

OLD ENGLISH SERIES • VOLUME 7

GREGORY'S DIALOGUES

WÆRFERTH OF WORCESTER

Liber dialogorum beati Gregorij pape

Gregory's Dialogues

Part One: The Fathers of Italy and Saint Benedict

with a word-for-word interlinear English translation
preserving the original word order

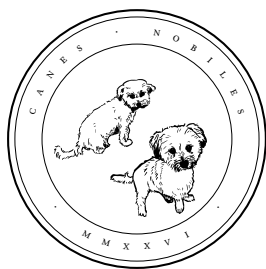


CANES NOBILES · MMXXVI

Copyright © 2026 Christopher Hench
All rights reserved

Published by Canes Nobiles

The source text is in the public domain



Volume 7 of the Canes Nobiles Old English interlinear texts

The Old English text follows Hans Hecht's text of the Corpus manuscript,
Bischofs Wærferth von Worcester Übersetzung der Dialoge Gregors des Grossen,
Bibliothek der angelsächsischen Prosa 5 (Leipzig: Georg H. Wigand, 1900)

Set from page scans of that printing

Translated and composed with AI, edited by Christopher Hench
Artwork by Esther Steves

CONTENTS

Alfred's Preface	9
The Preface in the Otho Manuscript	10

BOOK I

Prologue	13
I · Honoratus	21
II · Libertinus	28
III · The Gardener	39
IV · Equitius	43
V · Constantius	65
VI · Marcellinus	70
VII · Nonnosus	72
VIII · Anastasius	78
IX · Boniface	84
X · Fortunatus	102

BOOK I

(continued)

XI · Martyrius	121
XII · Severus	123

BOOK II

Prologue	131
I · The Broken Sieve	134
II · The Temptation	141
III · The Poisoned Cup	145
IV · The Wandering Monk	155
V · The Spring on the Mountain	158
VI · The Billhook	160
VII · Maurus Walks on the Water	162
VIII · Florentius	165
IX · The Immovable Stone	176
X · The Phantom Fire	177
XI · The Crushed Boy	179
XII · The Brothers Who Ate Abroad	181
XIII · Valentinian's Brother	183
XIV · Totila's Sword-Bearer	187
XV · The Fate of Rome	191
XVI · The Possessed Cleric	193
XVII · The Fall of the Monastery Foretold	200

BOOK II

(continued)

XVIII · The Hidden Flask	202
XIX · The Hidden Coins	204
XX · The Proud Monk	206
XXI · The Flour at the Gate	208
XXII · The Plan of Terracina	211
XXIII · The Two Nuns	216
XXIV · The Monk the Earth Cast Out	222
XXV · The Dragon on the Road	224
XXVI · The Leprous Boy	226
XXVII · The Twelve Shillings	227
XXVIII · The Glass of Oil	229
XXIX · The Oil Jar	232
XXX · The Devil as Physician	234
XXXI · Zalla the Goth	237
XXXII · The Dead Child	241
XXXIII · Scholastica	244
XXXIV · The Dove	249
XXXV · The Vision of the Whole World	250
XXXVI · The Rule	257
XXXVII · The Death of Benedict	258
XXXVIII · The Madwoman Healed	261

ALFRED'S PREFACE

King Alfred, honored by Christ with royal glory, says that he has learned from holy books that those to whom God has given great worldly rank most need, at times, to turn their minds from earthly cares to the divine. So he asked his faithful friends to write down for him, from God's books, this teaching about the ways and wonders of holy men, so that amid earthly troubles he might sometimes think of heavenly things.

Ic Ælfred geofendum Criste mid cynchades mærnysse 1.1
I Alfred giving Christ with of-kingship glory
 geweorðod, habbe gearolice ongyten 7 þurh haligra boca
honored have clearly understood and through of-holy books
 gesægene oft gehyred, þætte us, þam þe God swa micle
account often heard that to-us to-those whom God so great
 heanesse worldgeþingða forgifen hafað, is seo mæste ðearf, þæt
height of-worldly-honors given has is the greatest need that
 we hwilon ure mod betwix þas eorþlican ymbhigdo geleodigen
we at-times our mind between these earthly cares relax
 7 gebigen to ðam godcundan 7 þam gastlican rihte. 7
and bend to the divine and the spiritual right and
 forþan ic sohte 7 wilnade to minum getreowum freondum,
therefore I sought and desired of my true friends
 þæt hi me of Godes bocum be haligra manna þeawum
that they for-me from of-God books about of-holy men ways
 7 wundrum awriten þas æfterfylgendan lare, þæt ic þurh
and wonders write-down this following teaching that I through
 þa mynegunge 7 lufe gescyrped on minum mode betwih
the admonition and love strengthened in my mind between
 þas eorðlican gedrefednesse hwilum gehicge þa heofonlican.
this earthly trouble at-times think-of the heavenly

Se ðe me rædan

THE PREFACE IN THE OTHO MANUSCRIPT

Whoever reads this book may find in it a good example of the spiritual life by which to climb to the heavenly home. Bishop Wulfstan had it written and asks the reader to pray to the saints it records that God forgive his sins and give him rest, and also to pray for Alfred, his ring-giver, the best treasure-giver among the English. Here the first stream of Gregory's teaching begins to flow.

- 2.1 Se ðe me rædan *** ðance· he in me findan mæg, gif hine
He who me to-read (lacuna) thought he in me find can if him
feola lysteð gastlices lifes godre biesene, þæt he ful eape mæg
much it-pleases of-spiritual life good example that he full easily can
upp gestigan to ðam heofonlican hame, þar byð a hyht
up climb to the heavenly home where is ever hope
ond wynblis on burgum þam, þe bearn Godes sielfes hiora
and joy in cities for-those who child of-God self with-their
eagam geseon motan. þæt mæg se mon begytan, se þe his
eyes see may that can the man obtain he who his
modgeðanc æltowe byþ 7 þonne þurh his ingehygd to þissa
mind sound is and then through his understanding to of-these
haligra helpe geliefeð ond hiora bisene fulgað, swa þeos boc
saints help believes and their example follows as this book
sagað. me awritan het Wulfstan bisceop, þeow 7 þearfa
says me write commanded Wulfstan bishop servant and needy-one
þæs, þe alne þrym aof, 7 eac walden is wihta gehwelcre, an
of-him who all glory raised and also ruler is of-creatures to-each one
ece God eallra gesceafta. bideþ þe se bisceop, se þe ðas boc
eternal God of-all creatures asks thee the bishop he who this book
begeat, þe þu on þinum handum nu hafast 7 sceawast, þæt
obtained which thou in thy hands now hast and beholdest that

þu him to þeossum halgum helpe bidde, þe heora gemynd
thou for-him to these saints help pray who their memory
 her on gemearcude siendon, 7 þæt him God ællmihtig
here in marked are and that to-him God almighty
 forgyue þa gyltas, þe he geworhte, 7 eac resðe mid him,
forgive the sins which he wrought and also rest with him
 se ðe ah ealles rices geweald, 7 eac swa his beahgifan, þe
he who owns of-all kingdom power and also so his ring-giver who
 him ðas bysene forgeaf, þæt is se selesða sinesbrytta Ælfryd
to-him this example gave that is the best treasure-giver Alfred
 mid Englum, ealra cyninga þara þe he sið oððe ær fore
among English of-all kings those whom he late or early of
 secgan hyrde, oððe he hiorðcyninga ær ænigne gefrugne.
say heard or he of-earth-kings before any learned-of
 Her ongynneð se æresða stream þære clænan 7 hlutran 2.18
Here begins the first stream of-the clean and pure
 burnan þurh þone halegan breosð ures fæder 7 larheowes
spring through the holy breast of-our father and teacher
 þæs apostolican papan sanctus Gregorius up aspringan ond
of-the apostolic pope saint Gregory up spring and
 forþ yrnan to lare 7 to bisene eallum þam, þe lysteð
forth run for teaching and for example to-all those whom it-pleases
 feran on liues weg.
travel on of-life way

BOOK I

PROLOGUE

Weighed down by the business of his bishopric, Gregory goes apart to grieve, and his deacon Peter finds him. Gregory says that his mind, which once rose above all things in the monastery, is now like a frail ship tossed far from harbor. Peter doubts that the Lombards have had men who worked wonders, and Gregory promises to tell of them, naming his sources as Mark and Luke did theirs, and keeping sometimes their words and sometimes only their sense.

Forþon nu æt ærestan we magon gehyran, hu se eadega ȝ se 2.22
 Therefore now at first we can hear how the blessed and the
 apostolica papa sanctus Gregorius spræc to his deacon, þam
 apostolic pope saint Gregory spoke to his deacon to-whom
 wæs nama Petrus, be haligra monna larum ȝ þeawum
 was name Peter about of-holy men teachings and ways
 ȝ life to lare ȝ to bysne eallum þam, þe Godes willan
 and life for teaching and for example to-all those who of-God will
 wyrceað ȝ lufiað. ȝ forðon se eadega sanctus Gregorius ærest
 work and love and therefore the blessed saint Gregory first
 wæs sprecende be him selfum þisum wordum ȝ þus cwæð:
 was speaking about him self with-these words and thus said
 ‘sume dæge hit gelamp, þæt ic wæs swiðe geswenced mid
 on-some day it happened that I was greatly troubled with
 þam geruxlum ȝ uneðnessum sumra woruldlrica ymbhogena,
 the tumults and troubles of-some worldly cares
 ær þam underfenge þises bisceoplican folgoðes. in þam
 before the reception of-this episcopal office in the
 worldscyrum we beoð ful oft genyded, þæt we doð þa þing,
 worldly-affairs we are full often compelled that we do the things
 ðe us genoh gewiss is, þæt we ne sceolon. þa me gelyste
 which to-us enough certain is that we not shall then to-me it-pleased

þære deoglan stowe, þe ic ær on wæs in mynstre. seo is
of-the secret place which I before in was in monastery which is
 þære gnornunge freond, forþon mon symle mæg his sares ȝ
of-the grief friend because one ever can his sorrow and
 his unrihtes mæst geþencan, gif he bið ana on deogolnesse.
his wrong most consider if he is alone in secrecy

þær me æteowde openlice hit self eall swa hwæt swa me
there to-me showed openly it self all so what so to-me
 mislicode be minre agenre wisan, ȝ þær comon sweotollice
displeased about my own way and there came clearly
 beforan þam eagum minre heortan eall þa gedonan unriht,
before the eyes of-my heart all the done wrongs
 þe gewunedan, þæt hi me sar ȝ sorge ongebrohton.
which were-wont that they me pain and sorrow brought-on

- 3.24 witodlice ic sæt þa þær swiðe geswenced ȝ lange swigende.
certainly I sat then there greatly troubled and long silent
 ða com me to min sunu Petrus ȝ min se leofesta diacon,
then came me to my son Peter and my the dearest deacon
 se wæs gebunden ȝ getogen to me heowcuplice mid
who was bound and drawn to me familiarly with
 freondlicre lufan fram þære frymðe his geogoðhades, ȝ he
friendly love from the beginning of-his youth and he
 wæs symble min gefyra to smeauge þæs halgan wordes
was ever my companion in meditation of-the holy word
 ȝ þære godcundan lare. ȝ he þa lociende on me geseah,
and of-the divine teaching and he then looking on me saw
 þæt ic wæs geswænced mid hefigum sare minre heortan.
that I was troubled with heavy pain of-my heart
 ȝ þa cwæþ he þus to me: ‘ac la, gelamp þe aht
and then said he thus to me but lo happened to-thee aught
 niwes? for hwan hafast þu maran gnornunge, þonne hit
of-new for what hast thou more grief than it

ær gewuna wæs?' ða cwæð ic to him: 'eala, Petrus, seo
before custom was then said I to him O Peter the
 gnorning, þe ic dreoge daga gehwylce, symble heo is me
grief which I suffer of-days each ever it is to-me
 eald for gewunan, ⁊ symble heo is me niwe for eacan.
old for custom and ever it is to-me new for increase
 min þæt ungesælige mod is swiðe gecnyssed ⁊ gedrefed for 4.9
my the unhappy mind is greatly beaten and troubled for
 þære wunde his bysgunge ⁊ gemyneþ, hwilc hit ær wæs
the wound of-its business and remembers what-kind it before was
 on mynstre: hu hit him on bæc let ⁊ forhogode eall þas
in monastery how it for-itself on back let and despised all these
 gewitendlican þing, ⁊ hu swiþe hit oferhlifade ealle þas
transitory things and how greatly it towered-over all these
 woruldþing, þe we on drohtniad, ⁊ þæt hit ne gewunode
world-things which we in live and that it not was-wont
 naht elles þencan, buton þa heofonlican; ⁊ þær eac hit
aught else think except the heavenly and there also it
 oferstah, þeah þe hit behæfd wære in lichaman, þa locu seolf
surpassed though that it held were in body the bars self
 þæs lichaman mid sceawunge þæs heofonlican lifes; ⁊ eac
of-the body with contemplation of-the heavenly life and also
 þone deað, þe þenceþ fullneah eallum mannum wite, þone
the death which seems full-nigh to-all men punishment that
 hit lufade þær gelice swilce lifes ingang ⁊ his gewinnes mede
it loved there like as of-life entrance and of-its labor reward
 ⁊ edlean. ⁊ nu for þam bysegum þissere biscoplican scire hit
and recompense and now for the busynesses of-this episcopal office it
 þrowað þa ymbhogan woruldlicra manna, ⁊ æfter swa fægerre
suffers the cares of-worldly men and after so fair
 onsyne his ræste, þe hit on wæs, hit is nu afyled mid þy
appearance of-its rest which it in was it is now defiled with the

duste eorðlicra dæda. 7 nu, þonne hit tostreigdeð 7 todæleð
dust of-earthly deeds and now when it scatters and divides
 hit sylf ymb oðerra manna wisan for nydþearfe manigra
it self about of-other men affairs for need of-many
 manna, witodlice þonne hit wile ymb his agene þæncan,
men certainly when it will about its own think
 buton tweon hit gehweorfeþ þy medmare to his sylfes þearfe.
without doubt it turns the lesser to of-its self need
 5.8 genoh georne ic gehycge, þæt ic dreoge, 7 hwæt ic anforlet.
enough eagerly I consider what I suffer and what I abandoned
 7 symble þonne ic geþence, þæt ic ær forleas þa dyglan
and ever when I think that I before lost the secret
 stowe, me þinceþ þis þy hefigre, þæt ic nu ræfnige. geseoh
place to-me seems this the heavier which I now endure see
 nu, Petrus, þæt me is gelicost þam, þe on lefan scipe byð,
now Peter that to-me is likest to-him who in frail ship is
 þæt byð geswenced mid þam yþum mycclan sæs: swa ic eom
which is troubled with the waves of-great sea so I am
 nu onstýred mid þam gedrefednyssum þissere worulde, 7 ic
now stirred with the troubles of-this world and I
 eom gecnyssed mid þam stormum þære strangan hreohnesse
am beaten with the storms of-the strong roughness
 in þam scipe mines modes. 7 þonne ic gemune mines
in the ship of-my mind and when I remember my
 þæs ærran lifes, þe ic on mynstre ær on wunode, þonne
the former life which I in monastery before in dwelt then
 asworette ic 7 geomrige gelice þam, þe on lefan scipe neah
sigh I and mourn like to-him who in frail ship near
 lande gelætað, 7 hit þonne se þoden 7 se storm on sæ
land steers and it then the whirlwind and the storm on sea
 adrifeð swa feorr, swa he æt nyhstan nænig land geseon ne
drives so far as he at last no land see —

mæg. ⁊ eac me þynceþ, þæt nu gyt mycele hefigre sy, þæt,
can and also to-me seems that now yet much heavier be that
 þonne ic beo geslægen ⁊ gedrefed mid þam unmætum ypum
when I am struck and troubled with the immense waves
 þissera woruldþinga, þæt ic þonne uneaþe mæg a geþencan
of-these world-things that I then hardly can ever think-of
 ⁊ geseon þa hyþe, ðe ic forlet, þa ic of mynstre gewat.
and see the harbor which I left when I from monastery departed
 forþon swilce beoð þæs mannes modgeþancas: þonne he 6.5
because such are of-the man thoughts when he
 ærest þæt god forleoseð, þæt þe he ær hæfde, he swa
first the good loses that which he before had he so
 þeh æt fruman gemyneð, þæt he hit forleas, ⁊ þonne þæt
though at first remembers that he it lost and when the
 mod feor gewiteþ ymb oþre ðing, eac swylce hit forgyteþ his
mind far departs about other things also likewise it forgets its
 agnes godes, þe hit ær forleas, ⁊ þonne æt nyxstan hit
own good which it before lost and then at last it
 geweorðeþ, þæt se mann na ne gemyneþ þæs þe he ær
comes-about that the man not — remembers of-that which he before
 hæfde. forþon ic spræc ær beforan swa, þæt, þonne we liðað
had therefore I spoke before above so that when we sail
 feor, æt nehstan we no geseoð þa stilnesse þære hyþe, þe we
far at last we not see the stillness of-the harbor which we
 ær fram leton. ⁊ eac me byþ full oft to gemynde becomen
before from left and also to-me is full often to mind come
 ⁊ geþeoded to ecan mines sares sumra manna lif, þa þe
and joined to increase of-my sorrow of-some men life those who
 forleton mid eallum mode þas ʒweardan worulde. þonne ic
left with all mind this present world when I
 sceawige þære heanesse ⁊ rihtwisnesse, ic geþence, hu swyþe
behold the height and righteousness I think how greatly

ic sylf licge in þisum nyþerlicum þingum. manige þara
I self lie in these lowly things many of-them
 gelicodon heora scyppende in deogolran life. hi ne ealdodon
pleased their creator in more-secret life they not aged
 næfre fram heora modes niwnysse þurh eorðlice dæde, ⁊
ever from of-their mind newness through earthly deed and
 ælmihtig God nolde hi abysgian mid þam gewinnum þises
almighty God would-not them occupy with the labors of-this
 middaneardes. ac nu þa þe ic ymb sprece, ic gecyðe bet,
middle-earth but now those whom I about speak I make-known better
 me þinceð, gif ic asceade mid mearcunge þara namena, þa
to-me seems if I distinguish with marking of-the names those
 þe her beaftan gesæde wæron þurh acsunge ⁊ ʒsware.
which here hereafter said were through question and answer

- 7.5 Petrus cwæð to him: 'ne oncneow ic naht swiðe, hweþer
Peter said to him not knew I aught greatly whether
 in Langbeardum æfre asceonan ænigra manna lif mid
among Lombards ever shone of-any men life with
 mægnum ⁊ wundrum. nat ic, hwi þu sy ealligra onæled
powers and wonders not-know I why thou be entirely kindled
 ⁊ ontihted of þara bysne ⁊ wiðmetenysse. ne tweoge ic
and urged from of-those example and comparison not doubt I
 naht, þæt gode weras wæron on þysum lande: þonne wene
ought that good men were in this land then think
 ic hwæpre, þætte wundra ⁊ mægnu oððe nænige þinga fram
I however that wonders and powers either in-no way by
 heom gewordene wæron, oððe hig oð þis forswigede wæron,
them done were or they until this kept-silent were
 þæt we nyton, hwæper hig gewordene wæron oþþe næron.
that we not-know whether they done were or not-were

Gregorius him ȝswarode: ‘eala, Petrus, gif ic þe þa ana 7.20

Gregory him answered O Peter if I to-thee those alone
 asecege be fullmedemum ȝ gecorenū werum, þe ic sylf,
 tell about perfect and chosen men whom I self
 an yfellic man, ongeat æt þam godum ȝ þam geleaffullum
 a wretched man learned from the good and the faithful
 werum, þe hit me cypdon, ȝ eac þa, þe ic þurh
 men who it to-me made-known and also those which I through
 me sylfne oncneow ȝ geleornode, ic wene, þæt þes dæg
 me self knew and learned I think that this day
 blinned, ær me spell ateorige.’

ceases before to-me story fails

Petrus him to cwæð: ‘ic wolde la, þæt þu me acsiendum 7.30

Peter him to said I would lo that thou to-me asking
 sædest hwæthugu be þam godan werum, ȝ þæt þe ne
 told something about the good men and that to-thee not
 þuhte to hefig, þæt þu ongunne hwæthugu gebrecan in þone
 seemed too heavy that thou began somewhat break into the
 wisdom þære gerecenysse, forþon ne cymð naht ungelic trymnes
 wisdom of-the exposition because not comes aught unlike strength
 upp, ac swa swiþe geþwærlicu of ðære gemynde godra mæгна.
 up but so greatly harmonious from the memory of-good powers
 witodlice in þære gerecenysse we magon ongytan, hulic þæt
 certainly in the exposition we can understand what-kind the
 gode mægn byþ to findanne ȝ to habbanne, ȝ we magon
 good power is to find and to have and we can
 oncnawan in þære segene þæra wundra, hu þæt mægen
 recognize in the account of-the wonders how the power
 funden ȝ gehæfd byð ȝ gemæred. full manega men wæron,
 found and held is and glorified full many men were
 þa þe onælað ȝ getihtað þa bysna godra wera swyðor
 those whom kindle and urge the examples of-good men more

þonne þa lare to þære lufan þæs heofonlican eðles. 7 swa
than the teachings to the love of-the heavenly homeland and so
 geweorðeþ full oft, þæt þam mode þæs gehyrendan becymeþ
comes-about full often that to-the mind of-the bearer comes
 twifeald fultum on þam bysenum ura fædera: forþon hit byþ
twofold help in the examples of-our fathers because it is
 onbærned of wiðmetennesses godra foregangendra weras to
kindled from comparison of-good preceding men to
 þære lufan þæs toweardan lifes, 7 þeh hit wene, þæt hit sylf
the love of-the coming life and though it think that it self
 hwæthwugu sy, symble hit byð geadmōdod þæs þe swyðor,
something be ever it is humbled so-much the more
 þonne hit ongyteþ ænige beteras wisas be oðrum mannum.’
when it perceives any better ways about other men

- 8.26 Gregorius him 7swarede: ‘þa wisas, þe ic me acsode æt
Gregory him answered the things which I for-myself asked from
 sægene arwurþra weras, untwygendlice ic þe þa secge mid
account of-venerable men undoubtingly I to-thee them tell with
 bysene þære halgan ealdorlicnyse. we witon, þæt us eallum
example of-the holy authority we know that to-us all
 cuþ is, þæt Marcus 7 Lucas writon þæt godspel nalæs þæt
known is that Mark and Luke wrote the gospel not-at-all that
 hi hit gesawon, ac hi hit geleornodon, swa hi hit gehyrdon
they it saw but they it learned as they it heard
 of Petres muðe 7 of Paules þæra apostola. swa ic eac
from of-Peter mouth and from of-Paul of-the apostles so I also
 wille animan 7 atean fram þam, þe þas boc rædað, þone
will take and draw from those who this book read the
 intingan ælcra tweonge æt ælcum þæra spella, þe ic write,
cause of-each doubt at each of-the stories which I write
 7 ic þæt gecyþe, æt hwilcum ordfruman ic geacsode, þa
and I it make-known from which source I learned those

þe ic secge. ic wille, Petrus, þæt þu wite, þæt ic nime
which I tell I will Peter that thou know that I take
 in sumum þæt andgyt an ȝ in sumum þa word mid þy
in some the sense alone and in some the words with the
 andgyte: forþon gif ic be eallum þam hadum synderlice þa
sense because if I about all the persons separately the
 word animan wolde, þonne wæron hi forðbrohte ceorlisce
words take would then were they brought-forth with-rustic
 ðeawe, ȝ hi na seo hand ȝ þæt gewrit þæs writendan
custom and them not the hand and the writing of-the writer
 swa gecoplice ne onfengce. ic geleornode ȝ gefrægn æt
so fittingly — received I learned and heard from
 gesægene swiðe arwyrðra witenas þæt þæt ic nu secge.
account of-very venerable wise-men that which I now tell

I. Be Honorate þam cnihte,
hu him wæs gemeted fisc on þam munte

I · HONORATUS

Honoratus, a farmer's son of Samnium, keeps his fast at a feast; when his kinsmen mock that no fish is to be had in the mountains, a girl draws one in her pail from the spring. Freed by his lord, he founds a monastery at Fondi for two hundred monks and with the sign of the cross stops a falling crag, still hanging there. Gregory never heard that he had a human teacher; the Spirit's grace is bound by no law, as John the Baptist and Moses show, but such men are to be honored more than imitated.

Hit gelamp geo in Samni þære mægðe, þæt sumes rices 11.3
It happened formerly in Samnium the province that of-a powerful
 mannes tun wæs, in ðam his gebur hæfde sunu, ȝ þam
man estate was in which his farmer had son and to-whom
 wæs nama Honoratus. se higode symble þurh fæsten ȝ
was name Honoratus who strove ever through fasting and

forhæfdnesse of his cnihtade to þære lufan þæs heofonlican
abstinence from his boyhood to the love of-the heavenly
 eþles, ⁊ sona he þeah mid swa mycelre drohtnunge þæs
homeland and at-once he throve with so great conduct of-the
 clænan lifes, þæt he hine sylfne þa geteah ⁊ gehæfde fram
pure life that he him self then drew and held from
 æghwilcum unnyttum worde, ⁊ swiþe his lichaman tæmede
each useless word and greatly his body tamed
 ⁊ swæncte þurh forhæfdnysse, swa ic ær beforan sæde.
and afflicted through abstinence as I before above said
 sume dæge hit gelamp, þæt his magas worhton gebeorscipe
on-some day it happened that his kinsmen made feast
 heora neahgeburum ⁊ heora freondum. in þam gebeorscipe
for-their neighbors and their friends in the feast
 wæron flæsc gegearwod mannum to etanne. þa he þa
were meat prepared for-men to eat when he then
 sceolde niman ⁊ etan, þa wiðsoc he þæt flæsc for lufan
should take and eat then refused he the meat for love
 þæs fæstnes. ⁊ hine ongunnon þa his magas bysmrian ⁊
of-the fasting and him began then his kinsmen mock and
 cwædon to him: 'et þu cniht þisne metel cwyþst þu, þæt
said to him eat thou youth this food sayest thou that
 we magon niman fisc on þysum muntum ⁊ þe bringan
we can take fish on these mountains and to-thee bring
 to etanne?' in þære stowe wæs gewuna, þæt man hwilum
to eat in the place was custom that one at-times
 ymb fisc gehyrde spreca, ⁊ þær næs næfre nan gesewen.
about fish heard speak and there not-was ever any seen

11.18 ac þa se Honoratus wæs þus gebysmerod mid þysum
but when the Honoratus was thus mocked with these
 wordum, semninga hit gelamp, þæt þær wæs wæter to lytel to
words suddenly it happened that there was water too little for

manna þenunge in þam gebeorscipe. 7 þa ær an wencel mid
of-men service in the feast and then ran a girl with
 treowenum æscene, swa hit þær ðeaw wæs, to þære wyllan,
wooden pail as it there custom was to the spring
 7 sona swa hit þæt wæter hlod, þa becom an fisc in þone
and as-soon as it the water drew then came a fish into the
 wæterstoppan. 7 þa sona swa þæt wencel ham gecyrred wæs,
water-bucket and then as-soon as the girl home returned was
 hit ageat þone fisc mid þy wætre beforan heom eallum on
it poured-out the fish with the water before them all at
 þam gebeorscipe, 7 Honoratus þa hæfde genoh on ðam fisce
the feast and Honoratus then had enough in the fish
 to anes dæges bigleofan. 7 þa sona geswac eall seo bysmerung
for of-one day sustenance and then at-once ceased all the mockery
 his maga, 7 hi ealle wundrigende ongunnon wurðian 7
of-his kinsmen and they all wondering began honor and
 herigan þa forhæfdnesse 7 þæt fæsten on Honorate, þe hi
praise the abstinence and the fasting in Honoratus which they
 ær bysmerodon. 7 hit þa swa gelamp, þæt fram ðam Godes
before mocked and it then so happened that from the of-God
 men adrigde þa edwitu þære bysmrunge se fisc of ðam munte.
man wiped-away the reproaches of-the mockery the fish from the mountain
 ða se Honoratus weox 7 þeah mid mycclum mægnum, oþ 11.30
then the Honoratus grew and throve with great powers until
 þæt æt nyxstan he wæs gearad mid freodome fram his hlaforde
that at last he was granted with freedom from his lord
 þam forecwedenan. 7 þa getimbrode he mynster in þære stowe,
the aforesaid and then built he monastery in the place
 þe is Flundis gehaten, in þære he gewearð fæder 7 lareow
which is Fondi called in which he became father and teacher
 twegra hund muneca, 7 his lif þær ascan 7 wearð gemærðod
of-two hundred monks and his life there shone and was glorified

on healf gehwilcre, toþon þæt hit sealde manegum mannum to
on side each to-that that it gave to-many men for
 bysne þæs hælican 7 þæs rihtlican lifes. Soðlice sume dæge hit
example of-the lofty and of-the right life Truly on-some day it
 gelamp, þæt of ðam ylcan munte, þe ofer his mynstre hlifade,
happened that from the same mountain which over his monastery towered
 wearð upp ascoten in þære heanysse swyðlicu mycelnes þæs
was up shot in the height great mass of-the
 ungemætan standlifes. þæt aborstene clif hreas þa ofduneward
immense rock-cliff the burst cliff fell then downward
 geond þam widgelnysse þæs mutes 7 wæs farende, oþ þæt
throughout the breadth of-the mountain and was going until that
 hit com þær hit mynte feallan ofer þæt mynster, 7 þæt þonne
it came where it intended fall over the monastery and that then
 wære hryre ealles þæs stoces 7 forwyrd ealra þæra broðra.
were ruin of-all the place and destruction of-all the brothers
 12.13 ac þa þa se halga wer geseah þone stantorr ufene
but then when the holy man saw the rock-tower from-above
 towardes him farende, he þa gecigde Cristes naman mid
toward him going he then called of-Christ name with
 gelomlicre stemne, 7 sona mid aþenedre his swiðran hand he
frequent voice and at-once with stretched his right hand he
 ongæn sette 7 awrat Cristes rodetacen 7 þa ðone stantorr
against set and drew of-Christ cross-sign and then the rock-tower
 swa feallende gefæstnode on þære ylcan sidan þæs widgellan
so falling fastened on the same side of-the broad
 mutes, swa swa me sæde se æwfæsta wer Laurentius, þæt
mountain so as to-me said the pious man Laurentius that
 þær nære nan þing on þære stowe, þe he ongedlyfian mihte.
there not-were any thing on the place which it on-cling could

ac gyt nu todæg he hangaþ swa hreosende, swylce he feallan
but yet now today it hangs so falling as-if it fall

wylle, 7 þæt magon geseon, þa þe þone munt sceawiað.
would and that can see those who the mountain behold

Petrus him to cwæð: ‘wenað we, hwæþer þes æðele wer 12.21

Peter him to said think we whether this noble man

ær ænigne lareow hæfde, se þe æfter þan þus manigra

before any teacher had he who after that thus of-many

manna lareow gewearð.’

men teacher became

Gregorius him 7swarode: ‘ne gehyrde ic næfre, þæt he æniges 12.23

Gregory him answered not heard I ever that he of-any

mannes leorningman wære. ac we witon, þæt þæs halgan gastes

man disciple were but we know that of-the holy spirit

gifu ne byð to ænigre æ gebunden. ac hit soðlice gewuna is

grace not is to any law bound but it truly custom is

þæs menniscan lifes, þæt se ne durre beon wisdomes lareow

of-the human life that he not dare be of-wisdom teacher

oðres mannes, se þe hine ær him sylfum nan ne geleornað.

of-other man he who it before for-him self none — learns

ne bebeode se na eac þam underðeoddu ænige hyrsumnysse,

nor command he — also to-the subordinates any obedience

se þe ær his lareowum hyrsum beon nolde. ac þehhwæpre

he who before to-his teachers obedient be would-not but nevertheless

sume mæn wæron, þa þa swa wurdon innan mid haliges gastes

some men were those who so became within with of-holy spirit

gife gelærde, peah þe heom gelumpe, þæt hi utan on heora

grace taught though that to-them happened that they outside in their

lichaman mænniscra lareowa lare wana wæron, þehhwæðre

body of-human teachers teaching lacking were nevertheless

heom gelamp, þæt hi mid haliges gastes gife in heora heortan

to-them happened that they with of-holy spirit grace in of-their heart

ingehigdum onbryrde 7 gelærde wæron. ne sceal hwæðre se
thoughts inspired and taught were not shall however the

freedom þyslices lifes eallum mannum to bysne geseald beon,
freedom of-such life to-all men for example given be

þy læs hwylc man forseo oððe forhogie menniscne lareow
the less any man despise or scorn human teacher

7 wene 7 getreowige, þæt he eac mage mid halgum gaste
and think and trust that he also can with holy spirit

beon gelæred 7 gefylled, 7 he þonne dwelie on his lare.
be taught and filled and he then err in his teaching

13.8 ac soðlice þæt mod, þe mid þam godcundan gaste byð
but truly the mind which with the divine spirit is

gefylled, þonne bið þis þa cuðlæcestan tacnu, þæt is þonne
filled then is this the most-familiar signs that is then

witodlice mægenes 7 eadmodnysse: gif hit swa gelimpeð,
certainly of-power and humility if it so happens

þæt heora ægþer fullfremedlice in anes mannes mod tosamne
that of-them each perfectly in of-one man mind together

becumað, þonne byð hit openlice gecyþed, þæt hi of
come then is it openly made-known that they from

andweardnysse haliges gastes cyðnesse secgað. swa swa hit
presence of-holy spirit witness say so as it

witodlice nis nahwær geræd ne on bocum gesægd be
certainly not-is anywhere read nor in books said about

Iohanne þam fulluhtre, þæt he ænigne lichamlicne lareow
John the baptist that he any bodily teacher

hæfde, ne seo soðfæstnys, þæt is Crist sylf, se mid lichamlicre
had nor the truth that is Christ self who with bodily

andweardnysse his apostolas lærde. 7 swa þeh Iohannem
presence his apostles taught and so though John

ðone fulluhtre he ne getealde to his þegnum, þe he sylf
the baptist he not counted among his disciples whom he self

lichamlice gelærde, ac he wæs mid haliges gastes gife afylled,
bodily taught but he was with of-holy spirit grace filled

ȝ þa þone þe se hælend mid haliges gastes gife gefylde
and then him whom the savior with of-holy spirit grace filled

ȝ gelærde, he hine þa forlet to his agnes sylfes dome
and taught he him then left to of-his own self judgment

buton þreatunge lichamlicre lare. swa hit eac in ðære ealdan
without urging of-bodily teaching as it also in the old

æ sægð ȝ awriten is, þæt Moyses in westen gelæded
law says and written is that Moses into desert led

wære, ȝ he þær fram Godes ængle þæt bebod underfeng
were and he there from of-God angel the command received

ȝ þurh nænigne menniscne man ne geleornode. ac on ðas
and through no human man — learned but in this

wisan, swa swa we ær fore spræcon, ma hi syndon fram
way so as we before above spoke more they are by

mannum to arwurðianne, þonne hi syn to onherianne.’

men to honor than they be to imitate

Petrus cwæð: ‘me licað, þæt þu cwyðst. ac ic bidde, þæt þu 13.26

Peter said to-me pleases what thou sayest but I pray that thou

me secge, hwæþer þes þus mycelre geearnunge fæder ænigne
to-me tell whether this thus of-great merit father any

eaferan forlete, se þe þa mycclan mægnu ȝ his dæde onhyrede.’

successor left he who the great powers and his deeds imitated

II. Be Libertine þam prafoste, hu he wearð of his horse aworpen

II · LIBERTINUS

Libertinus, provost at Fondi, gives his whip to the Goths who take his horse, and their horses will not cross the Volturmo until they return it. He lies unseen in prayer while Frankish raiders search the church for him. With his master Honoratus's shoe he raises a grieving woman's dead son. When his abbot beats him with a footstool, he begs the abbot's blessing next morning and tells others only that he stumbled. Gregory holds his patience greater than his wonders.

- 14.3 Gregorius him ȝswarode: 'sum wæs swiðe arwurðe wer, þæs
Gregory him answered a-certain was very venerable man whose
 nama wæs Libertinus, se wæs on Totiles dagum þæs cingces.
name was Libertinus who was in of-Totila days of-the king
 se wæs eac þæs mynstres prafost ȝ lareow, þe is genemned
he was also of-the monastery provost and teacher which is named
 Flundis. in þæs leornungscole drohtnigende ȝ gelæred wæs
Fondi in whose school living and taught was
 sum man, be ðam, þeah þe us ðæs bufancwedenan mannes
a-certain man about whom though that to-us of-the above-said man
 mægnu þurh manigra manna sægene gemærsod wæron, hweðer
powers through of-many men account proclaimed were yet
 se bufancwedena wer ȝ se æfæsta Laurentius, se þe nu gyt
the above-said man and the pious Laurentius he who now yet
 lyfigende is, ȝ he in þa ylcan tid hiwcuðlice mid him wæs,
living is and he in the same time familiarly with him was
 se gewunode, þæt he me be him fæla sæde, of þam ic nu
he was-wont that he to-me about him much told of which I now
 þe þa feawum wordum secgan wille, þæt ic gemunan mæg.
to-thee then with-few words say will what I remember can

swa swa hit gelamp in þære ylcan mægðe Samni, þa þe we 14.12
so as it happened in the same province Samnium that which we
ær bufan gemyngodon, þæt se ylca wer for neodþearfe þæs
before above mentioned that the same man for need of-the
mynstres on sumne siðfæt feran ongan. 7 þa gelamp hit,
monastery on a journey travel began and then happened it
þæt sum ealdorman wæs Daria gehaten, se wæs mid here
that a-certain ealdorman was Darida called who was with army
cumende of Gotena þeode on þa ylcan stowe þæs halgan
coming from of-Gotbs nation to the same place of-the holy
weres. 7 þa wearð se ylca Godes þeow adune aworpen of
man and then was the same of-God servant down thrown from
his horse, þe he ær on sæt, fram þæs ylcan ealdormannes
his horse which he before on sat by of-the same ealdorman
mannum. 7 he þa se Godes man wæs lustlice þone lyre þæs
men and he then the of-God man was gladly the loss of-the
horses þoliende 7 eac þa swipan, þe he on his handa hæfde,
horse suffering and also the whip which he in his hand had
þa he þam reafiendum mannum brohte þus cweðende: ‘nimað
that he to-the robbing men brought thus saying take
nu þas swipan, þæt ge magan þis hors mid mynegian 7 drifan.’
now this whip that ye can this horse with urge and drive
7 þa æfter þysum wordum hraðe se Godes man hine sylfne
and then after these words quickly the of-God man him self
on gebed sealde. 7 þa þæs bufansprecenan ealdormannes here
in prayer gave and then of-the above-said ealdorman army
mid færræringe becom to sumre ea, þære wæs nama Uulturnus.
with sudden-running came to a river whose was name Volturnus
þær hi ealle ongunnon heora hors mid heora sperescæftum
there they all began their horses with their spear-shafts
þerscan 7 mid heora spurum blodgian 7 heawan.
beat and with their spurs bloody and hew

- 15.1 ac hwæðre þa hors, þeah þe hie mid þam swipum
but however the horses though that they with the whips
 geswungene wæron 7 mid þam spurum geblodgode wæron,
beaten were and with the spurs bloodied were
 þehhweðre hi of ðam stedum þa hors astyrian ne adrifan
nevertheless they from the places the horses stir nor drive
 ne mihton, 7 swa swiðe hi þære ea wætres hryne
— could and so greatly they of-the river of-water touch
 heom ondredon, efne swa swa hit sum deapes plyht oððe
for-themselves dreaded even so as it some of-death peril or
 scyfe wære. 7 þa þa onsittendan þara horsa mid langum
precipice were and when the riders of-the horses with long
 geþersce heora hors geswencton, ða wæs an in ðam herge,
beating their horses afflicted then was one in the army
 se þe ongæt 7 oncneow, þæt hi for þam gylte gehindrode
he who perceived and recognized that they for the guilt hindered
 wæron, þe hi þone Godes man ær on wege his horses
were which they the of-God man before on way of-his horse
 bereafedon 7 hine his siðes agældon. hi þa sona eft
robbed and him his journey delayed they then at-once again
 cyrdon æfter him 7 hine Libertinum astrehtne in his gebede
turned after him and him Libertinus prostrate in his prayer
 gemetton, 7 hi þa to him cwædon: 'aris 7 nim þin hors!' *found and they then to him said arise and take thy horse*
 he þa heom andsweriende þus to cwæð: 'gangað ge 7 his
he then them answering thus to said go ye and it
 mid gode gebrucað, forþon ic þæs horses þearfe nabbe.' 7
with good enjoy because I of-the horse need not-have and
 hi þa sona lihton 7 hine mid nyde upp ahofon 7 on
they then at-once alighted and him with force up raised and on
 his agen hors asetton 7 eft hraðe fram him gewiton. 7
his own horse set and again quickly from him departed and

þa heora hors mid swa hræde ryne þa ea oferferdon, þa
then their horses with so swift course the river crossed that
þe hi ær oferferan ne mihton, efne swa swa seo ea in
which they before cross not could even so as the river in
hire nænigne wætres stream hæfde. 7 swa hit gelamp, þæt,
it no of-water stream had and so it happened that
þa þam Godes mæn his agen hors gegifen wæs, hi þa
when to-the of-God man his own horse given was they then
ealle heora hors æt him to bryce 7 to nytnesse onfengon.
all their horses from him for use and for profit received

Be Libertine, hu he næs funden, þeah þe he andweard wære. 16.5

About Libertinus how he not-was found though that he present were
Eac swilce in ða ylcan tid gelamp in Langbearda landes 16.6

Also likewise in the same time happened in of-Lombards land
sumum dæle, þæt Buccelinus wæs haten sum man, se
some part that Buccelin was called a-certain man who
com mid Francum, forþon þe he þone hlisan geacsoðe
came with Franks because that he the repute heard
of þam mynstre þæs foresprecenan Godes mannes 7 him
of the monastery of-the aforesaid of-God man and to-him
gesægd wæs, þæt he mycel feoh on þam mynstre hæfde. þa
said was that he much money in the monastery had then
ongunnon þa Francan gangan in to cyrican, 7 reðgiende hi
began the Franks go in to church and raging they
Libertinum sohton, 7 hi cleopodon 7 acsodon, hwær he
Libertinus sought and they called and asked where he
wære. he þa soðlice Libertinus in þære ylcan cyrican eallum
were he then truly Libertinus in the same church with-all
limum astreht læg 7 in his gebede gewunade. þa gelamp
limbs stretched lay and in his prayer remained then happened
ðær sum wundorlic wise. þa þa reðan 7 þa wedendan
there a-certain wonderful thing when the cruel and the raging

Franca inneodon, hi spurnon mid heora fotum on þone
Franks went-in they kicked with their feet on the
 halgan wer, þær he on his gebede læg, ⁊ þehhwæðre hi
holy man where he in his prayer lay and nevertheless they
 hine geseon ne mihton. ⁊ swa hi mid blindnesse gedwealde
him see not could and so they with blindness misled
 wurdon, þæt hi eft of þam mynstre idelhænde hwurfon.
became that they again from the monastery empty-handed returned

17.1 Hu Libertinus awehte of deaðe sumes wifes sunu.

How Libertinus woke from death of-a woman son

17.2 Eac swilce on oðre tid gelamp, þæt he for ðæs mynstres
Also likewise at other time happened that he for of-the monastery
 þingan, þe he mid þæs abbudes hæse Honoratus his lareowes
affairs which he with of-the abbot bidding of-Honoratus his teacher
 underfeng ⁊ æfter him heold, sume dæge he ferde to
received and after him held on-some day he went to
 Rauennan þære byrig. ⁊ þa soðlice for lufan þæs arwurðan,
Ravenna the city and then truly for love of-the venerable
 swa hwider swa he Libertinus ferde, symble he hæfde
so whither so he Libertinus went ever he had
 Honoratus scoh, ⁊ þone he on his bosme bær for þære
of-Honoratus shoe and that he in his bosom bore for the
 lufan his lareowes. ⁊ witodlice, þa he on his weg ferde,
love of-his teacher and certainly when he on his way went
 þa gelamp, þæt sum wif bær hire sunu deadne ongæn
then happened that a-certain woman bore her son dead toward
 þam halgan were Libertino, ⁊ þæt wif þa hine geornlice
the holy man Libertinus and the woman then him earnestly
 beheold. þa færinga wearð heo onæled for lufan hire þæs
beheld then suddenly became she kindled for love of-her the
 deadan suna, ⁊ heo þa genam þæs halgan mannes hors be
dead son and she then took of-the holy man horse by

þam bridelse 7 to him þus cwæð 7 mid aðe geswor: ‘ne
the bridle and to him thus said and with oath swore not
 færst þu nænigra þinga fram me, ær ðon þu minne sunu
goest thou in-any way from me before that thou my son
 awecce 7 hine me eft cwicne agife.’ 7 he þa se Godes wer
wake and him to-me again living give and he then the of-God man
 ongan þencan, þæt þyllic wundor wære mannum ungewunelic
began think that such wonder were for-men unusual
 to wyrcanne, 7 he aforhtode þa for ðære geornfullan benan
to work and he became-afraid then for the eager petition
 7 wolde þæt wif forbugan, ac he ne mihte nænigra þinga.
and would the woman avoid but he not could in-any way
 ac nu me fealh on mode, Petrus, þæt me lystep sceawian 7 17.32
but now to-me came into mind Peter that to-me it-pleases consider and
 smeagean, hulic 7 hu mycel se camp wæs in þæs rihtwisan
ponder what-kind and how great the battle was in of-the righteous
 mannes breoste, þe þær feaht between heom seo eadmodnys
man breast which there fought between them the humility
 his sylfes lifes 7 seo arfæstnys 7 frofer þæs earman wives,
of-his self life and the piety and comfort of-the poor woman
 þæs unlifigendan mannes moder. him wæs mycel ege to þon,
of-the unliving man mother to-him was great fear to that
 þæt he huru to swyðe ne nyðde, gif he þæs ungewunelican
that he at-least too greatly not presumed if he of-the unusual
 þinges to Gode wilnode, 7 he wæs swa mildheort, þæt him
thing from God desired and he was so merciful that to-him
 þuhte sarlic, gif he ne gehulpe þam earman 7 þam astyptan
seemed painful if he not helped the poor and the bereaved
 wife. ac þa to maran wuldre ðam ælmihtigan Gode seo
woman but then for greater glory to-the almighty God the
 arfæstnys oferswyðde þone strangan breost, forðon nære se
piety overcame the strong breast because not-were the

breost nanra þinga oferfunden, gif hine seo arfæstnes 7 seo
breast in-any way proved if it the piety and the
 hreowsung ðæs arwyrdan weres ne oferswyðde. ac he gelihte
compassion of-the venerable man not overcame but he alighted
 of his horse 7 his cneow gebigde 7 his handa aþenede upp
from his horse and his knee bent and his hands stretched up
 to heofonum 7 þone sceoh ateah of his bosme 7 asette
to heavens and the shoe drew from his bosom and set
 ofer breost ðæs deadan cnihtes. 7 þa him gebiddendum seo
over breast of-the dead youth and then him praying the
 sawl þæs cnihtes gehwearf eft to þam lichaman. he ða hine
soul of-the youth returned again to the body he then him
 mid his handum genam 7 hine cwicne agæf his weopendan
with his hands took and him living gave to-his weeping
 meder, 7 he ferde him forð on his wege, þe he ær ongan.
mother and he went him forth on his way which he before began

18.33 Petrus hine þa frægn: 'hwæt cweðað we, hweðer þæt mægn
Peter him then asked what say we whether the power
 þus mycles wundres gedyde þe Honerates gearnung, þe
thus of-great wonder did either of-Honoratus merit or
 Libertines gewilnung?'
of-Libertinus desire

19.3 Gregorius him 7swarode: 'in þære ætywnesse swa wundorlices
Gregory him answered in the showing of-so wonderful
 foretacnes heora begra mægn hit gesomnode eac mid þy
sign of-them both power it joined also with the
 geleafan þæs earman wifes. 7 forðon ic wene, þæt Libertinus
faith of-the poor woman and therefore I think that Libertinus
 mihte ðis gedon, forþon he geleornode, þæt he getreowde ma
could this do because he learned that he trusted more
 be his lareowes mægne, þonne be his agnum. þæs lareowes
in of-his teacher power than in his own of-the teacher

scoh he asette on ða breost þæs dæadan lichaman, 7 sona
shoe he set on the breast of-the dead body and at-once
 butan tweon he begæt þa sawle, þe he bæd. swa hit is eac
without doubt he obtained the soul which he asked as it is also
 sægd on oðre stowe, þæt Heliseus se witga come to Iordane
said in other place that Elisha the prophet came to Jordan
 þære ea 7 bær his lareowes sciccells, 7 þa sloh he ænes
the river and bore of-his teacher mantle and then struck he once
 on þæt wæter 7 wolde him weg gewyrcean, swa swa he
on the water and would for-himself way make so as he
 his lareow ær geseah, ac he ne mihte nanra þinga þæt wæter
his teacher before saw but he not could in-any way the water
 todælan. 7 sona swa he cwæð: 'hwær is Helies God mines
divide and as-soon as he said where is of-Elijah God of-my
 lareowes?' þa sloh he eft on ðone stream mid his lareowes
teacher then struck he again on the stream with of-his teacher
 sciccelse 7 geworhte him weg betweoh þam wæterum.
mantle and made for-himself way between the waters
 ongytest þu, Petrus, hu swyðe seo eadmodnys þyhð 7
understandest thou Peter how greatly the humility thrives and
 fremað, þam þe þa godan mægnu wyrcað? 7 þu þæt
profits to-those who the good powers work and thou that
 miht eac oncnawan, þæt eac Eliseus mihte sona þæt mægn
canst also recognize that also Elisha could at-once the power
 his lareowes gegearwian, þa þa he gelædde to gemynde
of-his teacher prepare then when he brought to mind
 him sylfum þone naman his lareowes. 7 forðon þe he
for-him self the name of-his teacher and because that he
 gehwearf under ðam lareowe to eadmodnysse, he worhte
turned under the teacher to humility he worked
 sona sylfa þa mægn, þe se lareow ær worhte.
at-once himself the powers which the teacher before worked

19.28

20.5 Petrus him to cwæð: 'me lystep wel þæs þu sagast. ac la,
Peter him to said to-me it-pleases well of-what thou sayest but lo
 ic þe frigne, hwæðer nu gyt aht opres sy, þe þu mæge
I thee ask whether now yet aught of-other be which thou canst
 secgean be ðam godan men to ure lare getrymnysse.'
say about the good man for of-our teaching strenghtening

20.11 Be Libertinus gepylde, þe he hæfde wið his abbod.
About of-Libertinus patience which he had toward his abbot

20.12 Gregorius him ʒswarode: 'witodlice ic mæg ma secgan, ac ic
Gregory him answered certainly I can more say but I
 nat, hwær se sy, se þe hine onhyrgean wille. ic gelyfe, þæt
not-know where he be he who him imitate will I believe that
 þæt mægn þære gepylde sy mare, þonne þa wundru ʒ þa
the power of-the patience be greater than the wonders and the
 foretacnu. hit gelamp sume dæge, þæt se abbud, se æfter þæs
signs it happened on-some day that the abbot who after of-the
 arwurðan Honorates forðfore heold ʒ hæfde þone ræcenddom
venerable Honoratus departure held and had the rule
 ʒ hlaforddom þæs mynstres, þæt he wearð gebolgen mid
and lordship of-the monastery that he became enraged with
 mycelre hatheortnysse wið þone æfæstan wer Libertinum
great fury against the pious man Libertinus
 swa swiðe, þæt he hine mid his handum forbeah. ʒ þa
so greatly that he him with his hands beat and then
 forþon þe he næfde gyrde hine mid to sleanne, þa gefeng
because that he not-had rod him with to strike then seized
 he þone fotsceamol æt his reste foran ʒ beot Libertinum
he the footstool at his bed before and beat Libertinus
 on þæt heafod ʒ on þa onsyne, oþ þæt he gedyde, þæt
on the head and on the face until that he caused that
 eall his andwlita awannode ʒ asweoll. ʒ he þa swa swiþe
all his face grew-livid and swelled and he then so greatly

geswungen gewat swigende to his agenre ræste. þa oðre
beaten departed silent to his own bed then on-other
 dæge hæfde Libertinus ane gemotstowe gecweden ymb sume
day had Libertinus a meeting-place appointed about some
 neodþearfe þæs mynstres, 7 þa þa he gefylled hæfde his
need of-the monastery and then when he fulfilled had his
 uhtsang 7 his gebedu, þa eode he to ðam abbude, þær he
matins and his prayers then went he to the abbot where he
 on his ræste wæs, 7 he him eadmodlice his bletsunge bād.
on his bed was and he him humbly his blessing asked
 þa gemunde se abbud, hu swyðe se halga man wæs fram 21.7
then remembered the abbot how greatly the holy man was by
 eallum mannum gelufod 7 gearod. þa wende he, þæt he for
all men loved and honored then thought he that he for
 ðan teonan, þe he him þy ærran dæge gedyde, mid ealle
the injury which he to-him on-the former day did with all
 of þam mynstre gewitan wolde. þa acsode se abbud hine
from the monastery depart would then asked the abbot him
 þus cwepende: ‘hwider wilt þu gangan?’ him þa Libertinus
thus saying whither wilt thou go him then Libertinus
 7swarode: ‘min fæder, ic hæfde gyrstandæge gecweden 7
answered my father I had yesterday appointed and
 gehaten, þæt ic nu todæge cuman wolde ymb sume þearfe
promised that I now today come would about some need
 þises mynstres, forþon ic hit nu nænigra þinga ayldan ne mæg.’
of-this monastery therefore I it now in-no way delay — can
 7 he þa se abbud in his heortan ingehigdum sceawode his
and he then the abbot in of-his heart thoughts beheld of-his
 sylfes reðnysse 7 his agene heardnysse. gelice he eac gemunde
self cruelty and his own harshness likewise he also remembered
 þa mycclan eadmodnysse 7 manþwærnysse Libertines, 7
the great humility and meekness of-Libertinus and

þa hraþe astylde of his ræste 7 Libertinum be his
then quickly leaped from his bed and Libertinus by his
 fotum genam, 7 he hine cyððe, þæt he wið hine scyldig
feet took and he him declared that he toward him guilty
 wære, forðon þe he geþrystlæhte, þæt he wið swa mycelre
were because that he presumed that he against of-so great
 geearnunge man swylce wælhreownysse fraceþa gefremede.
merit man such cruelty of-insults committed

- 21.34 ongæn þan eac Libertinus hine sylfne to þæs abbudes fotum
against that also Libertinus him self to of-the abbot feet
 astrehte, 7 he sæde, þæt hit his sylfes gylt wære swiðor,
prostrated and he said that it of-his self guilt were rather
 þonne hit ðæs abbudes uncysta wæron, þæt broc, þæt he
than it of-the abbot vices were the affliction which he
 þær aræfnode. 7 swa hit wæs gedon, þæt se fæder wearð
there endured and so it was done that the father was
 to swa mycelre monþwærnysse gelæded, 7 þa gewearð seo
to so great meekness led and then became the
 eadmodnys þæs geongran to lareowe þam abbude. 7 þa þa
humility of-the younger as teacher to-the abbot and then when
 he for þæs mynstres þearfe, swa swa he ær gecweden hæfde,
he for of-the monastery need so as he before appointed had
 wæs utfarende, hine þa manige his cuðra manna geornlice
was out-going him then many of-his known men earnestly
 acsodon, ge æpelcunde ge oðre, þa þe hine symble swiðe
asked both noble-born and others those who him ever greatly
 arodon. hi þa eac swiðe wundrodon, hwæt þæt þing wære, þæt
honored they then also greatly wondered what the thing were that
 he swa toswollen heafod 7 swa wanne 7wlitan hæfde. he þa
he so swollen head and so livid face had he then
 cwæð to heom: 'gyrstanæfen me gelamp, þæt ic ungewealdes
said to them yesterday-evening to-me happened that I accidentally

ætsporn æt anum fotscamele, 7 ic þa þus geslægen wearð.
stumbled at a footstool and I then thus struck was
 7 swa se halga wer wæs healdende in his breostum þa are
and so the holy man was holding in his breast the honor
 þære soðfæstnysse, 7 he his fæder 7 his lareowes uncysta
of-the truth and he of-his father and of-his teacher vices
 na ne geypte, ne he eac in nænigre leasunge synne ne georn.
not — revealed nor he also in any of-lying sin — ran
 Petrus cwæð: ‘wenað we þe ne wenaþ, hwæðer þes arwyrdā werr 22.30
Peter said think we or not think whether this venerable man
 Libertinus, be þam þu þus fela tacna 7 wundra sægdest,
Libertinus about whom thou thus many signs and wonders toldest
 ænigne man in þære ruman 7 mycclan gesomnunge læfde, se
any man in the wide and great congregation left be
 þe his þeowa 7 his þæs clænan lifes onhergend beon wolde?’
who his servant and of-his the pure life imitator be would

III. Be þam wyrtoearde, hu he bebead þære næddran þa wyrta to healdenne

III · THE GARDENER

Felix, called Curvus, tells Gregory of a gardener in Honoratus's monastery whose herbs a thief keeps stealing. The gardener commands a snake, in Christ's name, to guard the stile where the thief climbs in, and the thief, seeing it, falls and is left hanging by his foot from the fence. The gardener thanks God, sends the snake away, frees the thief unharmed, and gives him the herbs he had tried to steal, telling him to ask next time.

Gregorius him 7swarode: ‘Felix wæs haten sum broður, 23.6
Gregory him answered Felix was called a-certain brother
 se wæs ær genemned Curuus, þone þu þe sylf ful geare
who was before named Curvus whom thou thee self full well

cupest, se nu niwan wearð prafost þæs ylcan mynstres. se
knewest who now newly became provost of-the same monastery who
 me fela wunderlicra þinga sægde be þam gebroðrum þæs
to-me many of-wonderful things told about the brothers of-the
 ylcan mynstres. of ðam wundrum hwelchugu word, þa ðe
same monastery of the wonders some words those which
 me to gemynde coman, ic wille gerecccean, forþon ic efste to
to-me to memory came I will relate because I hasten to
 oðrum spellum. 7 swa þeh ne wene ic no, þæt me sy an
other stories and so though not think I — that to-me be one
 ðæra spella to forlætanne, þe me fram þam ylcan breþer
of-the stories to leave which to-me from the same brother
 gesægd is. sum munuc wæs in ðam ylcan mynstre, se wæs
told is a-certain monk was in the same monastery who was
 swiðe godes lifes man 7 mycelre geearnunge, 7 he wæs þæs
of-very good life man and of-great merit and he was of-the
 mynstres wyrtweard. þa gewunode an ðeof, þæt he ofer þone
monastery gardener then was-wont a thief that he over the
 geard stah 7 deogollice stæll þa wyrta. swa se wyrtweard
fence climbed and secretly stole the herbs as the gardener
 his wyrta geornor sette 7 plantode, swa he hira læs funde,
his herbs more-eagerly set and planted so he of-them fewer found
 þonne he eft to com, 7 he geseah, þæt þa wyrta sume
when he again to came and he saw that the herbs some
 wæron mid mannes fotum fortredene 7 sume wæron mid
were with of-man feet trodden and some were with
 ealle genumene. 7 he þa ymbeode utan ealne þone wyrttun.
all taken and he then went-round outside all the garden
 23.35 þa æt nexstan funde he, hwær se þeof gewunode, þæt he
then at last found he where the thief was-wont that he
 ofer þone geard stah, 7 he þa eft geondeode þurh þone
over the fence climbed and he then again went-across through the

wyrtun. þa funde he ane næddran, þære he wæs bebeodende
garden then found he a snake to-which he was commanding
 ȝ þus to hire cwæð: 'folga þu me!' ȝ hi þa becomon
and thus to her said follow thou me and they then came
 to ðære stigole, þær se þeof oferstah in ðone wyrttun. þa
to the stile where the thief climbed into the garden then
 bebead se wyrtweard þære næddran þus cweðende: 'ic þe
commanded the gardener to-the snake thus saying I thee
 beheode on drihtnes naman hælendes Cristes, þæt þu ða
command in of-lord name of-savior Christ that thou the
 stigole behealde, ȝ þu ne læte þone þeof her ingangan.'
stile guard and thou not let the thief here enter
 seo næddre heo sylfe hraðe oncyrde ȝ be þære stigole hi
the snake she self quickly turned and by the stile her
 astrehte. ȝ þa þa ealle men ymb midne dæg gestildon
stretched and then when all men about mid day rested
 ȝ gereston, þa com se þeof, swa him ær gewunelic þeaw
and reposed then came the thief as to-him before customary habit
 wæs, ȝ stah upp on þone gearð. ȝ þa þa he his
was and climbed up on the fence and then when he of-his
 fota oðerne ofdune asette, he þa færinga geseah, þæt seo
feet one down set he then suddenly saw that the
 astrehte nædre his weg beleac. þa wearð he swiþe afyrhted
stretched snake his way closed then became he greatly afraid
 in him sylfum ȝ afeoll ofduneward, ȝ his oðer fot wearð
in him self and fell downward and his other foot became
 fæst on anum sagle þæs gearðes. ȝ swa he hangode adune
fast on a stake of-the fence and so he hung down
 onwændum heafde, oþ þæt se wyrtweard eft þider com.
with-turned head until that the gardener again thither came

24.30 ða com se wyrtweard on gewunelicre tide, ⁊ he þone þeof
then came the gardener at customary time and he the thief
 þær hanginde funde. þa cwæð he to þære næddran: 'Gode
there hanging found then said he to the snake to-God
 ic þanc secge þæs þu gefyldest, þæt ic bebead. far nu
I thanks say that thou fulfilledst what I commanded go now
 þider þe þu wille.' heo þa seo nædre hraðe þanon gewat.
whither — thou wilt she then the snake quickly thence departed
 þa cwæð he to þam þeofe: 'broðer, hwæt is þis? forþon þe
then said he to the thief brother what is this because that
 þu þis dydest, God þe me on geweald sealde. for hwon
thou this didst God thee to-me into power gave for what
 gedyrstigodest þu, þæt þu þus oft in þisra muneca wyrtune
daredst thou that thou thus often in of-these monks garden
 stalodest?' ⁊ he þa æfter þisum wordum þæs þeofes fot
stolest and he then after these words of-the thief foot
 onlȳsde of þam gærde, þe he ær fæste on clyfode, ⁊
loosed from the fence which he before fast on clung and
 hine ungederedne ofdune asette ⁊ cwæð to him: 'gang
him unharmed down set and said to him go
 mid me!' þa gelædde he hine to þæs wyrtgeardes gate, ⁊
with me then led he him to of-the garden gate and
 gehwylce wyrte, þe he ær mid stale gewilnode, he him
each herb which he before with theft desired he to-him
 þæt mid mycelre wynsumnysse sealde þus cweþende: 'gang
it with great pleasure gave thus saying go
 nu ⁊ æfter þissere tide ne stala þu her na ma, ac þonne
now and after this time not steal thou here — more but when
 þe þearf sy, ga þe her to me, ⁊ þæt þu ær mid unrihte
to-thee need be go thee here to me and what thou before with wrong
 on urum geswince begeate, ic þe þæt mid estfulnessse sylle.'
in our toil gottest I to-thee it with devotion give

Petrus cwæð: ‘nu oð þis, swa me þinceð, holenga ic 25.24
Peter said now until this as to-me seems in-vain I
 wende, þæt nænige fædras næron in Suðlongbardum, þa
thought that no fathers were in South-Lombards those
 þe þyllicu mægnu ȝ tacnu wyrcean mihton.’
who such powers and signs work could

IV. Be Equitio abbude, hu him wæs gepuht, þæt se engel hine belisnode

IV · EQUITIUS

Equitius of Valeria, freed from lust when an angel unmans him in a vision, rules monasteries of men and women. He sees the devil in Basil, a sorcerer in monk's habit, and frees a nun who ate an unblessed lettuce from the devil sitting on it. Unordained, he preaches by a commission given in a vision; flattering priests have the pope summon him to Rome, but the envoy finds him mowing hay, and the pope, terrified in a dream, countermands the order. After his death his tomb and monks are protected.

Gregorius him ȝswarode: ‘mid sægene þæs arwyrðan weres 25.31
Gregory him answered with account of-the venerable man
 Furtunates, se wæs abbud þæs mynstres, þe nemned is
Fortunatus who was abbot of-the monastery which named is
 Cicerones bæþ, ȝ eac swylce þurh oðra arwurðra weru segena
of-Cicero bath and also likewise through of-other venerable men accounts
 ic geleornode, þæt ic nu secgan wille. sum wæs se halgesta
I learned what I now say will a-certain was the holiest
 man in Ualeria mægðþe, þam wæs nama Equitius se fore
man in Valeria province to-whom was name Equitius who for
 gecearnunge his sylfes lifes wæs gehæfd ȝ ongyten mid
merit of-his self life was held and recognized by

eallum, þam þe hine cūþon, for his sylfes gewyrhtum mycelre
all those who him knew for his self deserts of-great
geearnunge man. se ylca Furtunatus us wæs hiwcuðlice
merit man the same Fortunatus to-us was familiarly
cuð. butan tweon se Equitius for his haligdomes mycelnesse
known without doubt the Equitius for of-his holiness greatness
wearð manigra mynstra fæder 7 hlaford. þa gelamp him in
became of-many monasteries father and lord then happened to-him in
þa tid his geogoðe, þæt he wearð mid grimmum gewinne
the time of-his youth that he became with grim struggle
his lichaman lustes geswænced. ac þa nearonessa his agenre
of-his body lust afflicted but the straits of-his own
costunge hine gedydon þy geornfulran to þære teolunge
temptation him made the more-eager to the pursuit
godcundra beboda. 7 he þa on þas wisan him to þam
of-divine commands and he then in this way for-himself to the
æلميhtigan Gode mid singalum gebedum læcedom sohte. he
almighty God with continual prayers cure sought he
þa sumre nihte geseah him ætstandan Godes ængcel, se
then on-a night saw him stand-by of-God angel who
his gesihðe ætywde 7 him ealle þa cennendan leomu of
to-his sight appeared and from-him all the generative limbs off
acearf. 7 of þære tide he wearð swa fremde þære costunge,
cut and from the time he became so strange to-the temptation
efne swa he næfre þone had on his lichaman næfde.
even as he never the sex in his body had
26.31 mid þy mægne he wæs gebælded of ðæs æلميhtigan
with that power he was emboldened from of-the almighty
Godes fultume to þon swyðe, þæt he, se þe ær wæs
God help to that greatly that he he who before was
wera ealdorman, æfter þon he eac ongan wifhades manna
of-men ealdorman after that he also began of-female-sex persons

lareowdom ȝ hlafordscipe underfon. ne blan he hwæðre,
teachership and lordship receive not ceased he however
 þæt he his geongran ne manode, þæt hi næfre gelyfdon
that he his disciples — admonished that they never believed
 heom sylfum to swiðe in þissere wisan, þæt him wære
them selves too greatly in this way that to-them were
 eaðelic se wifhired to healdanne ȝ to rihtanne ȝ
easy the women-household to hold and to rule and
 þonne þurh þæt swyþur cunnedon þære Godes gife, þe
then through that more-strongly tried the of-God grace which
 hi na ne onfengon, þonne hit wærlic wære.
they not — received than it safe were

Be Basilio, þe com to Æquitie on muncelicum gyrelan. 27.13
About Basil who came to Equitius in monkish garb

On þa ylcan tide hit gelamp, þa þa scincraeftigan wurdon 27.14
At the same time it happened when the sorcerers were
 arasode in þyssere Romaniscan byrig, þæt Basilius fleonde
detected in this Roman city that Basil fleeing
 gesohte in munuchade Ualeriam þa mægðe, se wæs yldost ȝ
sought in monkhood Valeria the province who was eldest and
 fyrmost of þam drycraeftum. ȝ he þa Basilius se scincraeftiga
foremost of the sorceries and he then Basil the sorcerer
 ferde to þam arwurðan were Castorio, se wæs biscop on
went to the venerable man Castorius who was bishop in
 Amiternine þære ceastre ȝ gehihte to him ȝ gewilnode,
Amiternum the city and trusted to him and desired
 þæt he hine befæste Æquitio ðam abbude, ȝ he hine to
that he him entrust to-Equitius the abbot and he him to
 ðam befæste, þæt he moste beon læce þæs nunmynstres.
that entrusted that he might be physician of-the nunnery
 ȝ þa ferde se biscop, oþ þæt he becom to ðam mynstre
and then went the bishop until that he came to the monastery

ȝ mid him lædde Basiliū þone leasan munuc ȝ bæd þa
and with him led Basil the false monk and asked then
 Equitiū þone Godes þeow, þæt he underfenge þone munuc
Equitius the of-God servant that he receive the monk
 in his gesomnunge. þa sona swa he se halga wer locode on
in his congregation then as-soon as he the holy man looked on
 hine, he cwæð to þam biscope: 'min fæder, ne þincð me na,
him he said to the bishop my father not seems to-me —
 þæt þes sy munuc, þe þu me her beodest, ac ic geseo,
that this be monk whom thou to-me here offerest but I see
 þæt he is deofol sylf.' him þa ȝswarode se biscop ȝ cwæð:
that he is devil self to-him then answered the bishop and said
 'þu secest nu beladunge, hu þu mage þæt findan, þæt þu ne
thou seekest now excuse how thou can that find that thou not
 þurfe me tyðian þæs þe þu gebeden eart.' se Godes wer þa
need me grant of-that which thou asked art the of-God man then
 cwæð to him: 'þæt ic secge þæt ic him on geseo. ac ne wen
said to him what I say that I him on see but not think
 þu na, þæt ic nylle þe hyran. ic do þæt þu me hatest.' ȝ
thou — that I will-not thee obey I do what thou me commandest and
 he þa hine underfeng on þæt mynster be þæs biscopes hæse.
he then him received into the monastery by of-the bishop bidding
 þa æfter naht manegum dagum ferde se Godes man hwene
then after not many days went the of-God man somewhat
 fyr fram þam mynstre to trymmanne eac oþre geleaffulle
farther from the monastery to strengthen also other faithful
 men to Godes þam upplīcan wyllan. ða gelamp hit sona
men to of-God the heavenly will then happened it as-soon
 swa he on færelde wæs, þæt in ðara fæmnena mynstre, in
as he on journey was that in of-the virgins monastery in
 þam wacode eac þæs ylcan fæder ȝ lareowes ymbhoga, þa
which watched also of-the same father and teacher care then

an þara nunnena, þe wæs swyþe fægry æfter þæs lichaman
one of-the nuns who was very fair after of-the body

gesceape, wæs þa færllice mid fefre geswenced ⁊ mid
shape was then suddenly with fever afflicted and with
 mycclum brogan nallæs na rihtstefnum, ac mid gristbitingum
great terror not-at-all — with-right-voices but with gnashings

ongan clypigan ⁊ cweðan: ‘nu ic sceall sweltan, buton
began cry and say now I shall die unless

Basilus se munuc cume to me, ⁊ he þonne me gehæle
Basil the monk come to me and he then me heal

þurh þone wisdom his læcecræftes.’ ac þa ne dorste nan
through the wisdom of-his medicine but then not dared any

þæra muneca on heora hlafordes æfweardnyse gan in þa
of-the monks in of-their lord absence go into the
 gesamnunge þara fæmnena, ⁊ mycle læs þam wæs alyfed,
congregation of-the virgins and much less to-him was allowed

þam þe niwan com, ⁊ his lif wæs þa gyt uncuð eallre þære
to-him who newly came and his life was then yet unknown to-all the
 gesomnunge þara broðra. ⁊ þa sona sændon hi ærendracan
congregation of-the brothers and then at-once sent they messengers

to þam Godes þeowe Equitie ⁊ him þæt bodedon, þæt
to the of-God servant Equitius and him that announced that
 seo nunne wære inhæted mid unmætum feferadlum, ⁊ þæt
the nun were inflamed with immense fevers and that

heo geornlice bæde Basilies neosunge þæs muneces.

she earnestly asked of-Basil visit of-the monk

sona swa se halga man þas ærendu gehyrde, þa hloh he 29.13
as-soon as the holy man these messages heard then laughed he

eall swylce he þæt spell oferhogode ⁊ þus cwæð: ‘hwæt!
all as-if he the story despised and thus said lo

ne sæde ic hit ær, þæt he wære deofol nalles munuc? gað
not said I it before that he were devil not-at-all monk go

nu to him ⁊ hine adrifað of þam mynstre; ⁊ be þam
now to him and him drive from the monastery and about the
 Godes mænnene þære nunnan, þe þær nearolice geþread wæs
of-God handmaid the nun who there closely pressed was
 mid feferadle, ne þurfe ge na sorgian, forþon on þissere ylcan
with fever not need ye — sorrow because in this same
 tide, þe ic þas word cwepe, na ma heo ne byþ winnende on
time which I these words say not more she — is struggling in
 feferadlum, ne heo ne biddeþ Basilies tocymes.' ⁊ þa cyrde
fevers nor she — asks of-Basil coming and then turned
 him ham se munuc, þe hit ærendode, ⁊ sona ongæt, þæt
himself home the monk who it messaged and at-once perceived that
 seo Godes fæmne wæs gehæled in þa ylcan tide, þe se Godes
the of-God virgin was healed in the same time which the of-God
 þeow cyrde. þeah he feor wære, Æquitius þa he hire hæle
servant turned though he far were Equitius when he her health
 gecwæp ⁊ gehet. witodlice þes halga man in þam mægne
spoke and promised certainly this holy man in the power
 þisses wundres wæs habbende þa bysene ures lareowes, þæt is
of-this wonder was having the example of-our teacher that is
 þæs hælendan Cristes, se wæs gelapod to anes rices mannes
of-the savior Christ who was invited to of-a powerful man
 suna ⁊ wæs gebeden fram his fæder, þæt he him hæle gæfe.
son and was asked by his father that he to-him health give
 ⁊ he þa sona mid his anum worde hine gehælde, ⁊ sona
and he then at-once with his one word him healed and as-soon
 swa þæs cnihtes fæder him fram cyrde, on þa ylcan tid he
as of-the youth father him from turned in the same time he
 oncneow, þæt him wæs eft lif seald, þe he ær gehyrde
recognized that to-him was again life given which he before heard
 of þæs hælendes sylfes muðe, þæt him lif gehaten wæs.
from of-the savior self mouth that to-him life promised was

witodlice ealle þa munecas heora fæder hæse 7 bebod gefylton 30.14
certainly all the monks of-their father bidding and order fulfilled

7 þone ylcan Basilium of ðæs mynstres eardunge utadrifon.
and the same Basil from of-the monastery dwelling out-drove

7 þa þa he utadrifen wæs, he cwæð: 'gelomlice ic wæs mid
and then when he out-driven was he said frequently I was with
 minum drycræftum Equities cytan 7 mynster ahonde, 7 ic
my sorceries of-Equitius cell and monastery hanging and I
 hwæpre nænigne man of his mynstre beswican ne mihte.'
however no man from his monastery deceive — could

se æfter medmycclum fyrste eft in þyssere ylcan Romebyrig
who after small time again in this same Rome-city
 fram cristenum folce forbærned wearð for his mandædum.
by christian people burned was for his evil-deeds

Be þære nunfæmnan, þe bat þone leahtric. 30.28
About the nun who bit the lettuce

Soðlice sume dæge hit gelamp, þæt an nunne of þam ylcan 30.29
Truly on-some day it happened that a nun of the same

mynstre þara fæmnena eode in þone wyrttun. þa geseah heo
monastery of-the virgins went into the garden then saw she
 ænne leahtric. þa lyste hi þæs 7 hine genam 7 forgeat,
a lettuce then it-pleased her of-it and it took and forgot
 þæt heo hine mid Cristes rodetacne gebletsode, ac heo hine
that she it with of-Christ cross-sign blessed but she it

freclice bat. þa wearð heo sona fram deofle gegripen 7
greedily bit then was she at-once by devil seized and
 niðer on þa eorðan gefeoll 7 wæs swiþe geswenced. 7 hi
down on the earth fell and was greatly afflicted and they
 þa hrædlice to heora fæder Equitio ærendracan sændon 7
then quickly to their father Equitius messengers sent and
 him þis sædon 7 hine bædon, þæt he hraðe come 7 mid
him this said and him asked that he quickly come and with

his gebedum heora swuster gehælde. 7 þa se halga man
his prayers their sister heal and then the holy man
 gebiddende arn. 7 sona swa se halga fæder in þone wýrtun
praying ran and as-soon as the holy father into the garden
 ineode, þa ongan se deofol, þe þa nunnan swencte, of hire
went-in then began the devil who the nun afflicted from her
 muþe clyþian swylce he dædbote don wolde 7 þus cwæð:
mouth cry as-if he penance do would and thus said
 'hwæt dyde ic hire? hwæt dyde ic hire? ic me sæt on anum
what did I to-her what did I to-her I myself sat on a
 leahtrice, þa com heo 7 bat me.' he þa se Godes wer
lettuce then came she and bit me he then the of-God man
 mid mycelre æbylignysse bebead, þæt he of hire gewite, 7
with great anger commanded that he from her depart and
 þæt he þa stowe on þæs ælmihtigan Godes fæmnan læng ne
that he the place in of-the almighty of-God handmaid longer not
 hæfde ne on hire ne wunede. 7 he þa sona onweg gewat,
had nor in her — dwelt and he then at-once away departed
 7 he na onufan þæt hire gehrinnan ne moste ne ne dorste.
and he not upon that her touch — might nor — dared

31.27 Hu Æquitius onfeng leaf to bodianne.

How Equitius received leave to preach

31.28 Sume dæge hit gelamp, þæt Felix, se wæs æpele fæder
On-some day it happened that Felix who was noble father
 Nursine þære mægðe 7 hlaford þisses ylcan Castories, se
of-Nursia the province and lord of-this same Castorius who
 nu gyt mid us wunað in þissere ylcan Romebyrig 7 us þis
now yet with us dwells in this same Rome-city and to-us this
 spell be Equitie sæde þam halgan were. þa þa he geacsode,
story about Equitius told the holy man then when he learned
 þæt se arwurða wer næfde þone halgan had, þe Godes folces
that the venerable man not-had the holy order which of-God people

lareowas habban scoldon, 7 swa þeah ferde geond manige
teachers have should and so though went throughout many
 stowe 7 geornlice Godes bebod cypde 7 lærde, þa sume
places and earnestly of-God command made-known and taught then on-some
 dæge gesohte Felix hine Equitium mid hiwcuplicre byldo 7
day sought Felix him Equitius with familiar boldness and
 þus cwæð to him: 'hu dearest þu æfre þus bealdlice læran? ne
thus said to him how dardest thou ever thus boldly teach nor
 þu þone halgan had næfst, ne þu nane leafe ne onfengce æt
thou the holy order hast nor thou any leave — received from
 þam Romaniscan biscope, þe þu under drohtast 7 eardast.'
the Roman bishop whom thou under livest and dwellest
 Ða wæs se halga wer Equitius mid þære acsunge geþread 7 32.15
then was the holy man Equitius with the questioning pressed and
 genyded, 7 he þa him secgan ongan, hu he þa leafe onfeng
compelled and he then to-him say began how he the leave received
 þære bodunge þus cweþende: 'þa wisan, þe þu nu to me
of-the preaching thus saying the things which thou now to me
 sprecst, þa ic me sylf ær swiþe georne gemunde. ac sumere
speakest those I for-myself self before very eagerly considered but on-some
 niht hit gelamp, þæt me sum geong man æt gestod, se wæs
night it happened that to-me a-certain young man at stood who was
 swiðe fæggerre ansyne, 7 he asette his læceiren on mine tungan
of-very fair appearance and he set his lancet on my tongue
 7 þus cweþende wæs: 'geseoh nu, þæt ic sette min word in
and thus saying was see now that I set my word in
 þinum muðe. ac gang þu 7 bodal' Ða æfter þam dæge, þeh þe
thy mouth but go thou and preach then after the day though that
 ic wolde þara godcundra lara geswigian, þonne ne mihte ic.'
I would of-the divine teachings be-silent then not could I

- 32.32 Petrus cwæð: 'ic wolde þæs halgan fæder weorca nu gyt
Peter said I would of-the holy father works now yet
 ma witan ⁊ ongytan, forþon þe hit gesæd is, þæt he
more know and understand because that it said is that he
 þyllice gife onfenge.'
such grace received
- 33.1 Be Equities gyrelan ⁊ þeawum.
About of-Equitius garments and ways
- 33.2 Gregorius him ʒswarode: 'wite þu, Petrus, þæt þæt weorc
Gregory him answered know thou Peter that the work
 byþ of þære gife geseald, nalles seo gifu of þam weorce,
is from the grace given not-at-all the grace from the work
 elcor ne byþ seo gifu Godes gifu, forþon se mann ne mæg
otherwise not is the grace of-God grace because the man not can
 naht gewyrcean, buton hit sy ær fram Gode gyfen. ac symble
ought work unless it be before from God given but ever
 þa gyfa gaþ nu beforan ælcum weorce, þeah þe þa gyfa eac
the graces go now before each work though that the graces also
 of þam æfterfiligendan weorce geweaxen ⁊ gemærsien. ne
from the following work grow and be-glorified not
 scealt þu hwæpre þæs ʒgites bedæled beon þisses eadigan
shalt thou however of-the understanding deprived be of-this blessed
 mannes lifes Equities. wel þæt ongæt se eadiga wer Albinus,
man life of-Equitius well that perceived the blessed man Albinus
 se wæs biscop in þære circan on þære cæstre Reatina, ⁊ nu
who was bishop in the church in the city Rieti and now
 gyt syndon manige men lifigende, þa þe þis gemunan magon.
yet are many men living those who this remember can
- 33.20 ac hwæt secest þu ma þæs weorces, þa þa seo clænnys his
but what seekest thou more of-the work then when the purity of-his
 lifes geþwærede mid þære geornfulnesse his bodunga? ⁊ mid
life agreed with the eagerness of-his preachings and with

swiþe mycclum ege he wearð onæled, þæt he wæs manna
very great awe he became kindled that he was of-men
 sawla þam ælmihtigan Gode gestreonende, ⁊ swa he þa
souls for-the almighty God gaining and so he then
 mynstru heold, þæt he arn þurh cristenra folca gesomnunge
monasteries held that he ran through of-christian peoples gathering
 geond ceastre ⁊ geond tunas on healfa gehwilce ⁊ þurh
throughout cities and throughout towns on sides each and through
 geleaffulra manna hus, to þon þæt he þara gehyrendra heortan
of-faithful men houses to that that he of-the bearers hearts
 to þære lufan þæs heofonlican eþles awehte. he wæs swiðe
to the love of-the heavenly homeland awoke he was very
 yfellic on his gegerelan ⁊ swa forsewenlic, þeþ þe hit
wretched in his garment and so despicable though that it
 gelumpe, þæt him hwilc man þe hine ne cuþe ongen come
happened that him any man who him not knew toward came
 ⁊ se þonne wære gegreted, þæt he forhogode togenes gretan.
and he then were greeted that he scorned in-turn greet
 ⁊ swa oft swa he to oðrum stowum faran wolde, þonne wæs
and so often as he to other places travel would then was
 his þeaw, þæt he wolde sittan on þam horse, þe he mihte
his custom that he would sit on the horse which he could
 findan forcuþlocost on þam mynstre. ⁊ eac he breac on þam
find most-despicable in the monastery and also he used on the
 hælfre for bridelse ⁊ weþera fella for sadole ⁊ lædde him
halter for bridle and of-wethers skins for saddle and carried him
 sylf his halgan bec mid him in fellenum sæccum, þa wæron
self his holy books with him in leathern sacks those were
 alegd his on þa swiðran healfre ⁊ on þa wynstran. ⁊ þonne
laid his on the right side and on the left and then

swa hwider swa he com, he symble ontynde þone æsprýng

so whither so he came he ever opened the spring

godcundra gewrita 7 þænde þa mædwe geleaffulra moda.

of-divine writings and watered the meadows of-faithful minds

34.22 Hu man het Æquitium cumā to Rome.

How one commanded Equitius come to Rome

34.23 Þa æt nexstan becom þisses ylcan weres hlisa to cyþnysse

Then at last came of-this same man repute to knowledge

Romana biscope, 7 þa wæs hit sona, swa hit for oft byð, þæt

of-Romans bishop and then was it at-once as it very often is that

seo tunge þara leasolecendra cweleþ 7 swenceþ þæs sawle,

the tongue of-the flatterers kills and afflicts of-him soul

þe hi gehieran lystep: swa on þa ylcan tid, þe þa preostas

who them hear it-pleases so in the same time which the priests

gehyrdon þises apostolicā setles biscopes þone hlisan þæs

heard of-this apostolic see bishop the repute of-the

halgan weres, hi þa sona olæcende wæron ymb þæt seofiende

holy man they then at-once flattering were about that complaining

7 þus cwædon: 'hwæt is þes ceorliscā wer, þe þus hafað

and thus said what is this rustic man who thus has

him sylfum genumen þa ealdorlicnysse þære halgan lare 7

for-him self taken the authority of-the holy teaching and

neþeþ þus ungelæred, þæt he agnað him sylfum þa þenunga

dares thus untaught that he claims for-him self the ministries

ures apostolicā hlaforde? ac la, hlaford, gif hit þin willa sy,

of-our apostolic lord but lo lord if it thy will be

sænde man ærendwrecan to him, 7 se hine hider gefecce,

let-send one messenger to him and he him hither let-fetch

þæt we magan ongytan, hwilc his seo circlice strengþ sy.'

that we can understand what-kind his the churchly strengþ be

þa sona swa hit þeaw is, þæt þam mode, þe biþ abysgod 35.12
then as-soon as it custom is that to-the mind which is busied
 in manigum þingum, swiþe undercreopeð seo lease olehtung,
in many things greatly creeps-under the false flattery
 gif heo ne byþ þy hrapor onweg adrifen fram þære heortan
if it not is the sooner away driven from of-the heart
 æmtignesne: swa þa lærendum þam preostum se papa
emptiness so then urging the priests the pope
 gepafode, þæt Equitius moste beon gelæded to Romebyrig,
consented that Equitius might be led to Rome-city
 ʒ þæt man ongæte, hwæt se his wisdom wære. ʒ he þa
and that one perceived what the his wisdom were and he then
 sænde Iulianum his witan, se æfter þon wearð biscop on
sent Julian his counselor who after that became bishop in
 Sabinense þære cyrcan, ʒ þæt behead, þæt he hine gelædde
Sabina the church and that commanded that he him led
 mid mycelre are, þy læs se Godes þeow æniges teonan oht
with great honor the less the of-God servant any injury aught
 ongeate for þissere gemetingce. he þa sona wolde gehyran
perceived for this summons he then at-once would hear
 be þære wisan þara preosta willan ʒ ferde ofstlice to þæs
about the way of-the priests will and went hastily to of-the
 halgan mannes mynstre. ʒ þa he þær com æfweardum þam
holy man monastery and when he there came absent the
 abbode, he gemette þa writeras ærest writende ʒ þa acsode
abbot he found the scribes first writing and then asked
 he hi, hwær se abbud wære. hi him cwædon to: 'he mawep
he them where the abbot were they him said to he mows
 heig on þissere dene, þe ligep beneoþan þisum mynstre.'
hay in this valley which lies beneath this monastery

se ylca Iulianus hæfde ænne swiþe oferhigdigne cniht 7
the same Julian had a very proud youth and
 mycelne wiðerbrecan, þam he sylf mihte uneaðe gewyldan.
great rebel whom he self could hardly control

- 36.7 þa sænde he þisne to þam halgan men, þæt he hine
then sent he this-one to the holy man that he him
 hrædlice to him gelædde. þa arn se cniht 7 mid þweorum
quickly to him led then ran the youth and with perverse
 gehigde eode hwætlice on þa mædwe, 7 þa geseah he,
mind went briskly into the meadow and then saw he
 þæt hi ealle meowan þæt heig, þa þe þær wæron. ða
that they all mowed the hay those who there were then
 acsode he, hwilc wære Equitius. þa sona swa he geacsode,
asked he which were Equitius then as-soon as he learned
 hwilc he wæs, 7 he hine feorran onlocode, þa wearð he
which he was and he him from-a-far looked-at then became he
 mid unmætum ege gepread. he ongan him ondrædan 7
with immense fear pressed he began for-himself dread and
 wergian 7 to þon swiðe cwacian, þæt he uneaðe hine sylfne
weary and to that greatly tremble that he hardly him self
 aberan mihte, 7 þa swa bifigende com to þam Godes
bear could and then so trembling came to the of-God
 mæn 7 sona mid his earmum befeng his cneowu 7 wæs
man and at-once with his arms clasped his knees and was
 cyssende 7 him sæde, þæt his hlaford þider to him cumen
kissing and to-him said that his lord thither to him come
 wære. 7 he þa se Godes þeowa gehalette þone cniht 7
were and he then the of-God servant greeted the youth and
 him þus bebead 7 cwæð: 'aris 7 ber þis grene hig þam
him thus commanded and said arise and bear this green hay to-the

horsum to mete, þe ge hider on comon. 7 nu is lytel to
horses as food which ye hither on came and now is little as
 lafe þysses mæþes 7 swa þis gedon byþ, ic ga æfter þe.
remainder of-this mowing and when this done is I go after thee
 þa wundrode Iulianus swiþe, þe þider onsænded wæs, hwæt 36.33
then wondered Julian greatly who thither sent was what
 þæt wære, þæt se cniht yldode, þæt he hraðor ne come. þa he
that were that the youth delayed that he sooner not came when he
 þa geseah þone cniht to him cyrrende 7 hig berende on his
then saw the youth to him returning and hay bearing on his
 sweoran of þam mædwum, þa ongan he swiðe yrre clypigan
neck from the meadows then began he very angrily cry
 ongæn him 7 þus cwæð: 'hwæt is þis, þæt þu dyst? ic wende,
against him and thus said what is this that thou dost I thought
 þæt þu scoldest me mann to lædan, nu byrst þu heig.' se cniht
that thou shouldst me man to lead now bearest thou hay the youth
 him 7swarode 7 cwæð: 'he cymð æfter me, se þu secest.' þa
him answered and said he comes after me whom thou seekest then
 com se Godes wer gescod mid gehammenum scon 7 bær on
came the of-God man shod with hobnailed shoes and bore on
 his eaxle his hegsiþe. þam habbude þa gyt feorr gangende se
his shoulder his scythe the abbot then yet far going the
 cniht sæde þa his hlaforde, þæt þæt wære, se þe he sohte. þa
youth said then to-his lord that that were he whom he sought then
 semninga se ylca Iulianus, swa he geseah þone Godes þeowan,
suddenly the same Julian as he saw the of-God servant
 he forseah hine sona for his gegerelan 7 þohte mid þwerum
he despised him at-once for his garment and thought with perverse
 mode on his oferhigdum, hu he sceolde him to spreca.
mind in his pride how he should him to speak

37.22 ac þa sona swa se Godes þeowa him wæs neah, on þæs
but then as-soon as the of-God servant to-him was near in of-the
 ylcan Iulianus mod gefor unaræfnedlicu fyrhtu, swa þæt he
same Julian mind went unbearable fear so that he
 forhtode, þæt uneaðe him mihte his tunge genihtsumian,
feared that hardly to-him could his tongue suffice
 to þon þæt he sæde his ærende, þe he þider fore com. he
to that that he said his errand which he thither for came he
 þa sona mid geeadmodadum gaste georne to his cneowum
then at-once with humbled spirit eagerly to his knees
 gewilnode, þæt he for hine gebæde 7 sæde, þæt his fæder
desired that he for him prayed and said that his father
 se apostolica biscop hine geseon wolde. þa ongan se arwyrða
the apostolic bishop him see would then began the venerable
 Equitius don unmæte þancas þam ælmihtigan Gode 7 þæt
Equitius do immense thanks to-the almighty God and that
 sæde, þæt hine geneosode seo uplice gifu þurh þone hean
said that him visited the heavenly grace through the high
 biscop þæs apostolican setles. 7 þa hraðe gecigde his broþer
bishop of-the apostolic see and then quickly called his brothers
 7 him bebed, þæt on þa ylcan tid sceoldon beon heora
and them commanded that in the same time should be their
 hors gegearwode 7 ongan his geferan swiðe þreagan, þæt
horses prepared and began his companions greatly urge that
 hi scoldon on þa tid utfaran. þa cwæð Iulianus to him: 'ne
they should at the time go-out then said Julian to him not
 mæg þæt nænigra þinga beon, forþon ic eom swiþe werig
can that in-any way be because I am very weary
 for þy langan wege, þæt ic ne mæg todæg heonan faran.'
for the long way that I not can today hence travel

þa ȝswarode se halga him ȝ þus cwæð: 'þu geunrotsast 38.18
then answered the holy him and thus said thou saddenest
 me þonne, min sunu, forþon ic wat, gif we on þysum ylcan
me then my son because I know if we on this same
 dæge ne ferap, þæt we tomorgen nænig færeld ne þurhteod.
day not travel that we tomorrow no journey — accomplish
 ȝ þa swa se Godes þeowa wæs genyded fram werignysse
and then as the of-God servant was compelled by weariness
 his geferan, þæt he wunode þa niht on his mynstre. þa þe
of-bis companions that he remained the night in his monastery then on-the
 æfterfylgendan dæge sona on dægred com ærendraca to Iuliane
following day at-once at dawn came messenger to Julian
 mid epistolan ȝ mid swiðe geswenctan horse for ærninge.
with letter and with very wearied horse for running
 in þam epistolan wæs beboden, þæt he ne gedyrstlæhte to
in the letter was commanded that he not dared to
 þon, þæt he aht grette þone Godes þeowan, oþþe hine of
that that he aught touched the of-God servant or him from
 ðam mynstre styrede. ȝ þa sona swa he acsode, for hwon
the monastery stirred and then as-soon as he asked for what
 se cwide onwænded wære, he ongæt, þæt þy ylcan nihte,
the decree changed were he perceived that on-the same night
 þe him se ærendraca æfter wæs sænded, þæt se apostolica
which him the messenger after was sent that the apostolic
 biscop wæs swiðe abreged on swefne þurh nihtlice gesihþe,
bishop was greatly terrified in dream through nightly vision
 for hwon he geþrysstlæhte, þæt he hete þone Godes
for what he presumed that he commanded the of-God
 man swa swæncan ȝ to him spanan. ȝ þa hraðe aras
man so afflict and to him entice and then quickly arose
 Iulianus se ærendraca ȝ hine sylfne þære gebedrædenne þæs
Julian the messenger and him self to-the prayers of-the

arwurdan weres befæste ⁊ þa cwæð to him: 'eower fæder
venerable man commended and then said to him your father
eow biddeð, þæt ge ne scylen eow swencan on þone sip.'

you asks that ye not should you trouble on the journey

39.17 þa se Godes þeowa þis gehyrde, þa wæs he sona geunrotsod
when the of-God servant this heard then was he at-once saddened

⁊ þus cwæð: 'hu, ne sægde ic gyrstandæge, þæt gif we þa
and thus said how not said I yesterday that if we then
sona ne ferdon, þæt us nu nære alyfed to farene?' ⁊ þa
at-once not went that to-us now not-were allowed to go and then
fore gegearwunge þære soþan lufe he hæfde þone ærendracan
for preparation of-the true love he had the messenger

Iulianum hwylcnehugu fyrst in þam mynstre, to þon þæt
Julian some time in the monastery to that that
he him swa gelettum ⁊ swa genyddum forgeafe ⁊ gedyde
he to-him so hindered and so compelled gave and did

hwæthugu getæse his gewinnes. ongyt nu, Petrus, on
some refreshment of-his labor understand now Peter in
hu mycelre Godes hyrnysse beoð, þa þe cunnon hi sylfe
how great of-God keeping are those who can them selves
forseon on þysum life, ⁊ mid hwylcum ceasterwarum beoð
despise in this life and with which citizens are

in are getealde innan, þa þe ne scamiað, þæt hi syn
in honor counted within those who not are-ashamed that they be
mannum forsewene utan. swa eac wið þan beforan Godes
by-men despised outside so also against that before of-God

eagam licgað forsewene, þa þe aþindað ⁊ aswellað þurh þa
eyes lie despised those who puff-up and swell through the
wilnunge þæs idlan gylpes mid heom sylfum ⁊ beforan þam
desire of-the idle vainglory with them selves and before the

eagam heora nehstena. be þan seo soðfæstnys, þæt is Crist,
eyes of-their neighbors about which the truth that is Christ

cwæð to sumum mannum: 'ge wæron þa þe eow sylfe godiaþ
said to some men ye were those who you selves justify
 beforan mannum, ac God cann eowre heortan, forþon eall þæt
before men but God knows your hearts because all that
 mannum þinceð healic, þæt byþ onscuniendlic beforan Gode.'

to-men seems lofty that is abominable before God

Petrus cwæð: 'ic wundrige swyþe, þæt æfre mihte be 40.14

Peter said I wonder greatly that ever could about

swilcum were 7 swa mycclum biscope beon undercopen

such man and so great bishop be crept-under

seo deofollice scinnys þurh þa olehtinga þara preosta.'

the devilish deception through the flatteries of-the priests

Gregorius him 7swarode: 'to hwan wundrast þu, Petrus, forþon 40.20

Gregory him answered to what wonderest thou Peter because

þe we, ðe men syndon, beoþ ful oft belogene fram oþrum

that we who men are are full often deceived by other

mannum? hwæþer þe of mode abeah, þæt þu ne gemundest,

men or thee from mind escaped that thou not rememberedst

þæt Dauid, þe gewunade, þæt he hæfde witedomes gast in

that David who was-wont that he had of-prophecy spirit in

him, he demde dom ongen þone unscyldigan Ionathanes

him he judged judgment against the innocent of-Jonathan

sunu, þa þa he gehyrde þæs leogendan cnihtes word? þæt

son then when he heard of-the lying youth words that

þonne hwæþre gedon wæs þurh Dauid, we gelyfað, þæt hit

then however done was through David we believe that it

riht wære in þam diglan Godes dome, ac hwæþre we ne

right were in the secret of-God judgment but however we not

magon na geseon ne geþæncan, hu hit riht wære in þam

can — see nor think how it right were in the

mænniscan rihte. hwylc wundor is þæt forþon, Petrus, þeh

human right what wonder is that therefore Peter though

þe we hwilum syn gelædde in oþer of leogendra muþe,
that we at-times be led into other from of-liars mouth
 we þe nænige witigan næron? ac we witan, þæt þæt swiþe
we who no prophets were but we know that that very
 mycel is, þæt anra gehwilces biscoþes mod byþ forhergod ȝ
great is that of-one each bishop mind is plundered and
 todrifeþ full oft seo þicnes þara woruldlicra ymbhogena, ȝ
scatters full often the thickness of-the worldly cares and
 þonne hit þæt mod byð todæled to manegum wisum, hit
when it the mind is divided to many ways it
 byð þy medmare to hwylcum synderlicum þingum. ȝ swa
is the less-fit for each separate things and so
 myccle ma hit byþ undercopen mid scinnysse ȝ beswicen
much more it is crept-under with deception and deceived
 in hwylcumhugu anum þinge, swa myccle hit rumor ȝ
in some one thing so much it more-widely and
 widdor byþ abysgod on manegum wisum.
more-broadly is busied in many ways

41.20 Petrus him cwæþ to: 'swiðe soðe wæron þa word þe þu sagast.

Peter him said to very true were the words which thou sayest

41.23 Hu seo earc wæs aworpen of Æquities byrigene.

How the chest was thrown from of-Equitius tomb

41.24 Gregorius him ȝswarode: 'ne sceall ic na forswigian, þæt

Gregory him answered not shall I — keep-silent what

ic iu ongæt þy þe me hit sægde se arwyrþa wer

I formerly perceived by-that that to-me it told the venerable man

Ualentinus be þam ylcan abbude. he cwæð, þæt his lichama

Valentinus about the same abbot he said that his body

wære bebyrged in þam gebedhuse þæs eadigan Laurenties þæs

were buried in the oratory of-the blessed Laurence the

martyres. þa eode sum ceorl ȝ asette his earcen mid hwæte

martyr then went a-certain churl and set his chest with wheat

gefylde ofer þæs halgan mannes byrgene ⁊ ne gymde, þæt he
filled over of-the holy man tomb and not cared that he
 geþohte oþþe him ondrede, hu mycel ⁊ hu arwurðe wer
thought or for-himself dreaded how great and how venerable man
 þær reste. þa semninga wæs geworden þoden of heofonum,
there rested then suddenly was made whirlwind from heavens
 þæt he ahof upp þa earcan, þe aseted wæs ofer þa byrgene
that it raised up the chest which set was over the tomb
 ⁊ hi forð awarep feorr of þon þe heo on stod, ⁊ elles
and it forth threw far from that which it on stood and otherwise
 ealle þa þing þe þær wæron gewunedon on heora agnum
all the things which there were remained in their own
 stede, efne swa þæt openlice ealle þa þe þær wæron ongæton,
place even so that openly all those who there were perceived
 hu mycelre geearnunge wæs, se þe his lichama þær reste.
of-how great merit was he who his body there rested
 Hu þa reðan Langbearde aweddon, ⁊ þa munecas wurdon 42.16
How the cruel Lombards raged and the monks were
 alysede.

freed

Eac þa word, Petrus, þe ic her gyt secgan wille, ic oncneow 42.18
Also the words Peter which I here yet say will I knew
 of sægene þæs forecwedenan ⁊ þæs arwurþan weres
from account of-the aforesaid and of-the venerable man
 Fortunates, þæs yldu ⁊ weorc ⁊ bylwitnes me licap swiðe
Fortunatus whose age and work and simplicity to-me pleases very
 wel. se ylca me sæde, þæt Langbearde foron hergiende in
well the same to-me said that Lombards went harrying in
 Ualeriam þa mægðe. þa þa munecas of þæs arwurþan weres
Valeria the province when the monks from of-the venerable man
 mynstre Equities geflugon in þæt gebedhus, hi ongunnon
monastery of-Equitius fled into the oratory they began

teon ut þa munecas 7 hi todrifon þurh manegu tintregu 7
drag out the monks and them scattered through many torments and
 eac sume mid heora swurdum acwealdon. þa an þara muneca
also some with their swords killed then one of-the monks
 wæs onstýred mid grimman sare, he ageomrode 7 cleopode
was stirred with grim pain he groaned and cried
 þus: 'loca nu, þu halga Equitius! licað þe, þæt we synt þus
thus look now thou holy Equitius pleases thee that we are thus
 atogene, 7 þu us nylt no scyldan?' sona to þæs stefne se
dragged and thou us wilt-not — shield at-once at that voice the
 unclæna gast gefor on þa reþgiendan Langbeardan, 7 hi þa
unclean spirit went into the raging Lombards and they then
 urnon geond þæt land wedende, 7 swa lange hi wæron fram
ran throughout the land raving and so long they were by
 deofle geswencte, oþ þæt þa Langbeardas ongæton, þa þe
devil afflicted until that the Lombards perceived those who
 þær ute wæron, þæt hi ofer þæt ne dorston nohte gretan þa
there outside were that they after that not dared at-all touch the
 halgan stowe. 7 hit gelamp þa, þæt se halga wer mundbyrde
holy place and it happened then that the holy man protected
 his agene þegnas, 7 he forgæf eac manegum oþrum læcedom
his own servants and he gave also to-many others healing
 7 mundbyrd, þe þyder æfter þon geflugin to his byrgenne.
and protection who thither after that fled to his tomb

V. Hu Constantius gefyllde mid wætere
 þa leohtfatu 7 onælde, 7 hy burnon

V · CONSTANTIUS

Constantius, sacristan of Saint Stephen's church near Ancona, fills the lamps with water when the oil runs out, and they burn as if with oil. A countryman who comes from afar to see him, finding a small, mean-looking man on a ladder, laughs at him; Constantius runs down, embraces him, and thanks him for being the one man who saw him truly. Gregory and Peter take him for great within as well as without.

7 eac ic geleornode, þæt ic nu segcan wylle, of þære 43.20
 and also I learned what I now say will from the
 gesægene mines efenhadan þæs biscepes, þe leofode manega
 account of-my fellow-in-office the bishop who lived many
 gær in munuchade in Anthonitana þære byrig, 7 þær his
 years in monkhood in Ancona the city and there his
 þæt æwfæste lif leofde swyþe ungnepelice; þæt us cyððon
 the pious life lived very unsparingly which to-us made-known
 be þam ure freond manige, þe on þam lande wæron. se
 about that our friends many who in the land were the
 ylca me sæde, þæt neah þære cæstre, þe he on wæs,
 same to-me said that near the city which he in was
 wære asetod þæs eadigan Stephanes cyrice þæs martyres. in
 were set of-the blessed Stephen church of-the martyr in
 þære wæs sum swiðe arwurðes lifes man, þam wæs nama
 which was a-certain of-very venerable life man to-whom was name
 Constantinus, 7 se breac þær 7 þeowode cyricweardes
 Constantinus and he used there and served of-sacristan
 þenunge. þæs halignysse hlysa hine sylfne gemærsode feor 7
 service of-his holiness fame him self proclaimed far and
 wide 7 hine gelædde to manigra manna cypnesse, forþon þe
 wide and him led to of-many men knowledge because that

se ylca wer forseah eallinga þa eorðlican þing 7 mid ealles
the same man despised entirely the earthly things and with of-all
 modes geornnysse lufode þa heofonlican ane. sume dæge hit
mind eagerness loved the heavenly alone on-some day it
 gelamp, þæt in þære ylcan cyrcan wæs eles wana, 7 þes
happened that in the same church was of-oil lack and this
 forecwedena Godes þeowa næfde, þæt he mihte þa leohtfatu
aforesaid of-God servant not-had that he could the lamps
 onælan. þa gefylde he mid wætre þære cyrcan cyllan 7 sette
light then filled he with water of-the church lamps and set
 tapor onmiddan, swa hit þeaw is, 7 þa mid fyre ontænde.
taper in-the-midst as it custom is and then with fire kindled
 7 swa þæt wæter barn þa in þam leohtfatum, swylce hit
and so the water burned then in the lamps as-if it
 ele wære. ac ongyt nu, Petrus, hwylcre gecearnunge þes
oil were but understand now Peter of-what merit this
 wær wære, þe wæs swa mid nyde genyded for elelæste,
man were who was so with need compelled for oil-lack
 þæt he gewænde þæs wæteres gecynd on eles þicnesse.
that he changed of-the water nature into of-oil thickness

44.23 Petrus him cwæð to: 'hit is swiþe wundorlic, þæt ic nu
Peter him said to it is very wonderful what I now
 gehyrde æt þe. ac ic wolde witan, hwylcre eadmodnesse
heard from thee but I would know of-what humility
 þes man mihte beon innan, þe swa mycelre halignysse wæs
this man could be within who of-so great holiness was
 utan for þam mægenum þe he wrohte.
outside for the powers which he wrought

44.30 Gregorius him 7swarode: 'genoh gerisenlice þu hit secest, þæt
Gregory him answered enough fittingly thou it seekest that
 þu wilt witan, hwilc his mod wære betwih þam wundrum
thou wilt know what-kind his mind were among the wonders

þe he dyde, forþon þe þæt swyþe mycel is, þæt symble
which he did because that it very great is that ever
 deofol sliteð þæs mannes mod innan mid his costunge 7
devil tears of-the man mind within with his temptation and
 hine wile geteon in oferhigd, gif se man oht wundorlices
him will draw into pride if the man aught wonderful
 oþþe clænlices wyrceþ utan þurh Godes gife. ac gif þu
or pure works outside through of-God grace but if thou
 gehyrest þysses arwurðan Constanties ane dæde þe he gedyde,
hearest of-this venerable Constantius one deed which he did
 þu ongytest swiðe hraðe, hwilcre eadmodnesse man he wæs.’

thou understandest very quickly of-what humility man he was
 Petrus cwæð: ‘æfter þan þu me sædest hwilc wundor 45.11
Peter said after that thou to-me toldest what-kind wonder
 his dæda, ofer þæt me lystep get, þæt þu me hwæthugu
his deeds over that to-me it-pleases yet that thou me something
 lære be his modes eadmodnesse.’

teach about of-his mind humility
 Hu Constantius geþancode sumon ceorle, þæt he hine forseah. 45.17

How Constantius thanked a churl that he him despised
 Gregorius him 7swarode: ‘forþon þe þisses mannes halignysse 45.19

Gregory him answered because that of-this man holiness
 hlisa swiðe weox, manige men hine geornlice lystan geseon
repute greatly grew many men him earnestly desired see
 of manigum boldgetalum. þa sume dæge hit gelamp, þæt
from many districts then on-some day it happened that
 sum ceorl for feorran, to þan þæt he hine geseon wolde.
a-certain churl went from-afar to that that he him see would
 þa com he on þa ylcan tid, þe se halga wer fylde þa
then came he at the same time which the holy man filled the
 leohtfatu in þære cyrcan 7 stod uppe on treowene hlædran.
lamps in the church and stood up on wooden ladder

he wæs lytel on his wæstmum 7 swiðe yfellices hiwes 7
he was little in his stature and of-very wretched appearance and
 forsewenlices. þa se ceorl, þe þider com hine to geseonne,
despicable then the churl who thither came him to see
 acsode 7 geornlice bæd, þæt him scolde beon getæht, hwilc
asked and earnestly asked that to-him should be shown which
 he wære. 7 þa tæhton him þa þe hine cuðon, hwilc he
he were and then showed him those who him knew which he
 wæs. ac swa se man nat, þa dysigan mod leogað, þonne
was but as the man not-knows the foolish minds lie when
 hi wenap, þæt þæs mannes geearning sy swylce his lichaman
they think that of-the man merit be such his of-body
 ansyn byþ, ða sona, swa se ceorl geseah þone Godes þeowan
appearance is then as-soon as the churl saw the of-God servant
 swa lytelne 7 swa forseowonlicne, þa nolde he eallunga
so little and so despicable then would-not be entirely
 gelyfan on his mode, þæt he se ylca wære, ac wende, forþon
believe in his mind that he the same were but thought because
 þe he ær gehyrde be him, 7 forþon þe he geseah, hulic
that he before heard about him and because that he saw what-kind
 he wæs, þæt þæt wære sum ceorlisc bysmrung, forþon þe
he was that that were some churlish mockery because that
 he wende, þæt swa sceort man 7 swa unfægger on ansyne
he thought that so short man and so unfair in appearance
 ne mihte næfre habban swa ormætne haligdomes hlisan.
not could ever have so immense of-holiness repute
 46.22 ac þa þa him to soðan gesæd wæs fram manegum mannum,
but then when to-him for truth said was by many men
 þæt hit se ylca wære, þa forseah he hine sona 7 hloh þus
that it the same were then despised he him at-once and laughed thus
 cwēpende: 'ic wende, þæt þes sceolde beon mycel 7 fæger.
saying I thought that this-one should be great and fair

nu næfð he naht men gelices.' þa se Godes wer Constantius
now not-has he aught to-man like when the of-God man Constantius
 þæt gehyrde, he forlet þa swiðe bliðe þa leohtfatu, þe he
that heard he left then very gladly the lamps which he
 rædde 7 fylde, 7 swiðe hraðe ofdune astah 7 gefeoll on
tended and filled and very quickly down climbed and fell on
 þæs ceorles clyppinge 7 hine mid swyþlicre lufan ongan teon
of-the churl embracing and him with exceeding love began draw
 to him be þam earmum 7 cyssan 7 mycle þancas him
to him by the arms and kiss and great thanks to-him
 sæde, þæt he swa be him gedemde 7 þus cwæð: 'þu ana
said that he so about him judged and thus said thou alone
 hæfdest ontynde eagan on me 7 me mid rihte oncneowe.' of
hadst opened eyes on me and me with right knewest from
 þære wisan, Petrus, we magon ongytan, hwylcere eadmodnysse
the way Peter we can understand of-what humility
 man he wæs mid him sylfum, se þe lufode þone ceorl þæs
man he was with him self he who loved the churl so-much
 þe swiðor, þe he hine forseah. ac symble se ongebrohta teona
the more that he him despised but ever the brought-on injury
 acunnað, hulic gehwilk man byþ innan on his dygolnysse
tests what-kind each man is within in his secrecy
 mid him sylfum. forþon þa oferhydigian blissiað for þam arum
with him self for the proud rejoice for the honors
 þe hi begytað, swa eac full oft þa eaðmodan blissiað for
which they get so also full often the humble rejoice for
 heora forsewennysse, 7 þonne hi geseoð hi sylfe yfellice
their contempt and when they see them selves wretched
 on oðera manna eagam, hi þæs þonne gefeoð, forþon þe
in of-other men eyes they that then rejoice because that
 hi witon, þæt hi wile God geseon, þeah hi men forseon.
they know that them will God see though them men despise

- 47.14 Petrus cwæð: 'þæs þe ic ongyte, þes wæs mycel wer utan
Peter said as that I understand this was great man outside
 on þam mægnum þe he worhte, ⁊ eac he wæs mara
in the powers which he wrought and also he was greater
 innan in his eaðmodnesse.'
within in his humility

VI. Hu Marcellinus bisceop wæs
 asett ongean þæt fyr ⁊ hit acwanc

VI · MARCELLINUS

Marcellinus, bishop of Ancona, is crippled by gout and carried by his household. When the city catches fire and no one can stop it, he has himself set down before the flames where they are fiercest, and the fire turns back upon itself at the place where he sits and dies down, touching nothing more of the city.

- 47.19 Gregorius him ʒswarde ⁊ cwæð: 'eac swylce þære ylcan cyrican
Gregory him answered and said also likewise of-the same church
 Anchonitane biscop wæs swyðe arwurðes lifes wer, þam
of-Ancona bishop was of-very venerable life man to-whom
 wæs nama Marcellinus. þæs feþe getugon mycle fotswylas ⁊
was name Marcellinus whose walking contracted great gout and
 fornamon, swa þæt hine bæron his hiwan on heora handum
took so that him bore his household in their hands
 swa hwider swa him þearf wæs. soðlice sume dæge hit
so whither so to-him need was truly on-some day it
 gelamp þurh gemeleasnyse, þæt seo ylca cæster Anchonitana
happened through negligence that the same city Ancona
 wearð on bryne. ⁊ þa þa heo swyþlice barn, þa urnon þa
became on burning and then when it greatly burned then ran the
 gebroðru ealle, to þon þæt hi þæt fyr adwæsctan. ⁊ heom
brothers all to that that they the fire quenched and them

þa geornlice þæt wæter onweorpendum to þon swiðe se lig
then earnestly the water on-throwing to that greatly the flame
 weox, þæt heom þuhte, þæt eall seo burh forbyrnan sceolde.
grew that to-them seemed that all the city burn should
 ȝ þa þa þæt fyr geondferde ealle þa neahstowa ȝ þære
and then when the fire went-through all the neighborhoods and of-the
 burge unlytelne dæl fornam ȝ forbærnde ȝ him nænig man
city not-little part took and burned and to-it no man
 wiðstandan ne mihte, þa com se biscop, se wæs boræn on his
withstand — could then came the bishop who was borne in of-his
 hiwcuðra broðra handum, ȝ he wæs gecnyssed ȝ gebæded
familiar brothers hands and he was pressed and compelled
 for neodþearfa swa myccles plyhtes. þa bebead he þam þe
for necessity of-so great peril then commanded he to-those who
 hine bæron þus cweþende: ‘asettað nu me ongæn þysum fyre.’
him bore thus saying set now me against this fire
 ȝ þæt þa swa wæs gedon, þæt he wæs þær aseted, þær hit
and that then so was done that he was there set where it
 gesewen wæs, þæt þæs liges mægn ȝ strengð mæst wæs.
seen was that of-the flame power and strength greatest was
 þa ongan seo bryne mid wundorlicum gemete beon gebiged in 48.5
then began the burning with wonderful manner be bent into
 hi sylfe, efne swa swa mid bignysse his agnes onræses, swylce se
it self even so as with bending of-its own onrush as-if the
 lig cleopode ȝ cwæde, þæt he for þam biscope furður faren ne
flame cried and said that it for the bishop further go not
 mihte. ȝ swa hit wæs geworden, þæt se lig in þære bærninge
could and so it was done that the flame in the burning
 æt þam gemære þæs biscopes wearð swa gehæft ȝ gecyrred, þæt
at the boundary of-the bishop became so held and turned that
 he in him sylfum acolode, ȝ on ufan þæt he naht þære burge
it in it self cooled and on above that it naught of-the city

botles ne gehrinan ne dorste. gehygest þu, Petrus, hu myccles
 dwelling — touch — dared considerest thou Peter of-how great
 haligdomes þis wære, þæt se mettruma man sæt ongæn þam fyre
 holiness this were that the sick man sat against the fire
 7 mid his gebedum þæs fyres mægen 7 strengðe todwæscte?’
 and with his prayers of-the fire power and strength quenched

48.14 Petrus cwæð: ‘ic hit gehicge 7 his eac wundrige.’

Peter said I it consider and it also wonder

VII. Hu Nonnosus se prafost þone mycelan stanclud aweg adyde

VII · NONNOSUS

Nonnosus, provost of the monastery on Mount Soracte, bears a harsh abbot patiently. A rock too great for a hundred oxen lies where the brothers want a garden, and after a night of his prayer it is found moved far away. He restores a glass lamp that he broke, gathering its pieces before the altar, and he forbids the brothers to go out earning oil; the little the trees yield he blesses, and every jar in the monastery is found full.

48.18 Gregorius him 7swarode: ‘be þissere neahstowe ic þe eac
 Gregory him answered about this neighborhood I to-thee also
 hwæthugu sæcge, þæs þe ic ongæt fram Maximianes gesægene
 something say of-that which I learned from of-Maximian account
 þæs arwurðan biscopes 7 fram Lauriones þæs ealdan muneces,
 of-the venerable bishop and from of-Laurio of-the old monk
 þe þu geara canst, þara ægðer nu gyt leofaþ. se Laurio wæs
 whom thou well knowest of-them each now yet lives the Laurio was
 afeded 7 gelæred fram þam halgan were Anastasie in þam
 fed and taught by the holy man Anastasius in the
 mynstre, þe is gehaten Subpentama neah Nepesinam þære
 monastery which is called Subpentoma near Nepi the

byrig. 7 se Anastasius wæs geþeoded mid mycelre geornnysse
city and the Anastasius was joined with great eagerness
 to Nonnosu þæs arwurðan lifes, se wæs prafost on þam
to Nonnosus of-the venerable life who was provost in the
 mynstre, þe geseted is in þam munte Soractis. 7 he him
monastery which set is on the mountain Soracte and he him
 þeodde to fore þære stowe neawiste 7 for his þeawa 7 mægna
joined to for of-the place nearness and for of-his ways and powers
 mycelnysse. se ylca Nonnosus drohtnode under þam reþestan
greatness the same Nonnosus lived under the cruellest
 fæder his mynstres, ac þæs þeawas he aræfnode symble mid
father of-his monastery but whose ways he endured ever with
 wundorlicum geþylde. 7 swa he wæs fore þam broðrum mid
wonderful patience and as he was before the brothers with
 mycelre monþwærnysse, swa he eac swiðe gelomlice mid his
great meekness so he also very frequently with his
 eadmodnesse gestilde þæs lareowes reþnesse 7 hatheortnysse.
humility calmed of-the teacher cruelty and fury
 þa forþon þe þæt mynster wæs geseted in heanum cnolle 49.2
then because that the monastery was set on high knoll
 þæs mutes, swa þæt þær nahwær næs nænigu smeþnes,
of-the mountain so that there nowhere was any smoothness
 þæt man mihte aht to þan lytelne wyrtun þam broðrum
that one could aught to that little garden for-the brothers
 to nytte gewyrca, þa wæs þær an stow swyþe sceort in
for use make then was there a place very short in
 þæs mutes sidan, þa abysgode seo mycelnes þæs unmætan
of-the mountain side which occupied the mass of-the immense
 stanes, se wæs asceoten gecyndelice of þam munte. þa
stone which was shot-out naturally from the mountain then
 sume dæge þohte se arwyrra wer Nonnosus, þæt seo ylce
on-some day thought the venerable man Nonnosus that the same

stow mihte beon gecoplice wyrta on to settanne, gif seo
place could be fittingly herbs on to set if the
 mycelnes þæs stanes nære. þa gearn him on mod, þæt
mass of-the stone not-were then ran to-him into mind that
 ne mihte hundteontig oxena þone stan onstyrian. 7 þa
not could hundred oxen the stone stir and then
 þa him wæs geworden seo orwennys be þam menniscan
when to-him was come the despair about the human
 gewinne, he forgeaf hine sylfne to þære godcundan frofre 7
labor he gave him self to the divine comfort and
 hine þa þær abysgode calle þa niht in his gebede. þa sona
him then there occupied all the night in his prayer then as-soon
 swa hit morgen wæs, þa comon þa gebroðru to þære ylcan
as it morning was then came the brothers to the same
 stowe 7 fundon þone stan swa mycelre mycelnesse of
place and found the stone so of-great mass from
 þære stowe feor gewitanne. 7 þa for his feorunga gewearð
the place far departed and then for its removal became
 þam gebroðrum þær genoh rum stow wyrta on to settanne.

for-the brothers there enough spacious place herbs on to set

49.18 Hu Nonnosus þæt tobrokene glæsæt on his gebede

How Nonnosus the broken glass-vessel in his prayer

geedstaðelode.

restored

49.20 Eac hit gelamp on oðre tid, þæt se ylca arwyrða wer hof

Also it happened at other time that the same venerable man raised
 upp glæsene leohtfatu in þam gebedhuse. þa feoll an of his
up glass lamps in the oratory then fell one from his
 handum, þæt hit wearð tobrocen 7 tostrægd on unarimedlice
hands that it became broken and scattered into countless

styccu. þa ondred he him þa mycclan hatheortnysse þæs
pieces then dreaded he for-himself the great fury of-the

mynstres hlafordes 7 þa sona gesamnode ealle þa styccu
monastery lord and then at-once gathered all the pieces
 þæs leohtfates 7 a sette beforan þam weofode 7 hine sylfne
of-the lamp and set before the altar and him self
 astrehte on his gebede mid hefigre geomrunge. 7 mid þy
stretched in his prayer with heavy groaning and with that
 þe he þæt heafod upp ahof of þam gebede, he funde
that he the head up raised from the prayer he found
 gesund þæt leohtfæt, þe he ær ondrædende gesomnode
sound the lamp which he before dreading gathered
 in manegum sticcum. swa he þa wæs onhyrigende on
in many pieces so he then was imitating in
 þam twam wundrum twegra fædera mægnu: on þæs stanes
the two wonders of-two fathers powers in of-the stone
 mycelnesse Gregories dæde, þe þone munt onstyrede, 7
mass of-Gregory deed who the mountain stirred and
 on geedniwunge þæs leohtfates Donates mægn, þe þone
in restoration of-the lamp of-Donatus power who the
 tobrocenan calic þære ærran gesynto eft ageaf.
broken chalice to-the former soundness again gave

Petrus cwæð: ‘nu we habbaþ, þæs þe me þinceþ, be þam 50.2
Peter said now we have as that to-me seems about the
 ealdan bysenum niwe wundru.’

old examples new wonders
 Gregorius him 7swarode: ‘wilt þu þe nylt, þæt þu 50.4
Gregory him answered wilt thou or wilt-not that thou
 hwæthugu in Nonnosus weorce oncnawe eac be Heliseus
something in of-Nonnosus work recognize also about of-Elisba
 onhyrenesse?’

imitation
 Petrus cwæð: ‘ic wylle 7 swyþe lustlice wille.’ 50.5
Peter said I will and very gladly will

50.7 Hu se ele weox under Nonnosus prafostscire.

How the oil grew under of-Nonnosus provostship

50.8 Gregorius þa gyt spræc: 'eac hit gelamp sume dæge, þæt
Gregory then yet spoke also it happened on-some day that
 in þam mynstre wæs wana ealdes eles. 7 þa nealæhte seo
in the monastery was lack of-old oil and then approached the
 tid, þæt man sceolde eleberigan somnian, ac þær ne ætywde
time that one should olives gather but there not appeared
 ænig wæstm on þam eletreowum. þa gepuhte þæs mynstres
any fruit on the olive-trees then seemed to-the monastery
 hlaforde þæt ræd, þæt þa broþra foron on healfe gehwilce 7
lord that counsel that the brothers went on side each and
 somnedon ele 7 þæt earnodon mid heora handa weorcum
gathered oil and that earned with their of-hands works
 to utancumenum mannum, þæt hi hwæthugu eles eft ham
at foreign men that they something of-oil again home
 brohton to þam mynstre of þæra mede heora weorces. 7
brought to the monastery from the reward of-their work and
 sona swa þæt gehyrde se drihtnes wer Nonnosus, he styrde
as-soon as that heard the of-lord man Nonnosus he restrained
 hi þa mid mycelre eadmodnysse, þæt þæt swa beon ne
them then with great humility that that so be not
 mihte, þy læs hit gelumpe, þæt þa broðra utfarende of
could the less it happened that the brothers out-going from
 þam mynstre, þa hwile þe hi sohton þa gestreon þæs eles,
the monastery the while that they sought the gains of-the oil
 þæt hi hwylcne æfwyrdlan geprowedon heora agenra sawla.
that they any loss suffered of-their own souls

50.26 ac þa forþon þe he geseah, þæt on þam treowum wæron
but then because that he saw that on the trees were
 feawa eleberigan, þe to þam mynstre belumpon, þa heht
few olives which to the monastery belonged then commanded

he þa gesomnian 7 don on bydene, 7 swa hwæt swa
he them gather and put in vat and so what so
 man mihte gedon þæt þær uteode, þeah þe hit medmycel
one could do that there came-out though that it small
 ele wære, þæt man þæt to him sylfum brohte. 7 þæt
oil were that one that to him self brought and that
 wæs swa gedon, þæt þa broðra onfengcon hwylcnehugu ele
was so done that the brothers received some oil
 in anum medmycclum fate 7 þone brohton Nonnose þam
in a small vessel and it brought to-Nonnosus the
 Godes þeowe. 7 he þa sona þone asette beforan þam
of-God servant and he then at-once it set before the
 weofode, 7 utgangendum eallum þam oþrum broðrum he
altar and out-going all the other brothers he
 hine gebæd lange hwile. 7 þa sona æfter þan eft gecigde
himself prayed long while and then at-once after that again called
 þa broðru 7 heom bebead, þæt hi þone ele namon, þe
the brothers and them commanded that they the oil took which
 hi ær to him brohton, 7 hine todældon geotende swiðe
they before to him brought and it divided pouring very
 gneþelice geond ealla þa fatu þæs mynstres, to þon þæt þa
sparingly throughout all the vessels of-the monastery to that that the
 fatu ealle wæron hwæthugu in gegotene mid bletsunge þæs
vessels all were somewhat in poured with blessing of-the
 ylcan eles, 7 het þa sona þa fætelsas bewreon 7 inne
same oil and commanded then at-once the vessels cover and inside
 belucan, swa æmtigu swa hi þa wæron. 7 þa oðre dæge,
lock so empty as they then were and then on-other day
 þa hi eft unwrigene wæron, hie wæron fulle gemette,
when they again uncovered were they were full found
 7 þæt wæs fore gewilnunge þæs halgan weres Nonnosos.
and that was for desire of-the holy man Nonnosus

- 51.23 Petrus cwæð: 'ælc dæg we acunniað, þæt þære soðfæstnysse
Peter said each day we learn that of-the truth
 word beoþ gefyllede, þæt is Crist. seo soðfæstnys is Godes
words are fulfilled that is Christ the truth is of-God
 sunu, se cwæð on his godspelle: 'nu gyt min fæder wyrceð,
son who said in his gospel now yet my father works
 ȝ ic eac wyrce.'
and I also work

VIII. Hu Anastasius ȝ oðre seofon
 broðru wæron gecigede of þysum life

VIII • ANASTASIUS

Anastasius, once a scribe of the Roman church, becomes abbot of Subpentoma. One night a voice from the cliff above calls him and seven brothers by name, pausing before the eighth. All die in order, the eighth a few days later, and a brother never called, who begged not to outlive Anastasius, dies within seven days by his intercession. Gregory tells Peter that the saints' prayers obtain only what God foreordained to be obtained by prayer, as Isaac's prayer for his barren wife shows.

- 51.32 Gregorius him ȝswarode: 'eac hit gelamp in þa ylcan tid, þæt
Gregory him answered also it happened in the same time that
 se arwyrdā wer Anastasius, þæs gemynd ic her bufan sæde,
the venerable man Anastasius whose mention I here above said
 se wæs writere in þissere halgan Romane cyrican, þære ic
who was scribe in this holy Roman church which I
 þeowige Gode stihtigendum minum ordfruman. se Anastasius
serve God directing my author the Anastasius
 forlet þa scrine his feohgestreones ȝ mynster geceas ȝ
left the cases of-his treasure and monastery chose and
 gewilnode, þæt he geemtigode hine Gode anum to þeowiganne.
desired that he emptied him God alone to serve

7 þa on þære stowe, þe ic ær beforan spræc, seo is
and then in the place which I before above spoke which is
 haten Subpentoma, he gelædde his lif manega gær þær on
called Subpentoma he led his life many years there in
 manegum dædum 7 þam mynstre fore wæs mid geornlicre
many deeds and the monastery over was with eager
 heordnysse. 7 ofer þa stowe ufon wæs hangiende unmæte
guardianship and over the place above was hanging immense
 stanclif, 7 eac beneoðan swiþe deop neowelnys geonode. þa
rock-cliff and also beneath very deep abyss yawned then
 sume nihte, þa þa se ælmihtiga God geteohhode, þæt he þa
on-a night then when the almighty God decided that he the
 gewin geedleanode þæs arwyrðan weres Anastasies, fram þam
labors rewarded of-the venerable man Anastasius from the
 hean clife wæs stefn geworden, seo forðgelæddum hleoðre
high cliff was voice made which with-drawn-out sound
 swa gecleopode 7 þus cwæð: ‘cūm, Anastasius!’ 7 þa him
so called and thus said come Anastasius and then him
 swa gecigdum þær wæron eac oþre VII broðru be naman
so called there were also other seven brothers by name
 gecigde. þa ane berhtmhwile aswygode seo stefn, þe þyder
called then a moment was-silent the voice which thither
 onsænded wæs, 7 þa eft gecigde þone eahtopān broður.
sent was and then again called the eighth brother
 mid þy þa seo gesomnung eall gehyrde swa openlice þa 52.30
with that when the congregation all heard so openly the
 stefne, þa næs þær nænig twoe, þæt hit nealæhte þara
voice then not-was there any doubt that it approached of-those
 forðfore, þe þær gecigde wæron. þa ymb feawa dagas ærest
departure who there called were then about few days first
 se arwyrða wer Anastasius geferde, 7 þa eft þa oðre broþru
the venerable man Anastasius departed and then again the other brothers

wæron of lichaman gelædde be ændebyrdnysse, swa swa hi
were from body led by order so as they
 ær gecigde wæron of þæs stanclifes heannesse. 7 þa se
before called were from of-the rock-cliff height and then the
 broðer, þe æt þære cigingce seo stefen hwæthugu geswigode
brother whom at the calling the voice somewhat was-silent
 7 hine eft genæmde, swa þa sweltendum þam oþrum
and him again named so then dying the other
 broðrum. he leofode feawa daga 7 þa his lif geendode, swa
brothers he lived few days and then his life ended so
 þæt openlice wæs gecyþed, þæt seo betweoh ongesette swigung
that openly was made-known that the between set silence
 ðære ufan cymenan stefne getacnode medmycelne fyrst to
of-the from-above come voice betokened small time to
 lybbanne þam broðer ofer ða oðre, þe þær eac gecigde wæron.
live for-the brother beyond the others who there also called were
 53.18 eac þær gelamp wundorlic wise, þæt þa þa se arwyrdā wer
also there happened wonderful thing that then when the venerable man
 Anastasius utferde of his lichaman, þa wæs sum broður
Anastasius went-out from his body then was a-certain brother
 in þam ylcan mynstre, þe ofer hine libban nolde, ac he þa
in the same monastery who after him live would-not but he then
 forð onlōten to his fotum ongan hine biddan mid tearum þus
forth bent to his feet began him ask with tears thus
 cweþende: 'ic þe halsige þurh þone, þe þu to færst, þæt ic
saying I thee beseech through him whom thou to goest that I
 ne þurfe lybban ·VII· daga ofer þe in þisum middanearde.
not need live seven days after thee in this middle-earth
 þa ær Anastasies þam seofodan dæge, se ylca broðer wæs
then before of-Anastasius the seventh day the same brother was
 eac forðfered, se þonne hwæpre in ðære nihte betweoh þam
also departed who then however in the night among the

oþrum broðrum næs na geciged, ac hit wæs openlice gecyþed,
other brothers not-was — called but it was openly made-known
 þæt his forðfore befeat seo þingung þæs arwyrðan Anastasies.
that his departure obtained the intercession of-the venerable Anastasius
 Petrus cwæð: ‘þa þa þes ylca broþer næs betweoh þam oþrum 54.2
Peter said then when this same brother not-was among the others
 geciged 7 hwæpre getogen wæs of þisum leohte mid geþingum
called and however drawn was from this light with intercessions
 þæs halgan weres, hwæt magon we ærest ongytan, nemne
of-the holy man what can we first understand unless
 þæt þa þe mycelre geearnunge beoð mid drihtene, hwilum
that those who of-great merit are with lord at-times
 hi magon begytan þa þing, þe heom ær teohhode næron?’
they can obtain the things which for-them before decreed not-were
 Gregorius him 7swarode: ‘ne magon hi nænigra þinga 54.11
Gregory him answered not can they in-any way
 begytan þa þing, þe heom ær geteohhode næron, ac þa
obtain the things which for-them before decreed not-were but the
 þing, þe þa halgan weras mid heora benum gefremmað, hi
things which the holy men with their prayers accomplish they
 beoð ær swa forestihtode, þæt hi sceolon beon eft mid
are before so foreordained that they shall be afterward with
 benum begytene. soðlice seo ylce forestihtung eac þæs ecan
prayers obtained truly the same foreordination also of-the eternal
 rices wæs geseted þus fram ælmihtigum Gode, þæt his
kingdom was established thus by almighty God that his
 gecorenan becumap mid gewinne to þisum rice, 7 þæt hi
chosen come with labor to this kingdom and that they
 sculon biddende geearnian, þæt hi onfon, þæt se ælmihtiga
shall praying earn that they receive what the almighty
 God geteohhode heom to onfonne ær eallre worulde.’
God decreed for-them to receive before all world

- 54.27 Petrus cwæð: 'ic wolde, þæt me gyt openlicor wære
Peter said I would that to-me yet more-openly were
 gecyþed, hweþer beon mihte, þæt seo forestihtung mihte
made-known whether be could that the foreordination could
 beon mid gebedum gefultumod.'
be with prayers helped
- 54.31 Gregorius him ʒswarode: 'þu, Petrus, þis þæt ic þe sæde,
Gregory him answered thou Peter this which I to-thee said
 hrædlice hit mæg beon þe gecyðed, ʒ þu þe sylf wast, þæt
quickly it can be to-thee made-known and thou thee self knowest that
 ure drihten cwæð to Abrahame: 'þe byþ gecigd sæd in Isaace.'
our lord said to Abraham to-thee is called seed in Isaac
 ʒ eac he to him cwæð: 'þe ic gesette fæder manigra þeoda.'
and also he to him said thee I set father of-many nations
 ʒ eft he þam ylcan gehet þus cweþende: 'ic bletsige þe, ʒ
and again he to-the same promised thus saying I bless thee and
 ic gemænifealde þin sæd swa swa heofones steorran ʒ swa swa
I multiply thy seed so as of-heaven stars and so as
 þa sandcorn, þa þe beoð be sæs waroðum.' of þære wisan
the sand-grains those which are by of-sea shores from the way
 hit is openlice cuð, þæt se ælmihtiga God ær forestihtode,
it is openly known that the almighty God before foreordained
 þæt he Abrahames sæd wolde gemanifealdigan þurh Isaac ʒ
that he of-Abraham seed would multiply through Isaac and
 hwæpre swa swa hit awriten is: Isaac wæs to his drihtne
however so as it written is Isaac was to his lord
 biddende for his wife, for þon þe heo wæs unwæstm bære. þa
praying for his wife for that that she was barren then
 gehyrde drihten his bene ʒ sealde Rebeccan his wife wæstm.
heard lord his prayer and gave to-Rebecca his wife fruit
 forþon þus wæs forestihtod seo manigfealdnys Abrahames
therefore thus was foreordained the multitude of-Abraham

cynnes þurh Isaac, for hwan elles onfeng Isaac unwæstmbære

race through Isaac for what else received Isaac barren

wif, buton forðon þe hit cup is, þæt seo forestihtung

wife except because that it known is that the foreordination

scolde beon mid bedum gefylled, þa þa he begæt mid his

should be with prayers fulfilled then when he obtained with his

gebedum, þæt he mihte suna habban, on þam ylcan ær God

prayers that he could sons have in the same before God

forestihtode, þæt Abrahames sæd scolde beon gemanigfealdod?

foreordained that of-Abraham seed should be multiplied

Petrus cwæð: 'nis me naht æniges tweon nu to lafe

55.33

Peter said not-is to-me aught of-any doubt now as remainder

be þissere foresprecenan wisan, forþon þæt rihtgescead me

about this aforesaid way because the reason to-me

ontynde þa deogolnesse þurh þine gesægene.'

opened the secret through thy account

Gregorius him 7swarode: 'wilt þu, þæt ic þe secge

56.4

Gregory him answered wilt thou that I to-thee tell

hwæthugu be þam dælum Tuscie þære mægðe, þæt þu

something about the parts of-Tuscany the province that thou

ongyte, hulice weras wæron on þam lande 7 hu swyðe

understand what-kind men were in the land and how greatly

neah þæs ælmihtigan Godes cyðnysse?'

near of-the almighty God knowledge

Petrus cwæð: 'ic wille 7 þe þæs mid eallum gemete bidde.'

56.10

Peter said I will and thee of-that with all measure ask

IX. Hu Bonefatus bisceop todælde win on fatu 7 hit weox

IX · BONIFACE

Boniface, bishop of Ferentis, presses the hail-spared grapes and fills every vat and forbids his nephew, the priest Constantius, to tell of it, as Christ forbade his disciples. He foretells a juggler's death, gives the poor the price of Constantius's horse and, when he rages, finds twelve mancuses in his lap at prayer, keeps two Goths' flask full, and banishes caterpillars. As a boy he gave away clothes and his mother's wheat, restored by his prayer, and a prayer killed a fox that took her hen.

56.14 Gregorius him 7swarode: 'sum wæs swyfe arwyrdes lifes
 Gregory him answered a-certain was of-very venerable life
 wer, þam wæs nama Bonefacius. se hæfde biscopdom in
 man to-whom was name Boniface who had bishopric in
 þære cæstre, þe is haten Ferentis, 7 þone biscophad mid
 the city which is called Ferentis and the episcopate with
 his þenunge 7 mid his þeawum rihtlice gefylde. þyses
 his ministry and with his ways rightly fulfilled of-this-one
 manega wundru Gaudentius se mæssepreost me sæde, se nu
 many wonders Gaudentius the masspriest to-me told who now
 gyt leofað. se wæs afeded on his þenunge, 7 he mæg swa
 yet lives who was brought-up in his service and he can so
 mycele gewislicor secgan gehwylc þing be him, swa mycle
 much more-certainly say each thing about him so much
 ma him gelamp, þæt he sceolde betwyh his þegnungum beon.
 more to-him happened that he should among his services be
 þisses ylcan Bonefacies cyrican gelamp, þæt þær wæs sume
 of-this same Boniface church happened that there was in-some
 gære swiðe hefigu wædl 7 þearfednes, seo gewunað symble,
 year very heavy want and poverty which is-wont ever
 þæt heo byþ þære eadmodnesse hyrde on godum 7 acorenū
 that it is of-the humility guardian in good and chosen

modum, 7 þær næs naht elcor to ealles geares andlyfne,
minds and there not-was aught else for of-all year sustenance
 buton þæt an, þæt he hæfde ænne wingearð. 7 se þa sume
except that one that he had a vineyard and it then on-some
 dæge wæs forslagen 7 forhergod mid onhreosendum hægle,
day was struck-down and ravaged with falling hail
 swa þæt on þam wingearde on feawum wintreowum uneaðe
so that in the vineyard on few vines hardly
 to lafe wunodon swyþe lytle 7 swyþe feawa geclystru
as remainder remained very small and very few clusters
 þara winbyrgena. 7 þa þes forecwedena wer se arwurða
of-the grapes and then this aforesaid man the venerable
 Bonifacius se biscop eode in þone wingearð, þa sæde he þam
Boniface the bishop went into the vineyard then said he to-the
 ælmihtigan Gode mycele þancas, þæt he ongæt, þæt God hine
almighty God great thanks that he perceived that God him
 in þære his wædle þa gyt wolde ma geswæncan 7 genyrwian.
in the his poverty then yet would more afflict and straiten
 ac swa þeah þa seo tid nealæhte, þæt þa feawa clystru þara 57.17
but so though when the time approached that the few clusters of-the
 bergena, þe þær læfde wæron, mihton ripe beon, þa sette
grapes which there left were could ripe be then set
 he weard, swa hit þeaw wæs, to þam wingearde 7 bebead,
he guard as it custom was to the vineyard and commanded
 þæt hine man scolde healdan mid geornlicre wacunge. þa
that it one should keep with eager watching then
 sume dæge het he Constantium þone mæssepreost, se
on-some day commanded he Constantius the masspriest who
 wæs his swustersunu, þæt man ealle þa winfatu in þære
was his sister-son that one all the wine-vessels in the
 biscopscire 7 ealle þa bydena, swa swa hit ær gewuna
bishopric and all the vats so as it before custom

wæs, gegearwode 7 mid pice geondgute. 7 þa sona
was prepared and with pitch poured-over and then as-soon
 swa hit gehyrde se mæssepreost his nefa, he wæs swiðe
as it heard the masspriest his nephew he was greatly
 wundrigende 7 þohte, þæt þæt wære sum ungewittignesse,
wondering and thought that that were some madness
 þæt he bebead, þæt man scolde þa winfatu gearwian, se þe
that he commanded that one should the wine-vessels prepare he who
 nænig win næfde. þehhwæpre ne dorste se mæssepreost þone
no wine had nevertheless not dared the masspriest the
 biscop geacsian, for hwon he swilc bude, ac he þa hyrde
bishop ask for what he such commanded but he then obeyed
 his hæsum 7 gegearwode ealle þa fatu, swa hit þeaw wæs.
his biddings and prepared all the vessels as it custom was
 58.9 ac þa se Godes wer eode in þone wingearð 7 gesomnode
but then the of-God man went into the vineyard and gathered
 þa geclystru þara byrgena 7 gebrohte in þære wintreddan
the clusters of-the grapes and brought into the winepress
 7 het ealle þanon utgan, buton he ana mid anum
and commanded all thence go-out except he alone with a
 lytlum cnihte þær wunode 7 þa þone cniht asette on
little youth there remained and then the youth set on
 þa ylcan wintreddan 7 het hine wringan þa feawa
the same winepress and commanded him wring the few
 geclystru þæra byrgena. 7 þa þa he of ðam ylcan
clusters of-the grapes and then when he from the same
 geclystrum ut aþyde lytelne dæl wines, þa ongan þæt se
clusters out pressed little part of-wine then began that the
 Godes wer mid agnum handum nyman on an lytel fæt 7
of-God man with own hands take in a little vessel and
 todælan mid bletsunge geond ealle þa bydena 7 geond
divide with blessing throughout all the vats and throughout

ealle þa fatu, þe þær gegearwode wæron, þeh þe of þam
all the vessels which there prepared were though that from the
 ylcan wine wæron uneaðe geseowene þa fatu geondgotene.
same wine were hardly seen the vessels poured-over
 ȝ þa þa he of þam wætan þæs wines hwæthugu sænde
and then when he from the moisture of-the wine something sent
 geond ealle þa fatu, þa cigde he him þone mæssepreost
throughout all the vessels then called he him the masspriest
 to ȝ het sona, þæt þa þearfan þær beon sceoldon. ȝ
to and commanded at-once that the poor there be should and
 þa ongann þæt win weaxan in þære wintreddan ȝ þa swa
then began the wine grow in the winepress and then so
 gefylde ealle þa fatu þara þearfena, þe him to gebrohte
filled all the vessels of-the poor which him to brought
 wæron. ȝ þa þa he geseah, þæt þa þearfan genoh hæfdon,
were and then when he saw that the poor enough had
 he het þone cniht stigan of þære wintreddan ȝ
he commanded the youth climb from the winepress and
 beleac þæt winern ȝ asette his agen insegl on þæt loc. he
locked the wine-cellar and set his own seal on the lock he
 forlet hit swa belocen ȝ sona him gecyrde eft to cyrcan.
left it so locked and at-once himself returned again to church
 þa þy þryddan dæge, þa þa he his gebedu gedon hæfde, 59.8
then on-the third day then when he his prayers done had
 he cigde þone forecwedenan mæssepreost Constantium ȝ
he called the aforesaid masspriest Constantius and
 untynde þæt winern ȝ gemette þa fatu swa genihtsumlice
opened the wine-cellar and found the vessels so abundantly
 mid wine gefyllede, þa þe he geat ær swyðe lytelne dæl
with wine filled those which he poured before very little part
 þæs þynnstan wætan, efne þæt swa þa weaxendan winu
of-the thinnest moisture even that so the growing wines

woldon feallan ofer þa fatu on þone flor, gif se biscop þa gyt
would fall over the vessels onto the floor if the bishop then yet
 lættra wære, þæt he inne eode. ⁊ þa Bonifacius se arwyrða
later were that he in went and then Boniface the venerable
 wer swiðe ondrysenlice bebead þam mæssepreoste, þæt swa
man very terribly commanded the masspriest that so
 lange swa he sylfa leofode on lichaman, þæt he næfre ænigum
long as he himself lived in body that he never to-any
 men ne sæde þis wundor. ⁊ he him þæt ondredde, þæt he
man — told this wonder and he for-himself that dreaded that he
 scolde innan þanon atyddrian, þanon he utan wære mannum
should within thence decay whence he outside were to-men
 mycel æteowed, gif he o wære gecnyssed mid mænnisce
greatly shown if he ever were struck with human
 herenese fram þam mægne þyssere wyrde. ac he fylgde on þon
praise from the power of-this event but he followed in that
 þære bysene ures lareowes, þæt is Crist, se to þon þæt he us
the example of-our teacher that is Christ who to that that he us
 getrymede to eadmodnysse wege, he bebead his þegnum be
strengthened to of-humility way he commanded his disciples about
 him sylfum þus cweþende, þæt þæt þe hi gesawon, hi nanum
him self thus saying that that which they saw they to-no
 men ne sædon, ær þan þe mannes sunu fram deaðe arise.
man — told before that that of-man son from death arise
 60.4 Petrus cwæð: ‘forþon þe nu genoh gecoplicu wise hi sylfe
Peter said because that now enough fitting way it self
 gegearwode ⁊ gecyðde, me lysteþ acsian, hwæt þæt la sy,
prepared and made-known to-me it-pleases ask what that lo be
 þæt ure alysend, þa þa he ageaf leoht ⁊ gesihðe twam
that our redeemer then when he gave light and sight to-two
 blindum mannum, he bebead, þæt hi hit nanum men
blind men he commanded that they it to-no man

ne sædon, ⁊ hi þa sona þonon gangende gemærsodon
 — told and they then at-once thence going glorified
 hine geond eall þæt land. ac hwæt cwyðst þu? hweþer
 him throughtout all the land but what sayest thou whether
 se acenneda Godes sunu, se is efnece þam fæder ⁊
 the begotten of-God son who is coeternal with-the father and
 þam halgan gaste, on þissere wisan wolde gefyllan, þæt he
 with-the holy spirit in this way would fulfill that he
 gefyllan ne mihte, þa þa þæt wundor, þe he forswigian
 fulfill not could then when the wonder which he keep-silent
 wolde, þæt hit nanra þinga forholen beon ne mihte?
 would that it in-no way hidden be — could
 Gregorius him ʒswarode: ‘ure alysend þurh his þone 60.21
 Gregory him answered our redeemer through his the
 mænniscan lichaman eall þæt he dyde, he gegearwode ⁊
 human body all that he did he prepared and
 gecyðde us þæt in þære bysene his weorces, to þon þæt we
 made-known to-us that in the example of-his work to that that we
 sceoldon folgian his swaðe be þam gemete ura mægena, ⁊
 should follow his track by the measure of-our powers and
 þæt we sceoldon on unforspurnedum fotum þisses andweardan
 that we should on un stumbling feet of-this present
 weorces gan on þone weg þæs ecan lifes. witodlice se hælend
 work go on the way of-the eternal life certainly the savior
 worhte þæt wundor, ⁊ he het hit helan, ⁊ swa þeh
 wrought the wonder and he commanded it hide and so though
 hit forholen beon ne mihte. on þan we magon cuðlice
 it hidden be not could in which we can clearly
 ongytan, þæt his gecorenan fylgeað þære bysene his lara
 understand that his chosen follow the example of-his teachings
 in þam mycclum weorcum þe hi wyrcað. ⁊ heora wylla
 in the great works which they work and their will

byþ, þæt hi syn forholene; ac þeh þæt hi nytte syn oðrum
is that they be hidden but though that they useful be to-other
 mannum, hi beoð full oft geypte swa hi nellað. 7 þæt byð
men they are full often revealed as they will-not and that is
 mycelre eadmodnesse, þæt hi wilniað, þæt heora weorc syn
of-great humility that they desire that their works be
 forholene, 7 eac mycelre eadmodnesse, þæt hi heora weorc
hidden and also of-great humility that they their works
 forhelan ne magon. nis hit na þæt, Petrus, þæt drihten
bide not can not-is it — that Peter that lord
 wolde aht swylces beon 7 ne mihte beon, ac he sealde þa
would aught such be and not could be but he gave the
 bysene mid þy lareowdome his sylfes lare, hwæt his leomu
example with the teachership of-his self teaching what his limbs
 sceolan wilnian þæt we wæron, oððe hwæt hi sceolan nyllan.
shall desire that we were or what they shall not-will

61.18 Petrus cwæð: ‘me licað þæt þu sagast.’

Peter said to-me pleases what thou sayest

61.20 Hu Bonifatius foresæde to sweltenne þone cimbaliwere.

How Boniface foretold to die the cymbal-player

61.21 Gregorius him 7swarode: ‘nu gyt hwylcehugu wisan wæron

Gregory him answered now yet some things were

to lafe, þa we willaþ spreca be Bonifacies weorce

as remainder which we will speak about of-Boniface work

þæs biscopes, þæs gemynd we dydon her bufan. hit gelamp

of-the bishop whose memory we made here above it happened

on sume tid, þæt to genealæhte se gebyrddæg þæs eadigan

at some time that to approached the birthday of-the blessed

Procules þæs martires. on þære stowe wunode swyþe æþel

Proculus the martyr in the place dwelt very noble

wer, þam wæs nama Furtunatus. se mid micclum benum

man to-whom was name Fortunatus who with great prayers

bæd þone arwurðan wer Bonefacium, þa þa he gedýde his
asked the venerable man Boniface then when he did his
 mæssan symbelnysse æt þam eadigan martyre, þæt he gebuge
of-mass celebration at the blessed martyr that he turned
 to his huse 7 him bletsunge sealde. þa ne mihte he
to his house and to-him blessing gave then not could he
 forsacan þæt Godes mægn, forðon þe hine bæd þæs seo soðe
refuse that of-God power because that him asked of-that the true
 lufu of Furtunates mode. 7 þa gedonum symbelnessum
love from of-Fortunatus mind and then done celebrations
 þæra mæssan, þa þa he com to þæs forecwedenan Furtunates
of-the mass then when he came to of-the aforesaid Fortunatus
 beode, þa ær ðon þe he Gode þone lofsang asægde, swa
table then before that that he to-God the hymn said so
 swa sume men gewuniaþ, þæt hi singað mid hergendlicum
as some men are-wont that they sing with praiseworthy
 cræfte ær hi etan, þa stod þær semninga sum man
craft before they eat then stood there suddenly a-certain man
 mid anum apan 7 bæd him metes 7 sloh cymbalan.
with an ape and asked for-himself food and struck cymbals
 þa sona se halga wer wæs forhyccgende þæt glig 7 eorringa 62.16
then at-once the holy man was despising the play and angrily
 þus cwæð: 'wala wa! dead sceall beon þes erming! ic com to
thus said alas alas dead shall be this wretch I came to
 þises gereordes mysan, 7 nu gyt ic na minne muþ to Godes
of-this meal table and now yet I not my mouth to of-God
 herenysse ne ontynde, 7 he com mid apan 7 sloh cymbalan.'
praise — opened and he came with ape and struck cymbals
 þa get he togeecte þas word 7 cwæð þus: 'gangað ge nu 7
then yet he added these words and said thus go ye now and
 for Godes lufan syllað him mete 7 drync, 7 witað ge hwæpre,
for of-God love give him food and drink and know ye however

þæt he dead byð unfyrn.' þa se ungesæliga wer sona swa he
that he dead is soon then the unhappy man as-soon as he
 þone hlaf ⁊ þæt win onfeng, þa wolde he gan þurh ðæs huses
the bread and the wine received then would he go through of-the house
 duru. ac þær feoll an unmæte stan of þam hrofe þæs huses ⁊
door but there fell an immense stone from the roof of-the house and
 hine færinga ufan on þæt heafod sloh. for þam slege he feoll
him suddenly from-above on the head struck for the blow he fell
 adune, ⁊ hine man þa healfcwicne upp ahof, ⁊ þam oðran
down and him one then half-alive up raised and on-the second
 dæge æfter þæs Godes weres cwide eallinga he his lif geendode.
day after of-the of-God man saying entirely he his life ended
 63.4 on þære wisan, Petrus, us is to gehycganne, hu mycelne ege
in the matter Peter to-us is to consider how great awe
 we sceolon witan to ðam halgum werum, þa syndon Godes
we shall know toward the holy men who are of-God
 templu. ⁊ þa þa se halga wer wæs getogen to hatheortnysse
temples and then when the holy man was drawn to anger
 for ðam unnyttan glige, hwylc wæs þær aweht to þam eorre,
for the useless play who was there awakened to the anger
 butan þam ylcan temples ineardiend, þæt wæs Crist? forþon
except the same of-temple indweller that was Christ therefore
 us is swa mycle ma to ondræðanne rihtwisra manna yrre, swa
to-us is so much more to dread of-righteous men anger as
 mycle ma us cuð is, þæt se byð andweard in heora heortum,
much more to-us known is that he is present in their hearts
 se þe naht unstrang nis wræce to donne, þam þe he wile.
he who not weak is vengeance to do to-him whom he will

Hu Bonifatius þæs horses wurð todælde þearfum. 63.21

How Boniface of-the horse price distributed to-poor

Eac hit gelamp on sumre tide, þæt se forecwedena 63.22

Also it happened at some time that the aforesaid

mæssepreost Constantius þæs biscopes swustersunu bebohte

masspriest Constantius of-the bishop sister-son sold

his hors to twelf mancussum 7 þa þa mancassas alegde

his horse for twelve mancuses and then the mancuses laid

in his agene cyste. 7 he gewat feran ut sum dæl oðres

in his own chest and he departed travel out some part of-other

weorces to wyrcanne. þa semninga comon þa þearfan to þam

work to work then suddenly came the poor to the

biscope, þa hine bædon swiðe gemahlice, þæt heom se halga

bishop who him asked very importunately that them the holy

Bonifacies biscop hwæthugu sellan scolde to frofre heora

Boniface bishop something give should for comfort of-their

wædle. ac se Godes man nyste hwæt he heom sealde. þa

poverty but the of-God man not-knew what he them gave then

ongan he hatian on his gebance 7 smeagan, þæt þa þearfan

began he grow-hot in his thought and ponder that the poor

ne eodon æmtige onweg fram him. þa semninga gehwearf

not went empty away from him then suddenly came

him to gemynde, þæt se mæssepreost Constantius his mæg

to-him to mind that the masspriest Constantius his kinsman

bebohte þæt hors, þæt he sylf ær full oft on sæt, 7

sold the horse which he self before full often on sat and

þæt ilce weorð hæfde þa gyt on his cyste gehealden. þa

the same price had then yet in his chest kept then

æfweardum þam ylcan his nefan se biscop eode to þære cyste,

absent the same his nephew the bishop went to the chest

7 arfullice nyd nimende he tosoh þa locu þære cyste 7 þær

and piously force taking he broke the locks of-the chest and there

genam þa ·XII· mancossas 7 þa gedælde þam þearfendum
took the twelve mancuses and then divided to-the needy
 mannum, swa swa him wel licode. 7 þa þa Constantius
men so as to-him well pleased and then when Constantius
 com ham of his weorce, þa funde he his cyste tobrocene,
came home from his work then found he his chest broken
 7 he ne funde his horses weorð, þæt he þær onlegde.
and he not found of-his horse price which he there laid
 64.22 þa ongan he mid mycelre stefne hlydan 7 mid swyðlicre
then began he with great voice shout and with exceeding
 hatheortnysse clypian 7 þus cwedan: 'ealle her libbaþ, 7 ic
fury cry and thus say all here live and I
 ana ne mæg libban on þysum hirede.' þa buton tweon to
alone not can live in this household then without doubt to
 þæs þam manigfealdum 7 ungefohlicum stefnum se biscop
of-him the manifold and immoderate voices the bishop
 com, 7 ealle þa witan mid him, þe in þære biscopscire
came and all the counselors with him who in the bishopric
 wæron. 7 þa þa se Godes wer wolde hine gemetgian 7
were and then when the of-God man would him moderate and
 gestillan mid liðre spræce, he ongan him symble 7swarian
still with gentle speech he began him ever answer
 mid gecide 7 cweþan: 'ealle men magon libban mid þe,
with chiding and say all men can live with thee
 buton ic ana ne mæg her beforan þe libban. ac agif
except I alone not can here before thee live but give-back
 me mine mancassas!' þa wæs se biscop onstýred mid þam
me my mancuses then was the bishop stirred with the
 wordum, 7 þa eode he in þa cyrican þære eadigan 7 þære
words and then went he into the church of-the blessed and of-the
 clænan fæmnan sancta Marian, 7 upp ahafenum handum 7
pure virgin saint Mary and up raised bands and

aþenedum his sceate he ongan standende biddan, þæt him
stretched his lap he began standing pray that to-him
 God forgæfe, þæt he gestillan mihte þæs hatheortan preostes
God gave that he still could of-the angry priest
 unstilnysse. 7 þa þa he færinga beseah in his agenne
disquiet and then when he suddenly looked into his own
 sceat betwih his þa astrehtan earmas, þa gemette he in his
lap between his the stretched arms then found he in his
 agenum sceate ·XII· mancessas, 7 þa wæron swa lixende,
own lap twelve mancuses and they were so shining
 swa swa hi wæron on þa ylcan tid of fyre ut atogene.
so as they were at the same time from fire out drawn
 7 he þa sona wæs utgangende of þære cyrcan, 7 þa
and he then at-once was out-going from the church and then
 awarep he þa mancossas in þæs hatheortan mæssepreostes
threw he the mancuses into of-the angry masspriest
 sceate þus cweþende: 'loca, nu þu hafast þine mancossas,
lap thus saying look now thou hast thy mancuses
 þa þe þu sohtest. ac sy þe þis cuþ, þæt æfter minum
those which thou soughtest but let-be to-thee this known that after my
 deaðe þu ne bist þissere cyrcan biscop for þinre gitsunge.'
death thou not art of-this church bishop for thy avarice
 of þam cwide mihte beon mid soðe ongeten, þæt se
from the saying could be with truth understood that the
 mæssepreost þæt ilce feoh to þan begæt, þe he þohte,
masspriest the same money to that got that he thought
 þæt he þone biscophad mid gebycgan wolde. ac þæs Godes
that he the episcopate with buy would but of-the of-God
 weres word wæs to þan strang, þæt se ylca mæssepreost
man word was to that strong that the same masspriest
 Constantius on preosthade his lif geendode.
Constantius in priesthood his life ended

66.3 Hu Bonifatius þam Gotan gefyllde þa flaxan.

How Boniface for-the Goth filled the flask

66.4 Eac hit gelamp on sume tid, þæt him comon twegen men

Also it happened at some time that to-him came two men

to of Gotena þeode, þa sædon, þæt hi to Rauennan faran

to from of-Goths nation who said that they to Ravenna travel

woldon. 7 þa sealde he heom mid his agenre handa ane

would and then gave he them with his own hand a

trywene flascan wines fulle, to þon þæt hi mihton heom

wooden flask of-wine full to that that they could for-themselves

þa on heora færeldre to underngeweorce habban. of þære hi

then on their journey for breakfast have from which they

druncon, oþ þæt hi to Rauennan becomon. 7 wel manige

drank until that they to Ravenna came and very many

dagas þa Gotan in þære ylcan cæstre gewunodon, 7 þæt

days the Goths in the same city dwelt and the

win, þe hi fram þam halgan were onfengon, daga gehwylce

wine which they from the holy man received of-days each

hi heom þæt win to bryce hæfdon, 7 swa hit heom

they for-themselves the wine for use had and so it them

gelæste, oð þæt hi eft to þam ilcan 7 þam arwurðan

lasted until that they again to the same and the venerable

fæder comon. 7 hi nanum dæge ne geblunnon, þæt hi

father came and they on-no day — ceased that they

ne druncon of þam ylcan fate, 7 heom nanes wines wana

— drank from the same vessel and to-them of-no wine lack

næs. 7 swa hit wæs to ongitanne, þæt swa swa hit on

was and so it was to understand that so as it in

þam trywenum fate, þe se biscop sealde, þæt win nære

the wooden vessel which the bishop gave the wine not-were

na elles geeced, ac swylce hit þær in weaxende wære.

— otherwise increased but as-if it there in growing were

Hu Bonifatius aſſigde þa emelas.

66.31

How Boniface drove-off the caterpillars

Eac swilce nu niwan us to com sum eald preost of þære 66.32

Also likewise now newly to-us to came a-certain old priest from the

ylcan stowe sumum dæle, forþon þe þa wisan, þe he be

same place some part because that the things which he about

him sæde, næran us þa mid swigunge to forlætanne. soðlice

him told not-were to-us then with silence to leave truly

he sæde, þæt se halga wer sume dæge eode in his wyrttun.

he said that the holy man on-some day went into his garden

þa gemette he þone wyrttun oferwrigene mid unasecgendlicre

then found he the garden covered with unspeakable

mænige emela. 7 he þæt geſeah, þæt þa wyrta ealle

multitude of-caterpillars and he that saw that the herbs all

forweorðan ſceoldon. þa gecyrde he hine to þam ilcum emelum

perish should then turned he him to the same caterpillars

7 þus cwæð: ‘ic eow halsige on naman ures drihtnes hælendes

and thus said I you beseech in name of-our lord savior

Cristes, þæt ge heonon gewitan, 7 ge læng þas wyrta ne

Christ that ye hence depart and ye longer these herbs not

etan.’ ða ſona ſwa ſe Godes wer þa word gecweden hæfde,

eat then as-soon as the of-God man the words said had

ſwa wæron hi ſona ealle utgange, þæt þær nan anlipig

so were they at-once all out-going that there none single

binnan þam fæce þæs wurtgeardes to lafe ne wunode.

within the space of-the garden as remainder — dwelt

- 67.21 Hu Bonifatius forstæl þone hwæte his meder 7 sealde
How Boniface stole the wheat of-his mother and gave
 þearfum.
to-poor
- 67.23 'Ac hwilc wundor is, cwæð sanctus Gregorius, þæt we þas
But what wonder is said saint Gregory that we these
 wisan secgaþ be þære tide his biscophades, nu hit gesæd
things tell about the time of-his episcopate now it said
 is, þæt he þa geo mid þam ælmihtigan Gode weoxe samod
is that he then long-ago with the almighty God grew together
 in endebyrðnyse, ge eac swylce in þeawum godra dæda, 7
in order both also likewise in ways of-good deeds and
 þa weorc us syndon swyðor to wundrianne, þa þe us
the works to-us are more to wonder those which to-us
 se ealda preost cypðe, þæt he þa worhte, þa he þa get
the old priest made-known that he then wrought when he then yet
 in his geogoðhade lytel wæs? soðlice he cwæð, þæt on þa
in his youth little was truly he said that in the
 tid þe he mid his meder on cnihtade eardode, he wæs
time which he with his mother in boyhood dwelt he was
 utgangende of hire huse, 7 full oft butan his kemese 7
out-going from her house and full often without his sbirt and
 eac gelomlice butan his tunecan he eft on hire huse cyrde.
also frequently without his tunic he again into her house turned
 forðon sona gif he ænigne þearfan nacodne gemette, þonne
because at-once if he any poor-man naked found then
 wæs he hine sylfne ungyrdende, 7 mid his hrægle he þone
was he him self ungirding and with his garment he the
 þearfan gescrydde. to þon he þis dyde, þæt he him sylfum
poor-man clothed to that he this did that he for-him self
 geearnode mede beforan Godes eagam. þa gewunode his
earned reward before of-God eyes then was-wont his

agen moder, þæt heo hine gelomlice mid wordum þreade
own mother that she him frequently with words rebuked
 þus cweðende, þæt hit riht nære, þæt he sylf, þe wædla
thus saying that it right not-were that he self who poor
 wæs, oðrum þearfendum mannum his hrægl sealde.

was to-other needy men his garment gave
 þa sume dæge eode his moder in to hire byrene. þa gemette 68.21
then on-some day went his mother in to her granary then found
 heo hire hwæte ealne beon neah gedæledne fram hire agenum
she her wheat all be nearly distributed by her own
 suna þearfendum mannum, eall þæt heo ofer gær habban
son to-needy men all that she over year have
 scolde to bygleofan. þa ongan heo þerscan heo sylfe mid
should for sustenance then began she beat her self with
 hire fyste ge eac mid hire bradum handum 7 cwæð, þæt
her fist and also with her flat hands and said that
 hire to lore gedon wære ealles þæs gæres bigleofa. þa com
to-her for loss done were of-all the year sustenance then came
 se Godes cniht Bonefacius 7 ongan his modur frefrian. ac
the of-God youth Boniface and began his mother comfort but
 þa þa heo naht þære frofre onfon nolde, he bæd hire, þæt
then when she naught of-the comfort receive would he asked her that
 heo ut of þam byrene gan sceolde, in ðam of eallum heora
she out of the granary go should in which of all their
 hwæte wæs funden hwæt lytles gelæfed. þa se Godes cniht
wheat was found something little left then the of-God youth
 astrehte hine sylfne on gebede, 7 þa þæs ymb lytel he
stretched him self in prayer and then after-that about little he
 eode ut 7 gelædde his moder eft in to ðam byrene. 7 þa
went out and led his mother again in to the granary and then
 gemette heo hit eft swa full hwætēs, swa hit ærror næs
found she it again so full of-wheat as it earlier not-was

þæs gæres gefylled. 7 heo þa sona þæs gefægnode, þæt heo
of-the year filled and she then at-once of-that rejoiced that she
 hæfde ealles þæs gæres bigleofan. þa gesewenum þam wundre
had of-all the year sustenance then seen the wonder
 seo moder wæs onbryrded 7 swiðe gefeande ongan Gode
the mother was inspired and very rejoicing began to-God
 þancas secgan, forþon þe he þam cnihte swylce gife forgæf,
thanks say because that he to-the youth such grace gave
 þæt he swa hrædlice mihte onfon swa hwæt swa he bæd.
that he so quickly could receive so what so he asked

69.22 Hu Bonifatius mid his gebede adydde þone fox, þe bat
How Boniface with his prayer destroyed the fox which bit
 his modor henna.
of-his mother hens

69.24 Eac þeos ylce his modur gewunode, þæt heo hæfde henna 7
Also this same his mother was-wont that she had hens and
 fedde in þam ingange hire huses. ac þa hire afyrde 7
fed in the entrance of-her house but them from-her took-away and
 bereafode an fox, se com geneahhe naht feorran. þa sume
robbed a fox who came often not from-afar then on-some
 dæge stod Bonifacius se cniht in þam ilcan ingange; þa com
day stood Boniface the youth in the same entrance then came
 se fox, swa his þeaw wæs, 7 genam ane hæn. 7 he þa
the fox as his custom was and took a hen and he then
 sona swyþe hraðe gearn to cyrican 7 astrehte hine sylfne on
at-once very quickly ran to church and stretched him self in
 gebede 7 mid openum stefnum he cwæð: 'licað þe nu, min
prayer and with open voices he said pleases thee now my
 drihten, þæt ic ne mæg etan of þam fostornoþe minre modur?
lord that I not can eat from the feeding of-my mother
 geseoh nu, þæt se fox eteð þa henne, þe heo fedde.' þa aras
see now that the fox eats the hen which she fed then arose

he of his gebede ⁊ eode ut of þære cyrcan. þa sona gecyrde
he from his prayer and went out of the church then at-once returned
 se fox ⁊ forlet þa henne, þe he in his muðe hæfde, ⁊ he
the fox and left the hen which he in his mouth had and he
 þa sweltende gefeoll on eorðan beforan þæs cnihtes eagam.
then dying fell on earth before of-the youth eyes

Petrus cwæð: 'swiðe wundorlic is þæt, þæt God hine 70.16
Peter said very wonderful is that that God him
 geæadmodað, þæt he gehyreð þara bene, þe on hine
humbles that he hears of-those prayer who in him
 gehihtað, ⁊ eac on swa yfellicum wisum.
trust and also in so mean ways

Gregorius him ʒswarode: 'þis wæs gedon, Petrus, of mycelre 70.20
Gregory him answered this was done Peter from great
 stihunge ures scyppendes, þæt we gehihtan sceolon þa maran
dispensation of-our creator that we hope shall the greater
 god þurh þa lytlan, þe we her onfoð. soðlice hit wæs
goods through the little which we here receive truly it was
 gehyred in þam yfellicum þingum, þæt þes cniht wæs halig
heard in the mean things that this youth was holy
 ⁊ bylwyttte, to þan þæt he on lytlum þingum geleornode,
and simple to that that he in little things learned
 hu swiðe he sceolde aþristigean on mycclum benum.
how greatly he should dare in great prayers

Petrus cwæð: 'wel me licað þæt þu cwiðst.' 70.31
Peter said well to-me pleases what thou sayest

X. Hu Furtunatus þæt deofolseoke wif gehælde

X · FORTUNATUS

Fortunatus, bishop of Todi, drives a host of devils from a noblewoman's daughter-in-law whom sorcerers had made worse. A devil he expels is welcomed by a householder as a stranger, and enters and kills the man's son. He heals a blind man and a savage horse, recovers two boys taken by a Goth, who breaks his leg, returns them, and is healed with water the bishop blessed, and he raises Marcellinus from the dead. Gregory adds that wonders still happen at his body.

70.34 Gregorius him ȝswarode: 'sum swiþe arwyrdes lifes wer
Gregory him answered a-certain of-very venerable life man
wæs on þam ylcan dælum, þam wæs nama Furtunatus, se
was in the same parts to-whom was name Fortunatus who
wæs biscop þære ylcan cyrcan Tudertine. se wæs þeonde ȝ
was bishop of-the same church of-Todi who was thriving and
weaxende on unmrætre gife gastlicra mæгна to þon swiðe,
growing in immense grace of-spiritual powers to that greatly
þæt he þa unclænran gastas of mannum aflyman mihte, swa
that he the unclean spirits from men put-to-flight could so
þæt he ful oft þara deofla weoredu adraf of þam mannum,
that he full often of-the devils hosts drove from the men
þe hi ær geswencton. ȝ he wæs geornfull mid teolone
whom they before afflicted and he was eager with zeal
his singalra gebeda þem angæn gesettum deofla mænigum,
of-his continual prayers to-the against set of-devils multitudes
þe wið him teolonge wunnon, þæt he hi oferswyðde. eac
who against him zealously fought that he them overcame also
sum wer wæs þissere ylcan cyrcan mundbora, þæs nama
a-certain man was of-this same church advocate whose name
wæs Iulianus. he wæs us se hiwcuðesta, ȝ he wæs nu
was Julian he was to-us the most-familiar and he was now

unfyrn on þissere ylcan byrig forðfered. for þæs gesægenum,
not-long-ago in this same city departed from whose accounts
 cwæð sanctus Gregorius, ic geleornode, þæt ic nu secgan
said saint Gregory I learned what I now say
 wille, forþon he oft betweenh wæs Furtunates dædum mid
will because he often among was of-Fortunatus deeds with
 bylde þære hiwcuðnysse. 7 æfter þon his gemynd he geheold
boldness of-the familiarity and after that his memory he kept
 us to trymnysse, forþon hit him wæs swa wynsum, swa he
for-us for strenghtening because it to-him was so sweet as he
 hæfde beobreades swetnysse on his muþe. he sæde, þæt þær
had of-honeycomb sweetness in his mouth he said that there
 wære sum æpele gesiðwif in þam neahdælum Tuscie mægðe.
were a-certain noble gesith-wife in the neighboring-parts of-Tuscany province
 seo hæfde ane snore, þa hire sunu lytle ær him to
who had a daughter-in-law whom her son little before for-himself as
 wife onfeng. seo wæs gelaðod mid þære ylcan hire swegre
wife received who was invited with the same her mother-in-law
 to cirichalunge þæs eadigan martyres Sebastianes gebedhuses.
to church-dedication of-the blessed martyr Sebastian oratory
 þa gelamp þære ylcan niht, þe heo scolde on morgen to þære 72.3
then happened in-the same night which she should in morning to the
 cyrichalunge faran þæs foresprecenan gebedhuses, þa wearð
church-dedication go of-the aforesaid oratory then became
 heo mid hire lichaman luste oferswiðed, swa þæt heo ne mihte
she with her of-body lust overcome so that she not could
 hi sylfe forhabban fram hire were. 7 þa gewordenum þam
her self restrain from her husband and then come the
 ærmegene heo wearð on hire ingeþohte afyrhted, forþon þe
early-morning she became in her thought afraid because that
 heo þa þurhtogenan lustas on hire lichaman gefremede. hire
she the carried-through lusts in her body committed to-her

forbæd þa þone forðgang seo sceomu to þære cyrichalunge,
forbade then the going-forth the shame to the church-dedication
 forþon þe heo wæs ma scamigende for manna onsyne, þonne
because that she was more being-ashamed for of-men sight than
 heo wære þone Godes dom ondrædende. þa ferde heo
she were the of-God judgment dreading then went she
 forð mid hire swegre to þære halgunge þæs gebedhuses.
forth with her mother-in-law to the dedication of-the oratory
 þa sona swa hi wæron gangende in þæt gebedhus, þær þa
then as-soon as they were going into the oratory where the
 reliquias wæron þæs eadigan martyres Sebastianes, þa gegrap
relics were of-the blessed martyr Sebastian then seized
 se awyrgda gast heo þa ylcan snore þæs foresædan
the accursed spirit her the same daughter-in-law of-the aforesaid
 gesiþwifes, 7 beforan eallum þam folce he ongan heo swiðe
gesith-wife and before all the people he began her greatly
 swencan. 7 þa se mæssepreost þære ylcan cyrcan geseah, þæt
afflict and when the masspriest of-the same church saw that
 heo swiðe geswenced wæs, he genam sona þa scetan of þam
she greatly afflicted was he took at-once the cloth from the
 weofode 7 oferwreah hi mid. 7 þa sona eode se deofol in
altar and covered her with and then at-once went the devil into
 þone ylcan mæssepreost, 7 forþon þe he wolde ofer his agen
the same masspriest and because that he would beyond his own
 mægn aht swylces geneþan, he wæs genyded, þæt he mihte
power aught such venture he was compelled that he could
 on his agenre geswæncednysse ongytan, hwæt he sylf wæs.
in his own affliction understand what he self was
 73.7 þa þa men, þe þær æt wæron, namon þæt wif on þam
then the men who there at were took the woman in the
 gebedhuse mid heora handum 7 hi bæron to hire agnum huse.
oratory with their hands and her bore to her own house

7 þa þa se ealda feond mid langre geswæncednysse bregde
and then when the old fiend with long affliction terrified
 þis ylce wif swyðe, þa hire magas, þe hi lichamlice lufedon
this same woman greatly then her kinsmen who her bodily loved
 7 for þære lufan hire mid wæron, befæston hi þam drym 7
and for the love her with were entrusted her to-the wizards and
 þam scincræftigum, to þon þæt hi begæten hire þær hælo 7
to-the sorcerers to that that they got for-her there health and
 læcedom þær funden, 7 hi na ne scrifan, þeh hi eallunga hire
cure there found and they not — cared though they entirely her
 sawle adwæstcan. þa ongunnon hi helpa hire lichaman mid
soul quenched then began they help her body with
 heora drycræftum to sumre hwile. heo wæs gelæded to anre
their sorceries for a while she was led to a
 ea 7 bedypped in þæt wæter, 7 hi þær þa dryas ongunnon
river and dipped in the water and her there the wizards began
 ferian geond þæt wæter 7 mid langum onsangum hi golon
carry throughout the water and with long incantations they sang
 on, oð þæt se deofol of hire uteode, þe hi ær in gefor. ac
on until that the devil from her went-out which her before into went but
 þa for þam wunderlican dome þæs ælmihtigan Godes, þa se
then for the wonderful judgment of-the almighty God when the
 an deofol hire wæs of adrifen mid heora þam forcyrdan cræfte,
one devil from-her was off driven with their the perverse craft
 sona on hi geeode mycel mæniu deofla, 7 heo þa ongan
at-once on her went great multitude of-devils and she then began
 on þa ylcan tid swa manegum styrenyssum beon onstyreð 7
in the same time so many movements be stirred and
 swa manegum stefnum 7 cleopungum hlydan, efne swa heo
so many voices and cries sound even as she
 fram manegum awyrgdum gastum wæs gehæfd 7 geþread.
by many accursed spirits was held and pressed

- 74.7 þa eodon hire magas in geþeaht 7 geandetton, þæt hit heora
then went her kinsmen into counsel and confessed that it of-their
 agnes ungeleafan scyld wære, þæt hi þone læcedom to þam
own unbelief guilt were that they the cure from the
 scincræftigum sohton. ac hi þa gelæddon þæt wif to þam
sorcerers sought but they then led the woman to the
 arwyrðan were Furtunato þam biscope 7 hi to þam forleton.
venerable man Fortunatus the bishop and they to him left
 7 he þa hi onfeng 7 hine þa sylfne abysgode on his gebede
and he then her received and him then self occupied in his prayer
 manega dagas 7 nihta, 7 swa mycele ma he gefealh mid
many days and nights and so much more he applied with
 geornnyse þam gebedum, swa mycclle ma he ongæt him ongæn
eagerness to-the prayers so much more he perceived him against
 standan in anum lichaman þæt weorod þara deofla mænigeo.
stand in one body the host of-the devils multitude
 7 þa ymb manega dagas he agæf heo hire freondum swa hal
and then about many days he gave her to-her friends so whole
 7 gesund, swilce hire se deoful næfre ænigne anweald ne ahte.
and sound as-if her the devil never any power — had
- 74.27 Hu Furtunatus þone awyrgedan gast adraf of suman
How Fortunatus the accursed spirit drove from a-certain
 gedrehtum men.
afflicted man
- 74.29 Eac hit gelamp on oðre tid, þæt se ilca wer Furtunatus
Also it happened at other time that the same man Fortunatus
 þæs ælmihtigan Godes þeowa adraf þone unclænran gast of
of-the almighty God servant drove the unclean spirit from
 sumum geswenctum 7 ofsettum men. 7 se awyrgda þa
a-certain afflicted and possessed man and the accursed then
 þa se dæg æfnode geseah, þæt seo tid wæs mannum dyglu,
when the day evened saw that the time was to-men dark

geonlicte hine sylfne to sumum ælþeodigum men 7 ongann
 likened him self to a stranger man and began
 gan ymb þa cæstre 7 geond þa stræta 7 þus cwæð:
 go about the city and throughout the streets and thus said
 ‘gehyrað nu, hwæt se halga werr dyde Furtunatus se biscop.
 hear now what the holy man did Fortunatus the bishop
 nu he adraf me ælþeodigne man of his huse, 7 ic forþon
 now he drove me stranger man from his house and I therefore
 sece, hwær ic me gerestan scyle, nu ic on his cæstre nane
 seek where I me rest should now I in his city none
 ne fand.’ þa sum man sæt æt þam gledum in his huse
 — found then a-certain man sat at the embers in his house
 mid his wife 7 mid his lytlan suna. se gehyrde his stefne
 with his wife and with his little son who heard his voice
 7 acsode, hwæt se biscop him dyde, 7 hine laðode, þæt
 and asked what the bishop him did and him invited that
 he sæte mid him in his huse æt þam gledan. 7 he þa swa
 he sat with him in his house at the embers and he then so
 dyde. þa spræcon hi heom betwux wel fela worda, oð æt
 did then spoke they them among very many words until at
 nexstan se ylca awyrgda gast gefor in þone lytlan sunu þæs
 last the same accursed spirit went into the little son of-the
 earman mannes 7 hine awarep in ða glyda, 7 þær sona
 poor man and him threw into the embers and there at-once
 his feorh him ætþrang. 7 he þa sona se earma man
 his life from-him wrested and he then at-once the poor man
 swa astyped 7 swa bereafod his suna ongæt hraðe, hwæne
 so bereaved and so robbed of-his son perceived quickly whom
 he sylfa feormode, ge eac hwane se biscop ær ut adraf.
 he self entertained and also whom the bishop before out drove

75.31 Petrus cwæð: 'hwæt cweðað we la, hwæt þæt sy, þæt se
Peter said what say we lo what that be that the
 ealda feond onfeng swylcere bylde to acwyllane in þæs
old fiend received such boldness to kill in of-him
 huse, þe hine gelapode to him mid cumliþnysse gyfe ȝ
house who him invited to him with of-hospitality gift and
 wende, þæt he ælþeodig wære?'
thought that he stranger were

76.2 Gregorius him ȝswarode: 'fela þinga, Petrus, beoð gode
Gregory him answered many things Peter are good
 gesewene, ac hi ne beoð na gode, forþon hi ne beoð of
seen but they not are — good because they not are from
 godum mode cumene. be þan seo soðfæstnys cwæþ on his
good mind come about that the truth said in his
 godspelle: 'gif þin eage byð manfull, þonne byð þin lichama
gospel if thy eye is evil then is thy body
 eall þystrig.' forþon þonne þæt ingeþanc þæs mannes byð
all dark because when the thought of-the man is
 woh ȝ forcyrræd, þe þær foregangeþ, þonne bið þæt weorc
crooked and perverted which there goes-before then is the work
 eall þweorh ȝ unriht, þe þær æfterfylgeþ. forþon ne wene
all perverse and wrong which there follows therefore not think
 ic na, þæt þes wer wære mid arfæstnysse mode gelustfullod,
I — that this man were with of-piety mind delighted
 ac mid tælnysse þæs biscopes. se þe his suna bereafod wæs,
but with blame of-the bishop he who his son robbed was
 se ongan swilce he for Godes lufan gestliþnysse gegearwode.
he began as-if he for of-God love hospitality prepared
 soðlice þæt æfterfylgende wite þær cypðe, þæt seo
truly the following punishment there made-known that the
 ærre feormung næs na butan scylde ȝ gylte. eac swylce
former entertainment not-was — without sin and guilt also likewise

manige men syndon, þe forþon tiliað, þæt hi god don,
many men are who therefore strive that they good do
 þe hi willað gedwellan þa gife oðera manna weorces. ne
that they will binder the grace of-other men work nor
 hi na forþon oþre mæn feormiað, þæt hi mycclum gyman,
they — therefore other men entertain that they greatly care
 hwæþer heom þæt god sy þæt hi doð, ac ma hi wyllað,
whether to-them that good be which they do but more they will
 þæt hi syn beforan oðrum mannum wel geherede.

that they be before other men well praised
 for þere wisan ic wene, cwæð sanctus Gregorius, þæt we magon 76.32
for the way I think said saint Gregory that we can
 ma behealdan þysne wer, þe þone awyrgdan gast on gestliþnysse
more behold this man who the accursed spirit in hospitality
 onfeng in æteownysse þæs idlan gylpes þurh þa deofollican
received in showing of-the idle vainglory through the devilish
 costunge, þonne we magon geþencan, þæt he betran dæde dyde
temptation than we can think that he better deed did
 þonne se Godes wer. ac he wolde, þæt for mannum gesewen
than the of-God man but he would that before men seen
 wære, þæt he betran lifes wære þonne se biscop, þa he þone
were that he of-better life were than the bishop when he the
 man onfeng, þe se drihtnes wer Furtunatus ær onweg adraf.
man received whom the of-lord man Fortunatus before away drove
 Petrus cwæð: ‘eall hit is swa hit gesægd is. soplice þæs 77.12
Peter said all it is as it said is truly of-the
 weorces ænde gecyþde, þæt þæt ingeþanc næs clæne.’
work end made-known that the thought not-was clean

77.16 Hu Furtunatus gehælde þone blindan 7 sum hors fram
How Fortunatus healed the blind and a-certain horse from
 deofle.

devil

77.18 Gregorius him 7swarode: 'eac hit sægð, þæt sum man wære,
Gregory him answered also it says that a-certain man were
 þe forlet his eagna gesyhðe. þa wæs he gelæded to þam
who lost of-his eyes sight then was he led to the
 Godes were, to þan þæt he gewilnode 7 abæde him þa
of-God man to that that he desired and obtained for-himself the
 helpe þæs halgan mannes þingunga. soðlice þa þa se Godes
help of-the holy man intercessions truly then when the of-God
 wer hæfde gedon 7 gefylled his gebedu, he asette 7 awrat
man had done and fulfilled his prayers he set and drew
 Cristes rodetacen ofer þæs bysenan mannes eagan, 7 þa sona
of-Christ cross-sign over of-the blind man eyes and then at-once
 agyfenum þam leohte seo niht þære blindnysse gewat fram
given the light the night of-the blindness departed from
 þam eagum. on ufan þæt eac gelamp, þæt sumes militisce
the eyes on above that also happened that of-a military
 mannes hors wæs gecyrred in mycclre reðnysse, swa þæt hit
man horse was turned into great fierceness so that it
 mihte uneaþe beon fram ænigum mannun gehealden, ac swa
could hardly be by any men held but so
 swilce swa hit mihte, hit slat 7 wundode heora limu mid
such as it could it tore and wounded their limbs with
 bitum. þa wearð hit þeh gebunden fram manegum mannun
bites then became it though bound by many men
 7 wæs gelæded to þam Godes were. he þa sona awrat Cristes
and was led to the of-God man he then at-once drew of-Christ
 rodetacen on þam hæafde þæs horses mid his aþenedre handa
cross-sign on the head of-the horse with his stretched hand

ȝ gecyrde ealle his reðnysse in manþwærnysse, swa þæt hit
and turned all its fierceness into meekness so that it
 wæs æfter þon stilre, þonne hit wæs ær þære wedenheortnysse.

was after that stiller than it was before the madness

þa se ylca þegn þæt his hors, þe he geseah acyrred 78.15
then the same thane that his horse which he saw turned

fram his wedenheortnesse mid swa hrædlicum bebode þæs
from its madness with so swift command of-the

halgan wundres, he þa bebed, þæt man þam halgan were
holy wonder he then commanded that one to-the holy man

þæt ilce hors eft bringan sceolde. þa wiðsoc he, þæt
the same horse again bring should then refused he that

he hit nateshwon underfon nolde. ac he on his wilnunge
he it not-at-all receive would but he in his desire

þurhwunode ȝ bæd, þæt he his gife ne forsawe. þa se halga
persisted and asked that he his gift not despised then the holy

wer nam þæt hors ȝ healfne þone weg on geferde. ȝ he
man took the horse and half the way on went and he

þæs militiscan mannes bene gehyrde ȝ hwæpre wiðsoc, þæt
of-the military man prayer heard and however refused that

he hit to gife habban nolde swa for gebedenum mægene.
he it as gift have would as for prayed-for power

ærest he gegearwode him medeme weorð for þan horse ȝ
first he prepared for-him fitting price for the horse and

þa æfter þan nam þæt hors, þe him wæs ær to gife
then after that took the horse which to-him was before as gift

geboden, forþon þe he geseah, gif he hit ne underfengce,
offered because that he saw if he it not received

þæt se wære geunrotsod, þe hit ær ahte. þa nydendre
that he were saddened who it before owned then with-compelling

þære lufe he gebohte, þæt him nan þearf næs to habbenne.
the love he bought what for-him no need was to have

79.8 Hu se Gota geneadod ageaf Furtunate þa cnapan, 7 hu
How the Goth compelled gave-back to-Fortunatus the boys and how
 he awehte Marcellum of deaðe.

he woke Marcellus from death

79.10 Ne sceal ic eac na þis forswigian, þæt ic ongæt nu for anum
Not shall I also — this keep-silent what I learned now for one
 ·XII· nihtum huhugu swa. þa me wæs gelæded to sum
twelve nights about so then me was led to a-certain
 eald þearfa, 7 ic þa acsode hine swiðe geornlice, hwæt he
old poor-man and I then asked him very earnestly what he
 wære, swa swa symble me on gewunan wæs, þæt me wæs
were so as ever to-me in custom was that to-me was
 swyþe leof ealdra manna spræc. 7 þa 7swarode he me 7
very dear of-old men speech and then answered he me and
 sæde, þæt he wære of Tudertine þære cæstre. þa cwæð ic
said that he were from Todi the city then said I
 to þam: 'la, fæder, ic þe frine, hweþer þu cuþest Furtunatum
to him lo father I thee ask whether thou knewest Fortunatus
 þone biscop.' se þearfa cwæð: 'ic hine cuþe.' þa gyt ic
the bishop the poor-man said I him knew then yet I
 cwæð: 'saga me, ic bidde þe, hwæðer þu ongæte his wundra
said tell me I pray thee whether thou learned of-his wonders
 ænigu 7 me wilniendum gecyð, hwilc se wer wære.'
any and to-me desiring make-known what-kind the man were

79.28 þa cwæð se þearfa to me: 'se man wæs swiþe feorr 7
then said the poor-man to me the man was very far and
 ungelic þysum mannum, þe we nu geseoð. soðlice eall swa
unlike these men whom we now see truly all so
 hwæt swa he gewilnode æt Gode þam ælmihtigan, efne
what so he desired from God the almighty even
 swa he his bæd, swa he wæs tyðe. þæs ylcan ic wylle
as he of-it asked so he was granted of-the same I will

secgan þæt an wundor, þe me nu on mode bearn, þæt
say that one wonder which to-me now in mind ran that
 sume dæge Gotan comon neah Tudertinum þære cæstre,
on-some day Goths came near Todi the city
 þa onetton to Rauennan þære byrig, ⁊ hi genamon þær
who hastened to Ravenna the city and they took there
 of þæs biscopes æhte twegen lytle cnihtas. seo æht þæra
from of-the bishop property two little youths the property of-the
 cnihta wæs underþeodod þære cæstre Tudertinam. mid þy
youths was subject to-the city Todi with that
 þe þis wæs gebodod þam halgan wære Furtunato, he sænde
that this was announced to-the holy man Fortunatus he sent
 men sona æfter ⁊ het to him gecigan þa ylcan Gotan.
men at-once after and commanded to him call the same Goths
 þa se Godes man wæs sprecende to þam Gotum mid liðum
then the of-God man was speaking to the Goths with gentle
 wordum ⁊ tihhode, þæt he sceolde ærest geliðian heora
words and intended that he should first soften their
 reðnysse. ⁊ þa æfter þon he spræc þus ⁊ cwæð: 'hwylc
fierceness and then after that he spoke thus and said what
 weorð willað ge þæt ic sylle eow, ⁊ ge me agyfan þa
price will ye that I give you and ye me give-back the
 cnihtas, þe ge on minum lande namon, ⁊ gegearwiað me
youths whom ye in my land took and prepare me
 þæt to gife eowres þances?' þa se þe þær yldost wæs him
that as gift of-your thanks then he who there eldest was him
 ʒswarode ⁊ þus cwæð: 'swa hwæt swa þu elles bebeodest,
answered and thus said so what so thou else commandest
 we syndon gearwe þæt to done. witodlice þas cnihtas we
we are ready that to do certainly these youths we
 nateshwon ne gifað.' þa se arwyrða wer wæs beotigende
not-at-all — give then the venerable man was threatening

swiðe liðelice to þam 7 þus cwæð: 'þu me unrotsast
very gently to him and thus said thou me saddenest
 nu þu nylt hyran þinum fæder. ac nylle þu me ma
now thou wilt-not obey thy father but will-not thou me more
 unrotsian, þy læs hit þe eft ofþynce.' ac þa gyt se
sadden the less it to-thee afterward rue but then yet the
 ylca Gota þurhwunode on his heortan reðnysse 7 swa
same Goth persisted in of-his heart fierceness and so
 wiðsacende onweg gewat. þa þam oðrum dæge eode he eft,
refusing away departed then on-the second day went he again
 oð he com to þam biscope. 7 þa bæd se biscop hine
until he came to the bishop and then asked the bishop him
 eft þæs mid þam ylcum wordum þara forecwedena cnihta.
again of-it with the same words of-the aforesaid youths
 7 þa þa he nolde nænigra þinga gefafa beon, þæt he
and then when he would-not in-any way consenting be that he
 hi agyfan wolde, þa wæs se biscop swiðe geunrotsod 7
them give-back would then was the bishop greatly saddened and
 þus cwæð: 'ic wat, þæt þe na ne helpeð, þæt þu ga fram
thus said I know that thee not — helps that thou go from
 me þus unrotum.' se Gota forseah þa word ealle 7 eft
me thus sad the Goth despised the words all and again
 gecyrde to his huse 7 þa ylcan cnihtas asette on his hors.
turned to his house and the same youths set on his horses
 be þam wæs þus gedon: he sænde hi beforan him mid
about which was thus done he sent them before him with
 his mannum 7 him sylf sona strad upon his hors 7 wæs
his men and him self at-once rode upon his horse and was
 him æterfarende. 7 þa þa he com in ðære ylcan cæstre
them following and then when he came in the same city
 beforan þære cyrcan þæs eadigan apostoles sancte Petres, þa
before the church of-the blessed apostle saint Peter then

wearð his horse asliden se fot, ⁊ he þa mid horse mid
became to-his horse slipped the foot and he then with horse with
 ealle gefeoll, ⁊ sona his scanca wæs tobrocen, þæt þæt ban
all fell and at-once his shank was broken that the bone
 wæs todæled on twa stycca. þa wæs he upp aræred ⁊ on
was divided in two pieces then was he up raised and in
 manna handum gelæded to þam cumenahuse. he þa sona
of-men hands led to the guesthouse he then at-once
 sænde þa cnihtas ham, þe he ær beforan sænde, ⁊ bead
sent the youths home whom he before ahead sent and offered
 hi þam arwyrdan were Furtunato þus cweþende: 'fæder,
them to-the venerable man Fortunatus thus saying father
 ic þe bidde, þæt þu sænde to me þinne deacon.' sona swa
I thee ask that thou send to me thy deacon as-soon as
 his deacon com to him liggendum, he gelædde þa cnihtas
his deacon came to him lying he led the youths
 toforan him, þe he eallunga ær forsoc, þæt he hi æfre
before him whom he entirely before refused that he them ever
 agyfan wolde, ⁊ he hi þa agæf þam diacone ⁊ þus
give-back would and he them then gave to-the deacon and thus
 cwæð: 'ga ⁊ sæge minum hlaforde þam biscope, þæt ic eom
said go and say to-my lord the bishop that I am
 nu geslægen, forþon he me wyrge. ac ic nu bidde hine,
now struck because he me cursed but I now ask him
 þæt he geþingie for me ⁊ nime þa cnihtas, þe he ær
that he intercede for me and take the youths whom he before
 bæd.' þa se deacon onfeng þa cnihtas ⁊ hi gelædde to
asked then the deacon received the youths and them led to
 þam biscope. þa sona se arwyrdā wer Furtunatus gebletsode
the bishop then at-once the venerable man Fortunatus blessed
 wæter ⁊ cwæð to his diacone: 'stregd þis gehalgode wæter
water and said to his deacon sprinkle this hallowed water

ofer þæs licgendan mannes lichaman.' soðlice þa ferde se
over of-the lying man body truly then went the
 diacon to þam Gotan, ⁊ he in to him eode ⁊ þæt
deacon to the Goth and he in to him went and the
 gebletsode wæter stregde ofer his limu. þa gelamp þær
blessed water sprinkled over his limbs then happened there
 swyþe wundorlicu wise, seo wæs swiðe to wafienne. þæt
very wonderful thing which was greatly to marvel that
 is, þonne sona swa þæt gehalgode wæter geran þæs Gotan
is then as-soon as the hallowed water touched of-the Goth
 scancan, þa wearð se bryce eall eft gestaðelod ⁊ þam
shank then became the break all again restored and to-the
 sceancan wæs seo ærre hælo agifen, swa þæt he on þa
shank was the former health given so that he in the
 ylcan tid aras of his ræste ⁊ eode to his horse ⁊ ferde
same time arose from his bed and went to his horse and traveled
 eft on þone ylcan weg, þe he ær ongan, efne swilce
again on the same way which he before began even as-if
 he næfre ne geprowode ænige deringe his lichaman. ⁊ þa
he never — suffered any harm of-his body and then
 wæs þis geworden, þæt se se þe nolde beon underþeoded
was this done that he — who would-not be subjected
 mid hyrsumnysse, to þon þæt he agæfe þam halgan were
with obedience to that that he gave to-the holy man
 Furtunato his cnihtas for heora weorðe, se wæs eft mid
Fortunatus his youths for their price he was afterward with
 wite genyded, þæt he ageaf hi butan ceape.
punishment compelled that he gave-back them without price

Be Marcelle.

83.8

About Marcellus

Ða þis þus gefylled wæs, se ealda man þa gyt tihhode, þæt 83.9

When this thus fulfilled was the old man then yet intended that

he sæde me oðre wisan be þam ylcan halgan mæn. ac forþon

he told me other things about the same holy man but because

þe me þa wæron æt manige men for þære lare, ic wæs

that me then were at many men for the teaching I was

abysgod, 7 eac me afeoll seo æfentid þæs dæges, þæt me

occupied and also to-me fell the evening-time of-the day that to-me

næs alyfed, þæt ic swa lange moste gehyran þa weorc 7

not-was allowed that I so long might bear the works and

þa dæde Furtunates þæs arwyrdan weres, þe ic wille 7 me

the deeds of-Fortunatus the venerable man which I will and to-me

lysteð symble gehyran, gif me alyfed byð for oðrum þingum.

it-pleases ever bear if to-me allowed is for other things

ac þa hwæpre oðrum dæge se ilca ealda man me rehte ma

but then however on-other day the same old man me told more

be him þa gyt swyðe wundorlice wisan. he sæde me, þæt in

about him then yet very wonderful things he said to-me that in

ðære ylcan byrig Tudertina wære sum swyþe godes weorces

the same city Todi were a-certain of-very good work

wer, þam wæs nama Marcellinus. se eardode þær mid his

man to-whom was name Marcellinus who dwelt there with his

swustrum twam. þam gelamp, þæt he for ðæs lichaman

sisters two to-whom happened that he for of-the body

hefignysse 7 mettrumnesse wæs forðfæred on sæternes dæg

heaviness and sickness was departed on of-saturn day

þam halgan 7 þy easterlican æfenne. þæs lichama wæs feorr

on-the holy and the easter evening whose body was far

to berenne, þæt he ne mihte þy ylcan dæge beon bebyrged.

to bear that he not could on-the same day be buried

84.3 þa wæs þær hwylchugu ylding þære tide, þe man sceolde þa
then was there some delay of-the time which one should the
 licþegnunge 7 þa gedafenu þære byrgene gefyllan 7 gyldan.
funeral-rites and the fittings of-the burial fulfill and pay
 þa wæron his swustra mid his deaðe swiðe geswencte. hi urnon
then were his sisters with his death greatly afflicted they ran
 weopende to þam halgan Furtunate 7 ongunnon clypian mid
weeping to the holy Fortunatus and began cry with
 micclum stefnum 7 þus cwædon: 'we witon, þæt þu hafast
great voices and thus said we know that thou hast
 þara apostola lif 7 anweald. þu geclænsast hreofe 7 onlihtest
of-the apostles life and power thou cleansest lepers and enlightenest
 blinde. cum eac 7 awæce uncerne broþur.' þa sona swa he
blind come also and wake our-two brother then as-soon as he
 ongæt hira broður forðfæredne, he ongan þa sylf weopan for
perceived their brother departed he began then self weep for
 his deaðe 7 cwæð to þam wifum: 'gewitað inc anweg gan 7
his death and said to the women depart you-two away go and
 ne secge git þis nanum mæn, forþon þæt is þæt gyt biddað
not say ye-two this to-any man because that is what ye-two ask
 þæs ælmihtigan Godes hæs, þam ne mæg naht wiðstandan.'
of-the almighty God command which not can aught withstand
 þa gewiton hi heom onweg gan, 7 þa se biscop him þær
then departed they them away go and then the bishop him there
 gewunode swiðe unrot for þæs forðfarenan mannes deaðe.
remained very sad for of-the departed man death

84.27 þa þy æfterfylgendan sunnandæge ær þæs uppcumendan
then on-the following sunday before of-the up-coming
 leohtes dagunge he gecigde his diaconas twegen him to 7
light dawning he called his deacons two him to and
 eode him to þæs forðfarenan mannes huse to þære stowe, þær
went him to of-the departed man house to the place where

se orsawla lichama læg, 7 hine sylfne þær abysgode on his
the soulless body lay and him self there occupied in his
 gebede. 7 þa gefyldum his gebede, he aras 7 gesæt neh þam
prayer and then fulfilled his prayer he arose and sat near the
 lichaman þæs unlifigendan mannes. 7 þa þone forðfarenan be
body of-the unliving man and then the departed by
 naman gecigde mid unhludre stefne þus cweþende: 'waca, broðor
name called with unloud voice thus saying wake brother
 Marcelle!' he dyde gelice þon swylce he swyþe leohtlice slepe
Marcellus he did like that as-if he very lightly slept
 7 wæs aweht to þære nealecan stefne, þeh þe heo medmicclu
and was awakened at the near voice though that it small
 wære, 7 sona untynde his eagan 7 locigende to þam biscope
were and at-once opened his eyes and looking to the bishop
 he þus cwæð: 'eala, hwæt dydest þu? eala, hwæt dydest þu?'
he thus said O what didst thou O what didst thou
 þa þam se biscop 7swarode þus cweðende: 'hwæt dyde ic?'
then to-him the bishop answered thus saying what did I
 þa cwæð he to þam biscope: 'gyrstandæge comon hi twegen 85.15
then said he to the bishop yesterday came they two
 to me, þa me adydon of þam lichaman, 7 hi me to
to me who me took from the body and they me to
 godre stowe gelæddon. nu todæge wæs an onsended to me
good place led now today was one sent to me
 se cwæð: 'gelædað hine eft to þam lichaman, forþon þe
who said lead him again to the body because that
 Furtunatus se biscop com on his hus 7 hine to him gecigde.'
Fortunatus the bishop came into his house and him to him called
 7 þa gefyldum þam wordum sona he wearð gelæded of
and then fulfilled the words at-once he became led from
 þære untrumnyse 7 syþþan lange on þisum life wunode.
the sickness and afterward long in this life dwelt

nis hit hwæpre to gelyfanne, þæt he þa stowa forlure, þe
not-is it however to believe that he the places lost which
 he ær onfeng, forþon þe hit ænig tweo nis, þæt he mæge
he before received because that it any doubt not-is that he can
 bet lifian for þam benum his þingeres æfter deaðe, se þe
better live for the prayers of-his intercessor after death he who
 ær þam deaðe symble tilode 7 wilnode, þæt he licode þam
before the death ever strove and desired that he pleased the
 ælmihtigan Gode. ac for hwon secgað we swa fela be his
almighty God but for what say we so much about his
 life? nu gyt todæge æt his lichaman we magon nyman manige
life now yet today at his body we can take many
 cyþnysse his mæгна. he onlyseð þær deofolseoce 7 hæleð
proofs of-his powers he frees there devil-sick and heals
 untrume, 7 swa oft swa hine man biddeð of geleafan, efne
sick and so often as him one asks from faith even
 swa swa he gewunode þa þa he cwic wæs, þæt ylce he gyt
so as he was-wont then when he alive was the same he still
 deþ unablinndlice, þær he wunað mid his gebana reliquium.
does unceasingly where he dwells with of-his bones relics

XI. Hu Martirius gemearcode þone hlaf

XI · MARTYRIUS

The Fortunatus Gregory named earlier tells him of Martyrius, a devout servant of God in Valeria. His brothers bake a loaf under the embers and forget to mark it with the cross, as the custom of that province is, and Martyrius makes the sign toward the embers with his fingers. The loaf cracks loudly in the fire, and when it is drawn out it is found marked with the cross, made not by any man's touch but by the holy man's faith.

Ac me lysteþ, Petrus, nu gyt gelædan þa word minre
But to-me it-pleases Peter now yet lead the words of-my
seгене to þam dælum Ualeria þære mægðe. in þam me
account to the parts of-Valeria the province in which to-me
gelamp, þæt ic geacsode swyðe healicu wundru of þæs
happened that I learned very lofty wonders from of-the
arwyrðan weres muðe Furtunates, þæs gemynd ic dyde ær
venerable man mouth of-Fortunatus whose memory I made before
feorr bufan. se com nu full oft gelomlice to me, 7 þonne
far above who came now full often frequently to me and when
he sæde gehwæt be ealdra manna dædum, symble he me
he said everything about of-old men deeds ever he me
gereordode mid niwre gereordnysse. he sæde, þæt sum man
fed with new feeding he said that a-certain man
wære in þære ylcan mægðe, þam wæs nama Martirius,
were in the same province to-whom was name Martyrius
se wæs swiðe estfull þeow þam ælmihtigan Gode 7 sealde
who was very devout servant to-the almighty God and gave
þis tacen to gewitnysse his agenes mægnes: soðlice hit
this sign to witness of-his own power truly it
gelamp sume dæge, þæt his gebroðra worhton heom
happened on-some day that his brothers made for-themselves

86.13

heorðbæcenne hlaf 7 forgæton, þæt hi him on asetton
hearth-baked loaf and forgot that they it on set
 Cristes rodetacen, swa swa hit gewunelic is in þissere mægðe,
of-Christ cross-sign so as it customary is in this province
 þæt man swa mearcað mid eþelicum treowe þeorfe hlafas,
that one so marks with easy wood unleavened loaves
 þæt hi beoþ swylce gesewene, swylce hi syn on feower
that they are such seen as-if they be into four
 feorðan dælas todælde. þa se ylca Godes wer þær æt wæs,
quarter parts divided when the same of-God man there at was
 7 hi þær betweenan heom spræcon, þa ongæt se Godes
and they there between them spoke then perceived the of-God
 wer, þæt se hlaf næs na gemearcod, 7 swa þeah se hlaf
man that the loaf not-was — marked and so though the loaf
 wæs mid þam gledum 7 mid þære æmyrgan bewrigen.
was with the embers and with the hot-ashes covered
 87.11 þa cwæð he: 'for hwon ne mearcod ge þysne hlaf, swa swa
then said he for what not marked ye this loaf so as
 hit þeaw is?' 7 þa worhte he sylf Cristes rodetacen mid his
it custom is and then made he self of-Christ cross-sign with his
 fingrum ongen þam gledum. 7 him þa swa segniendum sona
fingers against the embers and him then so signing at-once
 se hlaf dyde unmæte bærstlunge, efne swylce þær toburste
the loaf made immense cracking even as-if there burst
 sum mycel crocca in þam fyre. þa æfter þan þe se hlaf wæs
a-certain great pot in the fire then after that that the loaf was
 abaken 7 ut atogen of þam fyre, he wæs gemeted gemearcod
baked and out drawn from the fire it was found marked
 mid Cristes rodetacne, þone þe na ne gedyde swylcne se
with of-Christ cross-sign which that not — made such the
 hrine æniges mannes, ac se geleafa þæs halgan weres.
touch of-any man but the faith of-the holy man

XII. Hu Severus se mæssepreost awehte of deaðe þone hiredes ealdor

XII · SEVERUS

Severus, priest of Saint Mary's at Interocrina, delays to finish planting a vineyard and reaches a dying sinner too late. He weeps on the ground, and the dead man revives: dark men breathing fire had led him off until a young man ordered him home for Severus's tears. He does penance seven days and dies glad. Gregory tells Peter that holiness is weighed by works, not signs, since Peter walked the sea where Paul was wrecked yet their reward is equal, and leaves Benedict for the second book.

Eac hit gelamp on þære stowe, þe is haten Interorina 87.29
 Also it happened in the place which is called Interorina
 seo denu, seo fram manegum mannum mid ceorliscum
 the valley which by many men with rustic
 wordum is genemned Interocrina, in þære wæs sum swiðe
 words is named Interocrina in which was a-certain of-very
 wundorlices lifes wer, þæs nama wæs Seuerus. se wæs
 wonderful life man whose name was Severus who was
 sacerd in þære halgan cirican, seo wæs halig þære eadigan
 priest in the holy church which was holy of-the blessed
 7 þære clænan fæmnan sancta Marian. þa gelamp hit, þæt
 and of-the pure virgin saint Mary then happened it that
 sum rice man bæd his ærendracan, þæt he swiðe hraðe
 a-certain powerful man asked his messengers that he very quickly
 to him come, forþon þe hit wæs swiðe neah his ende,
 to him came because that it was very near his end
 þæt he mid his gebedum for his synnum þingode, 7 þæt
 that he with his prayers for his sins interceded and that
 he þa dæde be his agnum yflum mihte him geȝdettan,
 he the deeds about his own evils could for-himself confess
 7 þæt he wære alysed mid dædbote fram his scyldum,
 and that he were freed with penance from his sins

ær þon þe he eode of lichaman. þa gelamp hit, þæt se
before that that he went from body then happened it that the
 mæssepreost wæs unwenlice abysgod wingearð to settanne.

masspriest was unexpectedly busied vineyard to plant

88.18 þa cwæð he to þam ærendracan, þe him to comon: 'gað ge

then said he to the messengers who him to came go ye

beforon; ic eow cume æfter.' ⁊ þa þa he geseah, þæt him

before I you come after and then when he saw that to-him

wæs in þam weorce lytles hwæt to lafe, he gedyde þa

was in the work little something as remainder he made then

hwylcehugu yldinge, to þon þæt he gefylde þæt medmyccle

some delay to that that he fulfilled the small

weorc, þe þær to lafe wæs. ⁊ þa þæt gefylled wæs,

work which there as remainder was and when that fulfilled was

þa ongan he feran to þam seocan men. ⁊ þa him

then began he travel to the sick man and then him

gangendum in þam wege him ongen geurnon þa ærendracan,

going in the way him toward ran the messengers

þe him ær to comon, ⁊ wæron ongan hine swiðe sarige

who him before to came and were toward him very sorrowful

gewordene ⁊ þus cwædon: 'la, fæder, to hwon latedest

become and thus said lo father to what delayedst

þu? nelle þu nu beon ma geswenced, forþon þe he is

thou will-not thou now be more troubled because that he is

forðfered.' þa þis gehyrde se Godes þeow, he ongan clypian

departed when this heard the of-God servant he began cry

mid mycclum stefnum ⁊ þus cweþan, þæt he sylfa wære

with great voices and thus say that he himself were

cwylmend þæs mannes. ⁊ þa swa weopende eode, oþ þæt

killer of-the man and then so weeping went until that

he becom to þam forðferenan lichaman ⁊ hine sylfne þær

he came to the departed body and him self there

astrehte on eorðan mid tearum beforan þæs deadan bære. 7
stretched on earth with tears before of-the dead bier and
 he þa swiðlice weop on þære eorðan 7 beot his heafod 7
he then greatly wept on the earth and beat his head and
 a clypode 7 cwæð, þæt he wære sylfa scyldig his deaðes.
ever cried and said that he were himself guilty of-his death
 þa semninga se þær forðfered wæs onfeng his sawle, 7 þæt 89.14
then suddenly he-who there departed was received his soul and that
 gesawon manige, þe þær ymbstodon. hi sendon forð swiþe
saw many who there stood-around they sent forth very
 wundorlice stefne 7 ongunnon wepan for þam gefean, 7 þa
wonderful voice and began weep for the joy and then
 sona acsodon hine hwær he wære, oþþe hu he eft gecyrde.
at-once asked him where he were or how he again returned
 þa cwæð he to þam, þe hine acsodon: 'þæt wæron swiðe
then said he to those who him asked that were very
 swearte men, þæt me læddon, of þara muþe 7 of heora
swarthy men who me led from of-their mouth and from their
 nosum eode þæt fuleste fyr, þæt ic ne mihte nænigra þinga
noses went the foulest fire that I not could in-any way
 aræfnian. 7 hi me þa gelæddon on swyþe þeostre stowe. þa
endure and they me then led into very dark place then
 færinga sum geong swyðe fægerre gesihþe man com þær mid
suddenly a-certain young of-very fair appearance man came there with
 oþrum ongen us gangendum. se cwæð to þam, þe me tugon:
others toward us going he said to those who me dragged
 'gelædaþ hine eft ham, forþon Seuerus se mæssepreost cwyþeð
lead him again home because Severus the masspriest laments
 7 mænep his sawle 7 mid tearum biddeð, þæt him drihten
and bewails his soul and with tears asks that to-him lord
 þa forgife.' þa sona Seuerus aras of þære eorðan, 7 dondum
it grant then at-once Severus arose from the earth and doing

þam cwican men dædbote he forgæf him þone fultum his
the living man penance he gave him the help of-his
 agenra þingunga. 7 he þa se seoca mann eft acwicod dyde
own intercessions and he then the sick man again revived did
 dædbote seofon dagas for his þam ær gefremedum synnum, 7
penance seven days for his the before committed sins and
 þy eahtoðan dæge he geferde bliðe of þam lichaman. gehoga
on-the eighth day he departed glad from the body consider
 nu, Petrus, ic þe bidde 7 sceawa þisne mæssepreost, þe we
now Peter I thee pray and behold this masspriest whom we
 nu ymbspræcon. forþon drihten let hine him swa leofne, þæt
now spoke-about because lord held him to-him so dear that
 he ne geþolode, þæt he wære medmycelne fyrst geunrotsod.
he not suffered that he were small time saddened

90.17 Petrus cwæð: 'þas wisan syndon swiðe to wundrianne, þa
Peter said these things are very to wonder which
 me wæron oþ þisne fyrst æfre bediglode, 7 ic hi nu
to-me were until this time ever bidden and I them now
 hwæpre ongyte. ac hwæt cwepað we, þæt þyllice weras ne
however understand but what say we that such men not
 magon on þysum dagum beon fundene?'
can in these days be found

90.24 Gregorius him 7swarode: 'ic wene, Petrus, þæt hit na gyt sy
Gregory him answered I think Peter that it not yet be
 wana þæs, þæt þyslice magon beon fundene in þyssere worulde,
lacking of-that that such can be found in this world
 7 ic eac þæt wat, þæt þa ne beoð na þyslice weras 7 þysum
and I also that know that those not are — such men and to-these
 bufancwedenum gelice, þa þe ne magon æt Gode abiddan,
above-said like those who not can from God obtain
 þæt hi wyrcan þyslicu wundru. ac witodlice þæt bið seo soðe
that they work such wonders but certainly that is the true

æhtung þæs mannes lifes in þam mægne his godra weorca
estimation of-the man life in the virtue of-his good works

ȝ mæгна, nalæs in æteownysse þara foretacna. swa þeh
and of-virtues not-at-all in showing of-the signs so though
 syndon full manega, þa þe nænegu wundra wyrcað ȝ þonne
are full many those who no wonders work and then
 hweþre næron na ungemæccan þam, þe þa foretacnu doð.’

yet not-were — unequal to-those who the signs do
 Petrus cwæð: ‘ic þe frigne, hwanon me mage beon þis 90.32
Peter said I thee ask whence to-me can be this

gecyþed, þæt sume syndon, þa þe nana wundru ne wyrcað
made-known that some are those who no wonders — work
 ȝ þonne hwæðre næron ungelice þam, þe hi wyrcaþ’
and then however not-were unlike to-those who them work

Gregorius him ȝswarode: ‘ac cwyðst þu, þæt þu nyte, þæt 91.3
Gregory him answered but sayest thou that thou not-knowest that

Paulus se apostol is broður in þam apostolican caldordome
Paul the apostle is brother in the apostolic authority

Petre þam yldestan þara apostola?’
to-Peter the eldest of-the apostles

Petrus cwæð: ‘genoh geradelice ic wat ȝ me nænig two 91.5
Peter said enough clearly I know and to-me no doubt

is, þæt þeh þe Paulus wære se medmesta ȝ latost gecoren
is that though that Paul were the least and latest chosen
 þara apostola, þonne hwæðre he wan ma eallum þam
of-the apostles then however he labored more than-all the
 oðrum apostolum.’

other apostles

Gregorius him ȝswarode: ‘þæt þu þe sylfa gemynest ȝ 91.8
Gregory him answered that thou thee self rememberest and

ongyttest genoh wel, þæt Petrus se apostol eode mid drigum
understandest enough well that Peter the apostle went with dry

fotum ofer þone sæ, ⁊ Paulus gebrowade scipgebroc in þam
feet over the sea and Paul suffered shipwreck in the
 sæ. geþenc þe nu, þæt þæt wæs eall an gesceaft þæs strangan
sea consider thee now that that was all one creature of-the strong
 sæs: þær Paulus ne mihte mid scipe faran, þær Petrus eode mid
sea where Paul not could with ship travel there Peter went with
 drigum fotum. emne þæt us openlice cuþ is, þæt þeh þe
dry feet even that to-us openly known is that though that
 heora ægðres mægen wære ungelic oþrum, þonne hwæpre heora
of-them each power were unlike to-other then however of-them
 æghpres med ⁊ gearnung nis naht ungemæcce on heofonum.'
each reward and merit not-is at-all unequal in heavens

- 91.15 Petrus cwæð: 'ic þe andette, þæt me eallunga swiðe wel
Peter said I to-thee confess that to-me entirely very well
 licað þæt þu sagast, ⁊ ic nu openlice ongæt, þæt þara
pleases what thou sayest and I now openly perceived that of-the
 godra manna lif ⁊ þeawas wæron ma to secanne ⁊ to
good men life and ways were more to seek and to
 wilnigenne þonne heora wundru. ac forþon þa wundru, þe
desire than their wonders but because the wonders which
 þonne geweorðað, bringað symble þa gewitnysse þæs godan
then come-about bring ever the witness of-the good
 lifes, þy ic bidde gyt, gif hwylce syn þe cuþe þara
life therefore I pray yet if any be to-thee known of-the
 haligra wyrda, þæt þu secge to þon þæt þu me hingriende
holy events that thou tell to that that thou me hungering
 fede ⁊ trymme þurh þa bysene godra weorca.'
feed and strengthen through the examples of-good works

- 91.22 Gregorius him ʒswarode: 'ic wolde asecgan hwylcehugu wisan
Gregory him answered I would tell some things
 to herenesse ures alysendes be þæs arwyrðan weres wundrum
to praise of-our redeemer about of-the venerable man wonders

Benedictes. ac ic geseo, þæt þeos ȝwearde tid þyses dæges

Benedict but I see that this present time of-this day

ne mæg us genihtsumian ne gelæstan to þysum bysenum.

not can us suffice nor avail for these examples

ac eft we sprecað þis freolicor ȝ bealdlicor, gif we nimað

but again we speak this more-freely and more-boldly if we take

oþerne fruman foreweardre bec þissera æfterfylgendra spella.

other beginning of-the-next book of-these following stories

Nu is geendod seo forme boc heora twegra gespræces

92.1

Now is ended the first book of-them two speech

Gregories þæs papan ȝ Petres his diacones, ȝ her on

of-Gregory the pope and of-Peter his deacon and here on

þysan oþran leafe onginð seo æftere boc heora gespræces

this other leaf begins the second book of-their speech

be manigfealdum wundrum þæs ædigan weres ȝ þæs

about manifold wonders of-the blessed man and of-the

æfæstan abbudes sancte Benedictes.

pious abbot saint Benedict

BOOK II

PROLOGUE

The second stream of Gregory's teaching flows from his golden mouth. Benedict, whose name means blessed, was born of a free and noble family in Nursia and sent to Rome to study, but seeing many fall into vice he left his studies, his home, and his father's goods to seek the monastic life, knowingly unlearned and wisely ignorant. Gregory names the four disciples from whom he learned of him, and Benedict goes with his nurse to Effide.

Her yrneð up se æftra stream þære godcundan spræce, se 94.12
Here runs up the second stream of-the divine speech which
 cymð of þære rynelan þæs gastlican æsprynges 7 þam
comes from the channel of-the spiritual spring and the
 halgan gaste forgeofendum gæþ þurh þa ofergyldan weoloras
holy spirit giving goes through the over-gilded lips
 þæs eadigan 7 þæs apostolican weres sancte Gregories, se
of-the blessed and of-the apostolic man saint Gregory who
 mid Grecum Crysostomas is gehaten, to þon þæt þurh þa
among Greeks Chrysostom is called to that that through the
 toflowendnysse þæs ylcan streames sy onlihte 7 geþenede
outflowing of-the same stream be enlightened and moistened
 þa ingeþancas geleaffulra breosta. þysum wordum se ilca
the thoughts of-faithful breasts with-these words the same
 gylidenmuða Gregorius wæs sprecende 7 þus cwæþ: 'sum
golden-mouthed Gregory was speaking and thus said a-certain
 wæs swyþe arwyrdes lifes wer, se wæs mid Godes gife
was of-very venerable life man who was with of-God grace
 gebletsod 7 be naman Benedictus genemned, þæt is on
blessed and by name Benedict named that is in
 Englisc se gebletsoda. se sona of þære tide his cnihtthades
English the blessed-one who at-once from the time of-his boyhood

wæs healdende ⁊ donde swyðe gedafenlice ylde on his
was holding and doing very fitting old-age in his
 þeawum, ⁊ ne sealde he his mod nænigum unrihtum. ac
ways and not gave he his mind to-any wrongs but
 he wæs þa gyt on þyssere eorðan geseted, þæt he mihte
he was then yet on this earth set that he could
 hwilwendlice lifigean, swa ma manna doð. he þa sona forseah
transitorily live as more of-men do he then at-once despised
 þisne middaneard mid his blostman, efne swylce he naht ⁊
this middle-earth with its flower even as-if it naught and
 adrugod wære. he wæs geboren of freon ⁊ of æpelum cynne
dried were he was born of free and of noble race
 Nursige þære mægðe, ⁊ he wæs befæsted to Romebyrig,
of-Nursia the province and he was entrusted to Rome-city
 þæt he sceolde boccræftas ⁊ gewrita wisdomas leornian.
that he should book-learning and of-writings wisdoms learn
 95.14 ac þa þa he geseah manige men gan þurh þa stæphlypan
but then when he saw many men go through the steep-places
 heora uncysta, his agnum fet he wiðteah, þone he asette
of-their vices his own foot he withdrew which he set
 ær swa swa in þam ingange þisses middaneardes. þam
before so as in the entrance of-this middle-earth from-which
 he wiðbrægd, þy læs hit gelumpe, þæt hwæt unrihtes hine
he drew-back the less it happened that aught of-wrong him
 gehrine of his agenum geþohte ⁊ ungewitnysse, ⁊ he
touched from his own thought and folly and he
 þonne sylfa æfter þon eall geeode in mycele forspildnysse. ⁊
then himself after that all went into great perdition and
 þa forsægenum þam onginnum þara boccræfta, he forlet his
then renounced the beginnings of-the book-learning he left his
 hus ⁊ his fæder æhta ⁊ gewilnode, þæt he Gode anum
house and of-his father possessions and desired that he to-God alone

licode. he sohte 7 geceas þone had 7 gegyrelan þæs halgan
pleased he sought and chose the order and garment of-the holy
 munuclifes 7 him þa gewat swiþe gewisfullice, swilce he unwis
monk-life and him then departed very knowingly as-if he unwise
 wære, 7 ferde swa ungelæred swyþe snotorlice. ne leornode
were and went so unlearned very wisely not learned
 ic sylf na ealle þa dæda þyses godan weres, ac þa feawa, þe
I self — all the deeds of-this good man but the few which
 ic secge, ic ongæt æt feowrum his gingrum, þa hit me
I tell I learned from four of-his disciples who it to-me
 sædon, witodlice fram Constantine þam swyþe arwyrðan were,
said certainly from Constantine the very venerable man
 se him æfterfyligde in þæs mynstres rihtinge 7 hlaforddome,
who him succeeded in of-the monastery rule and lordship
 7 eac swylce ic hit gehyrde fram Ualentine, se manega gær
and also likewise I it heard from Valentinian who many years
 wæs fore þam mynstre æt Latrane, 7 fram Simplicio, se
was over the monastery at Lateran and from Simplicius who
 wæs þrydda þe rihte æfter him Benedicte his gesomnunge, 7
was third who ruled after him Benedict his congregation and
 eac ic hit gefrægn æt Honorate, se nu gyt todæge is fore
also I it learned from Honoratus who now yet today is over
 þam ylcan mynstre, in þam se ylca wer wæs drohtniende.
the same monastery in which the same man was living
 witodlice se halga wer Benedictus geþohte, þæt he forlete 96.17
certainly the holy man Benedict thought that he left
 þa ongin þæra boccræfta. he gesohte westennu, 7 his
the beginnings of-the book-learning he sought deserts and his
 fostormoder ane wæs him fylgende, forþon þe heo hine
foster-mother alone was him following because that she him
 swyðe geornlice lufode. 7 þa þa hi becomon to þære
very earnestly loved and then when they came to the

stowe, þe is genemned Effide, hi wunodon þær mid
 place which is named Effide they dwelt there with
 manigum arwyrðum werum. þa weras hæfdon hi sylfe þær
 many venerable men those men had them selves there
 mid lufan in þære cyrican þæs eadigan apostoles sancte Petres.
 with love in the church of-the blessed apostle saint Peter

I. Hu he geedstaðelode þæt tobrokene hridder

I • THE BROKEN SIEVE

At Effide, Benedict's nurse borrows a sieve, which is left carelessly and breaks; Benedict prays over the pieces and gives it back whole, and the people hang it at the church door. Fleeing fame, he goes alone to the desert of Subiaco, where the monk Romanus gives him the habit and lowers bread to his cave on a rope with a bell; the devil breaks the bell with a stone, but Romanus goes on serving him. At Easter God sends a priest to feed him, and shepherds who take him for a beast are converted.

96.31 Ða gelamp hit, þæt seo forecwedene fostermoder þæs halgan
 Then happened it that the aforesaid foster-mother of-the holy
 weres abæd an hriddern hire to læne æt oðrum wife hire
 man borrowed a sieve for-her as loan from other woman her
 neahgebyrene, to þon þæt heo mihte sum dæl hwætēs on
 neighbor to that that she could some part of-wheat in
 geclænsian. þa wearþ þæt ofer þære þylinge unwærlice forlæten,
 cleanse then was it over the board carelessly left
 þæt hit for sumum ungetymum wearð tobrocen ⁊ todæled on
 that it for some mishap became broken and divided in
 twa styccu. þa sona swa þæt eft cyrrende wif his fostormodur
 two pieces then as-soon as the again returning woman his foster-mother
 gemette hit toslegen, heo ongan swyplice wepan, forþon þe
 found it broken she began greatly weep because that

heo geseah tobrocen þæt fæt, þe heo ær to læne onfeng. 7
she saw broken the vessel which she before as loan received and
 þa Benedictus se æfæsta 7 se arfulla cniht, þa þa he geseah
then Benedict the pious and the merciful youth then when he saw
 his fostormoder wepan, he wæs sona hire sare efensarig
his foster-mother weep he was at-once for-her sorrow fellow-sorrowing
 7 genam þa butu þa sticcu mid him þæs tobrocenan
and took then both the pieces with him of-the broken
 hriddres 7 hine sylfne astrehte mid tearum on his gebed.
sieve and him self stretched with tears in his prayer
 sona swa he aras fram his gebede, he funde þæt fæt þær 97.20
as-soon as he arose from his prayer he found the vessel there
 neah him swa gesund, þæt hi ne mihton on him nænige
near him so sound that they not could on it any
 swaðe findan þæs bryces. 7 he þa sona wæs frefriende his
track find of-the break and he then at-once was comforting his
 fostormoder swiðe lipelice 7 hire agæf þæt hriddern gesund,
foster-mother very gently and to-her gave the sieve sound
 þæt he ær æt hire nam tobrocen. seo wise in þære stowe
which he before from her took broken the thing in the place
 wæs ongyten fram eallum þam, þe þær eardodon, 7 in swa
was perceived by all those who there dwelt and in so
 mycelre wundrunge gehæfd, þæt þa landleode on þære stowe
great wonder held that the natives in the place
 ahengon þæt ilce hriddern in ðære cyrcan ingange, to þon
hung the same sieve in the church entrance to that
 þæt þa 7weardan ealle 7 eac þa æfterfylgendan ongætan,
that the present all and also the following perceived
 þæt Benedictus se cniht þa gife his drohtnōðes ongann
that Benedict the youth the grace of-his way-of-life began
 fram swiðe mycelre lifes fulfremednysse. þæt hriddern þær
from very great of-life perfection the sieve there

wæs manega gær beforan heora eallra eagam 7 hangode
was many years before of-them all eyes and hung
 ofer þære cyrcan duru a oþ þas tide þissera Langbeardena
over the church door ever until this time of-these Lombards
 gewinnes. ac Benedictus gewilnode ma, þæt he þrowode
war but Benedict desired more that he suffered
 þyses middaneardes yfel þonne þa herunga, 7 þæt he wære
of-this middle-earth evil than the praises and that he were
 for Gode swyþur mid gewinnum geswænced, þonne he wære
for God more with labors afflicted than he were
 up ahafen on þam herungum þisses 7weardan lifes. 7 he
up raised in the praises of-this present life and he
 þa dygollice wæs fleonde þa his fostormoder 7 gesohte þa
then secretly was fleeing then his foster-mother and sought the
 deogolnyssa þære westan stowe, 7 þæra nama is Sublacus,
secrecies of-the desert place and whose name is Subiaco
 seo onbyrð on feowertigum mila of þissere Romaniscan byrig.
which lies at forty miles from this Roman city
 98.15 þær weallað upp cealde wæteru 7 swiðe hluttre, 7 seo
there well up cold waters and very clear and the
 genihtsumnes þær þæs wæteres byð ærest gesomnod in
abundance there of-the water is first gathered in
 widum seaðe, oþ þæt æt nexstan hit byð gegæred in myccle
wide pool until that at last it is gathered into great
 ea. 7 þa se halga man ferde þider fleonde, hine gemette
river and then the holy man went thither fleeing him found
 sum munuc, þam wæs nama Romanus. se acsode hine
a-certain monk to-whom was name Romanus who asked him
 hwider he higode, 7 mid þy þe he ongæt his wyllan,
whither he hastened and with that that he perceived his will
 he geheold 7 gehæl þa deogolnysse mid him 7 him
he kept and concealed the secrecy with him and him

gefremode gedefenlicne fultum. he sealde him þone gegyrelan
furnished fitting help he gave him the garment
 þæs halgan munuclifes 7 him þegnode swa swyðe swa
of-the holy monk-life and him served so greatly as
 alyfed wæs. 7 þa þa se Godes wer becom to þære ylcan
allowed was and then when the of-God man came to the same
 stowe, he sealde hine sylfne in þæt nearweste scræf 7
place he gave him self into the narrowest cave and
 wunode þær þreo gær eallum mannum uncuþ buton Romane
dwelt there three years to-all men unknown except Romanus
 þam munuce. witodlice se Romanus lifde 7 eardode naht
the monk certainly the Romanus lived and dwelt not-at-all
 feor þanon on anum mynstre under Deodates regole þæs
far thence in a monastery under of-Theodatus rule of-the
 fæder. 7 eac swyþe arfullice þæs ylcan his fæder eagum
father and also very piously of-the same his father eyes
 he gestalode þa tid, 7 gif he hwilcne hlaf mihte geniman
he stole the time and if he any loaf could take
 him sylfum to etane on gewissum dagum, he brohte þone
for-him self to eat on certain days he brought it
 Benedicte. 7 þa to þam ylcan scræfe næs nan weg fram
to-Benedict and then to the same cave not-was any way from
 Romanes mynstre, forþon þe þær oferhlifade micel stanclif.
of-Romanus monastery because that there towered great rock-cliff
 ac þa gewunode Romanus, þæt he of þam ylcan stanclife 99.2
but then was-wont Romanus that he from the same rock-cliff
 let ofdune þone hlaf mid langum rape gewriðenne. on þam
let down the loaf with long rope bound on the
 rape wæs eac gefæstnod sum litel belle, to þon þæt for
rope was also fastened a-certain little bell to that that for
 þære bellan hleoðre se Godes wer ongæte, hwænne Romanus
the of-bell sound the of-God man perceived when Romanus

him þone hlaf brohte ⁊ gegearwode. ⁊ he þonne onfeng
him the loaf brought and prepared and he then received
 þam hlafe ⁊ æt hine. ac se ealda feond ongan æfstigian þæs
the loaf and ate it but the old fiend began envy of-the
 oðres lufan ⁊ eac þæs oþres gereordnysse. þa sume dæge,
one love and also of-the other feeding then on-some day
 þa he geseah þone hlaf ofdune lætan, he wearp mid stane
when he saw the loaf down let he threw with stone
 ⁊ tobræc þa bellan. ⁊ þonne hwæpre ne ablan Romanus na
and broke the bell and then however not ceased Romanus —
 forþon, þæt he him ne þegnode mid gerisenlicum gemetum.
therefore that he him — served with fitting measures
 ac þa se ælmihtiga God wolde, þæt Romanus gestilde fram
but then the almighty God would that Romanus rested from
 þam gewinne, ⁊ Benedictes lif wære gecyþed mannum to
the labor and of-Benedict life were made-known to-men for
 bysene, ⁊ þæt seo candel scine asetod ofer candelstæf, to
example and that the candle shone set over candlestick to
 þan þæt heo lihte eallum þam, þe in Godes huse wæron, hit
that that it lighted all those who in of-God house were it
 gelamp þa, þæt sum mæssepreost wæs feorr wuniende, se
happened then that a-certain masspriest was far dwelling who
 gegearwode him sylfum gereord in þa easterlican symbelnysse.
prepared for-him self meal in the easter celebration
 99.16 þa wæs drihten geeadmodod, þæt he æteowde him þurh
then was lord humbled that he appeared to-him through
 gesihðe ⁊ þus cwæð: 'þu gegearwodest þe nu wiste
vision and thus said thou preparedst for-thee now feast
 ⁊ bleomettas, ⁊ min þeowa is geond in þære stowe mid
and delicacies and my servant is yonder in the place with
 hungre gecwylmed.' þa sona aras he ⁊ in þære eastorlican
hunger tormented then at-once arose he and in the easter

symbelnesse he higode to þære stowe mid þam mettum 7
celebration he hastened to the place with the foods and
 bigleofan, þe he him sylfum ær gegearwode. 7 þa sohte
sustenance which he for-him self before prepared and then sought
 þone Godes wer geond ealle þa stæphlypan þara munta
the of-God man throughout all the steeps of-the mountains
 7 geond þa hopenesse þara dena 7 geond þa seapas 7
and throughout the hollows of-the valleys and throughout the pits and
 dicas þara landa. þa gemette he hine lutian in anum scræfe.
ditches of-the lands then found he him lurking in a cave
 7 hi þa dydon heora gebedu heom betweoh 7 bletsigende
and they then did their prayers them between and blessing
 þone ælmihtigan drihten hi heom tosomne gesæton, 7 þa
the almighty lord they them together sat and then
 æfter þam wynsumum lifes gespræcum se mæssepreost þe
after the pleasant of-life conversations the masspriest who
 þyder com cwæð to him: 'aris, min broðer, 7 þigce wit
thither came said to him arise my brother and let-eat we-two
 7 niman mete, forþon nu todæg wæron eastran.' þam se
and take food because now today were Easter to-him the
 Godes wer 7wyrde 7 þus cwæð: 'ic wat, þæt hit eastron
of-God man answered and thus said I know that it Easter
 wæron, forþon ic gearnode, þæt ic þe geseon moste.'
were because I earned that I thee see might
 witodlice he wæs swa feorr geseted fram mannum, þæt he 99.30
certainly he was so far set from men that he
 nyste hwylcum dæge seo eastorlice symbelnys wæs. 7 þa eft
not-knew on-which day the easter celebration was and then again
 se arwyrða mæssepreost him to cwæð: 'soðlice ic þe cyðe,
the venerable masspriest him to said truly I to-thee make-known
 þæt þis is se eastorlica dæg þære drihtenlican æriste, 7
that this is the easter day of-the lordly resurrection and

þe na geriseþ, þæt þu fæste 7 þe fram mettum wiðhæbbe,
to-thee not befits that thou fast and thee from foods withhold
 forþon þe ic wæs to þisum hider onsænded, þæt wit nyman
because that I was to this hither sent that we-two take
 7 gebigcan samod þa gife þæs ælmihtigan drihtnes. 7 hi
and eat together the gifts of-the almighty lord and they
 þa bletsigende heora God onfengcon þam mete 7 þigdon.
then blessing their God received the food and ate
 7 þa gefylledre þære gereordnesse 7 þam gesprecum se
and then fulfilled the feeding and the conversations the
 mæssepreost him gewat eft to his agenre cyrican. ac hit
masspriest him departed again to his own church but it
 gelamp on oðre tid, þæt þisne lutigendne in þam scræfe þa
happened at other time that this-one lurking in the cave the
 hyrdas gemetton, 7 þa gesawon hi hine þurh þa scealdþyfelas
shepherds found and then saw they him through the thickets
 mid fellum gegyredne. hi wendon 7 gelyfdon, þæt hit sum
with skins clothed they thought and believed that it some
 wilde deor wære. ac hwæðre ongytende þone Godes wer
wild beast were but however recognizing the of-God man
 manige heora wæron gewende fram þam dreorlican mode to
many of-them were turned from the beastly mind to
 arfæstnysse gife, 7 æt nexstan his nama wæs cuð geond
of-piety grace and at last his name was known throughout
 ealle þa neahstowa. 7 þa wæs geworden of þære tide, þæt
all the neighborhoods and then was done from the time that
 he wæs genesod fram manegum mannum, þa brohton him
he was visited by many men who brought him
 lichamlice mettas 7 symble of his muðe namon 7 heom
bodily foods and ever from his mouth took and for-themselves
 ham bæron in heora breoste þa bigleofan þæs ecan lifes.
home bore in their breast the sustenance of-the eternal life

A little black bird called a thrush flutters about Benedict's face and leaves at the sign of the cross; then the devil sets a woman before his mind with such fire that he nearly leaves the desert. He strips and rolls naked in the thorns and nettles until his body is torn, and the temptation never returns; many then come to him for teaching. Gregory explains why Moses had the deacons serve from twenty-five and keep the temple vessels from fifty: the young must obey, the old may teach.

Eac him gelamp sume dæge, þa þa he wæs ana, þæt him 100.17
Also to-him happened on-some day then when he was alone that him
 wæs æt se costere. soðlice him com to sum swyþe sweart
was at the tempter truly him came to a-certain very black
 ȝ lytel fugel, se is on folcisc þrostle gehaten. se ongann
and little bird which is in vernacular thrush called which began
 flogettan ȝ fipercian ymb his ansyne ȝ swiþe gemaglice
flutter and flap about his face and very importunately
 gefeol on þæs halgan mannes ȝwlitan, swa þæt heo mihte beon
fell on of-the holy man face so that it could be
 mid þære hande befangen, gif se halga werr hi niman wolde.
with the hand caught if the holy man it take would
 ac þa awrat he Cristes rodetaen, ȝ se fugel sona onweg
but then drew he of-Christ cross-sign and the bird at-once away
 gewat. ȝ þa onweg gewitendum þam ylcan fugele him wæs
departed and then away departing the same bird to-him was
 fylgende ȝ on becom swa mycclu costung his lichaman,
following and upon came so great temptation of-his body
 swa mycclu se halga wer næfre ær næs onfindende. þa æt
as great the holy man never before was experiencing then at
 nexstan he geseah sum wif, þæt gelædde se awyrgða gast
last he saw a-certain woman whom led the accursed spirit
 beforan þam eagum his modes ȝ mid swa mycclum fyre
before the eyes of-his mind and with so great fire

onælde þam Godes þeowan þæt mod in þæs wifes ansyne, þæt
kindled to-the of-God servant the mind in of-the woman sight that
 he unaðe hine sylfne geheold in his agenum breoste for ðam
he hardly him self held in his own breast for the
 lege þæs wifes lufan. ⁊ eac swilce forneah he geþreodode,
flame of-the woman love and also likewise nearly he resolved
 þæt he forlet þæt westen oferswiðed mid þam unrihtan luste.
that he left the desert overcome with the wrong lust
 101.9 þa semninga wæs he gesewen ⁊ gemiltsod fram þære uppcan
then suddenly was he looked-on and pitied by the heavenly
 gife, ⁊ þa geseah he neah him þa þiccan scealdþyfelas
grace and then saw he near him the thick thickets
 weaxan netlenu ⁊ bremla. he ungyrede hine his hrægle ⁊
grow nettles and brambles he ungirded him from-his garment and
 hine sylfne nacodne awarep ⁊ wylewede on þam ordum þara
him self naked threw and wallowed on the points of-the
 þorna ⁊ on þam tændlengum þara netlena, ⁊ þær þa wæs
thorns and on the stings of-the nettles and there then was
 lange welwed, oþ þæt he gewundod wæs geond ealne his
long rolled until that he wounded was throughout all his
 lichaman. eode þa of þam þornum, ⁊ þa þurh þære hyde
body went then from the thorns and then through of-the skin
 wunde he ut gelædde of his lichaman þa wunde his modes,
wounds he out led from his body the wound of-his mind
 forþon he geteah þone synlust in his lichaman sar. ⁊ þa
because he drew the sin-lust into of-his body pain and then
 þa he barn witodlice utan, he adwæscte, þæt he unalwyfedlice
when he burned certainly outside he quenched what he unlawfully
 barn innan. witodlice he oferswiðde þa synne, forþon he swa
burned within certainly he overcame the sin because he so
 onwænde þa hæte ⁊ þone synlust, þe him se ealda feond
turned the heat and the sin-lust which to-him the old fiend

ongebrohte. þa of þære tide, swa swa he sylfa sæde æfter þon
brought-on then from the time so as he himself said after that
 his gingrum, seo costung synlustes wæs atemed on him, swa
to-his disciples the temptation of-sin-lust was tamed in him so
 þæt he þyslices naht on him sylfum næfre ofer þæt ne ongæt.
that he of-such naught in him self ever after that — perceived
 þa æfter þan ongunnon manige men forlætan þisne 102.3
then after that began many men leave this
 middaneard ⁊ efston to his lareowdome. ⁊ he wæs freo þa
middle-earth and baste to his teachership and he was free then
 fram þære uncyste deofles costunge ⁊ eallunga mid rihte wæs
from the vice of-devil temptation and entirely with right was
 geworden mæгна lareow. be þon wæs þurh Moyses beboden,
made of-virtues teacher about which was through Moses commanded
 þæt þa diaconas sceoldon þegnian fram fif ⁊ twentigum
that the deacons should serve from five and twenty
 wintra ⁊ ofer þæt, ⁊ þonne of þam fiftigoðan gære hi
winters and over that and then from the fiftieth year they
 mihton beon hyrðas þara fata ⁊ madma þæs temples.
could be keepers of-the vessels and treasures of-the temple
 Petrus cwæð: ‘nu me betwyh læteð hwæthugu ⁊gytes 102.15
Peter said now to-me between lets something of-understanding
 þyssere forðlæddan cyðnysse. ac þonne hwæpre ic bidde, þæt
of-this brought-forth testimony but then however I pray that
 me þis geredelicor sy gerihted.’
to-me this more-clearly be directed
 Gregorius him ȝswarode: ‘cūþ þæt is, Petrus, þæt in 102.19
Gregory him answered known that is Peter that in
 geogoðhade þæs lichaman costung wealleþ, ⁊ þonne fram
youth of-the body temptation boils and then from
 þam fiftigoðan geare colað seo hæte þæs lichaman. witodlice
the fiftieth year cools the heat of-the body certainly

þa halgan fatu syndon geleaffulra manna mod. forþon þa
the holy vessels are of-faithful men minds therefore the
 gecorenan, þonne hi beoþ þa gyt in costunge heora lichaman,
chosen when they are then yet in temptation of-their body
 heom is neodþearf, þæt hi syn underþeodde 7 þeowian
to-them is need that they be subjected and serve
 oðrum mannum 7 syn mid þegnungum 7 gewinnum
other men and be with services and labors
 geswencte. 7 þonne æfter þæt on þære smyltan ylde þæs
afflicted and then after that in the calm age of-the
 modes, þonne seo hæte þære costunge onweg gewiteð, hi
mind when the heat of-the temptation away departs they
 beoð þara fata hyrdas, forþon hi beoþ sawla lareowas.
are of-the vessels keepers because they are of-souls teachers

- 103.5 Petrus cwæð: 'ic þe 7dette, þæt me licað þæt þu sægst.
Peter said I to-thee confess that to-me pleases what thou sayest
 ac forþon þe þu nu unluce þa locu þissere forðbrohtan
but because that thou now unlockest the locks of-this brought-forth
 cyðnysse, ic þe bidde, þæt þu scule geondyrnan gyt þa
testimony I thee pray that thou shouldst run-through yet those
 þe syndon ungunnene be þam life þæs rihtwisan mannes.
which are unbegin about the life of-the righteous man

III. Hu he tobræc þæt glæsene fæt mid rodetacne

III · THE POISONED CUP

The monks of a nearby monastery beg Benedict to rule them, then find his discipline intolerable and poison his wine; when he signs the cup with the cross, it shatters. He returns to his solitude and dwells there with himself, and Gregory explains to Peter what that means and why a holy man may leave those who will not mend. Many gather to him, and he builds twelve monasteries; Equitius and Tertullus entrust their sons Maurus and Placidus to him.

Gregorius him ȝswarode: ‘witodlice onweg gewitendre þære 103.14
Gregory him answered certainly away departing the
costunge, se Godes wer swa swa wel beganum lande ȝ upp
temptation the of-God man so as well tilled land and up
alocenum þornum he sealde swiðe soðlice þone wæstm of þam
pulled thorns he gave very truly the fruit from the
æcere godra weorca, ȝ þa for þære weorðmynde þæs healican
field of-good works and then for the honor of-the lofty
lifes his nama wæs swiðe gemærsod. þa naht feorr þam
life his name was very celebrated then not-at-all far from-him
wæs sum mynster; þæs mynstres gesomnunge fæder wæs
was a-certain monastery of-the monastery congregation father was
forðfered, ȝ þa eall seo gesomnung of þam mynstre cwom to
departed and then all the congregation from the monastery came to
þam arwurðan Benedicte ȝ gewilnodon to him mid mycclum
the venerable Benedict and desired to him with great
benum, þæt he þam mynstre beon scolde fore. ȝ he þa se
prayers that he the monastery be should over and he then the
Godes wer wæs lange wiðsacende ȝ hit eldode ȝ heom beforan
of-God man was long refusing and it delayed and to-them before
sæde, þæt his þeawum ne mihton geþwærgian þa þeawas
said that to-his ways not could agree the ways

þara gebroðra. ac oferswiðed æt nexstan he sealde gefafunge
of-the brothers but overcome at last he gave consent
 heora benum. ⁊ þa þa he nam þa hyrdnysse þæs regollican
to-their prayers and then when he took the keeping of-the regular
 lifes in þam ylcan mynstre, sona næs þæra broðra nænigum
life in the same monastery at-once not-was of-the brothers to-any
 alyfed, þæt he buge þurh þa unalyfedan dæde fram þam wege
allowed that he turned through the unlawful deeds from the way
 þæs munuclifes on þa swiðran healfe oþþe on þa wynstran.
of-the monk-life to the right side or to the left

104.9 þa ongunnon þa gebroðru swiðe ungewittelice reþgiende ærest
then began the brothers very foolishly raging first
 hi sylfe oncunnan, þæt hi æfre sceoldon biddan, þæt heom
they selves accuse that they ever should ask that them
 swylc wer fore wære, þara wohnes bealh for þam þeawum
such man over were whose crookedness was-angered for the ways
 his rihtwisnysse. ⁊ þa þa hi gesawon, þæt heom næs
of-his righteousness and then when they saw that to-them not-was
 alyfed, þæt hi ænigu unalyfedlicu weorc worhton under þam
allowed that they any unlawful works worked under the
 halgan were Benedicte, hi þa sorgodon, þæt hi sceoldon
boly man Benedict they then sorrowed that they should
 heora gewunan forlætan, ⁊ heom þuhte heardlic, þæt hi
their custom leave and to-them seemed hard that they
 wæron genydede on eallum mode, þæt hi scoldon niwe
were compelled in all mind that they should new
 wisan hycgan ⁊ smeagean, swa swa þam þweorum modum
ways think and ponder so as to-the perverse minds
 ⁊ þeawum symble þinceð godra manna lif þurhhefig. þa
and ways ever seems of-good men life very-heavy then
 ongunnon hi trahtian ⁊ hwæthugu smeagean, be his deaðe,
began they treat and something ponder about his death

7 hi þa ongunnon þeahtian, þæt hi gemengdon attor wið
and they then began deliberate that they mixed poison with
 wine. 7 þa þa þæt glæsfæt, on þam wæs se wolberenda
wine and then when the glass-vessel in which was the pestilent
 drync gehæfd, to þam arwurþan fæder wæs gebroht, swa swa
drink held to the venerable father was brought so as
 hit þæs mynstres þeaw wæs, to bletsigenne, he þa Benedictus
it of-the monastery custom was to bless he then Benedict
 aþenede his handa 7 awrat Cristes rodetacn, 7 þæt fæt, þe
stretched his hands and drew of-Christ cross-sign and the vessel which
 gyt wæs feorr gehæfd, mid þære ylcan senunge he tobræc,
yet was far held with the same signing he broke
 þæt hit wæs swa tobrocen, efne swilce he mid stane wurpe.
that it was so broken even as-if he with stone threw
 on þæs fætes forwyrde, þa þa he Cristes rodetacen þær 105.7
on of-the vessel destruction then when he of-Christ cross-sign there
 toward wrat, þa ongæt se Godes wer, þæt þæt fæt hæfde
toward drew then perceived the of-God man that the vessel had
 deapes drync on him, forþon þe hit aberan ne mihte þæt
of-death drink in it because that it bear not could the
 lifes tacen. 7 þa hraðe aras he mid swiðe liðre ansyne
of-life sign and then quickly arose he with very gentle countenance
 7 smyltum mode, gecigde þa gebroðru to him 7 heom
and calm mind called the brothers to him and them
 wæs þus to sprecende 7 cwæð: 'gemiltsige eow gebroþrum
was thus to speaking and said let-pity you brothers
 ælmihtig God! for hwon, la, wolde ge wiþ me þus don? ne
almighty God for what lo would ye with me thus do not
 sæde ic eow ær, þæt eowrum þeawum 7 minum ne mihte
said I to-you before that to-your ways and mine not could
 an wise gewurðan? gað nu 7 æfter eowrum agenum þeawum
one way become go now and after your own ways

secað eow fæder 7 hlaforð, forþon þe ge me nan þing
seek for-you father and lord because that ye me no thing
ofer þis habban ne magon.' þa se halga wer eft gehwearf
over this have — can then the holy man again turned
to þære stowe þære leofan anetnysse 7 þær beforan þam
to the place of-the dear solitude and there before the
eagum þæs uplican sceaweres eardode ana mid him sylfum.'
eyes of-the heavenly beholder dwelt alone with him self

105.30 Petrus cwæð: 'ne ongyte ic naht openlice, hwæt þæt sy,
Peter said not understand I aught openly what that be
þæt he eardode mid him sylfum.'
that he dwelt with him self

105.32 Gregorius him 7swarode: gif se halga wer þa gebroðra, þa
Gregory him answered if the holy man the brothers who
ongæn hine sylfne anmodlice wæron spelliende 7 his agenre
against him self unanimously were plotting and to-his own
liflade swiðe ungelice, wolde swa lange genyded under heom
conduct very unlike would so long compelled under them
habban, þonne wære him wen, þæt he forlete þone gewunan
have then were to-him likelihood that he left the custom
his agenre stiþnysse 7 þæt gemet his stilnysse, 7 eac þæt he
of-his own strictness and the measure of-his quiet and also that he
gebigde þæt eage his modes fram þam leohte þære godcundan
bent the eye of-his mind from the light of-the divine
sceawunge, 7 þonne he daga gehwilce on heora rihtinge wære
contemplation and when he of-days each in their correction were
geswenced, he gymde þy læs his agenra þearfa 7 wenunga
troubled he cared the less of-his own needs and expectations
hine sylfne forlete 7 na þy hraþor hi gelærde fram heora
him self left and not the sooner them taught from their
wohnesse. witodlice swa oft swa we beoþ gelædde fram us
crookedness certainly so often as we are led from us

sylfum þurh þa styrunge þæs swyþlican geþohtes, we beoþ swa
selves through the stirring of-the excessive thought we are so
 þeh mid us 7 ne beoð, forþon þe we us sylfe na ne geþenceað,
though with us and not are because that we us selves not — think
 þonne ure gehygd wide fareð ymb oþra manna wisan.
when our thought widely goes about of-other men affairs
 oþþe we magon cweþan, þæt se wære mid him sylfum, þe 106.23
or we can say that he were with him self who
 gesæd is on ðam godspelle, þæt he fæder forlete 7 feorr
said is in the gospel that he father left and far
 land sohte 7 forname þone dæl his fæder yrfes, þe he
land sought and consumed the part of-his father inheritance which he
 underfeng, 7 folgode in þære cæstre anum þara ceasterwarena.
received and served in the city one of-the citizens
 he fedde his swin 7 geseah, þæt þa æton beanbelgas. þa
he fed his swine and saw that they ate bean-pods then
 hingrede hine; mid ty he ongan þa geþencan æfter þan þa
hungered him with that he began then think after that the
 god, þe he ær forleas, 7 hit is swa awriten be him
goods which he before lost and it is so written about him
 in ðam godspelle, þæt he wære on hine sylfne gecyrred 7
in the gospel that he were into him self turned and
 cwæde: ‘eala, hu manige esnewyrhtan wæron in mines fæder
said O how many hired-workers were in of-my father
 huse 7 þam hlaf genihtsumað.’ ac nu gif he wæs mid hine
house and to-them bread suffices but now if he was with him
 sylfne, þanon gecyrde he eft to him sylfum. forþon ic sægde,
self thence turned he again to him self therefore I said
 þæt þes arwurða wer Benedictus eardode mid him sylfum,
that this venerable man Benedict dwelt with him self
 forðon þe he symble wæs ymbsewen on his sylfes heordnysse,
because that he ever was circumspect in his self keeping

ȝ symle he sceawode beforan þam ealum his scyppendes.

and ever he beheld before the eyes of-his creator

symble he wæs smeagende ymbe hine sylfne ȝ na ne

ever he was pondering about him self and not —

aflymde ne ne abygde fram him sylfum þone ege his modes.’

banished nor — turned from him self the eye of-his mind

107.17 Petrus cwæð: ‘hwæt cwyst þu la, hwæt þæt sy, þæt awriten is

Peter said what sayest thou lo what that be which written is

be Petre þam apostole, þa þa he wæs fram þam engle ut

about Peter the apostle then when he was by the angel out

gelæded of þam carcerne, þæt he wære to him sylfum gecyrred:

led from the prison that he were to him self turned

‘nu ic wat soþlice, þæt drihten sænde his engcel ȝ me generede

now I know truly that lord sent his angel and me rescued

of Herodes gewælde ȝ of eallre þære bade Iudea folces?’

from of-Herod power and from all the expectation of-Jewish people

107.27 Gregorius him ȝswarode: ‘twam gemetum, Petrus, we beoð

Gregory him answered in-two ways Peter we are

butan us sylfum gelædde, forþon oþþe we gewitað under

outside us selves led because either we depart under

us sylfe þurh þone slide ures gepohtes, oððe we beoð upp

us selves through the slide of-our thought or we are up

ahafene ofer us sylfe þurh þa gife þære gastlican sceawunge.

raised over us selves through the grace of-the spiritual contemplation

witodlice se þa swin fedde, he gefeoll under hine sylfne for

certainly he-who the swine fed he fell under him self for

his modes wiðgalnesse ȝ for his unclænnysse gebærum ma

of-his mind wantonness and for his of-uncleanness behaviors more

þonne þes apostol, þe se engcel alysyde ȝ his mod gegrap

than this apostle whom the angel freed and his mind seized

ȝ gelædde in ellhygd buton him sylfum, ac swa þeh he

and led into ecstasy outside him self but so though he

wæs ofer hine sylfne gelæded, forþon ægþer heora gecyrde to
was over him self led because each of-them turned to
 him sylfum, þa þa se ær gecwedena gegaderode hine sylfne
him self then when the before said gathered him self
 to his heortan for þam gedwolan his weorces, swa eac se
to his heart for the error of-his work so also the
 æfter gesægda apostol gecyrde to his heortan fram heanesse
after said apostle turned to his heart from height
 þære gastlican sceawunge, þæt he wæs in þam gemænan
of-the spiritual contemplation that he was in the common
 ȝgyte, þe he ær wæs. forþon ic secge, þæt se arwyrða
understanding which he before was therefore I say that the venerable
 wer Benedictus eardode in þam westene mid him sylfum,
man Benedict dwelt in the desert with him self
 swa swiðe swa he hine sylfne geheold binnan þam locum
so greatly as he him self held within the enclosures
 his ȝepohtes. ac soðlice swa oft swa hine gegrap ȝ ahof
of-his thought but truly so often as him seized and raised
 in heannysse seo hæte ȝ se wylla þære upplican sceawunge,
into height the heat and the will of-the heavenly contemplation
 butan tweon he forlet hine sylfne under him sylfum.⁷

Petrus cwæð: ‘nu me is cuþ þæt þu sægst. ac ic þe 108.25
Peter said now to-me is known what thou sayest but I thee
 bidde, þæt þu me ȝswarige, hweþer he scolde oððe moste
pray that thou me answer whether he should or might
 forlætan þa gebroðru, þe he ær cynlice underfeng.’
leave the brothers whom he before fittingly received

Gregorius him ȝswarode: ‘þæs þe ic wene, Petrus, þær þe 108.30
Gregory him answered as that I think Peter there that
 beoþ to aberene ȝ ȝeþyldelice to adreoganne þa yflan men,
are to bear and patiently to endure the evil men

þær hi sume beoð gode onfundene ⁊ gemette. ac þær
where they some are good found and met but where
 þe eallum gemete se wæstm wana byð on þam godum
that in-all measure the fruit lacking is in the good
 mannum, þær æt nehstan byð unnyt gewinn ⁊ idel on
men there at last is useless labor and idle in
 þam yflan mannum, ⁊ eac ealle þe swyþor, gif on neawiste
the evil men and also all the more if in nearness
 genihtsumiað þa wisan ⁊ gefultumiaþ, þæt þa godan magon
abound the things and help that the good can
 bringan betran wæstm. witodlice se halga wer forlet þa eowde
bring better fruit certainly the holy man left the flock
 þara gebroðra, forþam he ær gestod hi to healdanne, ⁊
of-the brothers because he before undertook them to keep and
 þa æt nehstan he geseah, þæt hi ealle anmodlice wæron his
then at last he saw that they all unanimously were his
 ehtende. witodlice swa hit byð full oft gedon in fulfremedra
persecuting certainly so it is full often done in of-perfect
 ⁊ æfæstra weras mode, þæt nis na mid swigunge to
and pious men mind which not-is — with silence to
 forlætanne, ⁊ þonne hi geseoð, þæt heora gewin byþ butan
leave and when they see that their labor is without
 wæstm, hi farað on oðre stowe mid wæstm to gewinne.
fruit they go to other place with fruit to labor
 109.21 be þan cwæð se æpela lareow sanctus Paulus: 'ic wilnige,
about that said the noble teacher saint Paul I desire
 þæt ic sy tolysed ⁊ ic sy mid Criste'. þam þuhte, þæt
that I be dissolved and I be with Christ to-whom seemed that
 him þæt Crist wære þæt he lifde, ⁊ gestreon þæt he swulte.
to-him that Christ were that he lived and gain that he died
 se þa gewin þære þrowunge nalæs þæt an þæt he sylfa
he-who the labors of-the suffering not-at-all that one that he himself

gewilnode, ac eac swylce he tihte 7 onælde oþre men þus
desired but also likewise he urged and kindled other men thus
 to aræfnienne. he þrowode Damasco ehtnesse; þæt he mihte
to endure he suffered at-Damascus persecution that he could
 þa gedyglian 7 him bebeorgan, he sohte rap 7 spertan 7
them conceal and himself protect he sought rope and basket and
 wolde, þæt he wære deogollice ofdune aseted ofer þone weall.
would that he were secretly down set over the wall
 ac hwæt cwepað we nu, þæt Paulus him ondrede þone
but what say we now that Paul for-himself dreaded the
 deað, þone þe he sylfa wæs cyþende þæt he gewilnode for
death which that he himself was making-known that he desired for
 þæs hælendes lufan? ac þa þa he geseah, þæt in þære stowe
of-the savior love but then when he saw that in the place
 wæs him sylfum lytel wæstm for Gode 7 hefig gewin
was for-him self little fruit before God and heavy labor
 for worulde, þa geheold he hine sylfne in þære stowe to
before world then kept he him self in the place to
 gewinne mid wæstm þæs godan weorces. 7 swa se Godes
labor with fruit of-the good work and so the of-God
 stranga wiga sanctus Paulus nolde beon gehæfd binnan þære
strong warrior saint Paul would-not be held within the
 byrig Damasco, ac sohte þone feld þæs campes. be þon eac
city Damascus but sought the field of-the battle about that also
 swylce gif þu hit lustlice gehyrest, þu hit bealdlice ongytest,
likewise if thou it gladly hearest thou it boldly understandest
 þæt se ylca arwurða wer Benedictus forþon forlet selfa cwic
that the same venerable man Benedict therefore left himself alive
 þa ungelæredlican gebroðru, forþon þe he swiþe manige
the unteachable brothers because that he very many
 oþre awehte fram hira sawle deaðe on oþrum stowum'.
others awoke from their of-soul death in other places

- 110.24 Petrus cwæð: 'soþ hit is þæt þu segst, ⁊ seo cupe
Peter said true it is what thou sayest and the known
 gesceadwisnes us tæceð swyþe gerysenlice cyþnesse. ac ic
discretion us teaches very fitting testimony but I
 þe bidde nu gyt, þæt þu gecyrre to endebyrdnysse þære
thee pray now yet that thou return to order of-the
 segene be þam life swa haliges fæder.
account about the life of-so holy father
- 110.28 Gregorius him ʒswarode: 'se halga wer weox ⁊ wearð mære
Gregory him answered the holy man grew and became famous
 lange in þam westene for þam mægnum ⁊ þam wundrum, þe
long in the desert for the powers and the wonders which
 he worhte. ⁊ þa fram him wæron manige mæn gesomnode in
he wrought and then by him were many men gathered in
 þa ylcan stowe to ðæs ælmihtigan Godes þeowdome, swa þæt
the same place to of-the almighty God service so that
 he getimbrode þær ·XII· mynstru mid fultume ures drihtnes
he built there twelve monasteries with help of-our lord
 hælendes Cristes. on ælcum þara he gesette ·XII· munecas
savior Christ in each of-them he set twelve monks
 on þam he getealde ·XII· wise fæderas, ⁊ he hæfde mid him
in which he counted twelve wise fathers and he had with him
 sylfum swyþe feawa, þa þa him þuhte, þæt þa gyt mihton
self very few those whom to-him seemed that they yet could
 on his andweardnesse bet beon gelærede. eac ongunnon þa
in his presence better be taught also began then
 to him faran þa æpelan ⁊ þa æfæstan weras, þe wæron in
to him go the noble and the pious men who were in
 Romebyrig, ⁊ him befæstan heora suna to fedanne ⁊ to
Rome-city and to-him entrusted their sons to feed and to
 læranne to Godes hyrsumnesse. þa him befæstan eac þæs godan
teach to of-God obedience then to-him entrusted also of-the good

hihtes heora bearn: Equitius him befæste Maurum his suna, 7
hope their children Equitius to-him entrusted Maurus his son and
 Tertulus se ealdorman him befæste Placidum his sunu. of þam
Tertullus the ealdorman to-him entrusted Placidus his son of the
 twam Maurus se gingra þeah sona in godum þeawum, þæt
two Maurus the younger throve at-once in good ways that
 he ongan beon fultumiend þæs lareowes in þara oðra broþra
he began be helper of-the teacher in of-the other brothers
 lare. 7 Placidus þa gyt heold his cnihtþeawas 7 gebæru.
teaching and Placidus then yet kept his boyish-ways and behavior

IV · THE WANDERING MONK

A monk in one of Benedict's monasteries cannot stay at prayer but wanders out to earthly, passing work; rebuked by Benedict, he holds out barely two days. When Benedict comes, he sees a black youth drawing the monk out by the hem of his garment; after two nights of prayer Maurus sees it too, though the abbot Pompeianus does not. Benedict strikes the monk with a rod, and from that day he stays at prayer, as if the devil himself had been beaten.

Ða gelamp hit in anum þara mynstra, þe Benedictus trymede 111.10
Then happened it in one of-the monasteries which Benedict established
 ymbe hine, þæt sum munuc wæs, þe næfre ne mihte æt his
around him that a-certain monk was who never — could at his
 gebede fæste gestandan, ac sona swa ða broðru hi onhyldon
prayer firmly stand but as-soon as the brothers themselves bowed
 to geornesse hira gebedes, he eode ut 7 mid widgalum
to eagerness of-their prayer he went out and with wandering
 mode worhte a hwæthugu eorðlices 7 gewitendlices. þa
mind wrought ever something earthly and transitory then
 wæs he swiþe oft gelæred fram his abbude, þæt he swa don
was he very often taught by his abbot that he so do

ne sceolde, ⁊ þa æt nehstan he wæs gelæded to þam Godes
not should and then at last he was led to the of-God
 were Benedicte, ⁊ þa he sylf cidde ⁊ þreade þæs gymeleasan
man Benedict and then he self chided and rebuked of-the careless
 muneces dysignysse. ⁊ þa swa gecided he wæs eft gecyrrd
monk folly and then so chidden he was again turned
 to his mynstre. ⁊ uneaðe twegen dagas he geheold on him
to his monastery and hardly two days he held in him
 þa lare þæs eadigan weres, ⁊ þa on þam þridan dæge
the teaching of-the blessed man and then on the third day
 he wæs eft gecyrrd to his agnum gewunan ⁊ ongan
he was again turned to his own custom and began
 weallian symble fram þam broðrum in þa tide heora gebedes.
wander ever from the brothers in the time of-their prayer
 þa wæs þæt gebodod þam Godes þeowe Benedicte fram
then was that announced to-the of-God servant Benedict by
 þam ylcan fæder þæs mynstres, þe he sylf þær to gesette.
the same father of-the monastery whom he himself there to set
 111.23 þa cwæð se halga wer: 'ic cume þyder ⁊ hine þurh me
then said the holy man I come thither and him through me
 sylfne gebete.' ⁊ þa þa se Godes wer com in þæt mynster,
self amend and then when the of-God man came into the monastery
 ⁊ on gesetedre tide, þa se sealmsang wæs gefylled, ⁊ þa
and at set time when the psalm-singing was fulfilled and the
 broðra hi sylfe sealdon ⁊ astrehton on heora gebed, þa
brothers them selves gave and stretched in their prayer then
 ge-seah he, þæt þone ylcan munuc, þe in þam gebede wunian
saw he that the same monk who in the prayer remain
 ne mihte, þæt sum sweart cniht teah ut be þam fnæde
not could that a-certain black youth drew out by the hem
 his hrægles. þa cwæð Benedictus deogollice to þæs mynstres
of-his garment then said Benedict secretly to of-the monastery

fæder, þam wæs nama Pompianus, ⁊ to Maure þam Godes
father to-whom was name Pompeianus and to Maurus the of-God
 were: ‘ac la ne geseoð git, hwæt se sy, þe þysne munuc
man but lo not see ye-two what he be who this monk
 ut atyhð?’ hi ʒswarodon him ⁊ cwædon: ‘nese.’ Benedictus
out draws they answered him and said no Benedict
 cwæð to heom: ‘gebidde we us, þæt git eac magon
said to them let-pray we us that ye-two also can
 geseon, hwam þes munuc fylgeð.’ ⁊ þa ymb twa niht
see whom this monk follows and then about two nights
 wæs abeden, þæt Maurus hine geseah, ⁊ Pompianus
was obtained-by-prayer that Maurus him saw and Pompeianus
 þæs mynstres fæder hine geseon ne mihte. þa þe oþrum
of-the monastery father him see not could then on-the other
 dæge gefyldum heora gebede se Godes wer eode ut of þam
day fulfilled their prayer the of-God man went out of the
 gebedhuse ⁊ gemette standende þone munuc þær ute.
oratory and found standing the monk there outside
 þa sloh he hine mid anre gyrde for his heortan blindnesse. 112.8
then struck he him with a rod for of-his heart blindness
 ⁊ þa sona æfter þam dæge ne þrowade he nane costunge
and then at-once after the day not suffered he any temptation
 fram þam sweartan cnihte, ac ealle niht þurhwunode
from the black youth but all night persisted
 stapolfæst ⁊ unonwendedlic to þam wyllan his gebedes.
steadfast and unchanging to the will of-his prayer
 ⁊ þa swa se ealda feond ne dorste ofer þæt gehrinan
and then so the old fiend not dared after that touch
 þæs muneces geþohte, efne swylce he selfa wære geslægen
of-the monk thought even as-if he himself were struck
 ⁊ beswungen mid Benedictus swinglan.
and beaten with of-Benedict scourge

The brothers of three monasteries set high on the cliffs must climb down daily to the water, at great risk, and ask Benedict to move the houses. He prays that night on the cliff with the boy Placidus and sets three stones there. Next day he tells the brothers to hollow the rock where they find the stones, and water flows from it, abundant still and running down to the lower ground.

112.15 Witodlice þæra ·XII· mynstra, þe sanctus Benedictus
Certainly of-the twelve monasteries which saint Benedict
 getimbrode, wæron þreo aseted in þæs munes stanclifum,
built were three set in of-the mountain rock-cliffs
 ȝ þam broþrum wæs symble swyðe gewinnful ȝ uneaðe
and for-the brothers was ever very toilsome and hard
 niþer to astigenne to þam wæterseaðe, þonne hi sceoldon
down to climb to the water-pit when they should
 heom wæter hladen ȝ ham beran. ȝ eac ealre swiðost,
for-themselves water draw and home bear and also of-all most
 forþon þe of þære widgyllan sidan þæs munes wæs swiðe
because that from the wide side of-the mountain was very
 hefðu frecednys for ege þam niþer stigendum. þa wæron þa
heavy peril for fear to-those down climbing then were the
 gebroðru gesomnode of þam þrym mynstrum ȝ comon to
brothers gathered from the three monasteries and came to
 þam Godes þeowe Benedicte ȝ him þus to cwædon: ‘la, fæder,
the of-God servant Benedict and him thus to said lo father
 us is þæt swiþe mycel gewinn, þæt we for þam wætere daga
to-us is that very great labor that we for the water of-days
 gehwilce ofdune stigað to þam seaðe. forþon us is nyðþearf,
each down climb to the pit therefore to-us is need
 þæt þa mynstru of þære stowe moten beon gecyrrede to
that the monasteries from the place may be moved to

oþre stowe.' he þa se halga wer swiðe bliðelice afrefriende hi
other place he then the holy man very gladly comforting them
 forlet, 7 þa þy ilcan nihte astah on þæs munes stanclif
dismissed and then on-the same night climbed on of-the mountain rock-cliff
 mid Placido þam lytlan cnihte, þæs gemynd ic ær bufan dyde.
with Placidus the little youth whose memory I before above made
 7 þær se halga wer Benedictus hine gebæd lange hwile, 7
and there the holy man Benedict himself prayed long while and
 þa gefyldum þam gebede he asette for tacne 7 to mearce on
then fulfilled the prayer he set for sign and for mark on
 þære stowe þry stanas 7 eft gecyrde to his agnum mynstre,
the place three stones and again turned to his own monastery
 swa þæt nænig þæra broðra nyste, þe in þam mynstre wæron.
so that none of-the brothers knew who in the monastery were
 þa eft oþrum dæge comon þa forecwedenan broðra to 113.2
then again on-other day came the aforesaid brothers to
 þam halgan were for þæs wætres nedþearfnysse. þa cwæð
the holy man for of-the water need then said
 Benedictus to heom: 'gaþ ge 7 þæt stanclif hwæthugu holiað,
Benedict to them go ye and the rock-cliff somewhat hollow
 on þam ge gemetað þry stanas heom betweenum tosomne
in which ye find three stones them among together
 asette. þonne mæg eaðe se ælmihtiga God eac in þam cnolle
set then can easily the almighty God also in the knoll
 þæs munes wæter forð gelædan 7 hine gemedemian, þæt he
of-the mountain water forth lead and himself deign that he
 for his mildheortnesse eow afyrreð þæt gewinn swa myccles 7
for his mercy you removes the labor of-so great and
 swa earfoplices weges.' 7 hi þa gangende gemetton sona þæt
so difficult way and they then going found at-once the
 stanclif swætende 7 wætende, swa swa Benedictus be þam
rock-cliff sweating and wetting so as Benedict about that

heom ær sæde. þa ongunnon hi on þam stanclife hwylcehugu
 them before said then began they in the rock-cliff some
 holinga don, 7 þa sona þæt wæter fleow swyþe genihtsumlice,
 hollows make and then at-once the water flowed very abundantly
 swa þæt hit nu gyt todæge floweð genoh swiðe 7 is gegyred
 so that it now yet today flows enough greatly and is directed
 to þam neoðerum stowum fram þam cnolle þæs munes.
 to the lower places from the knoll of-the mountain

VI · THE BILLHOOK

A simple Goth joins Benedict's community and is set to clear brambles above the lake, but the blade flies off its handle into the deep water. He runs to Maurus in fear and offers penance. Benedict comes, takes the handle, and throws it into the lake, and the iron rises from the bottom onto it. He hands back the tool, telling the Goth to work and not be sad.

113.15 Eac hit gelamp on oþre tid, þæt sum Gota, se wæs þearfa
 Also it happened at other time that a-certain Goth who was poor
 on gaste, com to þan halgan men to drohtnienne mid him.
 in spirit came to the holy man to live with him
 þone se drihtnes wer sona onfeng swiðe lustlice. þa sume
 whom the of-lord man at-once received very gladly then on-some
 dæge sealde he him irengeloman, þæt is haten wudubill,
 day gave he him iron-tool that is called billhook
 7 het, þæt he sceolde on sumre stowe bremlas aweg
 and commanded that he should in a place brambles away
 aceorfan, þæt þær mihte beon wyrtun. seo ilce stow læg ofer
 cut that there could be garden the same place lay over
 þam stæpe sumes wæterseades. þas stowe se Gota underfeng
 the bank of-a lake this place the Goth undertook

to clænsienne. ⁊ þa þa se ylca Gota heow aweg þa
to clean and then when the same Goth hewed away the
 þicnysse þara brymela mid eallre geornnesse his mægnys,
thickness of-the brambles with all eagerness of-his strength
 færinga þæt iren forð ahleop of þam hylfe ⁊ gefeoll on
suddenly the iron forth leaped from the handle and fell into
 ðone seað. þær witodlice wæs mycclu deopnes þara wættra,
the lake there certainly was great depth of-the waters
 þæt þær næs nænig wen þæs geloman ofer þæt to secanne.
that there not-was any hope of-the tool after that to seek
 swa þa forlorenum þam irene he arn forhtigende to Maure 114.2
so then lost the iron he ran fearing to Maurus
 þam munuce ⁊ him bodode þa hynðe, þe he geworhte, ⁊
the monk and to-him announced the damage which he wrought and
 eac gehet his agenre scylde dædbote. þæt eac swylce Maurus
also promised of-his own guilt penance that also likewise Maurus
 se munuc sona ongan secgan Benedicte þam Godes þeowe. ⁊
the monk at-once began say to-Benedict the of-God servant and
 þa se Godes wer Benedictus, þa he þis gehyrde, he eode to
then the of-God man Benedict when he this heard he went to
 þam seaðe ⁊ genam on þæs Gotan handa þæt hylfe ⁊ sceat
the lake and took from of-the Goth hand the handle and threw
 in ðone seað. ⁊ þa hrafe gecyrde þæt iren eft of þam
into the lake and then quickly turned the iron again from the
 grunde in þæt hylfe. þa sona eft se halga man ageaf þam
bottom into the handle then at-once again the holy man gave to-the
 Gotan þone geloman ⁊ þus cwæð to him: 'loca nu! her is þin
Goth the tool and thus said to him look now here is thy
 geloma. ⁊ wyrc þin weorc, ⁊ ne beo þu ofer þis geunrotsod.'
tool and work thy work and not be thou after this saddened

VII. Hu his leorningcniht eode upon þam wætere

VII · MAURUS WALKS ON THE WATER

The young Placidus falls into the river while drawing water, and the wave carries him almost an arrow's flight from the bank. Benedict, inside the monastery, knows it at once and sends Maurus, who with his blessing runs out over the water as if on dry land and pulls Placidus back by the hair. Benedict credits Maurus's obedience, Maurus credits Benedict's command, and Placidus settles it: he saw the abbot's cowl over his head drawing him out.

114.22 Hit gelamp eac sume dæge, þa þa se ylca arwyrd̥a wer
It happened also on-some day then when the same venerable man
Benedictus wæs in his mynstre, þa wæs utgange de se
Benedict was in his monastery then was out-going the
foresprecena cniht Placidus se munuc þæs halgan weres to
aforesaid youth Placidus the monk of-the holy man to
hladane wæter of þære ea. þa forlet he unwærlice in þæt
draw water from the river then let he carelessly into the
wæter þæt fæt, þe he on handa hæfde, ⁊ eac swylce he
water the vessel which he in hand had and also likewise he
sylf æfter in þæt wæter gefeoll. þa underfeng hine sona
self after into the water fell then received him at-once
seo yþ ⁊ teah ofduneweardes, oþ þæt he wæs full neah
the wave and drew downward until that he was full near
in anes flanes scyte ut fram þam lande. þa se drihtnes wer
in of-an arrow shot out from the land then the of-lord man
binnan þam mynstre geseted ongæt þæt sona ⁊ þa ofstlice
within the monastery set perceived that at-once and then hastily
cigde Maurum þone munuc ⁊ þus cwæð: 'broþor Maurus!
called Maurus the monk and thus said brother Maurus

yrn hraðe, forþon þe se cniht, þe eode wæter hladan, feoll
run quickly because that the youth who went water draw fell
 in þa ea, 7 hine nu tyhð seo yð mid hire feorr ofdune.
into the river and him now draws the wave with it far down
 eala, Petrus, þæt þæt wæs wundorlicu wise 7 æfter Petre 115.9
O Peter that that was wonderful thing and after Peter
 þam apostole swiðe ungewunelicu! hwæt! he þa Maurus abæd
the apostle very unusual lo he then Maurus asked
 Benedictes bletsunge, 7 þa onfangenre þære he wæs swiþe
of-Benedict blessing and then received it he was very
 hræd 7 ferde æfter his fæder bebode, oþ þæt he com
swift and went after of-his father command until that he came
 to þære stowe, þær se cniht wæs fram þære yþe boren 7
to the place where the youth was by the wave borne and
 gelæded. he arn ofer þæt wæter 7 wende, þæt he fore ofer
led he ran over the water and thought that he went over
 drige land. he genam þone cniht be þam loccum 7 eft
dry land he took the youth by the locks and again
 mid færlicum ryne gecyrde. 7 þa sona swa he þæt land
with sudden course turned and then as-soon as he the land
 gehran, he wæs cyrrende to him sylfum 7 on bæc beseah.
touched he was turning to him self and on back looked
 7 þa forþon þe he ongæt, þæt he ne mihte ne ne dorste
and then because that he perceived that he not could nor — dared
 to þon gedyrstlæcan, þæt he swa ferde, gif he hit wiste, he
to that venture that he so went if he it knew he
 wæs wundriende þa wisan 7 aforhtode 7 þa cyrde to þam
was wondering the thing and was-afraid and then turned to the
 fædær 7 gesæde þa wisan him swa gedone. witodlice se
father and told the thing to-him so done certainly the
 halga wer Benedictus ongan þis wundor tellan nalles na his
holy man Benedict began this wonder ascribe not-at-all — to-his

agnum geearnungum, ac Maures hyrsumnysse þæs munuces.

own merits but of-Maurus obedience of-the monk

ᵹ þa Maurus ongæn hine cwæð, þæt hit wære geworden for

and then Maurus against him said that it were done for

his sylfes bebode, ᵹ sæde, þæt he sylfa nære nænig gewita

his own command and said that he himself not-were any witness

þæs mæignes, ᵹ þæt dyde þæt he dyde swa he hit nyste.

of-the power and that did that he did as he it not-knew

116.6 ac in þam freondlican geflite þære wrixlendlican eadmodnesse

but in the friendly contest of-the mutual humility

þær eode to genoh rihtwis dema, þæt wæs se cniht, þe

there came to enough righteous judge that was the youth who

wæs atogen of þam wætre. se sæde þus ᵹ þus cwæð:

was drawn from the water he said thus and thus said

‘þa þa ic wæs atogen of þam wætere, ic geseah þæs

then when I was drawn from the water I saw of-the

abbudes þylican ofer minum heafde, ᵹ þa ylcan ic geseah

abbot cowl over my head and the same I saw

me upp gelædan of þam wætere.’

me up lead from the water

116.16 Petrus cwæð: swyþe wundorlice ᵹ mycclre syndon þa wisan,

Peter said very wonderful and great are the things

þe þu sægest, ᵹ nytwurþe to manigra manna trymnesse

which thou sayest and useful for of-many men strengthening

ᵹ lare. soþlice swa me þæs godan weres wundor habbað

and teaching truly as me of-the good man wonders have

geblissod, þæt swa ic swyþor drince, swa me swyþor þyrsteð.’

gladdened that so I more drink so to-me more it-thirsts

VIII. Hu se hrefn feorr abær þone geættrodan hlaf

VIII · FLORENTIUS

Florentius, a nearby priest, envies Benedict and sends him a poisoned loaf, which a raven carries off at his command, then sends seven naked girls into the monks' garden. Benedict leaves to spare his disciples, and the priest dies when his upper room falls; Benedict mourns and gives Maurus a penance for rejoicing. Peter likens him to Moses, Elisha, Peter, Elijah, and David. At Cassino he breaks Apollo's idol and builds oratories to Martin and John, and the devil cries "Maledicte, non Benedicte."

Gregorius him ȝswarode: 'mid ty þe hi weollon ȝ burnon 116.24
 Gregory him answered with that that they grew-hot and burned
 in þam ylcan stowum, þa þe mære wurdon on ures
 in the same places those which famous became in of-our
 drihtnes naman hælendes Cristes feorr ȝ wide ymb þone
 lord name of-savior Christ far and wide about the
 halgan, þa forþon manige men forleton þis woruldlice lif
 holy-one then therefore many men left this worldly life
 ȝ gebygdon heora heortan ȝ heora sweoran under þam
 and bowed their hearts and their necks under the
 liðan geoce ures alysendes. þa gelamp hit, swa swa hit
 gentle yoke of-our redeemer then happened it so as it
 þweora manna þeaw is, þæt hi symble æfæstiað oþra manna
 of-perverse men custom is that they ever envy of-other men
 goddæde ȝ hefelice nipað þa hi selfe no ðy ær habban
 good-deeds and heavily hate which they selves not the sooner have
 willað: þær wæs sumre neah cyrican mæssepreost, þam
 will there was of-a near church masspriest to-whom
 wæs nama Florentius, se wæs Florenties yldrafæder ures
 was name Florentius who was of-Florentius grandfather of-our
 subdiacones. þa wearð se mid hete ȝ mid niðe þæs ealdan
 subdeacon then became he with hate and with envy of-the old

feondes gehrinen 7 ongan fandian þæs halgan weres willan
fiend touched and began try of-the holy man will
 7 geornnysse 7 eac tælan his liflade, 7 swa hwylcū
and zeal and also blame his conduct and so whichever
 mæn swa he mihte he wolde gestyran 7 þa læran fram
man so he could he would restrain and them teach from
 his neosunge 7 lufan. 7 þa se æfæstiga mæssepreost
his visiting and love and when the envious masspriest
 geseah, þæt he ne mihte wiðwiperian þæs halgan mannes
saw that he not could withstand of-the holy man
 fremmingum 7 godum weorcum, 7 eac gehyrde þone
achievements and good works and also heard the
 hlisan weaxan his godan lifes, 7 þæt manige men wæron
repute grow of-his good life and that many men were
 gelaðode unablinndlice mid þære mærdæ þæs ylcan hlisan
invited unceasingly with the glory of-the same reputation
 to stapole hira beteran lifes, þa wæs he a ma 7 ma
to foundation of-their better life then was he ever more and more
 inæled mid þam þyccylum þære æfæste 7 getihted mid þæs
kindled with the torches of-the envy and urged with of-the
 feondes lare, þæt he wæs wyrssa, forþon þe he gewilnode,
fiend teaching that he was worse because that he desired
 þæt he hæfde lof 7 herenesse þæs clænan lifes, ac hwæþre
that he had praise and commendation of-the pure life but however
 he nolde in him habban 7 gehealdan þæt hergendlice
he would-not in him have and keep the praiseworthy
 lif. 7 þa wæs he ablænded mid þam þystrum þære ylcan
life and then was he blinded with the darknesses of-the same
 æfæste, oþ þæt he wæs to þon getihted 7 on þon gebroht,
envy until that he was to that urged and to that brought

þæt he þæs ælmihtigan Godes þeowe onsende lac, swylce hit
that he of-the almighty God servant sent gift as-if it
 his bletsung wære, beweledne hlaf ⁊ mid attre gemengedne.
his blessing were defiled loaf and with poison mixed
 þa onfeng se drihtnes wer þam mid dæde þancunge. ⁊ in 118.7
then received the of-lord man it with deed of-thanks and in
 þam hlafe næs na bemipen þæt wol, þæt he tihhode, þæt
the loaf not-was — bidden the plague which he intended that
 þam halgan were bedeoglod beon sceolde. ac symble on þa
to-the holy man bidden be should but ever at the
 tide his gereordnysse wæs gewunod an hræfn, þæt he com
time of-his meal was wont a raven that he came
 of þam neah wuda ⁊ onfeng hlaf of Benedictes handa.
from the near wood and received bread from of-Benedict hands
 þa com se fugel mid his gewunelican þeawe, ⁊ sona se
then came the bird with his customary habit and at-once the
 Godes wer awearp forð beforan þam hræfne þone hlaf, þe
of-God man threw forth before the raven the loaf which
 se æfestiga mæssepreost him sænde. ⁊ he bead him þus
the envious masspriest him sent and he commanded him thus
 ⁊ cwæð in his drihtnes naman hælendes Cristes: ‘nim þisne
and said in of-his lord name of-savior Christ take this
 hlaf ⁊ aweorp hine on swylce stowe, þær he næfre ne mage
loaf and throw it into such place where it never — can
 beon gefunden fram nanum men.’ þa se hræfn untyndum
be found by any man then the raven opened
 his mupe ⁊ aþenedum his fīperum ongan yrnan ymb þone
his mouth and stretched his wings began run about the
 ylcan hlaf ⁊ cræccettan, emne swa he openlice cwæde, þæt
same loaf and croak even as-if he openly said that
 he him hyran wolde ⁊ swa þeh his hæse gefyllan ne mihte.
he him obey would and so though his bidding fulfill not could

118.32 þa eft se Godes wer bebead þam hræfne þus cwepende:
then again the of-God man commanded the raven thus saying
 'hefe hine upp 7 aweorp hine þær þær he næfre eft
lift it up and throw it there where it never again
 ne wurde gefunden.' þa wæs he lange eldende þone to
— be found then was he long delaying it to
 nimane, 7 hwæpre æt nexstan se hræfn hine upp ahof
take and however at last the raven it up raised
 7 him onweg gewat, 7 eft ymb þreora tida fæc onweg
and him away departed and again about of-three hours space away
 aworpenum ðam hlafe ongæn com 7 þær onfeng his
thrown the loaf back came and there received his
 bigleofan, eall swa his gewuna wæs ær, of þæs Godes
sustenance all as his custom was before from of-the of-God
 mannes handa. þa geseah se arwurða fæder þæs sacerdes
man hands then saw the venerable father of-the priest
 mod byrnan 7 æfæstigian wiþ his life. he sorgode ma
mind burn and envy against his life he sorrowed more
 for þam æfstigan mæssepreoste þonne for him sylfum. eac
for the envious masspriest than for him self also
 swylce se ylca forecwedena Florentius se mæssepreost, forþon
likewise the same aforesaid Florentius the masspriest because
 þe he his lareowes lichaman acwellan ne mihte, he onælde
that he of-his teacher body kill not could be kindled
 hine sylfne 7 þohte to acwellane þa sawla þæs halgan
him self and thought to kill the souls of-the holy
 weres leornungmanna, swa þæt he sænde ·VII· nacode
man disciples so that he sent seven naked
 mædenu beforan heora eagem in þone wyrtun þæs ylcan
maidens before their eyes into the garden of-the same
 mynstres, þe Benedictus on wæs. þa mædenu beforan þam
monastery which Benedict in was the maidens before the

leornungmannum hæfdon hi sylfe be handa heom betweenan
disciples held them selves by hands them between

ƿ þa lange hwile plegdon. hi onældon ƿ onhætton þæra
and then long while played they kindled and heated of-the
 geongrena mod to forcyrrrednesse heora synlustes.

young-ones mind to perversion of-their sin-lust

þa se halga wer geseah þæt of þam mynstre ƿ þa sona 119.15

when the holy man saw that from the monastery and then at-once
 him wæs ondrædende þone slide þære synne in þam merwum
to-him was dreading the slide of-the sin in the tender

leorningmannum, ƿ eac þæt þohte ƿ smeade, þæt hit wære
disciples and also that thought and pondered that it were

gedon for his anes ehtnesse. ƿ he þa forlet þa stowe, þe
done for his alone persecution and he then left the place which

he on wæs, for þære æfæste, ƿ ealle þa mynstru, þe he ær
he in was for the envy and all the monasteries which he before
 gestapelode ƿ geāndebyrde ƿ gesette mid þam gegadredum
founded and ordered and set with the gathered

broðrum, ƿ heom gesette gewisse prafostas ƿ reccendas. he
brothers and them set certain provosts and rulers he

bewrixlede him sylf þære stowe eardunge ƿ genam mid him
exchanged him self of-the place dwelling and took with him

feawe munecas. ƿ þa sona se Godes wer beseah eadmodlice
few monks and then at-once the of-God man looked-on humbly

þa læþþe ƿ feondscipe þæs æfstigan mæssepreostes. ac se
the hatred and enmity of-the envious masspriest but the

ælmihtiga God sloh þysne preost ondrysnllice.

almighty God struck this priest terribly

soðlice þa þes forecwedena mæssepreost gestod in þam 119.24

truly when this aforesaid masspriest stood in the

solore þæs mynstres ƿ ongæt ƿ gefeah Benedictes

upper-room of-the monastery and perceived and rejoiced of-Benedict

onwegfæreld, þa þurhwuniendum unonwendedlice eallum þam
departure then remaining unmoved all the
 getimbre þæs hames þæt wundorhus sylf gefeoll, in þam stod
building of-the house the wonder-house self fell in which stood
 se æfstiga mæssepreost, se wæs feond þæs halgan Benedictes.
the envious masspriest who was enemy of-the holy Benedict
 þæt þa sona þæs Godes weres þegn, þam wæs nama
that then at-once of-the of-God man disciple to-whom was name
 Maurus, wende, þæt hit wære to bodianne þam arwyrdan
Maurus thought that it were to announce to-the venerable
 fæder Benedicte, se þa gyt of þære ylcan stowe wæs uneaðe
father Benedict who then yet from the same place was hardly
 gefaren tyn milum feor. 7 þa cwæð Maurus to þam fæder:
traveled ten miles far and then said Maurus to the father
 'min fæder, gecyrr eft, forþon se mæssepreost is acweald, þe
my father turn again because the masspriest is killed who
 þin ær ehte!' þa þæt se Godes wer Benedictus gehyrde,
thee before persecuted when that the of-God man Benedict heard
 he sealde sona hine sylfne in hefige cyþnysse, ægþer ge
he gave at-once him self into heavy lament each both
 forþon þe se his feond deað geþrowode, ge eac forþon þe
because that the his enemy death suffered and also because that
 se his gingra gefægnode for þæs feondes deaþe. for þære
the his disciple rejoiced for of-the enemy death for the
 wisan wæs geworden, þæt he bebead þam ylcan his þegne
thing was done that he commanded to-the same his disciple
 dædbote, forþon þe he geþristlæhte, þa þa he þyllicu word
penance because that he presumed then when he such words
 bodode, þæt he gefægnode for þæs feondes forwyrd.
announced that he rejoiced for of-the enemy destruction

Petrus cwæð: 'wundorlice syndon ȝ swiðe to wafienne 120.12

Peter said wonderful are and very to marvel

þa þe þu segst. soðlice ic seo ȝ ongyte in þam

those which thou sayest truly I see and understand in the

forð gelæddan wætere of þam stane, þæt he onhyrede

forth led water from the stone that he imitated

Moysen þone latteow þære ealdan æ. ȝ in þam irene, þe

Moses the leader of-the old law and in the iron which

gecyrde of þæs wæteres grunde, ic ongyte Heliseum, ȝ

turned from of-the water bottom I understand Elisba and

in þæs wæteres wege Petrum þone apostol. in þæs hræfnes

in of-the water way Peter the apostle in of-the raven

hersumnesse ic ongyte Heliam þone witigan. in þam heofe

obedience I understand Elijah the prophet in the lament

þæs feondes deaðes ic ongyte Daid þone cyning. ȝ þæs

of-the enemy death I understand David the king and as

þe me þincþ ic ongytan mæg, þæt þes wer wæs full ȝ

that to-me seems I understand can that this man was full and

gehladen mid þy gaste eallra rihtwisra ȝ Godes gecorenra.'

laden with the spirit of-all righteous and of-God chosen

Gregorius him ȝswarode: 'se drihtenes wer sanctus Benedictus 120.20

Gregory him answered the of-lord man saint Benedict

hæfde in him þæs anes gast, þe gefylde eallra his gecorenra

had in him of-the one spirit who filled of-all his chosen

heortan þurh þa gife þære ealdan alysednesse. be þam ylcan

hearts through the grace of-the old redemption about the same

Iohannes se godspellere cwæð: 'he wæs þæt soðe leoht, þæt

John the evangelist said he was the true light which

onlyhteþ æghwiltne man cumende in þisne middaneard.' ȝ

enlightens each man coming into this middle-earth and

be þam is eft awriten, þæt we ealle of his gefyllednesse

about which is again written that we all from his fullness

gife onfengon. soþlice þa halgan Godes men mihton geearnian

grace received truly the holy of-God men could earn

æt drihtene, þæt hi hæfdon sylfe þæs godan weorces

from lord that they had selves of-the good work

mægnu, ac hi ne mihton na þa oþrum mannum syllan.

powers but they not could — them to-other men give

ac se sealde his underþeoddum þæs godan mægnes tacnu,

but he gave to-his subjects of-the good power signs

se þe gehet his feondum, þæt he wolde heom syllan

he who promised to-his enemies that he would them give

Ionan tacen þæs witigan, 7 eac gehet, þæt he wære sylfa

of-Jonah sign of-the prophet and also promised that he were himself

geeadmodod, þæt he wolde swyltan for oferhidgum 7 eft

humiled that he would die for proud and again

arisan for eadmodum, þæt þa oferhidgan mihton geseon,

arise for humble that the proud could see

hwæt hi ær forhogodon, 7 þa eadmodan, hwæt hi

what they before despised and the humble what they

sceoldon lufian 7 weorþian. of þam geryne is gecweden

should love and honor from the mystery is said

7 gedon 7 us gecyþed, þæt þonne þa oferhygdigan

and done and to-us made-known that when the proud

sceawiað þa forsewenesse þæs deaþes, 7 þa eadmodan

behold the contempt of-the death and the humble

wiþ þam deaðe onfoð þam wuldre þæs ecan anwealdes.’

against the death receive the glory of-the eternal power

121.6 Petrus cwæð: ‘ic þe bidde, þæt þu me gecyþe, to hwylcum

Peter said I thee pray that thou me make-known to which

stowum se halga wer fore æfter þysum, oþþe hwæþer he

places the holy man went after this or whether he

ænigu mægnu æteowde.’

any powers showed

Gregorius him ȝswarode: 'witodlice se halga wer, þa þa he 121.8
Gregory him answered certainly the holy man then when he
 wæs farende to oðrum stowum, ne onwænde he noht þone
was traveling to other places not changed he aught the
 ealdan feond, þeh þe he sylfa gecyrde to oþre eardungstowe.
old fiend though that he himself turned to other dwelling
 ac swa mycclre ma he aræfnede æfter þon hefigran gewin,
but so much more he endured after that heavier labor
 swa mycclre swa he ma gemette ȝ onfand þone lareow
so much as he more met and found the teacher
 selfne þæs bealwes openlice feohtendne ongæn hine. an
self of-the evil openly fighting against him a
 cæster wæs geseted in þæs hean munes sidan, ȝ seo cæster
city was set in of-the high mountain side and the city
 wæs haten Casinum. witodlice se munt tobræddum his
was called Cassino certainly the mountain with-spread its
 sceate onfeng ȝ hæfde þis ilce cæster. ȝ þonne ofer þreo
lap received and had this same city and then over three
 mila upp in ða heanesse se munt wæs aræred ȝ aþened
miles up into the height the mountain was raised and stretched
 swylce swyþlice heah cnoll. ȝ þær on þam cnolle wæs se
as very high knoll and there on the knoll was the
 yldosta hearg ȝ tempel aseted, in þam of ealdra hæþenra
oldest shrine and temple set in which from of-old heathen
 manna þeawe ȝ fram þam dysigum ceorla folce wæs began
men custom and by the foolish of-churls people was worshiped
 ȝ weorðod se hæþena god, þe Apollo is genemned. ȝ
and honored the heathen god who Apollo is named and
 eac þær ymb on healfa gehwylce weoxon bearwas in þara
also there around on of-sides each grew groves in of-the
 deofla bigange, ȝ in þam bearwum þa gyt in þa tid won
devils worship and in the groves then yet in the time labored

7 hyrde þam manfullum onsægdnessum seo ungewittige
and obeyed the wicked sacrifices the foolish
 mængeo ungeleaffullra manna. 7 þa ferde þider se Godes
multitude of-unbelieving men and then went thither the of-God
 wer Benedictus, 7 sona swa he þider com, he toscynde þæt
man Benedict and as-soon as he thither came he shattered the
 deofolgyld 7 towearp þæt weofod. he forbærnde þa bearwas,
idol and overturned the altar he burned the groves
 7 in þam ylcan temple Apollones þæs hæþenan godes
and in the same temple of-Apollo the heathen god
 he worhte gebedhus þæs halgan 7 þæs eadigan Martines
he made oratory of-the holy and of-the blessed Martin
 þæs biscopes. 7 eac þær þæs ylcan Apollones weofod wæs,
the bishop and also where of-the same Apollo altar was
 he getimbrede gebedhus þæs halgan Iohannes. 7 þa þær
he built oratory of-the holy John and then there
 þa wuniendan mænigu his ymbsittendra he gecigde daga
the dwelling multitude of-his neighbors he called of-days
 gehwylce to þam rihtan geleafan mid his þære singalan lare.
each to the right faith with his the continual teaching
 122.2 ac þa se ealda feond ne mihte adreogan þas wisan swigiende
but then the old fiend not could endure these things silent
 ne deogollice þurh swefn miðgian, swa swa is æfre his
nor secretly through dream hide so as is ever his
 gewuna, ac mid openlicre gesihþe he gebrohte hine sylfne 7
custom but with open sight he brought him self and
 gelædde beforan eagum þæs arwyrðan fæder Benedictes, 7 þa
led before eyes of-the venerable father Benedict and then
 mid swa mycclum cleopungum he seofode, þæt he þrowode
with so great cries he complained that he suffered
 his ned, emne þæt þa oþre gebroþru eac gehyrdon his stefne,
his violence even that the other brothers also heard his voice

þe þær mid þam halgan were wunodon, þeh þe hi na ne
who there with the holy man dwelt though that they not —
 gesawon his anlicnesse. ac swa swa se arwyrd̃a fæder æfter þon
saw his likeness but so as the venerable father after that
 his geongrum sæde, þæt se ealda 7 se swearta feond inæled
to-his disciples said that the old and the black fiend kindled
 hine æteowde his lichamlicum eagum, 7 þæt he gesawe þone
him showed to-his bodily eyes and that he saw the
 feond reðian on hine mid his muþe 7 his byrnendum eagum.
fiend rage on him with his mouth and his burning eyes
 witodlice þa word, þe se feond gecwæð, ealle þa gebroðru
certainly the words which the fiend said all the brothers
 gehyrdon. ærest he gecigde þone halgan man be his naman,
heard first he called the holy man by his name
 7 se halga wer nolde ge7swarian. þa sona eft him to
and the holy man would-not answer then at-once again him to
 teonan he upp ahof his stefne 7 þa cleopode 7 þus cwæð:
injury he up raised his voice and then cried and thus said
 ‘Benedicte! Benedicte!’ þa þuhte him þa gyt, þæt he nane
Benedict Benedict then seemed to-him then yet that he in-no
 þinga him 7wyrðan nolde. þa swiðe hraðe geycte he his spræce
way him answer would then very quickly increased he his speech
 7 þus cwæð: ‘Maledicte, non Benedicte!’ þæt is on Engliſc,
and thus said Accursed not Blessed that is in English
 ‘þu arwyrgda, nalæs þu gebletsoda!’ 7 þæt swa gecwæð se
thou accursed not-at-all thou blessed and that so said the
 deofol for hole 7 for æfste 7 eac þas word spræc: ‘hwæt
devil for malice and for envy and also these words spoke what
 hafast þu wiþ me gemæne, oþþe for hwon ehtest þu min?’
hast thou with me in-common or for what persecutest thou me

122.21 ac nu, Petrus, us syndon to sceawienne niwe campas 7
 but now Peter to-us are to behold new battles and
 gewin þæs ealdan feondes ongæn þone Godes þeow, on þam
 labor of-the old fiend against the of-God servant on whom
 he gebrohte his willum manige gefeoht, ac swa þeh genyded
 he brought by-his will many fights but so though compelled
 he gedyde bigias 7 fleam fore þæs halgan mannes sigore.
 he made occasions and flight for of-the holy man victory

IX · THE IMMOVABLE STONE

While the brothers are building at Monte Cassino, a stone lies among them that two or three men, and then many more, cannot move, because the old fiend sits on it. They send for Benedict, who prays and gives his blessing, and the stone is lifted at once, as if it had no weight.

122.25 Eac hit gelamp sume dæge, þæt þa gebroðra timbredon þæs
 Also it happened on-some day that the brothers built of-the
 mynstres hus, 7 þa læg þær an stan tomiddes, þone hi
 monastery house and then lay there a stone in-the-midst which they
 mynton hebban upp on þæs huses timbrunge, ac hine ne
 intended raise up on of-the house building but it not
 mihton twegen mæn ne þry onstyrian. þa eodon þær ma
 could two men nor three stir then went there more
 manna to, ac he swa þeah wunode fæst 7 unwendedlic, emne
 of-men to but it so though remained fast and immovable even
 swylce he wære hæfd be wyrtwalan in þære eorðan. 7 eac hit
 as-if it were held by roots in the earth and also it
 openlice mihte beon ongyten, þæt se ealda feond sæt ofer þam
 openly could be perceived that the old fiend sat over the
 stane, þone ne mihton swa manigra weras handa onstyrian. þa
 stone which not could so of-many men hands stir then

for þære earfoþnysse wæs sended to þam Godes were, 7 þa
for the difficulty was sent to the of-God man and the
 broðra bædan, þæt he come 7 mid his gebedum þone feond
brothers asked that he came and with his prayers the fiend
 onweg adrife, þæt hi mihton þone stan upp ahebban. þa sona
away drove that they could the stone up raise then as-soon
 swa se Godes wer þider com, he dyde þær his gebed 7 sealde
as the of-God man thither came he did there his prayer and gave
 his bletsunge, 7 þa wearð se stan mid swa mycelre hrædnesse
his blessing and then was the stone with so great swiftness
 upp ahafen, swylce he ær nænige hefignysse on him næfde.
up raised as-if it before no heaviness in it had

X. Hu he adwæscte þæt gedwimorlice fyr

X · THE PHANTOM FIRE

Digging at Benedict's bidding, the brothers find a bronze idol and throw it into the kitchen, and suddenly the kitchen seems to them to be on fire. They throw water and shout. Benedict comes, sees no fire, and prays; he has the brothers bless their eyes, and they see the kitchen standing whole and no longer see the flames the devil had feigned.

Ða gelamp hit, þæt in gesyhþe þæs godcundan weres 123.17
Then happened it that in sight of-the divine man
 gelicode, þæt he het adelfan in þære ylcan stowe eorðan
pleased that he commanded dig in the same place earth
 for sumre neodþearfe, 7 þa hie þa eorðan delfende deoppor
for some need and when they the earth digging deeper
 ofdune becomon, þa gebroðru fundon þær sum æren
down came the brothers found there a-certain brazen
 feondgyld, 7 þa awurpon hie þæt to sumre hwile in þa
idol and then threw they it for a while into the

cyncenan. þa semninga wæs him geþuht, þæt þær eode fyr ut,
kitchen then suddenly was to-them seemed that there went fire out
 7 þæt æteowde in eallra þara muneca eagam, þæt eall þæt
and that appeared in of-all the monks eyes that all the
 getimbre þære cyncenan sceolde beon fornumen. þa ongunnon
building of-the kitchen should be consumed then began
 hio weorpan wæter 7 hlydan, swa þa doð, þe fyr 7
they throw water and shout as those do who fire and
 bryne dwæscað. þa wæs Benedictus se Godes wer gecnysed
burning quench then was Benedict the of-God man struck
 7 onstýred fram þam geruxle 7 com þider to 7 þa sona
and stirred by the tumult and came thither to and then at-once
 geseah, þæt þæt ylce fyr wæs in þara broðra eagam geþuht
saw that the same fire was in of-the brothers eyes seeming
 7 næs na in his agnum swa gesewen. þa hraðe he gebigde
and not-was — in his own so seen then quickly he bowed
 his heafod to gebede 7 þa broðru gecigde to him, þe he
his head to prayer and the brothers called to him whom he
 gemette þær mid þam scinlacan fyre bysmrian, 7 gelærde heo,
found there with the phantom fire mocked and taught them
 þæt hie gebletsodon heora eagan 7 gesawon, þæt þær stod
that they blessed their eyes and saw that there stood
 gesund hus þære cyncenan, 7 þæt hio na leng ne beheoldon þa
sound house of-the kitchen and that they not longer — beheld the
 ligeas, þæ se ealda feond leaslice gehiwode þurh his scincræft.
flames which the old fiend falsely feigned through his sorcery

XI. Hu he gehælde þone cnapan, þe wæs mid hryre tocwysed

XI · THE CRUSHED BOY

The devil tells Benedict, at prayer, that he is going to the brothers raising a wall, and before the warning can reach them the wall falls and crushes a young monk, a reeve's son. The brothers carry him to Benedict in a blanket, every bone broken. Benedict shuts himself in with the body and prays, and that same hour sends the boy back whole to help finish the wall. From this time he begins to foretell events and tell absent things.

Eft hit gelamp, þa þa þa gebroðra woldon þæs huses wah 124.19
Again it happened then when the brothers would of-the house wall
hwene herran getimbrian, forþon þæs swa sum neodþearflicu
somewhat higher build because that so some needful
wise bædde, ⁊ Benedictus se Godes wer wunode binnan þam
thing asked and Benedict the of-God man dwelt within the
locum his mynstres in þam willan ⁊ geornnysse his gebedes,
enclosures of-his monastery in the will and zeal of-his prayer
þa se ealda feond bysmriende æteowde ⁊ sæde, þæt he
then the old fiend mocking appeared and said that he
wolde feran to þam gebroðrum, þe þæt hus worhton. þa þæt
would go to the brothers who the house built then that
sona behead Benedictus swiþe hrædlice þam broðrum þurh
at-once commanded Benedict very quickly to-the brothers through
ærendracan ⁊ þus cwæð: 'broðra, doþ ge wærlice, forþon þe
messenger and thus said brothers do ye warily because that
eow cymb in þyssere ylcan tide se awyrgda gast to.' þa se þe
you comes in this same time the accursed spirit to then he who
on þæt ærende for, uneaðe he mihte þa word abeodan, ær
on the errand went hardly he could the words announce before
þon se awyrgda gast towearp þone wah, þe þær getimbrod
that the accursed spirit overthrew the wall which there built

wæs, ⁊ mid þy fylle ðæs wages forþryccende he geþræste
was and with the fall of-the wall crushing he crushed
 ænne þara muneca, se wæs anes gerefan sunu. þa sona
one of-the monks who was of-a reeve son then at-once
 wæron ealle þa broþra swiþe geswencte ⁊ geunrotsode, nalæs
were all the brothers very afflicted and saddened not-at-all
 na for þy dæmme þæs wages fylles, ac for geþræstednysse
— for the damage of-the wall fall but for crushing
 þæs broðres. hi þa tilodon hrædllice mid hefigum heofe,
of-the brother they then strove quickly with heavy lament
 þæt man þæt sceolde bodian þam arwyrðan fæder Benedicte.
that one it should announce to-the venerable father Benedict
 125.16 þa se ylca fæder het, þæt man sceolde bringcan þone
then the same father commanded that one should bring the
 gewundodan cniht to him. þa ne mihton hi hine ne aberan
wounded youth to him then not could they him — bear
 buton on hwitle, forþon þe þa stanas þæs togliðenan wages
except in blanket because that the stones of-the collapsed wall
 nalæs þæt an, þæt hi his limu tobræcan, ac eac swylce mid
not-at-all that one that they his limbs broke but also likewise with
 ealle his ban gebrysedon. þa sona bebead se Godes wer,
all his bones bruised then at-once commanded the of-God man
 þæt hine man alegde in his cytan on þa meattan, þe he
that him one laid in his cell on the mat which he
 him on gebed, ⁊ þa sænde he þa broðra ut ⁊ beleac þa
himself on prayed and then sent he the brothers out and locked the
 cytan. ⁊ he þa se halga wer gefealh his gebede mycle
cell and he then the holy man applied-himself-to his prayer much
 geornlicor, þonne he ær gewunode. wundorlicu wise þæt
more-eagerly than he before was-wont wonderful thing that
 wæs, Petrus, þæt on þa ylcan tid he onsænde þone cniht eft
was Peter that in the same time he sent the youth again

to þam weorce swa gesundne ȝ swa strangne, swa he ær
 to the work so sound and so strong as he before
 wæs, to þon þæt he sceolde gegearwian ȝ fulfremman þone
 was to that that he should prepare and complete the
 wah mid þam oþrum broþrum. mid þæs cnihtes forewyrde
 wall with the other brothers with of-the youth destruction
 se ealda feond gelyfde, þæt he mihte gebysmrian Benedictum.
 the old fiend believed that he could mock Benedict
 þa ongan se Godes wer betweoh þysum wisum eac swylce
 then began the of-God man among these things also likewise
 þeon ȝ weaxan mid witedomes gaste, þæt he bodode þa
 thrive and grow with of-prophecy spirit that he announced the
 towardan þing ȝ sægde þa æfweardan ȝweardum mannum.
 coming things and told the absent to-present men

XII. Hu þa broðru æton ȝ druncon buton leafe

XII · THE BROTHERS WHO ATE ABROAD

The rule forbids monks sent out on business to eat or drink outside the monastery. Some brothers, delayed, eat at the house of a devout woman, and on their return Benedict asks where they ate; they answer nowhere. He tells them the house, the dishes, and the number of cups, and they fall at his feet confessing. He pardons them, and they learn that he is present with them in spirit when absent.

Soplice þæs mynstres þeaw wæs, þæt swa oft swa þa broðra 126.14
 Truly of-the monastery custom was that so often as the brothers
 ut eodon to ænigre ȝsware, þæt hi nænigra þinga ne namon
 out went to any answer that they in-no way — took
 ne ne þigdon mete ne drync wiðutan mynstre. mid ty þe þis
 nor — ate food nor drink outside monastery with that that this
 wæs gehealden for þam gewunan þæs ymbhydiglican regoles,
 was kept for the custom of-the careful rule

þa sume dæge hit gelamp, þæt þa gebroðra eodon ut to
then on-some day it happened that the brothers went out to
 sumre spræce, 7 in þære spræce hi wæron genyðde, þæt hi
some speech and in the speech they were compelled that they
 for þære lættran tide wunedon læng þonne hi sceoldon. þa
for the later time remained longer than they should then
 wiston hi, þæt hi wicodon neah sumum æwfæstum wife. þa
knew they that they lodged near a pious woman then
 eodon hi in to hire huse 7 namon þær mete 7 þigdon. þa
went they in to her house and took there food and ate when
 hi eft cyrdon lator þonne hi sceoldon to þam mynstre, hi
they again turned later than they should to the monastery they
 bædon þæs halgan fæder bletsunge, swa swa hit þeaw wæs.
asked of-the holy father blessing so as it custom was
 sona wæs se Godes wer acsiende þa broðra 7 þus cwæð:
at-once was the of-God man asking the brothers and thus said
 'hwær æton ge?' hi him 7swaredon 7 cwædon: 'nohwær.'
where ate ye they him answered and said nowhere

127.7 Benedictus cwæð to þam broðrum: 'for hwon leogað ge
Benedict said to the brothers for what lie ye
 swa? cweþað ge, þæt ge ne eodon in þæs wifes hus? ac la
so say ye that ye not went into of-the woman house but lo
 ne onfengcon ge þær ne ne þigdon þas mettas? cweðað ge,
not received ye there nor — ate these foods say ye
 þæt ge ne druncon þær þus manige calicas fulle?' 7 þa
that ye not drank there thus many cups full and then
 þa se arwurða fæder rehte þam broðrum ge þæs wifes hus
when the venerable father told to-the brothers both of-the woman house
 ge þara metta cyn ge eac þone rim þara drincena, hi
and of-the foods kind and also the number of-the drinks they
 gecneowon sona ealla þa þing, þe hi sylfe ær dydon, 7
knew at-once all the things which they selves before did and

feollon forhtigende to his fotum 7 wæron andettende, þæt
 fell fearing to his feet and were confessing that
 hi gegylt hæfdon. he þa sona se Godes wer gearode heom
 they sinned had he then at-once the of-God man pardoned them
 on þære scylde, 7 hi þa gehogodon, þæt hi ofer þæt
 in the guilt and they then resolved that they after that
 swa don noldon in þæs fæder æfweardnysse. be þam hi
 so do would-not in of-the father absence by which they
 ongæton, þæt he him symble wæs ondweard on his gaste.
 perceived that he to-them ever was present in his spirit

XIII. Be Ualentinianes bræðer

XIII · VALENTINIAN'S BROTHER

The brother of the monk Valentinian, a devout layman, comes yearly, fasting, to Benedict's monastery for his blessing. On the way a fellow traveler three times urges him to eat, and the third time, at a pleasant spring, he gives in. When he arrives, Benedict asks him why he let the devil, speaking through his companion, overcome him on the third attempt, and he falls at Benedict's feet in shame. Peter sees in this the spirit of Elisha.

Eac Ualentinianus Benedictes munuces broður, þæs gemynd 127.30
 Also Valentinian of-Benedict monk brother whose memory
 ic ær bufan dyde, se wæs læwde wer, ac swa þeh he wæs
 I before above made who was lay man but so though he was
 swiðe æwfæst, se gewunode, þæt he for ælce gære of his
 very pious who was-wont that he for each year from his
 agenre stowe, þæt he becom to sancte Benedictes mynstre,
 own place that he came to of-saint Benedict monastery
 to þon þæt he onfengce þær þæs Godes weres bletsunge 7
 to that that he received there of-the of-God man blessing and

gesawe Ualentinianum his geborenan broþur. witodlice hit
saw Valentinian his born brother certainly it
 gelamp sume dæge, þa þa se broðor on þone weg ferde
happened on-some day then when the brother on the way went
 to Benedictes mynstre, þæt oþer wegferend hine sylfne to
to of-Benedict monastery that another wayfarer him self to
 him geþeodde, se bær mid him mettas to þicgenne in þam
him joined who bore with him foods to eat on the
 wege. 7 þa þa seo lættre tid com, 7 seo uferre þæs
way and then when the later time came and the later of-the
 dæges weox 7 agan wæs, þa cwæð se wegferenda to þam
day grew and gone was then said the wayfarer to the
 æwfæstan mæn: 'broþur, cum hider, þæt wit magan þicgan
pious man brother come hither that we-two can eat
 mete ætsomne, þy læs wit wergien on þisum wege.' he
food together the less we-two weary on this way he
 þa 7swarode þam 7 þus cwæð: 'feorr þæt sy, þæt hit
then answered him and thus said far that let-be that it
 gewurðe, broþor. nelle ic þæt don, forþon þe ic gewunode,
happen brother will-not I that do because that I was-wont
 þæt ic com fæstende to þam arwyrðan fæder Benedicte.' þa
that I came fasting to the venerable father Benedict then
 onfangenre þære 7sware, se wegferenda geswigode sume hwile.
received the answer the wayfarer was-silent some while
 128.26 ac þa æfter þysum hi gefremedon medmycelne dæl þæs weges,
but then after this they accomplished small part of-the way
 þa eft se wegferenda hine lærde, þæt hi æton, ac him nolde
then again the wayfarer him urged that they ate but him would-not
 heran se þe getihhode, þæt he fæstende sceolde becuman to
obey he who intended that he fasting should come to
 þam halgan were. 7 þa geswigode se þe hine laðode to ete
the holy man and then was-silent he who him invited to eat

7 mid him fæstende þa gyt ferde 7 þæt geþafode sume
and with him fasting then yet went and that consented some
 hwile. ac þa þa hi þa gyt fyrr foron on heora weg, 7
while but then when they then yet farther went on their way and
 hi þa seo ufere tid mid fæstene geswencte swa gangende
them then the later time with fasting wearied so going
 in þam wege, þa gemetton hi fægre mædwe 7 easpryng,
in the way then found they fair meadow and spring
 7 eall swa hwæt swa mihton beon gesewene lustfullice þone
and all so what so could be seen pleasantly the
 lichaman mid to gereordianne. þa cwæð se wegferenda to him:
body with to feed then said the wayfarer to him
 ‘loca nu! her is wæter 7 mædwe 7 geseoh, þæt þis is fægru
look now here is water and meadow and see that this is fair
 stow on þære wit magon unc gereordian 7 hwæthugu
place in which we-two can us-two feed and somewhat
 gerestan, þæt wit magon æfter þon þe eað uncerne weg
rest that we-two can after that the easier our-two way
 onsunde gefaran.’ mid þy þa word gecwemdon his earum, 7
sound travel with that the words pleased his ears and
 þa stowe gelicodon his eagum, 7 he þa mid þære þridan
the place pleased his eyes and he then with the third
 manunge gelæred gehyrde his wordum 7 æt mid him.
urging persuaded obeyed his words and ate with him
 þa on þa æfentide he becom to þam mynstre, 7 þa þa 129.18
then in the evening-time he came to the monastery and then when
 he wæs gecyðed þam arwyrðan fæder Benedicte, he gewilnode
he was announced to-the venerable father Benedict he desired
 him sylfum his bletsunge 7 gebedrædenne. ac sona se
for-him self his blessing and prayers but at-once the
 Godes werr him þæt oþwat, þæt he on þam wege dyde, þus
of-God man him that reproached which he on the way did thus

cweþende: 'hwæt is þæt, broður, þæt þu dydest? se awyrgda
saying what is that brother that thou didst the accursed
 feond, se to þe wæs sprecende þurh þinne geferan on wege,
fiend who to thee was speaking through thy companion on way
 se þe æne gelæran ne mihte, ne eac æt þam æftran siþe ne
he who once persuade not could nor also at the second time —
 mihte, ac æt ðam þridan cyrre he þe gelærde 7 oferswiðde
could but at the third turn he thee persuaded and overcame
 to þon þe he wolde.' ða se æwfæsta man ongæt hraðe þa
to that which he would then the pious man perceived quickly the
 scylde his tydran modes, he wæs forð onloten to þæs halgan
guilt of-his weak mind he was forth bent to of-the holy
 mannes fotum, 7 swa mycclum ma ongan his scylde weopan
man feet and so much more began his guilt weep
 7 scamian, swa mycclum swa he hine sylfne ma ongæt
and be-ashamed so much as he him self more perceived
 æfweardne agyltan beforan his fæder eagum Benedictes.'
absent sin before of-his father eyes Benedict

130.8 Petrus cwæð: 'me þinceþ, þæt in þam gehigdum þyses
Peter said to-me seems that in the thoughts of-this
 halgan weres wære Heliseus gast þæs witigan, forþon þe
holy man were of-Elisba spirit of-the prophet because that
 he wæs 7weard his æfweardum þegne.'
he was present to-his absent disciple

XIV. Hu he arasode þa hiwunge Totillan þæs cyninges

XIV · TOTILA'S SWORD-BEARER

Totila, king of the Goths, tests whether Benedict has the spirit of prophecy by sending his sword-bearer Riggo in the royal robes with three nobles. From afar Benedict tells him to lay down what he wears, which is not his own, and they fall to the ground in fear. Totila comes himself and lies prostrate; Benedict raises and rebukes him and foretells that he will reach Rome, reign nine years, and die in the tenth. Totila is less cruel from then on, and in the tenth year loses his kingdom.

Gregorius him ʒswarode: ‘þe gedafenað, Petrus, þæt þu sume 130.14
Gregory him answered to-thee befits Peter that thou some
 þrage geswigige, þæt þu ofer þis magæ maran wisan ongytan.
while be-silent that thou after this can greater things understand
 sopllice hit gelamp in Gotena tidum, þa þa Totilla cyning
truly it happened in of-Goths times then when Totila king
 gehyrde, þæt se halga wer hæfde witedomes gast, he ferde to
heard that the holy man had of-prophecy spirit he went to
 his mynstre ʒ þa gewicode þær naht feor ʒ þam halgan
his monastery and then encamped there not-at-all far and to-the holy
 mæn hine towearðne bodode. þa sona wæs onboden of ðam
man him coming announced then at-once was commanded from the
 mynstre, þæt he selfa come. þa ongan he sona, swa swa he
monastery that he himself came then began he at-once so as he
 wæs þa git getreowleases modes wer, girnan, þæt he sceolde
was then yet of-faithless mind man desire that he should
 gecunnian ʒ arasian, hwæþer se drihtnes wer hæfde witedomes
test and examine whether the of-lord man had of-prophecy
 gast. þa þæs cyningces sweordbora wæs Ricgo gehaten, þam
spirit then of-the king sword-bearer was Riggo called to-whom
 se cyning sealde his gescy ʒ gedyde, þæt he wæs gyred mid
the king gave his shoes and caused that he was clothed with

cynelicum hrægle, ⁊ he bebead him, þæt he ferde to þam
royal garment and he commanded him that he went to the
 Godes men, swylce hit se cyning sylfa wære. ⁊ eac on his
of-God man as-if it the king himself were and also in his
 þegnunga he sende ·III· ealdormen, þa gewunodon, þæt hi
service he sent three ealdormen who were-wont that they
 him fylgdon beforan oþrum mannum, þa wæron þus gehatene:
him followed before other men who were thus called
 Uult, Ruderic ⁊ Blidin, þæt hi sceoldon beforan þæs Godes
Vult Ruderic and Blidin that they should before of-the of-God
 þeowes eagum þone ylcan Ricgan geonlician Totillan þam
servant eyes the same Riggo liken to-Totila the
 cyningce, ⁊ þæt hi sceoldon gan on ælce healfe ymb hine.
king and that they should go on each side about him
 131.13 eac swylce him man gegearwode oðre þegnunge ⁊ gesette
also likewise for-him one prepared other service and set
 swurdboran, to þon þæt hit wære gepuht, þæt he se
sword-bearers to that that it were seemed that he the
 sylfa cyngc wære, ge for þam þegnungum ge for þam
same king were both for the services and for the
 godwebbenum hræglum, þe he mid gegered wæs. ⁊ þa
purple garments which he with clothed was and then
 þa se ylca Ricga mid þam hræglum þus gewlitegod wæs
when the same Riggo with the garments thus adorned was
 gangende in þæt mynster, ⁊ hine mid siððode seo mænigeo
going into the monastery and him with journeyed the multitude
 þara þegniendra manna, þa sæt se Godes wer feorran
of-the serving men then sat the of-God man from-afar
 lociende on þone, þe þiderweardes wæs gangende. ⁊ þa
looking on him who thitherward was going and then
 sona swa hit mihte beon gehyred fram þam, þe þider comon,
as-soon as it could be heard by those who thither came

Benedictus cleopode 7 þus cwæð: 'alege, sunu, alege þæt
Benedict cried and thus said lay-down son lay-down what
 þu byrst! nis hit na þin.' þa sona feoll se Ricga on eorþan
thou bearest not-is it — thine then at-once fell the Ricgo on earth
 7 aforhtode, forþon þe he geþristlæhte, þæt he bysmrode
and was-afraid because that he presumed that he mocked
 swa mycclum 7 swa arwyrþum were. 7 ealle þa men, þe
so great and so venerable man and all the men who
 mid him comon to þam Godes men, wæron astrehte on þære
with him came to the of-God man were stretched on the
 eorðan 7 eft arisende ne dorston ne to him genealæcan,
earth and again arising not dared — to him approach
 ac eft gecyrdon to heora cyningce 7 bodedon 7 sædon
but again turned to their king and announced and said
 swiðe forhte, on hu mycelre hrædnysse hi wæron arasode.
very fearful in how great swiftness they were detected
 ða se ilca Totilla eode him self to þam Godes men, 7 þa 132.10
then the same Totila went him self to the of-God man and then
 þa he geseah feorran hine sittende, he næs naht beald him
when he saw from-afar him sitting he not-was at-all bold him
 to to ganne, ac hine sylfne astrehte on þa eorðan. 7 þa se
to to go but him self stretched on the earth and then the
 Godes wer cwæð twuwa 7 þrywa: 'aris, broðor, aris!' ac swa
of-God man said twice and thrice arise brother arise but so
 þeah he ne dorste beon beforan him upp aræred of þære
though he not dared be before him up raised from the
 eorðan. Benedictus þa se Cristes þeowa wæs gemedemod þurh
earth Benedict then the of-Christ servant was humbled through
 hine sylfne, þæt he genealæhte to þam astræhtan cyninge 7
him self that he approached to the stretched king and
 hine þa upp ahof 7 him for his agnum dædum cidde 7
him then up raised and him for his own deeds cbided and

mid feawum wordum him foresæde ealle þa þing, þe him
with few words to-him foretold all the things which to-him
 towearde wæron, ⁊ þus cwæð: 'manega yfel þu wyrcest,
coming were and thus said many evils thou workest
 ⁊ manigu þu worhtest geara ær. ac læt þe gestyran fram
and many thou wroughtest of-yore before but let thee restrain from
 þinum unrihtum. þu oferfærest þone sæ ⁊ bist gangende
thy wrongs thou crossest the sea and art going
 to Romesbyrig. þu rixast nygon gær ⁊ on ðam teoðan þu
to Rome-city thou reignest nine years and in the tenth thou
 sweltest.' þa se cyng þas word hæfde gehered, he wæs swiðlice
diest then the king these words had heard he was greatly
 abreged ⁊ gewilnode þæs halgan mannes gebedrædene, ⁊ he
terrified and desired of-the holy man prayers and he
 him syððan onweg gewat, ⁊ syppan of þære tide he wæs
him afterward away departed and afterward from the time he was
 swiðe unwælgrim. þa æfter lytlum fæce he gesohte Romesbyrig
very uncruel then after little space he sought Rome-city
 ⁊ ferde to Siciliam þam ealande, ⁊ þa þe teoðan gære
and went to Sicily the island and then in-the tenth year
 he wæs his rices bereafod mid þæs ælmihtigan Godes dome.
he was his kingdom bereaved with of-the almighty God judgment

XV. Be þære witegunge, þe wæs
geworden be þam ylcan cyninge Totillan

XV · THE FATE OF ROME

The bishop of Canosa, visiting Benedict, says that Totila will destroy Rome so that it is never lived in again. Benedict answers that Rome will not be destroyed by heathen peoples but will waste away of itself, struck by storms, lightning, whirlwinds, and earthquakes. Gregory says that its walls loosened, houses fallen, and churches overthrown make the prophecy plain, though Honoratus had it from the brothers and not from Benedict's own mouth.

7 on ufon þæt eac se biscop Canusine þære cyrican gewunode, 133.15
and on above that also the bishop of-Canosa the church was-wont
þæt he com hwilum to þam ilcan drihtnes þeowan. se drihtnes
that he came at-times to the same of-lord servant the of-lord
wer lufode hine swyðe for his lifes geearnungum. witodlice
man loved him greatly for of-his life merits certainly
þa þa he hæfde spræce wiþ Benedictum be Totillan þæs
then when he had speech with Benedict about of-Totila the
cyngces ingange 7 be Romeburge forspillednesse, he cwæð
king entry and about of-Rome destruction he said
be þam cyninge þus: 'ðurh þisne cyning Totillan þeos
about the king thus through this king Totila this
ceaster byþ toworpen, þæt heo ofer þæt ne byþ ma geardod.'
city is overthrown that it over that not is more inhabited
þam se drihtnes wer 7swarode 7 þus cwæð: 'ne byð
him the of-lord man answered and thus said not is
næfre Romeburuh toworpen fram hæþenum þeodum, ac for
ever Rome overthrown by heathen nations but for
hreoneßsum 7 ligetslehtum, for þodenum 7 eorðstyrenum
storms and lightnings for whirlwinds and earthquakes
heo byð geswenced, þæt heo weornað 7 broßnaþ in hire
it is afflicted that it decays and rots in it

sylfre.' þæs witedomes gerynu us wæron nu geo swiþe
self of-the prophecy mysteries to-us were now formerly very
 cuþe, forþon þe we sceawiað nu, þæt in þissere byrig syndon
known because that we behold now that in this city are
 fram þodene þa weallas tolysede ⁊ hus toslægene ⁊ cyrcan
by whirlwind the walls loosened and houses struck-down and churches
 toworpene, ⁊ ealle þa getimbru þissere burge we geseoð mid
overthrown and all the buildings of-this city we see with
 langre ealdunge gewacode, ⁊ swiðe forð hi wæron gehrorene
long aging weakened and very far they were fallen
 gelomlice mid fyllum. þeah þe þis Honoratus his geongra
frequently with falls though that this Honoratus his disciple
 na ne sægde, þæt he hit sylf gehyrde of Benedictes muðe,
not — said that he it self heard from of-Benedict mouth
 ⁊ of Honoratus spelle hit wæs me cuð, ⁊ eac forðon
and from of-Honoratus story it was to-me known and also because
 he þis sæde, þæt he cyðde, þæt hit wæs him gesæd
he this said that he made-known that it was to-him said
 fram þam gebroðrum, þe neah þam halgan were wæron.
by the brothers who near the holy man were

XVI. Hu he alysd e þone preost fram deofle

XVI • THE POSSESSED CLERIC

A cleric of Aquino, whom no martyr's shrine had cured, is freed of the devil by Benedict, who forbids him ever to eat meat or take holy orders. Years later, when his elders have died and he sees younger men ordained, he takes orders and is at once seized again until he dies. Peter remarks that Benedict seems to have seen into God's secrets, and Gregory explains, from Paul and David, that saints know God's judgments so far as they are joined to him, and do not know what God hides.

Eac hit gelamp in þa tid, þæt sum preost Aquinensis þære 134.22
 Also it happened in the time that a-certain priest of-Aquino the
 cyrican wæs mid deofle geswenced. þa wæs se onsended
 church was with devil afflicted then was he sent
 geond manige martyra stowe fram þam arwyrdan were
 throughout many of-martyrs places by the venerable man
 Constantio his cyrcan biscope, to þon þæt he mihte beon
 Constantius his church bishop to that that he could be
 gehæled. ac þa halgan martyras noldon him his hælo gife
 healed but the holy martyrs would-not him his health gift
 syllan, to þon þæt hi cyðdon, hu mycclu gyfe wære in
 give to that that they made-known how great grace were in
 Benedicte þam Godes men. witodlice þa wæs gelæded se
 Benedict the of-God man certainly then was led the
 wodseoca man to þæs ælmihtigan Godes þeowe Benedicte.
 mad man to of-the almighty God servant Benedict
 he þa hraðe onsænde his bene to urum drihtne hælendum
 he then quickly sent his prayer to our lord savior
 Criste ⁊ sona ut adraf ðone ealdan feond of þam
 Christ and at-once out drove the old fiend from the
 ofsetenan men. ⁊ þa gehældum þam preoste he bebed ⁊
 possessed man and then healed the priest he commanded and

þus cwæð: 'ga nu 7 æfter þisum ne et þu næfre flæsc, 7
thus said go now and after this not eat thou ever meat and
 ne geneð þu næfre, þæt þu ga to þam halgan hade, oððe
not venture thou ever that thou go to the holy order or
 maran underfo, þonne þu nu hæfst. soðlice on swa hwilcum
greater receive than thou now hast truly on so which
 dæge swa þu geþristlæcst, þæt þu underfehst þone halgan
day so thou presumest that thou receivest the holy
 sacerdhad, sona þu bist eft mid deofles anwealde gehæftned.'
priesthood at-once thou art again with of-devil power bound

135.16 ða gewat se preost him hal þonon, 7 swa swa hit gewunelic
then departed the priest him whole thence and so as it customary
 is, þæt þæt niwe wite abredeð symble þæs mannes mod, he
is that the new punishment terrifies ever of-the man mind he
 heold þa bebodu þa sume hwile, þe him bebead se Godes wer
held the commands then some while which him commanded the of-God man
 Benedictus. ac ða æfter manegum gærum hit gelamp, þæt his
Benedict but then after many years it happened that his
 ylðran geforon of þysum leohte, 7 he geseah, þæt geongran
elders departed from this light and he saw that younger
 men sacerdhad underfengon. he þa swa swa of langre tide wæs
men priesthood received he then so as from long time was
 forgytende 7 him on bæc sette þa lare þæs halgan Benedictes
forgetting and him on back set the teaching of-the holy Benedict
 7 geeode baldlice to þam halgan sacerdhade. þa sona hine eft
and went boldly to the holy priesthood then at-once him again
 genam se deofol, þe hine ær forlet, 7 se ne ablann, þæt he
took the devil who him before left and he not ceased that he
 hine ne swencte, oþ þæt he his feorh aprang of þam lichaman.'
him — afflicted until that he his life forced from the body

Petrus cwæð: ‘me þynceð eac swylce, þæt þes Godes 136.3

Peter said to-me seems also likewise that this of-God
 wer þurheode þa deoglan þing þære godcundnysse, se þe
man penetrated the secret things of-the divinity he who
 þurhseah swa þone preost forðon gesealdne deofle, gif he
saw-through so the priest therefore given to-devil if he
 gedyrstlæhte, þæt he underfengce ðone halgan sacerdhad.’

dared that he received the holy priesthood

Gregorius him ʒswarode: ‘se halga wer for hwan ne cuþe 136.10

Gregory him answered the holy man for what not knew
 he þa deogolnysse þære godcundan sceawunge, se ðe heold
he the secrecy of-the divine contemplation he who held
 þa bebodu þære gesetnysse, mid þy hit awriten is: ‘se þe
the commands of-the law with that it written is he who
 fylgeð drihtene, þæt byð an gast his ʒ drihtnes?’

follows lord that is one spirit his and of-lord

Petrus cwæð: ‘nu hit byð an gast mid drihtne, se þe him folgað, 136.17

Peter said now it is one spirit with lord he who him follows
 hwæt is þæt þonne, þæt se æþela lareow cwæð sanctus Paulus:
what is that then that the noble teacher said saint Paul
 ‘hwa can drihtnes ʒgyt, oððe hwilc wæs his geþeahtere?’

who knows of-lord understanding or who was his counselor

swyþe ungerisenlic me þynceþ, þæt þæt wære, þæt se nyste
very unfitting to-me seems that that were that he not-knew
 drihtnes ʒgyt, mid þam þe he wæs geworden an gast.’

of-lord understanding with that that he was become one spirit

Gregorius him ʒswarode: ‘þa halgan weras swa swiþe swa hi 136.25

Gregory him answered the holy men so greatly as they
 beoð an ʒ samod mid drihtne, hi witon drihtnes ʒgyt.

are one and together with lord they know of-lord understanding

soðlice se ylca apostol Paulus cwæð: ‘hwæt is þæt þe wite,
truly the same apostle Paul said what is that which know

hwylc þæs mannes modgeþancas syn, buton se gast ðæs
what-kind of-the man thoughts be except the spirit of-the
mannes, þe on him sylfum byþ? swa eac þa þe beoð Godes
man which in him self is so also those which are of-God
geþeahunge, nan man hit ne can buton se Godes gast.' eac
counsels no man it — knows except the of-God spirit also
se ylca Paulus, to þan þæt he gecyðde hine sylfne cunnan,
the same Paul to that that he made-known him self know
hwylce wæren Godes gestihtunge, he þas word geecte 7 þus
what-kind were of-God ordinances he these words added and thus
cwæð: 'ne onfengon we na þone gast þyses middaneardes, ac
said not received we — the spirit of-this middle-earth but
þone gast, þe fram Gode is.' 7 eft he cwæð be þan, þæt
the spirit which from God is and again he said about that that
eage ne geseah, ne eare ne gehyrde, ne in mannes heortan
eye not saw nor ear — heard nor into of-man heart
ne astah þa god, þe God gegearwode þam, þe hine
— ascended the goods which God prepared for-those who him
lufiað. soðlice þa he onwreah us þurh þone halgan gast.'
love truly them he revealed to-us through the holy spirit
137.19 Petrus cwæð: 'ac la gif þam ylcan apostole Paule þa Godes
Peter said but lo if to-the same apostle Paul the of-God
geþeahhtas wæron onwrigene þurh þone Godes gast, hu spræc
counsels were revealed through the of-God spirit how spoke
he ofer þæt, þe ic bufan gemyngode, þa þa he cwæð: 'eala,
he over that which I above mentioned then when he said O
hu mycclu heanes is þara welenas Godes snyttro 7 wisdomes,
how great height is of-the riches of-God wisdom and of-knowledge
7 hu unymbfangenlice syndon his domas, 7 unaspyrgendlice
and how incomprehensible are his judgments and unsearchable
syndon his wegas?' ac þa word me secgendum eft oðru
are his ways but the words me saying again other

socn 7 frignung me is on mod becomen. soðlice Daid se
question and inquiry to-me is into mind come truly David the
 witega spræc to drihtne 7 þus cwæð: 'in minum welerum
prophet spoke to lord and thus said in my lips
 ic bodode ealle þa domas þines muðes.' hwæt! we witon, þæt
I proclaimed all the judgments of-thy mouth lo we know that
 þæt is læsse, þæt man wite gehwæt hwylces, þonne þæt sy,
that is less that one know anything of-anything than that be
 þæt his man wite 7 eac bodie: hwæt is þæt, þæt Paulus
that it one know and also proclaim what is that that Paul
 sæde, þæt Godes domas wæron unbefangenlice, 7 Daid se
said that of-God judgments were incomprehensible and David the
 witiga cyððe nalæs þæt an, þæt þæt he wiste þas ealle, ac
prophet made-known not-at-all that alone that that he knew these all but
 eac swylce þæt he bodode hi 7 mærsode on his welerum?'
also likewise that he proclaimed them and glorified in his lips
 Gregorius him 7swarode: 'æt ægþrum þisra ic þe 7swarode
Gregory him answered at each of-these I thee answered
 ær mid hrædnysse her bufan, þa þa ic cwæð, þæt halige
before with quickness here above then when I said that holy
 was swa swiðe swa hi an beoð mid drihtene, hi witon
men so greatly as they one are with lord they know
 7 ongytað drihtnes 7gyt. soðlice ealle þa þe fylgað
and understand of-lord understanding truly all those who follow
 drihtne 7 him hyrað estfullice, hi eac mid estfulnysse
lord and him obey devoutly they also with devotion
 beoð mid drihtne, 7 þonne gyt þe hi beoð ahefegode mid
are with lord and then yet that they are weighed-down with
 byrðenne þæs brosnienðlican lichaman, hi ne beoð na mid
burden of-the corruptible body they not are — with
 drihtne. ac witodlice þa dygla Godes domas swa swiðe swa
lord but certainly the secret of-God judgments so greatly as

138.10

hi beoð to Gode geðeodde, hi witon ða, ⁊ swa swiðe
they are to God joined they know them and so greatly
 swa hi beoð fram him aþeodde, hi ne cunnon his domas;
as they are from him separated they not know his judgments
 ⁊ for þy þe hi þonne gyt fullfremedlice ne þurhleoriað ne
and for that that they then yet perfectly not penetrate nor
 ne ongytað his deogolnysse, forþon hi secgað ⁊ cyðað,
— understand his secrecy therefore they say and make-known
 þæt his domas syn unymbfangenlice; ⁊ þonne forþon þe
that his judgments be incomprehensible and then because that
 hi him mid heora mode oncleofiað ⁊ onclifigende ge on
they him with their mind cleave and cleaving both in
 þæs halgan gewrites gesprecum ge eac on oðrum deoglum
of-the holy writing speeches and also in other secret
 ongewrigenyssum, swa swyðe swa hi æt Gode onfoð, hi
revelations so greatly as they from God receive they
 hit ongytað, ⁊ þonne witon hi þas ⁊ bodiað.
it understand and then know they these and proclaim

139.5 ac þa domas, þe God heled, hi nyton þa, ⁊ þa þe
but the judgments which God hides they not-know them and those which
 God spreceþ, þa hi witon. be þan Daid se witga spræc,
God speaks those they know about that David the prophet spoke
 þa þa he cwæð: 'in minum welerum ic bodode ealle þa
then when he said in my lips I proclaimed all the
 domas,' þa geecte he þær to þæt word 'þines muðes', emne
judgments then added he there to the word of-thy mouth even
 swa he openlice cwæde: ic mihte þa domas witan ⁊ bodian,
as-if he openly said I could the judgments know and proclaim
 þa þe ic þe ongæt secgan, ⁊ þa þe þu sylfa ne spræce,
those which I thee perceived say and those which thou thyself not spokest
 butan tweon urum ongytenessum þu behydest þa. her nu
without doubt from-our understandings thou hidest them here now

geþwærað, Petrus, se wlitelica ⁊ se apostolica cwyde þus, ⁊
agree Peter the prophetic and the apostolic saying thus and
 Godes domas wæron unymbfangenlice, ⁊ þonne hwæpre þa
of-God judgments were incomprehensible and then however those
 þe beoð of Godes muðe forðbrohte, þa beoð bodode mid
which are from of-God mouth brought-forth those are proclaimed with
 mænniscum welerum, forþon þe hi magon beon ongytene
human lips because that they can be understood
 fram mannum, þonne hi beoð forð gelædde þurh God, ⁊ na
by men when they are forth led through God and not
 ne magon beon witene, þonne hi beoð þurh God bediglode.
— can be known when they are by God bidden

Petrus cwæð: ‘in þære ʒsware minre acsunge me wearð 139.28
Peter said in the answer of-my question to-me became
 cuþ nu seo wise þæs rihtan gesceades. ac ic þe bidde,
known now the way of-the right reason but I thee pray
 gif hwylce syn nu gyt to secganne be þam mægne þyses
if any be now yet to say about the power of-this
 halgan weres Benedictes, þæt þu þa gecyðe.’
holy man Benedict that thou them make-known

XVII. Hu he witegode be his mynstres toworpennysse

XVII · THE FALL OF THE MONASTERY FORETOLD

Theoprobis, a nobleman converted by Benedict, finds him weeping bitterly in his cell and asks why. Benedict says that God has given the monastery he built and everything he prepared for the brothers to the heathen, and he has barely obtained that the brothers' lives be spared. Gregory tells Peter that the Lombards have since sacked the monastery by night and taken everything, but caught no one, as Paul lost the ship but saved all who sailed with him.

140.2 Gregorius him ȝswarode: 'sum æpel wer wæs, þam wæs
 Gregory him answered a-certain noble man was to-whom was
 nama Theoprobis. se wæs gecyrred to geleafan for þæs ylcan
 name Theoprobis who was turned to faith for of-the same
 fæder lare Benedictes, ȝ se hæfde eac mid him myccle bælde
 father teaching Benedict and he had also with him great bold
 hiwcupnesse for geearnunge his sylfes lifes. þa sume dæge wæs
 familiarity for merit of-his self life then on-some day was
 þes gangende in þa cytan þæs halgan weres Benedictes, ȝ
 this-one going into the cell of-the holy man Benedict and
 þa gemette he hine swiþe bitterlice weopende. ȝ þa gestod he
 then found he him very bitterly weeping and then stood he
 well lange, oþ þæt he geseah, þæt þa tearas ne ablunnon, ȝ
 very long until that he saw that the tears not ceased and
 no þonne hwæpre se Godes wer ne weop, swa swa he gewunode
 not then however the of-God man — wept so as he was-wont
 ær him gebeddende, ac elles gnornigende. þa acsode hine
 before himself praying but else lamenting then asked him
 Theoprobis, hwæt la seo wise wære swa myccles heofes. þam
 Theoprobis what lo the cause were of-so great lament to-him
 se Godes wer hraðe ȝswarode ȝ þus cwæð: 'eall þis mynster,
 the of-God man quickly answered and thus said all this monastery

þæt ic getimbrode, ⁊ ealle þa wisan, þe ic gegearwode þysum
which I built and all the things which I prepared for-these
 broðrum mid þæs ælmihtigan Godes dome, hæþenum þeodum
brothers with of-the almighty God judgment to-beaten nations
 beoþ gesealde. uneaðe ic mihte begytan æt Gode, þæt me
are given hardly I could obtain from God that to-me
 wæron befæste of þære stowe ⁊ alysde þa feorh þara gebroðra.
were granted from the place and freed the lives of-the brothers
 þæs halgan weres stefne gehyrde Theoprobis þa, ⁊ we
of-the holy man voice heard Theoprobis then and we 140.30
 nu witon ⁊ geseoþ, þæt þæt mynster is toworpen fram
now know and see that the monastery is overthrown by
 Langbeardna þeode. hit gelamp niwan, þæt on niht, þa þa
of-Lombards nation it happened newly that at night then when
 gebroðra wæron on ræste, þa comon þær þa Langbearde,
brothers were at rest then came there the Lombards
 ⁊ hi gereafodon ⁊ genamon ealle þa þing, þe in þam
and they plundered and took all the things which in the
 mynstre wæron, buton þæt hi ne mihton nænigne man
monastery were except that they not could any man
 þær gefon. ac ða gefylde se ælmihtiga God, þæt he ær
there catch but then fulfilled the almighty God what he before
 gehet his getreowum freonde Benedicte, þæt he geheolde
promised to-his faithful friend Benedict that he kept
 þa feorh þara broðra, þeah þe he gesealde þa æhte
the lives of-the brothers though that he gave the possessions
 hæþenum mannum. in þære wisan ic geseo, þæt Benedictus
to-beaten men in the way I see that Benedict
 hæfde Paules gewrixle, þa þa he þæs scipes geþrowode
had of-Paul exchange then when he of-the ship suffered

æfwyrdlan ȝ lore ealra þara þinga, þe in him wæron, ȝ
 damage and loss of-all the things which in it were and
 he sylfa in frofre onfeng ealra þara lif, þe him mid ferdon.
 he himself in comfort received of-all those lives who him with went

XVIII. Hu he þurh gast wiste þa behyddan flaxan

XVIII · THE HIDDEN FLASK

Exhilaratus, sent by his master with two wooden flasks of wine for Benedict, hides one on the way and delivers the other. Benedict thanks him and warns him not to drink from the flask he hid but to tip it carefully and see what is inside. Ashamed, the youth does so on his way back, and a snake comes out of it.

141.19 Eac hit gelamp on sume tid, þæt Exilatus þes ure gefera,
 Also it happened at some time that Exhilaratus this our companion
 se wæs nu niwan to rihtum geleafan gecyrrd, he wæs fram
 who was now newly to right faith turned he was by
 his hlaforde onsænded in þæt mynster to þam Godes were
 his lord sent into the monastery to the of-God man
 Benedicte, to þon þæt he him beran sceolde twa treowene
 Benedict to that that he him bear should two wooden
 fatu fulle wines, þa syndon on folcisc flascan gehatene. he
 vessels full of-wine which are in vernacular flasks called he
 þa soþlice oðre þara flascena þam halgan were brohte, oðre
 then truly one of-the flasks to-the holy man brought other
 he in þam wege farende ahydde. þa witodlice se drihtnes
 he in the way going hid then certainly the of-lord
 wer, þone þa æfweardan þing bediglian ne mihton, þa
 man whom the absent things hide not could the
 oþre flascan he mid dæde þancunge onfeng, ȝ þone eft
 one flask he with deed thanks received and the again

cyrrendan cniht he manode ⁊ lærde þus cweþende: 'geseoh
returning youth he admonished and taught thus saying see
 þu, sunu, be þære flascan, þe þu in ðam wege hydest.
thou son about the flask which thou in the way hiddest
 ne drinc ðu of þære, ac hylð þu hi wærlice, ⁊ þu þonne
not drink thou from it but tilt thou it carefully and thou then
 onfindest, hwæt heo in hire hæfð.' he þa swiþe scamiende
findest what it in it has he then very ashamed
 eode eft fram þam Godes men, ⁊ cyrrende he þa wolde
went again from the of-God man and returning he then would
 gyt cunnian, hwæt þæt wære, þæt he ær gehyrde. mid
yet test what that were which he before heard with
 þy þe he þa flascan gehylde, þa wæs þær hraðe sumu
that that he the flask tilted then was there quickly a
 nædre ut gangende. þa se forecwedena cniht Exhilaratus
snake out going then the aforesaid youth Exhilaratus
 for þære nædran, þe he on ðam wine gemette, aforhtode
for the snake which he in the wine found became-afraid
 ⁊ him swiþe ondred þæt yfel, þe he him sylf gedyde.
and for-himself greatly dreaded the evil which he him self did

XIX. Hu se Godes þeow onfeng þa sceatas

XIX · THE HIDDEN COINS

Benedict sends monks to preach in a nearby village, where some nuns live. After his teaching, one monk accepts some coins from the nuns and hides them in his bosom. When he returns, Benedict asks how wickedness got into his bosom, and says he was present when the gift was taken; the monk falls at his feet and throws the coins away.

142.19 Eac þær wæs fram þam mynstre unfeor sum tun, in
Also there was from the monastery not-far a-certain village in
þam wæs manna mycclu mænigeo gecyrred fram deofolgylda
which was of-men great multitude turned from of-idols
bigonge to Godes geleafan for lare 7 trymnyse þæs
worship to of-God faith for teaching and strengthening of-the
eadigan weres Benedictes. þær wæron eac in þam ylcan tune
blessed man Benedict there were also in the same village
sume nunnan, 7 gelomlice se Godes þeowa Benedictus
some nuns and frequently the of-God servant Benedict
gewunode, þæt he ða broðor þider sænde, to þon þæt hi
was-wont that he the brothers thither sent to that that they
þæt folc trymman 7 læran scoldon to heora sawla þearfe.
the people strengthen and teach should for their of-souls need
þa sume dæge sænde se halga wer þæra muneca sumne, swa
then on-some day sent the holy man of-the monks one as
him geþeawe wæs. 7 se munuc, þe þær onsænded wæs,
to-him customary was and the monk who there sent was
æfter þære gedonan lare 7 bodunge þæs folces þa wæs
after the done teaching and preaching of-the people then was
he gebeden fram þam nunnum, þæt he sumne dæl sceattes
he asked by the nuns that he some part of-money
onfengce to leane 7 to mede his ganges 7 his lare, 7
received as reward and as meed of-his going and his teaching and

he þa on his bosme behydde. 7 sona swa he eft cyrrende
he them in his bosom hid and as-soon as he again returning
 wæs, þa ongan se Godes wer hine mid swyþlicre biternesse
was then began the of-God man him with exceeding bitterness
 þreagean 7 þus cwæð: ‘hu wæs þis unriht in þinne bosm
rebuke and thus said how was this wrong into thy bosom
 gangende?’ 7 he þa aforhtode, forþon þe he forgæt, hwæt
going and he then was-afraid because that he forgot what
 he dyde, 7 he nyste, for hwon he swa gecided wes.
he did and he not-knew for what he so chided was
 þa cwæð se halga wer him to: ‘cwyst þu, þæt ic nære 143.15
then said the holy man him to sayest thou that I not-were
 þær ondweard, þa þa þu þa sceattas from þam nunnum
there present then when thou the coins from the nuns
 onfenge 7 þa on þinne bosm dydest?’ 7 he þa sona
receivedst and them into thy bosom didst and he then at-once
 se munuc feoll to þæs halgan weres fotum 7 him swiðe
the monk fell to of-the holy man feet and to-him greatly
 hreow, þæt he swa dysiglice dyde, 7 þa sceattas, þe he
rued that he so foolishly did and the coins which he
 ær in his bosme ahydde, he him fram awearp.
before in his bosom hid he him from threw

XX. Hu he oncnæow þurh gast þæs cnapan modinysse

XX · THE PROUD MONK

A monk who is a nobleman's son holds the candle at Benedict's supper and thinks in silent pride, who is this man that I should serve him? Benedict at once tells him to sign his heart with the cross and asks what he is saying to himself, then sends him from his task. The monk confesses to the brothers what he had thought, and all learn that nothing can be hidden from Benedict.

143.27 Eac hit gelamp sume dæge, þa þa se arwyrða fæder
 Also it happened on-some day then when the venerable father
 Benedictus on æfentid onfeng his lichaman ȝlifne, þa wæs
 Benedict at evening-time received of-his body sustenance then was
 þær sum munuc mid him, se wæs sumes rices mannes
 there a-certain monk with him who was of-a powerful man
 sunu, ȝ se heold candeale beforan þæs halgan mannes
 son and he held candle before of-the holy man
 beode. ȝ þa þa se Godes wer ætt, se munuc þær æt
 table and then when the of-God man ate the monk there at
 stod mid þegnunge þære candeale. ȝ þa ongan he þurh
 stood with service of-the candle and then began he through
 oferhigdes gast in his mode swigende þæncan ȝ þurh his
 of-pride spirit in his mind silent think and through his
 geþoht cwæpan: 'hwæt is þes man, beforan þam etendum þe
 thought say what is this man before the eating-one that
 ic stande ȝ candeale healde ȝ do him þeowdom? hwylc
 I stand and candle hold and do him service what
 eom ic la, þæt ic æfre sceolde þyslicum men þeowian?'
 am I lo that I ever should such man serve

to þam se Godes wer wæs sona gecyrred 7 swiðlice ongan 144.11
to him the of-God man was at-once turned and greatly began
 him cidan 7 þus cweþan: 'segna þine heortan, broðor! hwæt
him chide and thus say sign thy heart brother what
 is þæt þu cwyst oððe þæncest?' 7 þa sona cigde Benedictus
is that thou sayest or thinkest and then at-once called Benedict
 þa broðru him to 7 heom bebead, þæt hi namon þa candeale
the brothers him to and them commanded that they took the candle
 of þæs muneces handum, 7 hine sylfne het gan fram
from of-the monk bands and him self commanded go from
 þære þegnunge 7 het, þæt he of þære tide him stille
the service and commanded that he from the time him still
 gesæte. he þa sona wæs geacsod fram his gebroðrum, hwæt
sat he then at-once was asked by his brothers what
 he unrihtes gedon hæfde oððe geþoht in his heortan. 7
he of-wrong done had or thought in his heart and
 he þa heom þæt eall þurh endebyrdnesse asægde, hu swiðe
he then them that all through order told how greatly
 he wæs mid oferhygdes gaste apunden, 7 hwylc word he
he was with of-pride spirit puffed-up and which words he
 cwæð swigende þurh his geþoht ongæn þone Godes wer. þa
said silent through his thought against the of-God man then
 swutollice wæs eallum þam broðrum cuð, þæt þam arwurdan
clearly was to-all the brothers known that to-the venerable
 were Benedicte ne mihte beon nan þing bemipenes, in þæs
man Benedict not could be any thing hidden in whose
 earum hleofpredon eac swylce þa word þæs muneces geþohtes.
ears sounded also likewise the words of-the monk thought

XXI. Hu þa twa hund mittana melewes
wæron fundene æt þam mynstergeate

XXI · THE FLOUR AT THE GATE

In a famine in Campania the monastery has only five loaves left, and Benedict gently reproves the brothers' dismay, promising plenty tomorrow. Next morning two hundred measures of flour are found in sacks at the gate, sent by God, and no one knows who brought them. Peter asks whether the spirit of prophecy was always with Benedict, and Gregory answers that it fills the prophets only at times, to keep them humble.

- 145.3 Eac hit gelamp on oðre tid in þam ylcan Campanialande,
Also it happened at other time in the same Campania
þæt þær onsæt mycel hunger, ⁊ seo wædl þæra ȝlyfna
that there set-upon great hunger and the want of-the provisions
genyrwde ealle, þa þe þær on lande wæron. ⁊ eac þa
strained all those who there in land were and also then
in Benedictes mynstre wæs hwættes wana, ⁊ eac þa hlafas
in of-Benedict monastery was of-wheat lack and also the loaves
forneah wæron ealle fornumene ⁊ gebrocene, þæt þær ne
nearly were all consumed and broken that there not
mihte beon na ma gemette þonne ·V· þam broðrum to nytte
could be — more found than five for-the brothers for use
on þa tid heora gereordnysse. þa se arwyrdā wer Benedictus
at the time of-their meal when the venerable man Benedict
geseah, þæt þa broðra wæron geunrotsode, he ongan heora
saw that the brothers were saddened he began their
earfopnyssa gebetan mid gemetfæstlicre þreauge ⁊ eft mid
difficulties amend with moderate rebuke and again with
his gehate hi hyrtan ⁊ þus cwæp: ‘for hwan is eower
his promise them hearten and thus said for what is your
mod geunrotsod for hlafes wædle? todæg he byð eow læssa
mind saddened for of-bread want today it is to-you less

þonne eow lyste. tomorgene ge habbað genohne.' þa þy
 than to-you pleases tomorrow ye have enough then on-the
 æfterfylgendan dæge hi gemetton beforan þæs mynstres geate
 following day they found before of-the monastery gate
 in sæccum twa hund mittena melwes, þa se ælmihtiga
 in sacks two hundred measures of-meal which the almighty
 God þider onsænde; 7 nu gyt todæge is uncuð, hwa hi
 God thither sent and now yet today is unknown who them
 þider brohte. þa þæt þa broþru gesawon, hi geleornodon,
 thither brought when that the brothers saw they learned
 þæt hi sædon drihtne þancas for þære genihtsumnysse 7
 that they said to-lord thanks for the abundance and
 na ofer þæt næron ormode ne ne getweodon in þære wædle.
 not after that were despondent nor — doubted in the want
 Petrus cwæð: 'ac la, ic þe bidde, cwyst þu, hwæþer hit 145.34
 Peter said but lo I thee pray sayest thou whether it
 to gelyfenne sy, þæt þysum Godes ðeowan mihte symble
 to believe be that to-this of-God servant could ever
 æt beon se witedomes gast, hwæþer þe hwiltidum his mod
 at be the of-prophecy spirit or — at-times his mind
 gefylde þæs witedomes gast?'

filled the of-prophecy spirit

Gregorius him 7swarode: 'ne inlihteð na, Petrus, ealling se 146.7
 Gregory him answered not enlightens — Peter always the
 witedomes gast þa mod þara witegæna, forþon hit is swa
 of-prophecy spirit the minds of-the prophets because it is so
 gecweden be ðam halgan gaste: 'se gast eþað þær he wile.'
 said about the holy spirit the spirit breathes where he will
 forþon we magon witan, þæt þonne se gast wile, he geeðað
 therefore we can know that when the spirit will be breathes
 to þæs mannes mode 7 hit inlihteþ þurh þa gastlican gife.
 to of-the man mind and it enlightens through the spiritual grace

þæt swa se ælmihtiga God geærndebyrdeð of gestihtunge his
that so the almighty God ordains from dispensation of-his
 mycclan arfæstnysse, þæt hwilum he seleð halgan witedomes
great mercy that at-times he gives holy of-prophecy
 gast, hwilon he eft wiðtyhð þam modum þara witegana,
spirit at-times he again withdraws from-the minds of-the prophets
 hwilum he ahefð hi on heannesse, ⁊ hwilum he eft
at-times he raises them into height and at-times he again
 gehealdeð hi in eadmodnysse, to þon þæt þonne hi onfoð þone
keeps them in humility to that that when they receive the
 gast, hi ongytan, hwæt sy be Gode, ⁊ eft þonne hi nabbað
spirit they understand what be about God and again when they not-have
 þone witedomes gast, hi oncnawan, hwæt sy be heom sylfum.
the of-prophecy spirit they recognize what be about them selves

- 147.3 Petrus cwæð: 'seo mycclen rihtwisnys cleopað ⁊ cypeð,
Peter said the great righteousness cries and makes-known
 þæt is swa swa þu sægst. ac ic þe bidde nu gyt, þæt
that is so as thou sayest but I thee pray now yet that
 þu sprece swa hwæt swa þe on mod geurne be þam
thou speak so what so to-thee into mind run about the
 arwyrðan fæder Benedicte.
venerable father Benedict

XXII. Hu he þurh gesihðe gedihte þa mynstertimbrunge neah Terracinense

XXII · THE PLAN OF TERRACINA

Benedict sends monks to found a monastery near Terracina and promises to come on a set day to show where each building should stand. The night before, he appears in a dream to the abbot and his provost and shows them every place; when he does not come in person, they reproach him, and he tells them to build as they saw in their sleep. Gregory explains the vision by Habakkuk, carried from Judea to Daniel in Chaldea.

Gregorius him ȝswarode: 'hit gelamp on sume tid, þæt 147.13
Gregory him answered it happened at some time that
 Benedictus wæs gebeden fram sumum getreowum were, þæt
Benedict was asked by a faithful man that
 he onsænde his þegnas to his tune, to þon þæt hi sceoldon
he sent his disciples to his estate to that that they should
 þær an mynster getrymman neah Terracinense þære byrig.
there a monastery establish near Terracina the city
 þa biddendum þam getreowum freonde Benedictus þæt sona
then asking the faithful friend Benedict that at-once
 geþafode ȝ him þæs getyðode ȝ þa getealde þa gebroðru
consented and to-him of-it granted and then assigned the brothers
 to þam mynstre ȝ heom gesette gewisne fæder ȝ eac
to the monastery and them set certain father and also
 geāndebyrde, hwylc æfter þam beon sceolde. þa gangendum
ordered who after him be should then going
 þam broðrum þyder Benedictus heom gehet, þæt he æfter heom
the brothers thither Benedict them promised that he after them
 cuman wolde, ȝ heom þone dæg genæmde þus cweþende: 'gað
come would and them the day named thus saying go
 nu, ȝ þy dæge ic cume æfter eow ȝ þonne tæce ic eow,
now and on-the day I come after you and then show I you

hwær ge sceolon cyrican tymbrian, ⁊ hwær þara broðra metern
where ye shall church build and where of-the brothers refectory
 wære, ⁊ in hwylcre stowe ge sceolon cumena hus tymbrian,
were and in which place ye shall of-guests house build
 ⁊ eac eall swa hwæt swa neodðearflic byþ ic eow secge.' hi
and also all so what so needful is I to-you tell they
 þa þa broðra onfengcon his bletsunge ⁊ hraþe ferdon þyder
then the brothers received his blessing and quickly went thither
 ⁊ þær gegearwodon ealle þa þing, þe hi gesawon þæt
and there prepared all the things which they saw that
 wæron neodþearflicu ⁊ lycwyrðe þam, þe mid swa mycclum
were needful and fitting for-those who with so great
 ⁊ swa arwyrðum fæder þider coman, ⁊ hi geornlice wæron
and so venerable father thither came and they earnestly were
 anbidiende þone gesettan ⁊ genæmdan dæg his tocymes.
awaiting the set and named day of-his coming
 148.13 þa in ðære nihte, þa se gehatena dæg æfter lihte, þam
then in the night when the promised day after dawned to-the
 ilcan Godes þeowe, þe he gesette þær to fæder, ⁊ his
same of-God servant whom he set there as father and to-his
 prafuste se drihtnes wer Benedictus in swefne æteowde ⁊
provost the of-lord man Benedict in dream appeared and
 heom getæhte swyðe smealice on gehwylcum stowum, hwæt
them showed very minutely in each places what
 hi þær timbrian sceoldon. ⁊ þa þa hi begen fram slæpe
they there build should and then when they both from sleep
 arison, hi sædon heom betweenum þæt heom on swefne
arose they said them between what to-them in dream
 geþuht wæs, ⁊ na swa þeh eallunga þære gesihþe gelyfdon,
seemed was and not so though entirely the vision believed
 ac forð abidon þone Godes wer, swa swa he ær gehet, þæt
but forth awaited the of-God man so as he before promised that

he cuman wolde. ⁊ þa þa se Godes wer on þam gesettan
he come would and then when the of-God man on the set
 dæge ⁊ ær genamedan ne com, hi wæron eft gecyrde to
day and before named not came they were again turned to
 Benedicte mid gnornunge ⁊ þus cwædon: 'fæder, we abidon,
Benedict with lament and thus said father we awaited
 þæt þu come, swa swa þu us gehete, þæt þu cuman
that thou camest so as thou us promisedst that thou come
 woldest, ⁊ þæt þu us þonne getæhtest, hwær we timbrian
wouldst and that thou us then showedst where we build
 sceoldon, ⁊ ðu þa ne come.' Benedictus cwæð to þam:
should and thou then not camest Benedict said to them
 'for hwan, broðra, for hwan cweðað ge þas word? ac ne
for what brothers for what say ye these words but not
 com ic swa swa ic gehet?' sona se fæder ⁊ se prafost þæs
came I so as I promised at-once the father and the provost of-the
 mynstres him ʒswarodon ⁊ cwædon: 'for hwanne come þu?'
monastery him answered and said for what camest thou
 Benedictus heom ʒswarode: 'cweþað git, þæt ic ne ætywde 149.9
Benedict them answered say ye-two that I not appeared
 inc slæpendum ⁊ tæhte synderlice gehwylce stowe? gað
to-you-two sleeping and showed separately each place go
 nu forð ⁊ getimbriað ealle þa eardungstowa þæs mynstres,
now forth and build all the dwellings of-the monastery
 swa swa git gehyrdon slæpende þurh gesihðe.' sona swa
so as ye-two heard sleeping through vision as-soon as
 hi gehyrdon þa word, hi wundrodon swiðlice ⁊ wæron
they heard the words they wondered greatly and were
 eft gecyrde to þam forecwedenan tune, ⁊ þa getrymedon
again turned to the aforesaid estate and then established

ealle þa eardungstowa ðæs mynstres, swa swa hi ær of
all the dwellings of-the monastery so as they before from
þære onwrigennysse on swefne geleornodon.'

the revelation in dream learned

149.23

Petrus cwæð: 'ic wolde, þæt me wære gecyþed, on hwilc
Peter said I would that to-me were made-known in what
gerad þæt mihte beon, þæt he swa feor eode 7 slæpendum
manner that could be that he so far went and to-sleeping
þam broðrum 7sware sægde, 7 þæt þa broðru wel gehyrdon
the brothers answer said and that the brothers well heard
7 ongeaton þurh gesihðe on swefne.'

and understood through vision in dream

149.30

Gregorius him 7swarode: 'hwæt is þæt, Petrus, þæt þu
Gregory him answered what is that Peter that thou
swa smeagende tweost ymb þa ændebyrdnysse gedonre 7
so pondering doubtst about the order of-done and
gewordenre wisan? witudlice hit is cūþ, þæt se gast is
happened thing certainly it is known that the spirit is
styrigendlicran 7 ferendran gecyndes þonne se lichama.
of-more-mobile and more-traveling nature than the body
gewislice we, þæt witon 7 habbaþ us to gewitan þæt
certainly we that know and have for-us as witness the
halige gewrit, þæt Abbacuc se witga wæs ahafen færinga of
boly writing that Habakkuk the prophet was raised suddenly from
Iudealande mid his underngereorde 7 aseted in Chaldealande,
Judea with his breakfast and set in Chaldea
7 þa witodlice mid þy metes gereorde Danihelem þone
and then certainly with the of-food meal Daniel the
witgan in þam leoneseaðe gereordode, 7 eft semninga he
prophet in the lions-pit fed and again suddenly he
com on Iudealand. ac hwilc wundor is þæt nu, þa Abbacuc
came into Judea but what wonder is that now when Habakkuk

mihte on anre breohtwile licumlice swa feorr faran 7 mid
could in one twinkling bodily so far go and with
 him beran his undernmete, hwæt wundrige we þæs, þeh þe
him bear his breakfast what wonder we of-it though that
 Benedictus se fæder begeate, þæt he ferde þurh þone gast 7
Benedict the father obtained that he went through the spirit and
 þam gastum þara restendra broðra heora nyðbearfe sæde? ac
to-the spirits of-the resting brothers their need said but
 swa swa Abbacuc lichamlice ymb þæs lichaman mete ferde, swa
so as Habakkuk bodily about of-the body food went so
 eac þes halga wer gastlice ferde to lare þæs gastlican lifes.
also this holy man spiritually went to teaching of-the spiritual life
 Petrus cwæð: 'ic andette, þæt seo hand þinre spræce adrigde 150.23
Peter said I confess that the hand of-thy speech wiped
 fram me þone tweon mines modes. ac ic wolde witan,
from me the doubt of-my mind but I would know
 hulic þes wer wære in gemænre spræce.'
what-kind this man were in common speech

XXIII. Hu þa Godes þeowena
æfter deaðe wurdon amansumode

XXIII · THE TWO NUNS

Gregory says even Benedict's casual words had power. Two noble nuns keep provoking the devout man who serves them, and Benedict warns that he will excommunicate them unless they mend. They die unchanged and are buried in the church; whenever the deacon dismisses those not communicating, their foster-mother sees them rise and leave. Benedict gives an offering for them, and they leave no more. Gregory replies that the apostle, still in the body, was given power to bind and loose.

150.31 Gregorius him ȝswarode: ‘uneaðe, Petrus, his seo gemæne
Gregory him answered hardly Peter his the common
spræc wæs æmetegod þære mycelnysse his godan mægnas.
speech was emptied of-the greatness of-his good power
ac forþon þe his heorte hi selfe aheng in heanesse, ne
but because that his heart it self hung in height not
feollon nanra þinga þas word on idelnysse of his muðe. ac
fell in-any way these words into idleness from his mouth but
swa hwæt swa he æfre gecwæð bodiende, þeah þe he hit na
so what so he ever said proclaiming though that he it not
earneste gecwæde, swa mycele mægnu ȝ strengðe his word
earnestly said so great power and strength his word
hæfde, efne swylce he þæt untweogendlice ȝ buton yldinge
had even as-if he it undoubtingly and without delay
ȝ eac eall for rihtum dome forðbrohte, þæt he þonne
and also all for right judgment brought-forth which he then
spræc. soðlice naht feor fram his mynstre wæron sume twa
spoke truly not-at-all far from his monastery were some two
nunnan of æpelum cynne geborene ȝ drohtnodon on heora
nuns of noble race born and lived in their

agenre stowe. þam sum æwfæst wer gegearwode þegnunge
own place to-whom a-certain pious man prepared service
 ȝ hyrsumnesse to bryce þæs uttran ȝ þæs lichamlican lifes.
and obedience for use of-the outer and of-the bodily life
 ac þa swa swa manigra manna þeaw is, þæt seo æþelnes 151.21
but then so as of-many men custom is that the nobility
 heora gebyrda gegearwað þæs modes unæþelnesse, ȝ þæt hi
of-their births prepares of-the mind ignobleness and that they
 forseoð hi selfe læs on þysum middanearde þa þe þæncað,
despise them selves less in this middle-earth those who think
 þæt hi syn sylfe ma gode þonne oðre men: swa na þa gyt þa
that they be selves more good than other men so not then yet the
 forecwedenan nunnan fulfremedlice heora tungan geheoldon mid
aforesaid nuns perfectly their tongues kept with
 þære steore heora hades, ac þone ylcan æwfæstan wer hi full
the guidance of-their order but the same pious man they full
 oft gegremedon mid unwærlicum wordum to hatheortnesse, se
often provoked with unwary words to anger who
 gegearwode heom his hyrsumlice þegnunge to heora þam uttran
prepared them his obedient service for their the outer
 nydþearfnessum. ȝ þa þa he lange þæt aræfnode, he ferde to
needs and then when he long that endured he went to
 þam Godes men Benedicte ȝ him sæde, hu manigne teonan ȝ
the of-God man Benedict and him told how many injuries and
 orwyrdu þara nunnena fracodwyrda he geþrowode. ȝ þa þa se
insults of-the nuns of-insulting-words he suffered and then when the
 Godes wer gehyrde þa word be þam nunnum, he onbead sona
of-God man heard the words about the nuns he sent at-once
 to heom þus cweþende: ‘gerihtað incre tungan, forþon gif git
to them thus saying correct your-two tongues because if ye-two
 hit gebetan nellað, ic amansumige inc.’ witodlice þone cwyde
it amend will-not I excommunicate you-two certainly the sentence

þære amænsumunge ne gespræc he na þy þe he hit wolde
of-the excommunication not spoke he — because that he it would
 forðbryngan, ac elles beotigende. witudlice þa nunnan nahte
bring-forth but else threatening certainly the nuns not-at-all
 þy ær næron onwænde fram heora þam ærran unþeawum.
the sooner were turned from their the former vices

152.19 þa binnan feawum dagum hi wurdon forðferde butu 7
then within few days they became departed both and
 bebyrgde in þære cyrcan. þa in þære ylcan cyrcan wæron
buried in the church then in the same church were
 gelomlice weorðode mæssena symbelnessa, 7 þa wæs þeaw
frequently honored of-masses celebrations and then was custom
 ær þam huslgange, þæt se diacon cleopode 7 þus cwæð: 'swa
before the communion that the deacon cried and thus said so
 hwilc man swa to husle ne ga, þonne buge se of þissere
which man so to communion not goes then let-turn he from this
 stowe 7 ga ut of þissere cyrcan.' þa wæs þær þara nunnena
place and let-go out of this church then was there of-the nuns
 fostormodur, seo gewunode, þæt heo brohte offrunge drihtne
foster-mother who was-wont that she brought offering to-lord
 for ða forðferdan nunnan. 7 seo þa geseah, þæt þa nunnan
for the departed nuns and she then saw that the nuns
 æt þam huslgange forð eodon of heora byrgenum 7 eodon
at the communion forth went from their tombs and went
 ut of þære cyrcan. 7 heo þa þæt geseah swiþe gelome, þæt
out of the church and she then that saw very often that
 symble æt þæs clypigendan diacones stefne þa nunnan eodon ut
ever at of-the crying deacon voice the nuns went out
 7 in þære cyrcan gewunian ne mihton. þa gehwearf hire to
and in the church remain not could then turned to-her to
 gemynde, þæt se Godes wer þam nunnum þa gyt lifigendum
mind that the of-God man to-the nuns then yet living

bebead 7 cwæð, þæt he hi asceadan wolde fram þam
commanded and said that he them separate would from the
 godcundan gemanan, buton hi gerihton þa word 7 þeawas.
divine communion unless they corrected the words and ways
 ða þam Godes þeowe wæs þis gesægd fram þære fostormeder 153.5
then to-the of-God servant was this said by the foster-mother
 mid mycclum sare 7 gnornunge. 7 he þa sona sealde mid
with great pain and lament and he then at-once gave with
 his agenre hand ofletan 7 bebead þus 7 cwæð: 'gað nu
his own hand oblation and commanded thus and said go now
 7 doð, þæt þis lac sy drihtne geoffrod for þam nunnum.
and do that this offering be to-lord offered for the nuns
 þonne ofer þæt ne beoþ hi na amansumode.' 7 þa þa seo
then after that not are they — excommunicated and then when the
 offrung wæs onsægd for hi unlifigende, 7 hit geclypod wæs
offering was sacrificed for them unliving and it cried was
 fram þam deacone æfter þam þeawe, þæt þa þa to husle
by the deacon after the custom that those who to communion
 ne eodon, eodon ut of þære cyrican, hi næron þa ofer
not went went out of the church they not-were then after
 þæt gesewene utgangende of þære cyrican. of þære wisan
that seen out-going from the church from the thing
 untweogendlice wæs cuþ, þæt na syþþan aweg ne gewiton þa
undoubtedly was known that not afterward away — departed the
 nunnan of þære cyrican betwyh þam, þe bescyrede wæron þæs
nuns from the church among those who cut-off were of-the
 godcundan gemanan, forþon þe hi onfengon þone gemanan
divine communion because that they received the communion
 fram drihtne þurh þone drihtnes þeowan Benedictum.
from lord through the of-lord servant Benedict

153.16 Petrus cwæð: 'swiðe wundorlic þæt is, þeah þe he arwyrdæ
Peter said very wonderful that is though that he venerable
 7 se halgosta wer wære, he þonne hwæpre þa gyt wæs
and the holiest man were he then however then yet was
 lifigende on þisum brosnienðlican lichaman, þæt he æfre
living in this corruptible body that he ever
 mihte alysan 7 gefreogian þa sawla, þe eallunga gesette
could release and free the souls which entirely set
 wæron in þam ungesewenlican Godes dome.'
were in the invisible of-God judgment

153.20 Gregorius him 7swarode: 'cwyst þu la, Petrus, þæt in þisum
Gregory him answered sayest thou lo Peter that in this
 lichaman þa gyt nære, se þe gehyrde drihten sylfne to him
body then yet not-were he who heard lord self to him
 cweðan, þæt wæs se apostol: 'swa hwæt swa þu gebindest
say that was the apostle so what so thou bindest
 ofer eorþan, hit bið gebunden on heofonum, 7 swa hwæt
over earth it is bound in heavens and so what
 swa þu alysest ofer eorðan, hit byð alysed on heofonum?'
so thou loosest over earth it is loosed in heavens
 þæs gewrixle begytað nu 7 habbað gebindende 7 eft
whose stead obtain now and have binding and again
 onlysende, þa þe nymað mid geleafan 7 þeawum þa stowe
loosing those who take with faith and ways the place
 þæs halgan recenddomes. ac þæt se man mage swa fela of
of-the holy rule but that the man can so much from
 eorðan gefremman, þy com to eorðan of heofonum se
earth accomplish therefore came to earth from heavens the
 scyppend heofones 7 eorðan, 7 þæt eac mage se lichama
creator of-heaven and of-earth and that also can the body
 deman be þam gastlican þeawum, þæt wæs geeadmōd,
judge about the spiritual ways that was humbled

þa he þam men forgeaf, þa þa he wæs lichama geworden
when he to-the men gave then when he was body become
 fram mannum; forþon þe þanon aras ure mænnisce tyddernes
by men because that thence arose our human frailty
 ofer hi sylfe þurh þa gastlican sceawunge, þonne eac seo
over it self through the spiritual contemplation when also the
 Godes trymnes wæs geeadmodad under hi selfe for þam
of-God strength was humbled under it self for the
 underfengce þære menniscan tydernesse.¹

reception of-the human frailty

Petrus cwæð: ‘nu sprecð geþwærlice mid þy mægne þara 154.5
Peter said now speaks harmoniously with the power of-the
 wundra seo rihtwisnes þara worda.’
wonders the righteousness of-the words

A young monk who loves his family too much leaves the monastery without Benedict's blessing and dies the day he reaches home. Buried, his body is twice found thrown out of the grave. His family begs Benedict's forgiveness for him, and Benedict gives them the consecrated host to lay on his breast; after that the earth keeps him. Gregory asks Peter to weigh Benedict's merit with Christ, when the earth cast out one who lacked his forgiveness.

- 154.8 Gregorius him ȝswarode: 'eac hit gelamp sume dæge, þa
 Gregory him answered also it happened on-some day then
 þa sum Benedictes cniht, se wæs munuc, lufode his
 when a-certain of-Benedict youth who was monk loved his
 magas ofer þæt þe he mid rihte sceolde, ȝ geneahhe
 kinsmen over that which he with right should and often
 higode ȝ ferde to heora huse, ȝ þa sume dæge eode
 hastened and went to their house and then on-some day went
 he ut of þam mynstre butan Benedictes bletsunge, þa
 he out of the monastery without of-Benedict blessing then
 þy ylcan dæge, sona swa he to þam magum becom, he
 on-the same day as-soon as he to the kinsmen came he
 wæs forðfered ȝ eac bebyrged. þa þam oðran dæge wæs
 was departed and also buried then on-the second day was
 his lichama funden ut aworpen of þære byrgene. þane his
 his body found out thrown from the tomb whom his
 magas eft tolæddon, þæt hi woldon þære byrgene hine
 kinsmen again brought that they would to-the tomb him
 eft befæstan. ac on þam æfteran dæge hi gemetton hine
 again entrust but on the second day they found him
 eft ut aworpen ȝ unbebyrged, swa swa he ær wæs.
 again out thrown and unburied so as he before was

þa hraðe urnon hi to Benedictus fotum 7 hine bædon 154.26
then quickly ran they to of-Benedict feet and him asked
 mid mycclum wope, þæt he wære geeadmodod, þæt he his
with great weeping that he were humbled that he his
 forgifnysse sealde þam unlifigendan cnihte. þam se Godes
forgiveness gave to-the unliving youth to-them the of-God
 wer sona sealde mid agenre hand þone gemanan ures drihtnes
man at-once gave with own hand the communion of-our lord
 lichaman, þæt is þæt husl, 7 heom þa þus to cwæð: 'gað
body that is the housel and them then thus to said go
 nu 7 þisne drihtenlican lichaman alecgað ofer his lichaman
now and this lordly body lay over of-his body
 breoste mid mycelre arwurðnesse 7 hine agyfað his byrgene.'
breast with great reverence and him give-back to-his tomb
 þæt wæs þa swa geworden, þæt seo eorðe gehæfde his þone
that was then so done that the earth held his the
 onfangenan lichaman 7 na ofer þæt hire fram ne awearp.
received body and not after that it from — threw
 ongytst þu, Petrus, hwylcre geearnunge wer þes wære mid þam
understandest thou Peter of-what merit man this were with the
 hælendan Criste urum drihtne, nu þæs lichaman eac swylce
savior Christ our lord now of-him body also likewise
 seo eorðe hire fram awearp, þe Benedictes forgyfnesse næfde?
the earth it from threw who of-Benedict forgiveness not-had
 Petrus cwæð: 'ic hit ongyte 7 eac swyþlice wundrige.' 155.18
Peter said I it understand and also greatly wonder

XXV. Hu se munuc gemette þone drakan,
þa he of mynstre gewat

XXV · THE DRAGON ON THE ROAD

An unsteady monk keeps begging to leave the monastery until Benedict angrily lets him go. As soon as he is out of the monastery he finds a dragon with gaping jaws in his way and cries to the brothers for help; they run out and see no dragon, but lead him back trembling. He promises never to leave, having seen, by Benedict's prayers, the devil he had been following.

155.23 Gregorius him ȝswarode: 'eac wæs Benedictes muneca sum,
Gregory him answered also was of-Benedict monks one
se wæs unstaþelfæst on his mode ȝ nolde gewunian on
who was unsteadfast in his mind and would-not remain in
þam mynstre. mid þy se Godes wer hine genehhe þreade ȝ
the monastery with that the of-God man him often rebuked and
cidde ȝ eac gelomlice lærde, þæt he hit gebetan sceolde, he
chided and also frequently taught that he it amend should be
swa þeah nanum gemete him to þon hyran nolde, þæt he on
so though in-no measure him to that obey would that he in
þære gesomnunge þurhwunian wolde, ac fylgede þam halgan
the congregation persist would but followed the holy
were mid gemaglicum bedum, þæt him wære alyfed ut to
man with importunate prayers that to-him were allowed out to
farene. þa sume dæge se ylca arwyrða fæder wæs geswænced
go then on-some day the same venerable father was afflicted
mid unluste his swiðlican geornnesse ȝ þa yrre het, þæt
with distaste of-his excessive eagerness and then angry commanded that
he onweg gewite. sona swa he þa eode ut of þam mynstre,
he away depart as-soon as he then went out of the monastery
he gemette on þam wege standan sumne dracan ongæn
he found on the way stand a dragon against

hine mid geniendum muþe. 7 se draca þa dyde, swylce he
him with gaping mouth and the dragon then did as-if he
 hine forswelgan wolde. þa ongan se munuc forhtiende 7
him swallow would then began the monk fearing and
 bredetende mid mycclum stefnum clypian 7 cweþan: 'yrnað
trembling with great voices cry and say run
 hider! yrnað hider! forþon þe þes draca wile me forswelgan.'
hither run hither because that this dragon will me swallow
 þa urnon þa gebroþru þider 7 nænigne dracan þær ne 156.18
then ran the brothers thither and no dragon there —
 gesawon, ac ðone munuc byfiende 7 brodetendne hi eft
saw but the monk trembling and shaking they again
 gelæddon to þam mynstre. 7 he þa sona gehet, þæt
led to the monastery and he then at-once promised that
 he næfre of þam mynstre gewitan nolde, 7 he þa of
he never from the monastery depart would and he then from
 þære ylcan tide þurhwunode on his gehatum. 7 þa swa
the same time persisted in his promises and then as
 se munuc geseah for þæs halgan weres benum him ongæn
the monk saw for of-the holy man prayers him against
 standan þone dracan, þæt wæs deofol sylf, þam he ær
stand the dragon that was devil self whom he before
 fylgde 7 hyrde, þeah þe he hine na ne gesawe.
followed and obeyed though that he him not — saw

XXVI. Hu he gehælde þone cnapan fram þære mycelan adle

XXVI · THE LEPROUS BOY

The nobleman Aptonius tells Gregory that a servant boy of his father's is so stricken with leprosy that his hair falls out and his skin swells with sores. His father sends the boy to Benedict, who at once restores him to his former health.

157.2 Eac ic wene, þæt þis ne sy to forswygienne, þæt ic ongæt
Also I think that this not be to keep-silent what I learned
fram þam æþelan were Aptonio, ðe hit me sæde. se cwæð,
from the noble man Aptonius who it to-me said who said
þæt his fæder cniht wære gebread mid þære hreofan adle,
that of-his father youth were afflicted with the leprous disease
swa þæt him eallunga þa hær afeollon, ⁊ seo hyd asweoll,
so that from-him entirely the hairs fell-off and the skin swelled
swa þæt heo ne mihte bedyglian þæt weaxende wyrms
so that it not could hide the growing corruption
⁊ wiðl. þa wæs se cniht onsænded to þam Godes were
and þus then was the youth sent to the of-God man
Benedicte fram þam ylcan his fæder, ⁊ he þa sona æt þam
Benedict by the same his father and he then at-once from the
halgan were onfeng mid eallre hrædnesse þære ærran hæle.
holy man received with all swiftness the former health

XXVII. Hu þa scillingas wurdon
þurh wundor agifene þam biddendum

XXVII · THE TWELVE SHILLINGS

A debtor pressed for twelve shillings comes to Benedict, who has none but tells him to come back in two days. After two days of Benedict's prayer, thirteen shillings are found lying on the monastery's grain chest, and he gives them all to the man, twelve to pay the debt and one for himself. A man poisoned by an enemy, his skin blotched as if with leprosy, is healed at Benedict's touch.

Ne mæg ic eac þæt swigian, þæt his geongra me sæde, 157.18
Not can I also that keep-silent what his disciple to-me said
þam wæs nama Peregrinus. se cwæð, þæt sume dæge wære
to-whom was name Peregrinus who said that on-some day were
mid gafoles neode geneded sum getreowe wer 7 him
with of-debt need compelled a-certain faithful man and for-him
nyste nænne ræd. þa gelyfde he, þæt him sylfum þæt
not-knew any counsel then believed he that for-him self that
an mihte beon læcedom, gif he ferde to þam Godes were
alone could be remedy if he went to the of-God man
7 him sæde, hwylc neod þæs gafoles hine þreade. witodlice
and to-him said what need of-the debt him pressed certainly
þa com se man to þam mynstre 7 þær gemette þæs
then came the man to the monastery and there found of-the
æلميhtigan Godes þeowan 7 him þa sæde, þæt he wære
almighty God servant and to-him then said that he were
hefiglice geswænced fram his moniendan fore ·XII· scyllum.
heavily troubled by his creditor for twelve shillings
þam se arwyrða fæder 7swarode 7 sæde, þæt he nanra
to-him the venerable father answered and said that he in-no
þinga him sylf næfde ·XII· scillingas. ac þonne hwæpre
way for-him self had twelve shillings but then however

158.13

his wædle he mid liðre spræce afrefrode ⁊ þus cwæð: 'ga
his poverty he with gentle speech comforted and thus said go
 nu ymb twa niht ⁊ cum eft, forþon nu todæge me is
now about two nights and come again because now today to-me is
 wana, þæt ic þe syllan sceall.' soðlice in þam twam nihtum
lacking what I thee give shall truly in the two nights
 he wæs abysgod in his gebede. þa þe þryddan dæge com
he was busied in his prayer then on-the third day came
 eft þider se þe geswænced wæs mid þæs gafoles manunge.
again thither he who troubled was with of-the debt demand
 þa semninga ofer þæs mynstres earce, seo wæs hwætæs full,
then suddenly over of-the monastery chest which was of-wheat full
 wæron fundene ·XIII· scillingas, ⁊ þa het se Godes
were found thirteen shillings and then commanded the of-God
 wer bringan þa to him ⁊ hi þa sealde þam geswæncgtum
man bring them to him and them then gave to-the troubled
 biddere ⁊ þus cwæð, þæt he ageafe his maniendum þa ·XII·
petitioner and thus said that he gave to-his creditor the twelve
 ⁊ þone ænne hæfde him to his agenre nytte. ac nu ic cyrre
and the one had for-him to his own use but now I turn
 eft to þam, þe ic ongeat in fruman þissere bec, swa swa me
again to that which I learned in beginning of-this book so as to-me
 sædon his forecwedenan geongran, þæt sum wer wunne on
said his aforesaid disciples that a-certain man labored in
 þære hefigestan hatunge his gesacan. þæs læþþu ⁊ feondscipe
the heaviest hatred of-his adversary whose hatred and enmity
 forðweox to þon swiðe, þæt he sealde þam oðrum swa he nyste
grew to that greatly that he gave to-the other as he not-knew
 attordrincan, ⁊ þeh þe he ne mihte his lif him on gereafian,
poison-drink and though that he not could his life him of rob
 swa þeah he awænde eallre þære hyde hiw, swa þæt seo fagung
so though he changed of-all the skin color so that the spotting

wæs tobræded geond eallne his lichaman, þæt he wæs geþuht
 was spread throughout all his body that he was seemed
 swylce he hreof wære. ac gelæded to þam Godes men Benedicte,
 as-if he leprous were but led to the of-God man Benedict
 he onfeng hrædlice þære ærran hæle. soðlice sona swa hine
 he received quickly the former health truly as-soon as him
 gehran se halga wer, he geflymde ealle þa fagunge þære hyde.
 touched the holy man he banished all the spotting of-the skin

XXVIII · THE GLASS OF OIL

When the monastery's stores have been given away to the needy, a subdeacon, Agapitus, begs a little oil, and Benedict orders the last of it given, but the cellarer holds it back so that the brothers will not be left with none. Benedict has the glass vessel thrown out of the window onto the rocks below, where it lands unbroken and unspilled; he has it given to the subdeacon and rebukes the disobedient cellarer before all for his faithlessness and pride.

Eac hit gelamp on þa tid, þe seo wædl wæs þara ȝleofna his 159.7
 Also it happened at the time which the want was of-the sustenance of-his
 agnes mynstres missenlicum þearfendum mannum, þæt þær
 own monastery to-various needy men that there
 forneah naht to lafe ne wunode, buton hwylchugu lytel ele
 nearly naught as remainder — dwelt except some little oil
 in anum glæsenum fæte. ða sum subdiacon, ðæs noma wæs
 in a glass vessel then a-certain subdeacon whose name was
 Agapitus, com ðider geornlice biddende, þæt him sceolde beon
 Agapitus came thither earnestly asking that to-him should be
 seald tohwega eles. þa se drihtnes wer Benedictus geteohhode,
 given some of-oil then the of-lord man Benedict decided
 þæt he eall þæt he hæfde on eorðan sealde ȝ dælde, toþon
 that he all that he had on earth gave and divided to-that

þæt him wære eft on heofonum eall gehealden. he þa forþon
that for-him were again in heavens all kept he then therefore
 þæt lytle, þe þær to lafe þæs eles wunode, het syllan
the little which there as remainder of-the oil dwelt commanded give
 þam biddendum deacone. þa se munuc, þe þæt hordern heold,
to-the asking deacon then the monk who the storehouse held
 gehyrde þa word þæs hatendan, ac hwæpre he yldode, þæt
heard the words of-the commanding-one but however he delayed that
 he þa hæsa gefyllan nolde. mid þy ymb lytel fæc Benedictus
he the biddings fulfill would-not with that about little space Benedict
 acsode, hweþer þæt þe he het geseald wære, se munuc
asked whether that which he commanded given were the monk
 him ʒswarode, þe þæt hordern heold, ʒ cwæð, gif he þæt
him answered who the storehouse held and said if he that
 sealde, þæt þær eallunga naht nære to lafe þam broþrum.
gave that there entirely naught were as remainder for-the brothers
 159.20 þa corre bebead Benedictus oþrum munecum, þæt hi ut
then angry commanded Benedict other monks that they out
 awurpon þurh þæt eahþyrl þæt ilce glæsfæt, in þam wæs
threw through the window the same glass-vessel in which was
 gesewen sum dæl eles to lafe, forþon þe se Godes wer
seen some part of-oil as remainder because that the of-God man
 nolde, þæt þær wære aht to lafe in þam mynstre, þæt
would-not that there were aught as remainder in the monastery that
 ænig man cweþan mihte, þæt hit wære þurh unhyrsumnysse
any man say could that it were through disobedience
 asparod. þa wæs þæt þus geworden, þæt under þam ylcan
spared then was that thus done that under the same
 eahþyrle geonode mycclu neolnes, ʒ seo wæs eall toweaxen
window yawned great abyss and it was all overgrown
 mid mycelnessum þara clifstana. þa witodlice þæt ut aworpene
with masses of-the cliff-stones then certainly the out thrown

glæsfæt com in þa stanas, ac swa ansund hit wunode, swylce
glass-vessel came on the stones but so whole it remained as-if
 hit ut aworpen nære, ⁊ swa þæt hit tobrocen beon ne mihte,
it out thrown not-were and so that it broken be not could
 ne þæs eles naht ut agoten. þa behead se halga wer, þæt
nor of-the oil aught out poured then commanded the holy man that
 man þæt upp name swa gesund, swa hit ær wæs, ⁊ þæt
one it up took so sound as it before was and that
 man þone ele sealde þam biddendan diacone. ⁊ þa Benedictus
one the oil gave to-the asking deacon and then Benedict
 gesomnode þa gebroðru ⁊ beforan heom eallum cidde þam
gathered the brothers and before them all cbided the
 ungehyrsuman munuce for his ungetreownesse ⁊ oferhigdo.
disobedient monk for his faithlessness and pride

After rebuking the cellarer, Benedict prays with the brothers beside an empty, covered oil jar, and the oil rises until it lifts the lid and runs over onto the floor. When he sees it he ends his prayer and the flow stops, and he teaches the distrustful brother faith and humility. After that no one doubted his promises.

160.7 Þa gefylledre þære cæste he astrehte hine sylfne mid þam
Then fulfilled the rebuke he stretched him self with the
 ylcan gebroðrum to his gebede. witodlice in þære stowe,
same brothers to his prayer certainly in the place
 þær Benedictus hine gebæd mid þam broðrum, wæs sum
where Benedict himself prayed with the brothers was a-certain
 oferwrigen byden 7 ælces eles æmtig. 7 mid þy þe se
covered vat and of-any oil empty and with that that the
 halga man þurhwunode on his gebede, þa færinga ongan þæt
holy man persisted in his prayer then suddenly began the
 wrigels þære ylcan bydene for þam weaxendan ele beon upp
covering of-the same vat for the growing oil be up
 ahafen, 7 þa onstyredum þam wrigelse 7 up ahafenum
raised and then stirred the covering and up raised
 se ele, þe þær weox, feoll ofer þa brerdas þære bydene
the oil which there grew fell over the brims of-the vat
 7 gewætte þone flor þære stowe, þe hi onhlinedon 7
and wetted the floor of-the place which they leaned-on and
 hi gebædon. 7 þa Benedictus se Godes þeowa þæt geseah,
they prayed and then Benedict the of-God servant that saw
 he gefylde sona his gebed, 7 þa hraþe ablan se ele, þæt
he completed at-once his prayer and then quickly ceased the oil that
 he na tofleow geond þone flor, swa he ær dyde. þa eft
it not flowed throughout the floor as it before did then again

Benedictus rumlicor lærde 7 manode þone ortreowan 7 þone
Benedict more-amply taught and admonished the distrustful and the
 unhyrsuman broðor, þæt he leornode, þæt he hæfde geleafan
disobedient brother that he learned that he had faith
 7 eadmodnesse. þa se ylca broðor halwendlice gepread him
and humility then the same brother wholly rebuked himself
 gesceamode 7 areodode, forþon þe se arwyrdā fæder þæt
was-ashamed and blushed because that the venerable father the
 mægn þæs ælmihtigan drihtnes mid wundrum gecyþde, þæt
power of-the almighty lord with wonders made-known which
 he ær mid his manunga tæhte 7 sæde. þa næs ofer
he before with his admonitions taught and said then not-was after
 þæt, þæt æfre ænig mihte oððe dorste getweogean be his
that that ever any could or dared doubt about his
 gehatum, se in anre breohtwile for anum glæsenum fate
promises who in one twinkling for one glass vessel
 forneah æmtigum ageaf 7 ageald mycele bydene eles fulle.
nearly empty gave and repaid great vat of-oil full

On his way to the church of Saint John on the mountain, Benedict meets the devil dressed as a physician on a mule, carrying horn and lancet, who says he is going to give the brothers a drink. The devil seizes an old monk drawing water, and Benedict, returning from prayer, frees him with a slap. Gregory tells Peter that holy men work wonders sometimes by prayer and sometimes by power, as Peter both raised Tabitha and struck down Ananias and Sapphira.

160.25 Eac hit gelamp sume dæge, þa þa Benedictus ferde to þæs
 Also it happened on-some day then when Benedict went to of-the
 eadigan Iohannes cyrican, seo wæs geseted in þæs munes
 blessed John church which was set in of-the mountain
 heanyssum, him com ongæn se ealda feond sittende on anum
 heights him came toward the old fiend sitting on a
 mule on læces ansyne 7 bær horn 7 his blodsex. 7
 mule in of-physician appearance and bore horn and his lancet and
 se halga wer acsode þone feond þus cweþende: 'hwider wilt
 the holy man asked the fiend thus saying whither wilt
 þu faran?' he him 7swarode 7 cwæð: 'gehyr þu, þæt ic
 thou travel he him answered and said hear thou that I
 wylle faran to þam broþrum 7 him syllan drenc drincan.'
 will go to the brothers and them give drink to-drink
 witoðlice þa ferde se arwyrþa wer Benedictus to his gebede,
 certainly then went the venerable man Benedict to his prayer
 7 þa gefyldum þam gebede swiþe recene 7 hraðe he eft
 and then fulfilled the prayer very quickly and quickly he again
 gecyrde to þam broþrum. 7 se awyrgda gast gemette ænne
 turned to the brothers and the accursed spirit found an
 ealdne munuc wæter hladenðe. þa geeode he sona in þæne
 old monk water drawing then went he at-once into him
 7 hine to eorðan awarep 7 hine swiðlice geswæncte. 7 þa
 and him to earth threw and him greatly afflicted and then

þa se Godes wer wæs ham gangende fram his gebede, he
when the of-God man was home going from his prayer he
 geseah þone ealdan munuc swiðe unheorlice 7 wælgrimlice
saw the old monk very horribly and cruelly
 fram deofle geswænced. þa sloh he hine æne mid his bradre
by devil afflicted then struck he him once with his broad
 hand, 7 sona he adraf þone awyrgdan feond of þam
hand and at-once he drove the accursed fiend from the
 munece, swa þæt he ne dorste ofer þæt to þam eft gecyrran.
monk so that he not dared after that to him again turn

Petrus cwæð: 'ic wolde witan, hweþer þes halga wer þas 161.13
Peter said I would know whether this holy man these
 þus mycclan wundru symble begeate mid þy mægne his
thus great wonders ever obtained with the power of-his
 gebeda, hweþer þe he hwilum eac hi gegearwode mid
prayers or — he at-times also them prepared with
 þære mihte anre his godan wyllan.'
the might alone of-his good will

Gregorius him 7swarode: 'soðlice þa þe Gode gefeolað 161.16
Gregory him answered truly those who to-God cleave
 mid estfullum mode, þonne hwylc neod beþearf, hi magon
with devout mind when any need requires they can
 gegearwian þa foretacnu; hwylum hi ægþer gewuniað to donne,
prepare the signs at-times they each are-wont to do
 þæt þa wundru, þe hi wyrcað, hwilum hi þa begytað mid
that the wonders which they work at-times they them obtain with
 heora bene, hwilum eac hi gedoð of heora mihte. hwilc
their prayer at-times also they do from their might what
 wundor is þæt? we witon, þæt Iohannes se apostol cwæð:
wonder is that we know that John the apostle said
 'swa manige swa hine onfengcon, he sealde þam mihte, þæt
so many as him received he gave to-them might that

hi wæron Godes bearn.' forðon nu gif hi beoð Godes bearn
they were of-God children therefore now if they are of-God children
 of heora mihte, hwilc wundor is þæt, þeah þe hi magon þa
from their might what wonder is that though that they can the
 foretacenu wyrcan eac of heora mihte? forþon Petrus se apostol
signs work also from their might because Peter the apostle
 cyððe, þæt ægðrum gemete þa rihtwisan men gegearwiað
made-known that in-each manner the righteous men prepare
 þa wundru, se awehte mid his gebedum þæt deade wif
the wonders he awoke with his prayers the dead woman
 Thabitam, ⁊ leorende Annaniam ⁊ Saffiram he sealde ⁊
Tabitha and lying Ananias and Sapphira he gave and
 geþreade to deaðe. nis hit na ræded, þæt he gebæde in heora
rebuked to death not-is it — read that he prayed in their
 cwale, ac þæt an, þæt he þreade þa scylde, þe hi þurhtugon.
killing but that one that he rebuked the guilt which they carried-out
 forþon is cuð, þæt hwilum þas wundru þa halgan mæn doð
therefore is known that at-times these wonders the holy men do
 of heora mihte, hwilum eac gegearwiað of heora bene.
from their might at-times also prepare from their prayer
 162.5 mid þy Petrus þysum bufan cwedenum mannum þrægende
with that Peter these above said men rebuking
 heora lif afyrde, ⁊ eac þam deadan wife mid his gebedum hire
their life took-away and also to-the dead woman with his prayers her
 lif ageaf. witodlice nu ic eac unfealde ⁊ gerecce her æfter twa
life gave certainly now I also unfold and relate here after two
 dæda þæs geleaffullan Godes þeowes Benedictes, in þam openlice
deeds of-the faithful of-God servant Benedict in which openly
 scineþ, þæt he mihte oþer þara gedon of þære onfangenan
shines that he could one of-them do from the received
 mihte, þe he fram Gode onfeng, oþer of his agnum gebedum.
might which he from God received other from his own prayers

XXXI. Hu he mid his eagum unband þone ceorl

XXXI · ZALLA THE GOTH

Zalla, an Arian Goth, tortures a peasant for his goods, and the peasant claims to have given them to Benedict. Zalla drives him, arms bound, to the monastery, where Benedict sits reading at his door. Zalla shouts for the goods; Benedict looks at the peasant's arms, the ropes fall away, and the terrified Goth throws himself at his feet. Benedict, not rising, has him brought for a blessing and rebukes his cruelty, and he leaves the peasant alone. Gregory says Benedict acted by his own power.

Sum Gota wæs, þam wæs nama Zalla, se wæs fylgende ðæs 162.18

A Goth was to-whom was name Zalla who was following of-the
arrianiscan gedwolan treowleasnesse, se on Totillan dagum
Arian heresy faithlessness who in of-Totila days
 þæs cyninges 7 on þæra Gotena tidum abarn 7 aweoll mid
of-the king and in of-the Goths times burned and boiled with
 þy bryne þære unmætestan wælhreownesse on gæn þa æfæstan
the burning of-the most-immense cruelty against the pious
 weras þære æallæcan cyrican, swa þæt gif hwylc preost oppe
men of-the catholic church so that if any priest or
 munuc com to him beforan his onsyne, ne eode he nanra
monk came to him before his face not went he in-any
 þinga cwic fram his handum. þa sume dæge wæs he onbærned
way alive from his hands then on-some day was he kindled
 mid þære hæte his gitsunge 7 higiende to gestrude manna
with the heat of-his avarice and hastening to plunder of-men
 æhta. þa geswencte he sumne ceorl for his agnum æhtum
possessions then afflicted he a churl for his own possessions
 mid wælgrimmum tintregum 7 hine slat 7 wundode þurh
with cruel torments and him tore and wounded through
 missenlicu witu. þa æt nehstan mid þam witum oferswiðed
various tortures then at last with the tortures overcome

se ceorl geandette, þæt he befæste his æhte Benedicte þam
the churl confessed that he entrusted his possessions to-Benedict the
 Godes þeowe, 7 þæt dyde to þon þæt he gelyfde, þæt fram
of-God servant and that did to that that he believed that from
 þam tintregiendan sume þrage wolde seo wællgrimnes gebidan
the torturing-one some while would the cruelty wait
 7 geýldan, þæt he on þære hwile eft mihte beon gehyrtd.
and delay that he in the while again could be heartened
 163.14 þa sona swa se Zalla gehyrde þone Godes wer næmnan,
then as-soon as the Zalla heard the of-God man name
 he ablan, þæt he na ma ne swencte þone ceorl mid þam
he ceased that he no more — afflicted the churl with the
 tintregum, ac geband his earmas mid strangum rapum 7 hine
torments but bound his arms with strong ropes and him
 ongan drifan beforan his horse 7 het, þæt he him cýpde,
began drive before his horse and commanded that he him showed
 hwylc Benedictus wære, þe his æhta underfeng. þa eode se
who Benedict were who his possessions received then went the
 ceorl beforan þam mid gebundenum earmum 7 hine gelædde
churl before him with bound arms and him led
 to þæs halgan weres mynstre 7 þa hine ænne gemette
to of-the holy man monastery and then him alone found
 sittende 7 rædende beforan þære dura his cytan. þa to ðam
sitting and reading before the door of-his cell then to the
 æfterfylgendan 7 reþgiendan ylcan Zallan se ceorl cwæð: 'loca
following and raging same Zalla the churl said look
 nu, þis is Benedictus se fæder, be þam ic þe ær sæde.'
now this is Benedict the father about whom I to-thee before said
 163.31 þa locade se leodhata on þone halgan wer mid weallendum
then looked the tyrant on the holy man with boiling
 geþohte 7 mid unwittignysse þæs þweoran modes; he wende,
thought and with folly of-the perverse mind he thought

þæt he mihte þa ylcan brogan him gedon, þe he ær
that he could the same terrors him do which he before
 gewunode oðrum mannum to donne. 7 þa ongan he mid
was-wont to-other men to do and then began he with
 mycclum stefnum clypian 7 cweðan oferhygdlice: 'aris, leofa,
great voices cry and say proudly arise dear-one
 aris 7 agif þises ceorles æhta, þe þu underfengce!' to
arise and give-back of-this churl possessions which thou receivest at
 þæs stefne se drihtnes wer hraðe his eagan upp ahof fram
of-whose voice the of-lord man quickly his eyes up raised from
 þære boccrædingce 7 locode on þone. 7 eac sona swa he
the book-reading and looked on him and also as-soon as he
 beseah on þone ceorl, þe þær wæs gebunden, 7 his eagan
looked on the churl who there was bound and his eyes
 gebigde to þæs earmum, wundorlicum gemete mid swa mycelre
bent to his arms in-wonderful manner with so great
 hrædnesse ongunnon þa gewriðenan rapas of þam earmum
swiftness began the twisted ropes from the arms
 toslupan, swa þæt nanra þinga mid ænigre efestinge mannes
slip so that in-no way with any haste of-man
 hi mihton beon undon 7 unwriðene. 7 þa se ceorl, þe
they could be undone and untwisted and then the churl who
 þyder com gebunden, ongan semninga þær standan unlysed 7
thither came bound began suddenly there stand loosed and
 unbunden. 7 þa se Zalla feoll to eorðan afyrhted for þam
unbound and then the Zalla fell to earth frightened for the
 weorce swa mycelre are 7 gebigde to þæs halgan mannes
work of-so great grace and bent to of-the holy man
 fotum þone sweoran his þære strecan wælhreownesse 7 hine
feet the neck of-his the strong cruelty and him
 sylfne þa befæste þam gebedum þæs arwyrrþan Godes þeowes.
self then entrusted to-the prayers of-the venerable of-God servant

164.22 soðlice se halga wer Benedictus ne aras na fram his
 truly the holy man Benedict not arose — from his
 rædingce, ac gecigde his broðra him to ȝ behead, þæt hi
 reading but called his brothers him to and commanded that they
 hine sceoldon þær adune niman ȝ to him gelædan, þæt he
 him should there down take and to him lead that he
 onfenge his bletsunge. ȝ þa þone Gotan to him gelædedne
 received his blessing and then the Goth to him led
 Benedictus lærde ȝ manode, þæt he scolde gestillan fram
 Benedict taught and admonished that he should be-still from
 þære wedunge ȝ ungewittignesse swa mycelre wælhreownysse.
 the madness and folly of-so great cruelty
 ȝ þa gebrocen ȝ oferswiðed se Gota him onweg gewat
 and then broken and overcome the Goth him away departed
 ȝ ne dorste ofer þæt nan þing biddan æt þam ceorle,
 and not dared after that any thing ask from the churl
 þone þe se Godes wer na gehrinende ac onlociende ær
 him whom the of-God man not touching but looking-on before
 alysde ȝ unband. geseoh nu, Petrus, þæt þis is þæt ic þe
 freed and unbound see now Peter that this is what I to-thee
 ær sæde, þæt þa þe þam ælmihtigan Gode hiwcuplicor ȝ
 before said that those who the almighty God more-familiarly and
 freondlicor þeowiað, hwilum eac magon wyrcan wundru of
 more-friendly serve at-times also can work wonders from
 heora agenre mihte. nu se halga wer Benedictus wæs sittende
 their own might now the holy man Benedict was sitting
 æt his rædingce ȝ forsette þa reðnesse þæs ondryslican
 at his reading and checked the fierceness of-the terrible
 Gotan; he tolysde ȝ unband mid his eagam þa rapas ȝ
 Goth he loosed and unbound with his eyes the ropes and
 þa cnottan þara bænda, þa getugon tosomne þa earmas
 the knots of-the bonds which drew together the arms

þæs unscyldigan ceorles, ⁊ he gecyðde mid þære ylcan
of-the innocent churl and he made-known with the same
 hrædnesse his wundres, þæt he of þære mihte, þe he æt
swiftness of-his wonder that he from the might which he from
 Gode onfeng, on him hæfde, þæt he swylc mihte wyrcan.
God received in him had that he such could work
 ⁊ eac eft ic her beneoðan to geþeodde ⁊ gecyðde, hulic
and also again I here beneath to joined and made-known what-kind
 wundor ⁊ hu mycel he mihte mid his gebedum begytan.
wonder and how great he could with his prayers obtain

XXXII · THE DEAD CHILD

A peasant leaves his dead son's body at the monastery gate and meets Benedict returning from field work, crying for his son. Benedict at first refuses, saying such works belong to the apostles, but the father swears not to leave. Benedict kneels over the body and prays, and the child's body trembles and comes back to life. Gregory says Benedict did this not by his own power but by asking it of God.

Sume dæge he wæs ut farende mid þam broþrum to þæs landes 165.10
On-some day he was out traveling with the brothers to of-the land
 weorce. þa bær sum ceorl in his earmum his forðferdan
work then bore a-certain churl in his arms of-his departed
 suna lichaman. he wæs byrnende ⁊ hatiende for þam heafe
son body he was burning and beating for the grief
 þære asteopnessse. ⁊ þa he com to þam mynstre ⁊ acsode
of-the bereavement and then he came to the monastery and asked
 Benedictum þone fæder, ⁊ mid þy þe þam wæs gesæd,
Benedict the father and with that that to-him was said
 þæt se ylca fæder wunode uppon lande mid þam broðrum,
that the same father dwelt upon land with the brothers

þa sona awarep he þæs deadan sunu lichaman beforan þære
then at-once threw he of-the dead son body before the
 duru þæs mynstres, ⁊ mid sare gedrefed he swiþe hraðe
door of-the monastery and with pain troubled he very quickly
 ongan yrnan, to þon þæt he wolde findan þone arwyrðan
began run to that that he would find the venerable
 fæder Benedictum. soþlice on þa ylcan tid se Godes wer ham
father Benedict truly at the same time the of-God man home
 cyrde mid þam broðrum fram þam weorce þæs landes. sona
turned with the brothers from the work of-the land at-once
 se astypta ceorl locode on þone, he ongan clypian ⁊ cweþan:
the bereaved churl looked on him he began cry and say
 ‘agif me minne sunu, fæder! agif me minne sunu!’ þa
give-back me my son father give-back me my son then
 sona se Godes wer Benedictus for þissere stefne gestod ⁊ þus
at-once the of-God man Benedict for this voice stood and thus
 cwæð: ‘cwyst þu, þæt ic þe þinne sunu on gename?’ he him
said sayest thou that I thee thy son from took he him
 ʒswarode ⁊ cwæð: ‘he is dead; ac cum ⁊ hine eft awece.’
answered and said he is dead but come and him again wake
 165.24 sona swa se Godes wer þæt gehyrde, he wæs swiðe
as-soon as the of-God man that heard he was very
 geunrotsod þus cweþende: ‘gewitaþ fram me, broðru, gewitaþ.
saddened thus saying depart from me brothers depart
 næron þis na ure weorc, ac hit wæron þara haligra apostola.
not-were these — our work but it were of-the holy apostles
 to hwan wyllað we on us alecgan ⁊ gefætan þa byrþene, þe
to what will we on us lay and load the burden which
 we aræfnan ne magon?’ ⁊ he swa þeah se ceorl þurhwunode
we endure not can and he so though the churl persisted
 in his bene, þane genyðde swyþlic sar, to þon þæt he þa
in his prayer whom compelled excessive pain to that that he then

swor, þæt he nolde þanon gewitan, buton he him his sunu
swore that he would-not thence depart unless he him his son
 of deaþe awehte. sona se Godes wer acsode hine, hwær he
from death woke at-once the of-God man asked him where he
 wære. he him ȝswarode ȝ cwæð: 'loca nu, his lichama ligeð
were he him answered and said look now his body lies
 æt þæs mynstres duru.' þa com se Godes wer þyder mid
at of-the monastery door then came the of-God man thither with
 þam broðrum ȝ þær his cneowu gebigde ȝ gehleonode ofer
the brothers and there his knees bent and leaned over
 þæs cildes lichaman, ȝ eft arisende he aþenede his folmas
of-the child body and again arising he stretched his palms
 upp to heofonum þus cweþende: 'drihten, ne loca þu na
up to heavens thus saying lord not look thou —
 to minum synnum, ac sceawa þone geleafan þisses mannes,
to my sins but behold the faith of-this man
 þe biddeþ, þæt his sunu sy aweht of deaþe, ȝ agif
who asks that his son be awoken from death and give-back
 þa sawle in þysne lichaman, þe þu him on gename.'
the soul into this body which thou him from took
 uneaþe Benedictus in his gebede þa word gefylde, ær þon 166.11
hardly Benedict in his prayer the words fulfilled before that
 þe eft cumendre þære sawle eall se lichama þæs cnihtes
that again coming the soul all the body of-the youth
 acwacode, swa þæt wæs æteowed þam eagum eallra þara
quaked so that was shown to-the eyes of-all the
 manna, þe þær æt wæron, þæt he brodette byfiende mid
men who there at were that he shook trembling with
 wundorlicre styrunge. sona þæs hand genam Benedictus ȝ
wonderful motion at-once his hand took Benedict and
 hine sealde his fæder swa lifigendne ȝ swa gesundne, swa
him gave to-his father so living and so sound as

he ær wæs. cuð þæt is, Petrus, þæt þes halga man næfde
he before was known that is Peter that this holy man not-had
 þis wundor in his agnum anwealde, ac he forþ astreht
this wonder in his own power but he forth stretched
 abæd æt Gode, þæt he hit mihte gedon 7 gegearwian.
obtained from God that he it could do and prepare

166.18 Petrus cwæð: 'openlice hit is cuþ, þæt hit is eall swa swa
Peter said openly it is known that it is all so as
 þu hit segst, forþon þa word, þe þu ær beforan sædest,
thou it sayest because the words which thou before above saidst
 þu nu mid þam wisum gecyðest. ac ic þe bidde, þæt þu
thou now with the things makest-known but I thee pray that thou
 me sægce, hweþer þa halgan weras magen abiddan eall swa
me tell whether the holy men can obtain all so
 hwæt swa heo biddað 7 begytan eall þæt hi gewilniað.
what so they ask and obtain all that they desire

XXXIII · SCHOLASTICA

Gregory recalls that even Paul did not obtain all he asked. Benedict's sister Scholastica, vowed to God from childhood, visits him once a year. When he refuses her plea to stay the night talking of heaven, she bows her head in prayer, and from a clear sky such a storm breaks that he cannot leave the house; she tells him that he would not hear her but God did. They spend the night in holy talk. Gregory says she could do more because she loved more.

166.23 Gregorius him 7swarode: 'hwylc man la, Petrus, byþ æfre on
Gregory him answered what man lo Peter is ever in
 þysum life betera 7 healicra þonne Paulus se apostol, se
this life better and loftier than Paul the apostle who
 for his lichaman stihtunga þriwa bæd drihten 7 þehhwæpre
for of-his body pricks thrice asked lord and nevertheless

ne mihte begytan þæt he wolde? ⁊ of þære wisan eac is
not could obtain what he would and from the thing also is
 nydþearf, þæt ic þe secge be ðam arwyrðan were Benedicte,
need that I to-thee tell about the venerable man Benedict
 þæt sumu wise wæs, þe he wolde gefyllan, ac he ne mihte.
that some thing was which he would fulfill but he not could
 soðlice his swuster, þære nama wæs Scolastica, seo wæs
truly his sister whose name was Scholastica who was
 gehalgod þam ælmihtigan drihtne of þære tide hire cildhades,
consecrated to-the almighty lord from the time of-her childhood
 ⁊ heo gewunode, þæt heo ælce gear eac com to þam breðer
and she was-wont that she each year once came to the brother
 Benedicte, ⁊ þa to ðære se Godes wer ferde naht feorr butan
Benedict and then to her the of-God man went not-at-all far outside
 þam gæte þæs mynstres, ac binnan þam londe ðæs mynstres.
the gate of-the monastery but within the land of-the monastery
 þa sume dæge ferde se arwyrða broðor mid his geongrum ⁊ 167.6
then on-some day went the venerable brother with his disciples and
 com hire to, swa swa his þeaw wæs. ⁊ hi eallne þone dæg
came her to so as his custom was and they all the day
 gelæddon in Godes herenesse in þam gespræce þære halignysse.
passed in of-God praise in the speech of-the holiness
 ⁊ þa þa eallunga þære nihte þeostru heom onsæton ⁊
and then when entirely of-the night darknesses them set-upon and
 feollon, hi fencgon samod to mete. ⁊ þa gyt þa hi sæton
fell they took together to food and then yet when they sat
 æt þære mysan ⁊ betwyh heom þa halgan gespræcu spræcon,
at the table and between them the holy speeches spoke
 seo lætere ⁊ seo ufore tid þa gyt forþ teah, þa seo ylce
the later and the further time then yet forth drew then the same
 nunne seo Godes fæmne Benedicetes swuster bæd hine ⁊
nun the of-God virgin of-Benedict sister asked him and

þus cwæð: 'broðor, ic þe bidde, þæt þu me þissere nihte ne
thus said brother I thee pray that thou me this night not
 forlæte, ac þæt wit sprecaþ unc oþ morgen hwæthugu be
leave but that we-two speak us-two until morning something about
 þam gefean þæs heofonlican lifes.' Benedictus hire ȝswarode
the joy of-the heavenly life Benedict her answered
 ȝ cwæð: 'hwæt is þæt, swuster, þæt þu spycst? ne mæg
and said what is that sister that thou speakest not can
 ic ne nylle nanra þinga þas niht wunian butan mynstre.'
I nor will in-any way this night remain outside monastery
 soðlice in þa tid swa mycclu smylnes wæs þæs heofones,
truly in the time so great calm was of-the heaven
 þæt in þære lyfte næs nan genip ne wolcen æteowed.
that in the air not-was any mist nor cloud shown

167.19 þa seo halige nunne sona swa heo gehyrde þa word þæs
then the holy nun as-soon as she heard the words of-the
 wýrnendan broðor, heo alegde hire handa ȝ sette þa fingras
refusing brother she laid her hands and set the fingers
 tosomne ofer þa mysan ȝ gebigde hire heafod in þa
together over the table and bent her head into the
 handa ȝ geornlice wæs biddende þone ælmihtigan drihten.
hands and earnestly was praying the almighty lord
 mid þy swa heo ahof þæt heafod upp of þære mysan, swa
with that as she raised the head up from the table so
 mycel mægn ligetslehta ȝ þunurrade ȝ swa mycel yðgiung
great power of-lightnings and thunderclaps and so great flooding
 ȝ regnes gyte þær forþ com, þæt hi ne mihton þone fot
and of-rain pouring there forth came that they not could the foot
 onstyrian ne Benedictus se arwyrþa wer ne eac þa broðra,
stir nor Benedict the venerable man nor also the brothers
 þe mid him wæron, ofer þa þyrxwolde þære stowe, þe hi
who with him were over the threshold of-the place which they

on sæton. witodlice seo halige nunne gebigde þæt heafod
in sat certainly the holy nun bent the head
 in þa handa ⁊ ageat on þa mysan þone flod hire teara.
into the hands and poured on the table the flood of-her tears
 þurh þa tearas heo geteah to regne þa smyltnesse þære
through the tears she drew to rain the calm of-the
 lyfte, ⁊ naht late þæs seo yþgung þæs regnes wæs
air and not-at-all late after-that the flooding of-the rain was
 cumen æfter hire gebede. ac swa mycclu wæs seo geþwærnes
come after her prayer but so great was the agreement
 hire gebedes ⁊ þæs regnes, þæt eallunga heo ahof þæt
of-her prayer and of-the rain that entirely she raised the
 heafod of ðære mysan samod mid þære þunorade. þæt
head from the table together with the thunder that
 we magon swutollice ongytan, þæt þæt wæs an brehtmhwil,
we can clearly understand that that was one twinkling
 þa heo þæt heafod upp ahof, ⁊ se regn ofdune feoll.
when she the head up raised and the rain down fell
 þa se Godes wer Benedictus geseah betwyh þam ligetslehtum 168.7
then the of-God man Benedict saw among the lightnings
 ⁊ þunorradum ⁊ yðgiunge þæs unmætan regnes, þæt he
and thunderclaps and flooding of-the immense rain that he
 ne mihte ham faran to mynstre. þa ongan he seofian ⁊
not could home go to monastery then began he complain and
 geunrotsod cweþan: ‘arie þe, min swuster, se ælmihtiga God!
saddened say let-spare thee my sister the almighty God
 hwæt is þis, þæt þu dydest?’ heo him ʒswarode: ‘gehyr nu,
what is this that thou didst she him answered hear now
 ic bæd þe, ⁊ þu noldest me gehyran. þa bæd ic minne
I asked thee and thou wouldst-not me hear then asked I my
 drihten, ⁊ he me gehyrde. ga nu forþon ut, gif þu mage,
lord and he me heard go now therefore out if thou can

7 gewit þe to mynstre fram me forlætenre.' soplice he ne
and depart thee to monastery from me left truly he not
 mihte na gan ut of þam huse for þam ungewydere, ac þa
could — go out of the house for the storm but then
 gewunode genyded in þære stowe, se þe his sylfes wyllan
remained compelled in the place he who of-his self will
 þær ær wunian nolde. 7 swa hit wæs geworden, þæt hi
there before remain would-not and so it was done that they
 þa tugon 7 læddon ealle niht þurh wæccende 7 gereordon
then drew and led all night through waking and fed
 hi sylfe mid neahfealdlicre gesægne þurh þa halgan spræcu
them selves with mutual speech through the holy speeches
 þæs gastlican lifes. for þære wisan ic sæde ær, þæt he
of-the spiritual life for the thing I said before that he
 wolde hwæthugu þæs gedon, þæs þe he gedon ne mihte.
would something of-that do that which he do not could
 168.19 forþon gif we sceawiað þæt mod þæs arwyrdan weres Benedictes,
because if we behold the mind of-the venerable man Benedict
 þonne ne byþ us nænig tweo, þæt he wolde, þæt seo ylce
then not is to-us any doubt that he would that the same
 smyltnes þæs wederes þurhwunode, in þære þe he ongan ærest
calm of-the weather persisted in which that he began first
 feran. ac þa wið þon þe he wolde he gemette þæt wundor
go but then against that which he would he found the wonder
 of þæs wifes breoste in þæs ælmihtigan Godes mægne. nis
from of-the woman breast in of-the almighty God power not-is
 hit nænig wundor, þæt in þa tid þæt wif gestrangode ma
it any wonder that in the time the woman prevailed more
 þonne he, seo þe lange ær gewilnode to Gode, þæt heo
than he she who long before desired from God that she
 hire broður gesawe. forþon æfter Iohannes stefne God is seo
her brother saw because after of-John voice God is the

soðe lufu, þy for his þam swiþe rihtwisan dome heo
 true love therefore for his the very righteous judgment she
 mihte ma begytan 7 abiddan, forþon heo ma hine lufode.
 could more obtain and win-by-asking because she more him loved
 Petrus cwæð: 'ic þe andette, þæt me licað swyþe wel 168.28
 Peter said I to-thee confess that to-me pleases very well
 þæt þu sægst.
 what thou sayest

XXXIV · THE DOVE

About three days after their meeting, Benedict, standing in his cell, sees his sister's soul leave her body and rise to heaven in the form of a dove. He gives thanks to God, tells the brothers of her death, and has her body brought to the monastery and laid in the tomb he had made for himself. So it happened that those whose minds were always in God's love were not parted in the grave either.

Gregorius him 7swarode: 'mid þy hit gelamp oþre dæge, 169.1
 Gregory him answered with that it happened on-oþer day
 þæt seo arwyrdæ fæmne gewat hire to hire mynstres cytan,
 that the venerable virgin departed her to of-her monastery cell
 7 se Godes wer him eft gecyrde to his mynstre. þa
 and the of-God man him again turned to his monastery then
 gelamp hit ymb þreo niht þæs, þæt Benedictus stod in his
 happened it about three nights after-that that Benedict stood in his
 cytan, 7 upp ahafenum his eagam in þa lyft he geseah
 cell and up raised his eyes into the air he saw
 þære ylcan his swuster sawle utgangende of hire lichaman
 of-the same his sister soul out-going from her body
 in culfran ansyne, 7 þæt heo gesohte heofones deogolnesse.
 in of-dove appearance and that it sought of-heaven secrecy

7 he þa wæs efengefeande hire mycclan wundres 7 dyde
and he then was fellow-rejoicing her great wonder and did
 þancas þam ælmihtigan Gode on ymnum 7 lofsangum,
thanks to-the almighty God in hymns and songs-of-praise
 7 he sæde þam broðrum 7 bodode hire forðfore. eac he
and he told the brothers and announced her departure also he
 sænde sona þa, to þon þæt hi brohton hire lichaman to
sent at-once then to that that they brought her body to
 þam mynstre 7 hine alegden in þa byrgene, þe he him
the monastery and it laid in the tomb which he for-him
 sylfum ær geteohhode 7 geworhte. ðy gedonum hit
self before decided and made with-that done it
 gelamp, þæt þara mod, þe symble wæron in Godes lufan,
happened that of-those mind who ever were in of-God love
 eac swylce heora lichaman næron todælde in byrgenne.
also likewise their bodies not-were divided in tomb

XXXV. Hu he geseah eallne middanearð
 under anum leoman 7 Germanes bisceopes sawle

XXXV · THE VISION OF THE WHOLE WORLD

The deacon Servandus visits Benedict, and at night Benedict, praying at a window, sees a light brighter than day in which the whole world seems gathered under one beam of sunlight; in it he sees the soul of Germanus, bishop of Capua, carried to heaven by angels in a ball of fire. He calls Servandus, who sees part of the light, and a messenger sent to Capua finds the bishop died that hour. Gregory explains that to a soul that sees its creator all creation seems narrow.

169.26 Eac hit gelamp in sume tide, þæt Seruandus se diacon 7
Also it happened at some time that Servandus the deacon and
 abbud þæs mynstres, þæt wæs getimbred iu fram Liberio
abbot of-the monastery which was built formerly by Liberius

þam ealdormen in þam dælum Suþlangbeardena, se deacon
the ealdorman in the parts of-South-Lombards the deacon
 hæfde him to þeawe, þæt he com geneahhe mid geneosunge
had for-him as custom that he came often with of-visiting
 gife to þam halgan were Benedicte. ⁊ he geneahhe geneosode
gift to the holy man Benedict and he often visited
 his mynstres, to þon þæt hi sænden heom betweoh þa
his monastery to that that they sent them between the
 wynsuman word þæs ecan lifes ⁊ þone swetan mete þæs
pleasant words of-the eternal life and the sweet food of-the
 heofonlican eþles. þeah þe hi þa gyt þone fulfremedlice
heavenly homeland though that they then yet it perfectly
 gefeonde ne mihton þicgan, hi hine huru sworetende ⁊
rejoicing not could eat they it at-least singing and
 geomriende hwæthugu onbyrgdon, forþon þe se ylca wer fleow
groaning somewhat tasted because that the same man flowed
 ⁊ wæs gefylled mid lare þære heofonlican gife. mid þy
and was filled with teaching of-the heavenly grace with that
 þa wæs seo tid heora ræste ⁊ stilnesse beddes, Benedictus
then was the time of-their rest and quiet of-bed Benedict
 se arwyrða wer gestaþolode hine sylfne in þam uferan dælum
the venerable man placed him self in the upper parts
 þæs torres, ⁊ Seruandus se diacon gestaþelode hine in þam
of-the tower and Servandus the deacon placed him in the
 neoðeran dælum þæs ylcan torres. witodlice in þære stowe
lower parts of-the same tower certainly in the place
 fram þam nyþeran dæle in to þam uferan wæs samodgang
from the lower part in to the upper was together-going
 þurh gewisne upstige. soðlice beforan þam ylcan torre wæs
through certain upward-climb truly before the same tower was
 swiþe rum hus, in þam hyra ægþres þenas hi gereston.
very spacious house in which of-them each servants them rested

170.27 mid þy se drihtnes wer Benedictus fore com 7 behogode
with that the of-lord man Benedict before came and kept
 þa tide þæs nihtlican gebedes, he gefealh his wæcce,
the time of-the nightly prayer he applied-himself-to his watch
 7 þa oðre broðra hi reston. he wæs standende æt þam
and the other brothers them rested he was standing at the
 ehpyrle 7 gebiddende him to þam ælmihtigan drihtne, 7
window and praying him to the almighty lord and
 þa semninga on þa tid þære stillan nihte he wæs forð
then suddenly at the time of-the still night he was forth
 lociende 7 geseah ufan onsended leoht aflyman ealle þa
looking and saw from-above sent light put-to-flight all the
 þeostru þære nihte 7 mid swa mycelre beorhtnesse scinan,
darknesses of-the night and with so great brightness shine
 þæt þæt leoht wæs beorhtre þonne dæges leoht, þæt þær
that the light was brighter than of-day light which there
 lymde betwyh þam þeostrum. eala þæt swiðe wundorlicu wise
shone among the darknesses O that very wonderful thing
 in þissere sceawunge wæs æfterfylgende, forþon, swa swa he
in this contemplation was following because so as he
 sylfa æfter þam sæde, þæt eac eall þes middaneard swa swa
himself after that said that also all this middle-earth so as
 under anum leoman þære sunnan wære gegaderod 7 gelæded
under one beam of-the sun were gathered and led
 beforan his eagum, 7 se arwyrða fæder Benedictus, þa þa
before his eyes and the venerable father Benedict then when
 he gefæstnode þa geornfullan gesihþe his eagenas in þam
he fastened the eager sight of-his eyes in the
 leoman þæs scinendan 7 þæs wlitegan leohtes, þa geseah
beam of-the shining and of-the beautiful light then saw

he Germanes sawle þæs biscopes Capuane þære cæstre in
he of-Germanus soul of-the bishop of-Capua the city in
 fyrenum clywene fram ænglum beon borne in þone heofon.
fiery ball by angels be borne into the heaven
 þa wolde he begytan him sylfum sumne gewitan swa 171.22
then would he obtain for-him self some witness of-so
 myccles wundres. he cigde Seruandum þone deacon tuwa ȝ
great wonder he called Servandus the deacon twice and
 þriwa mid his eft genemdm naman ȝ mid mycelnysse
thrice with his again named name and with greatness
 his cleopunge *** swa myccles ȝ swa arwyrþes weres.
of-bis calling (lacuna) of-so great and so venerable man
 þa stah he upp ȝ forþ locode, ȝ þa ge-seah he
then climbed he up and forth looked and then saw he
 mycelne dæl þæs leohtes. þam deacone wafiendum for þus
great part of-the light the deacon marveling for thus
 mycclum wundre se Godes wer Benedictus him sæde æfter
great wonder the of-God man Benedict him told after
 endebyrdnysse ealle þa wisan, þe þær gedone wæron. ȝ þa
order all the things which there done were and then
 sona in Cassinum þære stowe he onbead þam æwfæstan were
at-once in Monte-Cassino the place he sent-word to-the pious man
 Theoprobo þæt, þæt he onsænde þære ylcan niht man to
Theoprobos that that he sent the same night man to
 Capuanan þære byrig, ȝ þæt he sylf ongeate ȝ eft þider
Capua the city and that he self perceived and again thither
 gebude, hwæt geworden wære be Germane þam biscope. þa
announced what happened were about Germanus the bishop then
 wæs þæt swa gedon, þæt þone arwyrþestan wer Germanum
was that so done that the most-venerable man Germanus
 þone biscop se ærendraca, þe þider onsænded wæs, gemette
the bishop the messenger who thither sent was found

þa forðferedne. 7 he þa acsiende smeaðancollice ongeat,
then departed and he then asking carefully perceived
 þæt on ða ylcan tid wæs þæs biscopes forðfore, þe se
that in the same time was of-the bishop departure which the
 drihtnes wer oncneow his upstige to heofonum.'

of-lord man knew his ascent to heavens

- 172.20 Petrus cwæð: 'swiðe wundorlic wise þæt is 7 eac swiþe
Peter said very wonderful thing that is and also very
 to wafienne þis, þæt her gecweden is, þæt beforan his
to marvel this that here said is that before his
 eagam swa swa under anum leoman eall middaneard wære
eyes so as under one beam all middle-earth were
 gegaderod 7 to him gelæded, swa swa ic næfre ær næs
gathered and to him led so as I never before was
 ongytende. ne furþon gyt ic swa geradelice ne can, hwilcere
understanding nor even yet I so clearly — know in-what
 ændebyrdnesse 7 on hwylcre gerad þæt beon mæg, þæt
order and in what manner that be can that
 eall middaneard sy gesewen fram anum mæn.'

all middle-earth be seen by one man

- 172.32 Gregorius him 7swarode: 'nim þe nu fæste, Petrus, þæt ic
Gregory him answered take thee now firmly Peter what I
 sprece; forþon þære sawle, þe gesyhð hire scyppend, þynced
speak because to-the soul which sees its creator seems
 swiþe nearu ælc gesceaft. þeah þe heo lytles hwæt geseo
very narrow each creature though that it of-little what see
 of þam leohte þæs scyppendes, hire þynced sceort eall þæt
of the light of-the creator to-it seems short all that
 þær gesceapen byþ, forþon þe in þam leohte þære incundan
there created is because that in the light of-the inward
 gesihþe þæs modes sceat byð toleoðod 7 swa swiðe byð
sight of-the mind lap is loosened and so greatly is

tobræded ⁊ aþened in Gode sylfum, þæt hit byþ ufor
spread and stretched in God self that it is higher-than
 eallum middanearde, ⁊ seo sawl sylf þæs geseondan byð
all middle-earth and the soul self of-the seer is
 eac ofer hi selfe. ⁊ þonne heo byþ genumen in þæt
also over it self and when it is taken into the
 Godes leoht ofer hi sylfe, heo byþ gebræded in ðam inran
of-God light over it self it is broadened in the inner
 dælum, ⁊ þonne heo besyhð under hi sylfe, heo ongyteð
parts and when it looks under it self it perceives
 hi upp ahafene, ⁊ hu lytel ⁊ sceort wæs, þæt þe heo
it up raised and how little and short was that which it
 ne mihte ymbfon ⁊ oncnawan, hulic þæt wæs, þa þa
not could embrace and recognize what-kind that was then when
 heo on lichaman wæs gehæfd ⁊ gehyned. soðlice se halga
it in body was held and humbled truly the holy
 wer Benedictus locode on þæt fyrene clywen, ⁊ swylce
man Benedict looked on the fiery ball and likewise
 he geseah ænglas to heofonum hweorfende, buton tweon ne
he saw angels to heavens turning without doubt not
 mihte he þas geseon ⁊ sceawian buton in Godes leohte.
could he these see and behold except in of-God light
 hwylc wundor is þæt forþon, þeah þe he gesawe þisne
what wonder is that therefore though that he saw this
 middaneard beforan him sylfum gegaderodne, se þe wæs upp
middle-earth before him self gathered he who was up
 ahafen ofer þisne middangeard in þam leohte his modes?
raised over this middle-earth in the light of-his mind
 soðlice þæt þær gecweden wæs, þæt eall þes middangeard
truly what there said was that all this middle-earth
 wære gegaderod beforan his eagam, nis hit na þy
were gathered before his eyes not-is it — therefore

173.28

gecweden, þæt heofon 7 eorðe wære tosomne getogen, ac
said that heaven and earth were together drawn but
 þæs geseondan mod wæs tobræded; þa þa þæt mod wæs
of-the seer mind was broadened then when the mind was
 to Gode genumen 7 gegripen, buton earfoðnyssum him
to God taken and seized without difficulties to-him
 mihte gesewen 7 gesceawod beon eall þæt þe beneoþan
could seen and beheld be all that which beneath
 Gode wæs. forþon in þære sceawunge, seo ascan þam utran,
God was therefore in the contemplation which shone to-the outer
 wæs þæt inre leoht in þæs halgan weres mode; þæt leoht
was the inner light in of-the holy man mind the light
 þæs geseondan mod Benedictes genam to þære uferan wisan
of-the seer mind of-Benedict took to the upper way
 þære gastlican sceawunge 7 him gecyþde, hu nearwe 7
of-the spiritual contemplation and to-him made-known how narrow and
 hu ænge wæron ealle þa neoþeran gesceafta.
how strait were all the lower creatures

174.18 Petrus cwæð: 'me sylfum þynceð, þæt ic na ne ongyte
Peter said to-me self seems that I not — understand
 fornytlice 7 nyðbearflice þa word, þe þu sædest, þa þe
usefully and necessarily the words which thou saidst when that
 þin gerecenes 7 gesægn weox swa swiðe forð fram minre
thy exposition and account grew so greatly forth from my
 lætnysse 7 dysegan swongernesse. ac forþon þe þu þas
slowness and foolish sluggishness but because that thou these
 sweotollice minum 7gytum ingute, ic þe bidde nu gyt,
clearly into-my understandings pouredst I thee pray now yet
 þæt þu eft gehweorfe to ændebyrdnesse þissere gesægne.
that thou again return to order of-this account

Gregory would gladly tell more about Benedict but passes over some of it, hastening to other men's deeds. He tells Peter that besides his wonders Benedict wrote a rule for monks, lofty and clear, and whoever wishes to know his life and ways may find them in it, since the holy man could not teach otherwise than he lived.

Gregorius him ȝsworode: 'me lysteþ, Petrus, þæt ic nu gyt 174.27

Gregory him answered to-me it-pleases Peter that I now yet
 sæcge fela be þam arwyrðan fæder Benedicte, ac sume
 tell much about the venerable father Benedict but some
 his wisan fyrwetgeornlice ic forgange ȝ forlæte, for ic
 his things curiously I pass-over and leave because I
 þæncende efste to þam dædum ȝ wundrum oþra æþelra
 thinking hasten to the deeds and wonders of-other noble
 werā. ȝ swa þeah ic nelle, þæt þe þis bedeoglie ȝ sy
 men and so though I will-not that from-thee this be-bidden and be
 bemiðen, þæt se Godes wer Benedictus betwyh swa manegum
 concealed that the of-God man Benedict among so many
 wundrum, for þam he wæs mære in þysum middanearde, eac
 wonders for which he was famous in this middle-earth also
 swylce he scan ungnepelice mid þy worde þære halgan lare.
 likewise he shone not-sparingly with the word of-the holy teaching
 soðlice he awrat þara muneca regel mid healicum gewrite
 truly he wrote of-the monks rule with lofty writing
 ȝ mid torhtum ȝ swutolum wordum. swa hwylc swa wile
 and with bright and clear words so which so will
 smeapandlicor þæs þeawas ȝ his lif ongytan, he mæg in þære
 more-carefully his ways and his life understand he can in the
 ylcan gesetnesse ȝ lare his regoles findan ȝ ongytan his
 same institution and teaching of-bis rule find and understand of-bis

lareowdomes dæde, forþon þe se halga wer nanum gemete ne
 teachership deeds because that the holy man in-no manner —
 mihte ne nolde on oðre wisan læran on oðre he sylf lifde.
 could nor would in other way teach in other he self lived

XXXVII · THE DEATH OF BENEDICT

Benedict tells disciples near and far the day of his death, bidding those present keep silent and giving the absent a sign. Six days before, he has his tomb opened; stricken with fever, he is carried to his oratory, receives the Lord's body and blood, and, held up by his disciples, hands raised, dies praying. Two brothers far apart see a shining road stretch from his cell to heaven, and a bright man tells them Benedict climbed it. He is buried in the church he built where Apollo's altar stood.

- 175.8 Soplice þy ylcan geare, þe he leorende wæs of þisum life,
 Truly in-the same year which he passing was from this life
 he cypde 7 sæde þone dæg his þære halgostan forðfore
 he made-known and told the day of-his the holiest departure
 sumum þam gingrum, þe mid him lifdon 7 drohtodon,
 to-some the disciples who with him lived and dwelt
 7 sumum þam, þe feorr wunedon on oðrum stowum.
 and to-some those who far dwelt in other places
 he sæde þam 7weardum, þæt hi mid swigunge sceoldon
 he said to-the present that they with silence should
 helan þæt þe hi gehyrdon, 7 he sæde þam æfweardum,
 conceal that which they heard and he told to-the absent
 hwæt þam to cypnesse wære 7 hulic tacen, þonne his
 what to-them as testimony were and what-kind token when his
 sawl of þam lichaman ferde. soðlice ær þam syxtan dæge
 soul from the body went truly before the sixth day
 his ændes he het, þæt him wære his byrgen untyned,
 of-his end he commanded that for-him were his tomb opened

7 he þa sona wæs geþread mid fefre 7 ongan mid
and he then at-once was pressed with fever and began with
 grimre hetan beon geswenced. þa ælce dæge weox se ece,
grim beat be afflicted then each day grew the ache
 7 seo adl hefegode, 7 þa on þam syxtan dæge he
and the disease grew-heavy and then on the sixth day he
 het his gingran hine beran to his gebedhuse, 7 þær
commanded his disciples him bear to his oratory and there
 he cyððe his ænde 7 getrymede mid þære onfangennesse
he made-known his end and strengthened with the reception
 þæs drihtenlican lichaman 7 blodes, 7 he þa wreþiende
of-the lordly body and blood and he then supporting
 þa tydran limu betwyh his gingrena handum upp aræhtum
the frail limbs between his disciples hands up raised
 his agnum handum in þone heofon gestah 7 alet þone
his own hands into the heaven climbed and let-go the
 ytemestan gast 7 ferde betwyh þam wordum his gebedes.
last breath and went among the words of-his prayer
 witodlice on þam dæge wæs æteowed anre 7 naht ungelicre 175.22
certainly on the day was shown in-one and not-at-all unlike
 gesyhðe onwrigennes twam broðrum be þam halgan were
vision revelation to-two brothers about the holy man
 oðrum wuniendum in þam ylcan mynstre 7 oðrum feor
to-one dwelling in the same monastery and to-other far
 wuniendum on oþre stowe. hi gesawon begen, þæt an
dwelling in other place they saw both that one
 scinende weg 7 lyxende wæs astreht mid godwebbenum
shining way and gleaming was spread with purple
 pællum 7 unarimdu leoftfatum ymbseted 7 mid rihtre
cloths and countless lamps surrounded and with straight
 stige eastweardes wæs aþæned to heofonum fram Benedictes
ascent eastward was stretched to heavens from of-Benedict

cytan. 7 ofer þam wege wæs standende swiðe beorht wer
cell and over the way was standing very bright man
 mid arwyrðlicum gegyrelan, se acsode þa broðra, hwæs weg
with venerable garment who asked the brothers whose way
 þæt wære, þe hi sceawedon. hi andetton, þæt hi nyston. se
that were which they beheld they confessed that they not-knew the
 beorhta wer cwæð to þam: 'þis is se weg, on þam drihtnes
bright man said to them this is the way on which of-lord
 deorling Benedictus gestah to heofonum.' þa witodlice, swa swa
darling Benedict climbed to heavens then certainly so as
 þas forecwedenan þegnas gesawon þæs halgan weres forðfore,
these aforesaid servants saw of-the holy man departure
 swa eac þa æfweardan hi ongæton of þam tacne, þe heom
so also the absent they perceived from the sign which to-them
 wæs ær foresæd. soðlice Benedictus wæs bebyrged in ðære
was before foretold truly Benedict was buried in the
 cyrcan þæs eadigan fulluhteres Iohannes, þa he sylf getimbrode,
church of-the blessed baptist John which he self built
 þær he towearp Apollones wigbed þæs hæþenan godes. se eac
where he overthrew of-Apollo altar of-the heathen god who also
 nu gyt todæg scineþ mid wundrum in þam ylcan scræfe, þe
now yet today shines with wonders in the same cave which
 he ær bliþe eardode alæded fram oþrum mannum, gif þæt
he before gladly dwelt-in led-away from other men if that
 findeþ æt him 7 abædeþ se geleafa þara, þe hine biddað.
finds at him and obtains the faith of-those who him ask

A madwoman wandering the hills spends a night unknowingly in Benedict's cave and leaves in the morning sound in mind, and stays so. Peter asks why martyrs work more wonders where their relics are than where their bodies lie; Gregory answers that where the weak might doubt their presence they show greater signs, as Christ left his disciples so that they might learn to love him spiritually. The second book ends.

Witodlice niwan wæs geworden seo wise, þe ic nu secgan wille, 176.16
 Certainly newly was done the thing which I now say will
 þæt sum wif wæs afangen of hire mode, þæt heo eallunga
 that a-certain woman was seized from her mind that she entirely
 forleas hire gewit ⁊ andgyt, ⁊ þa weallode wide dæges ⁊
 lost her wit and understanding and then wandered widely by-day and
 nihtes geond þa muntas ⁊ þa dena, geond þa wudas ⁊ þa
 by-night throughout the mountains and the valleys throughout the woods and the
 feldas, ⁊ þæt an, þæt heo þær gereste, þær hi seo werignes
 fields and that one that she there rested where her the weariness
 genydde, þæt heo restan sceolde. þa sume dæge, þa þa heo
 compelled that she rest should then on-some day then when she
 swa widgal swiðe dwolode, heo becom unmyndlinga to þam
 so wandering greatly strayed she came unwittingly to the
 scræfe þæs eadigan weres ⁊ þæs arwyrðan fæder Benedictus.
 cave of-the blessed man and of-the venerable father Benedict
 ⁊ heo þa þær wunode ingangende, swa swa heo nyste. þa
 and she then there remained entering so as she not-knew then
 wæs þæt þus geworden, þæt on morgene heo uteode mid swa
 was that thus done that in morning she went-out with so
 halum ⁊ gesundum ȝgyte, swylce heo næfre ænig ungewit
 whole and sound understanding as-if she never any madness

oððe unhæle hire heafodes næfde. ⁊ heo þa þurhwunode
or sickness of-her head had and she then persisted
 on ealle tid in þære ylcan hæle, þe heo þær onfeng.'

in all time in the same health which she there received

176.27 Petrus cwæð: 'hwæt cweþað we la, hwæt þæt sy, þæt we full

Peter said what say we lo what that be that we full

oft ongytaþ, þæt hit þus byð eac in ðam mundbyrdum haligra
often perceive that it thus is also in the protections of-holy

martyra, þæt hi na ne cyðað swa manige fremsumnesse
martyrs that they not — show so many benefits

þurh heora lichaman, swa hi ful oft god eowiað þurh
through their bodies as they full often good show through

heora reliquias, ⁊ þær hi wyrcað full oft maran wundru,
their relics and there they work full often greater wonders

þær hi na ne licgaþ ne ne restað þurh hi sylfe?

where they not — lie nor — rest through them selves

177.4 Gregorius him ʒswarode: 'þær þa halgan martyras licgað in

Gregory him answered where the holy martyrs lie in

heora lichaman, nis nænig tweo, þæt hi magon manige
their bodies not-is any doubt that they can many

foretacnu æteowian, ⁊ hi eac swa doð, ⁊ hi cyðað

signs show and they also so do and they make-known

unarimedlice wundru þam, þe hi secað mid clænum mode.

countless wonders to-those who them seek with clean mind

ac forþon hit mæg beon tweod fram tyddrum ⁊ unstrangum

but because it can be doubted by frail and weak

modum, hwæþer hi syn þe ne syn þær andwearde, us is
minds whether they be or not be there present us is

to gehyrenne þær hit cuþ is, þæt hi ne beoð na selfe on
to hear where it known is that they not are — selves in

heora lichaman. ac þær is nyðþearf, þæt hi æteowian maran

their bodies but there is need that they show greater

wundru, þær þæt tydre mod twoð be heora ȝweardnysse;
wonders where the frail mind doubts about their presence
 ac þara manna mod, þe in Gode fæst byð, swa myccl
but of-those men mind which in God fast is so much
 ma hit hæfð þæs geleafan geearnunge, swa myccl hit ma
more it has of-the faith merit so much it more
 wat, þæt þa martyras þær in heora lichaman ne licgaþ ȝ
knows that the martyrs there in their bodies not lie and
 þonne hwæpre næron wana fram þære gehyrnesse, þæt hi ne
then however not-were lacking from the bearing that they —
 gehyran þa, þe hi biddað æt þam lichaman mid clænum
hear those who them ask at the body with clean
 gepohte. be þon eac seo soðfæstnes sylf cwæð, þæt is Crist,
thought about that also the truth self said that is Christ
 to þon þæt he geecte þone geleafan his gingrum: ‘gif ic
to that that he increased the faith to-his disciples if I
 onweg ne gewite, þonne ne cymð na to eow se frofergast.’
away not depart then not comes — to you the comforter
 soþlice we witon, þæt us is cuð, þæt se frofergast symble 177.19
truly we know that to-us is known that the comforter ever
 forð gaþ of þam fæder ȝ þam suna; for hwon cwæð
forth goes from the father and the son for what said
 se sunu, þæt he wolde onweg gewitan, to þon þæt se
the son that he would away depart to that that the
 halga gast come, se næfre ne gewat fram þam suna? ac
holy spirit came who never — departed from the son but
 forþon þe þa gingran sceawiende drihten in lichaman heom
because that the disciples beholding lord in body to-them
 symble lystep þisne geseon mid heora lichamlicum eagum,
ever pleases this see with their bodily eyes
 forþon to þam wæs rihtlice gecweden: ‘nymþe ic heonan
therefore to them was rightly said unless I hence

gange, se frofergast ne cymb to eow,' emne swylce hit
go the comforter not comes to you even as-if it
 openlice gecweden wære: gif ic ne ateo fram eow þone
openly said were if I not withdraw from you the
 lichaman, þonne ne gecyþe ic na, hwylc seo lufu is þæs
body then not make-known I — what-kind the love is of-the
 halgan gastes, ⁊ gif ge ne forlætāþ, þæt ge me lichamlice
holy spirit and if ye not leave that ye me bodily
 sceawian, ne geleorniað ge næfre, þæt ge me gastlice lufian.'
behold not learn ye ever that ye me spiritually love

177.29 Petrus cwæð: 'me licað wel þæt þu sægest.'

Peter said to-me pleases well what thou sayest

178.1 Gregorius him ȝswarode: 'us is nu hwæthugu to blinnenne

Gregory him answered to-us is now somewhat to cease

⁊ to gerestenne fram þissere spræce, to þon gif we
and to rest from this speech to that if we

higiað to oþra æþelra wera wundrum þa to gereccanne
basten to of-other noble men wonders them to relate

⁊ to asecganne, we þonne nu sume hwile þurh swigunge
and to tell we then now some while through silence

geedniwian ure mægn eft to spreccanne.'

renew our strength again to speak

178.5 ⁊ æfter þissere onginneþ seo þridde, seo is eac mid

and after this begins the third which is also with

haligra wera wundrum geglængced ⁊ getrymed mid heora
of-holy men wonders adorned and strengthened with of-them

twegra gespræce.

two speech