forseo þine þeow/ 45v31 racan . forþan þe ic gearu cann mines drihtnes mih/ 45v32 te . Ic truwige on him forþan ðe 'he' Is me trumweall . 7 un   46r01 ateorigend_lic bewerigend . þ ic ðinum awyrgedum godum 46r02 ne ðurfe ge_offrian . ne þurh ælfremede horwan . 46r03 æfre beon gefyled . mid þam (fu)lum myltestrum . Ic 46r04 hæbbe godes encgel haligne mid me . þine godas 46r05 syndon agotene of are . of þam ðe man wyrð wyn/ 46r06 sume fate . oððe hi synd stænene . mid þam þe man 46r07 stræta wyrð . Nis na godes wunung on ðam grægum 46r08 stanum . ne on ærenum wecgum . ac he wunað on heofa/ 46r09 num . þe soðlice genimð 7 þine gelican . seo grimlice 46r10 hell . mid þam grædigum fyre . on þam ge beoð tobla/ 46r11 wene . 7 forbyrnan ne magon . ac beoð æfre geedni/ 46r12 wode . ðære ecan ontendnysse .</p>

<p><b>[9]</b></p> <p>Ad haec insanus iudex iussit eam exspoliari, et nudam ad lupanar duci, sub voce praeconis dicens Agnem sacrilegam virginem, deos blasphemantem, scortum lupanaribus datam. Statim autem ut spoliata et crine soluta est, tantam densitatem capillis ejus divina gratia concessit, ut melius videretur fimbriis eorum, quam vestibus tecta. Ingressa autem turpitudinis locum, angelum Domini illic ita paratum invenit, ut circumdaret eam immenso lumine, ita ut nullus posset eam prae splendore respicere, nec contingere, nec videre. Fulgebat enim tota cella illa, quasi radians sol in virtute sua; et quanto quis curiosior esse voluisset, tanto sui visus aciem obtundebat. Cumque se in orationem Domino prostravisset, apparuit ante oculos ejus stola candidissima, et apprehendens eam induit se, et dixit: Gratias tibi ago, Domine Jesu Christe, qui me in numero ancillarum tuarum computans, vestem hanc mihi largiri praecepisti. Ita namque ad mensuram corpusculi ejus aptum erat indumentum, et ita nimio candore conspicuum, ut nullus dubitaret hoc angelicis manibus praeparatum. Interea lupanar efficitur locus orationis, in quo omnes qui fuissent ingressi, adorarent et venerarentur, dantes honorem Deo pro immenso splendore, et mundiores egredierentur foras, quam fuerant intus ingressi.</p>	<p><b>[9]</b></p> <p>Þa het se woda dema</p> <p>46r13 hyre wæda of adon . 7 hi swa nacode gelædan . to þam</p> <p>46r14 forligres huse . 7 het clypian geond þa stræt . 7 cyðan</p> <p>46r15 be þysum . Hwæt ða godes miht mycclum wearð geswu/</p> <p>46r16 telod . swa þ þæs mædenes fex . befeng hi eall abutan .</p> <p>46r17 sona swa þa cwelleras hire claðas of abrudon . 7 þ fex</p> <p>46r18 hi behelede on ælce healfe gelice . Hi tugon ða þ mæden</p> <p>46r19 to þæra myltestrena huse . ac heo gemette þær sona</p> <p>46r20 scinende godes engel . swa þ nan man ne mihte for</p> <p>46r21 ðam mycclum leohte hire on beseon . oððe hi hreppan .</p> <p>46r22 for þan þe ðet hus eall scean . swa swa sunne on dæg .</p> <p>46r23 7 swa hi hi gear‘n’licor sceawodon, swa scimodon heora</p> <p>46r24 eagon swiðor . Agnes hi þa astrehte þone ælmihtigan bid/</p> <p>46r25 dende . 7 god hyre þa asende scinende tunecan (7) Heo</p> <p>46r26 þancode ða criste . 7 ðone clað hire onadyde . 7 wæs swiðe</p> <p>46r27 gemæte hire micelnysse . beorhte scinende . swa þ men</p> <p>46r28 geseon mihton . þ god hire sende þone scinende clað .</p> <p>46r29 Þa wearð þæra myltestrena hus mannum to gebæd_hu/ 46r30 se . 7 ælc seðe Inneode . arwurðode god . for þam heofon/</p> <p>46r31 lican leohte . þe on ðam huse scean .</p>
<p><b>[10]</b></p> <p>Cumque haec agerentur, praefecti filius qui auctor erat hujus sceleris, venit ad locum cum sodalibus suis juvenculis, quasi insultaturus puellae, cum quibus libidinis suae se posse credebat ludibrium exercere: sed ingressus ut misit ante se pueros ferventes et turpiter saevientes, cum nimia autem veneratione et ingenti admiratione egressos coepit impotentes arguere, atque vanos et molles ac miseros judicare. Et irridens eos, locum in quo virgo adorabat, audacter ingressus est: et videns tantum lumen circa eam, non dedit honorem Deo: sed irruens in ipsum lumen, priusquam vel manu eam contingeret, cecidit in faciem suam, et praefocatus a diabolo exspiravit. Videntes autem socii ejus, quod moras intus innecteret, putabant obscoenis eum operibus occupatum. Et ingrediens unus ex juvenibus, qui ei familiarior erat, ut quasi congratularetur insultationi ejus, et mortuum eum inveniens, exclamavit voce magna, dicens: Piissimi Romani, succurrite: magicis artibus ista meretrix praefecti filium interfecit. Fit repente concursus populorum ad theatrum, et varia furentis populi acclamatio. Alii dicebant magam, alii innocentem, alii sacrilegam conclamabant.</p>	<p><b>[10]</b></p> <p>Þa com þæs gere/</p> <p>46r32 fan suna to þære scinendan stowe . mid his sceandlicum</p> <p>46v01 gegadam . wolde þa godes þinene gebysmrian . 7 sende</p> <p>46v02 him sona æt_foran . sume Into hire . ac hi wundrodon</p> <p>46v03 swiðe . þæs wynsuman leohtes . 7 ablicgede cyrdon . to heo-/</p> <p>46v04 ra bysmorfullum hlaforde . Þa ðreade he hi þearle .</p> <p>46v05 forðan þe hi þæs scinendan leohtes swa swiðe wundro/ 46v06 don . 7 hi gewemman ne dorston . Arn þa him sylf inn .</p> <p>46v07 mid sceand_licum willan . ac he feol astreht ætforan</p> <p>46v08 þam mædene adyd . þurh ðone deofol þe he dwollice</p> <p>46v09 gehyrsumede . He læg þær swa dæd lange on þære flora .</p> <p>46v10 ða wendon his gegadan þ he wære gebysgod embe his fra/</p> <p>46v11 cedan dæda . þa fandode heora an . 7 ge_mette hine dead/</p> <p>46v12 ne . 7 dreorig sona clypode .</p>

<p><b>[11]</b>  Praefectus autem audiens filium suum interiisse, cum ingenti tumultu ac luctu venit ad theatrum; et ingressus locum, in quo corpus filii ejus jacebat exanime, cum magno clamore dicebat beatissimae virgini: Crudelissima omnium feminarum, ad filium meum voluisti apodixin tuae artis magicae demonstrare; et cum talia atque alia hujuscemodi inneceret, et causam mortis ejus ab ea vehementer inquireret, ait ad eum beatissima Agnes: Ille cujus voluntatem volebat perficere, ipse in eum potestatem accepit. Quare autem omnes qui ad me ingressi sunt, sani egressi sunt: quia omnes dederunt honorem Deo, qui misit angelum suum, et induit me hoc indumento misericordiae suae, et custodivit corpus meum, quod ab ipsis cunabulis Christo consecratum est et oblatum. Videntes autem splendorem angelicum, adorabant omnes, et abscedebant illaesi: hic autem impudens statim ut ingressus est, saevire coepit et fremere; cumque manum suam ad me contingendam aptaret, dedit eum angelus Domini in reprobam, quam conspicias, mortem.</p>	<p><b>[11]</b>  Eala ge romanisce arfæs-/  46v13 te symle . gehelþað us hraðe . þeos reðe myltestre  46v14 mid hire drycræfte adyðde urne hlaford . þa arn seo  46v15 burh_waru . ablycged þider sona . 7 se fæder eac com .  cly/  46v16 pigende mid gehlyde . þu wæl-hreowasta wimman .  woldest  46v17 ðu geswutelian þinne feondlican dry_cræft . swa þ ðu  min/  46v18 ne sunu adyðdest . Agnes him cwæð to . hwi synd þa  oðre  46v19 cuce . þe hider inn_eodon . buton forðon þe hi  arwurðo/  46v20 don þone ælmihtigan god . þe ‘me’ myld_heart_lice  gescrydde .  46v21 7 asende me his encgel . þe minne lichaman geheold .  46v22 seþe wæs fram cýld_cradole criste gehalgod . þin  sceam-/  46v23 leasa sunu . mid sceamleasum anginne . arn into me .  46v24 ac se encgel hine afylde . 7 ðam deofle betæhte . þe  hine  46v25 adyðde þær-rihte .</p>
<p><b>[12]</b>  Dicit ei praefectus: in hoc apparebit quia non magicis artibus ista gessisti, si deprecata fueris ipsum angelum, ut restituat mihi filium meum sanum. Cui beata Agnes respondit: Licet fides vestra hoc impetrare non mereatur a Domino; tamen quia tempus est ut virtus Domini mei Jesu Christi manifestetur, egredimini omnes foras, ut solitam ei orationem offeram. Cumque universi foras fuissent egressi, prosternens se in faciem pavimenti, rogare coepit Dominum, ut juvenem suscicaret. Orante autem illa, apparuit ei angelus Domini, et levavit eam fletem, et confortans animum ejus, juvenem suscitavit. Qui egressus foras coepit voce publica clamare et dicere: Unus est Deus in coelo et in terra et in mari, qui est Deus christianorum; nam omnia templa vana sunt: dii qui coluntur, omnes vani sunt, et penitus nec sibi possunt, nec aliis aliquid auxilium exhibere.</p>	<p><b>[12]</b>  þa cwæð se heah_gerefa . to ðam  46v26 halgan mædene . þin saga bið geswutelod . gif þu þone  46v27 sylfan encgel bitst . þ he minne ancennedan ( ) sunu .  46v28 nu ansundne arære . Agnes seo eadige him andwyr/  46v29 de þus . Ne synd ge na wyrðe . þ wundor to geseonne .  46v30 ac swa þeah is tima . þ drihtnes miht beo geswutelod .  46v31 Gað eow nu þeah ealle ut . þ ic me ana gebidde . Hi eo/  46v32 don þa ealle ut . 7 heo hi ana gebæd biddende hire  drih    47r01 den þ he þone deadan arærde . þa æteowde þær cristes  encgel .  47r02 7 þone cniht arærde . 7 he arn þær_rihte ut . þa he ge/  47r03 edcucod wæs . clypigende ofer eall . 7 cwæðende þus .  An god  47r04 is on heofonum . 7 eac on eorðan . seðe is þæra  cristenra  47r05 god . 7 eower godas ne synd nahtes . Hi ne magon him  47r06 sylfum fremian . ne oðrum fultumian .</p>
<p><b>[13]</b>  Ad hanc vocem omnes haruspices, et templorum pontifices conturbabantur, et fit per eos vehementior quam fuerat, seditio populorum, atque omnes una voce clamabant: Tolle magam, tolle maleficam, quae et mentes mutat, et animos alienat. Praefectus autem videns tanta mirabilia, obstupuit: sed veritus proscriptionem, si contra templorum pontifices ageret, et Agnem contra suas sententias defensaret, vicarium suum ad seditionem populi judicem dereliquit, ipse autem</p>	<p><b>[13]</b>  þa wurdon  47r07 þa hæðengýldan hetelice gedrefede . 7 clypodon mid  ge/  47r08 hlyde . be ðam geleaffullan mædene . Animað ani/  47r09 mað hraðe . þa reðan wiccan . seo þe ðus awent þurh  47r10 wiccecræft manna mod . þa ne dorste se heah_ge/  47r11 refa . naht ongean þa hæðen_gýldan . ac for_let his  47r12 gingran togeanes þære ceaste . 7 ferde him-sylf aweg .</p>

<p>tristis abscessit, quod eam non potuit post resurrectionem filii sui liberare. Tunc vicarius Aspasius nomine, populi seditionem non ferens iussit in conspectu omnium ignem copiosum accendi, et in medium eam praecepit jactari flammaram. Quod cum fuisset impletum, statim in duas partes divisae sunt flammae, et hinc atque illinc seditiosos populos exurebant: ipsam autem penitus in nullo contingebat incendium. Et magis non hoc virtutibus divinis, sed maleficiis reputantes, dabant fremitus inter se populi, et infinitos clamores ad coelum.</p>	<p>47r13 sorhful on mode . forðan þe he ne mihte þ̅ mæden  47r14 ahreddan . wið þa hæðen_gyldan . æfter his suna æris-  /  47r15 te . Hwæt þa aspasius se under-gerefa . ne mihte  47r16 wið_cwæðan þam cwealm_bærum folce . ac het þa on/  47r17 tendan for þam micclum teonan . swyðe micel fyr .  47r18 7 hi to_middes besceofan . Hit wearð þa swa gedon .  47r19 swa se wælhreowa het . ac se lig hine todælde . on  twe/  47r20 gen dælas sona . 7 for_swælde þa ðe þa ceaste mace/  47r21 don .</p>
<p><b>[14]</b>  Tunc beata Agnes extendens manus suas in medio ignis, his verbis orationem fudit ad Dominum: Omnipotens, adorande, colende, tremende Pater Domini mei Jesu Christi, benedico te, quia per Filium tuum evasi minas hominum impiorum, et spurcitas diaboli impolluto calle transivi. Ecce nunc sancti Spiritus rore coelesti perfusa, resolutus est juxta me ignis, flamma dividitur, et ardor incendii hujus ad eos a quibus ministratur, effunditur. Benedico te, Pater praedicande, qui etiam inter flammam intrepidam me ad te venire permittis. Ecce jam quod credidi, video: quod speravi, jam teneo: quod concupivi, complector. Te confiteor labiis et corde, et totis visceribus concupisco. Ecce ad te venio vivum et verum Deum, qui cum Domino Jesu Christo Filio tuo, et cum Spiritu sancto vivis et regnas modo et semper infinita saecula saeculorum, amen.</p>	<p><b>[14]</b>  7 agnes seo eadige . stod on æle middan gesund .  47r22 astræhtum handum þus hi gebiddende . Eala ðu  47r23 ælmihtiga god . ana to ge_biddene . ondrædend_lic  scyp/  47r24 pend . soþlice to wurðigenne . mines drihtnes fæder .  47r25 ðe ic bletsige . forðan þe Ic æt_wand þurh þinne wyn/  47r26 suman sunu . þæra arleasra þeowracan . 7 eac þæs  47r27 deofles fylðe . Efne ic eom begoten mid godcundlicum  47r28 deawe . þæs lig is to_dæled 7 þa geleaf_leasan  forswæle/  47r29 de . Ic bletsige ðe fæder bodigendlic god . þ̅ ic þurh fyr  ‘unforht’  47r30 to ðe faran mot . þ̅ þ̅ ic gelyfde þ̅ ic geseo . ðæt þ̅ ic  gehih/  47r31 te . þ̅ ic hæbbe nu . þe Ic andette mid muðe . 7 mid  min/  47r32 re heortan . 7 mid eallum innoðe . ic þe gewilnige . /  47v01 ænne soðne god . þe mid þinum sun(a) rixast . 7 mid  þam hal/  47v02 gan gaste . an ælmihtig god æfre.</p>
<p><b>[15]</b>  Cumque complisset orationem, ita omnis ignis exstinctus est, ut nec tepor quidem incendii remansisset. Tunc Aspasius urbis Romae vicarius, populi seditionem non ferens, in guttur ejus gladium mergi praecepit: atque hoc exitu, roseo sui sanguinis rubore perfusam Christus sibi sponsam et martyrem dedicavit. Parentes vero ejus nullam penitus tristitiam habentes, cum omni gaudio abstulerunt corpus ejus, et posuerunt illud in praedio suo non longe ab Urbe, via quae dicitur Numentana. Ubi cum omnis turba christianorum concurreret, insidias a paganis perpepsi sunt: et videntes populum infidelium supervenientem armatum, omnes fugerunt; aliquanti vero lapidum ictibus laesi evaserunt.</p>	<p><b>[15]</b>  þæt fyr wearð þa acwen/  47v03 ced . þ̅ þær an col ne gleow . 7 þ̅ folc tealde þ̅ to dry_  cræfte  47v04 grymetende mid gehlyde . grame to feore . Ða ne mih/  47v05 te Aspasius þa micclan ceaste acuman . ac het hi  47v06 acwellan . mid cwealm_bærum swurde . 7 crist hi ða  un/  47v07 derfeng . for his naman gemartyrode . Se fæder . 7  47v08 seo modor . mid mycelre blysse . gelæhton hyre lic .  47v09 7 gelæddon to heora agenum . 7 hi ðær bebyrigdon .  47v10 buton sarnysse .</p>
<p><b>[16]</b>  Dum orat inter tanta agmina collectanea ejus virgo sanctissima Emerentiana, constans stabat immobilis, et his verbis exprobrabat eis dicens: Superflui, miseri, caduci, atque atrocissimi, Deum omnipotentem colentes occiditis, et pro</p>	

<p>defensione lapidum homines innocentes jugulatis. Haec et his similia dum turbis furentibus diceret, lapidata est ab eis, et orans juxta sepulcrum beatissimae Agnae virginis, emisit spiritum. Non dubium est quod in suo sanguine sit baptizata, quae pro defensione justitiae, dum confiteretur Dominum, mortem constanter excepit. Eadem denique hora fit terrae motus vehementissimus; et cum nimia esset coeli serenitas, tantae coruscationes, tantaque fulgura et tonitrua exstiterunt, ut pars maxima insani populi exspiraret. Unde factum est ut nullus penitus ex eo advenientibus ad sepulcra sanctorum aliquas molestias excitaret. Venientes autem parentes beatae Agnae virginis cum sacerdotibus nocte, abstulerunt corpus Emerentianae, et sepelierunt illud in confinio agelli beatissimae virginis Agnae.</p>	
<p><b>[17]</b>          Igitur dum parentes sanctae Agnae assiduis pernoctationibus vigilarent ad sepulcrum ejus, vident in medio noctis silentio exercitum virginum, quae omnes auro intextis cycladis indutae cum ingenti lumine praeteribant: inter quas etiam vident beatissimam Agnem similiter fulgentem, et ad dexteram ejus Agnum stantem. Haec dum viderent parentes ejus, et qui simul erant, quasi stupore mentis detenti sunt. Sed beata Agnes rogat sanctas virgines parumper gradum figere, et stans parentibus suis dixit: Videte ne me mortuam lugeatis, sed congaudete mihi et congratulamini; quia cum his virginibus lucidas sedes accepi, et illi sum juncta in coelis, quem in terris posita tota devotione dilexi. Et his dictis, pertransiit.</p>	<p><b>[17]</b>          7 þær gelome wacodon . wurðigen/          47v11 de þa stowe . þa on sumere nihte gesawon hi cuman          47v12 mycel mædenlic werod . 7 agnes tomiddes . Hi wæron          47v13 ealle ge_glengede mid gyldenum gyrlum . 7 mid or/          47v14 mætum leohte arwurðlice ferdon . þa cwæð seo halige          47v15 agnes to hire magum ðus . Warniað þ ge ne wepon me          47v16 swa swa deade . ac blyssiað mid me . Ic eom þysum          mæde/          47v17 num geferlæht . 7 ic mid him under_feng . swiðe          fægere          47v18 wununga . 7 ðam ic eom on heofonum geþeodd . þe ic          her on          47v19 eorðan lufode . Æfter þysum wordum heo gewende          47v20 forð mid þam mædenum .</p>
<p><b>[18]</b>          Haec visio publice ab omnibus, qui viderant, divulgata est. Unde factum est ut post aliquantos annos ad Constantiam Augusti filiam hoc factum ab his qui viderant, narraretur. Erat enim ipsa Constantia virgo prudentissima, sed ita obsessa vulneribus, ut a capite usque ad pedes nulla membrorum pars libera remaneret. Accepta autem spe recuperandae salutis, venit ad sepulcrum martyris nocte; et licet pagana, tamen credula animi intentione preces fideliter fundebat. Quod cum faceret repente somni suavitate corripitur, et videt per visum beatissimam Agnem talia sibi monita praeferentem: Constanter age, Constantia, et crede Dominum Jesum Christum filium Dei esse Salvatorem tuum, per quem modo consequeris omnium vulnerum, quae in corpore tuo pateris, sanitatem. Ad hanc vocem Constantia evigilat sana, et sic sana, ut nec signum in suis membris alicujus vulneris remaneret. Reversa igitur ad palatium sanissima, facit gaudium et patri suo Augusto, et fratribus suis imperatoribus. Coronatur civitas tota, fit laetitia militibus et primatibus suis, atque universis audientibus haec, infidelitas gentium confundeatur, et fides Dominica laetabatur.</p>	<p><b>[18]</b>          þa wearð þeos gesihþ . swiðe          47v21 gewidmærsod . Hit gelamp ða siððan æfter lytlum          47v22 fyrste . on þæs caseres dagum . þe constantinus hat/          47v23 te . þ sume menn sædon þa gesihþe his dehter constan/          47v24 tia gehaten . seo wæs hæden þagit . heo wæs swa þeah          sno/          47v25 tor . 7 swyðe unhal . 7 on eallum limum egeslice          wunda          47v26 hæfde . þa ðohte heo . þ heo wolde wacian ane niht          47v27 æt agnes byrgene . biddan hire hæle . Heo com þa þi/          47v28 der þeah þe heo hæden wære . 7 mid geleaf_fullum          mo/          47v29 de . to ðam mædene clypode . þe ða byrgene ahte . þ          heo          47v30 hyre hæle forgeafe . Heo wearð þa on slæpe . 7 on          swef/          47v31 ne geseah þa eadigan agnen . þas word hire secgende .          47v32 Ongin anrædlice ðu æðele constantia . 7 gelyf ðæt se            48r01 hælend þe ge_hælen (m)æge . ðurh þone þu scealt          underfon .          48r02 ðinra wunda hæle . þa awoc constantia . 7 wæs swa</p>

	<p>ge_hæ/  48r03 led . ꝥ on hire lice næs gesyne . aht þæra sarra wunda .  Heo  48r04 ferde ða hal ham to hire fæder . 7 hine ‘ge’blyssode . 7  hire  48r05 gebroðra . 7 ealle ða hired_menn . for hire hæle blys/  48r06 sodon . 7 se hæden_scipe wanode . 7 godes geleafa  weox . Heo  48r07 wearð þa gefullod . swa swa hire fæder wæs . 7  hadunga  48r08 under_feng . mid fægere drohtnunga . 7 manega oðre  48r09 mædenu . þurh hire mærlīcan ge_bysnunga . forsa/  48r10 won woruld_lustas . 7 wurdon crīste gehalgode .</p>
<p><b>[19]</b>  Interca patrem et fratres Augustos rogat, ut basilicam  beatae Agnae construerent, et sibi illic mansionem collocari  praecepit. Cucurrit autem haec opinio ad omnes, et quotquot  credentes ad ejus sepulcrum advenissent, salvabantur,  quacumque infirmitate detenti essent. Quod facere Christum  nullus dubitat usque in hodiernum diem. Perseveravit autem  ipsa Constantia Augusti filia in virginitate, per quam multae  virgines et mediocres, et nobiles, et illustres sacra velamina  susceperunt. Et quia fides mortis damna non patitur, usque in  hodiernum diem multae virgines Romae Agnem beatissimam  quasi in corpore manentem aspiciunt, et ejus exemplum  agentes viriliter, et integre perseverant, credentes sine dubio  quod perseverantes perpetuae victoriae palmam acquirant.</p>	<p><b>[19]</b>  Ða bæd  48r11 constantia . constantinum hire fæder . ꝥ he þære eadi/  48r12 gan agne . ane cyrcan arærde . 7 hire sylfre ane ðruh .  48r13 þær het gesettan . þes hlīsa asprang þa on eallum  48r14 ðam leod_scipe . 7 coman fela untrume to þære halgan  48r15 byrigene . 7 wurdon gehælede . þurh ða halgan agnen .  48r16 þa romaniscan mædenu manega eac ðurh_wunodon  48r17 on clænum mægðhade . for crīstes lufe . æfter agnes ge/  48r18 bysnunga þe þær bebyrged (is) .</p>
<p><b>[20]</b>  Haec ego Ambrosius servus Christi, dum in voluminibus  abditis invenissem descripta, non sum passus infructuosa  silentio tegi. Ad honorem igitur tantae martyris sicut gesta  ejus agnovi, conscripsi; et ad aedificationem vestram, o  virgines Christi, textum passionis ejus credidi destinandum,  obsecrans virtutem Spiritus sancti, ut labor noster ad vestram  imitationem fructum in conspectu Dei valeat invenire, cui  honor et gloria in saecula, amen.</p>	



【註】

- 1 Walter W. Skeat, *Ælfric's Lives of Saints*, Vol. I & II (London, NY & Toronto, 1898-1901), 4. 以後、*Ælfric's Lives of Saints* からの引用は全てこの版による。
- 2 Ibid. 5.
- 3 Ibid. 4.
- 4 Ibid. 5.
- 5 Ibid. 4.
- 6 Ibid. 5.
- 7 James Hurt, *Ælfric* (NY: Twayne, 1972), 82.
- 8 Frederick M. Biggs et. al. ed., *Sources of Anglo-Saxon Literary Culture* (Kalamazoo: Western Michigan Univ. Press, 2001), 57-59.  
*PL*のテキストは下記のデータベースを参照した。以後、*PL*からの引用は全てこのデータベースによる。  
*Epistolæ ex Ambrosianarum Numero Segregatæ in Patrologia Latina: The Full Text Databese*, <http://pld.chadwyck.com/> Accessed 3 October 2018.
- 9 N. Ker, *Catalogue of Manuscripts Containing Anglo-Saxon* (Oxford: Clarendon Press, 1957, Re-issued 1990), 206-207, 224-225, 292, 297.  
 St. Agnes を含む写本は下記の3点が現存する。このうち最も完全な形で残っているのが1)で、Skeat (1898-1901) の底本になっており、既存の刊本はこの版のみである。Walter W. Skeat, *Ælfric's Lives of Saints*, Vol. I & II (London, NY & Toronto, 1898-1901). 2) と3) は、1731年の火災によって深刻な損傷を受け、判読が困難である。  
     1) MS Cotton Julius E. vii (London, British Library) 11世紀  
     2) MS Cotton Vitellius D. xvii (London, British Library) 11世紀中頃  
     3) MS Cotton Otho B. x. (London, British Library) 11世紀  
 なお、diplomatic textの作成にあたっては、大英図書館の多大な協力を得た。この場を借りてお礼を申し上げたい。
- 10 Leslie A. Donovan, *Women Saints' Lives in Old English Prose* (Cambridge: D. S. Brewer, 1999) 31-32.
- 11 Michael Lapidge, *Anglo-Latin Literature 600-899* (London and Rio Grande: Hambledon Press, 1996), 17.
- 12 David Farmer, *Oxford Dictionary of Saints* (Oxford: 1978, 2004), 7-8.
- 13 更に、このキーツの詩を題材にして、ハント (William Holman Hunt: 1827-1910) やミレー (John Everett Millais: 1829-1896) らに代表されるラファエロ前派 (Pre-Raphaelite Brotherhood) の画家たちが数々の絵画を制作している。
- 14 Skeat, 172.
- 15 Ibid. 173.

古英語期における「聖アグネス伝」の受容について

16 Ibid. 4, 6.

17 Ibid. 5, 7.

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