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

Text Information

Author | Anonymous Language | Old Russian Period | 15th Century Genre | Chronicles

Source

Collection |

URL | http://sourcebook.stanford.edu/text/miracle_vladimir_mother_god/

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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. ÎÙ, 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. Мко бо сляще створи бъ. не на едино (// 389r) мъстъ постави. егда свътить шбихода всю вселеною лочами шсвъщаеть. тако же и сии шбразъ престыта влуца нашета біда пряодбы мрига. не на едино мъстъ чюдеса. и дары исцелениа истачаеть. но шбъходащи вса страны и мира просвъщаеть. и ш недогъ различьны избавлаё.

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. Кизю андрею хотащь кижити на рот выскоую землю, и нача беседовати w иконахъ, поведаша емб иконо, вышегорода въ женьско манастыри, пртыа влчица нашеа бца, тако .г. жы ствпила с места.

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.

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, кйзь радъ бы. и приде въ црковь. и начать смотрити по иконамь. си же икона. гако прешла бъ всъхъ фбразовъ. видъвъ ю припаде на земли. моласа и гла. ф пртага бце. мти ха ба нашего. аще хощеши ми заступница быти. на ростовьскою землю. посътити новопросвъщены люди. да въ твоеи вса си воли бодоуть.

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 вземь иконо поеха на ростовьской землю. поимъ и крилось со собою бдощю же емо потемь. пога собе проводника. и приеха к реце возозе. и видевъ ю наводнившюся ноже ю. посла члка въ реко пытать бродо. и гако вниде в реко на кони. и погрязе во дно. Кизь же начать молитися ко иконе пртыга влёца нашел бца и прнодеци мрии. Тако повиненъ есмь смрти его. Гже 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 бы намного мольщюсь ем8. абие изи (//390r) де среди ръкъ на кони. и батогъ в роцъ. и приъха на брегъ. кйзь же радъ бы видъвыи. и фдаривъ шп8сти восвогаси. се же бы первое чюдо пръви бійи.

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. Что в. Кто же сышь на рогожьских полех. се же микулината попадыта таха на колтахъ съ снохою своею. вывшима же има на истоцт. и соидоста с колъ. вто во попадыта микулината нетыма. Тако хоттима минути конъ. и нападе вто на конъ. и зби повозника съ себе. и ногу емоу изломи. и порази попадыю микулину передними ногами. и заверттимаса ему копыта в корътать. и се на многъ ча тадашеть ю.

8. мижша бо ю мртву сущю, и възвъстиша попу микули. Гако попадыя твога мртва есть. Шиь же възръвъ на икону пртыга біда, и ре гже прчтага влчце, аще ты не избавиши ега Ш смри, се оуже мртва есть, конь же истеръ нозъ ис ко (//390v) рътла, и бъжа в лъсь, и завивъса и ста, въспросища ю. Ш гаденьи кона, и ре гако сдрава есмь, млтвами пртыга біда, жал ми оувисла же Шлогъ еже изъъде конь.

9. прижха в'володимирь багородный кизь андржи. и созда црквь во имм престым бід оукрасивъ ю всакимъ багочтиемь. и постави в неи чюдотворною иконо пртжи вайци нашей бій.

10. Чюдо третьее. По преходи же нѣколика времени члкъ нѣкто болѣ штненою болезнию. В тои же болѣзни шнѣми. и ръка емъ сусше. въстав же ш болезни. начать помавати ръкою здравою. мнахъть бо тако хочеть ко стмъ николѣ. Бѣ бо близь тъ стыи никола црквь. и привезоша ко стмъ николи. и помаваше мимо црквь и не ъразъмѣша шнь же самъ праваше собѣ въ гра къ стѣи бци. и приде въ црквь стыта бца на завътренюю.

11. и ставъ въ цркви стыа (//391г) біда противъ фатара. и на конець завътренни паде. и мнфша пако лихою болестью палъса есть. извлекоша и въ притворъ. и тв лежащю емв до фефдни и въставъ начать сказывати. како видф ствю бій. идоущю къ собф со мфста. и ре видихъ ю близъ себе. и падохъ. и пакы не видфхъ а бф бо не знакомитъ члкъ тои. и начаша литвргию ствю пфти. Фн же вниде въ црквъ. и нача молитиса ко иконф пртыил біда. и тако хотф целовати иконв престфи гжи влчици нашеи біци.

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 alter 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 иконф рвкоу болноую. гжа же біда стага рвкою своєю гаты и за рвкв его. кізю свщю андрфю. и попоу нестероу, и множьствоу людемь видащи въ цркви. се же бысть ш начала и до конца литоургіа. нестеръ же попъ съзва клиросъ. и повелф облачитися в ризы имъ. вземше же крты обоидоша трижы црквь. он же сфдаше въ цркви простъ. попъ же сътвори празникъ. позва к себф кназа и богаре. и и (//391v) сцфлившаго. шдаривше и поустиша. и бы радость велика въ градф володимерф того дни.

13. Чюдо д. По н колий же временехъ. пришешь празникоу гжиноу дни кизь же андржи на канон к стогаше въ црквъ. пъньга ликы сътворага. а сримь вольше въ бо кнагини его больши дътиною болъзнию. Два дни напрасно больщи. гако по канон ъ бы. шмывше водою иконоу престыга биа. посла къ кнагинъ. она же вкоуси воды тога. и роди дъта зраво, и сама бысть зрава томъ часъ. матвами сты виа.

14. Чюдо є. Ифиїи діаволимъ наоученіє. створше чароджиства въ мицж. и штроча взё изъжде. и бы емоу изметъ золъ на очеси его. изиде гако шблакъ изъ ока его. и леже емоу на лици. и глахоуть же гако сумре штроча. ови глхоу гако шко не боуде. и омывше водою иконоу пртжи біди. принесоща емв гако же помазаща и водою. и провалиса изиде шнего болжзнь. и бысть зравъ. и око его цжло бысть.

15. Чё ў (//392r) Болашеть накага жена в моурома. срчною болазнію. и слышавши ш иконы стаи біди. бываемага чюдеса. и посла въ володимиръ коузнь свою. къ стаи біди въ клиросъ. и воды взати ш стыа бід иконы. и гако принесоша воду въкоусивши и бы зрава. и нача нечюти срчьныга болазни.

16. Чюдо З. В роуско перепаславать. Въ славатинт манастыри. жидислават дщи їменемъ марїа. пострижесм за добродітелное еа житїє. даша еи игоуменьство. Въ своего еи діда манастыри. и разболівши очною болізнію. и шсліпе. и присла попа къ братоу своемоу борису. борисъ же въпроси и ш сестрі своеи. и онъ рече разболівшися шчною болізнію и осліпе. и тако водать ю се треє літ. борисъ же призвавъ попа именё лазара. молі и да ми принесеши водоу. омывь иконоу стыа біда и попъ шё 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 Price 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. Чій 5 (//392r) Большеть ніката жена в моуромів. срчною болівзнію, и слышавши їй иконы сітіви біди. бываємата чюдеса, и посла въ володимиръ коузнь свою, къ сітіви біди въ клиросъ, и воды взыти їй сітыа біда иконы, и тако принесоша воду въкоусивши и бы зрава, и нача нечюти срівныта болівзни.

16. Чюдо З. В роуско перегаславать. Въ славатинъ манастыри. жидислават дщи їменемъ марїа. пострижеся за добродътелное са житїє. даша си игоуменьство. Въ своєго си дъда манастыри. и разбольвши очною бользнію. и шслъпе. и присла попа къ братоу своємоу борисъ. борисъ же въпроси и ш сестръ своєи. и онъ рече разбольвшиса шчною бользнію и ослъпе. и тако водать ю се тресе ать. борисъ же призвавъ попа именё лазара. молі и да ми принесеши водоу. омывь иконоу стыа біда и попъ шё и принесе водоу.

17. Борисъ же воду тоу стую вливъ в вощаницю. и запечатавъ. посла и в роускыи перегаславль к сестръ своеи. попъ же приъхавъ по (//392v) въдаше еи бывамага чюдеса. Ѿ стыа иконы водою. Wha же радовашеся душею. и рече попови. кое ми принесеши воды тога. попъ же повъда еи су себе воду. Wha же вкоуси воды тога, и очи помаза. томъ часъ прозръ. гако неболъвши шчима. се же бы стъи біди веліе чюдо володимерьскои.

18. Чидо й. Се же бы ново чидо. Стчи біди ш женч именемь соуфиміи. Болчвши си срчьною болчзнію, й . Ліч. и й многъ искавши си исцічленіа. и не обрчте. и призва попа лазарж. и ре ч имъ бы помощи болчзни сеи. попъ ре, аще тж не избавить стага біда. то не избудешь болчзни сеж. она же слышавши й него. бываємаю чидеса водою. й иконы пртыа біда. и посла бусиржуи же и ржсы златыж. Къ стчи біди в володимиръ. с попомъ глж. да ми принесеть пртыа воды тоа. того дйи исцічли й болчзни. начать гасти и пити въ сладость.

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.

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.

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 ў. А се бы въ тффри. нфкаа жена большеть дфтятё три дйи. и прифха попъ лазарь. и навита оу нй. (//393r) она же въспроси попа о зравьи. онъ же рё зравы есме нъ не велми. богарыни наша в концинф есть. се же глющима пріиде вфсть Ѿ нем. Ѿ Ѿца поидита. и рё има при срамф есть. понеже смертна есмь. попъ же лазарь рё еи. аще не обфщаешисм стфи бци володимерьской. і не избоудеши. она же обфщасм. и рече попомъ. идите Ѿсюдв. повелф дати има гасти и пити. прійде же вфсть Ѿ нем. такш оуже родила бф сйа, и сама зрава. и посла златыа косы. и оусермзи свои къ иконф стыа бца в володимиръ. имиже шбфщалась бф.

20. Чій ї. Кназь бігоўный андрый, съза златам врата, къ празійнку стым біда, гіл къ боюромъ, ега снидоутся лібе на празійнкъ, и врата оузря, бывшоу же празійнкоу, и снидеся наро къ вратомъ, бъ бо еще не соуха извисть въ вратів, абіе же вънезапоу истръгшися й стыть врата, и падоша на люди, и покрыша ві моужа, се же слышавъ кназь андрыи. (//393v) начать съ възыханий молитися, къ иконъ прты біц, гже притаа вліце, аще сй ты не избавиши, азъ бо грышный повиненъ быхъ смрти сихъ, и посла бомрина своего, дати все на потребоу мртвымь, он же прижхавъ, и възаша врата, и видиша вёт соущій пій враты живы и зравыхъ, и се слышавъ кізь андры ра бысть, и се чюдо видъвше народъ чюдишася.

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

- A more literal translation could be 'Come over securely to me', but I have opted to translate 'secure' using the imperative 'Do not worry.'
- 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.