



The Legend of the Miracles of the Vladimir Mother of God Icon

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Author | Anonymous

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Transcription, translation and introduction by Emily Ziffer.

Introduction to the Text

The "Legend of the Miracles of the Vladimir Mother of God Icon" is a 15th-century text relating a series of ten miracles performed by the Vladimir Mother of God icon in the late 12th century. Widely regarded as one of the most sacred icons in Russian history, the Vladimir Mother of God, painted with tempera on wood in the 12th century, depicts the Virgin Mary embracing Christ the child cheek to cheek. Dressed in gold, Christ gazes up at his mother adoringly. This tender pose is emblematic of a genre of icons called an "Icon of Loving Tenderness,"— or *umilenie* in Russian — and is meant to remind the viewer of the love uniting Mary and Christ.

The Vladimir Mother of God Icon was brought to Kiev from Byzantium in 1131-32 and remained there until 1155, when Prince Andrei Bogoliubsky decided to move the icon to his new capital city of Vladimir in the Rostov-Suzdal principality in northeastern Rus (approximately 120 miles northeast of Moscow). Prince Andrei honored the icon by decorating it with a silver riza — a metal covering meant to protect icons from damage— bejeweled with precious metals and stones. He then built the Dormition Cathedral in 1158 in the icon's honor and placed it inside, where the icon served thereafter as the symbolic religious protector and benefactor of Vladimir.

It is likely that Prince Andrei himself was involved in creating the initial cycle of legends in order to legitimize Vladimir as the new political and spiritual capital of Rus. This is especially plausible considering that Andrei is a witness to many of the miracles described in the "Legend," one of which includes details about the birth of his own child. The "Legend" begins by comparing the Mother of God icon to the sun, stating that both have the ability to traverse and warm the entire universe, a message that suggests Prince Andrei's ambitions to unite several principalities of northern Rus under his rule. This underlying political agenda is prevalent in the geographical scope of the "Legend," which suggests Prince Andrei's spreading glory since the miracles do not only occur in Prince Andrei's capital city of Vladimir and its surrounding environs, but also in more distant cities such as Murom, Tver, and Pereiaslavl.

In many 16th-century manuscripts, the miracles are preceded by the "Legend of the Victory over the Volga Bulgars" of 1164, the story of how Prince Andrei defeated the Volga Bulgars with the help of a miracle by the Mother of God icon, which Andrei carried throughout the campaign in the vanguard of the army. In contrast, the "Legend of the Vladimir Mother of God Icon" depicts the everyday realities of 12th-century Rus, using colloquial language and expressive dialogue. These are not miracles relating military victories, but instead empathetic vignettes of women suffering from complicated pregnancies, a teenage boy with a mysterious eye disease, and people grappling with blindness and heart disease. In each case, the intervention of the Mother of God icon cures the afflicted, bringing peace and stability to the people of Vladimir and beyond.

The Vladimir Mother of God icon continued to serve as a symbol of Russian imperial and national destiny throughout Russia's history. The Ermolin Chronicle of the 1470s attributes the Grand Prince Vasily I's victory over the Mongol ruler Tamerlane in 1395 to the icon's intervention. The Romanovs kept the icon in the Kremlin as a symbol of Russia's link to the historical center of Christianity in Byzantium. Tsar Nicholas II and his family traveled to the Moscow Kremlin when the Germans invaded Russia in 1914, where they kissed the icon and asked it to protect Russia from harm. Legend has it that when German forces were approaching Moscow during World War II, Stalin ordered the icon to be put on a plane and flown around the capital city. And finally, during the 1993 Russian constitutional crisis, the icon was removed from



its current home in the State Tretyakov gallery and brought to the Epiphany Cathedral at Elokohovo, where the icon was asked to prevent civil war. By reading the "Legends of the Vladimir Mother of God Icon," we can understand the origins of this powerful national symbol, which has come to signify Russia's complex relationship between political power and Orthodox Christianity.

Introduction to the Source

The first cycle of legends regarding the Vladimir Mother of God icon was composed between 1163 and the late 1180s. According to scholars, these dates are indicated in a note in a later version of the legends, written in a menology— an ecclesiastical calendar containing biographies of Saints— by the Miliutin brothers in the 17th century. The first historical work that linked disparate legends regarding the miracles performed by the Mother of God into one cohesive narrative is the *Book of Royal Degrees* compiled in the circle of the Metropolitan Makarii of Moscow in the 1550s and 1560s. However, many earlier sources mention the icon's history and the miracles caused by the icon's direct intervention. For example, the Laurentian Chronicle compiled in the late 14th century tells of how the Mother of God icon was delivered from Constantinople to Kiev, while the 15th-century *Ermonlin Chronicle* describes the Virgin's intercession in the battle against Tamerlane in 1395. The edition of the text of the "Legend" used for this translation comes from a late 15th-century manuscript, #637 from the Egorov Collection at the Russian State Library in Moscow (Collection 98). Egor Egorovich Egorov (1862–1917) was a Moscow merchant born into a family of Old Believers (a group of Eastern Orthodox Christians who maintain the practices of the Russian Orthodox Church as they were before the reforms of 1652 – 1666) who collected medieval manuscripts and art.

About this Edition

This transcription retains the punctuation and graphic form of the original text, as well as superscript letters and abbreviations indicated by a *titlo*. Proper nouns have been left as they appear in the original and not been translated to their anglicized equivalent. For example, I have chosen to use the names "Priest Mikula" and "Priest Nikola" instead of anglicizing them to Nicholas. In several instances, brackets are used to indicate places where I have made small additions to the text for the sake of clarity. In such cases, an explanatory note has been added.

Further Reading

Alfeyev, Hilarion. 3: Orthodox Christianity Volume III : *The Architecture, Icons, and Music of the Orthodox*. Yonkers, St. Vladimir's Seminary Press, 2014.

- *Guide to orthodox icons; see especially Chapter 8 (pp. 185–210), which is devoted to Russian icons.*

Bakatkina, Maria. "Hands off that Scared Image!" *The Vladimir Icon and its Power*. MA thesis. University of Virginia, 2017.

- *Comprehensive history of the Vladimir Icon and its significance in both medieval literature and visual art.*

Hurwitz, Ellen S. *Prince Andrej Bogoljubskij: The Man and the Myth*. Firenze, Licosa Editrice, 1980.

- *Biography on Prince Andrei Bogoliubsky for additional context on his life and rule.*

Miller, David B. "Legends of the Icon of Our Lady of Vladimir: A Study of the Development of Muscovite National Consciousness." *Speculum*, vol. 43, no. 4, 1968, pp. 657–670.

- *A study of the political significance of the Legends of the Icon of Our Lady of Vladimir.*

Tarasov, O. ÎÛ, and R. R Milner-Gulland. *Icon and Devotion: Sacred Spaces In Imperial Russia*. London: Reaktion Books, 2002.

- *Extensive study of the significance of icons in Russian culture.*



The Legend of the Miracles of the Vladimir Mother of God Icon

1. Ико бо слѣнце створи бѣ . не на единѣ (/ / 389r) мѣстѣ постави . егда свѣтитъ ѿбихода всю вселеню лѣчями ѿсвѣщаеъ . тако же и сии ѿбразъ прѣстыа влѣща нашеа бѣа прѣодѣа мѣриа . не на единѣ мѣстѣ чюдеса . и дары исцеления истачаеъ . но ѿбыходаши вса страны и мира просвѣщаеъ . и ѿ недѣгъ различныи избавлаеъ .

When God created the sun, he did not put it in one place. It shines during its rotations and illuminates the entire Universe with its rays. In the same way, this image of our Most Holy Lady the Mother of God Virgin Mary does not exude miracles and gifts of healing in one place, but, traveling across all countries of the world, illuminates and relieves various ailments.

2. Кнѣзю андрѣю хотащю кнѣжити на рѣ^то^овскую землю . и нача бесѣдовати ѿ иконахъ . повѣдаша емѣ иконѣ . вышѣгорода въ женскѣ монастыри . прѣтыа влѣща нашеа бѣа . тако . г^т . жы стѣпила с мѣста .

When Prince Andrei wanted to reign in the land of Rostov, he began to ask about icons. They told him of the icon in Vyshegorod, in the nunnery of Our Most Holy Lady Mother of God, which had moved from its place by itself three times.

3. а е внидоша въ црѣвь . и видѣша ю средѣ црѣкви ѿсовѣ стоащю . и поставиша ю на inomъ мѣстѣ . бѣ е видиша ю ѿбратившюа къ ѿатаревн лицемъ . и ркоша тако въ ѿтари хоцетъ стоати . поставиша ю за трапезою . г^т е видѣша ю кромѣ трапезы ѿсовѣ стоащю . и ины чюдеса множество .

First, when they went into the church, they saw it standing separately in the middle of the church, and they put it in a different place. The second time they saw the icon with her face turned towards the altar, and they said that she wanted to stand in the altar. They placed her behind the communion table. The third time they saw her standing apart from the communion table. And there were a great deal of other miracles.

4. се слы (/ / 389v) шавъ , кнѣзь радъ бѣ . и приде въ црѣвь . и начать смотрити по иконамъ . си же икона . тако прешла бѣ всѣхъ ѿбразовъ . видѣвъ ю припаде на земли . молася и глѣ . ѿ прѣтаа бѣе . мѣти х^т бѣ нашего . аще хоцешн ми заступница быти . на ростовскую землю . посѣтити новопросвѣщены люди . да въ твоен вса си боли бѣдоутъ .

Hearing of this, the prince was pleased, and went to the church and started to look at the icons. Seeing this icon, which surpassed all images, he fell to the ground, praying and saying: "Oh Holy Mother of Our Lord Christ, if you want to be my patroness in the land of Rostov, visit the newly enlightened people there so that they will abide by your will."

5. и тогда вземъ иконѣ поѣха на ростовскую землю . поимъ и крилось со собою бѣщю же емѣ пѣтемъ . поа совѣ проводника . и приѣха к рѣцѣ възвѣ . и видѣвъ ю наводнившюа нѣже ю . посла чаѣа въ рѣкѣ пытать бродъ . и тако вниде в рѣкѣ на кони . и погрязе во дно . кнѣзь же начать молитиса ко иконѣ прѣтыа влѣща нашеа бѣа и прѣодѣи мѣри . тако повиненъ есмь смѣрти его . г^тже аще не ты избавиши .

And so, having taken the icon, he set off for the land of Rostov, bringing the clergy with him too. For the road he took a guide, and came to the Vazuza river and, seeing that it had overflowed, he sent a man to look for a ford in the river. And when the man rode into the river on his horse, he sank to the bottom. The prince then began to pray before the holy icon of Our Lady Holy Mother of God and Virgin Mary: "I will be guilty in his death, my lady, unless you save him."

6. и се бѣ намного молащюа емѣ . авне изи (/ / 390r) де среди рѣкѣ на кони . и батогъ в роцѣ . и приѣха на берегъ . кнѣзь же радъ бѣ видѣвыи . и ѿдаривъ ѿпѣсти восвоаси . се же бѣ первое чюдо прѣти бѣи .

And he prayed so ardently that it came to pass that the man emerged in the middle of the river on his horse with a knout and rode to the shore. The prince rejoiced upon seeing him and, giving him a gift, sent him home. This was the first miracle of the Holy Mother of God.



7. Чѣдѣ. Кнѣзю же съшю на рогожски^х полѣ^х. се же микѣлинага попадыа бѣха на колѣхъ съ снохою своею. бывшима же има на истоцѣ. и соидоста с колѣ. бѣ бо попадыа микѣлинага нетѣна. іако хотѣша минѣти конь. и нападе бѣсъ на конь. и зби повозника съ себе. и ногѣ емоу изломи. и порази попадыю микѣлину передними ногами. и завертѣшася емоу копыта в корѣтѣ. и се на многѣ чѣдадашеть ю.

8. мнѣша бо ю мртѣвѣ съшю. и възвѣстиша попѣ микѣли. іако попадыа твоѣ мртѣва естъ. ѡнъ же възрѣвъ на иконѣ прѣтына бѣа. и рече гже прѣтѣа влѣще. аще ты не избавиши еѣ ѡ смрѣи. се оуже мртѣва естъ. конь же истерѣ нозѣ ис ко (/390v) рытла. и бѣжа в лѣсъ. и завивѣся и ста. възпросиша ю. ѡ паденьи конѣ. и рече іако сдрава есмь. матѣвами прѣтына бѣа. жал ми оувисла же ѡлогѣ еже изѣѣде конь.

9. приѣха вѣолодимирѣ блгородныи кнѣзѣ андрѣи. и созда црѣвъ во имѣ прѣстына бѣа оукрасивѣ ю всакима блгочѣнемъ. и постави в неѣ чюдотворнѣю иконѣ прѣтѣи влѣщи нашен бѣи.

10. Чудо третье. По преходи же нѣколика времени члѣкъ нѣкто болѣ ѡгненою болезнью. в тоѣ же болѣзни ѡнѣми. и рѣка емоу оусше. вѣстав же ѡ болезнѣ. начать помавати рѣкою здоровою. мнѣхъ бо іако хочеть ко стѣмъ николѣ. бѣ бо близъ тѣ стѣи николѣ црѣвъ. и привезоша ко стѣмъ николи. и помаваше мимо црѣвъ и не ѡразѣмѣша ѡнъ же самъ праваше собѣ въ граѣ къ стѣи бѣи. и приде въ црѣвъ стѣи бѣа на завѣтренью.

11. и ставъ въ црѣви стѣи (/391r) бѣа противъ ѡлтарѣ. и на конецъ завѣтреньи паде. и мнѣша іако лихю болестью палѣся естъ. извлекоша и въ притворѣ. и тѣ лежащю емоу до ѡбѣдни и вѣставъ начать сказывати. како видѣ стѣю бѣю. идущю къ собѣ со мѣста. и рече видихъ ю близъ себе. и падохъ. и пакы не видѣхъ а бѣ бо не знакомиѣ члѣкъ тоѣ. и начаша литургию стѣю пѣти. ѡнъ же вниде въ црѣвъ. и нача молитися ко иконѣ прѣтына бѣа. и іако хотѣ целовати иконѣ прѣстѣи гжи влѣщи нашен бѣи.

The Second Miracle. When the prince was in the Rogozhskie Fields, the wife of priest Mikula was riding in a cart with her daughter-in-law. Once they arrived at the spring, they got off the cart. And the wife of Mikula was pregnant. They wanted to pass the horse, but a demon possessed the horse, and it threw off its driver and broke his leg. And it hit the wife of Mikula with its front legs, and its hooves got tangled in her clothing, and it bit her for a long time.

They even thought she had died and told the priest Mikula: "Your wife is dead." Turning to the icon of the Holy Mother of God, he said, "Most Pure Lady, if you do not save her from death, she will be dead." And the horse pulled his hooves out of her clothing and ran into the forest and stood there, having gotten confused. They asked her about the horse's bite and she said, "I am alive and well because of the prayers of the Holy Mother of God, I am sorry only about the fringe on my clothing, which the horse chewed."

Upon arrival in Vladimir, the noble Prince Andrei established a church in honor of the Holy Mother of God, decorating it with due honor. And he put the miraculous icon of the Mother of God inside.

The Third Miracle. After some time, a certain man became sick with a fever. Because of his illness, he became mute and his hand withered. Once he got better, he started to make signs with his healthy hand. And they thought that he wanted to go to St. Nicholas, since the church of St. Nicholas was close by. And they brought him to St. Nicholas. And he waved them past the church and they did not understand. He himself led the horses to the city towards the church of the Holy Mother of God. And he arrived at the church of the Holy Mother of God by the matins.

And he stood in the church of the Holy Mother of God opposite the altar and at the end of the matins he fell. And they thought that he had fallen from a severe illness and took him out to the narthex, and he lay there until the liturgy service. When he recovered, he began to tell them that he had seen the Holy Mother of God walking towards him from her place, and he said, "I saw her close to me and fell and I didn't see her again." And this man was not noble. And the holy liturgy began. And he went into the church and began to pray to the icon of the Holy Mother of God and wanted to kiss the icon of the Most Holy Lady our Mother



12. и стажа ко иконѣ рѣкоу волнуу. г҃ѣа же бѣа сѣа рѣкою своею паты и за рѣкѣ его. кнѣзю сѣю андрѣю. и попоу нестероу, и множеству людѣмъ видѣши въ цркви. се же бысть ѿ начала и до конца литургїа. нестеръ же попъ съзва клиросъ. и повелѣ облачитиса в ризы имъ. вземше же крѣты обондоша трижы цркви. он же сѣдаше въ цркви простъ. попъ же сътвори празникъ. позва к себѣ княза и бояре. и и (/391v) сцѣлившаго. ѿдаривше и поустыша. и бы радость велика въ градѣ володимерѣ того дѣи.

13. Чюдо д. По нѣколиѣ же временехъ. пришеши празнику г҃ѣиноу дѣи кнѣзю андрѣи на канонѣ стояше въ цркви. пѣныя лики сътворяа. а срдѣмъ болаше бѣ бо княгини его болаши дѣтиною болѣзнию. два дѣи напрасно болаши. тако по канонѣ бы. ѿмывше водою икону престѣпа бѣа. посла къ княгинѣ. она же вкоуши воды тоа. и роди дѣта зѣва, и сама бысть зѣва томъ часѣ. мѣтвѣми стѣи бѣа.

14. Чюдо е. Нѣчїи дѣвоимъ наоученїѣ. створше чародѣства въ лицѣ. и ѿтроча взѣ изъѣде. и бы емоу изметъ золъ на очеси его. изиде тако ѿблѣкъ изъ ока его. и леже емоу на лицѣ. и глѣхутъ же тако оумрѣ ѿтроча. ови глѣху тако ѿко не бодѣ. и омывше водою икону прѣтѣи бѣи. принесоша емѣ тако же помазаша и водою. и провалиса изиде ѿ него болѣзнь. и бысть зѣва. и око его цѣло бысть.

15. Чѣ с (/392r) Болашеть нѣкаа жена в муромѣ. срдѣною болѣзнию. и слышавши ѿ иконы стѣи бѣи. вываемаа чюдеса. и посла въ володимиръ коузню свою. къ стѣи бѣи въ клиросъ. и воды взати ѿ стѣи бѣа иконы. и тако принесоша водѣ вкоушивши и бы зѣва. и нача нечюти срдѣныа болѣзни.

16. Чюдо з. В роускѣ переаславѣ. въ славѣтинѣ манастири. жидиславѣа дѣи ѿменемъ марїа. пострижеса за добродѣтелное еа житїе. даша еи игуменьство. въ своего еи дѣда манастири. и разболѣвши очною болѣзнию. и ѿслѣпе. и присла попа къ братоу своему борисѣ. борисъ же въпроси и ѿ сестрѣ своей. и онъ рече разболѣвшиа очною болѣзнию и ѿслѣпе. и тако водѣтъ ю се трѣе лѣтѣ. борисъ же призвавъ попа именѣ лазарѣ. молїи да ми принесеша водоу. омывъ икону стѣи бѣа и попъ шѣи и принесе водоу.

And he reached his sick hand to the icon. And the Holy Mother of God took his hand with her own. And Prince Andrei and Priest Nestor and many people who were in the church saw this. And this continued from the beginning to the end of the liturgy. Priest Nestor called the clergy and ordered them to dress in their vestments. They took their crosses and walked around the church three times. And he sat in the church alone. The priest served the holiday liturgy, invited the prince and boyars, and they presented the healed man with gifts and let him go home. And there was great joy that day in the city of Vladimir.

The Fourth Miracle. After some time, when the feast of the Dormition of the Mother of God arrived, Prince Andrei stood at the church service singing hymns, but his heart was heavy, for the princess had labor complications: she had been in labor for two days without result. After the service, he washed the icon of the Mother of God with water and sent the water to the princess. And she drank that water and gave birth to a healthy child, and she immediately became healthy herself due to the prayers of the Holy Mother of God.

The Fifth Miracle. A certain person, at the instigation of the devil, performed magic with an egg. And a boy took the egg and ate it. And an evil blemish appeared on his eyes: it came out of his eye like a cloud and leaked out onto his face. And they said that the boy would die. Others said that he would lose his eye. And they performed the ritual of washing the icon of the Holy Mother of God and brought that water to the boy and anointed him with it. And the illness left him and he became healthy, and his eye was whole.

The Sixth Miracle. A certain woman in Murom had heart disease and, having heard that the Holy Mother of God performs miracles, she sent her icon frame to the clergy in Vladimir to the Holy Mother of God in order to get water from the icon of the Holy Mother of God. And when the water was brought to her, she drank it and became healthy, and stopped suffering from heart disease.

The Seventh Miracle. In the Rus town of Pereiaslavl in the Slaviatin monastery, the daughter of Zhidiaslav, Maria, became a nun. In recognition of her virtuous life she was made the abbess of her grandfather's monastery. And she became sick with an eye disease and went blind, and she sent a priest to her brother Boris. And Boris asked him about his sister. And the priest said: "She has an eye disease and has gone blind, and for three summers she has used a guide." Boris then called for a priest named Lazar and asked him to bring water that had been washed from the icon of the Holy Virgin. And the priest went and brought the water.



15. Чѣ 5 (/392r) Болѣше ѿ нѣкаѣ жены в муромѣ. срѣчною болѣзнію. и слышавши ѿ иконы стѣки бѣи. бываемаѣ чюдеса. и посла въ володимирѣ коузню свою. къ стѣки бѣи въ клиросѣ. и воды взати ѿ стѣки бѣи иконы. и тако принесоша водѣ въкоусивши и бѣ зѣлава. и нача нечюти срѣчныѣ болѣзни.

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16. Чюдо 3. В роускѣх переяславѣх. въ славятинѣх монастыри. жидиславѣ дщи ѿменемъ маріа. пострижесѣ за добродѣтельное еѣ житіе. даша еѣ игуменьство. въ своего еѣ дѣда монастыри. и разболѣвши очною болѣзнію. и ослѣпе. и присла попа къ братоу своему борисѣ. борисѣ же въпроси и ѿ сестрѣк своих. и онѣ рече разболѣвшишѣ очною болѣзнію и ослѣпе. и тако водятъ ю се трѣе лѣт. борисѣ же призвавъ попа именѣ лазарѣ. молѣи да ми принесешѣ водоу. омывъ икону стѣки бѣи и попѣ шѣи и принесѣ водоу.

The Seventh Miracle. In the Rus town of Pereiaslavl in the Slaviatin monastery, the daughter of Zhidiaslav, Maria, became a nun. In recognition of her virtuous life she was made the abbess of her grandfather's monastery. And she became sick with an eye disease and went blind, and she sent a priest to her brother Boris. And Boris asked him about his sister. And the priest said: "She has an eye disease and has gone blind, and for three summers she has used a guide." Boris then called for a priest named Lazar and asked him to bring water that had been washed from the icon of the Holy Virgin. And the priest went and brought the water.

17. борисѣ же водѣ тоу стѣку вливѣ въ восаницю. и запечатавѣ. посла и в роускыи переяславѣх к сестрѣк своим. попѣ же приѣхавѣ по (/392v) вѣдаше еѣ бываемаѣ чюдеса. ѿ стѣки иконы водою. она же радовашесѣ дѣшею. и рече попови. кое ми принесешѣ воды тоѣ. попѣ же повѣда еѣ оу себе водѣ. она же вкуси воды тоѣ, и очи помаза. томѣ часѣ прозрѣ. тако не болѣвши очима. се же бѣ стѣки бѣи веліе чюдо володимерское.

Boris then poured that holy water into a wax vessel and, having sealed it, sent it to his sister in Rus Pereiaslavl. Having arrived, the priest told her about the miracles that had happened from the holy icon's water. She became delighted in her soul and said to the priest: "When will you bring me this water?" The priest said that he had the water. And she drank the water and anointed her eyes, and immediately was able to see as if her eyes had never been unwell. Such was the great miracle of the Vladimir Holy Mother of God icon.

18. Чюдо ѿ. Се же бѣ ново чюдо. стѣки бѣи ѿ женѣ именемъ еуфиміи. болѣвши еѣ срѣчною болѣзнію, 3. лѣт. и ѿ многѣх искавши еѣ исцѣленіѣ. и не обрѣте. и призва попа лазарѣ. и рече чюмѣ бы помощи болѣзни сѣи. попѣ рече, аще та не избавитъ стѣки бѣи. то не избѣдешѣ болѣзни сѣи. она же слышавши ѿ него. бываемаѣ чюдеса водою. ѿ иконы прѣти бѣи. и посла оусирази же и расы златыѣ. къ стѣки бѣи въ володимирѣ. с попомѣ глѣ. да ми принесетъ прѣти воды тоѣ. того дѣи исцѣли ѿ болѣзни. начать ѣсти и пити въ сладость.

The Eighth Miracle. This was a new miracle of the Holy Mother of God regarding a woman named Euphemia. She had been sick with heart disease for seven years and sought a cure from many people but did not find one. And she summoned the priest Lazar and said: "What would help cure this disease?" The priest said: "If the Holy Mother of God will not heal you, then you will not get rid of the disease." After hearing from him of the miracles performed by the water of the Holy Mother of God icon, she sent the priest to the Holy Mother of God in Vladimir with her earrings and golden head pendants, asking to bring her the holy water. And when he brought her the water and she drank it, she was cured of her disease that same day, and she began to eat and drink with joy.



19. Чюдо ѿ. ꙗ се бы въ тѣри. нѣкаа жена болаше въ дѣтѣ три дѣни. и приѣха попъ лазарь. и навита оу нѣ. (//393г) она же въспроси попу о зѣавѣ. онъ же рече зѣавѣ есмы нѣ не велми. боѣрыни наша в концинѣ естъ. се же глѣцима прѣиде вѣсть ѿ неѣ. ѿ ѿѣа пондита. и рече има при срамѣ естъ. понеже смертна есмы. попъ же лазарь рече еи. аще не обѣщашисѣ стѣи бѣи володимѣрьскон. ꙗ не извоудеши. она же обѣщасѣ. и рече попомъ. идите ѿсюдъ. повелѣ дати има пастѣ и пити. прѣиде же вѣсть ѿ неѣ. ꙗко оуже родила бѣ сѣа, и сама зѣава. и посла златыѣ косы. и оусерази свои къ иконѣ стѣи бѣа в володимѣрь. имиже ѿбѣщашасѣ бѣ.

20. Чюдо ꙗ. Кнѣзь блѣгѣи андрѣи. създъ златѣа врата. къ празнѣи стѣи бѣа. глѣ къ боѣромъ. еѣа снѣдотсѣ аѣе на празнѣи. и врата оузрѣ. бывшоу же празнѣи. и снѣдесѣ нарѣ къ вратомъ. бѣ бо еѣе не соуха извѣсть въ вратѣ. аѣе же вѣнезапоу истрѣгшисѣ ѿ стѣи врата. и падоша на люди. и покрыша еѣи моужа. се же слышавѣ кнѣзь андрѣи. (//393v) начать съ вѣзыханѣи молитисѣ. къ иконѣ прѣтѣи бѣи. гѣе прѣтаа влѣце. аще сѣ ты не извѣиши, азъ бо грѣшныи повиненъ быхъ смѣрти сѣхъ. и посла боѣрина своего. дати все на потребу мѣтѣи. онъ же приѣхавѣ. и вѣзаша врата. и видѣша вѣсѣ соущѣи пѣи враты живѣи и зѣавѣхъ. и се слышавѣ кнѣзь андрѣи рѣа бысть. и се чюдо видѣвше нарѣдѣ чюдишасѣ.

The Ninth Miracle. And this happened in Tver. A certain woman was in labor for three days. And the Priest Lazar [and another priest] came and stayed with them. She asked about their health. He said: "We are well, but not very, since our mistress is close to death." While they were talking, there came a request from her: "Holy fathers, come to me." And she said to them: "I am not ashamed because I am close to death." And Priest Lazar then said to her: "If you do not make a vow to the Holy Vladimir Mother of God, then you will not be cured." And she made a vow and said to the priests: "Leave this place." She ordered to give them food and drink. And news came from her that she had already given birth to a son and was herself in health. And, as she had promised, she sent her golden jewelry and earrings to the icon of the Holy Mother of God in Vladimir.

The Tenth Miracle. The noble Prince Andrei built the golden gates for the feast of the Holy Mother of God and said to the boyars: "When people come to the feast they will see the gates." When the feast day arrived and the people came to the gates, the lime in the gate had not yet dried. And suddenly the gate fell off the walls and onto the people, crushing twelve of them. When Prince Andrei heard of this, he began to pray and lament in front of the icon of the Holy Mother of God: "Most Pure Virgin Mother, if you do not save them, then I, a sinner, will be guilty of their deaths." And he sent his boyar to provide all that was necessary to bury the dead. When the boyar arrived and the gate was lifted, the people underneath it were all alive and healthy. And hearing this, Prince Andrei was glad. And, seeing the miracle, the people marveled.

Critical Notes

- 1 A more literal translation could be 'Come over securely to me', but I have opted to translate 'secure' using the imperative 'Do not worry.'
- 2 I have added the adjective 'dry' because of the English idiom 'to dry land'.
- 3 The Latin saying rhymes; while this cannot be fully replicated in English, I have tried to reflect this lyricism.