

OLD ENGLISH SERIES • VOLUME 11

THE OLD ENGLISH BEDE

BEDE

Historia ecclesiastica gentis Anglorum

The Old English Bede

*Part One: The Coming of the English
and the Conversion of the Kingdoms*

with a word-for-word interlinear English translation

preserving the original word order

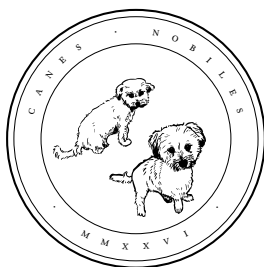


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The Old English text follows Thomas Miller's text, *The Old English Version of Bede's Ecclesiastical History of the English People, Part I, Early English Text Society, Original Series 95 and 96* (London: Trübner, 1890–91), pages 2 to 252

Set from page scans of that printing

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The text is Miller's, founded on Tanner 10 where that manuscript is present and on the Cotton, Oxford, and Cambridge copies where it is not; the and-sign of the manuscripts, which his font sets as a figure 7, is printed here as ꝛ, and his italic expansions of their abbreviations are set in roman.

A dagger marks what he leaves as corrupt and an asterisk his conjecture.

The margin gives his page and line where a paragraph begins.

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THE PREFACE

Bede sends the history he has lately written to King Ceolwulf, to read at leisure and to copy out for others: a book that speaks well of the good teaches its hearer to imitate them, and one that records the wicked teaches him to shun them. So that no one may doubt him, he names his sources — Abbot Albinus, through Notthelm the priest of London; Bishop Daniel of the West Saxons; the brothers of Lastingham, for Cedd and Chad and the Mercians and East Saxons; Abbot Isse and Bishop Cynebert; countless faithful witnesses in Northumbria; and, for Cuthbert, the brothers of Lindisfarne — and asks the reader not to blame him for anything he has heard otherwise.

Ic Beda Cristes þeow and mæssepreost sende gretan ðone I Bede of-Christ servant and masspriest send to-greet the leofastan cyning Ceolwulf. 7 ic ðe sende þæt spell, þæt dearest king Ceolwulf and I to-thee send the account which ic niwan awrat be Angelþeode 7 Seaxum, ðe sylfum I newly wrote about English-nation and Saxons for-thee self to ræðanne 7 on emtan to smeageanne, 7 eac on ma to read and in leisure to examine and also in more stowa to writanne 7 to læranne; 7 ic getreowige on ðine places to write and to teach and I trust in thy geornfulnysse, forþon ðu eart swyðe gymende 7 smeagende diligence because thou art very heedful and inquiring ealdra manna cwidas 7 dæda 7 ealra swyðpost þara mærena of-old men sayings and deeds and of-all most of-the famous weru ure þeode. Forðon þis gewrit oððe hit gód sagað be men of-our nation Because this writing either it good says about godum mannum, 7 se ðe hit gehyreð, he onhyreð þam, oððe good men and he who it hears he imitates that or hit yfel sagað be yfelum mannum, 7 se ðe hit gehyreð, he it evil says about evil men and he who it hears he	2.1
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flyhð þæt ȝ onscunaþ. Forþon hit is gód godne to herianne
flee that and shuns Because it is good the-good to praise
 ȝ yfelne to leanne, þæt se geðeo se þe hit gehyre. Gif se
and the-evil to blame that he profit he who it hear If the
 oðer nolde, hu wurð he elles gelæred? For þinre ðearfe ȝ for
other would-not how becomes he else taught For thy need and for
 þinre ðeode ic þis awrat; forþon ðe God to cyninge geceas,
thy nation I this wrote because thee God as king chose
 þe gedafenað þine þeode to læranne. ȝ þæt ðy læs twege
thee it-behooves thy nation to teach and that the less doubt
 hwæðer þis soð sy, ic cyðe hwanan me þas spell coman.
whether this true be I make-known whence to-me these accounts came

- 2.16 Ærest me wæs fultumiend ȝ lareow se arwurða abbad
First to-me was helper and teacher the venerable abbot
 Albinus, se wæs wide gefaren ȝ gelæred, ȝ wæs betst
Albinus who was widely traveled and learned and was best
 gelæred on Angelcynne. Swyðost he me sæde of †
learned in England Chiefly he to-me said about (corrupt)
 Peodores gemynde, se wæs biscop on Cantwara byrig, ȝ
of-Theodore memory who was bishop in of-Kent city and
 Adrianus † abbud, forðon he swyðost wæs mid him
Hadrian (corrupt) abbot because he most was with him
 gelæred. Eall þæt he on Cantwara mægþe ȝ eac on þam
taught All that he in of-Kent province and also in the
 þeodlandum þe þær to geðeodde wæron, eall ðæt he oððe
regions which there to joined were all that he either
 on gewritum oððe on ealdra manna sægenum ongeat oððe
in writings or in of-old men accounts perceived or
 fram leorningcnihtum þæs eadigan papan Scē Gregories, þa
from disciples of-the blessed pope Saint Gregory those
 he me ealle, ða þe gemyndwurðe wæron, þurh Noðhelm
he to-me all those which memorable were through Nothhelm

ðone æfestan mæssepreost on Lundenbyrig — oððe hine to
the pious masspriest in London either him to
 me sende, oððe on stafum awrat 7 me sende. Fram fruman
me sent or in letters wrote and to-me sent From beginning
 þyssa boca oð þa tid, þe Angelcyn Cristes geleafan onfeng,
of-these books until the time when English-race of-Christ faith received
 of ealldra manna sægenum—; oð þas andweardan tid swyðost
from of-old men accounts until these present time chiefly
 we geleornodon, þæt we her writað, of leorningcnihtum
we learned that we here write from disciples
 þæs eadigan papan Scē Gregorius, under hwilcum cyninge
of-the blessed pope Saint Gregory under which king
 þæt ðonne geworden wæs, þurh Albinus myngunge þæs
that then happened was through of-Albinus prompting of-the
 abbudes 7 ðurh Noðhelmes ærendo 7 gesægene. Swyðe
abbot and through of-Nothhelm errand and account Very
 fela hi me sædon fram gehwylcum biscopum, 7 hwylcum
much they to-me said about each bishops and which
 cyninga tidum Eastseaxe 7 Westseaxe 7 Eastengle 7
of-kings times East-Saxons and West-Saxons and East-Angles and
 Norðanhumbre þære gife onfengon Cristes geleafan.
Northumbrians the grace received of-Christ faith
 Ðurh Albinus swiðost ic geðristlæhte þæt ic dorste þis 4.10
Through Albinus chiefly I ventured that I dared this
 weorc ongynnan, 7 eac † mid Danieles þæs arwurðan
work to-begin and also (corrupt) with of-Daniel the venerable
 Westseaxna biscopes, se nu gyt lifigende is. Fela he me
of-West-Saxons bishop who now yet living is Much he to-me
 sæde ymbe Suðseaxe 7 embe Westseaxe; 7 eac ymbe
said about South-Saxons and about West-Saxons and also about
 Wiht ðæt igland swyðost he me sende on gewritum. †
Wight the island chiefly he to-me sent in writings (corrupt)

7 þurh Cedde þone arwurðan Myrcna bisceop 7 Ceaddan
and through Cedd the venerable of-Mercia bishop and Chad
 ymbe Myrcna þeode 7 Eastseaxena †; 7 eac ymb þara
about of-Mercia nation and of-East-Saxons (corrupt) and also about of-the
 biscopa lif 7 forþfore we geacsodan fram þam broðrum þæs
bishops life and death we ascertained from the brothers of-the
 mynstres, ðe hi sylf astemnedon, ðe Læstinga ea is
monastery which they themselves founded which Lastingham — is
 nemned. Pa þing þe on Eastenglum gewordene wæron, sume
named The things which in East-Anglia happened were some
 we þa of ealdra manna gewritum oððe sægene metton, sume
we then from of-old men writings or account found some
 we mid Isses gesægene þæs arwurþan abbudes geleornedon.
we with of-Isse account of-the venerable abbot learned
 7 þæt on Lindese geworden wæs ymbe Cristes geleafan,
and that in Lindsey happened was about of-Christ faith
 þurh gesegene ðæs arwurðan biscepes Cynebyrhtes 7 þurh
through account of-the venerable bishop Cynebert and through
 his ærendgewritu 7 oðra lifigendra swiðe getreowra we
his letters and of-other living very trustworthy we
 geleornodon. 7 eac þæt we on Norðanhymbrum geacsedon
learned and also that we in Northumbria ascertained
 ymbe Cristes geleafan oð ðysne andweardan dæg, nalæs
about of-Christ faith until this present day not-at-all
 mid anes mannes geþeahhte ac mid gesægene unrim
with of-one man counsel but with account countless-number
 geleaffulra witenas, þa þe þa ðing wiston 7 gemundon,
of-faithful witnesses those who those things knew and remembered
 7 syððan þæt ic sylf ongeat, ne lét ic þæt unwriten.
and afterward that I self perceived not let I that unwritten

Þæt ic be ðam halgan fæder Cuðbyrhte wrat oððe on 4.28
That I about the holy father Cuthbert wrote either in
 þysse bec oððe on oðre, þa dæda his lifes, sume ic ærest
this book or in another the deeds of-his life some I first
 nom of þam gewritum ðe ic awriten gemette mid þam
took from the writings which I written found with the
 broðrum þære cyricean æt Lindesfearona ea, sumu, ða
brothers of-the church at Lindisfarne — some those
 þe ic sylf ongitan mihte þurh swiðe getreowra manna
which I self perceive could through of-very trustworthy men
 gesægene, ic toycte. 7 þone leornere ic nu eadmodlice
account I added and the reader I now humbly
 bidde 7 halsige, gif he hwæt ymbe ðis on oðre wisan
ask and beseech if he anything about this in other manner
 gemete oððe gehyre, þæt he me þæt ne otwite.
find or hear that he to-me that not blame

THE CHAPTERS OF THE FIRST BOOK

The Old English list of the first book's chapters, thirty-one of them: the island and its first peoples; the Roman emperors from Julius Caesar to Theodosius; Alban's martyrdom and the peace after the persecution; the Britons' appeals to Rome, their famine, their sins, and the coming of the English; Germanus against the Pelagians; and Gregory's sending of Augustine, the conversion of Kent, Augustine's see in the king's city and the churches he renewed and built, and Æthelfrith's victory over the Scots.

I. Be gesetnysse Breotene oððe Hibernia Scotta ealandes, 6.4

One About position of-Britain or of-Ireland of-Scots island

ond heora þam ærran bigengum.

and their the earlier inhabitants

II. Ðæt se ærra Romwara casere Gagus Iulius Breotene 6.6

Two That the first of-Romans emperor Gaius Julius Britain

gesohte.

visited

III. Ðæt se æftera Romwara casere, Claudius haten, þæt ylce 6.8

Three That the second of-Romans emperor Claudius called the same

ealand gesohte; 7 Orcadas þa ealand geþeodde to Romwara

island visited and Orkneys the islands joined to of-Romans

cynedome; ge eac Uespassianus fram him sende wæs, 7

kingdom and also Vespasian by him sent was and

he Wihte ealand þam Romaniscan kynedome underðeodde.

he of-Wight island the Roman kingdom subjected

IIII. Ðæt Lucius Brytta cyning sende gewritu to Eleutherio 6.12

Four That Lucius of-Britons king sent letters to Eleutherius

þam papam, bæd hine cristenne beon, and eac abæd.

the pope asked him Christian to-be and also obtained

- 6.14 V. Ðæt Seuerus se casere onfeng micelne dæl Breotene, 7
Five That Severus the emperor took great part of-Britain and
 þone mid dice tosceadde fram oðrum unatemedum þeodum.
it with dyke separated from other untamed nations
- 6.16 VI. Be Dioclitianus rice, 7 þæt he cristene men wæs
Six About of-Diocletian reign and that he Christian men was
 ehtende.
persecuting
- 6.17 VII. Scē Albanus þrowung 7 his geferena, þe on ða
Seven of-Saint Alban passion and of-bis companions who in the
 ilcan tid for Drihtne heora blod aguton.
same time for Lord their blood shed
- 6.19 VIII. Ðæt, ða seo ehtnysse blan, seo cyrice on Breotene
Eight That when the persecution ceased the church in Britain
 hwæthwugu fæc sibbe hæfde, oð ða tide þæs Arrianiscan
some space peace had until the time of-the Arian
 gedwolan.
heresy
- 6.21 VIII. Ðæt ricsiendum Gratiano Maximus se casere wæs on
Nine That reigning Gratian Maximus the emperor was in
 Breotene acenned, 7 eft mid mycle weorede ferde on
Britain born and again with great host went into
 Gallia rice.
of-Gaul kingdom
- 6.23 X. Ðæt ricsiendum Archadio Pelagius se Bryt wið Godes
Ten That reigning Arcadius Pelagius the Briton against of-God
 gife geleafan unrihtlice lare onfeng.
grace faith wrongful doctrine took-up

- XI. Ðæt ricsiendum Honorio Gratianus 7 Constantius 6.25
Eleven That reigning Honorius Gratian and Constantius
 wæron on Breotene acende; 7 se ærra wæs on Brytton
were in Britain born and the former was in Britain
 ofslegen, 7 se oðer wæs on Gallia rice.
slain and the other was in of-Gaul kingdom
- XII. Ðæt Bryttas fram Scottum 7 Peohtum wæron 6.28
Twelve That Britons by Scots and Picts were
 forhergode; 7 hi to Rome him fultumes bædon.
ravaged and they to Rome for-themselves help asked
- XIII. Ðæt ricsiendum Theodosio, þæs tīdum Palladius 8.1
Thirteen That reigning Theodosius in-whose times Palladius
 se biscop wæs sende to gelyfendum Scottum on Crist,
the bishop was sent to believing Scots in Christ
 Bryttas to Rome fram Ettio þam cyninge wæron him
Britons to Rome from Aetius the king were for-themselves
 fultumes biddende 7 þær nænigne hæfdon.
help asking and there none had
- XIII. Ðæt Bryttas mid þy mærran hungre genedde þa 8.5
Fourteen That Britons with the greater famine forced the
 elreordian of heora gemærum adrifan; 7 sona æfter þam
barbarians from their borders drove and soon after that
 mycel eorþwæstm 7 firenlust 7 mancwealm 7 adla 7
great harvest and lust and pestilence and sicknesses and
 gehwora þære ðeode wæron æfterfyligende.
ruin of-the nation were following
- XV. Ðætte Angelðeod wæs gelaðod fram Bryttum on 8.9
Fifteen That English-nation was invited by Britons into
 Breotone; 7 heo sona ærest heora þa wiðerweardan feor
Britain and they soon first their the adversaries far

adriſan; ac nales æfter micelre tide þæt hi geweredon wið
drove but not-at-all after great time that they made-treaty with
him, 7 heora wæpen hwyrfdon wið Bryttas heora gefaran.

them and their weapons turned against Britons their allies

- 8.13 XVI. Ðætte Bryttas ærest on Angelðeode sige genaman;
Sixteen That Britons first over English-nation victory took
wæs Ambrosius heora heretoga Romanisc man.

was Ambrosius their commander Roman man

- 8.15 XVII. Ðæt Germanus se biscop mid Lupo to Breotene
Seventeen That Germanus the bishop with Lupus to Britain
on scype cumende, ærest þæs sæs 7 æfter þam ðara
in ship coming first of-the sea and after that of-the
Pelagianiscan hreohnysse mid godcunde mægene gestilde.

Pelagian wildness with divine power stilled

- 8.18 XVIII. Ðæt se ylca þa dohter ðæs ealdormannes blinde
Eighteen That the same the daughter of-the governor blind
onlihte; 7 æfter þam to ðam halgan Albane becumende
gave-sight and after that to the holy Alban coming
þær ærest his reliquias onfeng, 7 eac þær to asetete ða
there first his relics received and also there to placed the
reliquias þara halgera apostola 7 eac oðra martyra.

relics of-the holy apostles and also of-other martyrs

- 8.22 XVIII. Ðætte se ylca biscop for ðam intingan untrumnysses
Nineteen That the same bishop for the cause of-sickness
† feria gehæfd 7 þa brynas þara husa gebiddende
(corrupt) there held and the fires of-the houses praying
adwæscete; 7 he sylf ðurh gesihpe fram his adle wæs gehæled.

quenched and he self through vision from his sickness was healed

- 8.25 XX. Ðæt þa ylcan biscopas Bryttum on gefeohte godcundne
Twenty That the same bishops to-Britons in battle divine
fultum forgeafon; 7 swa ham wæron eft hweorfende.

help gave and so home were again turning

XXI. Ðæt eft spryttendum þam twigum ðæs Pelagianiscan 8.27

Twenty-one That again sprouting the twigs of-the Pelagian
 woles Germanus mid Seuro to Breotene eft cumende ærest
pestilence Germanus with Severus to Britain again coming first
 þam healtan geongan his stæpe he geedniwode, 7 æfter þam
to-the lame youth his step he renewed and after that
 Godes folce, geniðeredum ge eac gebettum þam gedwolmannum,
of-God people condemned and also amended the heretics
 he him geedniwode þone stæpe rihtes geleafan.
he to-them renewed the step of-right faith

XXII. Ðætte Bryttas sume tide gestildon fram utgefohte; 8.32

Twenty-two That Britons some time rested from foreign-war
 7 hie sylfe þræston on ingefeohtum, 7 on manegum
and they themselves afflicted in civil-wars and in many
 manum hi sylfe besencton.
crimes they themselves sank

XXIII. Ðæt se halga papa Gregorius Augustinum sende 10.1

Twenty-three That the holy pope Gregory Augustine sent
 mid munecum Angeldæode to bodiganne Godes word 7
with monks to-English-nation to preach of-God word and
 geleafan 7 eac swylce mid trymmendlice ærendgewrite hi
faith and also likewise with encouraging letter them
 gestrangode, þæt hi ne ablunnen fram þam gewinne.
strengthened that they not ceased from the labor

XXIII. Ðæt Augustinus wæs cumende on Breotone ærest 10.5

Twenty-four That Augustine was coming into Britain first
 on Tenet þam ealonde; 7 Cantwara cyninge Cristes geleafan
in Thanet the island and of-Kent to-king of-Christ faith
 bodode; 7 swa mid his lefnysse Godes word bodigende
preached and so with his leave of-God word preaching
 on Cent eode.
into Kent went

- 10.8 XXV. Ðæt he Augustinus on Cent þære frymðelican
Twenty-five That he Augustine in Kent of-the primitive
 cyrican lif 7 lare wæs onhyrigende, and on cyninges
church life and teaching was imitating and in of-king
 byrig bisceopsetl onfeng.
city bishop-seat received
- 10.10 XXVI. Ðæt se ylca, biscop geworden, onbead Gregorio þam
Twenty-six That the same bishop become announced to-Gregory the
 papan ða þe on Breotene gedon wæron, 7 somod be
pope those which in Britain done were and together about
 þam nydþearflican ðingum his andsware biddende onfeng.
the needful things his answer asking received
- 10.13 XXVII. Þæt se ylca papa Gregorius sende Agustino pallium
Twenty-seven That the same pope Gregory sent to-Augustine pallium
 7 maran fultum Godes word to læranne.
and more help of-God word to teach
- 10.15 XXVIII. Ðæt he se papa Æðelbyrhte þam cyninge gewrit
Twenty-eight That he the pope to-Æthelberht the king letter
 7 gyfe sende: þætte Augustinus Cristes cyrican geedniwode,
and gifts sent that Augustine of-Christ church renewed
 7 Scē Petres mynster getimbrade.
and of-Saint Peter monastery built
- 10.18 XXVIII. Ðæt Augustinus Cristes cyrican geedniwode 7
Twenty-nine That Augustine of-Christ church renewed and
 worhte mid þæs cyniges fultume Æðelbyrhtes.
made with of-the king help of-Æthelberht
- 10.20 XXX. Ðætte Augustinus þæt mynster þara apostola Petrus 7
Thirty That Augustine the monastery of-the apostles Peter and
 Paulus getimbrade; 7 be his þam ærestan abbude Petro.
Paul built and about his the first abbot Peter

XXXI. Ðætte Æðelfrið Norðanhymbra cyning Scotta þeode 10.22
Thirty-one That Æthelfrith of-Northumbria king of-Scots nation
 mid gefeohte ofercom, 7 hi of Angelðeode gemærum
with battle overcame and them from of-English-nation borders
 adrof. Her endað seo forme bōc.
drove Here ends the first book

THE CHAPTERS OF THE SECOND BOOK

The second book's sixteen chapters: Gregory's death; Augustine's admonition of the British bishops, his consecration of Mellitus and Justus, and his death; Laurentius' appeal to the Scots about Easter; the relapse into idol-worship after the deaths of kings Æthelberht and Sæberht, Laurentius chastised by Peter, and Mellitus quenching a fire by prayer; Edwin's kingdom, Paulinus' mission, the pope's letters, the king's council and baptism; the conversion of the East Angles and of Lindsey; the pallium sent to Honorius; and Edwin's death at the hands of Penda, after which Paulinus took the see of Rochester.

Her onginneð seo oðer bōc. 10.25
Here begins the second book
 I. Be forðfore þæs eadigan papan Gregorius. 10.26
One About death of-the blessed pope Gregory
 II. Ðæt Agustinus Brytta biscopas for rihtgeafulre sibbe 10.27
Two That Augustine of-Britons bishops for orthodox peace
 lærde 7 monade, ge eac gedonum beforan him heofonlican
taught and admonished and also done before them heavenly
 wundre: 7 eac hwylc wracu him forhogiende æfterfyligde.
wonder and also what vengeance them despising followed
 III. Þæt he Agustinus Mellitum 7 Iustum to biscopum 10.30
Three That he Augustine Mellitus and Justus as bishops
 gehalgode: 7 be his forðfore.
consecrated and about his death

- 10.32 IV. Ðæt Laurentius mid his efenbiscopum Scottas wæs
Four That Laurentius with his fellow-bishops Scots was
 manigende on ða annysse ðære halgan cyrican, ealles mæst
admonishing to the unity of-the holy church of-all most
 ymb Eastrena healdnyssa: 7 þæt Mellitus to Rome com.
about of-Easter observance and that Mellitus to Rome came
- 12.3 V. Forðferendum þam cyningum Æðelbyrhto 7 Sæbyrhto,
Five Dying the kings Æthelberht and Sæberht
 heora æfterfyligendas wæron deofolgyld folgiende; forðam
their successors were idol-worship following because
 Mellitus 7 Iustus ða biscopas of Brotene gewiton.
Mellitus and Justus the bishops from Britain departed
- 12.6 VI. Dætte Laurentius se arcebiscop wæs geþread fram
Six That Laurentius the archbishop was chastised by
 þam apostole Scē Petre; Eadbaldum þone cyning to Criste
the apostle Saint Peter Eadwald the king to Christ
 gecyrde; 7 Mellitum 7 Iustum þa biscopas to bodigenne
turned and Mellitus and Justus the bishops to preach
 hider gecyrdon.
hither returned
- 12.9 VII. Ðæt Mellitus æfter Laurentio arcebiscop geworden wæs;
Seven That Mellitus after Laurentius archbishop become was
 þa ligeas his byrnendre ceastre gebiddende adwæscte.
the flames of-his burning city praying quenched
- 12.11 VIII. Be cynedome Eadwines; 7 þæt cumende Paulinus
Eight About kingdom of-Edwin and that coming Paulinus
 him godspell bodade, 7 ærest his dohtor mid oðrum
to-him gospel preached and first his daughter with other
 monnum gelærde mid halgum gerynum Cristes geleafan.
men instructed in holy mysteries of-Christ faith

VIII. Ðæt se papa Bonifatius þone ylcan cyning, onsendum 12.14

Nine That the pope Boniface the same king by-sent

gewritum, wæs trymmende to rihtum geleafan.

letters was exhorting to right faith

X. Hwylc geþeaht se ylca cyning mid his ealdormonnum 12.16

Ten What counsel the same king with his ealdormen

hæbbende wæs be þære onfengnysse Cristes geleafan.

having was about the reception of-Christ faith

XI. Ðæt se ylca Edwine mid his þeode geleafull geworden 12.18

Eleven That the same Edwin with his nation believing become

wæs; 7 þæt Paulinus hine gefullade.

was and that Paulinus him baptized

XII. Ðæt seo mægðe Eastengla Cristes geleafan onfeng. 12.20

Twelve That the province of-East-Angles of-Christ faith received

XIII. Ðæt Paulinus on Lindesege mægðe bodigende wæs 12.21

Thirteen That Paulinus in Lindsey province preaching was

Cristes geleafan.

of-Christ faith

XIII. Be þære sibbe 7 stillnysse Eadwines cyninges rices. 12.23

Fourteen About the peace and quiet of-Edwin king reign

XV. Be forðfore Iustus þæs arcebiscopes: 7 þæt Honorius 12.24

Fifteen About death of-Iustus the archbishop and that Honorius

for him gecoren wæs 7 fram Paulino on Lindcylene

for him chosen was and by Paulinus in Lincoln

gehalgod wæs; 7 þæt he fram Honorio þam papan

consecrated was and that he from Honorius the pope

ærendgewrito 7 pallium onfeng.

letters and pallium received

- 12.28 XVI. Ðætte, ofslegenum Eadwine fram Pendan Myrcna
Sixteen That slain Edwin by Penda of-Mercia
 cyninge, Paulinus se bisceop wæs eft cumende to Cent 7
king Paulinus the bishop was again coming to Kent and
 on Hrofeceastre biscopsetl onfeng. Her endað seo oðer bōc.
in Rochester bishop-seat received Here ends the second book

THE CHAPTERS OF THE THIRD BOOK

The third book's twenty-two chapters: Oswald restoring the faith his predecessors had abandoned; Aidan at Lindisfarne; the conversion of the West Saxons; Earconberht of Kent ordering the idols cast down; the wonders at the place of Oswald's death and at his relics; Oswine's murder and Aidan's miracles; the conversion of the Middle Angles and the East Saxons; Cedd's monastery; the Mercians after Penda's fall; Ecgberht in Ireland; Wilfrid and Chad; Wigbard's death in Rome; and the East Saxons' relapse and return.

- 12.32 and her onginneð seo þridde.
and here begins the third
- 14.1 I. Ðæt þa forman æfterfyligende Eadwines cyninges þone
One That the first successors of-Edwin king the
 geleafan his agenre þeode besmiton: 7 Oswald se cristenesta
faith of-his own nation defiled and Oswald the most-Christian
 cyning þara ægðer geedniwode.
king of-those each renewed
- 14.4 II. Ðæt se ylca cyning biddende of Sceotta þeode
Two That the same king asking from of-Scots nation
 biscope onfeng Aidanum on naman gehatenne, 7 him on
bishop received Aidan in name called and to-him in
 Lindesfarona ealonde biscopsetl forgeaf.
of-Lindisfarne island bishop-seat gave

- III. Be Aidanus life þæs biscopes. 14.7
Three About of-Aidan life the bishop
- III. Be eaufæstnysse 7 wundorlicre arfæstnysse Oswaldes 14.8
Four About piety and wondrous goodness of-Oswald
 cyninges.
king
- V. Ðæt seo mægð Westseaxna, bodigendum Birino þam 14.10
Five That the province of-West-Saxons preaching Birinus the
 biscope, onfeng Godes word; 7 be his æfterfyligendum
bishop received of-God word and about his successors
 Ægelbyrhto 7 Leotherio.
Agilbert and Leutherius
- VI. Ðætte Cantwara cyning Erconbyrht bebed deofolgyld 14.13
Six That of-Kent king Earconberht commanded idols
 beon toworpen: 7 be his dehter Ercengota 7 hire
to-be cast-down and about his daughter Earcongota and her
 magan Æðelburge Gode gehalgedum fæmnum.
kinswoman Æthelburb to-God consecrated maidens
- VII. Ðæt on þære stowe, ðær ofslægen wæs se cyning 14.16
Seven That in the place where slain was the king
 Oswald, gelomlicu wundurgeweorc gewordene wæron: 7 þæt
Oswald frequent wonder-works done were and that
 ðær ærest anes wegferendes mannes nyten gehæled wæs,
there first of-one wayfaring man beast healed was
 7 æfter þam an mæden, seo wæs ær lama.
and after that a maiden who was before lame
- VIII. Ðæt þære ylcan stowe myl wið fyre wæs freomigende. 14.20
Eight That of-the same place dust against fire was availing

- 14.21 IX. Ðæt ofer his reliquias þæt heofonleoht ealle niht wæs
Nine That over his relics the heavenly-light all night was
 ofergestondonde 7 scinende; 7 þæt deofolseoce æt his
standing-over and shining and that demon-sick at his
 reliquium wæron gelacnode.
relics were cured
- 14.24 X. Ðæt æt his byrigenne an lytel cniht fram lengtenadle
Ten That at his tomb a little boy from age
 wæs gelacnod.
was cured
- 14.26 XI. Ðætte on Hibernia sum man fram his reliquium fram
Eleven That in Ireland a man from his relics from
 deaðes liðe wæs gehæled.
of-death point was healed
- 14.28 XII. Ðætte forðferdum Paulino þam biscope Ithamar for
Twelve That departed Paulinus the bishop Ithamar for
 him æt Hrofeceastre biscopsetle onfeng. 7 be wundorlicre
him at Rochester bishop-seat received and about wondrous
 eadmodnesse Oswines þæs cyninges, se fram Oswio
humility of-Oswine the king who by Oswy
 wælhreowlice wæs ofslægen.
cruelly was slain
- 14.31 XIII. Ðæt se biscop Aidan þam scypparendum þone storm
Thirteen That the bishop Aidan to-the seafarers the storm
 towardne foresægde, 7 eac him gehalgodne ele sealde, mid
coming foretold and also to-them consecrated oil gave with
 þam hi þone storm gestildon.
which they the storm stilled
- 16.1 XIII. Ðæt se ylca biscop þæt togewehgene fyr þære
Fourteen That the same bishop the driven fire of-the
 cynelican burghe gebiddende onweg gewende.
royal city praying away turned

XV. Ðætte Middelengla mægð under Peadan Pendan suna 16.3

Fifteen That of-Middle-Angles province under Peada of-Penda son

wæs cristen geworden.

was Christian become

XVI. Ðæt Eastseaxan þone rihtan Godes geleafan, ðone 16.5

Sixteen That East-Saxons the right of-God faith which

hi gefyrn awurpon, under Sibrihte heora cyninge, mid

they formerly cast-off under Sigebert their king with

geornfulnysse Oswies ðæs cyninges, 7 Cedde him

zeal of-Oswy the king and Cedd to-them

bodiendum, eft onfengon.

preaching again received

XVII. Ðæt se ylca biscop Cedde onfonde fram þam cyninge 16.8

Seventeen That the same bishop Cedd receiving from the king

Æðelwalde sume stowe mynster on to timbrianne, 7 þa

Æthelwald a place monastery in to build and it

mid halgum gebedum 7 fæstenum Drihtne gehalgode; 7

with holy prayers and fastings to-Lord consecrated and

be his forðfore.

about his death

XVIII. Ðæt Mercna mægð, ofslegenum Pendan hyra cyninge, 16.11

Eighteen That of-Mercia province slain Penda their king

Cristes geleafan onfengon; 7 Oswio se cyning for ðam

of-Christ faith received and Oswy the king for the

sige sealdan him for Gode æhta micle 7 twelf bocland

victory granted to-him for God possessions great and twelve charter-lands

Gode mynster on to getimbrianne sealde 7 forgeaf.

to-God monastery in to build gave and granted

XIX. Ðæt Ecbyrht se halga wer of Angelcynnes cynne 16.15

Nineteen That Ecgbert the holy man from of-Englisb-race race

acenned munuclif wæs lædende on Hibernia.

born monk-life was leading in Ireland

16.17 XX. Ðæt, forðferdum Tudan, Wilfrið wæs sended on Gallia,
Twenty That departed Tuda Wilfrid was sent into Gaul
 ȝ þær wæs gehadod fram Æðelbyrhte þam biscope; ȝ
and there was ordained by Æthelberht the bishop and
 Ceadda on Westseaxum fram Wine biscope. ȝ hi begen
Chad among West-Saxons by Wine bishop and they both
 wæron Norðhymbrum to biscopum gehalgode.

were for-Northumbrians as bishops consecrated

16.21 XXI. Ðæt se mæssepreost Wigearð arcebiscop to
Twenty-one That the masspriest Wigearð archbishop to
 gehadianne on Breotene to Rome wæs onsended, þonone
ordain in Britain to Rome was sent whence
 sona hi hider onsendon gewritu þæs apostolican papan ȝ
soon they hither sent letters of-the apostolic pope and
 þær cyddon hine forðferende.

there made-known him dying

16.24 XXII. Ðæt Eastseaxan on þa tid ðæs mancwealmes
Twenty-two That East-Saxons in the time of-the pestilence
 to deofolgyldes wæron eft gecyrde, ȝ eft þurh ða
to idol-worship were again turned and again through the
 geornfulnesse Germanus ðæs biscopes hi sona fram heora
zeal of-Germanus the bishop they soon from their
 gedwolan wæron eft gecyrde. Her endað seo þridde bók.
error were again turned Here ends the third book

BOOK I

THE ISLAND OF BRITAIN

Britain, once called Albion, lies in the ocean opposite Germany, Gaul, and Spain, eight hundred miles long and two hundred broad. It is rich in crops, trees, pasture, and vines, in birds and fish, seals and whales, in shellfish that yield pearls and a red dye that never fades, in salt, hot springs, and metals, and in jet, which drives snakes away when burned. It once had twenty-nine noble walled cities, and it lies so far north that its summer nights are scarcely dark.

Breoton ist garsecges ealond, ðæt wæs iu geara Albion haten: 24.29

Britain is of-ocean island which was long ago Albion called
 is geseted betwyh norðdæle and westdæle, Germanie ȝ
is set between north-part and west-part Germany and
 Gallie ȝ Hispanie þam mæstum dælum Europe myccle fæce
Gaul and Spain the greatest parts of-Europe great space
 ongegen. Þæt is norð ehta hund mila lang, ȝ tu hund mila
opposite That is north eight hundred miles long and two hundred miles
 brad. Hit hafað fram suðdæle þa mægþe ongean, þe mon
broad It has from south-part the province opposite which one
 hateþ Gallia Bellica. Hit is welig þis ealond on wæstmum ȝ
calls Gallia Belgica It is rich this island in crops and
 on treowum misenlicra cynna; ȝ hit is gescræpe on læswe
in trees of-various kinds and it is suited for pasture
 sceapa ȝ neata; ȝ on sumum stowum wingearðas growaþ.
of-sheep and of-cattle and in some places vineyards grow
 Swylce eac þeos eorþe is berende misenlicra fugela ȝ
Likewise also this earth is bearing various birds and
 sæwihta, ȝ fiscumwyllum wæterum ȝ wyllgespryngum. ȝ
sea-creatures and in-fish-full waters and well-springs and
 her beoþ oft fangene seolas ȝ hronas and mereswyn; ȝ her
here are often caught seals and whales and porpoises and here

beoþ oft numene missenlicra cynna weolcscylle 7 muscule,
are often taken of-various kinds shell-fish and mussels
 7 on þam beoð oft gemette þa betstan meregrotan ælces
and in them are often found the best pearls of-every
 hiwes. 7 her beoð swyfe genihtsume weolocas, of þam bið
color and here are very abundant whelks from which is
 geweorht se weolocreada tælgh, þone ne mæg sunne blæcan
made the whelk-red dye which not can sun bleach
 ne ne regn wyrðan; ac swa he biþ yldra, swa he fægerra biþ.
nor — rain mar but as it is older so it fairer is
 Hit hafað eac þis land sealtseapas; 7 hit hafaþ hat wæter, 7
It has also this land salt-pits and it has hot water and
 hat baðo ælcere ylðo 7 hade ðurh toðælede stowe gescræpe.
hot baths for-every age and sex through divided places suited
 26.14 Swylce hit is eac berende on wegga orum ares 7 isernes,
Likewise it is also bearing in of-metals ores of-copper and of-iron
 leades 7 seolfres. Her biþ eac gemeted gagates: se stan
of-lead and of-silver Here is also found jet the stone
 bið blæc gym; gif mon hine on fyr deþ, þonne fleoþ þær
is black gem if one it into fire puts then flee there
 neddran onweg. Wæs þis ealond eac geo gewurðad mid þam
adders away Was this island also formerly adorned with the
 æðelestum ceastrum, anes wana þritigum, ða þe wæron mid
noblest cities one lacking thirty those which were with
 weallum 7 torrum 7 geatum 7 þam trumestum locum
walls and towers and gates and the strongest locks
 getimbrade, butan oðrum læssan unrim ceastra. 7 forðan ðe
built besides other lesser countless cities and because that
 ðis ealond under þam sylfum norðdæle middangeardes nyhst
this island under the very north-part of-middle-earth nearest
 ligeþ, 7 leohte nihte on sumera hafað, — swa þæt oft on
lies and light nights in summer has so that often at

middre nihte geflit cymeð þam behealdendum, hwæðer hit
 mid night dispute comes to-the beholders whether it
 si þe æfenglommung ðe on morgen deagung — is on ðon
 be either evening-gloaming or in morning dawning is in that
 sweotol, ðæt þis ealond hafað mycele lengran dagas on sumera,
 clear that this island has much longer days in summer
 ʒ swa eac nihta on wintra, þonne ða suððælas middangeardes.
 and so also nights in winter than the south-parts of-middle-earth

I · THE PEOPLES OF BRITAIN AND THE ISLAND OF IRELAND

The island studies one wisdom in the tongues of five nations — the English, the Britons, the Scots, the Picts, and the Latins, whose Latin is common to them all. The Britons held it first, from Armorica. The Picts came from Scythia, were refused land by the Scots in Ireland and sent east to Britain, where they took the north and were given wives by the Scots on condition that, when the succession was in doubt, they choose their king from the female line rather than the male, as they still do. A third people, the Scots under Readas, settled beside them, and are now called Dalreadings. Ireland is broader and milder, no snake lives there, and scrapings from its books cure snakebite; it is the Scots' own homeland.

Ðis ealond nu on andweardnysse æfter ríme fif Moyses 26.27
 This island now at present after number of-five of-Moses
 boca, ðam seo godcunde á awriten is, fif ðeoda gereordum
 books in-which the divine law written is of-five nations languages
 ænne wisdom þære hean soþfæstnysse ʒ þære soðan heanesse
 one wisdom of-the high truth and of-the true sublimity
 smeað ʒ andetteap; þæt is on Angolcynnes gereorde ʒ
 studies and confesses that is in of-English-race language and
 Brytta ʒ Scotta ʒ Peohta ʒ Ledenwara: þæt an is, þæt
 of-Britons and of-Scots and of-Picts and of-Latin-speakers that one is the
 Leden, on smeauge gewrita eallum þam oðrum gemæne.
 Latin in study of-writings to-all the others common

- 28.3 On fruman ærest wæron þysses ealondes bigengan Bryttas
In beginning first were of-this island inhabitants Britons
 ane, fram þam hit naman onfeng. Is þæt sæd, ðæt hi
alone from whom it name received Is it said that they
 comon fram Armoricano þære mægeþe on Breotone, ⁊ þa
came from Armorica the province into Britain and the
 suððælas þyses ealondes him gesæton ⁊ geahnodon.
south-parts of-this island for-themselves settled and appropriated
- 28.7 Ða gelamp æfter þon þætte Peahte ðeod com of Scyððia
Then happened after that that Pict nation came from of-Scythia
 lande on scipum ⁊ þa ymbærndon eall Breotone gemæro,
land in ships and then sailed-round all of-Britain borders
 þæt hi comon on Scotland upp, ⁊ þær gemetton Sceotta
that they came to Ireland up and there found of-Scots
 þeode, ⁊ him bædon setles ⁊ eardungstowe on heora
nation and to-them asked seat and dwelling-place in their
 lande betwyh him. Andswæredon Scottas, þæt heora land
land among them Answered Scots that their land
 ne wære to þæs mycel, þæt hi mihton twa þeode gehabban.
not were to that much that they could two nations hold
 Ac cwædon: We magon eow sellan halwende geþeahhte, hwæt
But said We can to-you give wholesome counsel what
 ge don magon. We witan heonan noht feor oðer ealond
ye do can We know hence not far another island
 eastrihte, þæt we magon oft leohtum dagum geseon. Gif ge
eastward that we can often in-clear days see If ye
 þæt secan wyllap, þonne magon ge þær eardungstowe habban:
that seek will then can ye there dwelling-place have
 oððe gif hwylc eow wiðstondeð, þonne gefultumiað we eow.
or if any you withstands then help we you
 Ða ferdon Peohtas in Breotone, ⁊ ongunnon eardigan þa
Then went Picts into Britain and began to-settle the

norðdælas þyses ealondes; ⁊ Bryttas, swa we ær cwædon,
north-parts of-this island and Britons as we before said
 ða suðdælas. Mid þy Peohtas wif næfdon, bædon him
the south-parts With that Picts wives had-not asked for-themselves
 fram Scottum. Ða gefæfodon hi ðære arednesse, ⁊ him
from Scots Then granted they the condition and to-them
 wif sealdon, þæt ðær seo wise on tweon cyme, þæt hi ðonne
wives gave that there the matter into doubt came that they then
 ma of þam wifcynne him cyning curan þonne of
rather from the female-kin for-themselves king chose than from
 þam wæpnedcynne: þæt get to dæg is mid Peohtum healden.
the male-kin that yet to day is among Picts held
 Ða, forþgongenre tide, æfter Bryttum ⁊ Peohtum, þridde cynn 28.24
Then elapsed time after Britons and Picts third race
 Scotta Breotone onfeng on Pehta dæle, ða wæron cumene of
of-Scots Britain received in of-Picts part those were come from
 Hibernia Scotta ealonde mid heora heretogan, Reada hatte:
Ireland of-Scots island with their commander Reada was-called
 oðþa mid freondscipe oðþa mid gefeohte him sylfum betwih
either with friendship or with battle for-them selves among
 hi seðel ⁊ eardungstowe geahnodon, þa hi nu get habbað.
them seat and dwelling-place appropriated which they now yet have
 Þæt cynn nu geond to dæg Dalreadingas wæron hatene.
That race now throughout to day Dalreadings were called
 Hibernia Scotta ealond ge on brædo his stealles ge on 28.30
Ireland of-Scots island both in breadth of-its place and in
 halwendnesse ge on smyltnysse lyfta is betere mycle þonne
wholesomeness and in mildness of-air is better much than
 Breotone land, swa þæt ðær seldon snau leng ligeð þonne
of-Britain land so that there seldom snow longer lies than
 ðry dagas. ⁊ þær nænig mann for wintres cyle on sumera
three days and there no man for of-winter cold in summer

heg ne máweþ, ne scypene his neatum ne timbreþ. Ne
hay not mows nor stall for-his cattle — builds Nor
 þær monn ænigne snicendne wyrm ne ætterne gesihþ; ne
there one any creeping worm nor venomous sees nor
 þær ænig nædre lifian ne mæg. Forþon of Breotone nædran
there any adder live — can Because from Britain adders
 on scipum lædde wæron: sona swa hi ðæs landes lyft
in ships brought were at-once as they of-the land air
 gestuncan, swa swulton hi. Eac neah þan ealle þa ðing, þe
smelt so died they Also near that all the things which
 ðanon cumað, wið ælcum attre magon. Þæt to tacne is, þæt
thence come against every poison avail That to token is that
 sume menn gesawon, ða þe wæron fram nædran geslegene,
some men saw those who were by adders bitten
 þæt man scof þara boca leaf, þe of Hibernia coman, 7
that one scraped of-the books leaves which from Ireland came and
 þa sceafþan dyde on wæter, 7 sealde drincan þam mannun;
the scrapings put in water and gave to-drink to-the men
 7 sona wæs þæt atter ofernumen, 7 hi wæron gehælde. Is
and at-once was that poison overcome and they were healed Is
 þæt ealond welig on meolcum 7 on hunige; 7 wingearðas
that island rich in milk and in honey and vineyards
 weaxaþ on sumum stowum. 7 hit is fiscwylle 7 fugolwylle,
grow in some places and it is fish-full and bird-full
 7 mære on huntunge heorta 7 rana. Þis is agendlice
and famous in hunting of-harts and of-roe This is properly
 Scotta eðel; heonon coman seo ðridde ðeod Scotta, swa we
of-Scots homeland hence came the third nation of-Scots as we
 ær cwædon, eac be Bryttum 7 Peohtum on Breotone.
before said also beside Britons and Picts into Britain

II · JULIUS CAESAR

Britain was unknown to the Romans until the emperor Gaius, also called Julius, came with an army and overran it, sixty years before the coming of Christ.

Wæs Breotene ealond Romanum uncuð, oððæt Gaius se 30.13
Was of-Britain island to-Romans unknown until Gaius the
casere, oðre naman Iulius, hit mid ferde gesohte ⁊ geeode
emperor by-other name Julius it with army visited and overran
syxtygum wintra ær Cristes cyme.
sixty winters before of-Christ coming

III · CLAUDIUS AND VESPASIAN

The emperor Claudius, fourth after Augustus, led an army into Britain in the forty-sixth year after Christ's coming, took a great part of it with little bloodshed, added the Orkneys to the empire, and was back in Rome within six months. He sent Vespasian, who took the Isle of Wight, thirty miles long and twelve broad. Nero, among the countless injuries he did the empire, let the kingdom of Britain go.

Ða æfter þon Claudius se casere, se wæs feorþa fram Augusto 30.16
Then after that Claudius the emperor who was fourth from Augustus
eft fyrde gelædde on Breotone, ⁊ þær butan hefegum
again army led into Britain and there without heavy
gefeohhte ⁊ blodgyte mycelne dæl þæs landes on anweald
battle and bloodshed great part of-the land into power
onfeng. Swylce he eac Orcadas þa ealond, þa wæron ut on
took Likewise he also Orkneys the islands which were out in
garsecge butan Brotone, to Romwara rice geþeodde. ⁊ þy
ocean beyond Britain to of-Romans kingdom joined and in-the

syxtan monðe, þe he hider com, he eft to Rome hwearf.

sixth month that he hither came he again to Rome turned

Ðeos fyrd wæs getogen ðy feorðan geara his rices, þæt

This expedition was made in-the fourth year of-his reign that

gér wæs fram Cristes hidercyme þæt sixte eac feowertigum.

year was from of-Christ hither-coming the sixth besides forty

30.24 Fram þam ylcan casere Claudie wæs sende Uespasianus on

By the same emperor Claudius was sent Vespasian into

Breotone, se æfter Nerone ricsode. Se geeode þæt ealond †

Britain who after Nero reigned He overran the island (corrupt)

on Wiht ⁊ Romana onwealde underþeodde. Ðæt is þrittiges

in Wight and of-Romans power subjected That is thirty

mila lang east ⁊ west, ⁊ twelf mila brad suð ⁊ norð.

miles long east and west and twelve miles broad south and north

Ða feng Neron to rice æfter Claudie þam casere. Se naht

Then succeeded Nero to empire after Claudius the emperor He nothing

freomlices ongan on þære cynewisan, ac betwuh oðera unrim

profitable began in the commonwealth but among of-other countless

æwyrdleana Romwara rices, þæt he Breotone rice forlet.

injuries of-Romans kingdom that he of-Britain kingdom let-go

IV • KING LUCIUS

In the year 156, while Marcus, also called Antonius, ruled with his brother Aurelius, Lucius, king of the Britons, wrote to Pope Eleutherius asking to be made a Christian. The request was quickly granted, and the Britons kept the faith they received whole and undefiled in peace until the time of Diocletian.

32.1 Ða wæs fram Cristes hidercyme hundteontig ⁊ fiftig ⁊

Then was from of-Christ hither-coming hundred and fifty and

six gear, þæt Marcus, oþre naman Antonius, se wæs

six years that Marcus by-other name Antonius who was

feowerteopa fram Augusto þam casere, se onfeng Romwara
fourteenth from Augustus the emperor who took of-Romans
 rice mid Aurelia his breðer. Ðara cyninga tidum wæs se
empire with Aurelius his brother Of-those kings in-times was the
 halga wer Eleuther biscop 7 papa þare Romaniscan cyrican.
holy man Eleutherius bishop and pope of-the Roman church
 Sende to him Lucius Breotone cyning ærendgewrit; bæd
Sent to him Lucius of-Britain king letter asked
 hine 7 halsade, þæt he þurh his bebod cristene gefremed
him and besought that he through his command Christian made
 wære. 7 hraðe þa gefremednesse ðære arfæstan bene wæs
were and quickly the fulfillment of-the pious prayer was
 fylgende. 7 ða onfengan Bryttas fulluhte 7 Cristes
following and then received Britons baptism and of-Christ
 geleafan, 7 ðone onwealhne 7 unwemmedne on smyltre
faith and it entire and undefiled in calm
 sibbe heoldan oþ Deoclitianes tide þæs yfelan caseres.
peace held until of-Diocletian time of-the evil emperor

V • SEVERUS AND THE WALL

In the year 189 Severus, an African from Leptis and the seventeenth emperor after Augustus, took the throne and ruled for seventeen years, vigorously but not without toil. He came to Britain, won a great part of the island in heavy fighting, and walled it off from the barbarous peoples with a dyke and an earthen rampart from sea to sea. He died of sickness at York, and his son Bassianus succeeded him.

Ða wæs ymb hundteontig wintra 7 nigan 7 hundehtatig 32.11
Then was about hundred winters and nine and eighty
 wintra fram Drihtnes menniscnyse, þæt Seuerus casere, se
winters from of-Lord incarnation that Severus emperor who

wæs Æffrica cynnes, of þære byrig ðe Lepti hatte, —
 was of-Africa race from the city which Leptis was-called
 se wæs seofonteogeða fram Augusto — þæt he rice onfeng,
 who was seventeenth from Augustus that he kingdom took
 7 þæt hæfde seofontyne gear. Þes casere framlice rehte ða
 and it held seventeen years This emperor vigorously ruled the
 cynewisan, ac hwæðere mid gewinne. He com on Breotone
 commonwealth but however with labor He came into Britain
 mid fyrde, 7 þær mid myclum 7 hefegum gefeohtum
 with army and there with great and heavy battles
 mycelne dæl þæs ealondes on anweald onfeng; 7 hit begyrde
 great part of-the island into power took and it girded
 7 gefæstnade mid dice 7 mid eorðwealle from sæ to sæ
 and made-fast with dyke and with earth-wall from sea to sea
 fram oðrum elreordum þeodum. 7 he ðær on Eoforwicceastre
 from other barbarous nations and he there in York
 adle forðferde; 7 Basianus his sunu feng to Breotenrice.
 of-sickness died and Bassianus his son succeeded to kingdom-of-Britain

VI • DIOCLETIAN'S PERSECUTION

In the year 286 Diocletian, the thirty-third emperor, took Maximian as his colleague and gave him the West, and Maximian took the royal robes and came to Britain. Together they ravaged the churches and killed Christians: the tenth persecution since Nero, and the longest and cruelest of all, ten full years of slaughter of the innocent. Britain suffered greatly too, and the wonder of its faith and confession was great.

32.21 Ða wæs ymb tu hund wintra 7 syx 7 hundeatig æfter
 Then was about two hundred winters and six and eighty after
 þære Drihtenlican mennyscnysse, þæt Dioclitianus casere, se
 the Lordly incarnation that Diocletian emperor who

wæs fram Augusto ðridde eac ðrittigum, se hæfde twentig
was from Augustus third besides thirty who had twenty
 wintra rice. Se geceas Maximianum him to fultume
winters kingdom He chose Maximian for-himself as help
 his rices ge sealde him westdæl middaneardes. 7 he
of-his kingdom and gave to-him west-part of-middle-earth and he
 onfeng cynewegwædum 7 com on Breotone. Ða betwyh
received royal-ropes and came into Britain Then among
 ða monigan yfel þe hi dydon, Diocletianus in estdæle
the many evils which they did Diocletian in east-part
 middangeardes 7 Maximianus on westdæle, hi hendon
of-middle-earth and Maximian in west-part they humbled
 7 hergedon Godes cyrican 7 yfeledon, 7 slogan cristene
and ravaged of-God churches and injured and slew Christian
 men. Onfengon hi ða teoþan stowe on ehtnysse Godes
men Took they then tenth place in persecution of-God
 cyrcena æfter Nerone casere. Wæs seo ehtnysse þyssa arleasra
churches after Nero emperor Was the persecution of-these impious
 cyninga unmetra 7 singalre eallum þam ærgedonum on
kings more-immense and more-continual than-all the before-done in
 middanearde, forðon ðurh tyn winter full Godes cyricena
middle-earth because through ten winters full of-God churches
 hynnysse 7 unsceaððienda forðmednesse 7 slege haligra
humbling and of-innocent condemning and slaying of-holy
 martyra unblinnendlice don wæs. Wæs eac Bryten þa swyðe
martyrs unceasingly done was Was also Britain then greatly
 gehyned on myclum wundre Godes geleafan 7 ondetnysse.
humbled in great wonder of-God faith and confession

Alban, still a heathen, sheltered a fleeing priest and was converted by his example and teaching. When the governor's men came, he put on the priest's monk's garment and was led bound before the judge as he sacrificed to his idols. He confessed Christ, would not sacrifice, and was scourged and sentenced to death. On the way the river dried before him, the executioner threw down his sword, and a spring rose on the hilltop. There, near Verulamium, Alban was beheaded; his headsman's eyes fell out, the executioner who had refused was beheaded too, and the judge, terrified, ended the persecution. A church later stood on the spot. Aaron and Julius, citizens of Chester, suffered at the same time, with many others in various places.

- 34.8 Swylce eac on þa tid on Breotone wæs ðrowiende Sc̅s
Likewise also in that time in Britain was suffering Saint
 Albanus; be þam Fortunatus presbyter on fæmnena lofe,
Alban about whom Fortunatus presbyter in of-virgins praise
 ða he gemynegode þara eadigra martyra, ða þe of eallum
when he commemorated the blessed martyrs those who from all
 middangearde to Drihtne coman, cwæð he: Þone æðelan
middle-earth to Lord came said he The noble
 Albanum seo wæstmberende Bryton forðbereð. Wæs he
Alban the fruitful Britain brings-forth Was he
 Albanus hæðen ða gyt, þa ðara treowleasra cyninga beboda
Alban heathen then yet when of-the faithless kings commands
 wið cristenum monnum grimsedon. Ða gelamp þæt he sumne
against Christian men raged Then happened that he a
 Godes mann preosthades, se wæs ða reþan ehteras fleonde, on
of-God man of-priestly-order who was the cruel persecutors fleeing into
 gestliðnysse onfeng. And mid þy ðe he hine þa geseah on
hospitality received And with that that he him then saw in
 singalum gebedum 7 wæccum dæges 7 nihtes beon abysgadne,
continual prayers and vigils by-day and by-night to-be occupied

þa wæs he semninga mid þam godcundan gyfe gesawen 7
then was he suddenly with the divine grace visited and
 gemildsad. 7 he sona bysene his geleafan 7 arfæstnesse
shown-mercy and he at-once example of-his faith and piety
 onhyrigean ongan; 7 swylce eac sticcemælum his þam
to-imitate began and likewise also little-by-little by-his the
 halwendenan. trymnyssum wæs gelæred, þæt he forlet þa ðystro
wholesome exhortations was taught that he left the darkness
 deofulgylda 7 of innweardre heortan cristen wæs geworden.
of-idol-worship and from inward heart Christian was become
 Mid þy ða se foresprecena Godes man fela daga mid him 34.22
With that when the aforesaid of-God man many days with him
 wæs on gestliðnesse, þá becom þæt to earan þæs manfullan
was in hospitality then came that to ears of-the wicked
 ealdormannes, þæt Albanus hæfde ðone Cristes andettere
governor that Alban had the of-Christ confessor
 digollice mid him. Ða het he hraðe his þegnas hine secan
secretly with him Then commanded he quickly his thanes him seek
 7 acsian. Ða sona þæs þe hi coman to þæs martyres huse,
and ask Then soon that that they came to of-the martyr house
 þa Sc̅s Albanus for ðam cuman, þe he gefeormade, gegyrede
then Saint Alban for the guest whom he entertained clothed
 hine ða his munucgegyrelan; 7 eode him on hond. 7 hi
himself then in-his monk-garment and went them into hand and they
 hine gebundenne to him læddon. Ða gelamp hit on þa ylcan
him bound to him led Then happened it at the same
 tid, þe Albanus to him gelæded wæs, þæt he se dema stod
time that Alban to him led was that he the judge stood
 æt his godgyldum 7 deofflum onsægdnesse bær. Mid þy ðe
at his idols and to-devils sacrifice offered With that that
 he geseah Sc̅m Albanum, þa wæs he sona yrre geworden,
he saw Saint Alban then was he at-once angry become

forþam he mid his sylfes willum geþristade, þæt he hine
because he with his own will dared that he him
 sylfne on geweald sealde swylcere frecednysse for þam cuman,
self into power gave of-such peril for the guest
 þe he on gestliðnysse gefeormode. Het hine ða teon ȝ
whom he in hospitality entertained Commanded him then draw and
 lædan to ðam deofolgyldum, ðe he æt stod; cwæð him þus
lead to the idols which he at stood said him thus
 to: Forðon ðe ðu þone mangengan ȝ þone wipfeohrend ȝ
to Because that thou the evil-doer and the opponent and
 þone forhycgend ura goda † ðu me helan woldest,
the despiser of-our gods (corrupt) thou from-me conceal wouldst
 swyðor þonne minum ðegnum secgean, þonne wite ðu þæt
rather than to-my thanes tell then know thou that
 þu scealt ðam ylcan wite onfon, ðe he geearnode, gif
thou shalt the same punishment receive which he earned if
 ðu gewitan ðencest fram þam bigange ure æfestnysse.
thou depart thinkest from the worship of-our religion

- 36.8 And Sc̅s Albanus ða mid his sylfes willan cyððe ȝ openade
And Saint Alban then with his own will made-known and revealed
 þam ehterum Godes geleafan, þæt he cristen wære. ȝ he ne
to-the persecutors of-God faith that he Christian were and he not
 wæs ondredende ða beotunge þæs ealdormannes, ac he begyrðed
was fearing the threat of-the governor but he girded
 wæs mid wæpnum þæs gastlican camphades; ȝ he openlice
was with weapons of-the spiritual warfare and he openly
 sæde þæt he his bebodum hyrsumian ne wolde. Ða cwæð he
said that he his commands obey not would Then said he
 se ealdorman ȝ se dema him to Saga me hwylces hiresdes ȝ
the governor and the judge him to Say to-me of-which household and
 hwylces cynnes þu si. And þa andswarede him Sc̅s Albanus:
of-which race thou be And then answered to-him Saint Alban

Hwæt limpeþ þæs to ðe of hwylcum wyrtruman ic acenned

What belongs of-that to thee from which root I born

si? Ac gif ðu wylle gehyran þæt soþ minre æfestnysse, þonne

be But if thou wilt hear the truth of-my religion then

wite þu me cristene beon: 7 ic cristenum þenungum ðeowian

know thou me Christian to-be and I to-Christian services serve

wylle. Ða cwæð he se dema: Gesaga me þinne naman, hwæt

will Then said he the judge Tell to-me thy name what

ðu haten sie. Ða cwæð he: Albanus ic eom geciged fram

thou called be Then said he Alban I am called by

minum ylðrum; 7 þone soðan God 7 þone lifigendan, se

my elders and the true God and the living who

gescop heofon 7 eorðan 7 ealle gesceafta, ic symble bigange,

created heaven and earth and all creatures I ever worship

7 me to him gebidde. Ða wæs he se dema yrre geworden;

and myself to him pray Then was he the judge angry become

cwæð him to: Gif ðu wille þysses lifes gesælignysse mid us

said him to If thou wilt of-this life happiness with us

brucan, ne yld þu þæt þu þam myclan godum mid us onsecege.

enjoy not delay thou that thou to-the great gods with us sacrifice

Ða andswarede Sc̅s Albanus: Ða onsægdnyse, þa ðe 36.24

Then answered Saint Alban The sacrifices those which

fram eow deoflum wæron agoldene, ne magon hi ðam

by you to-devils were paid not can they to-the

underðeoddum gefulltumian, ne heora lustas ne heora willan

subjected help nor their desires nor their wills

gefyllan. Ac gyt soþre is, swa hwylc man swa þissum

fulfill But yet truer is so which man so to-these

onlicnyssum 7 deofolgyldum ansægdnyse bereð, se forðam

images and idols sacrifice offers he therefore

mede onfehð, þæt is ecum tintregum helle wites. Ða se

reward receives that is eternal torments of-hell punishment Then the

dema þas word gehyrde, ða wæs he mid miclum wylme 7
judge these words heard then was he with great fury and
 yre onstyreð; het ða 7 bebead hraðe swingan 7
anger stirred commanded then and commanded quickly to-scourge and
 tintregian ðone Godes andettere. Tealde 7 wende þæt he
to-torture the of-God confessor Reckoned and thought that he
 mid swinglan sceolde þa * beldu 7 þa anrednesse his
with scourges should the (conjecture) boldness and the steadfastness of-his
 heortan anescian, ða he mid wordum ne mihte. Ða he ða
heart soften when he with words not could Then he then
 mid grimmum swinglum 7 tintregum wæced wæs, 7 he
with grim scourges and torments afflicted was and he
 ealle þa witu, ðe him man dyde, geþyldelice 7 gefeonde
all the punishments which to-him one did patiently and rejoicing
 for Drihtne abær 7 aræfnde. Pa se dema þæt ða oncneow
for Lord bore and endured Then the judge that then perceived
 7 þa ongæt, þæt he hine mid tintregum 7 mid swinglan
and then understood that he him with torments and with scourges
 oferswiðan ne mihte, ne from þam bigonge ðære cristenan
overcome not could nor from the worship of-the Christian
 æfestnysse acyrran, þa het he hine heafde beceorfan.
religion turn then commanded he him from-head to-cut-off

38.6 Mid ðy he þa to deaðe gelæded wæs, þa com he to
With that he then to death led was then came he to
 swiðstremre eá, seo floweþ neah ðære ceastre wealle. 7
swift-streamed river which flows near of-the city wall and
 he geseah ðær micle menigo monna æghwæðeres hades; 7
he saw there great multitude of-men of-either sex and
 wæron missenlicræ ylðo 7 getincge men. Seo menigo monna
were of-various age and rank men The multitude of-men
 butan tweon mid godcundre onbryrdnysse wæs geciged to
without doubt with divine inspiration was called to

þenunge ðæs eadigan martyres. ⁊ hi swa ðæs streames
service of-the blessed martyr and they so of-the stream
 brycge abysgade wæron þæt hi hwene ær æfenne oferfaran
bridge occupied were that they a-little before evening cross
 ne mihten; ⁊, neah ðon eallum utagangendum, þæt se dema
not could and near that all going-out that the judge
 butan ðenunge abád on þære ceastre. And ða Sc̅s Albanus,
without service waited in the city And then Saint Alban
 on ðam wæs byrnende wilsumnes modes, þæt he recenust to
in whom was burning desire of-mind that he most-quickly to
 þrowunge become, eode ða to þære burnan þe ic ær sæde,
passion came went then to the brook which I before said
 ⁊ his eagan ahóf upp to heofonum, þa sona adrugode se
and his eyes lifted up to heavens then at-once dried-up the
 stream ⁊ beah for his fotum, swa þæt he mihte dryge
stream and bowed before his feet so that he could dry
 ofergangan. Ða ðis wundor ða geseah betwuh oðre se
cross-over Then this wonder then saw among others the
 sylfa cwellere ðe hine slea sceolde, þa wæs he sona mid
very executioner who him slay should then was he at-once with
 godcundre onbryrdnyse innan monad, þæt he wearp þæt
divine inspiration within admonished that he threw the
 sweord onweg þæt he on handa hæfde, ⁊ him to fotum feoll;
sword away which he in hand had and to-him to feet fell
 ⁊ he geornlice bæd ⁊ wilnade, þæt he mid ðone martyr
and he earnestly asked and desired that he with the martyr
 oððe for hine þrowian moste, ðe he ær slea sceolde.
or for him suffer might whom he before slay should
 Ða wæs þes man ðurh Godes gyfe of ehtere geworden 38.23
Then was this man through of-God grace from persecutor become
 soðfæstnesse freond ond Cristes geleafan. And þa astah se
of-truth friend and of-Christ faith And then ascended the

arwurðesta Godes andettere mid þa menigeo on þa dune
most-venerable of-God confessor with the multitude onto the hill
 upp, seo wæs ða tidlice grene 7 fæger 7 mid misenlicum
up which was then seasonably green and fair and with various
 blostmum wyrta † afed 7 gegyred æghwyder ymbutan.
blossoms of-herbs (corrupt) fed and adorned everywhere round-about
 Wæs þæt þæs wyrðe, þæt seo stow swa wlitig 7 swa fæger
Was that of-that worthy that the place so beautiful and so fair
 wære, þe eft sceolde mid þy blode ðæs eadigan martyres
were which afterward should with the blood of-the blessed martyr
 gewurðad 7 gehalgod weorþan. On þysse dune ufanweardre
honored and hallowed become On this hill on-its-top
 bæd Sc̅s Albanus fram Gode him wæter seald beon to sumre
asked Saint Alban from God to-him water given to-be for a-certain
 his þenunge. 7 þa sona hraðe beforan his fotum wæs wyl
of-his service and then at-once quickly before his feet was spring
 upp yrnende, þæt ealle menn ongytan mihtan, þæt ðæt wæter
up running that all men perceive could that that water
 to his þenunge sendeð wæs, þe he ær to Gode wilnade.
for his service sent was which he before from God desired
 7 nu seo wylle 7 þæt wæter, gefylledre wilsumnesse
and now the spring and the water fulfilled desire
 7 ðære ðenunge þæs eadigan martyres wæs forlætende ða
and the service of-the blessed martyr was leaving the
 cyþnysse þære ðenunge, 7 hwearf eft to gecynde. Wæs seo
witness of-the service and turned again to nature Was the
 stow hwæthwugu on healfre mile fram þære ceastre wealle,
place somewhat at half mile from of-the city wall
 7 fram þære burnan þe he ær drigum fotum ofereode.
and from the brook which he before with-dry feet crossed-over
 Ðær wæs þa heafde beslagen se strengesta martyr Sc̅s
There was then from-head struck the strongest martyr Saint

Albanus, 7 þær he onfeng beah 7 sige eces lifes, þone
Alban and there he received crown and victory of-eternal life the
 ylcan sige God behét eallum þam ðe hine lufian wyllað.

same victory God promised to-all those who him love will

Ac se cwellere, se ðe his arlease handa aðenede ofer þone 40.7

But the executioner he who his impious hands stretched over the
 arfæstan sweoran ðæs martyres 7 his heafod of asloh, ne
pious neck of-the martyr and his head off struck not

wæs he forlæten þæt he ofer him deadum gefege: ac him ða
was he permitted that he over him dead rejoice but to-him the

eagan of his heafde ascuton 7 ætgædere mid þæs martyres
eyes from his head shot-out and together with of-the martyr

heafde on eorðan feollan. Ða wæs eac swylce heafde beslegen
head onto earth fell Then was also likewise from-head struck

7 gemartyrad se mon, se ðe wæs ær ðon mid þam uplican
and martyred the man he who was before that with the heavenly

mihte geðread, þæt he wiðsoc þæt he ðone Godes andettere
power admonished that he refused that he the of-God confessor

sloge. Be þam ðonne cuð is, þeah ðe he mid wætere
slew About that then known is though that he with water

fulluhtes bæpes aþwegen ne wære, þæt he wæs hwæðere mid
of-baptism bath washed not were that he was however with

þy bæðe his blodes geclænsad 7 ðæs heofonlican rices
the bath of-his blood cleansed and of-the heavenly kingdom

wyrðe geworden. Ða wæs se dema æfter ðyssum mid þa
worthy become Then was the judge after these with the

neownysse swa monigra heofonlicra wundra swyþe gedrefed 7
newness of-so many heavenly wonders greatly troubled and

gefyrhted, het þa sona blinnan fram ehtnysse cristenra
frightened commanded then at-once cease from persecution of-Christian

manna, 7 ongan arweorþian ða þrowunge para haligra
men and began to-honor the passion of-the holy

martyra, þurh ða he ær wende þæt he hi acyrran meahste
martyrs through which he before thought that he them turn could
 fram æfestnysse þæs cristenan geleafan. Wæs he þrowigende se
from religion of-the Christian faith Was he suffering the
 eadiga Albanus ðy teoðan dæge Kalendarum Iuliarum neah
blessed Alban on-the tenth day of-the-Kalends July near
 ðære ceastre, ðe Romane heton Uerolamium, seo nu fram
the city which Romans called Verulamium which now by
 Angelðeode Werlameceaster oþþe Wæclingaceaster is nemned.
English-nation Verlamchester or Watlingchester is named

40.24 Ða wæs sona, æfter þon þæt smyltnes com cristenra tida,
Then was at-once after that that calm came of-Christian times
 þæt ðær wæs cyrice geworht 7 getimbrad wundorlices
that there was church made and built of-wondrous
 geweorces 7 his þrowunge 7 martyrdome wyrþe. On
work and of-his passion and martyrdom worthy In
 ðære stowe nu soðlice oð ðysne andwardan dæg untrumra
that place now truly until this present day of-sick
 manna hælo 7 wyrncnes heofonlicra mægena gelomlice beoð
men healing and working of-heavenly powers frequently are
 mærsade, 7 monigfealde wundra gelimpað.
celebrated and manifold wonders happen

40.30 Wæron eac swylce þrowiende on ða tid Ááron 7 Iulilius,
Were also likewise suffering in that time Aaron and Julius
 þa wæron burhwarumen on Ligeceastre, 7 eac oðre monige
who were townsmen in Chester and also other many
 æghwæðeres hades on missenlicum stowum, ða wæron
of-either sex in various places who were
 missenlicum cwealmnyssum ðreoste 7 ungeheredre leoma
with-various torments afflicted and with-unheard-of of-limbs

toslitnysse wundade. Fulfremede compe heora sawle to gefean
 tearing wounded Perfected in-contest their souls to joy
 sendon þære upplican ceastre heofona rices wuldres.
 sent of-the upper city of-heavens kingdom of-glory

VIII · THE PEACE OF THE CHURCH AND THE ARIAN HERESY

When the persecution ended, the Christians came out of the woods and caves, rebuilt their churches, raised others to the martyrs, and kept their feasts in peace until the Arian heresy arose. Constantinus, who ruled Gaul and Spain, died in Britain and left his kingdom to Constantine, his son by Helena; Eutropius writes that Constantine was born in Britain. In his reign the Arian poison spread through the churches of the world and reached Britain as well, until the council of Nicaea condemned it.

And þæs ðe þa seo costnung ðære ehtnesse gestilled 42.3
 And after-that that when the trial of-the persecution stilled
 wæs, þa wæron forðgongende þa cristenan men 7 ða
 was then were coming-forth the Christian men and the
 geleafsuman, þa þe hi ær on ða frecnan tid þære
 faithful those who them before in the perilous time of-the
 ehtnysse on wudum 7 on westenum 7 scræfum hi
 persecution in woods and in wastes and caves them
 hyddon 7 digledon. 7 hi ða edniwedon Godes cyricean
 hid and concealed and they then renewed of-God churches
 þa ðe ær toworpene wæron, 7 eac cyricean timbredon 7
 those which before cast-down were and also churches built and
 halgodon þam halgum martyrum, 7 heora stowe bræddon
 consecrated to-the holy martyrs and their places spread
 7 weorðodon, swa swa sigefæst tacon, 7 symbeldagas
 and honored so as victorious token and feast-days

mærsedan; 7 þa godcundan geryno clānan muðe 7 clænre
celebrated and the divine mysteries with-clean mouth and with-clean
 heortan halgedon 7 fremedon. Þeos sibb áwunade on Cristes
heart hallowed and performed This peace remained in of-Christ
 cyrican, ða þe on Brytene wæron, oð ða tide þe se
churches those which in Britain were until the time that the
 Arrianisca gedweolda aras. Ðyssum tidum Constantinus, se
Arian heresy arose In-these times Constantinus who
 be Diocletiane lyfgendum Gallia rice 7 Ispania heold 7
with Diocletian living of-Gaul kingdom and Spain held and
 rehte, — wæs se mon monðwære 7 for weorulde gód —
ruled was the man mild and before world good
 ferde he forð on Breotone; 7 Constantinus his sunu þam
departed he forth in Britain and to-Constantine his son the
 godan casere, se wæs of Eléna þam wife acenned, his rice
good emperor who was of Helena the woman born his kingdom
 forlét. Writed Eutropius þæt Constantinus se casere wære on
left Writes Eutropius that Constantine the emperor were in
 Breotone acenned, 7 æfter his fæder to rice feng. Þæs
Britain born and after his father to kingdom succeeded Of-this
 cyninges tidum se Arrianisca gedwola wæs upcumen; 7 þæt
king in-times the Arian heresy was arisen and that
 deadbærende attor his getreowleasnyse, nalæs þæt on eallum
death-bearing poison of-his faithlessness not-only that in all
 middangeardes cyricum þæt he stregde, ac hit eac swylce
of-middle-earth churches that he scattered but it also likewise
 on þis ealond becom. Se gedweola wæs on þam Nyceaniscan
onto this island came The heresy was in the Nicene
 sinoþe geniðerad 7 afylled on Constantinus dagum.
synod condemned and put-down in of-Constantine days

When Alaric's Goths sacked Rome in the reign of Honorius, Roman rule in Britain ended after four hundred and seventy years. The Picts and the Scots fell on the Britons, who twice begged Rome for help; twice a Roman army drove the raiders back, the second time bidding the Britons build a stone wall from sea to sea and defend themselves. But when the Romans left for good, the enemy seized the north up to the wall, dragged its cowardly defenders down with hooks, and slaughtered the Britons like sheep.

Ða wæs ymb feower hund wintra 7 seofone æfter Drihtnes 42.24
 Then was about four hundred winters and seven after of-Lord
 menniscnysse; feng to rice Honorius casere, se wæs feorða
 incarnation succeeded to empire Honorius emperor who was fourth
 eac feowertigum fram Augusto þam casere — twam gearum
 besides forty from Augustus the emperor two years
 ær Romaburh abrocen 7 forhergad wære. Seo hergung wæs
 before Rome-city broken and ravaged were The harrying was
 þurh Alaricum Gotena cyning geworden. Wæs Romaburh
 through Alaric of-Goths king done Was Rome-city
 abrocen fram Gotum ymb þusend wintra 7 hundteontig 7
 broken by Goths about thousand winters and hundred and
 feower 7 syxtig ðæs þe heo geworht wæs. Of þære tide
 four and sixty after-that that it built was From that time
 Romane blunnun ricsian on Breotene. Hæfdon hi Breotona
 Romans ceased to-rule in Britain Had they of-Britons
 rice feower hund wintra 7 þæs fiftan hundseofontig, ðæs
 kingdom four hundred winters and of-the fifth seventy after-that
 ðe Gaius, oðre naman Iulius, se casere þæt ylce ealond
 that Gaius by-other name Julius the emperor that same island
 gesohte. 7 ceastre 7 torras 7 stræta 7 brycge on heora rice
 visited and cities and towers and streets and bridges in their reign

geworhte wæron, þa we to dæg sceawian magon. Eardædon
wrought were those we to day behold can Dwelt

Bryttas binnan þam dice to suððæle, þe we gemynegodon
Britons within the dyke to south-part which we mentioned

þæt Seuerus se casere het þwyr ofer þæt ealond gedician.
that Severus the emperor commanded athwart across the island to-be-dyked

44.9 Ða ongunnan twa ðeoda Pyhtas norðan 7 Scottas westan

Then began two nations Picts from-north and Scots from-west

hi onwinnan 7 heora æhta niman 7 hergian; 7 hi fela
them attack and their possessions take and harry and them many

geara yrmdon 7 hyndon. Ða on ðære unstilnysse onsendon
years afflicted and humbled Then in the unrest sent

hi ærendwrecan to Rome mid gewritum 7 wependre bene:
they messengers to Rome with letters and weeping prayer

him fultumes bædon, 7 him gehetan eaðmode hyrnysse
for-themselves help asked and to-them promised humble obedience

7 singale underþeodnysse, gif hi him gefultumadon þæt
and continual subjection if they to-them helped that

hi mihton heora fynd oferwinnan. Ða onsendan hi him
they might their enemies overcome Then sent they to-them

mycelne here to fultume. 7 sona þæs ðe hi on þis ealond
great army to help and soon that that they onto this island

comon, þa cōmpedon hi wið heora feondum, 7 him mycel
came then fought they against their enemies and on-them great

wæl ongeslogan, 7 of heora gemærum adrifon 7 aflymdon.
slaughter inflicted and from their borders drove and put-to-flight

7 lærdon þæt hi fæsten worhtan him to gebeorge
and taught that they fortress made for-themselves as protection

wið heora feondum: 7 swa mid mycele sige ham foran.
against their enemies and so with great victory home went

Ða þæt ða ongeaton ða ærran gewinnan þæt se Romanisca 44.20
When that then perceived the former enemies that the Roman
 here wæs onweg gewiten, ða coman hi sona mid sciphære
army was away departed then came they at-once with ship-army
 on heora landgemæro, ⁊ slogan eall ⁊ cwealdon þæt hi
into their land-borders and slew all and killed what they
 gemetton; ⁊ swa swa ripe yrð fortreddon ⁊ fornamon, ⁊
met and so as ripe crop trod-down and destroyed and
 hi mid ealle foryrmdon. And hi ða eft sendon ærendracan
them with all wasted And they then again sent messengers
 to Rome ⁊ wæpendre stefne him fultumes bædon, þæt
to Rome and with-weeping voice for-themselves help asked that
 þæt earme eðel mid ealle ne fordiligad ne wære, ne se
that wretched homeland with all not destroyed — were nor the
 nama ðære Romaniscan þeode, se ðe mid him swa lange
name of-the Roman nation that which with them so long
 scéan ⁊ bryhte, fram fremdra ðeoda ungeþwærnesse fornunen
shone and was-bright by of-foreign nations discord destroyed
 ⁊ fordiligad beon sceolde. Ða wæs eft here hider sended,
and blotted-out be should Then was again army hither sent
 se wæs cumende on ungewénedre tíde on herfeste: ⁊ hi
which was coming at unexpected time in harvest and they
 sona wið heora feondum gefuhtan, ⁊ siges hæfdan, ⁊
at-once against their enemies fought and victory had and
 ealle ða ðe þone deað beswician myhtan ofer ðone sá norð
all those who the death escape could over the sea north
 aflymde, þa ðe ær ælce geare ofer ðone sá hloðedon ⁊
put-to-flight those who before every year over the sea plundered and
 hergedon. Ða gesægdon Románe on án Bryttum þæt hi no
barried Then said Romans at once to-Britons that they no
 má ne mihton for heora gescyldnysse swa gewinnfullicum
more — could for their protection with-such toilsome

fyrðum swencte beon. Ac hi manedon 7 lærdon þæt hi
expeditions harassed be But they admonished and taught that they
 him wæpno worhton 7 modes strengðo naman þæt hi
for-themselves weapons made and of-mind strength took that they
 compedon 7 wiðstodan heora feondum. 7 hi him ða
fought and withstood their enemies and they for-themselves then
 eac to ræde 7 to frofre fundon, þæt hi gemænlice fæsten
also as counsel and as comfort found that they in-common fortress
 geworhten him to gescyldnesse, stænene weal rihtre
made for-themselves as protection stone wall on-straight
 stige fram eastsá oð westsá, þær Seuerus se casere iu
course from east-sea to west-sea where Severus the emperor formerly
 het dician 7 eorðwall gewyrcan: ðone mán nu to dæg
commanded dig and earth-wall make which one now to day
 sceawian mæg eahta fota bradne 7 twelf fota heanne.
behold can eight feet broad and twelve feet high

46.6 Swylce eac on þæs sæs waroþe to suððæle, þanon ðe hi
Likewise also on of-the sea shore to south-part whence that them
 sciphere on becom, torras timbredon to geþeorge ðæs sæs.
ship-army upon came towers built as protection of-the sea
 Ða sona þæs ðe þis fæsten geworht wæs, ða sealdon hi him
Then soon that that this fortress made was then gave they to-them
 bysne monige, hu hi him wæpen wyrcean sceoldan, 7
examples many how they for-themselves weapons make should and
 heora feondum wiðstodan. 7 hi ða grettan 7 him cyððan
their enemies withstand and they then greeted and to-them made-known
 þæt hi næfre má hi sécan woldan; 7 hi sigefæste ofer sá
that they never more them seek would and they victorious over sea
 ferdon. Ða þæt þa Pehtas 7 Scottas geacsedon, þæt hi ham
went When that the Picts and Scots learned that they home
 gewitene wæron, 7 eac þæt hi hider no eft ma hi secan
departed were and also that they hither no again more them seek

ne woldan, þa wæron hi ðe baldran gewordene, ⁊ sona ealne
 — would then were they the bolder become and at-once all
 norððæl ðysses ealondes oð ðone weall genoman ⁊ gesetton.

north-part of-this island as-far-as the wall took and settled

Wið þyssum stod on þam fæstene ufanweardum se earga feða

Against these stood on the fortress on-its-top the cowardly troop

Brytta ⁊ þær forhtigendre heortan wunode dægес ⁊ nihtes.

of-Britons and there with-trembling heart remained by-day and by-night

Pa sohtan heora gewinnan him sarwe ⁊ worhton

Then sought their enemies for-themselves devices and made

him hocas, ⁊ mid þam tугan hi earmlice adún of þam

for-themselves hooks and with those dragged them wretchedly down from the

wealle. ⁊ hi wæron sona deade, swa hi eorðan gesohtan.

wall and they were at-once dead as they earth reached

Hig þa forlættan þone wall ⁊ heora burh, ⁊ flугan onwæg:

They then left the wall and their city and fled away

⁊ heora gewinnan hi ehtan ⁊ slogan, ⁊ on wæll fylдон.

and their enemies them pursued and slew and in slaughter felled

Wæs þis gefeoht wælgrimre ⁊ strengre eallum þam

46.21

Was this battle more-slaughterous and stronger than-all the

ærgedonum. Forðon swa swa sceap from wulfum ⁊

before-done Because so as sheep by wolves and

wildeorum beoð fornumene, swa þa earman ceasterwaran

wild-beasts are destroyed so the wretched citizens

toslitene ⁊ fornumene wæron fram heora feondum, ⁊

torn and destroyed were by their enemies and

heora æhtum benémde ⁊ to hungre gesette.

their possessions deprived and to hunger set

Under Theodosius, Celestinus, bishop of the Roman church, sent Palladius as the first bishop to the Irish who believed in Christ. The wretched remnant of the Britons wrote to Aetius, consul for the third time: the barbarians drive us to the sea, the sea drives us back to the barbarians, and between them we are either stabbed or drowned. But he could send no help, being at war with Bleda and Attila, kings of the Huns.

46.26 Ða wæs ymb feower hund wintra 7 þreo 7 twentig þære
Then was about four hundred winters and three and twenty of-the
 Drihtenlican menniscnysse; Theodosius casere æfter Honorie
Lordly incarnation Theodosius emperor after Honorius
 rice onfeng, 7 þæt hæfde syx 7 twentig wintra. Se wæs
empire took and it held six and twenty winters He was
 fifta eac feowertigum fram Augusto þam casere. Þæs caseres
fifth besides forty from Augustus the emperor Of-this emperor
 rices ðy eahteþan geare Palladius biscop wæs ærest sendeð
reign in-the eighth year Palladius bishop was first sent
 to Scottum, þa ðe on Crist gelyfdon, fram þam biscope þære
to Scots those who in Christ believed by the bishop of-the
 Romaniscan cyricean, Celestinus wæs haten. Swylce eac his
Roman church Celestinus was called Likewise also of-his
 rices þy ðriddan geare eac twentigum Aetius wæs haten mære
reign in-the third year besides twenty Aetius was called famous
 man; se wæs iu ær heah ealdorman, 7 þa wæs þriddan
man who was formerly before high governor and then was third
 siðe consul 7 cyning on Rome. To þysum ða þearfendan
time consul and king in Rome To this the needy
 lafe Brytta sendon ærendgewrit; wæs se fruma þus awriten:
remnant of-Britons sent letter was the beginning thus written
 Ettio ðriga * cyninge: Her is Brytta geong 7
To-Aetius thrice (conjecture) king Here is of-Britons lament and

geomerung. 7 on forðgeonge þæs ærendgewrites þus hi heora
 mourning and in progress of-the letter thus they their
 yrmðo arehton: Us drifað þa ellreordan to sá; wiðscufeð us seo
 miseries recounted Us drive the barbarians to sea thrusts-back us the
 sá to þam ællreordum: betwih him twam we þus tweofealdne
 sea to the barbarians between them two we thus twofold
 deað þrowiað, oððe sticode beoð oððe on sá adruncene. Deah
 death suffer either stabbed are or in sea drowned Though
 ðe hi þas ðing sædon, ne mihton hi nænigne fultum æt
 that they these things said not could they any help from
 him begitan, forþon on ða ylcan tid he wæs absgyad mid
 him get because at the same time he was occupied with
 hefigum gefeohtum wið Blædlan 7 Atillan Huna cyningum.
 heavy battles against Bleda and Attila of-Huns kings

XI · FAMINE, PLENTY, AND THE INVITATION TO THE SAXONS

A famine struck Constantinople, bringing plague, falling walls and towers, and thousands of men and cattle dead, and then Britain, where some surrendered to the enemy while others, trusting in God, drove the raiders home. A time of great plenty followed, and with it cruelty, hatred of the truth, and love of lies, among clergy and laity alike, until a plague killed more than the living could bury. Unrepentant, the Britons and their king Vortigern resolved to invite the Saxons from over the sea to help them, which the text says was ordained by God so that vengeance should fall on the reprobate.

Swylce eac þissum tidum com mycel hungor on

48.13

Likewise also in-these times came great famine on

Constantinopolim Creca ealdorburh: 7 sona wól wæs

Constantinople of-Greeks chief-city and soon plague was

æfterfyligende. Ge eac monige weallas mid seofon 7 fiftægum

following And also many walls with seven and fifty

torran gehruron 7 gefeollan: 7 swylce eac monige oðre ceastre
towers fell-down and collapsed and likewise also many other cities
 tohrorene wæron. 7 se hunger 7 se wolberenda stenc bære
ruined were and the famine and the plague-bearing stench of-the
 lyfte monige þusendo monna 7 neata fordilgade 7 fornam.
air many thousands of-men and of-cattle destroyed and carried-off

48.19 Com se foresprecena hungur eac swylce hider on Bryttas 7
Came the aforesaid famine also likewise hither on Britons and
 hi to ðon swyþe wæhcte, þæt heora monige heora feondum
them to that greatly afflicted that of-them many their enemies
 on hand eodan; 7 gyt ma wæs þe þæt dón ne wolde: ac,
into hand went and yet more was who that do not would but
 þa him ælc mennisc fultum blonn, þæt hi ma on godcundne
when them every human help ceased that they more in divine
 fultum getreowodan. 7 þa ongunnan ærest wið heora
help trusted and then began first against their
 fynd feohtan, þa þe monige gear ár hi onhergedon 7
enemies fight those who many years before them harried and
 hleoðedon. 7 hi him ða micel wæl ongeslogan, 7 hi
plundered and they on-them then great slaughter inflicted and them
 ham bedrifan, 7 sige ahton. Æfter þyssum com gód gear,
home drove and victory had After these came good year
 7 swa eac micel genihtsumnys wæstma on Breotone lond,
and so also great abundance of-crops on Britain land
 swa nænig æfteryldo syððan gemunan mæg. Mid þy ða ongon
as no after-age since remember can With that then began
 firenlust weaxan; 7 sona wól ealra monna somod gehradode,
sin to-grow and at-once plague of-all men together hastened
 þæt wæs wællhreownysse 7 soðfæstnysse feoung, 7 seo lufu
that was cruelty and of-truth hatred and the love
 líges 7 leasunge. 7 nalæs þæt án þæt ðas ðing dyden
of-lying and of-falsehood and not-only that alone that these things did

weoruldmen, ac eac swylce þæt Drihtnes eowde, 7 his hyrdas.

world-men but also likewise that of-Lord flock and his shepherds

7 hi druncennesse 7 oferhydo 7 gecide ond geflite 7
and they to-drunkenness and to-pride and to-chiding and to-strife and

æfeste 7 oðrum mannum þysses gemetes wæron heora swiran
to-envy and to-other crimes of-this sort were their necks

underþeoddende, onweg aworpenum Cristes geoce þam leohtan

subjecting away cast-off of-Christ yoke the light

7 þam swetan. Betwih ðas þing þa com semninga mycel

and the sweet Among these things then came suddenly great

wól 7 grim ofer ða gehwyrfdon modes menn. 7 se on

plague and grim over the turned of-mind men and it in

hrærdnesse swa mycele menigo heora fornóm 7 gefylde, þætte

swiftness so great multitude of-them carried-off and laid-low that

ða cwican no genihtsumedon þæt hi ða deadan bebyrigdan.

the living not sufficed that they the dead buried

Ac hwæðere þa ðe lifigende wæron for ðam ege þæs deaðes 50.5

But however those who living were for the fear of-the death

noht þon sel woldan, ne fram heora sawle deaðe acigde

nothing the better would nor from of-their soul death called

beon ne mihton. Fordon nalæs æfter myclum fæce grimme

be not could Because not-at-all after great space grimmer

wræc þa þære fyrenfullan þeode þæs grimman mannes wæs

vengeance then of-the sinful nation of-the grim crime was

æfterfyligende. Ða gesomnedon hi gemot 7 þeahdedon 7

following Then gathered they council and deliberated and

ræddon, hwæt him to donne wære, hwær him wære fultum

counseled what for-them to do were where for-them were help

to secanne to gewearnienne 7 to wiðscufanne swa reðre

to seek to guard-against and to thrust-back so fierce

hergunge 7 swa gelomlicre þara norðþeoda. 7 þa gelicode

barrying and so frequent of-the north-nations and then pleased

him eallum mid heora cyninge, Wyr̥tgeorn wæs haten, þæt
 to-them all with their king Vortigern was called that
 hi Seaxna þeode ofer þam sælicum dælum him on fultum
 they of-Saxons nation over the sea parts to-them as help
 gecygdon ⁊ gelaðedon. Þæt cuð is þæt þæt mid Drihtnes
 called and invited That known is that that with of-Lord
 mihte gestihtad wæs, þæt yfell wræc come ofer ða wiþcorenan,
 might ordained was that evil vengeance came over the rejected
 swa on þam ende þara wisaena sweotolice ætywed is.
 as in the end of-the events clearly shewn is

XII · THE COMING OF THE ENGLISH

About the year 449 the Angles and Saxons came in three ships at Vortigern's invitation, fought his northern enemies, and sent home word of the land's richness and the Britons' cowardice. More followed, from the Saxons, the Angles, and the Jutes, led by Hengest and Horsa, descendants of Woden. They turned on their hosts, burning and slaughtering from sea to sea; some Britons surrendered, some fled overseas, some lived on in fear in woods and on high cliffs. Under Ambrosius Aurelianus they rallied and won; after that victory went now to one side, now to the other; until the siege of Badon Hill, about forty-four years after the English came, when the Britons made a great slaughter of them.

50.17 Ða wæs ymb feower hund wintra ⁊ nigon ⁊ feowertig
 Then was about four hundred winters and nine and forty
 fram ures Drihtnes menniscnysse, þæt Martianus casere rice
 from of-our Lord incarnation that Marcan emperor empire
 onfeng ⁊ VII gear hæfde. Se wæs syxta eac feowertigum
 took and seven years had He was sixth besides forty
 fram Augusto þam casere. Ða Angel þeod ⁊ Seaxna wæs
 from Augustus the emperor Then Angle nation and of-Saxons was
 gelaðod fram þam foresprecenan cyninge, ⁊ on Breotone
 invited by the aforesaid king and into Britain

com on þrim myclum scypum; 7 on eastdæle þyses ealondes
came in three great ships and in east-part of-this island
 eardungstowe onfeng þurh ðæs ylcan cyninges beboð, þe hi
dwelling-place received through of-the same king command who them
 hider gelaðode, þæt hi sceoldan for heora eðle compian 7
hither invited that they should for their homeland fight and
 feohtan. 7 hi sona compedon wið heora gewinnan, þe hi
battle and they at-once fought against their enemies who them
 oft ær norðan onhergedon; 7 Seaxan þa sige geslogan.
often before from-north harried and Saxons then victory won
 Þa sendan hi ham ærenddracan 7 heton secgan þyses
Then sent they home messengers and commanded tell of-this
 landes wæstmbærnyse, 7 Brytta yrgþo. 7 hi þa sona
land fruitfulness and of-Britons cowardice and they then at-once
 hider sendon maran sciphære strengran wighena; 7 wæs
hither sent greater ship-army stronger of-warriors and was
 unoferswiðendlic weorud, þa hi togædere geþeodde wæron. 7
unconquerable host when they together joined were and
 him Bryttas sealdan 7 geafan eardungstowe betwih him þæt
to-them Britons gave and granted dwelling-place among them that
 hi for sibbe 7 hælo heora eðles campodon 7 wunnon wið
they for peace and safety of-their homeland fought and strove against
 heora feondum, 7 hi him andlyfne 7 are forgeafen for
their enemies and they to-them sustenance and property granted for
 heora gewinne. Comon hi of þrim folcum ðam strangestan
their labor Came they from three peoples the strongest
 Germanie, þæt of Seaxum 7 of Angle 7 of Geatum.
of-Germany that from Saxons and from Angles and from Jutes
 Of Geata fruman syndon Cantware, 7 Wihtsætan; þæt is 52.4
From of-Jutes origin are Kent-dwellers and Wight-settlers that is
 seo ðeod þe Wiht þæt ealond oneardað. Of Seaxum, þæt is
the nation which Wight the island inhabits Of Saxons that is

of ðam lande þe mon hateð Ealdseaxan, coman Eastseaxan
from the land which one calls Old-Saxons came East-Saxons
 ȝ Suðseaxan ȝ Westseaxan. And of Engle coman Eastengle
and South-Saxons and West-Saxons And from Angeln came East-Angles
 ȝ Middelengle ȝ Myrce ȝ eall Norðhembra cynn; is þæt
and Middle-Angles and Mercians and all of-Northumbrians race is that
 land ðe Angulus is nemned, betwyh Geatum ȝ Seaxum;
land which Angulus is named between Jutes and Saxons
 is sáð of þære tíde þe hi ðanon gewiton oð to dæge,
is said from that time that they thence departed until to day
 þæt hit weste wunige. Wæron ða ærest heora latteowas ȝ
that it waste remains Were then first theire leaders and
 heretogan twegen gebroðra Hengest ȝ Horsa. Hi wæron
commanders two brothers Hengest and Horsa They were
 Wihtgylses suna, þæs fæder wæs Witta haten, þæs
of-Wihtgils sons of-whom father was Witta called of-whom
 fæder wæs Wihta haten ȝ þæs Wihta fæder wæs Woden
father was Wihta called and of-that Wihta father was Woden
 nemned, of ðæs strynde monigra mægða cyningcynn fruman
named of whose stock of-many provinces royal-race origin
 lædde. Ne wæs ða ylding to þon þæt hi hearmælum coman
drew Not was then delay to that that they in-troops came
 maran weorod of þam ðeodum, þe we ær gemynegodon.
greater host from the nations which we before mentioned
 ȝ þæt folc, ðe hider cóm, ongan weaxan ȝ myclian
and the people which hither came began to-grow and to-increase
 to þan swiðe, þæt hi wæron on myclum ege þam sylfan
to that greatly that they were in great terror to-the very
 landbigengan ðe hi ær hider laðedon ȝ cygdon.
land-dwellers who them before hither invited and called

Æfter þissum hi þa geweredon to sumre tide wið Pehtum, 52.19

After these they then made-treaty for a-certain time with Picts

þa hi ær þurh gefeoht feor adrifan. 7 þa wæron Seaxan

whom they before through battle far drove and then were Saxons

secende intingan 7 towyrde heora gedales wið Bryttas.

seeking occasion and opportunity of-their parting with Britons

Cyðdon him openlice 7 sædon, butan hi him maran

Made-known to-them openly and said unless they to-them greater

andlyfne sealdon, þæt hi woldan him sylfe niman 7

sustenance gave that they would for themselves take and

hergian, þær hi hit findan mihton. 7 sona ða beotunge

harry where they it find could and at-once the threat

dædum gefyldon: bærndon 7 hergedon 7 slogan fram eastsá

with-deeds fulfilled burned and harried and slew from east-sea

oð westsá; 7 him nænig wiðstod. Ne wæs ungelic wræcc

to west-sea and to-them none withstood Not was unlike vengeance

þam ðe iú Chaldeas bærndon Hierusaleme weallas 7 ða

to-that which formerly Chaldeans burned of-jerusalem walls and the

cynelican getimbro mid fyre fornaman for ðæs Godes folces

royal buildings with fire destroyed for of-the of-God people

synnum. Swa þonne her fram þære arleasan ðeode, hwæðere

sins So then here by the impious nation however

rihte Godes dome, neh ceastra gehwylce 7 land forheregeode

by-just of-God judgment nearly cities each and lands ravaged

wæron. Hruran, 7 feollan cynelico getimbro 7 anlipie: 7

were Fell and collapsed royal buildings and private and

gehwær sacerdas 7 mæssepreostas betwih wibedum wæron

everywhere priests and masspriests among altars were

slægene 7 cwyldme: biscopas mid folcum buton ænigre

slain and killed bishops with peoples without any

are sceawunge ætgædere mid iserne 7 lige fornumene

respect regard together with iron and flame destroyed

wæron. 7 ne wæs ænig se ðe bebyrignysse sealde þam
were and not was any he who burial gave to-those
 ðe swa hreowlice acwealde wæron. 7 monige ðære earman
who so piteously killed were and many of-the wretched
 lafe on westenum fanggene wæron 7 heapmælum sticode.
remnant in wastes taken were and in-troops stabbed

54.2 Sume for hungre heora feondum on hand eodon 7 ecne
Some for hunger their enemies into hand went and eternal
 þeowdom geheton, wiðþon þe him mon andlifne forgefe:
servitude promised provided that to-them one sustenance gave
 sume ofer sá sarigende gewiton: sume forhtiende in eðle
some over sea sorrowing departed some fearing in homeland
 gebidon, 7 þearfende lif in wuda 7 in westenum 7 in
remained and needy life in woods and in wastes and in
 hean cleofum sorgiende mode symle dydon.
high cliffs with-sorrowing mind ever led

54.7 Ond þa æfter þon þe se here wæs ham hweorfende 7
And then after that that the army was home turning and
 heo hæfdon utamærede þa bigengan þisses ealondes, ða
they had driven-out the inhabitants of-this island then
 ongunnon heo sticcemælum mod 7 mægen monian; 7
began they little-by-little mind and strength to-gather and
 forðeodon of þæm deaglum stowum, þe heo ær in
came-forth from the secret places which they before in
 behydde wæron, 7 ealra anmodre gefaþunge heofonrices
bidden were and of-all with-unanimous consent of-heaven-kingdom
 fultomes him wæron biddende, þæt heo oð forwyrd
help for-themselves were asking that they until ruin
 æghwær fordilgode ne wæron. Wæs in ða tid heora heretoga
everywhere destroyed not were Was in that time their commander
 7 latteow Ambrosius, haten oðre noman Aurelianus. Wæs
and leader Ambrosius called by-other name Aurelianus Was

gód mon 7 gemetfæst, Romanisces cynnes mon. In þisses
 good man and modest of-Roman race man In of-this
 monnes tid mod 7 mægen Brettas onfengon: 7 he heo
 man time mind and strength Britons took and he them
 to gefeohte forðgecegde 7 him sige geheht: 7 heo eac
 to battle called-forth and to-them victory promised and they also
 on þam gefeohte þurh Godes fultom sige onfengon. 7
 in the battle through of-God help victory took and
 þa of þære tide hwilum Brettas, hwilum eft Seaxan sige
 then from that time at-times Britons at-times again Saxons victory
 geslogon oð þæt ger ymbsetes þære Beadonescan dune, þa
 won until the year of-siege of-the Badon bill when
 heo micel wæl on Ongolcynne geslogon, ymb feower 7
 they great slaughter on English-race inflicted about four and
 feowertig wintra Ongolcynnes cymes in Breotone.
 forty winters of-English-race coming into Britain

XIII · GREGORY SENDS AUGUSTINE

In the tenth year of the emperor Maurice, Gregory became pope, and in the fourteenth he sent Augustine and other monks to preach to the English. Partway through their journey they lost heart at the thought of a fierce and barbarous people whose very language they did not know, and sent Augustine back to beg to be excused. Gregory wrote to strengthen them, telling them to go on without fear, since the greater labor brings the greater reward, and they went on to Britain.

Ða wæs æfter forðyrnendre tide ymb fif hund wintra 7 tu 54.21
 Then was after passing time about five hundred winters and two
 7 hundnigontig wintra from Cristes hidercyme; Mauricius
 and ninety winters from of-Christ hither-coming Maurice
 casere feng to rice 7 þæt hæfde an 7 twentig wintra.
 emperor succeeded to empire and it had one and twenty winters

Se wæs feorða eac fiftegum from Augusto. Ðæs caseres rices
He was fourth besides fifty from Augustus Of-this emperor reign
 ðy teoðan geare Gregorius se halga wer, se wæs on lare
in-the tenth year Gregory the holy man who was in teaching
 7 on dæde se hehsta, feng to biscophade þære Romaniscan
and in deed the highest succeeded to bishopric of-the Roman
 cyrican 7 þæs apostolican seðles: 7 þæt heold 7 reahste
church and of-the apostolic seat and it held and ruled
 þreotteno ger 7 syx monað 7 tyn dagas. Se wæs mid
thirteen years and six months and ten days He was with
 godcundre inbryrdnesse monad þy feowertegeðan geare þæs
divine inspiration admonished in-the fourteenth year of-the
 ylcan caseres, ymb fiftig wintra 7 hundteontig Ongolcynnes
same emperor about fifty winters and hundred of-English-race
 hidercymes in Breotone, ðæt he sende Agustinum 7
hither-coming into Britain that he sent Augustine and
 oðre monige munecas mid hine Drihten ondrédende bodian
other many monks with him Lord fearing to-preach
 Godes word Ongolþeode. Ða hyrsumodon heo þæs biscopes
of-God word to-English-nation Then obeyed they of-the bishop
 bebodum to þæm gemyngedan weorce, ond feran ongunnon
commands to the mentioned work and to-journey began
 7 sumne dæl þæs wegges gefaren hæfdon, ða ongunnon
and a part of-the way journeyed had then began
 heo forhtigan 7 ondredan him þone siðfæt, 7 þohton
they to-fear and to-dread for-themselves the journey and thought
 þæt him wislicra 7 gehæledra wære, þæt heo ma ham
that for-them wiser and safer were that they rather home
 cerdon, þonne heo þa elreordan þeode 7 þa reðan 7 þa
turned than they the barbarous nation and the fierce and the

ungeleafsuman, þara þe heo furðum gereorde ne cuþon,
 unbelieving of-those whom they even language not knew
 gesecan scolde. ⁊ þis gemænelice him to ræde gecuron.
 to-seek should and this in-common for-themselves as counsel chose
 Ond þa sona sendon Agustinum to þæm papan, þone þe 56.6
 And then at-once sent Augustine to the pope him whom
 him to biscope gecoren hæfde, gif heora lár onfongen
 for-them as bishop chosen had if their teaching received
 wære, þæt he scolde eaðmodlice for heo þingian, þæt heo
 were that he should humbly for them intercede that they
 ne þorfte in swa frecne siðfæt ⁊ in swa gewinfulne ⁊
 not needed on so perilous journey and on so toilsome and
 in swa uncuðe elpeodignesse faran. Pa sende Sc̅ Gregorius
 on so unknown pilgrimage go Then sent Saint Gregory
 ærendgewrit him to, ⁊ heo trymede ⁊ lærde in þam
 letter them to and them confirmed and taught in the
 gewrite þæt he eaðmodlice ferde in þæt weorc þæs Godes
 letter that they humbly went into the work of-the of-God
 wordes ⁊ getreowde in Godes fultum; ⁊ þæt he ne
 word and trusted in of-God help and that them not
 fyrhte þæt gewiin þæs siðfætēs ne wyrgcweodulra monna
 frightened the toil of-the journey nor of-cursing men
 tungan ne bregde: ac þæt hi mid ealre geornfulnysse ⁊ mid
 tongues — terrified but that they with all zeal and with
 Godes lufan ða gód gefremede þe hi þurh Godes fultum
 of-God love the good performed which they through of-God help
 doon ongunnon: ⁊ þæt hi wiston þæt ðæt micle gewin
 to-do began and that they knew that that great toil
 mare wuldor éces edleanes æfterfyligde: ⁊ he ælmihtigne
 greater glory of-eternal reward would-follow and he almighty
 God bæd þæt he hi mid his gife gescylde: ⁊ þæt he him
 God asked that he them with his grace shielded and that he to-him

seolfum forgeafe þæt he moste ðone wæstm heora gewinnes
 self granted that he might the fruit of-their labor
 in heofona rices wuldre geseon, forðon he gearo wære in
 in of-heavens kingdom glory see because he ready were in
 þam ylcan gewinne mid him beon, gif him lefnys seald wære.
 the same labor with them to-be if to-him leave given were

- 56.22 Ða wæs gestrangod Agustinus mid trymnysse þæs eadigan
 Then was strengthened Augustine with confirmation of-the blessed
 fæder Gregorius mid ðam Cristes þeowum, ða þe mid
 father Gregory with the of-Christ servants those who with
 him wæron; 7 hwearf eft on þæt weorc Godes word to
 him were and turned again to the work of-God word to
 læranne 7 com on Breotone.
 teach and came into Britain

XIV · AUGUSTINE BEFORE ÆTHELBERHT

Augustine and his companions, forty in all, landed on Thanet and sent word to Æthelberht, king of Kent, whose Frankish wife Bertha was already a Christian. The king met them in the open air for fear of magic; they came carrying a silver cross and an image of Christ, singing the litany. He answered that their promises were fair but new, too new for him to forsake the old customs yet; but he gave them a dwelling in Canterbury and leave to preach and win converts, and as they drew near the city they sang an antiphon begging God's mercy on it.

- 56.25 Ða wæs on þa tid Æðelbyrht cyning haten on Centrice,
 Then was in that time Æthelberht king called in Kent-kingdom
 7 mihtig; he hæfde ríce oð gemæro Humbre streames,
 and mighty he had kingdom to borders of-Humber stream
 se toseadeð suðfolc Angelþeode 7 norðfolc. Þonne is on
 which divides south-folk of-Englisc-nation and north-folk Then is in

eastewardre Cent mycel ealand Tenet, þæt is syx hund
eastward Kent great island Thanet that is six hundred
 hida micel æfter Angelcynnes æhte. Þæt ealond tosceadeð
bides great after of-English-race reckoning That island divides
 Wantsumo stream fram þam togeþeoddan lande. Se is
Wantsum stream from the joined land It is
 þreora furlunga brad: 7 on twam stowum is oferfernes, 7
of-three furlongs broad and in two places is crossing and
 æghwæper ende lið on sá. On þyssum eálандe com upp se
each end lies in sea On this island came up the
 Godes þeow Agustinus 7 his geferan; wæs he feowertiga sum.
of-God servant Augustine and his companions was he of-forty one
 Nóman hi eac swylce him wealhstodas of Franclande mid,
Took they also likewise them interpreters from Frankland with
 swa him Sc̅s Gregorius bebed. 7 þa sende to Æþelbyrhte
as to-them Saint Gregory commanded and then sent to Æthelberht
 ærenddracan 7 ónbead, þæt he óf Rome come 7 þæt betste
messengers and announced that he from Rome came and the best
 ærende lædde; 7 se þe him hyrsum beon wolde, buton
message brought and he who to-him obedient be would without
 tweon he gehet ecne gefean on heofonum 7 toward rice
doubt he promised eternal joy in heavens and future kingdom
 butan ende mid þone soþan Gode 7 þone lifigendan. Ða he
without end with the true God and the living Then he
 þa se cyning þas word gehyrde, þa het he hi bidan on
then the king these words heard then commanded he them wait on
 þæm ealonde, þe hi upp comon: 7 him þider hiora þearfe
the island where they up came and to-them thither their need
 forgeafon, oð þæt he gesawe hwæt he him don wolde.
gave until that he saw what he for-them do would

58.11 Swylce eac ær þam becwom hlisa to him þære cristenan
Likewise also before that came report to him of-the Christian
 æfestnesse, forþon he Cristen wif hæfde, him gegyfen of
religion because he Christian wife had to-him given from
 Francena cyningcynne, Byrhte wæs haten. þæt wif he onfeng
of-Franks royal-race Bertha was called the wife he received
 fram hyre ylðrum þære arednesse, þæt hio his leafnesse
from her elders on-the condition that she his leave
 hæfde þæt heo þone þeaw þæs Cristenan geleafan 7 hyre
had that she the custom of-the Christian faith and her
 æfestnesse ungewemmedne healdan moste mid þy biscope,
religion undefiled keep might with the bishop
 þone þe hi hyre to fultome þæs geleafan sealdon, þæs
him whom they to-her as help of-the faith gave of-whom
 nama wæs Leodheard.
name was Liudbard

58.18 Ða wæs æfter monegum dagum, þæt se cyning com to þam
Then was after many days that the king came to the
 ealonde, 7 het him ute setl gewyrcean; 7 het
island and commanded for-himself outside seat to-make and commanded
 Agustinum mid his gefeum þider to his spræce cuman.
Augustine with his companions thither to his speech come
 Warnode he him þy læs hie on hwylc hus to him ineodan;
Guarded he for-himself the less they into any house to him entered
 breac ealdre healsunge, gif hie hwylcne drycræft hæfdon þæt
used old augury if they any magic had that
 hi hine oferswiðan 7 beswican sceolden. Ac hi nalæs mid
they him overcome and deceive should But they not-at-all with
 deofulcræfte ac mid godcunde mægene gewelgade coman:
devil-craft but with divine power enriched came
 bæron Cristes rode tacen, sylfrene Cristes mæl mid him 7
bore of-Christ cross token silver of-Christ mark with them and

anlicnesse Drihtnes Hælendes on bréde afægde 7 awritene, 7
likeness of-Lord Savior on board painted and written and
 wæron haligra naman rimende, 7 gebedo singende; somod for
were of-holy names reciting and prayers singing together for
 hiora sylfra ecre hælo 7 þara þe hi to comon to Drihtne
their own eternal salvation and of-those whom they to came to Lord
 þingodon. Ða het se cyning hie sittan, 7 hie swa
interceded Then commanded the king them sit and they so
 dydon; 7 hi sona him lifes word ætgædere mid eallum his
did and they at-once to-them of-life word together with all his
 gefeferum, þe þær ætwæron, bodedon 7 lærdon. Ða ondswarede
companions who there present-were preached and taught Then answered
 se cyning 7 þus cwæð: Fæger word þis syndon 7 gehat
the king and thus said Fair words these are and promises
 þe ge brohtan 7 us secgað. Ac forðon heo neowe syndon
which ye brought and to-us say But because they new are
 7 uncuðe, ne magon we nu gen þæt þafian, þæt we forlæten
and unknown not can we now yet that consent that we forsake
 þa wisan, þe we longre tide mid ealle Ongolþeode heoldon.
the customs which we for-longer time with all English-nation held
 Ac forðon þe ge hider feorran elpeodige cwomon ond, þæs 60.4
But because that ye hither from-far foreign came and as
 þe me geþuht is 7 gesewen, þa þing, ða ðe soð 7
that to-me seemed is and seen the things those which true and
 betst gelefdon, þæt eac swilce willadon us þa gemænsuman,
best ye-believed that also likewise ye-wished us those to-share
 nellað we forðon eow hefige beon. Ac we willað eow eac
not-will we therefore to-you burdensome be But we will you also
 fremsumlice in gestliðnesse onfon, 7 eow ondlifen sellan 7
kindly in hospitality receive and to-you sustenance give and
 eowre þearfe forgifan. Ne we eow beweriað þæt ge ealle, ða
your need supply Nor we you forbid that ye all those

þe ge mægen, þurh eowre lare to eowres geleafan æfæstnisse
whom ye can through your teaching to of-your faith religion
 geðeode 7 gecyrre. Ða sealde se cyning him wunenesse
join and turn Then gave the king to-them dwelling
 7 stowe in Cantwara byrig, seo wæs ealles his rices
and place in of-Kent city which was of-all his kingdom
 ealdorburg, ond swa swa he geheht, him ondlifen forgeaf 7
chief-city and so as he promised to-them sustenance granted and
 weoruldþearfe; ond eac swylce leafnesse sealde, þæt heo mosten
world-needs and also likewise leave gave that they might
 Cristes geleafan bodian 7 læran. Is þæt sægd, þa heo ferdon
of-Christ faith preach and teach Is that said when they went
 7 nealehton to ðære ceastre, swa swa heora þeaw wæs, mid
and drew-near to the city so as their custom was with
 þy halgan Cristes mæle 7 mid onlicnesse þæs miclan cyninges
the holy of-Christ mark and with likeness of-the great king
 usses Drihtnes Hælendes Cristes, þæt þeosne letaniam 7
our Lord Savior Christ that this litany and
 ontemn gehleoðre stefne sungon: Deprecamur te, Domine, in
antiphon with-harmonious voice they-sang We-beseech thee Lord in
 omni misericordia tua ut auferatur furor tuus, et ira tua
all mercy thy that may-be-taken-away fury thy and anger thy
 a ciuitate ista et de domo sancta tua quoniam peccauimus.
from city this and from house holy thy because we-have-sinned

In Canterbury the missionaries lived the life of the apostolic church in prayer, fasting, and poverty, and many who saw it believed. They worshiped in the old church of Saint Martin, where the queen used to pray, until the king himself, drawn by their life and their miracles, was baptized. He compelled no one, having learned that the service of Christ must be willing, but loved the converts more dearly as his fellow citizens of heaven, and gave his teachers a seat in his city.

Ða wæs sona ðæs þe heo inneodon in þa eardungstowe 60.22
Then was soon that that they went-in into the dwelling-place
 þe him alyfed wæs in þære cynelecan byrig, ða gunnon
which to-them allowed was in the royal city then began
 heo þæt apostolice lif þære frymðelecan cyrcan onhyrgan,
they the apostolic life of-the primitive church to-imitate
 þæt is, in singalum gebedum 7 in wæccum 7 in
that is in continual prayers and in vigils and in
 fæstenum Drihtne þeodon; 7 lifes word, þæm heo meahton,
fastings to-Lord served and of-life word to-whom they could
 bodedon 7 lærdon, ond eall þing þisses middangeardes swa
preached and taught and all things of-this middle-earth so
 fremde forhogodon: ða þing aan, ða ðe hire ondleofne
strange despised those things alone those which for-their sustenance
 nedþearfleco gesewen wæron, heo onfengon from þæm þe
needful seen were they received from those whom
 heo lærdon. Æfter þon þe heo lærdon, heo sylfe þurh
they taught After that that they taught they themselves through
 all lifdon, ond heo hæfdon geara mod þa wiðerweardan ge
all lived and they had ready mind the adversities and
 eac swylce deað sylfne to þrowianne for ðære soðfæstnesse,
also likewise death itself to suffer for the truth
 þe hy bodedon 7 lærdon. Ne wæs þa elding þætte
which they preached and taught Not was then delay that

monige gelefdon 7 gefulwade wæron; wæron wundriende
many believed and baptized were were wondering
 þa bilwitnesse þæs unsceðpendan lifes 7 swetnesse heora
at-the simplicity of-the harmless life and sweetness of-their
 þære heofonlican lare. Wæs bi eastan þære ceastre welneah
the heavenly teaching Was to-the east-of the city very-near
 sumo cirice in áre Sci Martini geo geara geworht, mid
a church in honor of-Saint Martin long ago made with
 þy Romani þa gyt Breotone beeodon; in þære cirican seo
that Romans then yet Britain occupied in the church the
 cwén gewunade hire gebiddan, þe we ær cwædon þæt
queen was-accustomed herself to-pray whom we before said that
 heo Cristen wære. In þisse cyrican ærest þa halgan lareowas
she Christian were In this church first the holy teachers
 ongunnon heo somnian 7 singan 7 gebiddan 7
began themselves to-gather and to-sing and to-pray and
 mæssesong don 7 men læran 7 fulwian, oð þæt se cyning
mass-song to-do and men to-teach and to-baptize until that the king
 to geleafan gecyrred wæs, 7 maran leafnisse onfengon ofer
to faith turned was and greater leave they-received over
 eal to læranne 7 cirican to timbriganne 7 to betanne.
all to teach and churches to build and to repair
 62.10 Ða gelamp þurh Godes gife, þæt se cyning eac swylce
Then happened through of-God grace that the king also likewise
 betuh oþre ongon lustfullian þæt clænoste lif haligra mid
among others began to-delight-in the purest life of-holy-ones with
 heora þam swetestan gehatum. Ond heo eac getrymedon, þæt
their the sweetest promises And they also confirmed that
 þa soð wæron, mid monigra heofonlicra wundra æteownesse;
they true were with of-many heavenly wonders showing
 7 he þa gefeonde wæs gefulwad. Ða ongunnon monige
and he then rejoicing was baptized Then began many

dæghwamlice efstan 7 scyndan to gehyranne Godes word;
daily to-hasten and to-speed to hear of-God word
 7 hæðenesse þeaw forleton 7 to ðære annesse hy
and of-beathenism custom forsook and to the unity themselves
 geþeodðan þurh geleafan þære halgan Cristes cirican. Para
joined through faith of-the holy of-Christ church Their
 geleafan 7 gehwyrfednesse is sægd þæt se cyning swa
faith and conversion is said that the king so
 wære efnblissende, þæt he nænne hwæðre nydde to Cristes
were equally-rejoicing that he none however compelled to of-Christ
 geleafan, ac ða ðe to geleafan 7 to fulwihhte cerdon,
faith but those who to faith and to baptism turned
 þæt he þa inwordlicor lufode, swa swa hy wæron him
that he them more-inwardly loved so as they were to-him
 efnceasterwaran þæs heofonlican rices. Forðon he geleornode
fellow-citizens of-the heavenly kingdom Because he learned
 from his lareowum 7 fram þam ordfruman his hælo, þætte
from his teachers and from the authors of-his salvation that
 Cristes þeowdom sceolde beon wilsumlic, nales geneðedlic.
of-Christ service should be voluntary not-at-all compelled
 Ond he þa se cyning geaf 7 sealde his lareowum gerisne
And he then the king gave and granted to-his teachers fitting
 stowe 7 setl heora hade in his aldorbyrig, 7 þær to
place and seat to-their rank in his chief-city and there to
 sealde heora nyððearfe in missenlicum æhtum.
gave their necessities in various possessions

Augustine crossed to Arles and was consecrated archbishop of the English by Ætherius, as Gregory had ordered. Returning to Britain, he sent the priest Laurentius and the monk Peter to Rome to tell Gregory that the English had received the faith and that he had been made bishop, and to ask his counsel on questions that seemed to him pressing, to which Gregory at once sent fitting answers.

62.26 Betweenh ðas ðing þa se halga wer Agustinus ferde ofer
Among these things then the holy man Augustine went over
sá, 7 com to Aréla þære ceastre; 7 from Otherio
sea and came to Arles the city and by Ætherius
þam ærcebiscope þære ilcan ceastre æfter hæse 7 bebode
the archbishop of-the same city after bidding and command
þæs eadigan fæder Scē Gregorii wæs gehalgod ƿrcebiscep
of-the blessed father Saint Gregory was consecrated archbishop
Ongolþeode. 7 eft hwearf 7 ferde to Breotone; 7 sona
of-English-nation and again turned and went to Britain and at-once
sende ærendwrecan to Rome, þæt wæs Laurentius mæssepreost
sent messengers to Rome that was Laurentius masspriest
7 Petrus munuc, þæt heo scoldan secgan 7 cypan
and Peter monk that they should say and make-known
þam eadigan biscope Scē Gregorii, þætte Ongelþeod hæfde
to-the blessed bishop Saint Gregory that English-nation had
onfongen Cristes geleafan 7 þætte he to biscope gehalgad
received of-Christ faith and that he as bishop consecrated
wære: swylce eac be monegum sócnum 7 frigenessum,
were likewise also about many inquiries and questions
þa ðe him nedþearflice gesegen wæron, his geþeahthe wæs
those which to-him needful seen were his counsel was
biddende. Ond he sona þara gerisne andsware onsende.
asking And he at-once of-those fitting answer sent

Augustine's first question is how a bishop should live with his clergy and how the church's offerings should be divided. Gregory answers that the offerings are divided four ways, for the bishop and his guests, the clergy, the poor, and the repair of churches; but since Augustine is a monk, he should live in common with his companions as the first church did, holding all things in common. Clerics outside holy orders who cannot live without wives may marry and be supported outside, but must still live under the church's rule, singing psalms and keeping vigils; and those living in common are to give whatever remains over as alms, as Christ taught.

Ærest bi biscopum, hu hy mid heora geferum drohtian 64.6

First about bishops how they with their companions dwell

ȝ lifgan sculon? Oðþo in þam lacum geleafsumra, þe
and live should Or in the offerings of-the-faithful which
heo to wigbedum ȝ to Godes cirican bringað, hu monige
they to altars and to of-God church bring how many

dælas þara beon scyle? Ond hu biscop in cirican don scyle?

parts of-those be should And how bishop in church do should

Cwæð he: þæt halige gewrit þæt cyðeð, þæt me nis 64.10

Said he the holy writing that makes-known which to-me not-is

tweo þæt þu gearwe const, ond synderlice þæs eadgan

doubt that thou readily knowest and especially of-the blessed

Paules epistola þone he wrát to Timotheo, in þam he hine

Paul epistle which he wrote to Timothy in which he him

geornlice tydde ȝ lærde, hu he in Godes huse drohtian ȝ

earnestly instructed and taught how he in of-God house live and

don scolde. Þonne is þeaw þæs apostolican seðles, þonne heo

do should Then is custom of-the apostolic seat when they

biscopas halgiað, þæt him bebodu sellað, ond þætte ealles

bishops consecrate that to-them commands they-give and that of-all

þæs ondlifenes, þe him gegonge, feower dælas beon scyle,

the sustenance which to-them comes four parts be should

an ærest biscope 7 his heorode for feorme 7 onfongnesse
one first to-bishop and his household for entertainment and receiving
 gæsta 7 cumena, oðer dæl Godes þeowum, þridða þearfum,
of-guests and of-strangers second part of-God to-servants third to-the-poor
 seo feorða to edneowunge 7 to bóte Godes ciricum. Ac forðon
the fourth for renewing and for repair of-God churches But because
 þin broðorlicnes is in mynstres regolum getýd 7 gelæred,
thy brotherliness is in of-monastery rules trained and taught
 ne scealt þu hwæpre sundor beon from þinum geferum in
not shalt thou however apart be from thy companions in
 Ongolciran, seo nu gen neowan is becumen 7 gelæded to
English-church which now yet newly is come and led to
 Godes geleafan. Þas drohtunge 7 þis liif þu scealt gesettan,
of-God faith This way-of-life and this life thou shalt establish
 þætte in fruman þære acennendan cirican wæs ussum fædrum,
which in beginning of-the new-born church was to-our fathers
 in þam nænig heora, of þam þe heo ahton, owiht his beon
in whom none of-them of that which they owned anything his to-be
 onsundrad cwæð, ac him eallum wæron eall gemæno. Gif
separate said but to-them all were all common If
 þonne hwylce preostas 7 Godes þeowas synd butan halgum
then any priests and of-God servants are without holy
 hádum gesette, þa ðe heo from wiifum ahabban ne mæge,
orders set those who them from wives refrain not can
 nimen heom wiif 7 heora ondleofone utan onfongen.
let-take to-them wives and their sustenance from-outside let-receive
 66.1 Forðon bi ðæm ilcum fædrum, bi ðæm we foresprecende
Because about the same fathers about whom we speaking-before
 wæron, awriten is, þæt heo wæren todælende heora
were written is that they were dividing their
 weoruldgood syndrigum monnum, swa æghwylcum þearf wæs.
world-goods to-individual men as to-each need was

Swylce eac be heora ondlifne is to þencenne 7 to foreseonne,
Likewise also about their sustenance is to think and to provide
 þæt heo godum þeawum lifgen under ciriclecum regole 7
that they in-good ways live under churchly rule and
 sealmas to singenne 7 wæccan to bigongenne, 7 from
psalms to sing and vigils to keep and from
 eallum unalyfednessum heora heortan 7 tungan 7 lichoman
all unlawful-things their hearts and tongues and bodies
 Gode ælmihtegum clæne healden. Ðæm lifendum þonne in
to-God almighty clean bold To-those living then in
 gemænum life hwæt is us to sprecenne, hu heo heora ælmesse
common life what is to-us to say how they their alms
 dæle oðþe gestliðnesse bigonge 7 mildheortnesse fyllen? Mid
deal or hospitality practice and mercy fulfill With
 þy eall, þætte ofer bið to láfe on heora weoruldspedum,
that all that over is to remainder of their worldly-wealth
 arfæstum 7 góðum is to recenne 7 to sellenne, swa swa
to-pious and to-good is to reckon and to give so as
 ealra magister Drihten Crist lærde 7 cwæð: Quod superest,
of-all master Lord Christ taught and said What remains
 date elemosynam et ecce omnia munda sunt vobis: ðætte
give as-alms and behold all clean are to-you that-which
 ofer seo 7 to láfe, sellað ælmesse, 7 eow beoð eal clæno.
over be and to remainder give as-alms and to-you are all clean

Augustine asks why, when the faith is one, the churches keep different customs of the mass, one in Rome and another in Gaul. Gregory answers that he should choose whatever he finds most pleasing to God in the Roman church, the Gallic, or any other, and gather it into the new English church, since customs are to be loved for their goodness and not for their place of origin.

- 66.15 Mid þy an geleafa is 7 seondon missenlice gewunan
With that one faith is and are various customs
 ciricena, oðer gewuna is mæssesonga in þære halgan
of-churches another custom is of-mass-songs in the holy
 Romaniscan cirican 7 oðer is hæfd in Gallia rice.
Roman church and another is held in of-Gaul kingdom
- 66.18 Ðu seolfa const þeaw 7 gewunan þære Romaniscan cirican
Thou thyself knowest custom and usage of-the Roman church
 in þære þu afeded wære. Ac me nu þynceð 7 bet licað,
in which thou brought-up wert But to-me now seems and better pleases
 þætte swa hwæt swa þu oðþo in Romana cirican oðþo in
that so what so thou either in of-Romans church or in
 Gallia oðþo in hwylcre oðerre hwæt þæs gemætte, þætte
Gaul or in any other anything of-that foundest which
 ælmeahtegum Gode ma licie, þæt þu bihygdlice þæt geceose
to-almighty God more please that thou carefully that choose
 ond in Ongoldæode cirican fæstlice to healdenne gesette,
and in of-English-nation church firmly to hold establish
 seo nu gena is neowu in geleafan. Forðon ne seondon
which now yet is new in faith Because not are
 to lufienne þa wiisan fore stowum, ac fore góðum wisum
to love the customs for places but for good customs
 stowe seondon to lufienne. Forþon of syndrigum ciricum
places are to love Therefore from individual churches

gehwylcum þa ðu æfest 7 good 7 riht geceose, þa ðu
each those thou pious and good and right choose those thou
 togædre gesomna, 7 on Ongolþeode mod in gewunan asetē.
together gather and in of-English-nation mind in custom set

QUESTION III · THEFT FROM A CHURCH

Asked how a thief who robs a church should be punished, Gregory answers that it depends on the thief: whether he steals from want or while having means of his own. Some are to be punished with fines, some more severely, some more gently, but always out of love and not in anger, as good fathers chastise the children they mean to make their heirs. Asked also how stolen goods should be repaid, he answers that the church must never take back more than it lost, nor seek worldly gain from things of no worth.

Ic þec halsio, hwylc wiite sceal þrowian, swa hwylc swa 66.28
I thee beseech what punishment shall suffer so which so
 hwæthugu of cirican þurh stale ut abrygdeð?

anything from church through theft out carries-off

Dis mæg geþencan þin broðorlicnes of þæs þeofes hade, hu 68.1

This can consider thy brotherliness from of-the thief condition how
 he geriht beon mægge. Forðon sume syndon þa ðe habbað
he corrected be may Because some are those who have

woruldspede 7 hwæðre stale fremmað, sume seondon þa þe
world-wealth and however theft commit some are those who

in þisse wiisan þurh wæðelnesse agyltað. Forðon is ned þætte
in this manner through poverty offend Because is need that

sume mid woningum sume þearlicor, sume liðelecor, synd
some with losses some more-severely some more-gently are

gerehte. Ond þeah ðe þæt wiite hwene heardor 7 strongor
corrected And though that the punishment somewhat harder and stronger

don sý, þonne is hit of lufan to donne, nales of welme ne
done be then is it of love to do not-at-all of fury nor
 of hatheortnesse. Forðon þæm menn þurh þa þrea þis bið
of anger Because for-the man through the rebuke this is
 gegearwod, þæt he ne sy seald þæm ecan fyrum helle tintreges.
prepared that he not be given to-the eternal fires of-hell torment
 Forþon þys gemete we sculon men þreagean, swa swa ða
Therefore in-this manner we must men rebuke so as the
 goodan fædras gewuniað heora flæslecu bearn, þa heo for heora
good fathers are-wont their flesbly children whom they for their
 synnum þreageaþ 7 swingað; ond hwæðre þa seolfan, þe heo
sins rebuke and scourge and however the same whom they
 mid þam wiitum þreagað 7 swencað, lufiað eac 7 wilniað
with the punishments rebuke and afflict love also and wish
 him to ærfweardum to habbenne; 7 heora weoruldgod, þa
them as heirs to have and their world-goods which
 heo ágan, him healdað þa ðe heo geare gesegene beoð
they own for-them keep those whom they clearly seen are
 eahtan 7 witnian. Forðon seo lufu is á in þæm moode
to-persecute and to-punish Because the love is ever in the mind
 to haldanne, 7 hit þæt gemet þara þrea dihtað 7 findeð,
to be-held and it the measure of-the rebuke orders and finds
 swa ðætte þæt mód buton rihtum regole allinga nowiht deð.
so that the mind without right rule altogether nothing does
 68.17 Eac swylce þu toætectest in þinre frignesne, hu ða þing
Also likewise thou addedst in thy question how the things
 mon geldan sceolde, þa ðe mid stale of cirican afyrred
one repay should those which with theft from church removed
 wære. Ac feor þæt la sy, þætte Godes cirice mid æteacnesse
were But far that lo be that of-God church with increase

onfo, þæt heo gesegen bið of eorðlicum þingum anforlæten,
receive that it seen is of earthly things to-have-forsaken
 7 heo bi idlum þingum weoruldgestreon sece.
and it about idle things world-treasure seek

QUESTION IV · TWO BROTHERS AND TWO SISTERS

Augustine asks whether two brothers may marry two sisters who are not closely related to them. Gregory answers that it is entirely allowed, since nothing in holy scripture forbids it.

Hwæðer moton twegen æwe gebroðor twa geswustor in 68.22
Whether may two lawful brothers two sisters in
 gesinscipe onfon, þa ðe beoð feorr heora cneorisse from
marriage receive those who are far of-their kindred from
 him acende?
them born

Dis mot beon swa; 7 eallum gemetum þæt is alyfed. 68.24
This may be so and by-all means that is allowed
 Forðon nis ówer gemeted in halgum bocum, þætte pisse
Because not-is anywhere found in holy books that of-this
 frignesse wærword sy gesegen.
question denial be seen

To the question how near kin may marry, Gregory answers that though Roman law allows cousins to marry, experience shows that the offspring of such marriages do not thrive, and the holy law forbids uncovering the shame of a kinsman; so Christians may marry in the third or fourth degree. Marriage with a stepmother or a brother's wife is a grievous sin, for which John the Baptist died. Those English who made such marriages while still unbelievers are to be warned, but not cut off from communion; any who make them after coming to the faith are to be cut off, for those who sin knowingly must be dealt with severely.

- 68.27 Oð hwelce cneorisse sculon cristne men mid heora mægum
Up-to which degree shall Christian men with their kin
 him betweohn in gesinscipe geþeodde beon? ⁊ steopmodrum
them between in marriage joined be and with-stepmothers
 ⁊ broðorwiifum ac þæt alyfed is, þæt heo moten in
and with-brothers-wives whether that allowed is that they may in
 gesinscipe gegadrode beon?
marriage united be
- 70.3 Cwæð he: sum eorðlic æ in þære Romaniscan cynnewisan
Said he an earthly law in the Roman commonwealth
 forlæteð, þætte oððe broðor oðþe sweostor oððe twegra gebroðra
permits that either brother or sister or of-two brothers
 bearn oððe twegea gesweostra sunu ⁊ dohtor gemengde wæren
children or of-two sisters son and daughter mingled were
 in gesinscipe. Ac we þæt cuðlice oncneowon ⁊ ongeton, þætte
in marriage But we that plainly perceived and understood that
 þæt tuddur growan ne weaxan meahte of swylcum gesinscipe;
the offspring grow nor increase could of such marriage
 ond seo halige æ bewereð ⁊ forbeodeð þa scondlicnesse
and the holy law forbids and prohibits the shame
 onwreon mægsibba. Forðon is ned, þætte cristene men in þære
to-uncover of-kinship Therefore is need that Christian men in the

þridðan cneorisse oððe in þære feorðan him betweohn wifian
third degree or in the fourth them between marry
 scyle, forþon seo æftere cneoris, þe we forecwædon, alle gemete
should because the second degree which we said-before by-all means
 is to forbeorene 7 to forlætenne. Hefig mǣán is 7 godfrencis
is to forbear and to forsake Grievous crime is and impiety
 þæt mon hine mēge mid his steopmeder, forðon in Godes
that one himself mingle with his stepmother because in of-God
 æ is awriten: Turpitudinem patris tui non reuelabis: Ne
law is written The-shame of-father thy not thou-shalt-uncover Not
 onwreoh þu scondlicnesse þines fæder. Ac forðon þe awriten is:
uncover thou shame of-thy father And because that written is
 Erunt duo in carne una: wer 7 wiif, heo tu beoð in anum
They-shall-be two in flesh one man and wife they two are in one
 lichoman, ono se ðe geðyrstigað onwreon þa sceondlicnesse
body lo he who dares to-uncover the shame
 his steopmeder, seo án lichoma mid his fæder wæs, hwæt se
of-his stepmother who one body with his father was what he
 soðlice onwriið his fæder scondlicnesse. Swelce is eac bewered
truly uncovers of-his father shame Likewise is also forbidden
 þæt mon hine mēge wið his broðorwiife, forðon þurh þa
that one himself mingle with his brother-wife because through the
 ærran geþeodnesse heo wæs geworden his broðor lichoma.
former union she was become of-his brother body
 For þære wiisan eac swilce Iohannes se Baptista wæs heafde 70.21
For that cause also likewise John the Baptist was from-head
 becorfen 7 halige martirdome his liif geendade, þa he þam
cut-off and by-holy martyrdom his life ended when he to-the
 cyninge sægde, þæt him alyfed nære þæt he his broðor
king said that to-him allowed not-were that he of-his brother
 wiif brohte 7 hæfde. Ac forðon monige seondon on
wife brought and had But because many are among

Ongolðeode, [þa þe] mid þy heo þa gena in ungeleafsumnesse
English-nation those who with that they then yet in unbelief
 wæron, þissum maanfullum gesinscipum wæron gemengde
were to-these sinful marriages were joined
 sægde — ac heo seondon to monienne, nu heo to geleafan
said but they are to be-admonished now they to faith
 cwomon, þæt heo ahebban heo from swylcum unrihtum,
came that they raise themselves from such wrongs
 ȝ ongyten þætte þæt is hefig synn, ond him ondræden
and understand that that is grievous sin and for-themselves dread
 þone forhtiendan Godes dom, þy læs heo for flæscligre lufan
the dreadful of-God judgment the less they for fleshy love
 tintrego ecre cwealmnisse onfoon. Ne seondon heo hwæðre
tortments of-eternal death receive Not are they however
 for þisse wiisan to biscergenne gemænsumnisse Cristes
for this cause to deprive communion of-Christ
 lichoman ȝ blódes, þy læs on him gesegen sy þa ðing
body and of-blood the less in them seen be the things
 onwrecen beon, in þam heo þurh unwisnesse gesyngodon
avenged to-be in which they through ignorance sinned
 ær fulwihtes bæðe. Forðon in þas tid seo halige cirice
before of-baptism bath Because in this time the holy church
 sumu þing þurh welm receð, sumu þurh monþwærnesse
some things through zeal governs some through mildness
 aræfneð, sumu þurh sceawunge ældeð, ȝ swa ábireð ȝ
endures some through consideration delays and so bears and
 ældeð, þætte oft þæt wiðerworde yfel abeorende ȝ ældend
delays that often the contrary evil by-enduring and by-delaying
 bewereð. Ealle, þa þe to Cristes geleafan becomað, seondon
it-restrains All those who to of-Christ faith come are
 to monienne, þæt heo nowiht swelces ne durren gefremman.
to be-admonished that they nothing of-such — dare to-commit

Gif hwylc þonne ofer þæt gefremmen, þonne seondon heo 72.5
If any then beyond that commit then are they
 to bescyrienne Cristes lichoman ⁊ blodes. Forðon, swa
to be-deprived of-Christ body and of-blood Because so
 swa bi þam monnum is hwæthwugu to aræfnenne, þa
as about the men is something to endure who
 ðurh unwisnesse synne fremmað, swa þonne is stronglice to
through ignorance sin commit so then is strongly to
 ehtenne, þa ðe him ne ondrædað weotonde syngian.
persecute those who for-themselves not dread knowingly to-sin

QUESTION VI · CONSECRATING A BISHOP

Augustine asks whether a bishop may be consecrated without other bishops present, when the distances are great. Gregory answers that while Augustine is the only bishop among the English, he may do so, but that bishops should come from Gaul to be witnesses; for a bishop should be consecrated only in the presence of three or four bishops praying together for him.

Gif micel feornis siifætes betweohn ligeð, þætte bisceopas 72.10
If great distance of-journey between lies that bishops
 æþelice cuman ne magon, hwæðer mot biscop halgad beon
easily come not can whether may bishop consecrated be
 buton oðera biscopu ondwearðnesse?
without of-other bishops presence

Soðlice in Ongolcirican, in þære þu ána nu gena eart 72.13
Truly in English-church in which thou alone now yet art
 biscop gemeted, ne meaht þu on oðre wisan biscop halgian
bishop found not canst thou in other manner bishop consecrate
 buton oðrum biscopum. Ac þe sculon of Gallia rice
without other bishops But to-thee shall from of-Gaul kingdom

biscopas cuman, þa þe æt biscopes halgunge in witscipe
bishops come those who at of-bishop consecration in witness
 stonde. Forþon ne sceal biscopas halgung on oðre wisan
stand Because not shall of-bishops consecration in other manner
 weosan, nemne in gesomnung 7 in gewitscipe þreora oðþe
be except in assembly and in witness of-three or
 feower biscopas, þæt heo fore his gehælde þæm ælmihtigan
four bishops that they for his salvation to-the almighty
 Gode ætgædre heora bene 7 gebedo senden 7 geoten.
God together their prayer and prayers send and pour

QUESTION VII · THE BISHOPS OF GAUL AND BRITAIN

Augustine asks how he should deal with the bishops of Gaul and of Britain. Gregory gives him no authority over the bishops of Gaul, since the bishop of Arles holds the pallium from Gregory's predecessors, though if he goes to Gaul he is to confer with the bishop of Arles and stir him up if he is lax, and he may admonish the Gaulish bishops gently and set them an example. But all the bishops of the Britons he commits to Augustine's authority, so that the unlearned may be taught, the weak strengthened, and the wayward corrected.

72.20 Hu sculon we don mid Gallia 7 Bretta biscopum?

How shall we do with of-Gaul and of-Britons bishops

72.21 In Gallia biscopum ne sellað we þe ænge alдорlicnesse,

Over of-Gaul bishops not give we to-thee any authority

forþon þe fram þam ærran tidum minra foregengena pallium

because that from the former times of-my predecessors pallium

onfeng se biscop in Areéla þære byrig, þone we ne sculon

received the bishop in Arles the city whom we not shall

bescerian ne beneoman þære onfongnan alдорlicnesse. Ac gif

deprive nor bereave the received authority But if

þe for gelimpe in Gallia mægðe, hafa ðu mid þone
to-thee journey befall into of-Gaul province have thou with the
 ilcan biscop sprece 7 geþeahte hwæt to donne sy, oðþo
same bishop speech and counsel what to do be or
 gif hwelc uncyste in biscopum gemette syn, hu þa gerehte
if any faults in bishops found be how those corrected
 7 gebette beon scylen. Ond gif wen sy, þæt he in
and amended be should And if expectation be that he in
 strengo þeodscipes 7 þrea to wlac sy, þonne is he to
strictness of-discipline and of-rebuke too lukewarm be then is he to
 onbærnenne 7 to gebetenne mid þinre broðorlicnesse lufan,
be-kindled and to be-amended with of-thy brotherliness love
 ond þætte he, þa ðe wiðerworde seondon þære hæse 7
and that he those who contrary are to-the bidding and
 bebodum usses sceppendes, from biscopas þeawum bewerge.
commands of-our creator from of-bishops customs restrain
 Ne meaht þu deman Gallia biscopas buton heora agenre
Not canst thou judge of-Gaul bishops without their own
 aldorlicnesse, ac þu hy á scealt liðelice monigan 7
authority but thou them ever shalt gently admonish and
 him æteawan þinra godra weorca onhyrenesse. Alle Bretta
to-them show of-thy good works imitation All of-Britons
 biscopas we bebeodað þinre broðorlicnesse, to ðon þætte
bishops we commit to-thy brotherliness to that that
 unlærde seon gelærede, 7 untrume mid þinre trymenisse syn
unlearned be taught and weak with thy confirming be
 gestrongade, 7 unrehte mid þinre aldorlicnesse seon gerehte.
strengthened and wrong with thy authority be corrected

Gregory answers that a pregnant woman may be baptized, since fruitfulness is no sin, and a mother or newborn in danger of death without delay; the law's days of waiting after childbirth are to be understood spiritually, and a woman may give thanks in church at once. Giving infants to nurses is a fault born of incontinence. A woman in her monthly course may enter church and receive communion, as the woman with the issue of blood touched Christ's garment. A husband who has lain with his wife must wash and not enter church at once, for the pleasure of the union is not without sin; one who lies with her only to beget children is left to his own judgment. The law at Sinai and the holy bread given to David show how much cleanness the mystery asks; once washed, he may enter church and receive communion.

- 74.11 Hwæðer sceal geeacnad wiif fulwad beon oðþe æfter þon þe
Whether shall pregnant woman baptized be or after that that
 heo bearn cenneð? Oðþe æfter hu micelre tide mot heo in
she child bears Or after how great time may she into
 circan gongan? Oðþo eac swylce þætte bearn þæt heo cende,
church go Or also likewise that child which she bore
 þy læs hit seo mid deaðe fornumen, æfter hu feola daga
the less it be with death carried-off after how many days
 alefað him þæm gerýne onfoon fulwihtes bæðes? Oðþe
is-it-allowed for-it the mystery to-receive of-baptism bath Or
 æfter hu micelre tiide mot þæm wiife hire wer in lichoman
after how great time may to-the woman her husband in of-body
 gegadrunge geþeoded beon? Oðþe gif wiif numen sy in
union joined be Or if woman taken be in
 monaðæle gewunan, hwæðer alefað hire in circan gongan
of-monthly-sickness custom whether is-it-allowed to-her into church go
 oðþe þæm gerýne onfoon þære halgan gemænsunnesse? Oðþe
or the mystery to-receive of-the holy communion Or

se wer, se ðe his wiife gemenged bið, ærþon he bibaðod

the man he who to-his wife joined is before he bathed

sy, mot he in circan gongan oððe to ðæm geryne þære

be may he into church go or to the mystery of-the

halgan gemænsumnesse? All þas þing þære neowan ðeode

holy communion All these things for-the new nation

Ongolcynnes in Godes geleafan gedafenað cuð habban.

of-English-race in of-God faith it-befits known to-have

Forhwon ne sceal þæt geeacnade wiif fulwad beon, mid

74.23

Why not shall the pregnant woman baptized be with

þy nis beforan Godes ælmihtiges eagam ænig synn

that not-is before of-God almighty eyes any sin

wæstmbeorendes lichoman? Forþon mid þy usse caldras, þa

of-fruit-bearing body Because with that our elders the

ærestan men, in neorxna wonge agylton, þa forluran hy

first men in of-paradise plain offended then lost they

rehte Godes dome þa undeaðlicnesse, þe heo onfengon ȝ

by-just of-God judgment the immortality which they received and

in gescepena wæron. Ono hwæt þa se ilca ælmihtiga God

in created were Lo what then the same almighty God

monna cyn allinga adwæscan ne wolde for heora synne, he

of-men race altogether to-quench not would for their sin he

ða þæm menn undeaðlicnesse onweg ahof ofer his synne,

then for-the man immortality away took for his sin

ȝ hwæðre for fremsunnesse his arfæstnesse him geheold

and however for kindness of-his mercy for-him kept

wæstmbeorennisse tudres. Ono þætte þære menniscan

fruitfulness of-offspring Lo that-which to-the human

gecynde of ælmehtiges Godes gefe gehealden wæs, hwelce rehte

nature of of-almighty God grace kept was by-what right

mæg þonne bewered beon from gife þæs halgan fulwihtes? In

can then forbidden be from grace of-the holy baptism In

þæm geryne, þe bið æghwylc synn grundinga adwæsced,
the mystery in-which is every sin utterly quenched
 swiðe dyslic is þætte scyle þære godcundan gife wiðcweden
very foolish is that should to-the divine grace denied
 beon. Ðu frugne eac swylce, þonne wiif cennende wære, æfter
be Thou askedst also likewise when woman bearing were after
 hu feola daga heo moste in circan gongan. Hwæt þu þæt
how many days she might into church go What thou that
 seolfa leornadest in bebode þære aldan cyðnesse, þætte fore
thyself learnedst in command of-the old testament that for
 wæpnedbearne heo sceolde heo áhabban from Godes huses
male-child she should herself refrain from of-God house
 ingonge þreo 7 þritig daga, fore wiifcilde syx 7 syxtig daga.
entry three and thirty days for female-child six and sixty days

- 76.9 Ðæt is hwæðre to weotanne, þætte þæt is on gastlicum
That is however to know that that is in spiritual
 geryne ongyten. Forþon þeah þe heo in þa ilcan tiid, þe
mystery understood Because though that she in the same time that
 heo acenned hæbbe, Gode þoncunge to donne in circan
she borne has to-God thanksgiving to make into church
 gonge, ne bið heo mid nænige synne byrðenne ahefigad.
go not is she with any of-sin burden weighed-down
 Forþon se willa þæs lichoman bið in synne, nales þæt
Because the will of-the body is in sin not-at-all the
 saar þære cennisse: in þæs lichoman gemengednesse bið
pain of-the bearing in of-the body mingling is
 willa, þonne in þæs tudres forðlædnisse bið gooung 7 sár.
will then in of-the offspring bringing-forth is groaning and pain
 Bi ðon þære ærestan meder ealles moncynnes wæs cweden:
About that to-the first mother of-all mankind was said
 In dolore paries: in saare þu cennest bearn. Ono
In pain thou-shalt-bring-forth in pain thou bearest child Lo

gif we beweriað þæt acennende wiif, þæt heo ne mot in
if we forbid the bearing woman that she not may into
 circan gongan, hwæt we þonne þæt seolfes sár 7 wiite
church go what we then the same pain and punishment
 hire in synne tellað. Fulwian þonne þæt cennende wiif
to-her as sin reckon To-baptize then the bearing woman
 oðþe þæt bearn þæt þær acenned bið, gif heo syn þreade
or the child which there born is if they be pressed
 mid freccennisse deaðes, ge heo in þa seolfan tíð þe heo
with peril of-death both she in the same time that she
 cenned ge þæt þær acenned bið, nænige gemete is bewered.
bears and that there born is by-no means is forbidden
 Forþon seo geofu þæs halgan gerynes, swa swa lifendum 7
Because the grace of-the holy mystery so as to-living and
 þæm ongeotendum mid micle gesceade is to forseonne, swa
to-the understanding with great discernment is to provide so
 þonne, þæm þe se deað tobeotað, buton ænigre ælðenne
then for-those whom the death threatens without any delay
 is to gebeorene 7 to gefremmenne, þy læs gif hwylc lytel
is to offer and to perform the less if any little
 ælding sy, þætte ne mægge gemeted beon se ðe álesed si.
delay be that not may found be he who redeemed be
 To hire gerestscipe þonne hire wer ne sceal gongan, ær 76.27
To her bed then her husband not shall go before
 þon þæt ácennde bearn from meolcum awened sy. Ac unriht
that that born child from milks weaned be But wrong
 gewuna wel hwær is arisen betweoh gesinhiwum, þætte
custom well-nigh everywhere is arisen among married-people that
 wiif forhyccað heora bearn fēdan, þa ðe heo cennað, 7
wives scorn their children to-feed those whom they bear and
 heo oðrum wiifum to fedenne sellað. Þæt is þonne gesegen
they to-other women to feed give That is then seen

gemeted fore intingan unforhæfdnisse áne, forþon, þonne heo
found for cause of-incontinence alone because when they
 ne willað ahabban from heora werum, þætte heo forhycgað
not will refrain from their husbands that they scorn
 fedan þa ðe heo cennað. Ono þas wiif, þa ðe heora
to-feed those whom they bear Lo these women those who their
 bearn of unrihtum gewunum oðrum to fedenne sellað, nemne
children of wrong customs to-others to feed give unless
 seo clæsnunge tiid forðgeleore, ne sceolon heo heora werum
the of-purification time pass not shall they to-their husbands
 gemengde beon. Ða þe þonne in gewunan monaðaðle
joined be Those who then in custom of-monthly-sickness
 numene beoð, butan beorðres intingan, heo wæron bewered
taken are without of-childbirth cause they were forbidden
 heora weorum gemengde beon, swa ðætte seo halige á mid
to-their husbands joined to-be so that the holy law with
 deaðe slæhð, gif hwylc wæpnedmon gonged to monaðaðlium
death strikes if any man goes to menstruous
 wiife. Hwæðre þæt wiif, mid þy heo þone gewunan þrowað
woman However that woman with that she the custom suffers
 monaðaðle, ne sceal heo bewered beon þæt heo mote in circan
of-monthly-sickness not shall she forbidden be that she may into church
 gongan; forðon seo oferflownis þæs gecyndes hire ne mæg in
go because the overflowing of-the nature to-her not can in
 synne geteled beon, 7 þurh þæt þe heo þurh nead þrowað,
sin reckoned be and through that which she through need suffers
 nis þæt reht þæt heo sy bescyred from Godes circan ingonge.
not-is that right that she be deprived from of-God church entry
 78.10 Hwæt we weotan 7 leorniað in Cristes bocum, þætte þæt
What we know and learn in of-Christ books that the
 wiif, þe wæs þrowiende blodes flownisse, heo eaðmodlice wæs
woman who was suffering of-blood flowing she humbly was

cumende æfter Drihtnes bæce 7 gehran þæt fæs his hrægles,
coming after of-Lord back and touched the hem of-his garment
 7 sona instæpe hire untrymnes onweg gewat 7 heo wæs
and at-once instantly her infirmity away departed and she was
 hal geworden. Ono nu þæt wiif in blodes flownesse geseted
whole become Lo now the woman in of-blood flowing set
 hergendlice meahte Drihtnes hrægle gehrinan, forhwon þonne,
praiseworthy could of-Lord garment touch why then
 se þe blodryne þrowað monaðaðle, ne alefað hire in
she who blood-flow suffers of-monthly-sickness not is-it-allowed to-her into
 Drihtnes cirican gongan? Ac þu cwist nu: Heo nedde hire
of-Lord church go But thou sayest now Her compelled her
 untrymnesse þæt heo Cristes hrægle gehrine; þas wiif, bi
infirmity that she of-Christ garment touched these women about
 þæm we sprecað, gelomlic gewuna getið. Ono gepenc, broþor
whom we speak habitual custom draws Lo consider brother
 þu leofesta, þætte eal, þe we þrowiað in þissum deaðlican
thou dearest that all that we suffer in this mortal
 lichoman, is of untrymnesse þæs gecyndes rehte Godes dome
body is of infirmity of-the nature by-just of-God judgment
 geendebyrdad. Wæs æfter synne þæs ærestan monnes, forðon
ordained Was after sin of-the first man therefore
 hyngran, þyrstan, hátian, calan, wærigian, — al þæt is of
to-hunger to-thirst to-be-hot to-be-cold to-be-weary all that is of
 untrymnesse þæs gecyndes. Ond hwæt elles is to secenne wið
infirmity of-the nature And what else is to seek against
 þæm hungre nemne ond lifen, wið þurst drync, wið hæto
the hunger except sustenance against thirst drink against heat
 celnis, wið cyle hrægl, wið werignesste reste, wið untrymnesse
coolness against cold garment against weariness rest against infirmity
 lacedom †secan. Hwæt wiifum heora monaðaðle blodes flownes
remedy to-seek What to-women their monthly-sickness of-blood flowing

bið untrymnis. Ono nu þæt wiif wel geþyrstgade, þætte
is infirmity Lo now the woman well dared that
 Drihtnes hrægle in aðle geseted gehran, þætte anum untrumum
of-Lord garment in sickness set she-touched that to-one sick
 hade wæs forgifen, forhwon ne sceal þæt eallum wiifum beon
person was granted why not shall that to-all women be
 forgyfen, þa ðe mid uncyste heora gecyndes beoð geuntrumade.
granted those who with fault of-their nature are made-weak
 78.30 Swelce eac in þæm ilcum dagum ne sceal him bewered beon
Likewise also in the same days not shall for-them forbidden be
 þæm geryne onfon þære halgan gemænsumnesse. Gif þonne
the mystery to-receive of-the holy communion If then
 for micelre árwyrdnesse hwylc mon ne geþyrstgað onfón, se
for great reverence any man not dares to-receive he
 is to herienne; ac gif he onfehð, nis he to demenne. Forðon
is to praise but if he receives not-is he to judge Because
 þara godra moodsa 7 monna þeaw bið, þæt heo þær hwilum
of-the good minds and of-men custom is that they there at-times
 synne ongeotað, þær þe syn ne bið, 7 oft buton synne
sin perceive where that sin not is and often without sin
 bið doen, þætte of synne cymeð: swa swa þæt is, þonne
is done that-which of sin comes so as that is when
 us eac hyngreð, þæt we etað buton synne, 7 us þæt wæs
us also hungers that we eat without sin and to-us that was
 geworden of synne þæs ærestan monnes, þæt us eac hyngan
become of sin of-the first man that us also hunger
 meahte. Forþon swa swa bi þæm aldan þeodscipe þa utteran
might Because so as in the old discipline the outward
 weorc wæron bihealden, swa in þæm neowan þeodscipe,
works were regarded so in the new discipline
 nales swa swiðe þætte utan doen bið, swa þætte innan
not-at-all so greatly that-which outwardly done is as that-which inwardly

þoht bið, bihygdlice is behealden. Forþon, mid þy seo á
thought is carefully is regarded Because with that the law
 monig þing bewereð to etanne, swa swa unclæne, hwæðre
many things forbids to eat so as unclean however
 in godspelle Drihten cwæð: Nales þætte ingongeð in
in gospel Lord said Not-at-all that-which enters into
 muð monnan besmited, ac þa ðe utgongað of múde, þa
mouth man defiles but those which go-out of mouth those
 seondan þe þone monnan besmited. 7 wene æfter þon wæs
are which the man defile and a-little after that was
 þæt areccende 7 cwæð: Of heortan utgongað yfele geþóhtas.
that explaining and said Of heart go-out evil thoughts
 Þær genihtsumlice is gesægd, þætte þæt from þæm 80.11
There abundantly is said that that by the
 ælmihtegum Gode unclæne 7 besmiten æteawed bið in
almighty God unclean and defiled shown is in
 weorce beon, þætte of wyrtruman besmitenes geþohtes
work to-be that-which of root of-defiled thought
 7 unclænes acenned bið. Bi þon swelce Paulus se
and unclean born is About that likewise Paul the
 apostol cwæð: Eall bið clæne clænum: þæm besmitenum 7
apostle said All is clean to-the-clean to-the defiled and
 ungeleafsumum noht bið clæne. 7 he sona se apostol þone
to-unbelieving nothing is clean and he at-once the apostle the
 intingan þære ilcan besmitenesse wæs gesecgende, 7 æfter
cause of-the same defilement was telling and after
 cwæð: Forðon bismiten syndon ge heora mód ge ingewitnis.
said Because defiled are both their mind and conscience
 Ono nu nu þæm mete ne bið clæne, þam þæt mod ne
Lo now since to-the food not is clean to-whom the mind not

bið clæne, forhwon þonne þæt wiif þæt heo clæne móde
is clean why then that woman that she with-clean mind
 of gecynde þrowað, sceal hire in unclænnesse geteled beon?
of nature suffers shall to-her in uncleanness reckoned be
 80.22 Se wer, se þe mid his ágene wiife bið slæpende, nemne he mid
The man he who with his own wife is sleeping unless he with
 wætre aþwegen 7 bibaðod sy, ne sceal he in circan gongan,
water washed and bathed be not shall he into church go
 ne, þeah þe he bibaðod si, sona mot ingongan. Forþon seo æ
nor though that he bathed be at-once may enter Because the law
 bibead þæm aldan Godes folce, þætte se wer, se ðe wære his
commanded to-the old of-God people that the man he who were to-his
 wiife gemenged, þæt he sceolde wætre aðwegen 7 bebaðad
wife joined that he should with-water washed and bathed
 beon, 7 ær sunnan setlgonge ne moste in heora gesomnunge
be and before of-sun setting not might into their assembly
 ingongan. Þæt hwæðre mæg gastlice ongyten beon; forþon wer
enter That however can spiritually understood be because man
 bið wiife gemenged, þonne unalyfedre willunge monnes mood
is to-wife joined when by-unlawful desire of-man mind
 in gepohte þurh lustfulness bið geþeoded. Forþon, nemne ær
in thought through pleasure is joined Because unless before
 þæt fyr þære unrehtan willunge from þam mode acolie, ne sceal
the fire of-the wrong desire from the mind cool not shall
 he hine wyrðne telgan broðra 7 Godes þeowa gesomnunge,
be himself worthy reckon of-brothers and of-God servants of-assembly
 seðe hine gesið hefigadne beon þurh yfelnesse unrehtes
be-who himself sees weighed-down to-be through evil of-wrong
 willan. Þeah þe bi þisse wisan missenleco cynn monna
will Though that about this matter various races of-men
 missenlice ongete 7 halde, hwæðre symble wæs Romana
variously understand and hold however ever was of-Romans

gewuna from heora yldrum æfter gemængnisse agenes wiifes,
custom from their elders after mingling of-own wife
 þæt heo clæsnunge bæðes 7 þweales sohton, 7 from cirican
that they cleansing of-bath and of-washing sought and from church
 ingonge hwylchwugu fæc arwyrðlice áhabban. Ðeah þe we þas
entry some space reverently to-refrain Though that we these
 þing cweðe, ne tellað we synne weosan gesinscipe; ac forðon
things say not reckon we sin to-be marriage but because
 seo alefde gemængnis wiifes buton willan þæs lichoman ne
the allowed mingling of-wife without will of-the body not
 mæg beon, from ingonge þære halgan stówe is to ahaabbenne;
can be from entry of-the holy place is to refrain
 forðon se seolfa willa nænge þinga buton synne beon mæg.
because the same will in-no way without sin be can
 Ne wæs acenned of unrehthæmde ne þurh dyrne forlegenesse, 82.7
Not was born of adultery nor through secret fornication
 ac acenned wæs of ælicum gesinscipe, se ðe cwæð: Ecce enim
but born was of lawful marriage he who said Behold indeed
 in iniquitatibus conceptus sum et in delictis peperit me mater
in iniquities conceived I-was and in sins bore me mother
 mea: ic wat þæt ic wæs in wænnessum geeacnod 7 in scyldum
my I know that I was in iniquities conceived and in sins
 mec cende min modor. Ono he wiste hine in wenessum
me bore my mother Lo he knew himself in iniquities
 geeacnade, he þa geomrade hine from scylde acennedne.
conceived he then lamented himself from sin born
 Forðon he bær þa wætan þære uncyste in þæm telgan, þone
Because he bore the moisture of-the fault in the branch which
 he geteah ær of þam wyrtruman. Hwæðre in þam wordum
he drew before from the root However in the words
 is sweotol, þæt he wenesse nemde, nales þa gemengnisse
is clear that he iniquity named not-at-all the mingling

þæs gesinscipes, ac þone seolfan willan þære gemengnisse.

of-the marriage but the same will of-the mingling

Forðon gedafenað, þætte seo ælice gegadrung lichoman seo for

Because it-befits that the lawful joining of-body be for

intingan tudres, nales þæs willan, ⁊ seo gemengnes þæs

cause of-offspring not-at-all of-the will and the mingling of-the

flæsces seo for intingan bearna to cennenne, nales cwemnis

flesh be for cause of-children to bear not-at-all pleasure

uncysta. Swa hwelc mon swa his wiif, nales for unrehtæs

of-faults So which man so his wife not-at-all for of-wrong

willan willunge, ac for intingan anum bruceð to streonne,

will desire but for cause alone uses to beget

þes mon is his seolfes dome to forlætenne, oððe be cirican

this man is to-his own judgment to leave either about church

ingonge, oðþe to onfonne þam geryne Cristes lichoman ⁊

entry or to receive the mystery of-Christ body and

his blode; forþon we him ne sculon biwerigan þam halgan

his blood because we to-him not shall forbid the holy

geryne onfon, se ðe in fyre geseted bið ⁊ beornan ne conn.

mystery to-receive he who in fire set is and to-burn not knows

82.25 Mid þy þonne seo lufu ne bið tudres to tilienne, ac se

With that then the love not is of-offspring to procure but the

willa ma wealdeð in þam weorce þære gemengnisse, þonne

will more rules in the work of-the mingling then

habbað þa gesinhiwan ðearfe be heora gemengdnesse, þæt

have the married-people need about their mingling that

hi wepen ⁊ hreowe don. Forðon seo halige laár him

they weep and penance do Because the holy teaching to-them

þis forgifeð, ⁊ hwæðre be þære seolfan forgifenesse mid

this grants and however about the same grant with

ége þæt mood instyreð. Forðon se apostol Sc̅ Paulus mid

fear the mind it-stirs Because the apostle Saint Paul with

ðy cwæð, Qui se continere non potest, habeat uxorem
that said Who himself contain not can let-him-have wife
 suam, se ðe hine ahabban ne mæg, hæbbe his wiif, he ða
his he who himself refrain not can let-have his wife he then
 sona se apostol underðeodde 7 æfter cwæð: Hoc autem
at-once the apostle added and after said This however
 dico secundum indulgentiam, non secundum imperium: ðis
I-say according-to indulgence not according-to command this
 ic cweðo æfter forðifnesse, nales æfter bebodo. Forþon ne bið
I say after indulgence not after command Because not is
 þæt forðifen, þætte alefed bið, ac þæt bið riht. Ðætte he
that granted that-which allowed is but that is right That-which he
 cwæð bi þære forðifnesse, þa æteawde he ðær synne weosan.
said about the indulgence then showed he there sin to-be
 Mid wæccre moode is to smeageanne 7 to geþencenne, þæt,
With waking mind is to consider and to think that
 þa he Drihten wolde his folc gesprecende beon in Sinai
when he Lord would to-his people speaking be on Sinai
 dūne, he þa ærest behead, þæt heo heora hrægl woosce 7
mountain he then first commanded that they their garment washed and
 clænsode 7 heo from wiifum ahæfde. Ono nu in þære
cleansed and themselves from women refrained Lo now in the
 stówe, þær þe Drihten wæs þurh þa underðeoddan gesceaft
place where that Lord was through the subjected creature
 to monnum spreocende, mid swa micle forseonesse wæs þæs
to men speaking with so great regard was of-the
 lichoman clænnisse asoht, þæt, þa ðe Godes worde onfengon,
body cleanness required that those who of-God word received
 ne sceoldon wiifum gemengde beon, micle ma þonne þa wiif,
not should to-women joined be much more then the women
 ða ðe ælmehteges Drihtnes lichoman onfood, in him seolfum
those who of-almighty Lord body receive in them selves

sculon lichoman clænnisse healdan, þy læs heo mid þa
 shall of-body cleanness hold the less they with the
 seolfan micelnisse þæs ungeæhtendlican gerynes hefigade syn.

same greatness of-the inestimable mystery weighed-down be

84.12 Swelce eac bi þisse wisan to Dauide þurh þone sacerd wæs

Likewise also about this matter to David through the priest was

cweden be his geferum, þætte, gif heo fram wifum clæne

said about his companions that if they from women clean

wæren, þæt heo moston onfoon 7 þicgan þa foresetenesse

were that they might receive and eat the setting-forth

hlafes, þa ðe mid him halige wæron, þa heo eallinga

of-loaf those who with them holy were which they altogether

onfoon ne þycgan moston, ær þon Dauit ondet e heo fram

to-receive nor to-eat might before that David confessed them from

wiifum clæne beon. Þonne se wer, se ðe æfter his wiifes

women clean to-be Then the man he who after of-his wife

gemengnisse wætre aþwegen 7 bibaðod bið, he mot þam

mingling with-water washed and bathed is he may the

geryne onfón þære halgan gemænsumnesse, mid þy him

mystery receive of-the holy communion with that to-him

eac alyfed bið, swa we ær cwædon, in cirican gongan.

also allowed is so we before said into church go

Whether a man may receive communion or say mass after a pollution in sleep depends, Gregory answers, on its cause: from excess of food there is some guilt, though not enough to bar a priest when need requires; from nature there is none; from impure waking thought there is real guilt. For sin is completed in suggestion, pleasure, and consent, as Paul found another law warring in his members. Told by Augustine that the harvest was great and the workers few, Gregory sent Mellitus, Justus, Paulinus, and Rufinianus with vessels, vestments, relics, and books, the pallium for Augustine with a letter on consecrating bishops, and a letter and gifts for Æthelberht.

Hwæðer æfter bysmrunge, seo þurh slæp wæpnedmonnum 84.21

Whether after pollution which through sleep to-men

gelimpeð, oððo Drihtnes lichoman ænig onfoon mot, oðþo, gif

happens either of-Lord body any receive may or if

hit sacerð bið, mot he þa halgan gerýno mærsian mæssesonga?

it priest is may be the holy mysteries celebrate of-mass-songs

Deosne mon eac swylce seo cyðnis þære ealdan æ bismiten 84.24

This man also likewise the testimony of-the old law defiled

cwið, swa we ær in þæm uferan kapitule cwædon, 7 him

calls so we before in the upper chapter said and to-him

ne forgifeð þæt he móte in Godes hus gongan, nemne he

not grants that he may into of-God house go unless he

sy wætre aðwegen, ne þonne gena ær æfenne. Þæt hwæðre

be with-water washed nor then yet before evening That however

on oðre wisan þæt gastlice folc is ongeotonde under þam

in other manner the spiritual people is understanding under the

ilcan ondgete, þe we foresprecende wæron. Forðon se mon

same sense which we speaking-before were Because the man

bið bismrad swa swa þurh swefn, se ðe costad bið mid

is polluted so as through dream he who tempted is with

unclænnesse, ond þonne mid soðum onlicnessum in geþohte
uncleanness and then with true likenesses in thought
 bið *bismiten. Ac he is mid wætre to áþweanne, þæt is, þæt
is defiled But he is with water to wash that is that
 he þa synne þæs geþohtes mid tearum aþwea, 7 nemne ær
he the sin of-the thought with tears wash and unless before
 þæt fyr þære costunge gewitee, þæt he hine scyldigne ongete
that fire of-the temptation depart that he himself guilty know
 swa swa oð æfentiid. Ac hwæðre is on þære ilcan bysmrunge
so as until evening-time But however is in the same pollution
 swiðe nedþearflíc gescead, þa we smealice geþencan sculon,
very needful discernment which we minutely consider shall
 of hwylcre wisan þam moode hit gegonge þæs slæpendan.
from what manner to-the mind it come of-the sleeping
 Forðon hwilum hit gelimpeð of oferfylle, hwilum of þæs
Because at-times it happens of over-eating at-times of of-the
 gecyndes oferflownesse 7 untrumnisse, hwilum of geþohte.
nature overflowing and infirmity at-times of thought
 Ond þonne hit of þæs gecyndes oferflownesse 7 untrumnesse
And when it of of-the nature overflowing and infirmity
 becymeð, ealle gemete þeos bysmrung nis to ondrædenne,
comes by-all means this pollution not-is to dread
 mid þy þæt mood þis ne weotende aræfneð; forþon heo
with that the mind this not knowing endures because it
 is ma to sorgienne, þonne to gefremmenne.
is more to grieve-for than to commit

86.11 Mid þy heo þonne gelimpeð seo bysmrung for oferfýllo,
With that it then happens the pollution for over-eating
 þonon hafað þæt mod hwylcehugu scylde, nales hwæðre
thence has the mind some guilt not-at-all however
 oð bewerenisse to onfonne þam halgan gerýne, oðþe
until forbidding to receive the holy mystery or

þa symbelnesse to mærsienne mæssesonges, gif þæt ned
the solemnity to celebrate of-mass-song if the need
 abædeð oðþe symbeldæg gelimpeð oððo oþer sacerd in þære
requires or feast-day happens or another priest in the
 stówe ne bið, se ðe for hine þæt geryne mæssesonges
place not is he who for him the mystery of-mass-song
 gegearwie. Gif þær þonne oðre seon, þe ða þegnunge
prepare If there then others be who the service
 gefyllan mægge, þonne sceal he hine eaðmodlice ahabban
fulfill may then shall he himself humbly refrain
 from onsægdnesse þæs halgan gerynes, þæs þe ic demo.
from offering of-the holy mystery as that I judge
 Gif þonne of scondlicum geþohte þæs wæccendan upcymeð
If then of shameful thought of-the waking arises
 seo bysmrung slæpendes, hwæt þonne openað þæm moode
the pollution of-the-sleeping lo then opens to-the mind
 his scyld; forðon he gesið from hwylcum wyrtruman seo
his guilt because he sees from what root the
 bismitenis forðbicwom, þæt is, þæt he wæccende þohte,
defilement came-forth that is that he waking thought
 þæt he weotonde aræfnðe. Ac þonne gena is se seolfa
that he knowingly endured But then yet is the same
 geþoht to asmeagenne, hwæðer he geeode þe mid scynisse
thought to examine whether it came either with suggestion
 þe mid lustfulnisse, oððe hwæþer þonne gena, þæt mare
or with pleasure or whether then yet that more
 is, mid gyfunge þære synne. Forþon þrim gemetum bið
is with consenting to-the sin Because in-three ways is
 gefylled ghwilc syn, þæt is, ærest þurh scynnesse, ⁊ þurh
fulfilled every sin that is first through suggestion and through

lustfullnesse, 7 þurh geðafunge. Seo scynis bið þurh deoful,
pleasure and through consent The suggestion is through devil
 seo lustfulnes bið þurh lichoman, seo geðafung þurh gast.
the pleasure is through body the consent through spirit
 86.28 Forðon þa ærestan synne se weriga gast scyde þurh þa
Because the first sin the accursed spirit suggested through the
 næddran, ond Euae þa swa swa lichoma wæs lustfulliende,
serpent and Eve then so as body was delighting
 ond Ádám heo þonne swa swa gast gefafode: ða wæs seo
and Adam it then so as spirit consented then was the
 synn gefylled. Ond micel nedþearfnis is, þætte [mid] gescead
sin fulfilled And great need is that with discernment
 betwihan þa scynisse 7 þa lustfulnisse 7 eft betweohn þa
between the suggestion and the pleasure and again between the
 lustfulnisse 7 þa gefafunge þæt mood seolf his dema sy.
pleasure and the consent the mind itself its judge be
 Forþon mid þy se weriga gast þa synne scyeð in moode, gif
Because with that the accursed spirit the sin suggests in mind if
 nænig lustfulnis þære synne æfterfylgeð, allum gemetum ne
no pleasure of-the sin follows by-all means not
 bið þær syn þurhtogen. Mid þy þonne se lichoma onginneð
is there sin carried-through With that then the body begins
 lustfullian, þonne onginneð þær seo syn acenned beon. Gif he
to-delight then begins there the sin born to-be If he
 þonne mid þoncmeotunge 7 þreodunge geþeafað, þonne bið
then with thought-pondering and deliberation consents then is
 ongyten þær syn gefremed beon. Ond in scynisse synne, gif
understood there sin committed to-be And in suggestion of-sin if
 þæt mod bið in lustfulnesse, þæt bið fædnis: in þafunge bið
the mind is in pleasure that is feeding in consent is
 deofolfremednis: ond þæt oft gelimpeð, þætte se weriga gast
devil-fulfillment and that often happens that the accursed spirit

saweð in gepohte, þætte se lichoma þæt in lustfulnesse tihð;
sows in thought that the body that into pleasure draws
 ond hwæðre þæt mod þære ilcan lustfulnesse ne gefaþað. Ond
and however the mind the same pleasure not consents And
 mid þy we weoton þæt se lichoma ne mæg lustfullian buton
with that we know that the body not can delight without
 þam móde, hwæðre þæt seolfe mod bið winnende wið þæm
the mind however the same mind is striving against the
 únrihtwillungum þæs lichoman: hwæt þonne þæt mód in þæm
wrong-desires of-the body what then the mind in the
 lichomlecan lustfulnesse sume gemete þurh ned bið gebunden,
bodily pleasure in-some manner through need is bound
 þæt hit þære lustfulnesse of þam sylfan rihte wiðcwýð, þæt
that it the pleasure of the same right refuses that
 hit ne gefafige; 7 hwæþere mid þa lustfulnesse gebunden
it not consent and however with the pleasure bound
 bið, ac he swiðe goað 7 geomrað hine swa gebundenne beon.
is but it greatly groans and laments itself so bound to-be
 Bi ðon se mæsta cempa 7 se hehsta þæs heofonlican 88.16
About that the greatest warrior and the highest of-the heavenly
 weorodes Sc̅s Paulus se apostol goiende 7 geomriende cwæð:
host Saint Paul the apostle groaning and lamenting said
 Ic geseo oðere á in minum leomum wiðfeohtende þære á
I see another law in my limbs fighting-against the law
 mines moodes, 7 gehæftedne mec is lædende in synne á,
of-my mind and captive me is leading into of-sin law
 seo is in minum leomum. Ono gif he gehæfted wæs, hwæt he
which is in my limbs Lo if he captive was lo he
 þonne nó feaht; ac þa he feaht, forðon he wæs gehæfted. Ono
then not fought but then he fought because he was captive Lo
 he feaht mid þa á þæs moodes, þære wiðfeaht seo á,
he fought with the law of-the mind against-which fought the law

seo þe in his leomum wæs. Gif he feaht, ne wæs he gehæfted.

which that in his limbs was If he fought not was he captive

Ono se mon bið, þæs þe swa to cweðenne sy, æghwæðer ge

Lo the man is as that so to say be both and

gehæfted ge freo: he bið freo of þære soðfæstnesse, þe he

captive and free he is free of the truth which he

lufað; he bið hæfted of þære lustfullnesse, þe bireð he geneded.

loves he is captive of the pleasure which bears he compelled

88.26 Þis seondon ondsware þæs eadigan papan Sc̅ Gregorius

These are answers of-the blessed pope Saint Gregory

to geþeahtunge 7 to frignesse þæs arwyrdan biscopes

to consultation and to question of-the venerable bishop

Agustinus.

Augustine

88.28 Swelce Agustinus heht him eac onbeodan, þætte her

Likewise Augustine commanded to-him also announce that here

wære micel rip onweard 7 fea worhton; ond he ða sende

were great harvest at-hand and few worked and he then sent

mid þæm foresprecenan ærendwrecan him maran fultom to

with the aforesaid messengers to-him greater help for

godcundre lare. In þæm wæron þa ærestan 7 þa mæstan

divine teaching Among them were the first and the greatest

Mellitus 7 Iustus 7 Paulinus 7 Ruffianus; ond þurh heo

Mellitus and Justus and Paulinus and Rufinianus and through them

sende gemænelice þa þing all, þa ðe to cirican bigonge

sent in-common the things all those which for of-church practice

7 þegnunge nedþearflecu wæron, huslfatu 7 wigbedhrægl

and service needful were housel-vessels and altar-cloth

7 cirican frætwednes 7 biscopgegyrlan 7 diacongegyrlan,

and of-church adornment and bishop-vestments and deacon-vestments

swylce eac þara apostola 7 haligra martira reliquias 7

likewise also of-the apostles and of-holy martyrs relics and

monige bec. Sende eac swylce Agustine þam biscope pallium
many books Sent also likewise to-Augustine the bishop pallium
 ȝ gewrit, in þam he getacnode, hu he sceolde oðre
and letter in which he showed how he should other
 biscopas halgian ȝ on hwylcum stowum settan in Breotone.
bishops consecrate and in what places set in Britain
 Sende eac swilce se eadiga papa in þa ilcan tid Gregorius 90.7
Sent also likewise the blessed pope in the same time Gregory
 Æþelberhte cyninge ærendgewrit somed ȝ woruldgife monige
to-Æthelberht king letter together and world-gifts many
 in missenlicum mægwlitum: wolde eac þone cyning swilce
in various forms would also the king likewise
 mid þissum wilwendlicum aarum wuldrigan, þam þe he
with these temporal honors glorify to-him whom he
 ðæs heofonlican rices wuldor mid his gewinne ȝ mid
of-the heavenly kingdom glory with his labor and with
 his lare geornnesse openede ȝ cyðde.
of-his teaching zeal opened and made-known

Once he held his see, Augustine restored an old Roman church in Canterbury and consecrated it to Christ, and east of the city he built a monastery, where at his urging Æthelberht raised a church of the apostles Peter and Paul, consecrated not by Augustine but by his successor Laurentius, in which Augustine and all the bishops and kings of Kent would be buried. Its first abbot, Peter, was drowned on an embassy to Gaul and buried unhonored, until a light from heaven shone nightly over his grave and he was reburied in a church at Boulogne.

- 90.13 Ond ða Sc̅s Agustinus se biscop sona, þæs þe he þæm
And then Saint Augustine the bishop soon that that he the
 biscopseðle onfeng in þære cynelecan byrg, ða edneowade ȝ
bishop-seat received in the royal city then renewed and
 worhte mid cyninges fultome þa cirican, þe he ær geara
made with of-king help the church which he before of-years
 geo geleornade ealde Romanisce weorce geworhte beon;
long-ago learned with-old Roman work made to-be
 ond þa in usses Drihtnes Hælendes Cristes noman gehalgode;
and it in of-our Lord Savior Christ name consecrated
 ond he þær him seolfum eardungstowe gesette ȝ eallum
and he there for-him self dwelling-place establisbed and for-all
 his æfterfylgendum. Swelce eac mynster getimbrade be
his successors Likewise also monastery built to-the
 eastan þære ceastre, in þæm mid his trymnesse ȝ lare
east-of the city in which with his confirming and teaching
 Æðelberht se cyning weorðlice cyrcan heht getimbran þara
Æthelberht the king worthily church commanded to-build of-the
 eadigra apostola Petri ȝ Pauli, ȝ mid missenlecum geofum
blessed apostles Peter and Paul and with various gifts
 welgade; in þære cirican Agustinus lic ȝ ealra Contwarena
enriched in the church of-Augustine body and of-all of-Kent

biscopa somed ge heora cyninga geseted beon meahte. Ða
bishops together and of-their kings set be might The
 cirican hwæðre nales he Agustinus, ac Laurentius biscop
church however not-at-all he Augustine but Laurentius bishop
 his æfterfylgend heo gehalgode. Wæs se æresta abbud þæs
his successor it consecrated Was the first abbot of-the
 ylcan mynstres Petrus haten mæssepreost, se wæs eft
same monastery Peter called masspriest who was afterward
 ærendwraeca sende in Gallia rice, ond þa wæs besenced in
messenger sent into Gaul kingdom and then was drowned in
 sumne sæs sceat, se wæs haten Amfleaht; 7 from þære stowe
a of-sea bay which was called Ambleuse and by of-the place
 bigengum in uncýmre byrgenne geseted wæs. Ac se ælmihti
inhabitants in unseemly tomb set was But the almighty
 God wolde gecypan, hwylcre gearnunge se halga wer wære:
God would make-known of-what merit the holy man were
 ond æghwelce niht ofer his byrgenne heofonlic leoht wæs
and every night over his tomb heavenly light was
 æteawed, oð þæt þa neahmen ongeton, þa hit gesawon, þætte
shown until that the neighbors understood who it they-saw that
 þæt wæs micel wer 7 halig mon, se ðe þær bebyrged wæs.
that was great man and holy man he who there buried was
 Ond heo ða aspyredon þæt, 7 hwonan he wæs: genoman 90.33
And they then discovered that and whence he was took
 þa his lichoman, ond in Bonagia þa ceastre, æfter gerisenre
then his body and in Boulogne the city after fitting
 áre swa miclum were 7 swa halgum in cyrican gesette
honor to-so great man and to-so holy in church set
 7 bebyrged wæs.
and buried was

Æthelfrith of Northumbria, the strongest and most ambitious of kings, took more land from the Britons than any English king before him, like Saul in all but his ignorance of God; Jacob's word on Benjamin, the ravening wolf, fitted him. Áedán, king of the Irish in Britain, came against him with a great army and was routed at Degsastan, though Æthelfrith's brother Theodbald fell there with his whole troop. Since then no Irish king has dared to fight the English. So ends the first book.

92.3 Dyssum tidum forewæs Norðanhymbra rice se strongesta
In-these times presided-over of-Northumbrians kingdom the strongest
cyning 7 se gylpgeornesta, Æðelfrið haten. Se me allum
king and the most-glory-eager Æthelfrith called He more than-all
Ongolcynnum 7 aldormonnum Bretta þeode fornom 7
English and ealdormen of-Britons nation destroyed and
forhergade, swa efne þæs ðe meahhte wiðmeten beon Saule
ravaged so even as that might compared be to-Saul
iu cyninge Israhela þeode, butan þæt he wæs þære
formerly king of-Israel nation except that he was of-the
godcundan æfestnisse unwís. Ne wæs æfre ænig cyninga ne
divine religion ignorant Not was ever any of-kings nor
aldormonna, þætte má heora londa utamærde 7 him to
of-ealdormen who more of-their lands drove-out and to-him to
gewealde underþeodde; forðon he to gafolgyldum heo gesette
power subjected because he to tributaries them set
Ongolþeode, oðþe of heora londum adráf. Meahhte se cwide
of-English-nation or from their lands drove Might the saying
wel beon to him geþeoded, þe Iacob se heahfæder in Saules
well be to him joined which Jacob the patriarch in of-Saul
hade þæs cyninges cwæð, þa he his sunu bletsode: Benjamin
person of-the king said when he his son blessed Benjamin
is risende wulf; on ærmergen he iteð hloðe 7 on æfenne
is rising wolf in early-morning he eats prey and in evening

herereaf dæleð. Ða wæs for his fromscipe onstýred Ædan
war-spoil divides Then was for his boldness stirred Ædán
 Scotta cyning, þa ðe in Breotone eardigað; teah hine þa
of-Scots king those who in Britain dwell led himself then
 ferd on 7 cwom mid ún-mæte weorode 7 stronge wið hine
army on and came with immense host and strong against him
 to gefeohte. Ac he hwæðre oferswiðed mid feawum onweg
to battle But he however overcome with few away
 fleah. Wæs ðis gefeoht geworden on þære mæran stowe þe
fled Was this battle done at the famous place which
 cweden is Degrastan. Þær lytestne eal his weorud ófslegen
called is Degrastan There almost all his host slain
 wæs. On þam gefeohte eac swylce Ðeodbald Æþelfrifes
was In the battle also likewise Theodbald of-Æthelfrith
 broþor wæs ofslægen mid ealle þy weorode þe he lædde.
brother was slain with all the host which he led
 Þæt gefeoht Æþelfrið gefremede þy endlyftan gear his
That battle Æthelfrith performed in-the eleventh year of-his
 rices, þæt he hæfde feower 7 twentig wintra. Þæt wæs
reign which he had four and twenty winters That was
 þæt æreste gear Focatis þæs caseres, se þe hæfde Romana
the first year of-Phocas the emperor he who had of-Romans
 rice. Siððan of þære tide nænig Sceotta cyninga ne dorste
empire Since from that time no of-Scots kings — dared
 wið Angellþeode to gefeohte cuman oð ðysne andweardan
against English-nation to battle come until this present
 dæg. Her endað seo æreste boc 7 onginneð seo oðer.
day Here ends the first book and begins the second

92.21

BOOK II

I • GREGORY THE GREAT

In the year 605 Pope Gregory died, after ruling the church for thirteen years, and his epitaph praises the teacher who turned the English to Christ. Bede tells the story handed down of why he cared for them: seeing fair-skinned boys with fine hair for sale in the market, he learned they were heathen Angles, from Deira, under King Ælle, and answered that they should be angels, snatched from God's wrath, and that Alleluia should be sung there. He asked the pope to send teachers and offered to go himself, but neither the pope nor the citizens would let him leave; once pope, he sent the missionaries and upheld them with his prayers.

Dyssum tidum, þæt is fif winter 7 syx hund wintra æfter þære 94.1

In-these times that is five winters and six hundred winters after the
Drihtenlican menniscnesse, se eadiga papa Gregorius, æfter þon
Lordly incarnation the blessed pope Gregory after that
þe he þæt setl þære Romaniscan cyricean 7 þære apostolican
that he the seat of-the Roman church and of-the apostolic
þreottynne gear 7 syx monað 7 tyn dagas wulderlice heold 7
thirteen years and six months and ten days gloriously held and
rehte, þa wæs forðfered 7 to þam ecan setle þæs heofonlican
ruled then was departed and to the eternal seat of-the heavenly
rices læded wæs. Heold he 7 rehte þa cyricean on þara casera
kingdom led was Held he and ruled the church in of-the emperors
tidum Maurici 7 Uocati; 7 þy æfteran geare þæs ylcan
times of-Maurice and of-Phocas and in-the second year of-the same
Uocatis þæt he forðferde of þyssum life, 7 ferde to þam soðan
Phocas that he departed from this life and went to the true
life þam þe on heofonum is: 7 his lichama wæs bebyriged
life that which in heavens is and his body was buried
on Scē Petres cyricean beforan þam husulportice þy feorþan
in of-Saint Peter church before the housel-porch on-the fourth

dæge idus Martiarum, 7 he nu hwonne on þam ilcan bið
day of-the-Ides March and he now sometime in the same is
 on wuldre arisende mid oþrum hyrdum þære halgan cyricean.
in glory rising with other shepherds of-the holy church
 7 awriten is on his byrigenne þysses gemetes byrgenleoð.
and written is on his tomb of-this sort tomb-verse

94.14 Onfoh þu eorþe lichaman of þinum lichaman genumen, þæt
Receive thou earth body of thy body taken that
 þu hine eft agyfan mæge, þonne hine God liffæste. Se gast
thou him again give-back mayst when him God quicken The spirit
 úp to heofon gesohte; nænig anweald deapes him sceðþað;
up to heaven sought no power of-death to-him harms
 þam oþres lifes se sylfa deað me is weg. Þæs hean bisceopes
to-him of-other life the same death more is way Of-this high bishop
 leoma on þysse byrigenne syndon betyned, se symble leofað
limbs in this tomb are enclosed he ever lives
 gehwær on unrim godum. Earmra hungur he oferswiðde
everywhere in countless goods Of-the-poor hunger he overcame
 mid metum, 7 heora cyle mid hrægle, 7 he mid halgum
with foods and their cold with clothing and he with holy
 monungum saule fram feonde gescylde. 7 he mid dæde
admonitions souls from enemy shielded and he with deed
 gefylde, swa hwæt swa he mid worde lærde. Wæs he gerynelico
fulfilled so what so he with word taught Was he mysterious
 word sprecende, þæt he lifes bysen wære haligra manna. To
words speaking that he of-life example were of-holy men To
 Criste he Óngle gehwyrfe mid arfæstnesse lareowdomes. (Wæs
Christ he English turned with piety of-teaching Was
 he on ðære þeode begytende níwe wered Godes geleafan.)
he in that nation gaining new host of-God faith
 Þis gewin 7 þissum gelic, þeos gemen þe wæs, 7 þis
This labor and to-these like this care which was and this

þu hyrde dydest, þæt þu Drihtne brohtest micel gestreon
thou shepherd didst that thou to-Lord broughtest great treasure
 haligra saula: þyssum sigorum þu Godes bysceop blissian
of-holy souls in-these victories thou of-God bishop rejoice
 miht, forþon þu þinra weorca ece mede butan ende nimest.
mayst because thou of-thy works eternal reward without end takest
 Nis us þonne se hlisa to foreswigienne, þe be þam eadigan 96.3
Not-is to-us then the report to pass-over-in-silence which about the blessed
 Gregorie þurh yldra manna segene to us becom, for hwilcum
Gregory through of-elder men account to us came for what
 intingan he monad wære, þæt he swa geornfulle gymenne
cause he admonished were that he so zealous care
 dyde ymb þa hælo ure þeode. Secgeað hi, þæt sume dæge
did about the salvation of-our nation Say they that a day
 þider niwan come cypemen of Brytene 7 monig cepe þing
thither newly came merchants from Britain and many trade things
 on ceapstowe brohte, 7 eac monige cwomon to bicgenne
into market-place brought and also many came to buy
 þa ðing. Ða gelomp þætte Gregorius betweenh oðre eac þider
the things Then happened that Gregory among others also thither
 cwom, 7 þa geseah betweenh oðer þing cype cneohtas þær
came and then saw among other things trade boys there
 gesette: wæron hwites lichoman 7 fægres ondwilitan men
set were of-white body and of-fair countenance men
 7 æðellice gefeaxe. Ða he ða heo geseah 7 beheold,
and nobly haired When he then them saw and beheld
 þa frægn he, of hwelcon londe oðpe of hwylcre þeode
then asked he from what land or from what nation
 hy brohte wæron. Sægde him mon, þæt heo of Breotone
they brought were Said to-him one that they from Britain
 ealonde brohte wæron, ond þæs ealondes bigengan swelcre
island brought were and of-the island inhabitants of-such

onsyne men wæron. Eft he frægn, hwæðer þa ilcan londleode
appearance men were Again he asked whether the same land-people
 cristne wæron þe hi þa gen in hæðennesse gedwolan lifden.

Christian were or they then yet in heathenism of-error lived
 Cwæð him mon to 7 sægde, þæt heo hæðne wæron; 7
Said him one to and said that they heathen were and
 he ða of inneweardre heortan swiðe sworette 7 þus cwæð:

he then from inward heart greatly sighed and thus said
 Wala wá: þæt is sarlic, þætte swa fæger feorh 7 swa
Alas woe that is sorrowful that so fair life and so
 leohtes ondwlitan men scyle ágan 7 besittan þeostra aldor.

of-bright countenance men should possess and occupy of-darkness prince

96.21

Eft he frægn, hwæt seo þeod nemned wære, þe heo
Again he asked what the nation named were which they
 of cwomon. Ondswarede him mon þæt heo Ongle nemde
from came Answered to-him one that they Angles named

wæron. Cwæð he: Wel þæt swa mæg: forðon heo ænlice
were Said he Well that so may because they angelic
 onsyne habbað, 7 eac swylce gedafonað, þæt heo engla
countenance have and also likewise it-befits that they of-angels

æfenerfeweardas in heofonum sy. Ða gyt he furðor frægn
co-heirs in heavens be Then yet he further asked

7 cwæð: Hwæt hatte seo mægð, þe þa cneohas hider of
and said What is-called the province which the boys hither from

lædde wæron. Ða ondswarede him mon 7 cwæð, þæt heo
led were Then answered to-him one and said that they

Dere nemde wæron. Cwæð he: Wel þæt is cweden Dere,
Deirans named were Said he Well that is said Deirans

de ira eruti; heo sculon of Godes yrre beon abrogdene,
from wrath snatched they shall from of-God anger be snatched

7 to Cristes mildheortnesse gecegde. Ða gyt he ahsode
and to of-Christ mercy called Then yet he asked

hwæt heora cyning haten wære: ⁊ him mon ondswarade
what their king called were and to-him one answered
 ⁊ cwæð, þætte he Æll haten wære. Ond þa plegode he
and said that he Ælle called were And then played he
 mid his wordum to þæm noman ⁊ cwæð: Alleluia, þæt
with his words to the name and said Alleluia that
 gedafenað, þætte Godes lof usses scyppendes in þæm dælum
it-befits that of-God praise of-our creator in the parts
 sungen sy. Ond he þa sona eode to ðam biscope ⁊ to ðam
sung be And he then at-once went to the bishop and to the
 papan þæs apostolican seðles, forðon he seolfa þa gyt næs
pope of-the apostolic seat because he himself then yet not-was
 biscop geworden: bæd hine, þæt he Ongolþeode onsende in
bishop become asked him that he to-English-nation sent into
 Breotene hwelcehwego lareowas, þætte þurh þa heo to Criste
Britain some teachers so-that through them they to Christ
 gecyrrede wæron; ond cwæð þæt he selfa geara wære mid
turned were and said that he himself ready were with
 Godes fultome þæt weorc to fremmenne, gif þam apostolican
of-God help that work to perform if to-the apostolic
 papan þæt licade, ⁊ ðæt his willa ⁊ his leafnis wære.
pope that pleased and that his will and his leave were
 Ða ne wolde se papa þæt þafian ne þa burgware þon ma, 98.5
Then not would the pope that consent nor the citizens the more
 þætte swa ædele wer ⁊ swa gefungen ⁊ swa gelæred swa
that so noble man and so excellent and so learned so
 feor fram him gewite. Ah he sona hraðe, þæs þe he biscop
far from them departed But he soon quickly that that he bishop
 geworden wæs, þætte he gefremede þæt weorc þæt he longe
become was that he performed the work which he long
 wilnade, ⁊ þa halgan lareowas hider onsende, þe we ær
desired and the holy teachers hither sent whom we before

beforan sægdon. Ond he Sc̅ Gregorius mid his trymnessum
 earlier said And he Saint Gregory with his confirmings
 ȝ mid his gebedum wæs gefultumende, þæt heora laar
 and with his prayers was helping that their teaching
 wære wæstmbeorende to Godes willan ȝ to ræde Ongolcynne.
 were fruitful to of-God will and to benefit to-English-race

II • AUGUSTINE AND THE BRITISH BISHOPS

At Augustine's Oak the British bishops would not keep Easter at its right time or share in preaching to the English; when Augustine gave sight to a blind Englishman they could not heal, they admitted his was the way of truth but would not give up their customs without their people's consent. Before a second synod a hermit told them to follow Augustine if he rose to greet them; Augustine stayed seated, and they refused his three demands: Easter, the Roman rite of baptism, and preaching to the English. He foretold that a people who would not have peace would have war, and so it fell out: at Chester Æthelfrith slaughtered twelve hundred of their priests and monks who had come to pray for their army, only fifty escaping.

98.13 Ða wæs ðætte Agustinus se biscop mid Æðelberhtes fultome
 Then was that Augustine the bishop with of-Æthelberht help
 þæs cyninges gelaðode to his spræce Bretta biscopas ȝ
 of-the king invited to his speech of-Britons bishops and
 lareowas in þære stowe, þe mon gyt nemneð Agustinus aac,
 teachers in the place which one yet names of-Augustine oak
 in Hwicna gemære ȝ Westseaxna. Ond he ða ongon mid
 in of-Hwicce border and of-West-Saxons And he then began with
 broðorlice lufan heo monian ȝ læran, þæt heo rihte sibbe
 brotherly love them to-admonish and to-teach that they right peace
 ȝ lufan him betweenum hæfden, ȝ gemæne gewin fore
 and love them between had and common labor before
 Drihtne ondfenge godcunde lare to læranne Ongolþeode. ȝ
 Lord undertook divine teaching to teach to-English-nation and

heo him hyran ne woldon, ne woldon riht Eastran healdan
they to-him obey not would nor would right Easter keep
 in heora tid; ge eac monig oðer þing þære ciriclican annisse
in their time and also many other things to-the churchly unity
 heo ungelice 7 wiðerword hæfdon. Ða heo þa hæfdon
they unlike and contrary had When they then had
 longe spræce 7 geflit ymb þa þing, ne heo Agustines
long speech and dispute about the things nor they of-Augustine
 larum ne his benum ne his þeawum 7 his geferena
to-teachings nor to-his prayers nor to-his customs and of-his companions
 ænige þinga gefafian woldon, ac heo heora sylfra þeawas 7
in-any way consent would but they of-their selves customs and
 gesetenesse betron dydon, þon heo geþwæredan eallum Cristes
ordinance better reckoned than they agreed with-all of-Christ
 circum geond middangeard, þa se halga fæder Agustinus
churches throughout middle-earth then the holy father Augustine
 þisses gewinnesfullan geflites ende gesette 7 þus cwæð: Uton
of-this toilsome dispute end set and thus said Let-us
 biddan ælmihtigne God, se ðe eardigan deð þa anmodan
ask almighty God he who to-dwell makes the of-one-mind
 in his fæder huse, þæt he geeaðmodige us togetacnian
in of-his father house that he vouchsafe us to-show
 mid heofonlicum wundrum, hwelc gesetenes to fylgenne sy,
with heavenly wonders which ordinance to follow be
 hwelcum wegum to efestenne sy to ingonge his rices.
by-which ways to hasten be to entry of-his kingdom
 Læde mon hider to us sumne untrumne mon; ond þurh 98.30
Let-lead one hither to us a sick man and through
 swa hwelces bene swa he gehæled sy, þisses geleafa 7
so of-whose prayer so he healed be of-this faith and
 wycrcnis seo lefed God onfenge 7 allum to fylgenne. Ða
practice be believed to-God acceptable and by-all to follow When

geðafodan þæt uneaðe þa his gesacan, þa lædde mon forð
consented that unwillingly then his opponents then led one forth
 sumne blinde mon of Ongolcynne. Wæs ærest læded to
a blind man of English-race Was first led to
 Bretta biscopum: 7 he nænige hælo ne frofre þurh heora
of-Britons bishops and he no healing nor comfort through their
 segnunge onfeng. Þa æt nehstan wæs Agustinus mid reohstre
blessing received Then at last was Augustine with just
 nedþearfnisse gebæded; aras 7 gebegde his cneo; bæd God
necessity compelled arose and bowed his knee asked God
 Fæder ælmihtigne, þæt he þam blindan men gesyhðe forgefes,
Father almighty that he to-the blind man sight granted
 þæt he þurh anes monnes lichomlice inlihtnesse in monigra
that he through of-one man bodily enlightening in of-many
 geleafsumra heortan þæs gastlican leohtes gife onbærnde. Ða
faithful hearts of-the spiritual light grace kindled Then
 sona buton eldnesse wæs se blinda man onlehted 7 gesyhðe
at-once without delay was the blind man enlightened and sight
 onfeng; ond se soða boda þæs hean leohtes Agustinus wæs
received and the true herald of-the high light Augustine was
 from him eallum bodad 7 hered. Ða ondetton eac Brettas
by them all proclaimed and praised Then confessed also Britons
 scomiende þæt heo ongeton, þætte þæt wære soðfæstnesse
ashamed that they perceived that that were of-truth
 weg þone Agustinus bodade. Cwædon hwæðre þæt heo ne
way which Augustine preached Said however that they not
 meahton buton heora leoda gefafunge 7 lefnesse heora ealdan
could without of-their people consent and leave their old
 þeawas onscunian 7 forlætan: bædon þæt eft oðer seonoð
customs to-shun and to-forsake asked that again another synod
 wære; 7 heo þonne wolden mid ma heora witenas gesecan.
were and they then would with more of-their councilors seek

Ða se ða geseted wæs, cwomon seofon Bretta biscopas 7 100.17
When it then appointed was came seven of-Britons bishops and
 ealle þa gelæredestan men, þa wæron swiðost of Boncra byrig.
all the most-learned men those were chiefly from of-Bangor city
 Þære tide Dinoð wæs haten þæs mynstres abbod. Ða heo
At-that time Dinoth was called of-the monastery abbot When they
 þa to þæm gemote ferdon, þa cwomon heo ærest to sumum
then to the meeting went then came they first to a
 aancoran, se wæs mid him halig 7 wiis. Frugnon heo hine
anchorite who was with them holy and wise Asked they him
 7 ahsodon, hwæðer heo sceoldon to Agustinus lāre heora
and inquired whether they should to of-Augustine teaching their
 gesetenesse 7 heora þeawas forlæton. Ondswarede he him:
ordinance and their customs forsake Answered he to-them
 Gif he Godes man sy, fylgað ge him. Cwædon heo to him: Be
If he of-God man be follow ye him Said they to him By
 hwon magon we ðæt weotan, hwæðer he sy? Cwæð he: Drihten
what can we that know whether he be Said he Lord
 seolfa cwæð in his godspelle: Nimað ge min geoc ofer eow eac
himself said in his gospel Take ye my yoke over you also
 7 leorniað æt me, þæt ic eom milde 7 eaðmodre heortan:
and learn from me that I am mild and of-humble heart
 7 nu gif Agustinus is milde 7 eaðmodre heortan, þonne is
and now if Augustine is mild and of-humble heart then is
 he gelyfed þæt he Cristes geoc bere 7 eow lāre to *
he believed that he of-Christ yoke bears and you teaches to (conjecture)
 beoreenne. Gif he þonne is únmilde 7 oferhygdig, þonne
bear If he then is unmild and proud then
 is þæt cuð þæt he nis of Gode, ne ge his worda gemað.
is that known that he not-is of God nor ye his words heed
 Cwædon heo eft: Be hwon magon we þis gescead witon?
Said they again By what can we this distinction know

100.31 Cwæð he: Foreseoð ge þætte he ærest mid his geferum to
 Said he Provide ye that he first with his companions to
 þære seonoðstowe cume 7 gesitte. Ond gif he arise ongegnes
 the synod-place come and sit And if he rise toward
 eow þonne ge cuman, þonne witað ge þæt he bið Cristes
 you when ye come then know ye that he is of-Christ
 þeow, 7 geeaðmodlice his word 7 his lare gehyrað. Gif he
 servant and humbly his word and his teaching hear If he
 þonne eow eac forhogie 7 eow ne wille arisan togegnes, mid
 then you also despise and you not will rise toward with
 þy eower mǎ is, sy he þonne from eow forhogad. Hwæt heo
 that of-you more is be he then by you despised Lo they
 dydon, swa swa he cwæð. Cwomon heo to þære seonoðstowe:
 did so as he said Came they to the synod-place
 sæt se ærcebiscop Agustinus on setle. Ða heo þa gesegon
 sat the archbishop Augustine on seat When they then saw
 þæt he ne aras for him, þa wæron hi sona yrrre gewordne
 that he not arose for them then were they at-once angry become
 7 hine oferhygdigne tealdon 7 eallum his wordum hy
 and him proud reckoned and to-all his words they
 wiðcwædon 7 wiðwunnun. Cwæð he se heah biscop to him:
 contradicted and resisted Said he the high bishop to them
 In monegum þingum ge wiðerworde wæron ussum gewunan
 In many things ye contrary were to-our custom
 7 ealre Godes cirican swa. Ond hwæðre gif ge æt þissum
 and to-all of-God church so And however if ye in these
 þreom þingum me hyrsume beon willað, þæt ge ærest
 three things to-me obedient be will that ye first
 rihte Eastron weorðien in heora tiid; ond ge þa þegnunge
 right Easter honor in its time and ye the service
 fulwihte, þurh þa we beoð Gode to bearnum acende, æfter
 of-baptism through which we are to-God as children born after

þeowe þære halgan Romaniscan cirican 7 þære apostolican
custom of-the holy Roman church and of-the apostolic
 gefyllen; ond þæt þridde, þæt ge Ongolþeode ætgædre mid
fulfill and the third that ye to-English-nation together with
 us Drihtnes word bódige, all oðer þing ða ge doð, þeah
us of-Lord word preach all other things which ye do though
 heo ussum þeawum wiðerworde syn, we geþyldelice aræfnað.

they to-our customs contrary be we patiently endure

Cwædon heo, þæt heo nænig þyssa don wolde, ne hine

102.17

Said they that they none of-these do would nor him

for ærcebiscop habban wolden. Spræcon him betweonum:

for archbishop have would Spoke them between

Gif he nu for us arisan ne wolde, micle ma gif we him

If he now for us rise not would much more if we to-him

underþeodde beoð, he us eac for noht gehygeð. Pa se Godes

subjected are he us also for nothing will-esteem Then the of-God

wer Sc̅s Agustinus is sægd þæt he beotigende forecwæde, gif

man Saint Augustine is said that he threatening foretold if

heo sibbe mid Godes monnum onfon ne wolden, þæt heo

they peace with of-God men receive not would that they

wæren unsibbe 7 gefeoht from heora feondum onfonde: ond

were strife and battle from their enemies receiving and

gif heo Ongolcynne lifes weg bodigan ne woldon, þæt heo

if they to-English-race of-life way preach not would that they

þonne wæron þurh heora honda deaðes wræc þrowigende.

then were through their hands of-death vengeance suffering

Þæt þurh eal, swa se Godes wer forecwæð, rehte Godes

102.26

That through all so the of-God man foretold by-just of-God

dóme geworden wæs. Ond sona hræðe æfter þisum

judgment done was And at-once quickly after this

þætte Æþelfrið Ongla cyning, bi ðæm we ær spræcon,

that Æthelfrith of-Angles king about whom we before spoke

gesomnode micle fyrd 7 þa gelædde to Legaceastre 7 þær
gathered great army and it led to Chester and there
 wið Brettum gefeahȝ: 7 ðæt mæste wæl geslogon þære
against Britons fought and the greatest slaughter inflicted of-the
 getreowleasan þeode. Mid þy he þæt feoht ongon, þa geseah
faithless nation With that he the fight began then saw
 he Æðelfrið se cyning heora sacerdas 7 biscopas 7 munecas
he Æthelfrith the king their priests and bishops and monks
 sundor stondan ungewæpnade in geheldran stowe, þæt heo
apart stand unarmed in safer place that they
 scoldon for heora compweorod gebiddan 7 to Gode þingian.
should for their war-host pray and to God intercede
 Frægn he 7 ahsode, hwæt þæt weorod wære 7 hwæt heo
Asked he and inquired what that host were and what they
 þær dydon. Ða he ða ongeat þone intingan heora cymes,
there did When he then perceived the cause of-their coming
 cwæð he: Hwæt ic wat, gif heo wið us to heora Gode
said he Lo I know if they against us to their God
 cleopigað, þeah þe heo wæpen ne beran, þæt heo wið us
cry though that they weapons not bear that they against us
 feohtað, forðon heo us mid heora wiðerwordum onbenum
fight because they us with their hostile imprecations
 7 wyrgnessum ehtað. Heht þa sona ærest on heo
and curses persecute Commanded then at-once first on them
 cerran 7 slean. Secgað men þæt þæs weorodes wære twelf
turn and slay Say men that of-that host were twelve
 hund monna, 7 heora fiftig þurh fleam onweg losodon.
hundred men and of-them fifty through flight away escaped
 7 he swa þa oðer weorod þare mánfullan þeode fornom
and he so the other host of-the sinful nation destroyed
 7 fordilgade, nales buton micelre wonunge his weoredes.
and blotted-out not-at-all without great diminishing of-his host

Ond swa wæs gefylled se witedom þæs halgan biscopes 104.8
And so was fulfilled the prophecy of-the holy bishop
 Agustinus, þæt heo sceolden for heora treowleasnisse
Augustine that they should for their faithlessness
 hwilendlicre forwyrde wræc þrowigan, forðon heo þa ær
of-temporal destruction vengeance suffer because they the before
 lærdon geþeahte heora ecre hælo forhogodon.
taught counsel of-their eternal salvation despised

III · MELLITUS, JUSTUS, AND AUGUSTINE'S DEATH

Augustine consecrated Mellitus bishop of the East Saxons, whose King Sæberht was Æthelberht's nephew, and Æthelberht built the church of Saint Paul in London for his see; Justus he made bishop of Rochester, where the king built Saint Andrew's. Augustine then died and was buried outside the church of Saints Peter and Paul, and later in its north porch, where all but two of the archbishops after him lie, and his tomb bears an inscription recording his mission and the conversion of Æthelberht.

Ða wæs æfter ðissum þætte Agustinus Breotone ærcebiscop 104.12
Then was after this that Augustine of-Britain archbishop
 gehalgade twegen biscopas: oðer wæs Mellitus haten, oðer
consecrated two bishops one was Mellitus called other
 Iustus. Pone Mellitum he sende Eastseaxum to bodigenne
Justus The Mellitus he sent to-East-Saxons to preach
 godcunde lare, þa seondon Temese streame tosceadne from
divine teaching who are by-Thames stream divided from
 Centlonde ȝ to eastsæ geðeodde. Is heora aldorburg nemned
Kent-land and to east-sea joined Is their chief-city named
 Lundenceaster, on ófere geseted þæs foresprecenan streames;
London-city on bank set of-the aforesaid stream
 ond seo is monigra folca ceapstow of londe ȝ of sæ
and it is of-many peoples market-place from land and from sea

cumendra. In þære þeode wæs in þa tid Sæberht cyning,
of-coming In that nation was in that time Seberht king
 Æðelberhtes swustorsunu ⁊ his hera. Ða onfeng Eastseaxna
of-Æthelberht sister-son and his subject Then received of-East-Saxons
 þeod soðfæstnisse word ⁊ Cristes geleafan þurh Mellitus lāre
nation of-truth word and of-Christ faith through of-Mellitus teaching
 þæs biscopes. Ða heht Æðelberht cyning in Lundenceastre
of-the bishop Then commanded Æthelberht king in London-city
 cirican getimbran, ⁊ þa gehalgian Scī Pauli þæm apostoli,
church to-build and it to-consecrate to-Saint Paul the apostle
 þæt he in ðære stowe biscopsetl hæfde ⁊ his æfterfylgend. Ðone
that he in the place bishop-seat had and his successor The
 Iustum he in Cent sylfre to biscope gehalgode to Hrofesceastre.
Justus he in Kent itself as bishop consecrated at Rochester
 Seo is from Cantwarena byrig on feower ⁊ twentigum mila
It is from of-Kent city at four and twenty miles
 westrihte. In þære ceastre eac swylce Æðelberht cyning heht
due-west In the city also likewise Æthelberht king commanded
 cirican getimbran ⁊ þa gehalgian Scē Andrea þæm apostoli.
church to-build and it to-consecrate to-Saint Andrew the apostle
 Ond se cyning æghwæðerum þissa biscopra his gyfe sealde ⁊
And the king to-each of-these bishops his gift gave and
 bocclond ⁊ ahte, him to brucanne mid heora gefeferum.
charter-land and possessions for-them to use with their companions
 104.29 After þissum þa forðferde Gode se leofa fæder Agustinus:
After this then departed to-God the dear father Augustine
 ⁊ his lichoma wæs úte bebyrged neah cirican þara eadigra
and his body was outside buried near church of-the blessed
 apostola Petrus ⁊ Paulus, þe we ær gemyngodon; forðon
apostles Peter and Paul which we before mentioned because
 heo þa gytá næs fullice geworht ne gehalgod. Sona þæs
it then yet not-was fully made nor consecrated Soon that

þe heo gehalgad wæs, þa dyde mon his lichoman in; ⁊ in
that it consecrated was then put one his body in and in
 þære cirican norðportice wæs bebyrged gedæftlice. In þæm eac
of-the church north-porch was buried fittingly In which also
 swilce ealra þara æfterfylgendra ærcebiscopa lichoman sindon
likewise of-all the following archbishops bodies are
 bebyrgede, buton twegra, þæt is Þeodoris ⁊ Berhtwaldes;
buried except of-two that is of-Theodore and of-Berhtwald
 heora lichoman syndon in þære cirican seolfre gesette, forðon
their bodies are in the church itself set because
 in þone forecwedenan portic má ne meahte. Is wel neah
in the aforesaid porch more not could Is well near
 in middre þære miclan cirican wigbed geseted ⁊ þæt
in middle of-the great church altar set and that
 on Scē Gregorius naman gehalgod. In ðæm æghwylce
in of-Saint Gregory name consecrated In which every
 Sæternes dæge from þære stowe mæssepreost heora gemynde
of-Saturn day by of-the place masspriest their memory
 ⁊ forðfore mid mæssesonge mærsode syndon. Is awriten in
and departure with mass-song celebrated are Is written on
 Sce Agustinus byrgenne þisses gemetes gewrit: Her rested
of-Saint Augustine tomb of-this sort writing Here rests
 domne Agustinus se æresta ærcebiscop Contwarena burge, se
lord Augustine the first archbishop of-Kent city who
 geara hider from þæm eadigan Gregoriæ þære Romaniscan
formerly hither from the blessed Gregory of-the Roman
 burge biscope sendeð wæs, ⁊ from Gode mid wundra
city bishop sent was and by God with of-wonders
 weorcnesse awreðeð wæs. Æðelberht cyning ⁊ his þeode
working supported was Æthelberht king and his nation
 from deofulgilda ongonge to Cristes geleafan he gelæde, ⁊
from of-idols practice to of-Christ faith he led and

on sibbe gefyllðum dagum his þegnunge forðfered wæs, ðy
 in peace with-fulfilled days of-his service departed was on-the
 dæge septima Kalendas Iunias in þæs ylcan cyninges rice.
 day the-seventh of-the-Kalends June in of-the same king reign

IV • LAURENTIUS AND THE EASTER QUESTION

Laurentius, whom Augustine had consecrated in his lifetime so the young church would not be left without a shepherd, labored to build it up, and wrote to the Irish and the Britons urging them to keep Easter at the right time with the rest of the church, with what success the present day still shows. Mellitus went to Rome and sat in Pope Boniface's synod on the life of monks, and brought back its decrees with letters for Laurentius, the king, and the English.

106.17 Æfter Agustini fyligde in biscophade Laurentius, þone
 After Augustine followed in bishopric Laurentius whom
 he forðon bi him lifigendum gehalgode, þy læs him
 he therefore by him living consecrated the less to-him
 forðferendum se steall swa neowre cirican ænige hwile
 departing the place of-so new church any while
 buton heorde taltrigan ongunne. Onhyrede he on þon þa
 without shepherd to-totter began Imitated he in that the
 bysene þæs ærestan heordes Godes cirican Scē Petres þæs
 example of-the first shepherd of-God church of-Saint Peter the
 apostoles, þa he æt Róme ærest Cristes cirican staðolode: is
 apostle when he at Rome first of-Christ church founded is
 sægd þæt he Clementem him to fultome godcundre lare
 said that he Clement for-himself as help of-divine teaching
 7 him to æfterfylgende gehalgade. Þa he ða Laurentius
 and for-himself as successor consecrated When he then Laurentius
 ærcebiscophade onfeng, ða ongon fromlice þa staðolas þære
 archbishopric received then began vigorously the foundations of-the

cyrican, þe he eaðelice alegde geseah, ecan; 7 to
church which he easily laid saw to-increase and to
 forðspownisse gedefre heannisse mid gelomlicre stefne haligre
advancement of-fitting height with frequent voice of-holy
 trymnisse 7 lare 7 mid singalum bysenum arfæstre
exhortation and of-teaching and with continual examples of-pious
 wyrnesse he ongon hean 7 miclian. Nales þæt an þæt
working he began to-raise and to-enlarge Not-at-all that alone that
 he gemæne dyde þære neowan cirican, þe of Ongolcynne
he care did to-the new church which of English-race
 gesomnod wæs, ac swilce eac þara ealdra biggengena Bretta
gathered was but likewise also of-the old inhabitants of-Britons
 7 Scotta. Forðon he ongeat þæt heo on monegum þingum
and of-Scots Because he perceived that they in many things
 Godes cirican ungeþwærodon, ond ealra swiðust þæt heo
of-God with-church disagreed and of-all most that they
 þa symbelnesse Eastrana 7 þone dæg þære drihtenlecan
the solemnity of-Easter and the day of-the Lordly
 æriste ne weorðodon mid rihtre tide. Wrat he 7 sende
resurrection not honored at right time Wrote he and sent
 ærendgewrit to him: bæd heo 7 halsade, þæt heo in
letter to them asked them and besought that they in
 annesse sibbe 7 in gehælde rihtra Eastrana geþwærede mid
unity of-peace and in keeping of-right Easter agreed with
 þa Cristes cirican, seo geond ealne middangeard togoten
the of-Christ church which throughout all middle-earth spread
 is. Ac þeah þe he þas þing dyde, hu swiðe him speow,
is But though that he these things did how greatly to-him it-prospered
 nu gen þas ondweardan tide, †þa ilcan þeowas cyðað.
now yet these present times the same customs make-known

- 108.7 Ðissum tidum cwom Mellitus Lundenceastre biscop to Róme
In-these times came Mellitus of-London-city bishop to Rome
 bi þam nedþearflicum intingan Ongolcirican. Ond he ða
about the needful affairs of-English-church And he then
 wæs smeagende mid þone apostolican papan Bonefatio, se
was consulting with the apostolic pope Boniface who
 wæs feorða biscop þære Romaniscan burge from Sci Gregorii.
was fourth bishop of-the Roman city from Saint Gregory
 Ond he ða ðes ilca pápa seonoð gesomnode Eotolwara
And he then this same pope synod gathered of-Italy
 biscopa; 7 he wæs endebyrdlice settende bi muneca life
bishops and he was in-order setting about of-monks life
 7 bi heora stilnesse. Wæs þes seonoð þy eahteðan geara
and about their quiet Was this synod in-the eighth year
 Uocatis rices þæs caseres. 7 Mellitus betweoh hy æt þam
of-Phocas reign of-the emperor and Mellitus among them at the
 seonoðe sæt; 7 þa ðing, þe ðær regollico gedemed
synod sat and the things which there according-to-rule judged
 wæron, mid his alдорlicnesse mid Cristes rode tacne wrat
were with his authority with of-Christ cross token wrote
 7 fæstnode; ond eft hwearf to Breotone, 7 þa mid hine
and confirmed and again turned to Britain and them with him
 Ongolciricum to healdanne awriten brohte ætgædre mid þam
to-English-churches to keep written brought together with the
 ærendgewritum, þe se ilca papa Gode þam leofan ærcebiscope
letters which the same pope to-God to-the dear archbishop
 Laurentie 7 eallum his geferum 7 Æðelberhte cyninge 7
Laurentius and to-all his companions and to-Æthelberht king and
 ealre Ongolþeode sende, to frofre 7 to trymnisse rihtes lifes.
to-all English-nation sent as comfort and as confirmation of-right life

Æthelberht died in 616 and was buried beside Queen Bertha; he was the third of seven kings to rule all the southern English, and he gave his people laws written in English. His son Eadbald refused the faith, took his father's wife, and was often seized by madness, and many fell back into their old uncleanness. When Sæberht of the East Saxons died, his three sons turned to idols, demanded the white bread of the mass without baptism, and drove Mellitus out. After taking counsel in Kent, Mellitus and Justus withdrew to Gaul; soon after, the three sons fell in battle against the West Saxons, and their people were not won back.

Ða wæs ymb syx hund wintra 7 syxteno winter from 108.21
 Then was about six hundred winters and sixteen winters from
 Drihtnes menniscnesse, þæt wæs ymb an 7 twentig wintra,
 of-Lord incarnation that was about one and twenty winters
 þæs Agustinus mid his geferum to læranne Ongolþeode
 of-that Augustine with his companions to teach English-nation
 sendeð wæs, þætte Æðelberht Contwara cyning æfter þam
 sent was that Æthelberht of-Kent king after the
 willendlecan rice, þæt he syx 7 fiftig wintra wuldorlice
 temporal kingdom which he six and fifty winters gloriously
 hæfde, ond þa to þam heofonlican rice mid gefean astag.
 had and then to the heavenly kingdom with joy ascended
 Wæs he se ðridða cyning in Ongolþeode cyningum þæt
 Was he the third king among of-English-nation kings that
 allum suðmæghum weold 7 rice hæfde oð Humber
 over-all south-provinces ruled and kingdom had to Humber
 stream. Hæfde ærest þisses gemetes rice Ælle Suðseaxna
 stream Had first of-this sort kingdom Ælle of-South-Saxons
 cyning. Se æftera wæs Ceawlin haten Westseaxna cyning.
 king The second was Ceawlin called of-West-Saxons king
 Se þridða wæs, swa we ær cwædon, Æðelberht Contwara
 The third was so we before said Æthelberht of-Kent

cyning. Feorða wæs Rædwold Eastengla cyning: fifta Eadwine

king Fourth was Rædwald of-East-Angles king fifth Edwin

Norðanhymbra cyning, se hæfde rice ofer ealle Breotone

of-Northumbrians king who had kingdom over all Britain

buton Contwarum anum. Swelce he eac Monige Bretta

except Kent alone Likewise he also Man of-Britons

ealond, þa seondon geseted between Ibernia, Scotlond

island which are set between Ireland Scot-land

ȝ Breotone, Ongolcynnes rice underþeodde. Syxta wæs

and Britain of-English-race to-kingdom subjected Sixth was

Oswald, Norðanhymbra cyning se betsta ȝ se cristenesta,

Oswald of-Northumbrians king the best and the most-Christian

se þissum ilcum gemærum rice hæfde. Seofða wæs

who in-these same borders kingdom had Seventh was

Osweo his broðor, se eac swylce Peohta þeode ȝ Scotta of

Oswey his brother who also likewise of-Picts nation and of-Scots of

miclum dæle geeode, ȝ to gafolgyldum gesette. Þa forðferde

great part overran and to tributaries set Then departed

Æðelberht cyning æfter an ȝ twentegum wintra þæs þe

Æthelberht king after one and twenty winters after-that that

he fulwihte ȝ Cristes geleafan onfeng, ond in cirican þara

he baptism and of-Christ faith received and in church of-the

eadigra apostola Petrus ȝ Paulus in Scē Martinus portice

blessed apostles Peter and Paul in of-Saint Martin porch

bebyrged wæs; ȝ þær eac Beorhte seo cwén bebyrged is.

buried was and there also Bertha the queen buried is

110.10 Se cyning between þa oðer god, þe he his leodum

The king among the other good which he for-his people

þurh geþeaht gefremede, eac swylce rihtra doma gesetenisse

through counsel performed also likewise of-right judgments ordinance

mid snotera geþeahte gesette æfter Romana bysene, ȝ þa

with wise counsel set after of-Romans example and them

heht on Englisc gewritan: þa nu gena oð þis mid him
commanded in English to-write which now yet until this with them
 hæfde 7 haldne syndon. In þæm he ærest sette hu mon þæt
had and kept are In which he first set how one that
 betan scolde, se ðe oðþe cirican eahte oðþe biscopes oðþe
atone should he who either church possessions or of-bishop or
 oðerra hada mid stale afyrde. Wolde he ðam gcscyldnesse
of-other ranks with theft took-away Would he for-those protection
 gegearwian, þe he heora lare onfeng. Wæs þes ilca
prepare whom he their teaching received Was this same
 Æðelbeht Eormanrices sunu; þæs fæder wæs Octa haten;
Æthelberht of-Eormenric son of-whom father was Octa called
 þæs fæder wæs Oeric; wæs his freonama Æsc, from þæm
of-whom father was Oeric was his by-name Oisc from whom
 syðþan Contwara cyningas wæron Æscingas nemnde. Þæs
since of-Kent kings were Oiscings named Of-this
 Æsces fæder wæs se Hengest, se ðe wæs ærest latteow 7
Oisc father was the Hengest he who was first leader and
 heretoga Ongolcynnes in Breotone, swa we ær beforan sægdon.
commander of-English-race in Britain so we before earlier said
 Ða wæs æfter Æðelbehtes forðfore, Eadbald his sunu feng 110.22
Then was after of-Æthelberht departure Eadbald his son succeeded
 to ðam rice, ond he sona micle wonunge 7 æwerdlan wæs
to the kingdom and he at-once great diminishing and injury was
 þære mærwān cyrican weaxnisse. Forðon nales þæt aan þæt
of-the tender church to-growth Because not-at-all that alone that
 he Cristes geleafan onfon ne wolde, ac swylce eac unalyfedre
he of-Christ faith receive not would but likewise also with-unlawful
 forlegenesse 7 egeslicre wæs besmiten, swa þæt he eode
fornication and dreadful was defiled so that he went
 to his fæder wife. For æghwæðrum þissa mana he intingan
to his father wife For each of-these crimes he cause

sealde þām, þæt heo hwurfe to þære ærran unclænnisse,
gave to-those that they turned to the former uncleanness
 þa ðe under his fæder rice oðþe mid þy cynelecan fultome
those who under his father reign either with the royal help
 oððe *his ege clænnisse reht 7 Cristes geleafon onfengon.
or of-him fear of-chastity right and of-Christ faith received
 Ne þām treowleasan cyninge þære uplecan þrea sweopon
Nor for-the faithless king of-the heavenly rebuke scourges
 gewon wæron, þæt he þurh þa geclænsd 7 gereht beon
lacking were that he through them cleansed and corrected be
 sceolde; forðon he gelomlice mid wedenheortnesse modes
should because he frequently with madness of-mind
 7 þæs unclænan gastes inswogennisse þrycced wæs.
and of-the unclean spirit invasion oppressed was

- 112.1 Swelce eac toæctect þisse gedrefnisse storm Sæberhtes deað
Likewise also added of-this trouble storm of-Sæberht death
 Eastseaxna cyninges. Forðon þa he wæs þa ecan riceo
of-East-Saxons king Because when he was the eternal kingdom
 secende, forlet he þæs hwilenlecan rices yrfewardas his suna
seeking left he of-the temporal kingdom heirs his sons
 ðry. Ða ongunnon heo sona openlice deofolgildum þeowian,
three Then began they at-once openly to-idols serve
 þe monnum þuhte þæt heo hwæthwugu forlæten hæfde bi
which to-men seemed that they somewhat forsaken had by
 þām fæder lifendum; ond heo freo lefnesse sealdon deofolgyld
the father living and they free leave gave idol-worship
 to bigongenne þam folcum, þe him underþeodde wæron.
to practice to-the peoples which to-them subjected were
 Mid þy heo þa gesegon þone biscop mæssan onsympelnesse
With that they then saw the bishop of-mass solemnity
 mærsian in Godes cirican 7 þām folce husl syllan, wæron
celebrate in of-God church and to-the people housel give were

heo mid elreorde dysignesse onblawne. Cwædon to him:

they with barbarous folly puffed-up Said to him

Forhwon ne rēcst þu us þone hwitan hlaf, þone þu sealdest

Why not givest thou to-us the white loaf which thou gavest

Saban ussum fæder-nemdon heo hine swa — ȝ nu gena

to-Saba our father—named they him so and now yet

folce in cirican sylest? Ondswarede se biscop him: Gif ge

to-people in church givest Answered the bishop to-them If ye

willað onþwegene beon ðy halwendan wellan fulwihtes bæðes,

will washed be in-the healing spring of-baptism bath

swa eower fæder aðwegen wæs, þonne magon ge eac swylce

so your father washed was then can ye also likewise

þæs halgan hlafes dælneomende beon, swa he dælneomende

the holy loaf partaking be so he partaking

wæs. Gif þonne ge lifes bæð forhyccað, ne magon ge ænige

was If then ye of-life bath despise not can ye in-any

þinga lifes hlafe onfon. Cwædon heo: Ne willað we in þæt

way of-life loaf receive Said they Not will we into that

bæð gongan, forðon we weotan þæt we þæs þearfe nabbað;

bath go because we know that we of-that need not-have

ac hwæðre we willað mid þy hlafe gereorde beon.

but however we will with the loaf fed be

Mid þy heo oft ȝ geornlice from him monode wæron, þæt 112.19

With that they often and earnestly by him admonished were that

þæt nænige þinga beon meahte, þæt hy buton þære halgan

that in-no way be could that they without the holy

geclæsnunge fulwihtes bæðes þæm halgan hlafe gemænsumede,

cleansing of-baptism bath in-the holy loaf partook

þa æt neahstan wæron heo mid hatheortnesse onstyrede.

then at last were they with anger stirred

Cwædon him to: Gif þu ne wilt us geðafian in swa æðelicum

Said him to If thou not wilt us grant in so easy

þinge, þe we biddað, ne meaht þu in usse mægðe ne ussum
thing which we ask not canst thou in our province nor in-our
 gemánan wunian. ⁊ dreofon hine onweg, ⁊ heton þæt he
fellowship dwell and drove him away and commanded that he
 mid his geferum of heora rice gewite. Ða he onweg adrifon
with his companions from their kingdom departed When he away driven
 wæs, cwom he to Cent, sohte ⁊ smeade mid Laurentio ⁊
was came he to Kent sought and consulted with Laurentius and
 Iusto his efniscopum, hwæt him be ðyssum þingum to
Justus his fellow-bishops what for-him about these things to
 donne wære. Ond þa to ræde fundon mid gemænre geþeahte,
do were And then as counsel found with common deliberation
 þæt him selre ⁊ gehæledre wære, þæt heo ealle hwurfon to
that for-them better and safer were that they all turned to
 heora eðle ⁊ þær mid freo mode Drihtne þeowede, þonne
their homeland and there with free mind to-Lord served than
 heo betweoh þa elreordan ⁊ þa wiðfeohtend Cristes geleafan
they among the barbarous and the against-fighting of-Christ faith
 leng buton wæstme sæton. Ða gewæton ærest ofer sá twegen
longer without fruit sat Then departed first over sea two
 biscopas Mellitus ⁊ Iustus ⁊ cwomon in on dælas Gallia rices,
bishops Mellitus and Justus and came in into parts of-Gaul kingdom
 ⁊ gestihtedon þæt heo þær wolden þære wisan ende gebidan.
and determined that they there would of-the matter end await
 112.34 Ac þa arleasan cyningas nales micelre tide, æfter þon þe
But the impious kings not-at-all for-great time after that that
 heo þone soðfæstnisse bodan from him adrifon, þæt heo
they the of-truth herald from them drove that they
 deofla bigængum freolice þeowedon. Ac heo wæran cumene
of-devils to-practices freely served But they were come
 wið Westseaxna þeode to gefeohte, ⁊ ealle ætgædre
against of-West-Saxons nation to battle and all together

gehruron 7 ofslegene wæron mid heora compweorode. Ond
 fell and slain were with their war-host And
 þeah ðe heora alderas forlorene wæren, ne meahte þæt folc
 though that their leaders lost were not could the people
 þa gen gereaht beon, þætte ær to mánum getogen wæs, ne
 then yet corrected be which before to crimes drawn was nor
 eft geceed beon to hluttornisse geleafan ne to Godes lufan.
 again called be to purity of-faith nor to of-God love

VI • LAURENTIUS AND THE APOSTLE'S SCOURGE

Laurentius, about to follow the other bishops out of Britain, spent the night praying in the church of Saints Peter and Paul, where the apostle Peter appeared and scourged him for deserting his flock, recalling the chains and the cross he had himself suffered for Christ. In the morning he showed the king his wounds, and Eadbald, terrified, gave up idol worship and his father's wife, was baptized, and recalled Mellitus and Justus from Gaul. Justus returned to Rochester, but the Londoners, preferring their idol priests, would not receive Mellitus, and the king built a church of Saint Mary in Saint Peter's monastery.

Mid ðy he ða Laurentius se ærcebiscop þa oðre biscopas 114.8
 With that he then Laurentius the archbishop the other bishops
 his geferan fylgan wolde 7 Breotone forlætan, ða heht
 his companions follow would and Britain forsake then commanded
 he in þære seolfan nihte, þa he on morne feran wolde, in
 he in the same night when he in morning go would in
 cirican þara eadigra apostola Petrus 7 Paulus, bi þære we
 church of-the blessed apostles Peter and Paul about which we
 gelomlice sægdon, him streowne gegearwian, þæt he hine
 frequently said for-him bed to-prepare that he himself
 gerestan meahte. Ond þa ærest longe nihtes in halgum
 rest might And then first long by-night in holy

gebedum wæs, ⁊ his tearas geat, ⁊ his bene to Gode sende
prayers was and his tears poured and his prayer to God sent
 for þære cirican stealle; ⁊ geswenced ⁊ werig gesette þa
for of-the church state and afflicted and weary set then
 his leomu to restenne ⁊ hwæthwugo onslepte. Ða æteawde
his limbs to rest and somewhat fell-asleep Then appeared
 him sona se eadgesta aldor þara apostola Sc̅s Petrus,
to-him at-once the most-blessed prince of-the apostles Saint Peter
 ⁊ hine micelre tide þære deahlan neahte mid grimum
and him for-great time of-the dark night with grim
 swingum swong ⁊ þreade: ond hine wæs frignende mid
scourges scourged and rebuked and him was asking with
 þa apostolican þearlwisnesse, forhwon he þæt Godes eowde
the apostolic severity why he the of-God flock
 forlætan wolde, þætte he him bead to healdanne, oðþe þa
forsake would which he to-him bade to keep or the
 gesettan Cristes scep in middum wulfum hwylcum heorde
placed of-Christ sheep in midst of-wolves to-what shepherd
 he fleonde forlete. Cwæð him eac to: Wære þu ofergeotende
he fleeing left Said him also to Wert thou forgetting
 minre bysne, hwæt ic fore Cristes cneohtum, þa he me
my example what I for of-Christ children when he to-me
 in tacnunge his lufan behead, bende ⁊ swingan ⁊ carcarn
in token of-bis love entrusted bonds and scourges and prison
 ⁊ monige geswencednesse, — ⁊ æt neahstan þone seolfan
and many afflictions and at last the very
 deað ⁊ rode deað from uŋgeleafsumum ⁊ Cristes feondum
death and of-cross death from unbelieving and of-Christ enemies
 ic þrowade ⁊ aræfnde, þæt ic mid Criste gesigefæsted wære?
I suffered and endured that I with Christ crowned were

Ða wæs he se Cristes þeow Laurentius mid þæs apostoles 114.26
Then was he the of-Christ servant Laurentius with of-the apostle
 swingum 7 trymnessum swiðe gebylded; cwom sona on
scourges and exhortations greatly emboldened came at-once in
 marne to þam cyninge, 7 his hrægl onwrag 7 him eawde,
morning to the king and his garment uncovered and to-him showed
 mid hu miclum swingum he þread 7 witnod wæs. Ða
with how great scourges he rebuked and punished was Then
 wundrade he swiðe, 7 ahsode hwylc mon to ðæs gedyrstig
wondered he greatly and asked what man to that bold
 wære, þæt he swa miclum were swilc witu dyde. Ða he
were that he to-so great man such punishments did When he
 ða se cyning gehyrde 7 oncneow, þætte he se biscop fore
then the king heard and perceived that he the bishop for
 his hælo intingan from Cristes apostole swa micle tintregu
his salvation cause from of-Christ apostle so great torments
 7 witu þrowade, þa wæs he swiðe forht geworden, 7
and punishments suffered then was he very afraid become and
 him swiðe ondred ond sona towearp al þa bigong þara
for-himself greatly dreaded and at-once cast-down all the practice of-the
 deofolgelda, þa he ær beeode, 7 forlet þa unrihtwifunge
idol-worships which he before practiced and forsook the wrong-marriage
 7 Cristes geleafan onfeng; ond se biscop hine gefulwade.
and of-Christ faith received and the bishop him baptized
 7 sona in eallum þingum þære cirican eahtum 7 godum
and at-once in all things of-the church possessions and goods
 freoðode 7 fultemed, swa he fyrrest meahte. Ond he
protected and helped as he best could And he
 swelce eac sende ærendwrecan in Gallia rice, 7 heht
likewise also sent messengers into Gaul kingdom and commanded
 ham laþian þa biscopas Mellitum 7 Iustum; 7 he het
home invite the bishops Mellitus and Justus and he commanded

freolice to heora biscopscire ham hweorfan. ⁊ heo ymb an
freely to their bishopric home turn and they about one
 ger ham hwurfon ðæs þe heo ær of Breotone ferdon.
year home turned after-that that they before from Britain went

116.9 Iustus hwearf to Hrofesceastre, þær he ær biscop wæs.

Iustus turned to Rochester where he before bishop was
 Mellitum þone biscop Lundenwaran onfón ne woldon, ac ma
Mellitius the bishop London-folk receive not would but more
 lufodon þæt heo þeowedan heora deofolgelda biscopum. Ond
loved that they served of-their idols to-bishops And
 heo Eadbaldes þæs cyninges worda ne gemdon, forðon his rice
they of-Eadbald the king words not heeded because his kingdom
 ne wæs ofer heo, swa swa his fæder hæfde. Hwæðre he mid his
not was over them so as his father had However he with his
 þeode mid Contwarum, seodþan he to Drihtne gecerred wæs,
nation with Kent-folk after he to Lord turned was
 þæm godcundan bebodum þeowode ⁊ hearsumede. Pæs gen
to-the divine commands served and obeyed Of-that yet
 to tacute is, þæt he het in Scē Petres mynstre cirican
as token is that he commanded in of-Saint Peter monastery church
 getimbran in áre þære eadigan fæmnan Scā Marian, ða eft
to-build in honor of-the blessed virgin Saint Mary which afterward
 Mellitus on hyre noman gehalgode, þa he wæs ærcebiscop.
Mellitius in her name consecrated when he was archbishop

Laurentius died and was buried beside Augustine, and Mellitus succeeded him, a man of noble birth but nobler mind who, though crippled by gout, climbed in spirit toward heaven. When fire swept through Canterbury and no one could stop it, he had himself carried into its path and prayed, and the wind turned north and the fire died. After five years he too died, and Justus succeeded him and consecrated Romanus to Rochester.

In ðisses cyninges rice se eadiga ærcebiscop Sc̅s Laurentius 116.20

In of-this king reign the blessed archbishop Saint Laurentius
 forðferde, 7 þæt heofonlice rice gestáh; 7 in circan 7 in
departed and the heavenly kingdom ascended and in church and in
 mynstre þæs eadigan apostoles Sc̅e Petres bii his foregengan
monastery of-the blessed apostle Saint Peter by his predecessor
 Sc̅e Augustine bebyrged wæs þy feorðan dæge nonarum
of-Saint Augustine buried was on-the fourth day of-the-Nones
 Februarium. Æfter þam Mellitus, se wæs ær Lundenceastre
February After that Mellitus who was before of-London-city
 biscop, feng to þam biscopseðle Contwara burge cirican ðridða
bishop succeeded to the bishop-seat of-Kent city church third
 biscop from Sc̅e Augustine. Wæs Iustus se biscop þa gen
bishop from of-Saint Augustine Was Justus the bishop then yet
 lifigende 7 reahte þa gesomnunge æt Hrofesceastre. Ond heo
living and ruled the assembly at Rochester And they
 begen mid micle gemænne 7 gewinne Ongolciricean heoldon
both with great care and labor English-churches held
 7 reahton. Wæs he Mellitus mid lichoman untrymnesse
and ruled Was he Mellitus with of-body infirmity
 mid fotadle swiðe gehefigad; ac hwæðre halgum gongum
with gout greatly weighed-down but however with-holy steps
 his modes he glædlice all eorðlic þing wæs oferhleapende,
of-his mind he gladly all earthly things was overleaping

ond symle mid his mode wæs flegende þa heofonlecan to
and ever with his mind was flying the heavenly to
 lufienne 7 to biddenne 7 to secenne. Wæs he lichomlicre
love and to pray and to seek Was he of-bodily
 gebyrde æðeles cynnes, ac mid modes heanisse micle æðelra.
birth of-noble race but with of-mind highness much nobler

118.1 Sculon we áne cyðnesse his mægenes secgan, þæt we his
Shall we one witness of-his power tell that we his
 oðer mægen þy eað ongytan magon. Gelomp sumre
other power the more-easily perceive can Happened at-a-certain
 tide, þæt seo ceaster Contwara burge þurh ungemænne synna
time that the city of-Kent city through of-carelessness sins
 wearð fyre onbærned. 7 þæt fyr 7 þæt leg swiðe weox
became by-fire kindled and the fire and the flame greatly grew
 7 miclade, 7 him nænig mon mid wætra onweorpnese
and increased and to-it no man with of-waters throwing
 wiðstondan meahte; 7 micel dæl þære ceastre wæs fornumen.
withstand could and great part of-the city was destroyed
 Ða for se wallenda lég 7 hine brædde to þam biscope, þa
Then went the raging flame and itself spread to the bishop then
 getreowde he in godcundne fultom, þær se mennesca wan
trusted he in divine help where the human lacking
 wæs; heht his þegnas hine selfne beran ongear þæm fyre
was commanded his thanes him self bear toward the fire
 7 asettingan, þær se lég 7 seo frecnis mæst wæs; ond untrum
and set-down where the flame and the peril greatest was and sick
 ongon þurh his gebed þa frecenisse þæs fyres onweg adrifan,
began through his prayer the peril of-the fire away to-drive
 þætte ær seo trume hond strongra monna þurh micel gewin
which before the strong hand of-strong men through great toil
 don ne meahte. 7 se wind sona, se ðe ær suðan bleow
do not could and the wind at-once he who before from-south blew

7 þa bærnisse in þa burg strægd, hine norðan awearp ond
and the burning into the city scattered itself from-north cast and
 þa bærnisse ut ofbegde; 7 sona eallunga þurh his gebed
the burning out bent and at-once altogether through his prayer
 þæt fyr acwán 7 adwæsced wæs. Ond forðon þe se Godes
the fire died and quenched was And because that the of-God
 wer stronglice innon born mid þy fyre godcundre lufan, 7
man strongly within burned with the fire of-divine love and
 oft stormas 7 hreonisse þara werigra gasta from his seolfes
often storms and roughnesses of-the accursed spirits from his own
 sceðenisse 7 his geferena mid his gelomelicum gebedum
harming and of-his companions with his frequent prayers
 7 trymenissum scilde 7 wiðsceaƿ, wæs þæt þæs wyrðe,
and exhortations shielded and thrust-back was that of-that worthy
 þæt he wið þam middangeardlicum windum 7 légum
that he against the worldly winds and flames
 swiðan meahte, þy læs heo him 7 his freondum sceðeden.
prevail might the less they to-him and to-his friends harmed
 Onu þes halga biscop, æfter þon þe he fif winter þa
Lo this holy bishop after that that he five winters the
 cirican heold 7 reahte, in Eadbaldes rice leorde to
church held and ruled in of-Eadbald reign departed to
 heofonum, 7 bebyrged wæs mid his fædrum in þæm oft
heavens and buried was with his fathers in the often
 cwedenan mynstre 7 cirican Scē Petres þy eahteðan
said monastery and church of-Saint Peter on-the eighth
 dæge Calendarum Maiarum.

118.20

day of-the-Kalends May

Þæm sona æfterfylgde Iustus in biscopphade, se wæs æt
To-him at-once followed Justus in bishopric who was at
 Hrofesceastre ær biscop. 7 he ðære cirican for hine
Rochester before bishop and he to-that church for him

118.25

oðerne biscop gehalgode, Romanus wæs haten, forðon he
 another bishop consecrated Romanus was called because he
 aldorlicnisse onfeng from Bonefatio þam papan, þæt he
 authority received from Boniface the pope that he
 biscopas hadian moste.
 bishops ordain might

VIII · EDWIN, PAULINUS, AND THE ASSASSIN

Edwin, whose rule came to cover all Britain, asked Eadbald of Kent for his sister Æthelburh. Eadbald would not give a Christian to a heathen until Edwin promised she could keep her faith, and said he might accept it himself if his councilors found it holier. Paulinus was consecrated to go north with her, but for a long time his preaching won no one. At Easter an assassin sent by Cwiclem of Wessex struck at Edwin, and his thane Lilla took the blow; another thane, Forthhere, was killed. That night the queen bore Eanflæd, and when Paulinus credited the safe birth to his prayers, Edwin vowed to become Christian if he defeated Cwiclem and gave her to be baptized first of the Northumbrians. He beat the West Saxons, yet still took instruction, consulted his wisest men, and deliberated long.

- 118.29 Þære tide eac swylce Norðanhymbra þeod mid heora cyninge
 At-that time also likewise of-Northumbrians nation with their king
 Eadwine Cristes geleafan onfeng, þe him Paulinus bodade
 Edwin of-Christ faith received which to-them Paulinus preached
 se halga biscop 7 lærde. Þæm cyninge * þære
 the holy bishop and taught To-the king (conjecture) with-the
 * onfongennisse Cristes geleafan 7 þæs heofonlecan
 (conjecture) receiving of-Christ faith and of-the heavenly
 rices eac swelce on healsunge, geweax meaht eorðlices rices,
 kingdom also likewise in augury grew might of-earthly kingdom
 swa [þæt], þætte nænig Ongolcynna ær him, eall Breotono
 so that that no of-English-races before him all of-Britain

gemæro on anweald onfeng, ða ðe oððe heora mægþe
borders into power received those which either their provinces
 Ongolcynnes oðþe Bretta eardodon: all þæt he on anwald
of-English-race or of-Britons dwelt all that he into power
 onfeng; ge eac Monige swelce Bretta ealond Ongolcynnes
received and also Man likewise of-Britons island of-English-race
 rice underþeodde, swa we ær beforan sægdon.

to-kingdom subjected so we before earlier said
 Disse þeode, þæt is Norðanhymbrum, wæs se æresta intinga 120.7
To-this nation that is to-Northumbrians was the first cause
 to onfonne Cristes geleafan, þætte se foresprecena heora cyning
to receive of-Christ faith that the aforesaid their king
 Edwini wæs mid mægsibbe geþeoded Contwara cyningum;
Edwin was with kinship joined of-Kent to-kings
 onfeng he þonan wiife Æþelbeorge, Æðelberhtes dohtor þæs
received he thence as-wife Æthelburb of-Æthelberht daughter of-the
 cyninges, seo oðre noman wæs Tâte haten. Þa he ærest
king who by-other name was Tate called When he first
 his ærendwrecan sende to Eadbolde hire breðer, se wæs þa
his messengers sent to Eadbald her brother who was then
 Contwara cyning, 7 þisse fæmnan gemánan bæd 7 wilnade,
of-Kent king and of-this maiden fellowship asked and desired
 ondswarede he þæt þæt alyfed nære, þætte cristeno fæmne
answered he that that allowed not-were that Christian maiden
 hæðnan men to wiife seald wære, þy læs se geleafa 7 þa
to-beathen man as wife given were the less the faith and the
 geryno þæs heofonlecan cyninges mid þæs cyninges gemánan
mysteries of-the heavenly king with of-the king fellowship
 aidlad wære, se ðe þæs soðan cyninges bigong ne cuðe. Þa ða
made-void were he who of-the true king worship not knew When the
 ærendwrecan eft Eadwine sægdon þas word, þa gehet he sona
messengers again to-Edwin said these words then promised he at-once

þæt he noht wiðerweardes don wolde þæm cristenan geleafan,
that he nothing contrary do would to-the Christian faith
 þe seo fæmne beeode, ac þæt heo moste þone geleafan 7
which the maiden practiced but that she might the faith and
 bigong hire æfestnisse mid eallum hire gefeum, þe heo mid
practice of-her religion with all her companions whom she with
 cwomen, þy cristanan þeawe lifian 7 þone wel healdan. Ne he
came in-the Christian custom live and it well keep Nor he
 ne wiðsóc þæt he seolfa eac þa ilcan æfestnisse underfenge, gif
— refused that he himself also the same religion received if
 wise witan þæt funde þæt heo haligra gemeted beon meahte.
wise councilors that found that it holier found be might

120.23 Ða wæs seo fæmne gehaten, 7 æfter fæce Eadwine
Then was the maiden promised and after space to-Edwin
 onsended. Ond æfter þon þe heo ær funden hæfdon, wæs
sent And after that that they before found had was
 gehalgod to biscope Gode se leofa wer Sc̅s Paulinus, se
consecrated as bishop to-God the dear man Saint Paulinus who
 mid heo feran scolde, to ðon þæt he þa fæmnan 7 hire
with them go should to that that he the maiden and her
 geferan æghwæðer ge mid þa mærsunge heofonlicra geryna
companions both and with the celebration of-heavenly mysteries
 ge mid his dæghwamlicre lare trymede, þæt heo in þam
and with his daily teaching confirmed that they in the
 gemanan þara hæðenra besmiten ne wære.
fellowship of-the heathen defiled not were

120.30 Wæs he Paulinus to biscope gehalgod from Iusto þam
Was he Paulinus as bishop consecrated by Justus the
 ærcebiscope þy twelftan dæge Calendarum Augustarum. Ða
archbishop on-the twelfth day of-the-Kalends August Then
 cwom he mid þa foresprecenan fæmnan to Eadwini þæm
came he with the aforesaid maiden to Edwin the

cyninge, swa swa he wære gesið licumlicre gegaderunge; ac
king so as he were companion of-bodily joining but
 he ma mid ealle his mode beheold, þæt he þa þeode, þe
he more with all his mind regarded that he the nation which
 he gesohte, to ongytenisse þæs soðan Godes ⁊ to Cristes
he sought to knowledge of-the true God and to of-Christ
 geleafan þurh his lare gecegge. Mid þy he ða se biscop
faith through his teaching called With that he then the bishop
 in þa mægðe cwom mid þære fæmnan, þa wonn he swiðe,
into the province came with the maiden then strove he greatly
 þæt he æghwæder ge his feran, þa ðe mid him cwomon,
that he both and his companions those who with him came
 þurh Drihtnes gife geheolde þæt heo ne asprunge from
through of-Lord grace kept that they not fell-away from
 heora geleafan, ⁊ gif he hwylce meahte þara hæðenra, þæt
their faith and if he any could of-the heathen that
 he þurh his lare to Cristes geleafan gecerde. Ac swa se
he through his teaching to of-Christ faith turned But so the
 apostol cwæð, þeah ðe he micelre tide wunne in his lare,
apostle said though that he for-great time strove in his teaching
 þætte God þa mood þara ungeleafsumra áblænde, þy læs
that God the minds of-the unbelieving blinded the less
 him scine seo onlihtnes Cristes godspelles ⁊ his wuldres.
to-them shone the enlightenment of-Christ gospel and of-his glory
 Ða wæs þy æfteran gear, cwom sum monn in 122.8
Then was in-the second year came a man into
 Norðanhymbra mægðe; wæs his noma Eomær. Wæs he
of-Northumbrians province was his name Eomer Was he
 sended from Westseaxna cyninge, se wæs haten Cwichealm,
sent from of-West-Saxons king who was called Cwichealm
 þæt he scolde Eadwine þone cyning somed ge rice ge lif
that he should Edwin the king together both kingdom and life

beneoman. Hæfde he 7 wæg mid hine twiecge handseax
deprive Had he and carried with him two-edged dagger
 geættred, þæt gif seo wund to lyt genihtsumode to þæs
poisoned that if the wound too little sufficed to of-the
 cyninges deaðe, þæt þæt attor gefultmade. Cwom he to þam
king death that the poison helped Came he to the
 cyninge þy ærestan Eastordæge bii Deorwentan þære ea, þær
king on-the first Easter-day by Derwent the river where
 wæs þa cyninges aldorbold. Ða eode he inn, swa swa he his
was then of-king chief-dwelling Then went he in so as he of-his
 hlafordes ærendo secgan scolde. Ond mid þy he þa geswippe
lord errand tell should And with that he then with-crafty
 muþe licetende ærend wreahte 7 lease fleosewade, þa astod he
mouth feigning errand recited and falsely whispered then stood he
 semninga, 7 getogene þy wæpne under his sceate, ræsde on
suddenly and with-drawn the weapon under his cloak rushed on
 þone cyning. Ða þæt þa Lilla geseah, se cyninges þegn him
the king When that then Lilla saw the of-kingthane to-him
 se holdesta, næfde he scyld æt honda, þæt he þone cyning
the most-loyal not-had he shield at hand that he the king
 mid scyldan meahte: sette þa his lichoman betweoh beforan
with shield could set then his body between before
 þam styng. 7 þurhstong þone cyninges þegn 7 þone cyning
the thrust and pierced-through the of-kingthane and the king
 gewundade. Ða wæs sona æghwonan mid wæpnum ymbhæped.
wounded Then was at-once from-everywhere with weapons surrounded
 Hwæt þa gena oðerne cyninges þegn in þæm ungerecce,
Lo then yet another of-kingthane in the tumult
 se wæs Forðhere haten, mid þy manfullan wæpne acwealde.
who was Forthhere called with the wicked weapon he-killed

Ða wæs þære ilcan neahte þære halgan Eastrena, cende seo 122.26
Then was in-the same night of-the holy Easter bore the
 cwen dohtor þæm cyninge, þære noma wæs Eanflæd. Mid
queen daughter to-the king of-whom name was Eanflæd With
 þy þe he ða se ilca cyning in þæs biscopes ondweardnesse
that that he then the same king in of-the bishop presence
 þoncunge dyde his Godum for þære deahter, þe him
thanksgiving did to-his Gods for the daughter who to-him
 acenned wæs, ongegñ þon ongon se biscop þoncunge don
born was against that began the bishop thanksgiving to-do
 Drihtne Criste ond þam cyninge cyþan, þæt he þæt mid
to-Lord Christ and to-the king make-known that he that with
 his benum æt him onfenge, þæt heo seo cwen gesund
his prayers from him received that she the queen sound
 ȝ buton hefigum sare þæt bearn cende. Ða se cyning þis
and without heavy pain the child bore When the king this
 gehyrde, þa ongon he lustfullian þæs biscopes wordum, ȝ
heard then began he to-rejoice-in of-the bishop words and
 geheht hine sylfne deofolgildum wiðsacan; ȝ þæt he wolde
promised him self to-idols to-renounce and that he would
 Cristes ðeowdom geceosan, gif he him lif ȝ sige forgefe
of-Christ service choose if he to-him life and victory granted
 on þæm gewinne, þe he gehogad hæfde wið þam cyninge,
in the war which he purposed had against the king
 *from þæm þe se myrðra ær sended wæs, se þe hine
from whom that the murderer before sent was he who him
 gewundade. Ond þa ilcan his dohtor to gehalgienne Criste
wounded And the same his daughter to consecrate to-Christ
 þam biscope to wedde gesealde, þæt he þæt gehat gelæstan
to-the bishop as pledge gave that he that promise perform
 wolde. Seo wæs gefulwad þy halgan dæge æt Pentecosten
would She was baptized on-the holy day at Pentecost

ærest monna of Norðanhymbra þeode, mid endleofan fæmnan
first of-men of of-Northumbrians nation with eleven maidens
 oðrum of þære cwene hyrede; heo wæs twelfta.

other of of-the queen household she was twelfth

- 124.8 Þære tide eac wæs se cyning gehæled from þære wunde,
At-that time also was the king healed from the wound
 þe him ær gedon wæs. Ða gesomnode he his fyrd wið
which to-him before done was Then gathered he his army against
 Westseaxum ⁊ þider cwom; ⁊ sona þæs þe he on heo feaht,
West-Saxons and thither came and soon that that he on them fought
 wæron him ealle his fynd gecyðede, þa þe ær ymb his feorh
were to-him all his enemies made-known those who before about his life
 syredon. ⁊ he þa sume ofslog, sume on onweald onfeng; ⁊
plotted and he then some slew some into power took and
 he sigefæst swa eft ham ferde. Nales þæt sona þæt innstæpe
he victorious so again home went Not-at-all that at-once that instantly
 ⁊ ungeþeahtenlice þæm gerynum onfôn wolde þæs Cristenan
and unadvisedly the mysteries receive would of-the Christian
 geleafan, þeah þe þæt wære, þæt ofer þæt deofolgeldum ne
faith though that that were that after that to-idols not
 þeowode, seoðþan he hine to Cristes þeowdome gehatenne
served since he himself to of-Christ service promised
 hæfde. Ac he ærest geornlice aa of tide æghwæðer ge from
bad But he first earnestly ever from time both and from
 þæm arwyrðan were Scē Paulini þæt riht leornade þæs halgan
the venerable man Saint Paulinus the right learned of-the holy
 geleafan; ge eac mid his ealdormonnum, þa ðe he wiseste
faith and also with his ealdormen those whom he wisest
 ⁊ snottroste wiste, þæt he gelomlice mid him þeahtode ⁊
and most-prudent knew that he frequently with them consulted and
 sohte, hwæt be þissum þingum to donne wære. Ge eac he
sought what about these things to do were And also he

seolfa, mid þy þe he wæs in gecynde se gleawesta mon, oft
 himself with that that he was in nature the most-sagacious man often
 longe ana sæt swigende muðe, ac mid inneweardre heortan
 long alone sat with-silent mouth but with inward heart
 monig mid hine sprecende smeade, hwæt him selest to
 many with him speaking considered what for-him best to
 donne wære ⁊ hwylce æfæstnis him to healdenne wære.
 do were and which religion for-him to keep were

IX · EDWIN'S VISION

Pope Boniface wrote to urge Edwin, but a revelation from his exile weighed more, and Paulinus learned of it in spirit. Edwin, a fugitive from Æthelfrith at the court of Rædwald, whom Æthelfrith's bribes and threats had turned against him, was warned by a friend and refused to flee. Sitting alone at midnight, he met a stranger who promised him safety and a kingdom, asked whether he would follow the one who could show him a better life, and laid a hand on his head as a sign. Rædwald's queen changed his mind, and at the Idle Æthelfrith was killed, and Rædwald's son Regenhere with him. Now Paulinus laid his hand on Edwin's head and bade him keep his vow.

Ðære tide eac swylce þæs apostolican seðles biscop Bonifatius 124.25
 At-that time also likewise of-the apostolic seat bishop Boniface
 papa sende Eadwini gretinge ⁊ gewrit, mid þy he hine
 pope sent to-Edwin greeting and letter with that he him
 trymede to onfonne Cristes leafan.
 exhorted to receive of-Christ faith

Swylce eac wæs sum Góðgespræce ⁊ heofonlic onwrigenis, 124.28
 Likewise also was a Divine-utterance and heavenly revelation
 þe him geo seo godcunde arfæstnis onwrah, þa he wrecca
 which to-him formerly the divine mercy revealed when he exile
 wæs mid Rædwald Eastengla cyning, seo swiðe gefultumede
 was with Rædwald of-East-Angles king which greatly helped

his ondgit to onfonne 7 to ongeotonne monunge þære
his understanding to receive and to perceive admonition of-the
 halwendan lāre. Mid þy he þa se biscop Paulinus geseah,
healing teaching With that he then the bishop Paulinus saw
 þæt he uneaðelice meahte ða heannesse þæs cynelican modes
that he not-easily could the loftiness of-the royal mind
 to eaðmodnesse gecerran, þæt he onfon wolde his ecre
to humility turn that he receive would his eternal
 hælo 7 þæm geryne þære liffæstan rôde Cristes, — ond
salvation and the mystery of-the life-giving cross of-Christ and
 he somed for his hælo þæs cyninges 7 þære þeode, þe
he together for his salvation of-the king and of-the nation which
 he fore wæs, ge mid worde trymenesse mid monnum wonn,
he over was both with word of-exhortation with men strove
 ge eac mid ða godcundan arfæstnesse mid worde his gebeda
and also with the divine mercy with word of-his prayers
 won, þæt he foreþingode, — þa æt nyhstan geleornade he
strove that he interceded then at last learned he
 in gaste 7 him onwrigen wæs, hwelc onwrigenis giu
in spirit and to-him revealed was what revelation formerly
 heofonlic æteawde þæm cyninge, þa he wrecca wæs. Ne
heavenly appeared to-the king when he exile was Not
 ylde he hit þa leng; ac eode sona to þam cyninge 7
delayed he it then longer but went at-once to the king and
 hine monade þæt he his gehat gefylde, þæt he in þære
him admonished that he his promise fulfilled which he in the
 onwrigenesse geheht, þe him æteawed wæs, gif he þære
revelation promised which to-him shown was if he of-the
 tiide ærmþa biswicade 7 to heannisse cynerices becwome.
time miseries escaped and to loftiness of-kingdom came

Wæs þis góðgespræce 7 þeos onwrigenis þisses gemetes. 126.13

Was this divine-utterance and this revelation of-this sort
 Mid þy hine ehte Æðelfrið, se ðe ær him cyning wæs,
With that him persecuted Æthelfrith he who before him king was
 7 þurh missenlice stowe he monigra geara tide flyma wæs,
and through various places he of-many years time fugitive was
 ða gesohte he æt nyhstan 7 cwom to Rædwolde Eastengla
then sought he at last and came to Rædwald of-East-Angles
 cyninge; 7 hine bād þæt he his lif gescylde wið swa micles
king and him asked that he his life shielded against of-so great
 ehteres sætingum, 7 him feorhyrde wære. Ond he lustlice
persecutor plottings and to-him life-guardian were And he gladly
 hine onfeng 7 him geheht, þæt he swa don wolde swa
him received and to-him promised that he so do would as
 he hine bād. Æfter þon þa Æþelfrið se cyning hine þær
he him asked After that when Æthelfrith the king him there
 geahsode, þæt he mid Rædwold þone cyning wæs, þa sende
learned-of that he with Rædwald the king was then sent
 he sona ærendwrecan to him 7 micel feoh, wið þon ðe
he at-once messengers to him and great money for that that
 he hine ofsloge oðþe him to cwale agefe; ne hwæðre owiht
he him slew or to-him for death gave nor however anything
 on þon fromade. Sende he eft æfteran siðe ærendwrecan;
in that availed Sent he again second time messengers
 synde þridan siðe, 7 maran gife micle 7 feoh, þonne
sent third time and greater gift much and money than
 he him ær sende, wið his cwale: ond het eac him
he to-him before sent for his death and commanded also to-him
 onbeodan, þæt he hine wolde mid fyrde to gefeohte gesecan,
announce that he him would with army to battle seek
 gif he his word 7 his gife forhogode. Pa wæs his mod
if he his word and his gift despised Then was his mind

æghwæðer ge mid þæm beotungum gebreged ge mid þæm
both and with the threats frightened and with the
 geofum gewemmed, þæt he gefafode þæs cyninges bene 7
gifts corrupted that he consented of-the king prayer and
 gehet, þæt he Eadwine ofsloge oðþe feondum to cwale gefe.
promised that he Edwin slew or to-enemies for death gave

126.29 Þa wæs sum cyninges þegn his freond se getreowesta, þe
Then was a of-king thane his friend the most-faithful who
 ðas þing gehyrde 7 onget. Þa eode he to his inne, þær
these things heard and perceived Then went he to his chamber where
 he hine restan wolde, — wæs foreweard niht — 7 hine
he himself rest would was early night and him
 acegde út 7 him sægde 7 cyððe, hu him mon emb don
called out and to-him said and made-known how him one about do
 wolde. Cwæð him þa gyt to: Gif ðu wilt in þas seolfan
would Said him then yet to If thou wilt in this same
 tid, ic þe alædo of þisse mægðe, 7 in þa stowe alæde,
hour I thee lead-away from this province and into the place lead-away
 þær þe næfre Rædwald ne Æðelfrið gemetan magon. Cwæð
where thee never Rædwald nor Æthelfrith find can Said
 he to him: On þonce me synd þin word 7 þin lufu, 7
he to him In thanks to-me are thy words and thy love and
 hwæðre ne mæg ic þæt dón, þæt þu me lærest, þæt ic ærest
however not can I that do that thou me teachest that I first
 þa wære forlæte, þe ic to swa miclum cyninge nom, mid
the compact forsake which I to so great king took with
 þy he me noht yfeles dyde ne laðes æteawde. Ac gif ic
that he to-me nothing of-evil did nor of-harm showed But if I
 deað þrowian sceal, leofre me is, þæt he mec to deaðe sylle
death suffer shall dearer to-me is that he me to death give
 þonne unæðelra mon. Oðþe la hwider mæg ic nu leng fleon?
than meaner man Or lo whither can I now longer flee

Monigra geara tida ofer ealle Breotone ic flyma wæs, þæt ic
Of-many years times over all Britain I fugitive was that I
 me his hete bearh 7 warenode. Ða eode se his freond
for-myself from-his hate sheltered and guarded Then went the his friend
 onweg from him, 7 he Eadwini ana þær ute gewunade;
away from him and he Edwin alone there outside remained
 sæt swiðe unrot on stane beforan þære healle, 7 ongon mid
sat very sad on stone before the hall and began with
 monegum hætum his gepohta swenced beon: 7 ne wiste,
many beats of-his thoughts afflicted to-be and not knew
 hwider he eode oðþe hwæt him selest to donne wære.

whither he went or what for-him best to do were

Mid þy he þa longe swigendum nearonissum his modes 7 128.14

With that he then long with-silent anxieties of-his mind and
 mid þy blindan fyre soden wæs, þa geseah he semninga on
with the blind fire seethed was then saw he suddenly at
 midre niht sumne mon wið his gongan uncupes ondwlitan
middle night a man toward him going of-unknown countenance
 7 uncūðes gegyrlan. Ða he ða to him cwom, þa wæs he
and of-unknown garment When he then to him came then was he
 forht geworden. Ða eode he to him, grette hine 7 frægn,
afraid become Then went he to him greeted him and asked
 for hwon he in þære tide, þe oðre men slépon 7 reston,
for why he in the time when other men slept and rested
 ána swa unrot on stane wæccende sæte. Ða frægn he hine,
alone so sad on stone waking sat Then asked he him
 hwæt þæs to him lumpe, hwæðer he wacode þe slépe, 7
what of-that to him belonged whether he waked or slept and
 hwæðer he þe ute þe inne wære. Ða ondswarade he 7
whether he either outside or inside were Then answered he and
 him to cwæð: Ne tala þu me, þæt ic ne cunne þone intingan
him to said Not reckon thou me that I not know the cause

þinre unrotnisse 7 þinre wæcene 7 * onlæpnesse
of-thy sadness and of-thy waking and (conjecture) of-solitariness
 þines seðles. Ac ic cuðlice wat, ge hwæt þu eart ge for
of-thy seat But I certainly know both what thou art and for
 hwon þu gnornast, 7 hwylc toward yfel þu þe in
why thou mournest and what future evil thou for-thyself in
 * neahnesse forhtast. Ac gesaga me hwylce mede þu
(conjecture) nearness fearest But say to-me what reward thou
 wille syllan þam men, gif hwylc sy, þætte þec from þissum
wilt give to-the man if any be who thee from these
 nearonessum alyse ond Rædwalde on mod beswápe, þæt he
anxieties release and to-Rædwald in mind persuade that he
 noht laðes ne gedo ne þec þinum feondum to cwale agife?
nothing of-harm — do nor thee to-thy enemies for death give
 128.28 Ða ondswarede 7 cwæð, þæt he ealle ða god, þe he
Then answered and said that he all the goods which he
 meahte, for mede þislicre fremsumnesse syllan wolde. Ða
could for reward of-such kindness give would Then
 ætecte he þa gyt his gesprec 7 cwæð: 7 nu gif he ðe eac,
added he then yet his speech and said and now if he thee also
 adwæsctum þinum feondum, in soðe toward cynerice gehateð,
with-destroyed thy enemies in truth future kingdom promises
 swa þæt nales þæt an ealle þine ylðran, ac ealle cyningas,
so that not-at-all that alone all thy elders but all kings
 þa ðe in Breotone wæron ær, þu in meahte 7 in rice
those who in Britain were before thou in might and in kingdom
 feor oferstigest? Ða wæs he Eadwine baldra geworden in þære
far surpass Then was he Edwin bolder become in the
 frignesne, 7 sona gehet, se ðe him swa micle fremsumnesse
question and at-once promised he who to-him so great kindness
 forgefe, þæt he him þæs wolde wyrðelice þoncunce don.
granted that he to-him of-that would worthily thanksgiving do

Cwæð he þriddan siðe to him, se þe him wið spræc: Ono
Said he third time to him he who him with spoke Lo
 gif se mon, se ðe þyslice gife 7 swa micle soðlice þe
if the man he who such gifts and so great truly to-thee
 towearde forecwið, ond eac swylce geþeahte þinre hælo 7
future foretells and also likewise counsel of-thy salvation and
 betran lifes 7 nyttran þe æteawan mæg, þonne ænig
of-better life and more-profitable to-thee show can than any
 þinra maga oðþe yldrena æfre gehyrde — cwist þu hwæðer
of-thy kinsmen or of-elders ever heard sayest thou whether
 þu his þa halwendan monunge onfon wille 7 him hearsum
thou his the healing admonition receive wilt and to-him obedient
 beon? Ða ne * elde he Eadwini owiht ac sona gehet,
be Then not (conjecture) delayed he Edwin anything but at-once promised
 þæt he wolde in eallum þingum him hearsum beon 7 his
that he would in all things to-him obedient be and his
 lare lustlice onfon, se þe hine from swa monegum ermbum
teaching gladly receive he who him from so many miseries
 7 teonum generede 7 to heanisse cynerices forðgelædde.
and injuries delivered and to loftiness of-kingdom forth-led
 Ða he ða þisse ondsware onfeng, se þe mid hine spræc, 130.12
When he then this answer received he who with him spoke
 þa instæpe sette he mid þa swiðron hond him on ðæt
then instantly set he with the right hand to-him on the
 heafod 7 þus cwæð: Ðonne þis tacen þislic þe tocyme,
head and thus said When this token such to-thee come
 þonne gemyne þu þas tide uncres gespreces 7 ne yld
then remember thou this time of-our-two speech and not delay
 þu þæt þu þa þing gefylle, þe ðu me nu gehete. Ða
thou that thou the things fulfill which thou to-me now promisedst When
 he ða þas word spræc, þa ne wiste he semninga hwær
he then these words spoke then not knew he suddenly where

he cwom; wolde þæt he in þon ongete, þæt þæt mon ne
he went would that he in that perceived that that man not
 wæs, se þe him æteawde, ac þætte þæt gast wæs.

was he who to-him appeared but that that spirit was

- 130.20 Ond mid þy he ða se geonga æbeling ána þær þa gyt sæt,
And with that he then the young prince alone there then yet sat
 ond wæs swiðe gefeonde bi þære frofre þe him gehaten wæs,
and was greatly rejoicing at the comfort which to-him promised was
 ac hwæðre sorgende mode geornlice þohte, hwæt se wære
but however with-sorrowing mind earnestly thought what he were
 oðþe hwonan he cwome, se ðas þing to him sprecende wæs,
or whence he came who these things to him speaking was
 þa com eft to him se foresprecena his freond 7 mid bliðe
then came again to him the aforesaid his friend and with joyful
 ondwlēotan hine halette 7 grette; 7 þus cwæð: Aris, gong
countenance him hailed and greeted and thus said Arise go
 in; gerest þinne lichoman 7 þin mod buton sorgum, forðon
in rest thy body and thy mind without sorrows because
 þæs cyninges heorte is oncerred; ne wile he ðe owiht
of-the king heart is turned not will he to-thee anything
 laðes gedon, ac he ma wile his treowa 7 his gehat wið þe
of-harm do but he rather will his troth and his promise with thee
 gehealdan 7 þe feorhhyrde beon. Sægde him þa æfter þon
keep and to-thee life-guardian be Said to-him then after that
 þæt: Se cyning his gepoht, bi ðæm þe ic ðe ær sæde,
that The king his thought about that which I to-thee before said
 þære cwene in deagolnesse onwreah. Ða onwende heo hine
to-the queen in secret revealed Then turned she him
 from þære yflan inngehygde his modes; lærde hine 7 monade,
from the evil purpose of-his mind taught him and admonished
 þætte þæt nænige þinga gedafenode swa æðelum cyninge 7 swa
that that in-no way befitted so noble king and so

geþungennum, þæt he sceolde his freond þone betstan in neede

excellent that he should his friend the best in need

gesetum in gold bebycgan, 7 his treowe for fea gitsunge

set in gold sell and his troth for of-money greed

7 lufan forleosan, seo wære deorwyrðre eallum maðmum.

and love lose which were more-precious than-all treasures

Hwæt sculon we þæs nu ma secgan? Dyde se cyning swa hit 132.1

What shall we of-that now more say Did the king so it

ær cweden wæs; nales þæt an þæt he ðone wreccan to cwale

before said was not-at-all that alone that he the exile to death

ne gesealde, ac eac swylce him gefultumade, þæt he to rice

not gave but also likewise to-him helped that he to kingdom

becwom. Forþon sona siðþan þa ærendwrecan ham cerdon, þe

came Because at-once after the messengers home turned who

his cwale ærendodon, þa gebeon Rædwald his fyrd 7 micel

his death negotiated then summoned Rædwald his army and great

weorod gesomnade to gewinnenne wið Æþelfriðe. Ða for he

host assembled to fight against Æthelfrith Then went he

him togegnas ungelice weorode, forþon he ne wolde him fyrst

him toward with-unequal host because he not would to-him time

alyfan, þæt he moste his weorod eal gesomnian. Ða geforon

allow that he might his host all assemble Then went

heo tosomne 7 gefuhton on gemære Mercna þeode æt eastdæle

they together and fought on border of-Mercians nation at east-part

þære eá, þe is Idle nemned; 7 þær mon Æðelfrið þone cyning

of-the river which is Idle named and there one Æthelfrith the king

slog. Swylce eac in ðæm ilcan gefeohte mon sloh Rædwoldes

slew Likewise also in the same battle one slew of-Rædwald

sunu, se wæs haten Regenhere. Ond swa Eadwine æfter þam

son who was called Regenhere And so Edwin after the

gódgesprece, þe he ær onfeng, nales þæt an þæt he him

divine-utterance which he before received not-at-all that alone that he for-himself

þa sætunge þa gewearonode þæs unhóldan cyninges, ac eac
the plottings then guarded-against of-the hostile king but also
 swylce æfter his slege him in þæs rices wuldor æfterfylgde.

likewise after his slaying him in of-the kingdom glory followed

132.15 Mid þy he þa Paulinus se biscop Godes word bodade ȝ

With that he then Paulinus the bishop of-God word preached and

lærde, ȝ se cyning elde þa gyt to gelyfanne ȝ þurh

taught and the king delayed then yet to believe and through

sume tide, swa swa we ær cwædon, gelimplicum ana sæt,

a time so as we before said in-fitting alone sat

ȝ geornlice mid him seolfum smeade ȝ þohte, hwæt him

and earnestly with him self considered and thought what for-him

selest to donne wære ȝ hwylc æfæstnes him to healdanne

best to do were and which religion for-him to keep

wære, þa wæs sume dæge se Godes wer ingongende to him,

were then was a day the of-God man entering to him

þær he ana sæt, ond sette his þa swiðran hond him on þæt

where he alone sat and set his the right hand to-him on the

heafod, ȝ hine ahsode hwæðer he þæt tacen ongytan meahte.

head and him asked whether he that token perceive could

Ða oncneow he hit sona sweotole ȝ wæs swiðe forht

Then knew he it at-once clearly and was very afraid

geworden, ȝ him to fotum feoll; ȝ hine se Godes monn

become and to-him to feet fell and him the of-God man

up hof, ȝ him cuðlice tospræc, ȝ þus cwæð: Ono hwæt

up raised and to-him familiarly spoke and thus said Lo what

þu nu hafast þurh Godes gife þinra feonda hond beswicade,

thou now hast through of-God grace of-thy enemies hand escaped

þa ðu ðe ondrede, ȝ þu þurh his sylene ȝ gife

whom thou for-thyself dreadedst and thou through his giving and grace

þæm rice onfenge, þe ðu wilnadest. Ac gemyne nu þæt

the kingdom receivedst which thou desiredst But remember now that

þu þæt þridde gelæstest, þæt þu gehete, þæt þu onfo his
thou the third perform which thou promisedst that thou receive his
 geleafan ⁊ his bebodu healde, se ðe þe from wilwendlecum
faith and his commands keep he who thee from temporal
 earfeðum generede ⁊ eac in áre wilwendlices rices ahóf.
hardships delivered and also in honor of-temporal kingdom raised
 Ond gif ðu forð his willan hearsum beon wilt, þone 132.29
And if thou henceforth to-his will obedient be wilt which
 he þurh me bodað ⁊ læreð, he þonne þe eac from
he through me preaches and teaches he then thee also from
 tintregum genereð ecra yfela ond þec dælcneomende gedeð
torments delivers of-eternal evils and thee partaking makes
 mid him þæs ecan rices in heofonum.
with him of-the eternal kingdom in heavens

X • THE COUNCIL AND THE SPARROW

Edwin told Paulinus he would first take counsel with his chief men, and asked each of them what he thought of the new teaching. His high priest Coifi said the old gods had done nothing for him, and another likened man's life to a sparrow flying through a warm hall in winter, from darkness into darkness, so that if the new teaching told anything more certain it should be followed. Coifi asked to hear Paulinus and confessed the old worship worthless, and Edwin openly renounced his idols. Then Coifi, armed and riding a stallion as a priest might not, cast a spear into the shrine at Goodmanham and had it burned.

Þa se cyning þa þas word gehyrde, þa andswarode he him 134.1
When the king then these words heard then answered he to-him
 ⁊ cwæð, þæt he æghwæper ge wolde ge sceolde þam geleafan
and said that he both and would and should the faith
 onfon þe he lærde. Cwæð hwæpere, þæt he wolde mid his
receive which he taught Said however that he would with his

freondum 7 mid his wytum gesprec 7 geþeahthabban, þæt
friends and with his councilors speech and counsel have that
 gif hi mid hine þæt gebafian woldan, þæt hi ealle ætsomne
if they with him that consent would that they all together
 on lifes willan Criste gehalgade wæran. Ða dyde se cyning
in of-life fountain to-Christ consecrated were Then did the king
 swa swa he cwæð, 7 se bisceop þæt gebafade. Ða hæfde he
so as he said and the bishop that consented Then had he
 gesprec 7 geþeahth mid his witum 7 syndriglice wæs fram
speech and counsel with his councilors and separately was from
 him eallum frignende, hwylc him þuhte 7 gesawen wære þeos
them all asking what to-them seemed and seen were this
 niwe lar 7 þære godcundnesse bigong, þe þær læred wæs.
new teaching and of-the godbead worship which there taught was

134.11

Him þa andswarode his ealdorbisceop, Cefi wæs haten:
To-him then answered his chief-priest Coifi was called
 Geseoh þu, cyning, hwelc þeos lar sie, þe us nu bodad
See thou king what this teaching be which to-us now preached
 is. Ic þe soðlice andette, þæt ic cuðlice geleornad hæbbe,
is I to-thee truly confess that I certainly learned have
 þæt eallinga nawiht mægenes ne nyttnesse hafað sio æfæstnes,
that altogether nothing of-power nor of-profit has the religion
 þe we oð ðis hæfdon 7 beeodon. Forðon nænig þinra
which we until this had and practiced Because none of-thy
 þegna neodlicor ne gelustfullicor hine sylfne underþeodde to
thanes more-diligently nor more-gladly him self subjected to
 ura goda bigange þonne ic; 7 noht þon læs monige syndon,
of-our gods practice than I and nothing the less many are
 þa þe maran gefe 7 fremsumnesse æt þe onfengon þonne
those who greater gift and kindness from thee received than
 ic, 7 on eallum þingum maran gesynto hæfdon. Hwæt ic
I and in all things greater prosperity had Lo I

wat, gif ure godo ænige mihte hæfdon, þonne woldan hie
know if our gods any power had then would they
 me ma fultumian, forþon ic him geornlicor þeodde 7 hyrde.
me more help because I them more-earnestly served and obeyed
 Forþon me þynceð wislic, gif þu geseo þa þing beteran 7
Therefore to-me seems wise if thou see the things better and
 strangran, þe us niwan bodad syndon, þæt we þam onfon.
stronger which to-us newly preached are that we those receive
 Þæs wordum oþer cyninges wita 7 ealdormann geþafunge 134.23
Of-him to-words another of-king councilor and ealdorman consent
 sealde, 7 to þære spræce feng 7 þus cwæð: Þyslic me is
gave and to the speech took and thus said Such to-me is
 gesewen, þu cyning, þis andwearde lif manna on eorðan to
seen thou king this present life of-men on earth for
 wiðmetenesse þære tide, þe us uncuð is, swylc swa þu æt
comparison of-the time which to-us unknown is such as thou at
 swæsendum sitte mid þinum ealdormanum 7 þegnum on
feast sit with thy ealdormen and thanes in
 wintertide, 7 sie fyr onælæd 7 þin heall gewyrmed, 7 hit
winter-time and be fire kindled and thy hall warmed and it
 rine 7 sniwe 7 styrme ute; cume an spearwa 7 hrædlice
rain and snow and storm outside come a sparrow and quickly
 þæt hus þurh fleo, cume þurh oþre duru in, þurh oþre ut
the house fly-through come through one door in through other out
 gewite. Hwæt he on þa tid, þe he inne bið, ne bið hrinen
depart Lo he in the time that he inside is not is touched
 mid þy storme þæs wintres; ac þæt bið an eagan bryhtm 7
with the storm of-the winter but that is one of-eye twinkling and
 þæt læsste fæc, ac he sona of wintra on þone winter eft
the least space but he at-once from winter into the winter again
 cymeð. Swa þonne þis monna lif to medmiclum fæce ætyweð;
comes So then this of-men life for brief space appears

hwæt þær foregange, oððe hwæt þær æfterfylige, we ne
what there go-before or what there follow we not
 cunnun. Forðon gif þeos lar owiht cuðlicre 7 gerisenlicre
know Therefore if this teaching anything more-certain and more-fitting
 brenge, þæs weorþe is þæt we þære fylgen. Þeossum wordum
bring of-that worthy is that we it follow To-these words
 gelicum oðre aldormen 7 ðæs cyninges geþeahteras spræcan.
like other ealdormen and of-the king counselors spoke
 136.10 Ða gen tóatyhte Cēfi 7 cwæð, þæt he wolde Paulinus þone
Then yet added Coifi and said that he would Paulinus the
 bisceop geornlicor gehýran be þam Gode sprecende þam
bishop more-earnestly hear about the God speaking about-that
 þe he bodade. Ða het se cyning swa don. Ða he þa
which he preached Then commanded the king so do When he then
 his word gehyrde, þa clypode he 7 þus cwæð: Geare ic þæt
his word heard then cried he and thus said Long-ago I that
 ongeat, þæt ðæt nowiht wæs, þæt we beecodan. Forþon swa
perceived that that nothing was which we practiced Because so
 micle swa ic geornlicor on þam bigange þæt sylfe soð sohte,
much as I more-earnestly in the practice the same truth sought
 swa ic hit læs mette. Nu þonne ic openlice ondette, þæt on
so I it less found Now then I openly confess that in
 þýsse lare þæt sylfe soð scineð, þæt us mæg þa gyfe syllan
this teaching the same truth shines which us can the grace give
 ecre eadignesse 7 eces lifes hælo. Forþon ic þonne
of-eternal blessedness and of-eternal life salvation Therefore I then
 nu lære, cyning, þæt þæt templ 7 þa wigbedo, þa ða we
now counsel king that the temple and the altars those which we
 buton wæstmum ænigre nytnisse halgodon, þæt we þa hraþe
without fruits of-any profit consecrated that we those quickly
 forleosen 7 fyre forbærne. Ono hwæt he þa wæs se cyning
abandon and with-fire burn Lo what he then was the king

openlice * ondettende þam biscope 7 him eallum,
openly (conjecture) confessing to-the bishop and to-them all
 þæt he wolde fæstlice þam deofolgildum wiðsacan ond Cristes
that he would firmly the idols renounce and of-Christ
 geleafan onfon. Mid þy þe he þa se cyning from þæm
faith receive With that that he then the king from the
 foresprecenan biscope sohte 7 ahsode heora halignesse, þe
aforesaid priest sought and asked of-their holiness which
 heo ær bicodon, hwa ða wigbed 7 þa hergas þara deofolgilda
they before practiced who the altars and the shrines of-the idols
 mid heora heowum, þe heo ymbsette wæron, heo ærest
with their enclosures which they set-around were them first
 áidligan 7 toweorpan scolde, þa ondswarede he: Efne ic.
profane and cast-down should then answered he Even I
 Hwa mæg þa nu eað, þe ic longe mid dysignesse 136.27
Who can them now more-easily which I long with folly
 beeode, to bysene oðerra monna gerisenlecor toweorpan,
practiced as example of-other men more-fittingly cast-down
 þonne ic seolfa þurh þa snytro, þe ic from þæm soðan
than I myself through the wisdom which I from the true
 Gode onfeng? Ond he ða sona from him awarep þa idlan
God received And he then at-once from him cast the vain
 dysignesse, þe he ær beeode, ond þone cyning bæd þæt he
folly which he before practiced and the king asked that he
 him wæpen sealde 7 stodhors, þæt he meahte on cuman 7
to-him weapon gave and stallion that he might on come and
 deofolgyld toweorpan. Forðon þam biscope heora halignesse
idol-worship cast-down Because to-the priest of-their holiness
 ne wæs alyfed, þæt he moste wæpen wegān, ne elcor buton
not was allowed that he might weapon bear nor otherwise except
 on myran ridan. Þa sealde se cyning him sweord, þæt he
on mare ride Then gave the king to-him sword that he

hine mid gyrde; 7 nom his spere on hond 7 hleop on
 himself with girded and took his spear in hand and leapt on
 þæs cyninges stedan 7 to þæm deofulgeldum ferde. Ða ðæt
 of-the king steed and to the idols went When that
 folc hine þa geseah swa gescyrpedne, þa wendon heo þæt he
 folk him then saw so equipped then thought they that he
 teola ne wiste, ac þæt he wedde. Sona þæs þe he nealehte to
 rightly not knew but that he raged Soon that that he drew-near to
 þæm herige, þa sceat he mid þy spere, þæt hit sticode fæste
 the shrine then shot he with the spear that it stuck fast
 on þæm herige, ond wæs swiðe gefeonde þære ongytenesse
 in the shrine and was greatly rejoicing at-the perception
 þæs soðan Godes bigonges. Ond he ða heht his geferan
 of-the true God worship And he then commanded his companions
 toweorpan ealne þone herig 7 þa getimbro 7 forbærnan.
 cast-down all the shrine and the buildings and burn

- 138.12 Is seo stow gyt æteawed gu ðeara deofulgilda, noht
 Is the place yet shewn formerly of-the idols not
 feor east from Eoforwicceastre begeondan Deorwentan þære
 far east from York beyond Derwent the
 ea, ond gen to dæge is nemned Godmundingaham, þær
 river and yet to day is named Goodmanham where
 se biscop þurh þæs soðan Godes inbryrðnesse towearp 7
 the priest through of-the true God inspiration cast-down and
 forðyde þa wigbed, þe he seolfa ær gehalgode.
 destroyed the altars which he himself before consecrated

In the eleventh year of his reign Edwin was baptized at Easter with his nobles and many people, at York in a wooden church of Saint Peter, and gave Paulinus a see. He began a larger church of stone around it, but was killed before its walls were finished and left it to Oswald to complete. His sons by Cwenburh, his children by Æthelburh, and Osfrith's son Yffi were baptized too. For six years Paulinus preached and baptized: thirty-six days at Yeavinger, washing crowds in the river Glen, and in the Swale near Catterick, since there were still no churches or fonts. At Dunfield the heathen later burned Edwin's church along with the royal house, and the kings after him built their hall in Loidis.

Ða onfeng Eadwine cyning mid eallum þæm æðelingum his 138.17
 Then received Edwin king with all the princes of-his
 þeode ⁊ mid micle folce Cristes geleafan ⁊ fulwihte bæðe
 nation and with great people of-Christ faith and of-baptism with-bath
 þy endlyftan geare his rices. Wæs he gefulwad from Paulini
 in-the eleventh year of-his reign Was he baptized by Paulinus
 þæm biscope his lareowe in Eoforwicceastre þy halgestan
 the bishop his teacher in York on-the holiest
 Eastordæge in Scē Petres cirican þæs apostoles, þa he
 Easter-day in of-Saint Peter church of-the apostle which he
 þær hræde geweorce of treo cirican getimbrode. Siðþan he
 there with-quick work of wood church built Since he
 gecristnad wæs, swylce eac his lareowe ⁊ biscope Paulini
 christened was likewise also to-his teacher and bishop Paulinus
 biscopseðl forgeaf. Ond sona þæs þe he gefulwad wæs,
 bishop-seat granted And soon that that he baptized was
 he ongon mid þæs biscopes lare maran cirican ⁊ hyrran
 he began with of-the bishop teaching greater church and higher
 stænenne timbran ⁊ wyrcan ymb þa cirican utan, þe he ær
 stone to-build and to-make around the church outside which he before

worhte. Ac ærþon heo seo heannis þæs wealles gefylled wære
made But before it the height of-the wall fulfilled were
 7 geendad, þæt he se cyning mid arleasre cwale ofslegen
and ended that he the king with impious slaughter slain
 wæs, 7 þæt ilce geweorc his æfterfylgende Oswalde forlet to
was and the same work to-his successor to-Oswald left to
 geendianne. Of þære tide Paulinus se biscop syx ger ful, þæt
finish From that time Paulinus the bishop six years full that
 is óð endan þæs cyninges rices, þæt he mid his fultome in
is until end of-the king reign that he with his help in
 þære mægðe Godes word bodode 7 lærde; 7 men gelyfdon
the province of-God word preached and taught and men believed
 7 gefulwade wæron, swa monige swa forteode wæron to
and baptized were so many so foreordained were to
 ecum life. In þæm wæron Osfrið 7 Eatfrið Eadwines suna
eternal life Among them were Osfrith and Eadfrith of-Edwin sons
 cyninges, þa begen him wæron cende, þa he wrecca wæs,
of-king who both to-him were born when he exile was
 of Cwenburghe, seo wæs Ceorles dohtor Mercna cyninges.
of Cwenburh who was of-Ceorl daughter of-Mercians king

140.1 Wæron eac gefulwade æfterfylgendre tiide oðer his bearn,
Were also baptized in-following time other his children
 of Æðelberge þære cwéne acende, Æþelhun 7 Æðelfrið
of Æthelburh the queen born Æthelhun and Æthelfrith
 his dohtor 7 oðer his sunu, Wuscfrea wæs haten; ac
his daughter and another his son Uscfrea was called but
 þa ærran tu under crisman forðgeleordon 7 in cirican in
the former two under chrisom departed and in church in
 Eoferwiicceastre bebyrgde wæron. Swilce eac wæs gefulwad
York buried were Likewise also was baptized
 Yffe Osfriðes sunu, 7 monige æðelingas þæs cynecynnes. Is
Yffi of-Osfrith son and many princes of-the royal-race Is

þæt sægd, þætte swa micel hætu 7 lust wære Cristes geleafan
that said that so great heat and desire were of-Christ faith
 7 fulwihtbæðes in Norðanhymbra þeode, þætte Paulinus se
and of-baptism-bath in of-Northumbrians nation that Paulinus the
 biscop sumre tide com mid þone cyning 7 cwene in
bishop at-a-certain time came with the king and queen into
 þone cynelican tun, se wæs nemned Ætgefrin; 7 þær
the royal dwelling which was named Yeavinger and there
 wunode syx 7 þrittig daga, þæt he þær þæt folc cristnade
remained six and thirty days that he there the people christened
 7 fulwade. 7 he noht elles dyde eallum þam dagum
and baptized and he nothing else did in-all the days
 from ær morgenne oð æfen, þon þæt cumende Cristes
from early morning until evening than that coming of-Christ
 folc þider of eallum tunum 7 stowum mid godcundre
people thither from all towns and places with divine
 lare timbrede ond synna forlætnesse bæðe aðwóg in þæm
teaching instructed and of-sins forgiveness with-bath washed in the
 streame þe Glene is nemned. Þes tun wæs forlæten in
stream which Glen is named This dwelling was abandoned in
 þara æfterfylgendra cyninga tidum, 7 oðer wæs fore
of-the following kings times and another was instead-of
 þæm getimbred in þære stowe þe Mælmen hatte. Þa stowe
that built in the place which Maelmin is-called The places
 syndon in Beornica mægðe; ac swelce eac in Dera mægðe,
are in of-Bernicians province but likewise also in of-Deirans province
 þær se biscop oft mid þone cyning wæs, þæt he fulwade
where the bishop often with the king was that he baptized
 þæt folc in Swalwan streame, se ligeð bi Cetreht tune.
the people in Swale stream which lies by Catterick town

- 140.20 Forþon þa gena ne wæron cyrican getimbrode ne fulwihtstowe
Because then yet not were churches built nor baptism-places
 in þæm fruman þære acendan cirican; 7 hwæðre in
in the beginning of-the new-born church and however in
 Donafelda, þær wæs cyninges bold, het Eadwine þær
Dunfield where was of-king dwelling commanded Edwin there
 cirican getimbran, ða æfter fæce þa hæðnan mid ealle þy
church to-build which after space the heathen with all the
 boðle forbærndon, from þæm eft se cyning slegen wæs.
dwelling burned by whom afterward the king slain was
 For þæm eft þa æfteran cyningas him boðl
Instead-of that afterward the later kings for-themselves dwelling
 worhton in þæm londe, þe Loidis hatte.
made in the land which Loidis is-called

XII • THE CONVERSION OF THE EAST ANGLES

Edwin persuaded Eorpwald of East Anglia, son of Rædwald, to accept the faith. Rædwald had been instructed in the faith in Kent but, misled by his wife and false teachers, kept an altar to Christ and another to the devils in one shrine, which King Aldwulf remembered seeing as a boy. Eorpwald was soon killed by a heathen named Ricberht, and the land fell back for three years, until his brother Sigeberht, a learned Christian who had been an exile in Gaul, became king. With Felix, a Burgundian bishop sent by Archbishop Honorius, he won the whole people to the faith; Felix held his see at Dunwich for seventeen years and died there in peace.

- 140.26 Hæfde Edwine se cyning swa micle wilsumnesse þæs bigonges
Had Edwin the king so great desire of-the practice
 Cristes geleafan, þæt he eac swylce Eorpwald Eastengla
of-Christ faith that he also likewise Eorpwald of-East-Angles
 cyning Rædwaldes sunu to þon gespeon, þæt he forlet þa
king of-Rædwald son to that persuaded that he forsook the

idelnesse deofolgilda ⁊ þam gerynum onfeng Cristes geleafan
vanity of-idols and the mysteries received of-Christ faith
 mid his mægðe Eastenglum. Wæs Rædwald his fæder geo
with his province East-Anglia Was Rædwald his father long
 geara in Cent gelæred in þa gerynu Cristes geleafan, ac
ago in Kent instructed in the mysteries of-Christ faith but
 holinga; forðon þa he eft ham com, wæs biswicen from
in-vain because when he again home came was deceived by
 his wife ⁊ from sumum unrihtum lareowum, þæt he forlet
his wife and by certain wrong teachers that he forsook
 þa hluttornesse Cristes geleafan. ⁊ his þa neorran tide
the purity of-Christ faith and his the later times
 wæron wyrson þam ærran, swa þætte þy þeawe þe geo
were worse than-the former so that in-the custom which formerly
 þa ealdan Samaritane dydon, þæt he wæs gesewen Criste
the old Samaritans did that he was seen Christ
 þeowian ⁊ eac deofolgeldum; ond he in þam ilcan herige
to-serve and also to-idols and he in the same shrine
 wigbed hæfde to Cristes onsægdnesse ⁊ oðer to deofla
altar had for of-Christ offering and another for of-devils
 onsægdnisse. Se ilca here þær wunade oð Aldwulfes tide
offering The same shrine there remained until of-Aldwulf time
 þære ilcan mægðe cyninges; sægde he þæt he hine cneoht
of-the same province king said he that he it boy
 weosende gesawe. Wæs he se foresprecena cyning Rædwald
being saw Was he the aforesaid king Rædwald
 æðelre gebyrde, þeah þe he on dæde unæðele wære: wæs
of-noble birth though that he in deed ignoble were was
 he Tyteles sunu; þæs fæder wæs Wuffa haten, from þam
he of-Tytila son of-whom father was Wuffa called from whom
 Eastengla cyningas forðon Wuffingas wæron nemnde.
of-East-Angles kings therefore Wuffings were named

142.12 Óno hwæt Eorwald þa se cyning nales æfter micelre tide
Lo what Eorwald then the king not-at-all after great time
 wæs ofslegen from sumum hæðnum men, Ricberht hatte.
was slain by a heathen man Ricberht was-called
 Þonon þa seo mægð þreo gear ful in gedwolan wæs lifende,
Thence then the province three years full in error was living
 oðþæt Sigberht Eorwaldes broðor to þam rice feng. Se
until Sigberht of-Eorwald brother to the kingdom succeeded The
 mon wæs þurh eall se cristenesta 7 se gelæredesta; wæs he
man was through all the most-Christian and the most-learned was he
 be þam breper lifigendum wrecca in Gallia londe; 7 þær wæs
by the brother living exile in Gaul land and there was
 mid þam gerynum Cristes geleafan wel gelæred. Þæs geleafan
with the mysteries of-Christ faith well instructed Of-this faith
 he wolde his leode dælnimende gedon, sona þæs þe he to
he would his people partaking make soon that that he to
 rice feng; 7 his þæm godan willan wel gefultmode Felix
kingdom succeeded and to-his the good will well helped Felix
 se biscop, se cwom of Burgundena rices dælum, þær he wæs
the bishop who came from of-Burgundians kingdom parts where he was
 acenned 7 gehalgod. Cwom he ærest hider ofer sæ to Honorie
born and consecrated Came he first hither over sea to Honorius
 þæm ærceþeodan; 7 him sægde his willan 7 his lust. Ða
the archbishop and to-him said his will and his desire Then
 sende he hine godcunde lare to læranne in Eastengle. Ond
sent he him divine teaching to teach in East-Anglia And
 he sona se arfæsta bigenga þæs gastlican londes micelne
he at-once the pious tiller of-the spiritual land great
 wæstm gemette in þære þeode geleafsumra folca. 7 he ealle þa
fruit found in that nation of-believing peoples and he all the
 ðeode æfter þæm geryne his noman from longre wenisse 7
nation after the mystery of-his name from long iniquity and

ungesælignesse alysde, 7 to Cristes geleafan 7 to soðfæstnesse
 unhappiness released and to of-Christ faith and to of-truth

weorcum 7 to geofum þære ecan gesælignesse gelædde.

works and to gifts of-the eternal happiness led

Onfeng he biscopseðl in Dommocceastre; ond mid þy þe 142.28

Received he bishop-seat in Dunwich and with that that

he seofontyne winter in biscoplicum gerece fore wæs, 7

he seventeen winters in episcopal rule over was and

þær he in sibbe his lif geendade.

there he in peace his life ended

XIII · PAULINUS IN LINDSEY

Paulinus preached in Lindsey, south of the Humber, and converted Blæcca, reeve of Lincoln, with his household. At Lincoln he built a stone church whose walls still stand and where the sick are healed every year, and there he consecrated Honorius bishop when Justus died. Bede heard from Deda, abbot of Partney, of an old man baptized by Paulinus in the Trent, with Edwin standing by, who described him as tall, a little stooped, with black hair, a pale face, and a thin nose, venerable and awe-inspiring to look on. His deacon James lives still.

Lærde he Sc̅ Paulinus se biscop eac swelce Godes word 142.31

Taught he Saint Paulinus the bishop also likewise of-God word

in Lindesse, seo mægð is seo neahste in suðhealf Humbre

in Lindsey which province is the nearest in south-half of-Humber

streames; ligeð ut on sá. Ond þa ærest to Drihtnes geleafan

stream lies out on sea And then first to of-Lord faith

gecerde Lindcylene ceastre gerefan, þæs noma wæs Blæcca,

turned of-Lincoln city reeve of-whom name was Blæcca

mid his heorode. Swelce he in þære ceastre stænenne cirican

with his household Likewise he in the city stone church

getimbrede æðeles geweorces, þære gen to dæge mæg mon
built of-noble work of-which yet to day can one
 geseon þa weallas stondan; ond þær gen æghwylce geara
see the walls stand and there yet every year
 æteawed bið monig wundor untrumra hælo þara ðe ða stowe
shown is many wonder of-sick healing of-those who the place
 mid geleafan secað. In þære seolfan cirican Sc̅ Paulinus se
with faith seek In the same church Saint Paulinus the
 biscop, þa Iustus se biscop to Criste leorde, Honorium for
bishop when Justus the bishop to Christ departed Honorius for
 hine to biscope gehalgode, swa we eft heræfter gemyndgiað.
him as bishop consecrated so we again hereafter mention
 Bi þisse mægðe geleafan, cwæð he Beda, me sægde sum
About of-this province faith said he Bede to-me told a
 arwyrðe mæssepreost ⁊ abbud of Peortanea þæm ham, se wæs
venerable masspriest and abbot of Partney the home who was
 Deda haten. Cwæð he, þæt him sægde sum eald weota, þæt
Deda called Said he that to-him told an old elder that
 he wære gefulwad æt middum dæge from Paulino ðæm biscope
he were baptized at mid day by Paulinus the bishop
 in Eadwinis ondweardnisse þæs cyninges, ond micel menigeo
in of-Edwin presence of-the king and great multitude
 þæs folces in Treontan streame bi Teolfinga ceastre. Sægde
of-the people in Trent stream by of-Tiowulfings city Said
 se ilca mon hwylc þæs biscopes heow wære Sc̅ Paulinus:
the same man what of-the bishop form were of-Saint Paulinus
 cwæð þæt he wære long on bodige ⁊ hwon forðheald;
said that he were tall in body and somewhat stooping
 hæfde blæc feax ⁊ blácne ondwlitan, medmicle nose þynne,
had black hair and pale countenance moderate nose thin
 ⁊ wære æghwæðer ge arwyrðlic ge onderslic on to seonne.
and were both and venerable and awesome on to look

Hæfde he him to fultome in þære godcundan þegunge 144.18

Had he for-himself as help in the divine service

Iacobum diacon; wæs se mon wel gelæred ⁊ æðele ge

James deacon was the man well instructed and noble both

in Criste ge in his cirican: se leofað usse tide.

in Christ and in his church who lives in-our time

XIV · THE PEACE OF EDWIN'S REIGN

So great was the peace in Edwin's time that a woman with her newborn child could walk from sea to sea unharmed. He set up posts with brass cups at the springs beside the roads for travelers, and none dared take them, and a standard was carried before him even in peace. When Pope Honorius heard of the conversion of the Northumbrians, he sent the pallium to Paulinus and a letter urging Edwin and his people to stand firm in the faith.

Is ðæt sægd, ðæt in ða tid swa micel sib wære in Breotone 144.21

Is that said that in that time so great peace were in Britain

æghwyder ymb, swa Eadwines rice wære, þeah þe an wiif

everywhere about as of-Edwin kingdom were though that a woman

wolde mid hire nicendum cilde, heo meahte gegan buton ælcere

would with her suckling child she could go without any

sceðenisse from sá to sá ofer eall þis ealond. Swylce eac se ilca

harm from sea to sea over all this island Likewise also the same

cýning to nytnisse fond his leodum, þæt in monegum stowum,

king for profit devised for-his people that in many places

þær hluttre wællan urnon, bi fulcúðum strætum, þær monna

where clear springs ran by well-known streets where of-men

færnis mæst wæs, þæt he þær gehet for wegferendra gecelnisse

passage greatest was that he there commanded for of-wayfarers cooling

stapolas asetton ⁊ þær ærene ceacas onahón: ond þa hwæðre

stakes to-set and there brass cups to-hang-on and them however

nænig fore his ege 7 his lufan hrianan dorste ne ne wolde
 none for his fear and his love touch dared nor — would
 buton his nedþearflicre þegnunge. Swelce he hæfde swa micle
 except his needful use Likewise he had so great
 heannisse in þæm cynerice, þætte nales þæt aan þæt heo segn
 height in the kingdom that not-at-all that alone that they standard
 fore him bæron æt gefeohte, ac eac swylce in sibbe tiide, þær
 before him bore at battle but also likewise in peace time where
 he rad betweoh his hamum oðþe be tunum mid his þegnum,
 he rode among his homes or by towns with his thanes
 ge þeah he eode, þæt him mon symle þæt tacn beforan bær.
 and though he went that for-him one ever the token before bore

146.4

In þære tide hæfde Honorius biscopphád þæs apostolican
 In that time had Honorius bishopric of-the apostolic
 seðles, se wæs Bonifatius æfterfylgend. Ða he ða se papa
 seat who was of-Boniface successor When he then the pope
 þæt geahsode, þætte Norðanhymbro þeod mid Eadwine heora
 that learned that of-Northumbrians nation with Edwin their
 cyninge to Cristes geleafan 7 to his ondetnesse gecerred
 king to of-Christ faith and to his confession turned
 wæs þurh Paulinus godcunde lare, þa sende he þam ilcan
 was through of-Paulinus divine teaching then sent he to-the same
 biscope hider pallium; 7 eac swylce Eadwine þæm cyninge
 bishop hither pallium and also likewise to-Edwin the king
 sende trymmendlic gewrit, 7 mid fæderlice lufan hine wæs
 sent exhorting letter and with fatherly love him was
 onbærnende, þæt heo in þæm geleafan soðfæstnisse, þone
 kindling that they in the faith of-truth which
 þe heo onfengon, symle fæstlice astoden 7 aa wunedon.
 that they received ever firmly stood and ever remained

When Justus died, Honorius was chosen in his place and came to Paulinus at Lincoln to be consecrated, the fifth archbishop of Canterbury counting from Augustine. Pope Honorius sent him too the pallium, with a letter ordaining that whenever the archbishop of Canterbury or of York should die, the survivor might consecrate his successor, so that the long journey to Rome would no longer be needed.

Betweoh ðas ðing ða wæs Iustus se ærcebiscop gelæded to 146.12
Among these things then was Justus the archbishop led to
 þæm heofonlecan rice þy feorðan dæge iduum Novembrium.
the heavenly kingdom on-the fourth day of-the-Ides November
 Ond Honorius wæs haten se ðe for hine to biscope gecoren
And Honorius was called he who for him as bishop chosen
 wæs. Se cwom to Scē Paulini, þæt he hine halgian sceolde; 7
was He came to Saint Paulinus that he him consecrate should and
 he him togegnes ferde to Lindcylene, 7 in þære cirican, þe
he him toward went to Lincoln and in the church which
 we ær beforan sægdon, he hine þær to biscope gehalgode.
we before earlier said he him there as bishop consecrated
 Se wæs from S Agustine fifta ærcebiscop Contwara burge.
He was from Saint Augustine fifth archbishop of-Kent city
 Þæm biscope eac swylce se ilca papa Honorius sende pallium
To-the bishop also likewise the same pope Honorius sent pallium
 7 gewrit, in þæm he gesette 7 arædde, þætte swa oft swa
and letter in which he set and ordained that so often as
 Cantwareburge biscop oðþe Eoforwicceastre of þissum life
of-Canterbury bishop or of-York from this life
 geleorde, þætte se ðe lifigende wære þæs hades, hæfde meahte
departed that he who living were of-that rank had might
 oðerne biscop his stowe to halgianne, þær se oðer forðleorde,
another bishop of-his place to consecrate where the other departed

ðy læs nead wære, þæt heo simle swencte wæron ofer swa
the less need were that they ever afflicted were over so
 longne wæg sæs 7 londes to Rome for halgunge ærcebiscopes.
long way of-sea and of-land to Rome for consecration of-archbishop

XVI · THE FALL OF EDWIN

After seventeen years as king, six of them as a Christian, Edwin fell at Hatfield, aged forty-seven, fighting Cædwalla of the Britons and the heathen Penda of Mercia; his son Osfrith fell with him, and his son Eadfrith, who gave himself up to Penda, was later killed by him against his oath. Cædwalla, a Christian only in name, ravaged Northumbria with a savagery worse than any heathen. Edwin's head was laid in Saint Peter's church at York. Paulinus fled by sea to Kent with the queen and the royal children, and the queen brought Edwin's golden cross and chalice; Paulinus took the see of Rochester and died there, and the deacon James stayed behind to teach and to sing. So ends the second book.

146.26 Ono hwæt he Eadwine, æfter þon þe he seofonteone winter
Lo what he Edwin after that that he seventeen winters
 Ongolþeode 7 Bretta in cynedome wuldorlice fore wæs, of
of-English-nation and of-Britons in kingdom gloriously over was of
 þæm wintrum he syx winter Cristes rice compade, — þa
the winters he six winters of-Christ kingdom fought then
 wonn wið hine Ceadwealla Bretta cyning; 7 him Penda on
strove against him Cædwalla of-Britons king and to-him Penda in
 fultome wæs, se fromesta esne of Mercna cyningcynne. Ond
help was the boldest man of of-Mercians royal-race And
 he Penda of þære tide þære ilcan þeode Mercna rice tu 7
he Penda from that time of-the same nation of-Mercians kingdom two and
 twentig wintra missenlice hlete fore wæs. Þa wæs geðeoded
twenty winters with-varying lot over was Then was joined
 hefig gefeoht 7 micel on Hæðfelda, 7 þær mon Eadwine
heavy battle and great at Hatfield and there one Edwin

þone cyning sloh þy feorðan dæge iduum Octobrium;
the king slew on-the fourth day of-the-Ides October
 hæfde he þa seofon 7 feowertig wintra: 7 eall his weorod
had he then seven and forty winters and all his host
 oðþe ofslegen wæs oðþe geflymed. Swylce eac in þæm ilcan
either slain was or put-to-flight Likewise also in the same
 gefeohte Osfrið his sunu oðer ær him gefeoll, se hwættesta
battle Osfrith his son one before him fell the boldest
 fyrdesne. Oðer his sunu for neade Eadfrið to Pendan þæm
war-man Other his son for necessity Eadfrith to Penda the
 cyninge gebeag; ond se æfter fæce from him, þa Oswald
king submitted and he after space by him when Oswald
 cyning wæs, unrihtlice ofslegen wæs ofer aðas 7 treowe.
king was wrongly slain was against oaths and troth
 Þære tide wæs þæt mæste wæl geworden in Norðanhymbra 148.11
At-that time was the greatest slaughter done in of-Northumbrians
 ðeode 7 cirican. Ne wæs þæt holinga; forðon oðer þara
nation and church Not was that in-vain because one of-the
 heretogena wæs hæðen, þe þæt gefeoht fremede, oðer wæs
commanders was heathen who the battle waged other was
 þæm hædnum reðra 7 grimra, forðon þe he elreordig wæs.
than-the heathen fiercer and grimmer because that he barbarous was
 Wæs he Penda mid ealle Mercna þeode deofolgeldum geseald,
Was he Penda with all of-Mercians nation to-idols given
 7 þæs Cristnan noman wæs unwis. Ceadwealla, þeah ðe he
and of-the Christian name was ignorant Cædwalla though that he
 ða ondetnesse hæfde þæs Cristenan noman, hwæðre he wæs
the confession had of-the Christian name however he was
 in his mode 7 on his þeawum to þon elreordig, þæt he ne
in his mind and in his customs to that barbarous that he not
 furpum wiiflice hade oðþe þære unsceðþendan eldo cilda
even to-womanly sex or to-the harmless age of-children

árede, ac he ealle mid wildeorlicre reðnesse þurh tintrego deaðe
spared but he all with beastly fierceness through torments to-death
 gesælde. Ond he longre tide ealle heora mægðe mid gewede
gave And he for-long time all their province with madness
 wæs geondferende, ond on his mode þohte 7 þreodode, þæt
was traversing and in his mind thought and deliberated that
 wolde eall Ongolcyn of Breotone gemærum aflyman. Ond
would all English-race from of-Britain borders drive-out And
 þeah þe he Cristen beon sceolde, ne wolde he ænige aare
though that he Christian be should not would be any honor
 weotan on þære Cristnan æfestnisse, seo mid him up cumen
know in the Christian religion which with them up come
 wæs: swa gen to dæge Bretta þeaw is, þæt heo Ongolcynnes
was so yet to day of-Britons custom is that they of-English-race
 geleafan 7 æfæstnisse for noht habbað, ne him in ængum
faith and religion for nothing have nor to-them in any
 þingum ma gemænsumigan willað þon hæðnum monnum.
things more to-communicate will than to-heathen men

148.28 Ða wæs broht Eadwinis heafod þæs cyninges to
Then was brought of-Edwin head of-the king to
 Eoforwiicceastre, 7 wæs eft æfter þon gedon in Scē
York and was afterward after that put in of-Saint
 Petres cirican þæs apostolis, þa he timbran ongon; ac Oswald
Peter church of-the apostle which he to-build began but Oswald
 his æfterfylgend heo geendade, swa we ær beforan sægdon.
his successor it finished so we before earlier said
 Wæs hit geseted in Scē Gregories portice þæs papan,
Was it set in of-Saint Gregory porch of-the pope
 from þæs discipuli he lifes word 7 Cristes geleafan onfeng.
from whose disciples he of-life word and of-Christ faith received

Ða æfter Eadwinis slege 7 for þisse tida freclnisse Sc̅s 148.34
Then after of-Edwin slaying and for of-these times peril Saint
 Paulinus se biscop genom mid hine Æðelbyrge þa cwene, þa
Paulinus the bishop took with him Æthelburb the queen whom
 he ær brohte, 7 in scipgefære hwearf eft to Cent. Wæs
he before brought and in ship-journey turned again to Kent Was
 Bassa heora latteow Eadwines cyninges þegn se fromesta.
Bassa their leader of-Edwin king thane the boldest
 Ond hi from Honorie þæm ærcebiscope 7 Eadbalde þam
And they by Honorius the archbishop and Eadwald the
 cyninge swiðe arweorðlice onfongne wæron. Hæfdon heo
king very reverently received were Had they
 swylce mid him Eanflæde Eadwines dohtor 7 Wuscfrean
likewise with them Eanfled of-Edwin daughter and Uscfrea
 his sunu, swylce eac Yffe his suna sunu Osfriðes, ða
his son likewise also Yffi of-his son son of-Osfrith whom
 eft seo modor æfter þon onsende for Eadbaldes ege 7
afterward the mother after that sent-away for of-Eadwald fear and
 Oswaldes þara cyninga in Gallia rice to fedanne Dægbrehte
of-Oswald the kings into Gaul kingdom to rear to-Dagobert
 þæm cyninge, se wæs hire freond. 7 heo begen þær in
the king who was her friend and they both there in
 cildhade forðferdon, 7 æfter gerisenre áre heora æðelnisse
childhood departed and after fitting honor of-their nobility
 7 unscæððednisse in cirican bebyrgde wæron. Brohte heo
and of-innocence in church buried were Brought she
 seo cwen mid heo monig deorwyrðe fatu Eadwines þæs
the queen with her many precious vessels of-Edwin the
 cyninges, mid þæm wæs sum micel gylden Cristes mæl 7
king with which was a great golden of-Christ mark and

gylden cælic gehalgad to wigbedes þenunge, þa nu gen
golden chalice consecrated for of-altar service which now yet
 oð þis mæg mon sceawigan gehealden in Contwara cirican.
until this can one behold kept in of-Kent church
 150.15 In þa tid seo cirice æt Hrofesceastre wæs heordeleas,
In that time the church at Rochester was shepherd-less
 forðon Romanus þære ceastre biscop wæs from Iusto þæm
because Romanus of-the city bishop was by Justus the
 ærcebiscope to ærendwrecan onsended to Honorie þam
archbishop as messenger sent to Honorius the
 papan, 7 wearð bisenced in sæs yðum. Ond þurh þæt se
pope and became sunk in of-sea waves And through that the
 foresprecena biscop Sc̅s Paulinus þære cirican scire onfeng
aforesaid bishop Saint Paulinus of-the church charge received
 mid þæs arcebiscopes hæse 7 Eadbolde þæs cyninges; 7
with of-the archbishop bidding and of-Eadbald the king and
 he ða hæfde, oðþæt he on his tide þæt heofonlice rice
he it had until he in his time the heavenly kingdom
 gestah mid wæstme his þæs wundurlican gewinnes. On þære
ascended with fruit of-bis the wonderful labor In the
 cyricean he forlet his pallium þæt he onfeng fram þam
church he left his pallium which he received from the
 Romaniscan papan, 7 his lichama on sibbe resteð. Forlet he
Roman pope and his body in peace rests Left he
 on his cyricean æt Eoforwicceastre Iacobum þone diacon; wæs
in his church at York James the deacon was
 þæt cyriclic wer 7 halig on eallum þingum: 7 he syððan
that churchly man and boly in all things and he afterward
 langre tide on þære cyricean wæs wuniende, 7 micle hlope
for-long time in the church was dwelling and great troop
 þurh his lare 7 fullwihte þam ealdan feonde afyrde. 7
through his teaching and baptism from-the old enemy took-away and

þone tun, þe he oftust oneardode, wel neah Cetrehtan
the town which he most-often inhabited well near Catterick
 geen tó dæge mon his naman cneodeð. ⁊ forþon þe he
yet to day one his name mentions and because that he
 wæs on cyricsonge se gelæredesta, ⁊ æfter fæce sibbe tide
was in church-song the most-learned and after space of-peace time
 comon eft on Norðanhymbra mægðe ⁊ þæt rim weox
came again into of-Northumbrians province and the number grew
 þara leafsumra, þæt he wæs monigra magister ciriclices sanges
of-the believing that he was of-many master of-churchly song
 æfter Romane þeawe ⁊ Cantwara. ⁊ he þa eald ⁊ dagana
after Roman custom and of-Kent-folk and he then old and of-days
 full, þæt is godra dæda, æfter þon þe halige writu sprecað,
full that is of-good deeds after that which holy writings speak
 þæt he fædera weg wæs fylgende. Her endað seo æftre bók.
that he of-fathers way was following Here ends the second book

BOOK III

I • HEAVENFIELD

After Edwin's death Osric took Deira and Eanfrith, son of Æthelfrith, Bernicia; both had been baptized and both returned to the idols, and Cædwalla killed them both, so that the hateful year was struck from the reckoning and given to Oswald. Oswald came with a small army strong in faith, raised a wooden cross with his own hands at the place called Heavenfield, bade his men pray, and destroyed Cædwalla at Denisesburn. Chips from the cross still heal, and moss from it mended the broken arm of Bothelm of Hexham.

Ða Eadwine þa wæs on þam gefeohte ofslegen, þa feng 152.5
When Edwin then was in the battle slain then succeeded
 to Dera rice his fæderan sunu Ælfrices, Osric wæs
to of-Deirans kingdom of-his paternal-uncle son of-Ælfric Osric was
 haten, forþon of þære mægþe he Eadwine hæfde cneorisse
called because of that province he Edwin had lineage
 7 rices fruman. Se Ósric þurh Scē Paulines lare þæs
and of-kingdom origin The Osric through of-Saint Paulinus teaching of-the
 bisceopes mid þam gerynum Cristes geleafan gelæred wæs.
bishop with the mysteries of-Christ faith instructed was
 Þonne feng tó Beornica rice Æþelfriþes sunu, Eanfrið
Then succeeded to of-Bernicians kingdom of-Æthelfrith son Eanfrith
 wæs haten, forþon he wæs þare mægþe cyningcynnes. In
was called because he was of-that province royal-race Into
 þas twa mægþa Norþanhymbra ðeod iu geara todæled wæs.
these two provinces of-Northumbrians nation long ago divided was
 7 eallre þære tide þe Eadwine cyning wæs, þæt he se
and all-of the time which Edwin king was that he the
 Eanfrið Æþelfriþes sunu mid micelre æþelinga geogede ge
Eanfrith of-Æthelfrith son with great of-princes youth both

mid Scottum ge mid Pehtum wracodon; 7 þær þurh Scotta
with Scots and with Picts lived-in-exile and there through of-Scots
 lare Cristes geleafan onfengon, 7 gefullade wæron. 7
teaching of-Christ faith received and baptized were and
 sona þæs þe Eadwine ófslegen wæs hiora feond, þa hwurfan
soon that that Edwin slain was their enemy then turned
 hi ham to hiora eðle; 7 se Eanfrið feng to Beornica
they home to their homeland and the Eanfrið succeeded to of-Bernicians
 rice. Óno hwæt æghwæper þara cyninga, syðþan hi rice
kingdom Lo what each of-the kings after they kingdom
 hæfdon, forletan þa geryno þæs heofonlican rices mid
had forsook the mysteries of-the heavenly kingdom with
 þam hi gehalgede wæron, 7 eft hwurfan to þam ealdan
which they consecrated were and again turned to the old
 unsyfernessum deofolgylða. 7 hi sylfe þurh þæt forluran.
uncleanesses of-idols and them selves through that lost
 152.21 7 sona butan yldincge æghwæperne Cadwalla Bretta cyning
and at-once without delay each Cædwalla of-Britons king
 mid arleasre hond, ac hwæðre mid rihte wrace heo kwealde.
with impious hand but however with just vengeance them killed
 Ond ærest þy neahstan sumera in municep þære byrig on
And first in-the next summer in municipal-town of-the city on
 ungearone þone Osríc mid his fyrð becwom, 7 hine mid
unready the Osríc with his army came-upon and him with
 ealle his weorode adilgade. Æfter þon he eall ger onwalg
all his host destroyed After that he all year entire
 Norpanhymbra mægðe ahte, nales swa swa sigefæst cyning,
of-Northumbrians province possessed not-at-all so as victorious king
 ac swa swa leodhata, þæt he grimsigende forleas ond heo on
but so as tyrant that he raging destroyed and them in
 gelicnesse þæs traiscan wæles wundade. Þa æt nyhstan cwom
likeness of-the Trojan slaughter wounded Then at last came

Eanfrið buton geþeahhte, his weotena twelfa sum, to him, þæt
Eanfrith without counsel of-his councilors twelve one to him that
 he wolde sibbe 7 friðes wilnian. Þone he ða gelice hlete
he would peace and true desire Whom he then with-like lot
 geniðrade 7 ofslog. Þis ungesælige gear 7 þæt godlease
condemned and slew This unhappy year and the godless
 gen to dæge laðe wunað, ge fore fleame cyninga from
yet to day hateful remains both for flight of-kings from
 Cristes geleafan — 7 eft to deofolgyldum cerdon, — ge
of-Christ faith and again to idols they-turned and
 for wedenheortnisse þæs leodhatan Bretta cyninges. Forðon
for madness of-the tyrant of-Britons king Because
 þæt þa eallum gemænelice licade, þe ðara cyninga tiide
that then to-all in-common pleased who of-the kings times
 teledon, þæt heo onweg adyde þa gemynd þara treowleasra
reckoned that they away put the memory of-the faithless
 cyninga; ond þæt ilce ger to þæs æfterfylgendan cyninges rice
kings and that same year to of-the following king reign
 teledon, þæt is, Gode þæs leofan weres Oswaldes. Ða wæs
reckoned that is to-God of-that dear man Oswald Then was
 æfter Eanfriðes slege his broðor, þæt he cwom Oswald mid
after of-Eanfrith slaying his brother that he came Oswald with
 medmicle weorode ac mid Cristes geleafan getrymede, þæt he
small host but with of-Christ faith confirmed that he
 þone mánfullan Bretta cyning mid his unmætum weorode,
the wicked of-Britons king with his immense host
 þæm he gealp, þæt him nowiht wiðstandan meahte, ofslog
in-which he boasted that to-him nothing withstand could slew
 7 acwealde in þære stowe, þe Ongle nemnað Denises burna.
and killed in the place which Angles name of-Denis stream

154.19 Is seo stow gen to dæge æteawed ⁊ is in micelre arwyrðnesse
Is the place yet to day shown and is in great reverence
 hæfd, þær se Oswald to þissum gefeohte cwom, ⁊ þær þæt
held where the Oswald to this battle came and there the
 halige tacn Cristes rode arærde ⁊ his cneo begde ⁊ God
holy token of-Christ cross raised and his knees bowed and God
 wæs biddende, þæt he in swa micelre nedþearfnisse his
was asking that he in so great need to-his
 bigengum mid heofonlice fultome gehulpe. Is þæt sægd, þæt
worshipers with heavenly help helped Is that said that
 he þæt Cristæs mæl hraðe weorce geworhte ⁊ seað adulfe,
he the of-Christ mark with-quick work made and pit dug
 in þæm hit stondan scolde. Ond he se cyning seolf wæs
in which it stand should And he the king himself was
 wallende in his geleafan; ⁊ þæt Cristes mæl genom ⁊
fervent in his faith and the of-Christ mark took and
 in þone seað sette ⁊ mid his hondum bæm hit heold ⁊
into the pit set and with his hands both it held and
 hæfde, oð þæt his þegnas mid moldan hit bestryðed hæfdon
had until that his thanes with earth it heaped had
 ⁊ gefæstnadan. Ond þa hit aræred wæs, þæt he his stefne
and made-fast And when it raised was that he his voice
 up ahóf ⁊ cleopode to him eallum þæm weorode ⁊ cwæð:
up lifted and called to them all the host and said
 Uton ealle began usser cneo ⁊ gemænlice biddan þone
Let-us all bend our knees and in-common ask the
 ælmihtigan God þone lifendan ⁊ þone soðan, þæt he us
almighty God the living and the true that he us
 eac from þæm oferhygdigan feonde ⁊ þæm reðan mid his
also from the proud enemy and the fierce with his
 miltsunge gescylde: forðon he wat þæt we rihtlice winnað for
mercy shield because he knows that we rightly fight for

hælo usse þeode. Pa dydon heo ealle swa he heht. 7
salvation of-our nation Then did they all as he commanded and
 sona on morne, swa hit dagian ongan, þæt he fór on þone
at-once in morning as it to-dawn began that he went on the
 here þe him togegnas gesomnad wæs, 7 æfter geearnunge
army which him toward gathered was and after merit
 his geleafan þæt heo heora feond oferswiðdon 7 sige ahton.
of-his faith that they their enemies overcame and victory had
 In þære gebedstowe æfter þon monig mægen 7 hælo tacen 156.2
In the prayer-place after that many virtues and of-healing tokens
 gefremed wæron to tacnunge 7 to gemynde þæs cyninges
performed were to token and to memory of-the king
 geleafan. Ond monige gen to dæge of þæm treo þæs halgan
faith And many yet to day of the wood of-the holy
 Cristes mæles sponas 7 scefþon neomað; 7 þa in wæter
of-Christ mark chips and shavings take and them into water
 sendað, 7 þæt wæter on adlige men oððe on neat stregdað
put and the water on sick men or on cattle sprinkle
 oðþe drincan syllað; 7 heo sona hælo onfoð. Is seo stow on
or to-drink give and they at-once healing receive Is the place in
 Englisc genemned Heofenfeld. Wæs geo geara swa nemned fore
English named Heavenfield Was long ago so named for
 tacnunge ðæra toweardan wundra, forðon þe þær þæt heofonlice
token of-the future wonders because that there the heavenly
 sigebeacen aræred beon scolde, 7 þær heofonlic sige þam cinge
victory-sign raised be should and there heavenly victory to-the king
 seald wæs, 7 þær gen to dæge heofonlic wundor mærsode beoð.
given was and there yet to day heavenly wonders celebrated are
 Nis forðon ungerisne, þæt we aan mægen 7 aan wundor 156.13
Not-is therefore unfitting that we one virtue and one wonder
 of monegum asecgan, þe æt þissum halgan Cristes mæle
of many tell which at this holy of-Christ mark

geworden wæs. Wæs sum Godes þeow of þæm broðrum
done was Was a of-God servant of the brothers
 þære cirican æt Agostaldes éa, þæs noma wæs Bothelm.
of-the church at Hexham — of-whom name was Bothelm
 Ða eode he sume neahte on íse unwærlice, þa gefeoll he
Then went he a night on ice unwarily then fell he
 semningá on his earm ufan, ⁊ þone swiðe geðræste ⁊
suddenly on his arm from-above and it greatly crushed and
 gebræc, ⁊ mid þa hefignesse þæs gebrocenan earmes swiðe
broke and with the heaviness of-the broken arm greatly
 geswenced wæs, swa þæt he for þy sáre ne meahte furðon
afflicted was so that he for the pain not could even
 his hond to muðe gedon. Ða gehyrde he sumne þara broðra
his hand to mouth put Then heard he one of-the brothers
 spreca, þæt he wolde feran to þæm halgan Cristes mæle, þa
say that he would go to the holy of-Christ mark then
 bæd he hine þæt he him þæs arwyrðan treos hwylcnehwego
asked he him that he to-him of-the venerable tree some
 dæl brohte, þonne he eft ham come; cwæð þæt he gelyfde,
part brought when he again home came said that he believed
 þæt he þurh þæt meahte hælo onfon þurh Drihtnes gife.
that he through that could healing receive through of-Lord grace
 Ða eode se broðor, swa swa he hine bæd, ⁊ cwom eft
Then went the brother so as he him asked and came again
 on æfenne ham. Ða broðor æt beode sæton. Ða brohte him
in evening home The brothers at table sat Then brought to-him
 sumne dæl ealdes meoses, þe on þam halgan treo aweaxen
a part of-old moss which on the holy tree grown
 wæs. Ða sæt he æt beode, næfde þa æt honda hwær þæt
was Then sat he at table not-had then at hand where the
 brohte lac gehealdan scolde; sende þa in his bosm.
brought gift keep should put then into his bosom

ƿa he to reste eode, ƿa forget he ƿæt he in oðere stówe ƿæt 156.29

*When he to rest went then forgot he that he in another place it
geheolde; let forð in his bosme áwunian. ƿa wæs æt middre
kept let forth in his bosom remain Then was at mid
neahte, ƿa he wæccende wæs, ƿa ne wiste he hwæt he gefelde
night when he waking was then not knew he what he felt
cealdes æt his sidan licgan; cunnode ƿa mid his hond ȝ sohte,
of-cold at his side lie tried then with his hand and sought
hwæt ƿæt wære. ƿa gemette he his earm ȝ his hond swa hale
what that were Then found he his arm and his hand so whole
ȝ swa gesunde, swa him næfre bryce ne daro gedon wære.
and so sound as to-him never fracture nor hurt done were*

II · AIDAN COMES TO LINDISFARNE

Wishing his whole people to share the faith he had learned in exile, Oswald asked the Irish elders for a bishop, and they sent Aidan, a man of great gentleness, piety, and moderation, to whom the king gave Lindisfarne. Oswald, who had learned Irish, would interpret Aidan's preaching to his thanes. Irish monks came in numbers, churches and monasteries were built, and the monks taught young and old. Aidan came from Iona, head of the monasteries of the northern Irish and the Picts.

Ono ða se ilca cyning Oswald sona, ƿæs ƿe he rice onfeng, 158.3

*Lo then the same king Oswald soon that that he kingdom received
lufade ȝ wilnade, ƿætte eall seo ƿeod, ƿe he fore wæs, mid
loved and desired that all the nation which he over was with
ƿære gife ƿæs cristnan geleafan gelæred wære, ƿæs geleafan
the grace of-the Christian faith instructed were of-that faith
ondcyðnesse he swiðust onfeng in sigegefohtum ellreordra
knowledge he chiefly received in victory-battles of-barbarous
cynna. ƿa sende he to Scotta aldormonnum ærendwreƿcan,
races Then sent he to of-Scots ealdormen messengers*

betweoh þa ðe he longre tide wræcca wæs, 7 from þæm
among those whom he for-long time exile was and from whom
 he fulwihtes geryno onfeng mid his þegnum, þe him mid
he of-baptism mystery received with his thanes who him with
 wæron: bæd he þæt heo him biscop onsende, þæs lare 7
were asked he that they to-him bishop sent of-whose teaching and
 þegnunge Ongolþeode, þe rehte, þæs Drihtenlecan geleafan
service English-nation which ruled of-the Lordly faith
 gife leornade 7 þæm geryne onfenge fulwihtes bædes. 7
grace learned and the mystery received of-baptism bath and
 heo him lustlice tigðodon 7 him biscop sendon; Aidan wæs
they to-him gladly granted and to-him bishop sent Aidan was
 haten micelre monþwærnesse 7 arfæstnisse 7 gemetfæstnisse
called of-great mildness and of-piety and of-moderation
 monn; 7 he hæfde Godes ellenwodnisse 7 his lufan micle.
man and he had of-God zeal and his love great

158.15 Ða he ða se biscop to þæm cyninge cwom, þa sealde he
When he then the bishop to the king came then gave he
 him stowe 7 biscopseðl in Lindesfarena ea, þær he seolfa
to-him place and bishop-seat in Lindisfarne — where he himself
 bæd 7 wilnade. Ond he se cyning his monungum eaðmodlice
asked and desired And he the king to-his admonitions humbly
 7 lustlice in eallum þingum hyrsum wæs; 7 he Cristes
and gladly in all things obedient was and he of-Christ
 cirican in his rice geornlice timbrede 7 rærde. 7 oft fægre
churches in his kingdom earnestly built and raised and often fair
 wæfersyne gelomp, * þa se biscop codcunde lare lærde
spectacle happened (conjecture) when the bishop divine teaching taught
 se ðe Englisc fullice ne cuðe, þæt he se cyning seolfa, se ðe
he who English fully not knew that he the king himself he who
 Scyttisc fullice geleornad hæfde, his aldormonnum 7 his
Scottish fully learned had to-his ealdormen and to-his

þegnum þære heofonlecan lare wæs walhstod geworden. Of
thanes of-the heavenly teaching was interpreter become From
 þære tide monige cwoman dæghwamlice of Scotta lande on
that time many came daily from of-Scots land into
 Breotone; 7 on þam mægþum Angelþeode, þe Óswald ofer
Britain and in the provinces of-English-nation which Oswald over
 cyning wæs, mid micelre willsumnesse Cristes geleafan bodedon
king was with great willingness of-Christ faith preached
 7 lærdon. 7 þa þe sacerdhades wæron, him fulwihte
and taught and those who of-priestly-order were to-them baptism
 þenedon. Ða wæron eac cyricean timbrede on monegum
administered Then were also churches built in many
 stowum, 7 þider gefeonde coman Angelcynnes folc Gódes
places and thither rejoicing came of-English-race people of-God
 word to gehýranne, þe hí bodedon 7 lærdon. 7 se cyning
word to hear which they preached and taught and the king
 him gef 7 sealde æhte 7 land mynster to timbrianne;
to-them gave and granted possessions and land monastery to build
 7 Scottas lærdon geonge 7 ealde on reogollicne þéodscipe,
and Scots taught young and old in regular discipline
 forþon þe þæt munecas wæron, þa þe hider coman to læranne.
because that they monks were those who hither came to teach
 Wæs eac munuc se ylca byscep Aidan; wæs he sendeð of 158.31
Was also monk the same bishop Aidan was he sent from
 þam ealande 7 of þam mynstre þe Híi is nemned. Ðæt
the island and from the monastery which Iona is named That
 mynster on eallum Norðscottum 7 eallum Peohta mynstrum
monastery over all North-Scots and all of-Picts monasteries
 mycelre tide ealldordom 7 heanesse onfeng; ac hwæþere
for-great time headship and eminence received but however

hit Peohtas sealdan 7 geafon Scotta munucum, forþon þe
 it Picts gave and granted of-Scots to-monks because that
 hi ær þurh heora lare Cristes geleafan onfengon.
 they before through their teaching of-Christ faith received

III • THE LIFE OF AIDAN

Aidan taught by example, living as he preached: he gave to the poor whatever the rich gave him, went everywhere on foot, and spoke to all he met, rich or poor, urging the heathen to baptism and the baptized to good works. His companions spent their days reading and praying; at the king's feast he left early to pray; he rebuked the powerful without fear and ransomed slaves to train them as priests. A harsher bishop sent before him had failed, and Aidan had won the see by counseling gentleness first.

160.6 Ono fram þyssum ealande 7 fram þyssa munuca framscype
 Lo from this island and from of-these monks company
 tó lærenne Cristes geleafan Angelþeode wæs sendeð Aidan se
 to teach of-Christ faith to-English-nation was sent Aidan the
 bisceop. 7 he þa se bisceop, betwih oþre lare mannum
 bishop and he then the bishop among other teaching to-men
 to lyfigeanne, þa fægerestan bysene his gingrum forlet, þæt
 to live the fairest example to-his disciples left that
 he wæs micelre forhæfdnesse 7 forwyrnednesse lifes. 7 þæt
 he was of-great abstinence and self-denial of-life and that
 swiðust his lare gefultumade, þæt he oðre wisan ne lyfede
 most his teaching helped that he in-other manner not lived
 nemne swa he lærde. Forþon he nowiht sohte ne ne lufade ða
 except so he taught Because he nothing sought nor — loved those
 ðe þyses middangeardes wæron; ac eall þa woruldgód þa þe
 which of-this middle-earth were but all the world-gods those which
 him fram cyningum 7 fram weligum mannum þysse worulde
 to-him from kings and from wealthy men of-this world

gegyfeƿe wæron, sona he þa * gifeonde þearfum rêhte
given were at-once he them (conjecture) rejoicing to-the-poor handed
 7 sealde, þa þe him togenes coman. Ferde he geond eall
and gave to-those who to-him toward came Journeyed he throughout all
 ge þurh mynsterstowe ge þurh folcstowe, ne hé on horses
both through monastery-place and through folk-place nor he on of-horse
 hricge cuman wolde, nemne hwilc mare nyd abædde, ac he hit
back come would except if-any greater need required but he it
 eall his fotum geeode. 7 swa hwær swa he com, 7 swa
all with-bis feet traversed and so where so he came and so
 hwilce swa he geseah, swa rice swa heane, ðonne cyrde he to
whichever so he saw either rich or poor then turned he to
 þam; gif hi ungeleafsume wæron, þonne laþode he hi þæt hi
them if they unbelieving were then invited he them that they
 onfengan þam geryne Cristes geleafan; oððe gif hi geleafsume
received the mystery of-Christ faith or if they believing
 wæron, þæt he þa strangede 7 trymede þæt hi fæstlice on
were that he them strengthened and confirmed that they firmly in
 hiora geleafan áwunaden, 7 to ælmessum 7 to godra dæda
their faith remained and to alms and to of-good deeds
 fylignessum hí awehte ge mid wordum ge mid dædum.
practices them roused both with words and with deeds
 7 swa swiðe his lif toscod fram ussa tida aswundenesse, 160.25
and so greatly his life differed from of-our times sloth
 þætte eall, þa þe mid hine eodan, ge bescorene ge læwede,
that all those who with him went both tonsured and lay
 on swa hwilcre stowe swa hi cóman, þæt hi sceoldan oððe
in so whatever place so they came that they should either
 sealmas leornian oððe oþre halige gewrito oððe þridde on
psalms learn or other holy writings or third in
 halgum gebedum standan. Ðis wæs his dæghwamlice weorc 7
holy prayers stand This was his daily work and

eallra þara, þe mid hine wæron. 7 gif þæt wæs, þæt hwæpere
of-all those who with him were and if that was which however
 seldon gelomp, þæt he to cyninges simble gelapad wære,
seldom happened that he to of-king feast invited were
 eode he in mid ane oððe mid twam his preosta, 7 þæs
went he in with one or with two of-his priests and after-that
 ðe hi hwon gereorde wæron, aras he hraðe, 7 ut eode to
that they a-little fed were arose he quickly and out went to
 his gebede oððe to leornianne mid his gefeum. Mid þyses
his prayer or to learn with his companions With of-this
 halgan mannes bysenum wæron getrymede on þa tid gehwilce
holy man examples were confirmed in that time all
 æfeste ge wæpnedmen ge wimmen, þæt hi him to
pious both men and women that they for-themselves as
 gewunan genaman, þæt heo þurh eall ger buton fiftig neahta
custom took that they through all year except fifty nights
 ofer Eastron, þæt heo þy feorðan wicdæge 7 þy syxtan
after Easter that they on-the fourth week-day and on-the sixth
 fæston to nones. Ond he þes biscop ricum monnum no
fasted until nones And he this bishop to-powerful men never
 for are ne for ege næfre forswigian nolde, gif heo on hwon
for honor nor for fear ever to-keep-silent would if they in anything
 agylton, ac he mid heardre þrea hiæ onspræc 7 heo gebette.
offended but he with hard rebuke them reproved and them corrected
 162.14 Ond nænigum ricum men æfre ænig feoh sellan wolde, nemne
And to-no powerful man ever any money give would except
 mete 7 swæsendo þæm þe hine sohton; ac he ma ða
food and feasts to-those who him sought but he rather the
 gife 7 þa feoh þe him rice men sealdon, oðþe þearfum
gifts and the money which to-him powerful men gave either to-the-poor
 to áre gedælde oðþe to alysnese gesealde þara monna,
for support distributed or for redemption gave of-those men

þe unrihtlice bebohte wæron. Ond he monigne þara, þe
who unjustly sold were And he many of-those whom
 he mid weorþe alysde, him to discipulum genom, ⁊ þa
he with price redeemed for-himself as disciples took and them
 æfter fæce to sacerhade mid his geornnisse getyde ⁊ gelærde.
after space to priestly-order with his zeal trained and taught
 Secgað men, þa Oswald se cyning of Scotta ealonde 162.21
Say men when Oswald the king from of-Scots island
 biscopes bede, se ðe him meahte ⁊ his þeode Cristes
bishop asked he who to-him could and to-his nation of-Christ
 geleafan ⁊ fulwihte þegnian ⁊ healdan, þa wæs him
faith and baptism administer and keep then was to-him
 sendeð ærest oðer biscop reðes modes monn. Mid þy he ða
sent first another bishop of-harsh mind man With that he then
 sum fæc Ongolþeode bodade ⁊ lærde, ⁊ he nowiht fromade
a space to-English-nation preached and taught and he nothing prospered
 in his lare, ne hine þæt folc lustlice geheran wolde, þa
in his teaching nor him the people gladly hear would then
 hwearf he eft in his eðel on Scottas ⁊ in gemote heora
turned he again into his homeland to Scots and in meeting of-their
 weotena sægde, þæt he nowiht fromian meahte in his lare
councilors said that he nothing prosper could in his teaching
 þære þeode þe he sendeð wæs; forðon þa men wæron
to-the nation to-which he sent was because the men were
 unatemedlice ⁊ heardes modes ⁊ elreordes. Ond heo þa
untameable and of-hard mind and of-barbarous And they then
 hæfdon, þæs þe men sægdon, in þæm gemóte micle smeauinge
had as that men said in the meeting great deliberation
 ⁊ geþeahhte, hwæt him to donne wære. Ond cwædon, þæt
and counsel what for-them to do were And said that
 him leofre wære ⁊ heo wilnaden, þæt heo þære þeode
to-them dearer were and they desired that they of-the nation

hælo beon meahten, þe heo bedene wæron; ond swiðe
salvation be might for-which they asked were and greatly
 on þon sargedon, þæt heo þam lareowe onfon ne woldon,
in that grieved that they the teacher receive not would
 þe heo him to sendon. Ða sæt he Aidan in þæm gemote
whom they them to sent Then sat he Aidan in the meeting
 betweoh oðrum weotum; cwæð to þam biscope, siðþan he his
among other councilors said to the bishop after he his
 word gehyrde: Me þynceð, broðor, cwæð he, þæt þu wære
word heard To-me seems brother said he that thou wert
 þæm ungelærdum monnum heardra, þonne hit riht wære, in
to-the unlearned men harder than it right were in
 þinre lare, ond þæt þu him ærest ne woldest æfter þæm
thy teaching and that thou to-them first not wouldst after the
 apostolican þeodscype meolc drincan þære hnescan lare,
apostolic discipline milk give-to-drink of-the soft teaching
 oðþæt heo styccemælum aafedde mid þy Godes worde *

until they little-by-little nourished with the of-God word (conjecture)
 þa þa fulfremedan 7 þa heredan Godes beboda onfón meahte.
then the perfect and the higher of-God commands receive could

164.9 Ða heo þa weotan þas word gehyrdon, þa gecerdon heo heora
When they then councilors these words heard then turned they their
 eagan 7 heora ondwlitan ealle to him, 7 geornlice smeadon
eyes and their countenances all to him and earnestly considered
 hwæt he cwæde. Ond þa heora ealra dome gedemed wæs,
what he said And then of-them all by-judgment judged was
 þæt he wære biscopphade wyrðe, 7 þæt he to lareowe sendeð
that he were of-bishopric worthy and that he as teacher sent
 wære Ongolcynne, se ðe mid Godes gife swylc gescead
were to-English-race he who with of-God grace such discernment
 funde in heora geþeahte. 7 heo swa dydon: hine to biscope
found in their counsel and they so did him as bishop

gehalgedon, ond Oswalde þam cyninge heora freonde to lareowe
 consecrated and to-Oswald the king their friend as teacher
 onsendan. Pa he þa biscop hade onfongen hæfde, swa swa he
 sent When he then bishopric received had so as he
 ær mid þa metgunge þæs gesceades funden hæfde, swa he
 before with the measuring of-the discernment found had so he
 æfter fæce mid oðrum gastlicum mægenum gefrætwed æteawde.
 after space with other spiritual virtues adorned appeared

IV · THE PIETY OF OSWALD

Oswald ruled all four peoples of Britain, the Britons, Picts, Irish, and English, and yet stayed humble and generous to the poor. One Easter, told that the poor filled his courtyard, he sent them his own dinner and had the silver dish broken up and shared among them; Aidan, seated beside him, took his right hand, kissed it, and said it should never grow old. When Oswald was killed in battle the hand and arm were cut off, and they lie uncorrupted still in a silver chest at Bamburgh. Oswald united Deira and Bernicia, and was Edwin's nephew by his sister.

Ono mid ðys ses biscopas lare Oswald mid Ongolþeode, þe 164.19
 Lo with of-this bishop teaching Oswald with English-nation which
 he ofer cyning wæs, gelæred wæs, þæt te nales þæt an þæt
 he over king was instructed was that not-at-all that alone that
 he æt him geleornade, þæt he þa uplican ricu gehyhte
 he from him learned that he the heavenly kingdoms hoped
 heofona to onfonne, ac swelce eac eorðlico rico ma þonne
 of-heavens to receive but likewise also earthly kingdoms more than
 ænig his eldrena from þam ilcan Gode onfenge, þe heofon
 any of-his elders from the same God received who heaven
 7 eorþan gescop. Forðon eall Breotone cyn 7 mægðe,
 and earth created Because all of-Britain races and provinces

þa seondon on feower gereordo todæled, þæt is Bretta 7
which are in four languages divided that is of-Britons and
 Peohta 7 Scotta 7 Ongla, in onwald onfeng. Ond þeah þe
of-Picts and of-Scots and of-Angles into power received And though that
 he mid þa heanisse þæs eorðlican rices swa ahæfen wære,
he with the height of-the earthly kingdom so raised were
 nohte þon læs he, þæt is wundor to cweðanne, þearfum 7
nothing the less he that is wonder to say to-the-poor and
 elþeodigum symle eaðmod 7 fremsum 7 rummód wæs.
to-strangers ever humble and kind and generous was

164.29

Secgað men, þæt þæt gelumpe in sume tid þy halgan
Say men that that happened in a time on-the holy
 Eastordæge, þæt he mid þy foresprecenan biscope sæte æt
Easter-day that he with the aforesaid bishop sat at
 his undernswæsendum 7 him wæs hæfen beod to; 7 þær
his morning-feast and to-him was raised table to and there
 stod micel seolfren disc on, ond se wæs mid cynelicum
stood great silver dish on and it was with royal
 mettum gefylled. Ond se biscop nom hlaf 7 bletsode 7
foods filled And the bishop took loaf and blessed and
 þæm cyninge sealde. Ða eode semninga his þegna sum inn,
to-the king gave Then went suddenly of-his thanes one in
 þæm he hæfde beboden þæt he scolde þearfena 7 earmra
to-whom he had commanded that he should of-the-poor and of-wretched
 monna ærendo wreccan, ond sægde þæm cyninge, þæt
men errands deliver and said to-the king that
 æghwonan cwome micel menigeo þearfena, þæt se weorðig
from-everywhere came great multitude of-the-poor that the courtyard
 ful sæte 7 hine ælmessan bædon. Ða het se cyning
full sat and him alms asked Then commanded the king
 sona neoman þone mete 7 þa swæsendo, þe him to aseted
at-once take the food and the feasts which him to set

wæs, 7 beran þam þearfum; 7 eac bebead, þæt mon þone
was and bear to-the poor and also commanded that one the
 disc tobræce to styccum 7 þæm þearfum gedælde. Pa se
dish broke to pieces and to-the poor distributed When the
 biscop þæt þa geseah, þe him big sæt, þa licode him seo
bishop that then saw who to-him beside sat then pleased to-him the
 arfæste dæd þæs cyninges; genom hine þa big þære swiðran
pious deed of-the king took him then by the right
 honda 7 cyste, 7 þus cwæð: Ne forealdige þeos hond æfre.
hand and kissed and thus said Not let-grow-old this hand ever
 Þæt eac swa æfter þam willan his bletsunge geworden wæs.
That also so after the will of-his blessing done was
 Forðon, þa hine mon eft in gefeohte slog, þa gelomp 166.12
Because when him one afterward in battle slew then happened
 þætte him mon aheow þa hond mid þy earme of
that to-him one hewed the hand with the arm from
 þæm lichoman; 7 nu gena oð þis ungebrosnade wuniað.
the body and now yet until this uncorrupted remain
 Brohte heo mon in þa cynelecan burg, þe mon nemneð
Brought them one into the royal city which one names
 Bebbanburg; 7 þær in seolfrene cyste arweorðlice gehealdene
Bamburgh and there in silver chest reverently kept
 syndon. Swelce eac mid þisses cyninges geornisse þa twa
are Likewise also with of-this king zeal the two
 mægða Norðhymbra, Dere 7 Beornice, þa ðe oð þæt him
provinces of-Northumbrians Deira and Bernicia those which until that them
 between ungewære 7 ungesibbe wæron, in ane sibbe 7
between discordant and unfriendly were into one peace and
 in án folc geteoh 7 gewærade. Wæs he Oswald Eadwines
into one people drew and united Was he Oswald of-Edwin
 nefa þæs æðelan cyninges, his sweostor sunu. Wæs þæt
nephew of-the noble king of-his sister son Was that

þæs wyrðe þæt swa æðele foregenga swylcne yrfeweard his
of-that worthy that so noble predecessor such heir of-his
 æfæstnisse 7 his rices hæfde of his seolfes mægsibbe.
religion and of-his kingdom had of his own kinship

V · THE CONVERSION OF THE WEST SAXONS

Bishop Birinus, sent by Pope Honorius, converted King Cynegils, whom Oswald sponsored at the font, and had his see at Dorchester. Cynegils' son Cenwalh at first refused baptism, put away his wife, Penda's sister, was driven out by Penda, and was converted in exile with Anna of the East Angles. Back on his throne he took the Frankish bishop Agilbert, then tired of his foreign speech and set up Wine at Winchester; Agilbert left for Paris. Wine was driven out in turn and bought the see of London, leaving the West Saxons long without a bishop, until Cenwalh begged Agilbert to return and he sent his nephew Leutherius, whom Theodore consecrated.

- 166.23 Ðære tide ða Westseaxna þeod mid Cynegelse heora cyninge
At-that time then of-West-Saxons nation with Cynegils their king
 Cristes geleafan onfengon. Bodade him 7 lærde Godes word
of-Christ faith received Preached to-them and taught of-God word
 Birinus biscop, se mid Honorius geþeahte þæs papan cwom
Birinus bishop who with of-Honorius counsel of-the pope came
 in Breotone. Gehet he him, þæt he wolde in þam fyrrestum
into Britain Promised he to-him that he would in the farthest
 dælum Ongolcynnes, þær nænig lar ær cwom, þa sæd sawan
parts of-English-race where no teaching before came the seed sow
 þæs halgan geleafan. Þa het se papa hine to biscope
of-the holy faith Then commanded the pope him as bishop
 gehalgian, 7 hine on Breotone sende. Þa com he ærest úpp
consecrate and him into Britain sent Then came he first up
 in Westseaxum 7 heo þær hæðne gemette, þa ðuhte him
in West-Saxons and them there heathen found then seemed to-him

nyttre 7 betere, þæt he ðær Godes word bodade 7 lærde,
more-profitable and better that he there of-God word preached and taught
 þonne he fyrr in Breotone feran scolde. Ond he ða swa
than he farther into Britain go should And he then so
 dyde: lærde þær godcunde lare 7 þone cyning to Cristes
did taught there divine teaching and the king to of-Christ
 geleafan gecerde, 7 hine gecristnade, 7 hine eft æfter fæce
faith turned and him catechized and him again after space
 mid fulwihtes bæðe apwoh mid his þeode Westseaxum. Pa
with of-baptism bath washed with his nation West-Saxons Then
 gelomp in seolfan tid, þa mon þone cyning fulwade, ðæt þær
happened in same time when one the king baptized that there
 wæs se halgesta 7 se sigefæsta cyning Norðanhymbra Oswald
was the holiest and the victorious king of-Northumbrians Oswald
 ondweard. Hæfde he his dohtor him to wife beweddad.
present Had he his daughter for-himself as wife betrothed
 Pa onfeng he him 7 nom æt fulwihte bæðe 7 æt þæs
Then received he him and took at baptism bath and at of-the
 biscopes honda þære godcundan þegnunge him to godsuna.
bishop hands of-the divine service for-himself as godson
 Ða sealdon 7 gefon þa cyningas begen þæm biscope 168.7
Then gave and granted the kings both to-the bishop
 eardungstowe 7 biscopseðl on Dorcotceastre. Ond he þær
dwelling-place and bishop-seat at Dorchester And he there
 se biscop Gode lifde 7 circan worhte 7 halgade; 7 mid
the bishop to-God lived and church made and consecrated and with
 his arfæste gewinne monig folc to Drihtne gecerde. Ond he
his pious labor many people to Lord turned And he
 þær his dagas geendade 7 to Drihtne ferde, 7 in þære
there his days ended and to Lord went and in the
 ilcan ceastre bebyrged wæs. Ond eft æfter monegum
same city buried was And afterward after many

gearum Hædde biscop heht his lichoman upadón 7
years Hædde bishop commanded his body up-take and
 lædan to Wintaceastre, 7 in cirican þara eadigra apostola
lead to Winchester and in church of-the blessed apostles
 Petrus 7 Paulus arwyrðlice geseted is.

Peter and Paul reverently set is

- 168.15 Æfter þissum þa forðferde Cynegils se cyning, 7 his sunu
After this then departed Cynegils the king and his son
 Cænwalh feng to his rice. Se wiðsoc, þæt he geleafan
Cenwalb succeeded to his kingdom He refused that he faith
 onfenge 7 þæm geryne þæs heofonlican cyninges; ond sona
received and the mystery of-the heavenly king and at-once
 æfter medmiclum fæce þa meaht forleas þæs eorðlican rices.
after brief space the might lost of-the earthly kingdom
 Forlet he án, Pendan swustor, þa he hæfde ær him
Forsook he one of-Penda sister whom he had before for-himself
 to wífe broht, nom him oðer wiif. Þa teah Penda hine
as wife brought took for-himself another wife Then led Penda him
 fyrð on 7 here, 7 hine his rices benom. Ða gewat
army against and host and him his kingdom deprived Then departed
 he to Eastengla cyninge, se wæs Anna haten. Mid þon he
he to of-East-Angles king who was Anna called With that he
 þreo ger wæs wrecca, 7 he þær onget soðfæstnisse geleafan
three years was exile and he there perceived of-truth faith
 7 onfeng 7 gefulwad wæs Forðon þe se cyning, þe he
and received and baptized was Because that the king whom he
 mid wrecca wæs, wæs god wæpnedmon 7 goodes tudres
with exile was was good man and of-good offspring
 7 haliges gesælig, swa we æft heræfter ongitan magon.
and holy blessed so we again hereafter perceive can

Mid þy þe he eft Cænwalh on his rice geseted wæs, þa 168.26
With that that he again Cenwalh in his kingdom set was then
 com in Westseaxe sum biscop of Ibernia Scotta ealonde,
came into West-Saxons a bishop from Ireland of-Scots island
 þæs noma wæs Ægelberht. Wæs he Gallia cynnes; ac
of-whom name was Agilbert Was he of-Gaul race but
 for leornunge haligra gewreota he wæs micelre tide in
for study of-holy writings he was for-great time in
 Ibernia Scotta ealonde wuniende. Ond he þa wilsumlice hine
Ireland of-Scots island dwelling And he then willingly him
 geþeodde to þæm cyninge 7 hine godcunde lare lærde.
joined to the king and him divine teaching taught
 Þa he þa se cyning his gelærednesse 7 his geornfulnisse
When he then the king his learning and his zeal
 geseah, bæd he hine, þæt he gewunade in his þeode 7
saw asked he him that he remained in his nation and
 heora biscop wære: 7 he him wolde arlic biscopseðl
their bishop were and he to-him would honorable bishop-seat
 gesceawian. Ond he his benum geþafode; 7 he monig ger
provide And he to-his prayers consented and he many years
 þære ilcan þeode on biscoplicum onwealde fore wæs. Ða æt
of-the same nation in episcopal authority over was Then at
 nehstan se cyning, se ðe Seaxna gereorde án cuðe, wæs
last the king he who of-Saxons language alone knew was
 aðroten his elreordre spræce: aspon þa in Westseaxe oðerne
wearied his foreign speech drew then into West-Saxons another
 biscop, se ðe his gereorde cuðe: se wæs Wine haten, 7
bishop he who his language knew who was Wine called and
 se wæs in Gallia rice gehalgod. Ond he þa todælde in
he was in Gaul kingdom consecrated And he then divided into
 twa biscopscire Westseaxna mægðe, ond þæm Wine gesealde
two bishoprics of-West-Saxons province and to-the Wine gave

biscopseðl in Wintaceastre. Ða wæs Ægelberht swiðe abolgen,
bishop-seat in Winchester Then was Agilbert greatly angered
 forþon se cyning buton his geþeahhte swa dyde; gewat þa of
because the king without his counsel so did departed then from
 Breotone 7 hwearf eft in his agene leode in Gallia rice.

Britain and turned again into his own people into Gaul kingdom

170.7 Ond þær he onfeng his agenre ceastre bisscopscire, Parisiace

And there he received of-his own city bishopric Paris

hatte; 7 he þær ald 7 godra dæda ful forðferde. Ða wæs
was-called and he there old and of-good deeds full departed Then was

æfter noht monegum gearum æfter his onweggewitenesse of
after not many years after his away-departure from

Breotone, þætte Wine wæs adrifen from þam ilcan cyninge
Britain that Wine was driven by the same king

of his biscopseðle. Ða gewat he to Wulfhere Mercna

from his bishop-seat Then departed he to Wulfhere of-Mercians

cyninge; ond mid feó gebohte æt him þæt biscopseðl æt
king and with money bought from him the bishop-seat at

Lundenceastre, 7 his biscop wæs oð his daga ende. Ond
London-city and his bishop was until of-his days end And

swa Westseaxna mægð micelre tide wæs buton biscope.

so of-West-Saxons province for-great time was without bishop

170.15 Þære seolfan tide þa eac swelce se foresprecena cyning þære

In-the same time then also likewise the aforesaid king of-the

þeode mid þam hefigestum wonungum his rices gelomlice
nation with the heaviest losses of-his kingdom frequently

from his feondum swenced wæs. Ða cwom him æt nehstan
by his enemies afflicted was Then came to-him at last

to gemynde, þæt hine ær his getreowleasnis of his rice

to mind that him before his faithlessness from his kingdom

adraf, ond eft, þa he Cristes geleafan onget, þæt he his rice

drove and again when he of-Christ faith perceived that he his kingdom

onfeng. 7 þa eac ongeat þæt he hæfde on þweorh gedon,
received and then also perceived that he had in wrong done
 þætte seo mægð wæs buton bisscope, 7 þæt heo ætgædre
that the province was without bishop and that it together
 mid þy godcundan fultome forlæten wæs. Forðon he þa sende
with the divine help forsaken was Therefore he then sent
 ærendwracon in Gallia rice to Ægelberhte þæm biscope, 7
messengers into Gaul kingdom to Agilbert the bishop and
 mid eaðmodre þingunge 7 bene hine bæd, þæt he hwurfe to
with humble intercession and prayer him asked that he turned to
 þæm biscopseðle his þeode. Ða ladode he hine 7 cwæð, þæt
the bishop-seat of-his nation Then excused he himself and said that
 he ne meahte hider cuman, forðon he onfongen hæfde his
he not could hither come because he received had of-his
 agenre ceastre biscopscire. Ond hwæðre for his geornlicum
own city bishopric And however for his earnest
 benum, þæt he him fultom sohte, ond he him sende to
prayers that he to-him help sought and he to-him sent to
 Leutherium mæssepreost his nefan. Cwæð þæt he þone meahte,
Leutherius masspriest his nephew Said that he him could
 gif he wolde, him to biscope gehadigan, 7 he hine þæs
if he would for-himself as bishop ordain and he him of-that
 wyrðne wisse on his lifes gearnungum. Ond sona wæs from
worthy knew in of-his life merits And at-once was by
 þæm cyninge, 7 from eallum his leodum arwyrdlice onfongen.
the king and by all his people reverently received
 Ond þa bædon Theodorum þone þe þa wæs ærcebiscop 170.31
And then asked Theodore him who then was archbishop
 Contwareburge cirican, þæt he hine to biscope gehalgode.
of-Canterbury church that he him as bishop consecrated
 Ond he þa swa dyde; gehalgode hine in þære ilcan ceastre;
And he then so did consecrated him in the same city

ond he ana æfter alles seonoðes dome monig ger þone
 and he alone after of-all synod judgment many years the
 biscophad mid micle gerece heold 7 ræhte Westseaxna þeode.
 bishopric with great rule held and ruled of-West-Saxons nation

VI · EARCONBERHT AND THE NUNS OF BRIE

Earconberht of Kent was the first English king to order the idols destroyed and the Lenten fast kept under penalty. His daughter Earcongota became a nun at Brie in Frankland, where English kings then sent their daughters and where Sæthbryth, stepdaughter of Anna of the East Angles, and his daughter Æthelburh were abbesses. As her death drew near she told the sisters of a vision of men in white come to fetch the golden coin from Kent; at her passing the brothers heard angels singing, and her tomb breathed a sweet fragrance. Her aunt Æthelburh was found uncorrupted seven years after burial.

172.3 Þa wæs ymb syx hund wintra 7 feowertig wintra from
 Then was about six hundred winters and forty winters from
 Drihtnes menniscnesse, þætte Eadbald Contwara cyning leorde
 of-Lord incarnation that Eadbald of-Kent king departed
 of þissum life; ond Erconberht his sunu feng to his rice,
 from this life and Earconberht his son succeeded to his kingdom
 7 þæt eaðlice heold 7 steorde feower 7 twentig wintra 7
 and it easily held and ruled four and twenty winters and
 sumne monað. Þes cyning ærest Ongolcyninga in eallum his
 a month This king first of-English-kings in all his
 rice he heht deofolgild toweorpan 7 fæstlice forlætan;
 kingdom he commanded idols cast-down and firmly forsake
 ond swelce eac mid his ealdorlicnesse bebad, þæt feowertiglice
 and likewise also with his authority commanded that forty-day
 fæsten healden beon ær Eastrum bi witerædenne. Þæs
 fast kept be before Easter under penalty Of-this

cyninges dohtor Ercongota wæs micelra mægena fæmne, swa
king daughter Earcongota was of-great virtues maiden so
 þæt swa æðelum aldre gerás. Wæs heo seo fæmne Drihtne
that so to-noble parent befitted Was she the maiden to-Lord
 þeowiende in þam mynstre, þe in Fronclonde wæs getimbred
serving in the monastery which in Frank-land was built
 from þære æðelan abbudessan, þe Fara hatte, in þære stowe
by the noble abbess who Fara was-called in the place
 þe cweden is in Briige. Forðon in þa tid þa get ne
which called is in Brie Because in that time then yet not
 wæron monig mynster getimbred in Ongolþeode, ond forðon
were many monasteries built in English-nation and therefore
 monige gewunodon of Breotone for intingan munuclifes
many were-wont from Britain for cause of-monk-life
 secan Froncna mynster 7 Gallia. Swelce eac cyningas 7
to-seek of-Franks monasteries and of-Gaul Likewise also kings and
 rice men sendon heora dohtor þider to læranne 7 to
powerful men sent their daughters thither to teach and to
 geþeodenne þam heofonlican brydguman, ond swiþust in
join to-the heavenly bridegroom and chiefly in
 þissum mynstrum in Briige 7 in Caale 7 in Andelegum.
these monasteries in Brie and in Chelles and in Andelys
 Betweoh þa wæs Sæðryð Annan wiifes dohtor Eastengla 172.19
Among them was Sæthryth of-Anna wife daughter of-East-Angles
 cyninges, 7 þæs ylcan cyninges gecyndelice dohtor Æðelberg.
king and of-the same king natural daughter Æthelburb
 Æghwæðer heora wæs elþeodig þær, 7 hwæðre for heora
Each of-them was foreign there and however for of-their
 lifes geearnunge geþungon, þæt heo buu wæron abbudissan
life merit prospered that they both were abbesses
 in Briige þam mynstre. Þæs ilcan cyninges seo yldre dohtor
in Brie the monastery Of-the same king the elder daughter

Sæburg wæs Erconberhtes wiif Contwara cyninges; hæfde heo

Seaxburh was of-Earconberht wife of-Kent king had she

dohtor þa Ercongota, bi ðære we nu syndon sprecende.

daughter the Earcongota about whom we now are speaking

172.26 Þisse fæmnan Gode gehalgodre monig weorc gastlicra mægena

Of-this maiden to-God consecrated many work of-spiritual virtues

ƿ monig tacen heofonlicra wundra from þæm bigengum

and many token of-heavenly wonders by the inhabitants

þære stowe gewuniað oð þisne ondweardan dæg sægd beon.

of-the place are-wont until this present day said to-be

Ac we nu sculon hrædlice hwæthwugu be hire forðfore anre

But we now shall briefly something about her departure alone

secgan, hu heo þæt heofonlice rice gesohte. Ona þa ðæm

say how she the heavenly kingdom sought Lo when the

dæge nealæhte hire gecegnesse of þissum life, þa ongon heo

day drew-near of-her calling from this life then began she

ymbgongan þa hus þyses mynstres þara untrumra Cristes

to-go-about the houses of-this monastery of-the sick of-Christ

þeowna, ƿ swiðust þa þe gelyfdre eldo wæron, oðþe in

servants and chiefly those who of-advanced age were or in

gecorenisse heora þeowa mærran ƿ betran wæron. Ond heo

choiceness of-their customs greater and better were And she

ealle þa eaðmodlice hire gebeodo bæd, ƿ him cyðde ƿ

all them humbly her prayers asked and to-them made-known and

sægde, þæt heo geleornade on onwrignesse, þæt hire endedæg

said that she learned in revelation that her end-day

ƿ hire forðfore wære swiðe neah. Sægde heo him, þæt seo

and her departure were very near Said she to-them that the

onwrigenis þyslic wære; cwæð, þæt heo gesēge micelne þreat

revelation of-this-sort were said that she saw great troop

hwittra monna ƿ fægerra in þæt ilce mynster ingongan,

of-white men and fair into the same monastery to-enter

ond þæt heo þa hy frugne, hwæt heo sohten oððe hwæt
and that she then them asked what they sought or what
 heo þider wolden. Ondswaredon hy 7 cwædon, þæt heo to
they thither would Answered they and said that they to
 þon þider sende wæron, þæt heo sceolden þæt gylðne mynet
that thither sent were that they should the golden coin
 mid him geneoman, þætte þider of Cent cwom. Ða wæs in
with them take which thither from Kent came Then was in
 þære seolfan nihte þam ytmæstan dæle, þæt is þa hit dagian
the same night in-the last part that is when it to-dawn
 ongon, þæt heo þa þeostru þisses ondweardan middangeardes
began that she the darkness of-this present middle-earth
 oferstag, 7 to þam uplecan leohte leorde heofona rices.
passed-over and to the heavenly light departed of-heavens kingdom
 Ond monige þara broðra þæs ylcan mynstres þara þe in 174.14
And many of-the brothers of-the same monastery of-those who in
 oðrum husum wæron, sægdon, þæt heo swutolice engla song
other houses were said that they clearly of-angels song
 geherdon, ge eac swég gehyrdon swa swa micelre mengu in
heard and also sound heard so as of-great multitude into
 þæt mynster gongan. Ond heo sona arison 7 ut eodon;
the monastery to-go And they at-once arose and out went
 woldon gewitan hwæt þæt wære. Ða gesegon heo micel leoht
would know what that were Then saw they great light
 heofonlic þær cuman. Ðæt leoht þa halgan sawle from þam
heavenly there come That light the holy soul from the
 bendum þæs lichoman onlesde, 7 to ðam ecan gefean þæs
bonds of-the body released and to the eternal joys of-the
 heofonlican eðles gelædde. Ætæcton heo eac 7 sægdon oðero
heavenly homeland led Added they also and said other
 wundro, þa ðe godcundlic æteawed wæron in þam ilcan
wonders those which divinely shown were in the same

mynstre, þa ðe nu to long to secgenne syndon. Þa wæs
monastery those which now too long to tell are Then was
 bebyrged se lichoma þære arwyrdan fæmnan 7 þære Cristes
buried the body of-the venerable maiden and of-the of-Christ
 bryde in Scē Stephanes cirican þæs ærestan 7 þæs eadgan
bride in of-Saint Stephen church of-the first and of-the blessed
 martires. Ða þuhte þam broðrum þy þridan dæge, þæs
martyr Then seemed to-the brothers on-the third day after-that
 þe heo bebyrged wæs, þæt heo wolden þone stan, þe seo
that she buried was that they would the stone which the
 byrgen mid bewrigen wæs, hear 7 gerisenlicor in þære ilcan
tomb with covered was higher and more-fittingly in the same
 stówe gesettan. Ða hy þa hine onweg dydon, þa cwom of
place to-set When they then it away did then came from
 inneweardre þære byrgenne swa micel swetnisse stenc, þætte
inward the tomb so great of-sweetness fragrance that
 eallum þam higum þuhte, þe þær ætstodon, swa swa mon
to-all the household seemed who there stood-by so as one
 hordærn ontynde † ðe balsami 7 þara deorwyrðestena
treasure-house opened (corrupt) that of-balsam and of-the most-precious
 wyrta 7 þara swetestena þara þe in middangearde wæron.
herbs and of-the sweetest of-those which in middle-earth were
 174.33 Swelce eac hire modrige Æðelberg Gode seo leofe, be þære we
Likewise also her aunt Æthelburb to-God the dear about whom we
 ær sægdon, þæt wuldor hire ecre clænnisse 7 mægðhades in
before said that glory of-her eternal purity and of-virginity in
 micelre forhæfdnesse hire lichoman geheold. Hwylc hire mægen
great abstinence her body kept What her virtue
 wære, ma æfter hire deaðe gecyðed wæs. Ða heo abbudesse
were more after her death made-known was When she abbess
 wæs, ongon heo on hire mynstre cirican timbran in áre ealra
was began she in her monastery church to-build in honor of-all

þara haligra apostola, in þære heo wilnade þæt hire lichoma
the holy apostles in which she desired that her body
 bebyrged wære. Ac þa ðæt weorc þære cirican huhugu healf
buried were But when the work of-the church about half
 wæs geworht, þa wæs heo mid deaðe forgrípen, ær heo hit
was made then was she with death seized before she it
 geendian moste; 7 in þære seolfan stowe þære cirican, þær
finish might and in the same place of-the church where
 heo wilnade, bebyrged wæs. Ða wæs æfter hire deaðe, þæt þa
she desired buried was Then was after her death that the
 broðor oðerra weorca swiður gemdon, 7 þisse cirican timbro
brothers other works more beeded and of-this church building
 forlæton seofon gear. Ða þa seofon ger gefylled wæron, þa
forsook seven years When the seven years fulfilled were then
 gesetton heo fæstlice fore unmætnisse þæs gewinnes, þæt heo
determined they firmly for immensity of-the labor that they
 eallinga forlete þa getimbro þisse cirican. 7 þære abbuddyssan
altogether forsook the buildings of-this church and of-the abbess
 ban upp adydan of þære stowe, 7 on oðre cyricean, þe
bones up took from the place and in other church which
 fullice getimbred 7 gehalgod wære, gesetton. Ond heo þa
fully built and consecrated were set And they then
 ontyndon hire byrgenne, ond hire lichoman gemetton swa
opened her tomb and her body found so
 ungewemmedne ond swa gesundne, swa swa heo wæs from
undefiled and so sound as as she was from
 gebrosnunge lichomlicre wilnunge clæne 7 unwemme.
corruption of-bodily desire clean and undefiled
 Ond heo þa eft þone lichoman onþwógon 7 mid oðre 176.17
And they then again the body washed and with other
 hrægle gegyredon, 7 hine gesetton in cirican þæs eadigan
garment clothed and it set in church of-the blessed

martires Scē Stephanus. Pære abbudessan gemynddæg oð
 martyr Saint Stephen Of-the abbess memory-day until
 þas tid in þære stówe in miclum wuldre weorðad is, þy
 this time in the place in great glory honored is on-the
 dæge þe nemned is Nonarum Iuliarum.
 day which named is of-the-Nones July

VII · THE DEATH OF OSWALD

After nine years as King Oswald fell at Maserfield, aged thirty-seven, fighting the same heathen king and Mercian nation that had killed Edwin. So many took away earth from the place where he fell, for the healing of sick men and beasts, that a pit as deep as a man's neck was dug there. A rider's sick horse rolled on the spot and was cured, and a girl long bedridden, brought there in a cart, fell asleep and woke whole.

176.22 Hæfde Oswald se cristnesta cyning Norðanhymbra nigon gear
 Had Oswald the most-Christian king of-Northumbrians nine years
 rice, togeteledum þy geara þe seo wildeorlice arleasnis
 kingdom counted-in in-the year which the beastly impiety
 Bretta cyninges ȝ seo awegoncernis from Cristes geleafan
 of-Britons king and the away-turning from of-Christ faith
 Ongelcyninga onscuniendlic wæs, swa swa we ær beforan
 of-English-kings detestable was so as we before earlier
 sægdon. Pa se ryne þyssa geara gefylled wæs, slog mon
 said When the course of-these years fulfilled was slew one
 Oswald. Wæs hefig gefeoht ȝ micel gefremed from þæm ilcan
 Oswald Was heavy battle and great waged by the same
 hæðnan cyninge ȝ þære hæðnan þeode Mercna, from þæm his
 heathen king and the heathen nation of-Mercians by whom his
 foregenga eac Eadwine ofslegan wæs, in þære stowe þe nemned
 predecessor also Edwin slain was in the place which named

is Maserfeld. Hæfde he Oswald lichomlicre ylðo seofon 7 þritig
is Maserfield Had he Oswald of-bodily age seven and thirty
 wintra, þa hine mon slóg þy fiftan dæge Agustus monðes.
winters when him one slew on-the fifth day of-August month
 Hwelc þæs cyninges geleafa 7 modes wilsumnis in Gód 178.1
What of-the king faith and of-mind willingness in God
 wære, þæt æfter his deaðe mid mægena wundrum wæs
were that after his death with of-virtues wonders was
 gecyðed. Forðon in þære stowe, þe he for his eðle mid
made-known Because in the place where he for his homeland with
 his leodum cōmpade 7 from þæm hæðnum ofslegen wæs,
his people fought and by the heathen slain was
 oð þeosne ondweardan dæg þæt þær hælo untrumra monna
until this present day that there healings of-sick men
 7 neata mærsodon seondon. Ðonon gelomp þætte þa seolfan
and of-cattle celebrated are Thence happened that the same
 moldan, þær his lichoma gefeol, monige men neomende
earth where his body fell many men taking
 wæron, 7 in wæter dydon 7 sealdon heora untrumum
were and into water put and gave to-their sick
 monnum 7 neatum drincan; 7 him sona wél wæs. Ond
men and to-cattle to-drink and to-them at-once well was And
 þæt men to þon gelomlice dydon sticcemælum, þæt heo
that men to that frequently did little-by-little that they
 þa moldon namon, oð þæt þær wæs deop seað adolfen,
the earth took until that there was deep pit dug-out
 þætte wæpnedmon meahste oð his sweoran inn stondan. Ne
that man could until his neck in stand Not
 þæt swiðe to wundrienne is, þeah þe in þære stowe his
that greatly to wonder-at is though that in the place of-his
 deaðes untrume hælo onfenge, se symle, mid þy þe he
death sick healing received he ever with that that he

lifde, þearfum 7 untrumum árode 7 ælmessan sealde,
lived to-the-poor and to-sick was-gracious and alms gave
 7 heora helpend wæs on heora sáre. Ond monig wundor
and their helper was in their pain And many wonders
 mægena earon sægd, þæt in þære stowe gelumpon ge bi
of-virtues are said that in the place happened both by
 ðære moldan, þa ðe in þære stowe genumene wæron. Ac
the earth those which in the place taken were But
 us genihtsumað nu þæt we tuu án oðþe þreo gehýran.
us suffices now that we two alone or three hear

178.18 Gelomp noht micelre tide æfter his slege, þætte sum man
Happened not for-great time after his slaying that a man
 rad be þære stowe. Ða ongon his hors semninga wergian 7
rode by the place Then began his horse suddenly to-tire and
 gestondan, 7 his heafod on eorðan hylde; 7 þa fáam of
to-halt and his head to earth bowed and the foam from
 þæm muðe eode, 7 þæt unmæte sáar weox 7 miclade, oþþæt
the mouth went and the immense pain grew and increased until
 hit on eorðan hreas. Ða lihte se eoredmonn 7 þæt gebæte of
it on earth fell Then alighted the horseman and the bridle off
 ateah, 7 þær hwile bád, hwonne his horse bet wurde oðþe
drew and there a-while waited when to-his horse better became or
 he hit þær deáð forlete. Ða wæs hit longe mid hefige sáre
be it there dead left Then was it long with heavy pain
 swiðe swenced 7 in missenlice dælas hit wond 7 þræste, þa
greatly afflicted and into various parts it turned and writhed then
 semniga becwom hit in þa stowe, þær se gemyngoda cyning
suddenly came it into the place where the mentioned king
 ofslegen wæs. Ne wæs þa elden, þætte þæt sáar gestilled wæs;
slain was Not was then delay that the pain stilled was
 7 hit blonn from unhalum styrenessum þara leoma, 7 þy
and it ceased from unwholesome movings of-the limbs and in-the

gewunelican þeawe horsa æfter werignesse ongon wealwian,
customary manner of-horses after weariness began to-roll
 ȝ on æghwæðre siidan hit gelomlice oferwearp: ȝ sona aras
and on each side it frequently turned-over and at-once arose
 þurh eall hal ȝ gesund, ȝ ongon giferlice þæt gærs etan.
through all whole and sound and began greedily the grass to-eat
 Ða he ða se mon þæt geseah, þa onget he mid scearpre 178.31
When he then the man that saw then perceived he with keen
 gleawnisse hwæthwugu wundorlicre halignesse in þære stówe
sagacity something of-wonderful holiness in the place
 beon, þær his hors swa hraðe gehæled wæs. Ond he þær
to-be where his horse so quickly healed was And he there
 tacen asette ȝ þa stowe gemearcode, ȝ on his hors hleop
token set and the place marked and on his horse leapt
 ȝ rad þider he ær mynte. Ða he ða cwom to þæm
and rode thither he before intended When he then came to the
 men þe he secan wolde, þa gemette he þær fæmnan; wæs
man whom he seek would then found he there maiden was
 nift þæs higna aldres þe he sohte; wæs mid longre aðle
niece of-the of-household head whom he sought was with long sickness
 legeres swiðe gehefigad. Ða ongunnon þa higan beforan him
of-bed greatly weighed-down Then began the household before him
 seofian be þære grimman untrymnesse þære fæmnan, þa
lament about the grim infirmity of-the maiden then
 ongon he secgan be þære stowe, þær his hors gehæled wæs.
began he to-tell about the place where his horse healed was
 Hwæt hy gearwodon sona wægn ȝ asettan þa fæmnan inn
Lo they prepared at-once wagon and set the maiden in
 ȝ læddon to þære stówe, ȝ heo þær asetton. Ða heo þa
and led to the place and her there set-down When she then
 on þære stowe geseted wæs, ða wæs heo werig; onsleep þær
in the place set was then was she weary fell-asleep there

hwon. Sona þæs þe heo onwóoc, þa gefelde heo, þæt heo
a-while Soon that that she awoke then felt she that she
 wæs gehæled from hire lichoman untrymnesse, ⁊ hire
was healed from of-her body infirmity and for-herself
 wætres bæd, ⁊ heo þwóh ⁊ hire feax gerædde, ⁊ heo
water asked and she washed and her hair dressed and she
 mid scytan bisweop ⁊ mid þæm monnum, þe heo þider
with sheet wrapped and with the men who her thither
 læddon, on hire fotum hál ⁊ gesund ham hwearf ⁊ eode.
led on her feet whole and sound home turned and went

VIII · THE EARTH THAT WOULD NOT BURN

A Briton passing the battlefield noticed one patch greener than the rest, guessed that a holy man had died there, and carried off some of its earth in a cloth. He hung it on a post in the house where he lodged that night; sparks set the thatch on fire and the whole house burned, all but the post where the earth hung. When the wonder became known, many came to the place for healing.

- 180.12 Swylce eac in ða ilcan tid cwom oðer mon sum: sægdon men
Likewise also in the same time came another man a said men
 þæt he wære Bretta leod. Ferde he be þære ilcan stowe, in
that he were of-Britons people Journeyed he by the same place in
 þære þæt foresprecene gefeoht geworden wæs. Þa geseah he
which the aforesaid battle done was Then saw he
 ánre stowe fæc þæm oðrum felda grenra ⁊ fægera. Ða ongon
of-one place space than-the other field greener and fairer Then began
 he mid gleawe mode þencan ⁊ ræsan, þætte nænig oðer
he with wise mind to-think and to-consider that no other
 intinga wære þære stowe grennis ⁊ fægernis, nemne þæt þær
cause were of-the place greenness and fairness except that there

sum * haligra mon hwylchwugu þam oðrum weorode
some (conjecture) holier man some than-the other host
 ofslegen wære. Genom þa þære moldan dæl in þære stowe,
slain were Took then of-the earth part in the place
 gebond in his sceate, þohte þæt seo ilce molde to læcedome
bound in his cloak thought that the same earth for medicine
 ȝ to hælo geweorðan meahte untrumra monna: ond he eft
and for healing become might of-sick men and he again
 forðeode in his weg. Ða cwom he to sumum huse in æfentiid,
went-forth on his way Then came he to a house in evening-time
 ȝ eode in þæt hus, þær þæt ham eall to symble gesomnod
and went into the house where the household all to feast gathered
 wæs. Wæs he onfongen from þam hlaforde þæs huses, ȝ him
was Was he received by the lord of-the house and to-him
 mon setl tæhte, ȝ he sæt mid him æt þæm symble. Áheng
one seat showed and he sat with them at the feast Hung
 he þone sceat mid þære moldan, þe he brohte, on ane studu
he the cloak with the earth which he brought on a post
 þæs wages. Wæs micel fýr onæled on middum þam huse.
of-the wall Was great fire kindled in middle the house
 Mid þy heo þa longe symbledon ȝ druncne wæron, ȝ 180.26
With that they then long feasted and drunk were and
 þa spearcan up flugon in þæs huses hróf, se wæs mid
the sparks up flew into of-the house roof which was with
 gyrðum awunden ȝ mid þæce beþeagt, þa gelomp þæt þæt
rods wound and with thatch covered then happened that the
 hus eall wæs in fyren ȝ ongon semninga byrnan. Ða þæt
house all was in fire and began suddenly to-burn When that
 þa gebeoras gesawon, þa flugon heo forhte út, ȝ nænige
the guests saw then fled they frightened out and no
 helpe þam beornendan huse gedon meahton; ac hit clæne
help to-the burning house do could but it wholly

forborn, nemne seo studu aán þe seo molde on hongode,
burned-up except the post alone which the earth on hung
 seo gesund 7 ungehrinen from þæm fyre astód 7
which sound and untouched from the fire stood and
 awunade. Ða wundrodon heo þæt swiðe; 7 smealice sohton
remained Then wondered they that greatly and minutely sought
 on hwon þæt gelang wære. Ða wæs him gecyðed þæt seo
on what that dependent were Then was to-them made-known that the
 molde þær ón hongode, þe in þære stowe genumen wæs,
earth there on hung which in the place taken was
 þær Oswaldes blód þæs cyninges on agoten wæs. Wæron
where of-Oswald blood of-the king on poured was Were
 þas wundor feorr 7 wide gemæred 7 gecyþed; 7 monige
these wonders far and wide famed and made-known and many
 men seoðþan dæghwamlice þa stówe sohton, 7 þær hælo
men afterward daily the place sought and there of-healing
 gife him seolfum 7 heora freondum neoman ongunnon.
grace for-them selves and for-their friends to-take began

IX · OSWALD'S BONES AT BARDNEY

Osthryth, queen of Mercia and Oswald's niece, brought his bones to the monastery of Bardney, but the monks, remembering old enmity, left them outside, until a light like a bright sunbeam stood from the wagon to heaven all night. They washed the bones and poured the water in a corner, and the earth there gained power to heal. Æthelbild, an abbess, took some of it home, and when a guest in her house was seized by a devil at night, the casket of earth was brought near and he was healed.

182.9 Betweenh ðas ðing nis to forswigienne, hwelc heofonlic
Among these things not-is to pass-over-in-silence what heavenly
 wundor 7 mægen æteawed wæs, þa his bân funden
wonder and virtue shown was when his bones found

7 gemeted wæron 7 to þære cirican gelædde, þær heo
and discovered were and to the church led where they
 nu gehealden syndon. Wæs þis geworden þurh Osþryðe
now kept are Was this done through of-Ostbryth
 geornnesse Mercna cwene, seo wæs Oswiges dohtor his
zeal of-Mercians queen she was of-Oswy daughter of-his
 broðor, se æfter him feng to Norðanhymbra riice.

brother who after him succeeded to of-Northumbrians kingdom

Is æðele mynster in Lindesse; is nemned Beardan ea. Ðæt 182.15

Is noble monastery in Lindsey is named Bardney — That
 mynster seo ilce cwén mid hire were Æþelrede swiðe lufade
monastery the same queen with her husband Æthelred greatly loved

7 arweorðade 7 beode. In þam heo wilnade gehealdan
and honored and cherished In which she desired to-keep

þa arwyrdan bân hire fædran. Mid þy se wægn þa cwom,
the venerable bones of-her uncle With that the wagon then came

þe þa baan in leded wæron, in þæt foresprecene mynster,
which the bones in laid were into the aforesaid monastery

þa ne woldon þa hiwan him, þe in þam mynstre wæron,
then not would the household to-them who in the monastery were

lustlice onfoón. Forþon þeah þe heo hine haligne wisten,
gladly receive Because though that they him holy knew

hwæðre forðon þe he of oþerre mægþe wæs 7 ofer heo
however because that he of other province was and over them

rice onfeng, ealdum feoungum hine eac swylce deadne
kingdom received with-old hatreds him also likewise dead

ehton. Ða wæs geworden, þætte þære seolfan neahte
persecuted Then was done that in-the same night

þa brohton bân ute awunedon, nemne mon geteld ofer
the brought bones outside remained except one tent over

abrædde. Ac seo æteawnis heofonlices wundres geopenade, hu
spread But the showing of-heavenly wonder made-plain how

arwyrðlice heo wæron to underfonne eallum geleafsumum.

reverently they were to receive to-all faithful

Forðon ealle þa niht stód swylce beorht sunbeam from þæm

Because all the night stood as-it-were bright sunbeam from the

wægne up oð heofon heah, þone mon meahte lytesne of

wagon up to heaven high which one could almost from

ealre Lindesse stowum sweotole geseon. Þa hit þa wæs on

of-all Lindsey places clearly see When it then was in

marne dæg geworden, þa ongunnon þa broðor þæs mynstres,

morning day become then began the brothers of-the monastery

þa ðe ær wiðsócon, geornlice biddan, þætte mid him þa

those who before refused earnestly to-ask that with them the

halgan reliquias 7 Gode þa leofan gehealdne beon moston.

holy relics and to-God the dear kept be might

182.31 Ond heo þa ða baán onþwógon 7 in cyste gedydon 7 in

And they then the bones washed and in chest put and in

cirican æfter gerisenre aare gesetton. Ond þætte se cynelica

church after fitting honor set And that the royal

had þæs halgan weres ece gemynd hæfde, his segen, se

rank of-the holy man eternal memory had his banner which

wæs mid golde 7 mid godwebbe gefrætwað, 7 ofer his

was with gold and with fine-cloth adorned and over his

byrgenne geseted. Ond þæt seolf wæter, þæt heo þa baán mid

tomb set And the same water which they the bones with

þwógon, guton in ænne ende þære cirican. Of þære tide wæs

washed poured in one end of-the church From that time was

geworden, þætte seo seolf eorðe, þe þæt arwyrðe bæð onfeng,

done that the same earth which the venerable bath received

meahte to hælo feondseocra monna 7 oðerra untrymnessa.

availed for healing of-devil-sick men and of-other infirmities

Gelomp þæt æfterfylgendre tide, mid þy seo foresprecene
Happened that in-following time with that the aforesaid
 cwén wæs wuniende in þām ylcan mynstre, þa cwom sum
queen was dwelling in the same monastery then came a
 arwyrðe abbudesse to hire, seo wæs haten Æþelhild; wæs
venerable abbess to her who was called Æthelbild was
 sweostor þara haligra weras Æðelwines ⁊ Aldwines. Para wæs
sister of-the holy men Æthelwine and Aldwine Of-them was
 oðer biscop in Lindesse, oðer wæs abbud in þām mynstre
one bishop in Lindsey other was abbot in the monastery
 þe hatte Peortanea, from þām mynstre unfeor wæs þære
which was-called Partney from the monastery not-far was of-the
 abbudessan mynster. Mid þy heo þa to þære cwene cwom,
abbess monastery With that she then to the queen came
 ⁊ heo gesprečen hæfdon, ⁊ betweoh oðer spræcon heo
and they spoken had and among other spoke they
 be Oswalde, cwæð heo seo abbudesse, þæt heo gesawe þære
about Oswald said she the abbess that she saw in-the
 nihte þæt leoht ofer his banum up oð heofon heah. Cwæð
night the light over his bones up to heaven high Said
 heo seo cwén, þætte of þære moldan þæs flores, in þām
she the queen that of the earth of-the floor in which
 þæt wæter his bana þweales goten wæs, monige untrume
the water of-his bones washing poured was many sick
 gehælede wæron. Ond heo þa bæd, þæt hire mon sumne
healed were And she then asked that to-her one a
 dæl þære halwendenan moldan sealde; ⁊ hire mon swa dyde;
part of-the healing earth gave and to-her one so did
 ⁊ heo þa in clāðe bebond ⁊ in cyste dyde ⁊ hire ham
and she it in cloth bound and in chest put and to-her home
 ferde. Þa æfterfylgendre tide, seoppon heo in hire mynstre
went Then in-following time after she in her monastery

wæs, þætte þider cwom sum cuma, se wæs neahtlicum

was that thither came a guest who was in-nightly

tidum semninga from únclænum gaste hefiglice swenced.

hours suddenly by unclean spirit heavily afflicted

184.22 Þa wæs he fremsumlice onfongen; 7 æfter his æfengereorde

Then was he kindly received and after his evening-meal

hine gerestan wolde. Þa wæs he semninga from deofle

himself rest would Then was he suddenly by devil

gerisen, 7 ongon cleopian 7 hlydan 7 mid his toðum

seized and began to-cry and to-shout and with his teeth

gristbitian, 7 þa fáam of his muðe ut eode, 7 he

to-gnash and the foam from his mouth out went and he

missenlecum styrenessum ongon his leomu þræstan. Mid þy

with-various movings began his limbs to-wrench With that

hine þa nænig mon ne gehabban ne gebindan meahte, þa orn

him then no man nor hold nor bind could then ran

sum þegn 7 sloh tacen æt geate, 7 sægde þære abbudessan.

a thane and struck signal at gate and told to-the abbess

Ond heo sona þæt geat þæs mynstres ontýnde, 7 eode mid

And she at-once the gate of-the monastery opened and went with

áne hire þinenna to þære wæpnedmonna stowe, 7 gehet

one of-her servants to the of-men place and called

þone mæssepreost to hire, þæt he sceolde mid heo gán to

the masspriest to her that he should with her go to

þam untruman men. Þa heo þa ðider cwómon, þa gesawon

the sick man When they then thither came then saw

heo þær monige men æt him beon, þa ðe georne ongunnon,

they there many men at him be those who earnestly began

þæt heo his wedenheortnisse gestilden; ac heo ne meahton.

that they his madness stilled but they not could

Song he se mæssepreost 7 rædde orationem, þa ðe wið

Sang he the masspriest and read prayer those which against

þære aðle awritene wæron, 7 þa þing dyde, þe he selust
the disease written were and the things did which he best
 wið þon cuðe; 7 he hwæðre noht on þon fremede. Mid þy
against that knew and he however nothing in that availed With that
 heora þa nænig ænige helpe him findan meahte, þa cwom
of-them then none any help for-him find could then came
 semninga þære abbudessan in gemynd seo foresprecene molde.

suddenly to-the abbeß in mind the aforesaid earth

Pa het heo sona hire þinenne gaan 7 þa cyste hire to 186.3

Then commanded she at-once her servant go and the chest to-her to
 gefetigan, þe seo molde in wæs. Pa heo þa mid þa cyste
fetch which the earth in was When she then with the chest

in þone cafertún eode þæs huses, þe se feondseoca mon in
into the courtyard went of-the house which the devil-sick man in
 þræsted wæs, þa geswigade he semninga 7 his heafod onhylde,
tormented was then fell-silent he suddenly and his head bowed

swa swa he slapan wolde, 7 his leomu in stilnesse gesette. Pa
so as he sleep would and his limbs in stillness set Then
 swigodon heo eac ealle 7 stille wæron; 7 sorgiende bidon to

were-silent they also all and still were and sorrowing waited to
 hwon his þing weorðan scolde. Ða wæs efter medmicelre tide
what his thing become should Then was after of-brief time

fæce ðæt he upp asæt 7 hefiglice asworette 7 cwæð: Nu
space that he up sat and heavily sigbed and said Now

ic wat teala, 7 ic onfeng gewit mines modes. Ond heo þa
I know well and I received wit of-my mind And they then
 geornlice hine ahsodon, hu þæt gelumpe. Cwæð he: Sona mid

earnestly him asked how that happened Said he Soon with

þy þe seo fæmne mid þære cyste, þe heo bær, geneolecte
that that the maiden with the chest which she bore drew-near

þæm cafertune þæs huses, þa gewiton ealle þa wergan gastas
to-the courtyard of-the house then departed all the accursed spirits

onweg, þa ðe mec swencton ⁊ þrycton, ⁊ mec forleton
 away those which me afflicted and oppressed and me left
 ⁊ nower seoðþan æteawdon. Þa sealde seo abbudisse him
 and nowhere afterward appeared Then gave the abbeſs to-him
 sumne dæl þære moldan; ⁊ seo mæssepreoſt orationem rædde,
 a part of-the earth and the maſſprieſt prayer read
 ⁊ heo for hine gebædon: ⁊ he ða niht ealle hal ⁊ geſund
 and they for him prayed and he the night all whole and ſound
 hine reſte. Ond ſiðþan of þære tide þa awyrgeðan gaſtaſ
 himſelf reſted And ſince from that time the accuſed ſpirits
 hine mid nænige ege ne mid geſwencniſſe grétan dorſton.
 him with no fear nor with affliction greet dared

X • THE CURED BOY AND OSWALD'S PRAYER

A boy at Bardney long ſick with ague ſat by Oſwald's body as a brother told him to, and the fever never touched him again. It is no wonder the king's prayers aſſailed in heaven, ſince he prayed ſo conſtantly on earth, often from matins until full day, and when ſurrounded and about to be killed he prayed for his army's ſouls: whence the ſaying "Lord God, have mercy on the ſouls of our people," ſaid Oſwald as he fell. His ſlayer ſet his head on a ſtake and hung up his hand and arm; a year later Oſwy took them, burying the head at Lindiſfarne and keeping the hand and arm at Bamburgh.

186.21 Æfter ðiſſum wæs æfterfylgendre tide ſum cneoht in þæm
 After this was in-following time a boy in the
 mynſtre in Beardan ea in longre lenctenadle hefiglice ſwenced.
 monaſtery in Bardney — in long ague heavily afflicted
 Þa wæs ſume dæge, þætte he ſorgende bæd hwonne ſeo
 Then was a day that he ſorrowing awaited when the
 aðl to him cwome, þa wæs gongende in to him ſum þara
 diſeaſe to him came then was going in to him one of-the

broðra; cwæð him to: Wilt þu min cild þæt ic þe lære, hu
brothers said him to Wilt thou my child that I thee teach how
 þu gehæled beon meaht from þisse aðle hefignesse? Aris ⁊
thou healed be canst from of-this disease heaviness Arise and
 gong to cirican to þæs halgan Oswaldes lice, ⁊ site þær ⁊
go to church to of-the holy Oswald body and sit there and
 stille wuna, ⁊ geseoh þæt þu ut þonon ne gonge, ær seo
still remain and see that thou out thence not go before the
 ađl from þe gewiten sy. Ponne cume ic to ðe ⁊ þec þonon
disease from thee departed be Then come I to thee and thee thence
 ham lædo. Ða dyde he swa he hine lærde; eode gesittan to
home I-lead Then did he as he him taught went to-sit at
 þæs halgan weres liice. Ða ne cwom him no seo untrymnis
of-the holy man body Then not came to-him — the infirmity
 to þy dæge; ac heo, swa ondrædende, from him gewat, þætte
to the day but it so fearing from him departed that
 ne ðy æfteran dæge ne ðy þriððan ne ofer þæt siðþan
nor on-the second day nor on-the third nor beyond that since
 hine oo gehrinan dorste. Cwom sum broðor þonon, cwæð
him ever touch dared Came a brother thence said
 Beda, þe me sægde þæt hit þus gedon wære: ⁊ eac sægde,
Bede who to-me told that it thus done were and also said
 þæt se ilca broðor þa gyt in þæm mynstre lifigende wære,
that the same brother then yet in the monastery living were
 in þæm cneohtwesendum þis hælo wundor geworden wæs.
in whom boy-being this of-healing wonder done was
 Ne wæs þæt þonne to wundrienne, þeah þe þæs cyninges 188.2
Not was that then to wonder-at though that of-the king
 bene, þa he mid Drihtne ricsade, mid him swiðade ⁊
prayers when he with Lord reigned with him prevailed and
 genge wæren, se ðe ær, þendæn he þis hwilendlice hæfde
effectual were he who before while he this temporal had

riice, ma he gewunade, þæt he for þæm ecan riice symle
kingdom more he was-wont that he for the eternal kingdom ever
wonn 7 God bletsode.

strove and God blessed

- 188.7 Sægdon þætte þa menn, þa hit cuðon, þæt he oftost from
Said that the men who it knew that he most-often from
þære tide þæs uhtlican lofsonges oð hlutturne dæg in gebedum
the time of-the morning hymn until clear day in prayers
astóde 7 awunade; 7 for þæm gelomlicum þeawe his gebeda,
stood and remained and for the frequent custom of-his prayers
swa hwær swa he sæt, þæt his gewuna wæs þæt he his honda
so where so he sat that his custom was that he his hands
upward hæfde ofer his cneo, 7 symle Ðrihtne Gode his gooda
upward had over his knees and ever to-Lord God his goods
þanc sægde. Wæs eac swylce wiid mærsed 7 in gewunan
thanks said Was also likewise wide famed and into custom
gyddis gehwyrfed, þæt he eac swylce betweenh gebedes word his
of-saying turned that he also likewise among of-prayer words his
lif geendade. Forðon þa he wæs mid wæpnum 7 mid feondum
life ended Because when he was with weapons and with enemies
all utan beheped, 7 he seolfa onget þæt hine mon ofsléan
all outside surrounded and he himself perceived that him one slay
scolde, þa gebæd he for þam sawlum his weorodes. Cwædon
should then prayed he for the souls of-his host Said
heo bi ðon þus in gydde: Drihten God miltsa þu sawlum
they about that thus in saying Lord God have-mercy thou on-souls
ussa leoda, cwæð se halga Oswald, þa he on eorðan sáæg.
of-our people said the holy Oswald when he on earth sank
- 188.19 Wæron his baan gelæded 7 gehealden in þæm mynstre,
Were his bones led and kept in the monastery
þe we ær cwædon æt Beardan ea. Heht se cyning,
which we before said at Bardney — Commanded the king

se ðe hine slóg, his heafod on steng asetton; 7 his
 he who him slew his head on stake to-set and his
 hond mid þy earne, þe of his lichoman aslegen wæs,
 hand with the arm which from his body struck-off was
 het to ahoon. Þa cwom æfter géres fæce mid herige
 commanded to hang-up Then came after of-year space with army
 se æfterfylgend his riices Osweo his mæg 7 heo þær
 the successor of-his kingdom Oswy his kinsman and them there
 genom: 7 his heafod mon lædde to Lindesfearena eae,
 took and his head one led to Lindisfarne —
 7 þær in cirican bebyrgde; 7 his hond mid þy earne
 and there in church buried and his hand with the arm
 in þære cynelican ceastre in Bebbanbyrig gehealdene syndon.
 in the royal city in Bamburgh kept are

XI · THE IRISH SCHOLAR

Oswald's fame reached Germany and Ireland: Bishop Acca often heard Willibrord, bishop of the Frisians, tell of his miracles. Willibrord also told how, as a priest in Ireland, he knew an Irish scholar who had cared little for his soul and, dying of the plague, feared he was bound for hell. He begged for a relic of the holy king, since he believed his merits might save him. The bishop had a splinter of the stake on which Oswald's head had been set, shaved it into water, and gave him to drink; he recovered, lived long, and turned to God with his whole heart.

Nales ðæt an ðætte se hlisa þises æðelan weres eall Breotene 188.27
 Not-at-all that alone that the fame of-this noble man all of-Britain
 gemæro geondscine, ac swylce eac bi suðan sá in Germania
 borders shone-through but likewise also by south sea in Germany
 7 eac somod þa dælas Hibernia Scotta ealondes se hlisa his
 and also together the parts of-Ireland of-Scots island the fame of-his

wundra bicwoom. Forðon Acca se arwyrd̃a biscop gewunode

wonders came Because Acca the venerable bishop was-went

oft secgan, þa he to Rome wæs ferende, ⁊ mid Wilbrord

often to-say when he to Rome was going and with Willibrord

þone halgan biscop Fresena wæs wuniende, þæt he hine

the holy bishop of-Frisians was dwelling that he him

gelomlice herde secgan in þære mægðe bi þæm wundrum,

frequently heard say in the province about the wonders

þe æt þæm banum þæs arwyrd̃an cyninges gedon wæron.

which at the bones of-the venerable king done were

190.4 Swelce he eac sægde se biscop, mid þy he ða gena

Likewise he also said the bishop with that he then yet

mæssepreost wæs in Hibernia ⁊ þær for heofona rices

masspriest was in Ireland and there for of-heavens kingdom

lufan in elpeodignesse lifde, þæt he þær þone hlisan in þæm

love in pilgrimage lived that he there the fame in the

ealonde his halignesse feorr ⁊ wide gelomlice herde secgan.

island of-his holiness far and wide frequently heard say

Þonne magon we nu an wundor secgan, þe he sægde

Then can we now one wonder tell which he told

betweoh oðer monego. Sægde he, þæt in þa tid þæs miclan

among other many Said he that in that time of-the great

wóles ⁊ monncwilde, þe Breotone ealond ⁊ Hibernia mid

plague and of-mortality which of-Britain island and Ireland with

micle wæle fornom ⁊ forhergade, þa wæs geslegen betweoh

great slaughter carried-off and ravaged then was struck among

oðre monige mid þy wæle þæs ilcan wóles sum leornungmon

other many with the slaughter of-the same plague a student

in scole Scotta cynnes. Wæs se mon wel gelæred in

in school of-Scots race Was the man well instructed in

gewritum; ac ymb þa gemænne his ecre hælo wæs to sære

writings but about the care of-his eternal salvation was too slow

7 to receleas. Ða he þa geseah þæt he wæs neah deaðe,
and too careless When he then saw that he was near death
 þa ongon he forhtian 7 him ondrædon, þæt he sona,
then began he to-fear and for-himself to-dread that he soon
 þæs þe he dead wære, fore geearnungum his synna to helle
that that he dead were for merits of-his sins to of-hell
 locum gelæded beon sceolde. Cleopode mec þa 7 cegde,
enclosures led be should Called me then and summoned
 mid þy ic wæs him ón neoweste: 7 betweoh þa untruman
with that I was to-him in neighborhood and among the sick
 sworetunge he forhtigende 7 wependre stefne þus wæs
sighings he fearing and with-weeping voice thus was
 spreocende 7 seofiende to me, 7 cwæð: Hwæt þu gesyxt,
speaking and lamenting to me and said Lo thou seest
 þæt þeos aðl 7 þeos hefignes mines lichoman swiðe weaxeð,
that this disease and this heaviness of-my body greatly grows
 þæt ic eom neded þæt ic sceal hraðe deað underhnigan.
that I am compelled that I shall quickly death undergo
 Ne twygeo ic þonne mec noht æfter þæs lichoman deaðe 190.21
Not doubt I then me at-all after of-the body death
 hraðe gelæd beon to þam écan deaðe minre sawle 7
quickly led to-be to the eternal death of-my soul and
 helle tintregu underðeoded ne beon. Forþon micelre tiide
of-hell torments subjected not to-be Because for-great time
 betweoh geleoso þære godcundan leornunge ic ma synnum
among studies of-the divine study I more to-sins
 7 leahtrum þeowde, þonne Godes bebodum. Me is nu
and to-vices served than of-God to-commands To-me is now
 fæstlice in mode, gif seo uplice arfæstnis me ænig fæc
firmly in mind if the heavenly mercy to-me any space
 to lifigenne forgeofan wille, þæt ic wille mine leahtorfulle
to live grant will that I will my vicious

þeawas gesecgan, 7 to bebode þæs godcundan willan eall
customs confess and to command of-the divine will all
 min mod 7 min lif fæstlice gecerran. Ic for soð wat, þæt
my mind and my life firmly turn I for truth know that
 þæt nis minre geearnunge, þæt ic yldenne onfó to lifigenne,
that not-is of-my merit that I delay receive to live
 oðþo ne getreowe me onfoende beon, nemne God me
or not trust myself receiving to-be unless God me
 earmum 7 unwyrðum gemiltsigan wille þurh þara fultum
wretched and unworthy pity will through of-those help
 7 bene, þe him getreowlice þeowdon. We gehyrdon 7 se
and prayers who to-him faithfully served We heard and the
 mæresta hlisa is, þætte wære in eowerre þeode wundorlicre
greatest fame is that were in your nation of-wonderful
 halignesse cyning, Oswald hatte, þæs cyninges geleafan
holiness king Oswald was-called of-that king faith
 7 mægenes heannis æfter deaðe eac swilce mid gelomlicra
and of-virtue height after death also likewise with of-frequent
 wundra wyrnnisse scán 7 beorhte. Biddo ic þe la, gif þu
wonders working shone and gleamed Ask I thee lo if thou
 ænige his reliquias hæbbe mid þec, þæt þu me selle. Eaðe
any his relics hast with thee that thou to-me give Easily
 mæg, þæt me Drihten þurh his geearnung miltsigan wille.
can that me Lord through his merit pity will
 192.6 Ða ondsworede ic him: Ic hæbbu, cwæð, þæs treowes dæl, þe
Then answered I to-him I have said of-the wood part which
 his heafod on aseted wæs, þa he ofslegen wæs. Ond gif þu mid
his head on set was when he slain was And if thou with
 trumre heortan gelefest, þonne mæg seo godcunde arfæstnisse
firm heart believest then can the divine mercy
 þurh geearnunge swa micles monnes æghwæðer ge lengre fæc
through merit of-so great man both and longer space

þisses lifes þe forgifan, ge þec eac þæs ecan lifes ingonges
of-this life to-thee grant and thee also of-the eternal life entry
 wyrðne gedon. Ne wæs he þa eldende, ac sona andsworode ȝ
worthy make Not was he then delaying but at-once answered and
 cwæð, þæt he in þissum hæfde fæstne geleafan ȝ onwallhne.
said that he in this had firm faith and entire
 Þa gehalgode ic wæter ȝ scæþan dyde in þæs foresprecenan
Then consecrated I water and shavings put in of-the aforesaid
 treoes, ȝ sealde þam untruman drincan. ȝ sona þæt him wæs
tree and gave to-the sick to-drink and at-once that to-him was
 bet ȝ hine getrumade ȝ gewyrpte from þære untrymnesse.
better and him strengthened and recovered from the infirmity
 ȝ he longe tiid seopðan lifde ȝ mid ealle his heortan ȝ
and he long time afterward lived and with all his heart and
 dædum fæstlice to Gode gecerde; ond swa hwær swa he cwom,
deeds firmly to God turned and so where so he came
 þæt he eallum monnum sægde ȝ bodade þa mildheortnesse
that he to-all men told and preached the mercy
 þæs arfæstan scyppendes ȝ þæt wuldor his getreowan þeowes.
of-the pious creator and the glory of-his faithful servant

Oswy succeeded his brother Oswald and reigned twenty-eight years, beset by Penda and by his own son and nephew. Paulinus died at Rochester and Ithamar succeeded him. Oswy shared the rule with Oswine of Deira, a handsome, humble king loved by all, but they fell out; Oswine disbanded his army, hid with a friend who betrayed him, and was murdered at Gilling. Once, when Aidan had given away a fine horse Oswine gave him, the king rebuked him, then knelt and begged his pardon; Aidan wept and foretold that so humble a king would not live long. Aidan died twelve days after Oswine.

192.20 Ono ða Oswald wæs gelæded to þam heofonlican rice,
Lo when Oswald was led to the heavenly kingdom
 þa onfeng þæs eorðlecan rices seþl æfter him his broðor
then received of-the earthly kingdom seat after him his brother
 Osweo. Hæfde he þritig wintra, þa he to riice feng, 7
Oswy Had he thirty winters when he to kingdom succeeded and
 þæt eahta 7 twentig wintra gewinnesfullice heold 7 hæfde.
it eight and twenty winters toilsomely held and had
 Feaht him on 7 wonn Penda se cyning 7 seo hæðne þeod
Fought him on and strove Penda the king and the heathen nation
 Mercna; swelce eac his agen sunu Alhfrīð 7 Æðelwald his
of-Mercians likewise also his own son Alchfrith and Æthelwald of-his
 broðor sunu, se ær him riice hæfde. Ða wæs þy æfteran
brother son who before him kingdom had Then was in-the second
 gere his rices, þætte se arwyrða fæder Paulinus, se wæs
year of-his reign that the venerable father Paulinus who was
 geo in Eoferwicceastre biscop, þa wæs in Hrofesceastre,
formerly in York bishop then was in Rochester
 forðgewát 7 to Drihtne ferde þy syxtan dæge Iduum
departed and to Lord went on-the sixth day of-the-Ides
 Octobrium, æfter þon þe he nigontyne winter 7 twegen
October after that that he nineteen winters and two

monað 7 an 7 twentig daga biscophade onfeng. Ond
months and one and twenty days bishopric received And
 he wæs bebyrged on Scē Andreas cirican þæs apostoles,
he was buried in of-Saint Andrew church of-the apostle
 ða Æþelberht se cyning in þære ilcan Hrofesceastre ær
which Æthelberht the king in the same Rochester before
 heht getimbran. In þære stowe Honorius se ærcebiscop
commanded to-build In the place Honorius the archbishop
 gehalgode Itthamar, se wæs Contwara leod, ac on his life
consecrated Itbamar who was of-Kent-folk man but in his life
 7 on his gelærednesse he wæs his foregengum gelic.
and in his learning he was to-his predecessors like
 Hæfde Osweo se cyning in þām ærestan tidum his riices 194.4
Had Oswy the king in the first times of-his kingdom
 efenhletan þære cynelecan weorðnesse, þæs noma wæs
sharer of-the royal dignity of-whom name was
 Oswine, of Eadwines strynde þæs cyninges. Wæs he Osrices
Oswine from of-Edwin stock of-the king Was he of-Osric
 sunu, bi þām we beforan sægdon. Wæs he seofon winter
son about whom we earlier said Was he seven winters
 Dera cyning Oswini in þære mæstan genihtsumnesse ealra
of-Deirans king Oswine in the greatest abundance of-all
 þinga. Wæs he se mon æfest 7 arfæst, 7 forðon eallum his
things Was he the man pious and gracious and therefore to-all his
 leodum leof. Ac ne meahte he hwæðere mid þone cyning, þe
people dear But not could he however with the king who
 þone oþerne dæl Norðanhymbra riices hæfde, þæt is Beornica,
the other part of-Northumbrians kingdom had that is of-Bernicians
 sibbe habban; ac swa micel ungeþwærnes 7 unsibb betweoh
peace have but so great discord and strife between
 him aras, þætte heo heora weorod 7 fyrd gesomnodon.
them arose that they their host and army gathered

Mid þy Oswini þa geseah, þætte he ne meahte wið hine
With that Oswine then saw that he not could against him
 gewinnan, forðon he maran fultum 7 mare mægen hæfde, þa
strive because he greater help and greater power had then
 wæs he nyttra þinga þencende, 7 demende þæt he þæt
was he more-profitable things thinking and judging that he the
 gefeoht forlete 7 hine geheolde to betran tide. Forlet þa his
battle forsook and himself kept for better time Forsook then his
 weorod, 7 bebead þæt monn hwa him ham ferde from
host and commanded that man each for-himself home went from
 þære stowe, þe is nemned Wilfares dún. Seo is tyn milum
the place which is named of-Wilfar hill It is ten miles
 westrihte from Cetreht weorþige. Pa gecerde he mid áne his
due-west from Catterick village Then turned he with one his
 þegne, þe he him getreowestne tealde, þæs noma wæs
thane whom he to-himself most-faithful reckoned of-whom name was
 Tondhere, to Hunwaldes ham his gesiðes, þæt he þær wolde
Tondhere to of-Hunwald home of-his companion that he there would
 deagol beon, þone he him ær þone holdestan gelefde.
bidden be whom he to-himself before the most-loyal believed

194.21

Ac hit feorr on oðre wisan wæs. Forþon se ilca gesið þurh
But it far in other manner was Because the same companion through
 Æðelwine his geréfan mid þy foresprecenan his þegne hine
Æthelwine his reeve with the aforesaid his thane him
 þær amelledon; 7 hine mon þær laðlice deaðe cwealde. Wæs
there betrayed and him one there hatefully with-death killed Was
 þis geworden þy þreottoþon dæge Kalendarum Septembrium
this done on-the thirteenth day of-the-Kalends September
 þy nigopan geare Oswios riices in þære stowe, þe is cweden
in-the ninth year of-Oswy reign in the place which is called
 Ingetlingum. Þær æfter fæce for intingan clæsnunge þisses manes
Gilling There after space for cause of-cleansing of-this crime

wæs mynster getimbred, in þæm for æghwæðres cyninges sawle
was monastery built in which for of-each king soul
 alesnesse, ge þæs ofslegenan ge þæs þe hine slea het,
redemption both of-the slain and of-him who him slay commanded
 dæghwamlice Drihtne bene 7 gebedo borene beon scoldon.
daily to-Lord prayer and prayers borne be should
 Wæs he Oswine se cyning ge on ónsyne fæger ge on bodie 194.31
Was he Oswine the king both in countenance fair and in body
 heah ge wynsum on gespræce, 7 in þeawum monþwære; 7
tall and pleasant in speech and in manners mild and
 he wæs eallum rumgeofa ge æðelum ge únæðelum. Ðonon
he was to-all generous both to-noble and to-ignoble Thence
 gelomp, þætte fore his cynelicnesse ge modes ge onsynes 7
happened that for his kingliness both of-mind and of-countenance and
 his geearnunge wyrðnesse, þæt he wæs from eallum monnum
of-his merit worthiness that he was by all men
 lufod. Ond æghwonan lytesne of eallum þissum bifylcum
loved And from-everywhere almost from all these neighboring-provinces
 to his folgaðe 7 his þegnunge þa æpelestan men cwomon.
to his following and his service the noblest men came
 Þisses cyninges betweoh oðer mægen 7 gemetfæstnisse 7 196.3
Of-this king among other virtue and moderation and
 syndriglicre bletsunge wuldor, eac swilce is sægd, þæt he wære
of-especial blessing glory also likewise is said that he were
 þære mæstan eaðmodnesse, swa swa we magon on ánre bisene
of-the greatest humility so as we can in one example
 sweotole oncnawan. Geaf he 7 sealde þæt betste hors 7 þæs
clearly perceive Gave he and granted the best horse and of-the
 fægerestan eondes Aidane þæm biscope, þeah þe he gewuna
fairest breed to-Aidan the bishop though that he custom
 wære þæt he ma eode þonne he ride, ðæt he hwæðre on þæm
were that he rather went than he rode that he however on that

meahhte fordas oferridan, þonne he to hwelcere ea cwome;
might fords ride-over when he to any river came
 oðþe gif hwylc ned gelumpe, þæt he hrædlicor feran scolde.
or if any need happened that he more-quickly go should
 Ða wæs æfter medmicelre tiide, þa he on þæm horse sæt,
Then was after brief time when he on the horse sat
 þæt him cwom sum þearfa togeanes 7 him ælmessan bæd.
that to-him came a poor-man toward and to-him alms asked
 Ða lihte he sona 7 heht þam þearfan þæt hors syllan
Then alighted he at-once and commanded to-the poor-man the horse give
 mid þæm cynelicum gebætum þe him onstodon. Forþon he
with the royal trappings which to-it on-stood Because he
 wæs swiðe mildheort 7 þearfena bigenga 7 swa swa fæder
was very merciful and of-the-poor patron and so as father
 earmra. Ða þis þa wæs þam cyninge gesægd, cwæð he to
of-the-wretched When this then was to-the king said said he to
 þam biscope, þa heo wærun to heora swæsendum gongende:
the bishop when they were to their meal going
 Hwæt woldest þu, min domne biscop, þæt cynelice hors þam
Why wouldst thou my lord bishop the royal horse to-the
 þearfan syllan, þe ðe gedafenade agan to habbanne? Ac
poor-man give which for-thee it-befitted own to have But
 ne hæfdon wit monig oðer uncymre hors 7 oðres eondes,
not had we-two many other meaner horse and of-other breed
 þæt wit meahhton þearfum to tigðe sellan, þeah þu þæt
which we-two might to-the-poor as gift give though thou the
 hors him ne sealde, þæt ic ðe synderlice to æhte geceas?
horse to-him not gavest which I for-thee especially as possession chose
 196.21 Ða andswarede se biscoep him sona 7 cwæð: Hwæt srycest
Then answered the bishop to-him at-once and said What sayest
 þu cyning? Cwist ðu þæt þe sy leofre þære myran sunu þonne
thou king Sayest thou that to-thee be dearer of-the mare son than

þæt Godes bearn? Ða heo þa þis spræcon, þa iodon heo in to
the of-God child When they then this spoke then went they in to
 swæsendum, 7 se biscop eode ge sæt in his stówe on his seðle.

feasts and the bishop went and sat in his place on his seat

Se cyning þonne, forðon he of huntað cwom, gestód 196.25

The king then because he from hunting came stood

æt þam fyre 7 hine wyrmd e mid his þegnum. Ond þa

at the fire and himself warmed with his thanes And then

semninga betweoh þa werminge gemunde þæt word, þæt se

suddenly during the warming remembered the word which the

biscop him ær to cwæð: ongyrde hine þa his sweorde 7

bishop him before to said ungirded himself then his sword and

sealde his þegne, 7 stop ofostlice toforan biscope 7 feoll

gave to-his thane and stepped hastily before bishop and fell

to his fotum, 7 bæd þæt he him bliðe wære, 7 cwæð:

to his feet and asked that he to-him gracious were and said

Næfre ofer þis ic owiht ma spreco oððe demo, hwæt oðþe

Never beyond this I anything more speak or judge what or

hu micel of uncrum feó ðu Godes bearnum selle. Ða se

how much of our-two money thou of-God to-children give When the

biscop þa geseah þa eaðmodnesse þæs cyninges swa micle,

bishop then saw the humility of-the king so great

þa ondred he him swiðe 7 sona aras him togegnas 7

then dreaded he for-himself greatly and at-once arose him toward and

hine up ahóf, 7 geheht þæt he him swiðe bliðe wære,

him up raised and promised that he to-him very gracious were

7 georne bæd þæt he eode to his seðle sittan to his

and earnestly asked that he went to his seat to-sit to his

swæsendum 7 unrotnisse of his heortan asette. Mid þy he

feasts and sadness from his heart set With that he

ða se cyning bi þæs biscopes hæse 7 bene blisse onfeng,

then the king by of-the bishop bidding and prayer joy received

ða ongon he se biscop onegn þon unrot weosan, 7 swa
then began he the bishop against that sad to-be and so
 unrot wæs, þæt he ongon wepan hluttrum tearum. Þa
sad was that he began to-weep with-clear tears Then
 frægn hine 7 ahsode his mæssepreost on his agen geðeode,
asked him and inquired his masspriest in his own language
 þe se cyning ne cuðe ne his higen, for hwon he weope.
which the king not knew nor his household for why he wept

- 198.7 Cwæð he: ic wat þætte þes cyning æfter þissum noht longe ne
Said he I know that this king after this not long —
 leofað, forþon ic næfre ær þissum geseah eaðmodne cyning.
lives because I never before this saw humble king
 Forþon ic ongeote, þæt he hræðlice of þissum life leoran
Because I perceive that he quickly from this life depart
 sceal; ond nis þeos þeod wyrðe þæt heo swilcne reccend 7
shall and not-is this nation worthy that it such ruler and
 cyning hæbbe. Ne wæs þa long fæc æfter þætte se grimma
king have Not was then long space after that the grim
 witedom þæs biscopes wæs gefylled, þæt mon laðlice deape
prophecy of-the bishop was fulfilled that one hatefully with-death
 þone cyning acwealde, swa we ær beforan sægdon. Ge eac
the king killed so we before earlier said And also
 se seolfa biscop Aidan nales ma þonne þy twelftan dæge
the same bishop Aidan not-at-all more than on-the twelfth day
 æfter þæs cyninges slege, þone þe he lufode, þæt is þy
after of-the king slaying whom that he loved that is on-the
 ærran dæge Kalendas Septembris, of þisse worulde alæded
former day of-the-Kalends September from this world led-away
 wæs, 7 ece mede his gewinna from Drihtne onfeng.
was and eternal reward of-his labors from Lord received

When the priest Utta was sent to Kent to fetch Eanflæd as Oswy's bride, Aidan blessed him, foretold a storm on the voyage home, and gave him holy oil to pour on the sea. The storm came as he had said, the sailors could do nothing, and when Utta remembered and poured out the oil the sea fell calm at once. The priest Cynemund told Bede he had heard this from Utta himself.

Ono hwylcre geearnunge þes biscop wære, mid wundra tacnum 198.18

Lo of-what merit this bishop were with of-wonders tokens
 eac swilce se innlica dema ælmihtig God monnum gecyððe.
also likewise the inward judge almighty God to-men made-known
 Þonne is us nu genoh, þæt we of monegum þreo areccen for
Then is to-us now enough that we of many three relate for
 intingan his gemynde. Wæs sum arwyrdæ mæssepreost, þæs
cause of-his memory Was a venerable masspriest of-whom
 noma wæs Útta: wæs micelre gestæðþignesse ⁊ soðfæstnisse
name was Utta was of-great gravity and of-truth
 wer, ⁊ he forðon eallum ge þisse worulde aldormonnum
man and he therefore to-all and of-this world to-ealdormen
 wæs leof ⁊ weorð. Wæs he sendeð in sume tid to Cent,
was dear and worthy Was he sent in a time to Kent
 þæt he sceolde Osweo þæm cyninge wiif fetigan Eanflæde
that he should to-Oswy the king wife fetch Eanflæd
 Eadwines dohtor þæs cyninges, seo wæs ær þider gelæded,
of-Edwin daughter of-the king who was before thither led
 þa hire fæder ofslegen wæs. Þa gestihhad he ⁊ funde,
when her father slain was Then determined he and found
 þæt he wolde londfyrde þider gefaran, ⁊ eft in sciplade
that he would by-land-journey thither go and again in ship-way
 mid þære fæmnan haam hweorfan. Þa eode se mæssepreost
with the maiden home turn Then went the masspriest

to Aidane þām biscope; bād hine þæt he for hine gebæde
to Aidan the bishop asked him that he for him prayed
 7 for his geferan, 7 for heora gesyntu to Gode þingade,
and for his companions and for their safety to God interceded
 þa heo swa micelne siðfæt feran scolden. Ða dyde he swa:
when they so great journey go should Then did he so
 gebæd heo fore 7 heo gebletsade 7 Gode bebead; sealde eac
prayed them for and them blessed and to-God commended gave also
 swylce þām mæssepreoste gehalgodne éle. Cwæð him to: Ic
likewise to-the masspriest consecrated oil Said him to I
 wat sona, cwæð he, þæs þe ge in scip astigað, þæt ofer eow
know soon said he that that ye into ship ascend that over you
 cymeð micel storm 7 hreonis, 7 wiðerweard wind astigeð.
comes great storm and roughness and contrary wind arises

200.4 Ac gemyne þu þæt þu þisne ele, þe ic þe nu sylle,
But remember thou that thou this oil which I to-thee now give
 synd in þa sá; 7 sona instæpe se wínd gestilleð 7
pour into the sea and at-once instantly the wind stills and
 sæs smyltnes æfterfylgeð, 7 eow eac bliðe on eowerne
of-sea calm follows and you also joyful on your
 wilsid hám forlætað.

desired-journey home let

200.8 Ond eal þas þing, swa se biscop forecwæð, of endebyrdnesse
And all these things so the bishop foretold in order
 gelumpun 7 gefylde wæron. Ond sona ærest, þæs þe heo in
happened and fulfilled were And soon first that that they into
 scip eodon 7 ut leton, þætte astigon wiðorwearde windas,
ship went and out let that arose contrary winds
 7 þa yða weollon 7 weddon þæs sás. Ða ongunnon
and the waves welled and raged of-the sea Then began
 þa nedlingas 7 þa scipmen þa oncras upp teon, 7 in
the sailors and the shipmen the anchors up draw and into

þone sá syndon; woldon þæt scip mid gefæstnian. ⁊ þeah
the sea pour would the ship with to-make-fast and though
 þe heo þis dydon, noht heo on þon fremedon; ac þa yða
that they this did nothing they in that availed but the waves
 weollon ⁊ ymb sweopon ⁊ æghwonan þæt scip fylдон, þæt
welled and swept-round and from-everywhere the ship filled that
 heo him nænigra gesynta wendon, ac heo ealle deað
they for-themselves no safety expected but they all death
 seolfne him onweardne geseagon. Ða æt nyhstan gemunde
itself to-them present saw Then at last remembered
 se mæssepreost þæs biscopes word: genom his ompellan, ⁊
the masspriest of-the bishop word took his flask and
 sumne dæl þæs éles sende in þone sá. Ond sona instæpe,
a part of-the oil poured into the sea And at-once instantly
 swa hit forecweden wæs, gestilde se sá from þæm wylme.
as it foretold was stilled the sea from the welling
 Ond swa wæs geworden, þætte se Godes wer þurh witedomes
And so was done that the of-God man through of-prophecy
 gast þone storm toweardne foreseah, ⁊ þurh þæs ilcan
spirit the storm coming foresaw and through of-the same
 gastes mægen, þa he up cumen wæs, þæt he hine aswefede
spirit power when it up come was that he it lulled
 ⁊ gestilde, þeah þe he lichomlice þær æfweard wære.
and stilled though that he bodily there absent were
 Ðisses wundres endebyrðnesse nænig tveonde secgend, ac se
Of-this wonder order no doubting teller but the
 getreowesta mæssepreost usse cirican, Cynemund hatte, me
most-faithful masspriest of-our church Cynemund was-called to-me
 þis sægde; sægde he, he hit gehyrde from þæm seolfan Uttan
this told said he he it heard from the same Utta
 mæssepreoste, in þæm ⁊ þurh þone þis wundor gefylled wæs.
masspriest in whom and through whom this wonder fulfilled was

Praying on Farne, Aidan turned back the wind that was driving Penda's fire onto Bamburgh. He died leaning on a post of his church, was buried at Lindisfarne, and was succeeded by Finan; the post survived two fires that burned the church, and its shavings healed the sick. Bede, though he condemns Aidan's Easter, praises his whole life. Sigebert of East Anglia founded a school, became a monk, and was dragged into battle against Penda to die holding only a rod. The Irish saint Furseu saw in visions the four fires that burn the world, founded monasteries among the East Angles and in Gaul, and died there, his body later found uncorrupted; and new bishops were made for the East Angles, at Canterbury, and at Rochester.

200.27 Þonne secgeað monige, þa þe hit gearuwe cuðon, oðer
 Then say many those who it readily knew another
 gemyndelic wundor þæs ilcan fæder. Þæt gelomp in þa tid
 memorable wonder of-the same father That happened in that time
 his biscopnada, þætte Penda Mercna cyning gelædde here on
 of-his bishopric that Penda of-Mercians king led army into
 Norðanhymbra lond, 7 hit feor 7 wide mid arlease wæle
 of-Northumbrians land and it far and wide with impious slaughter
 hyðde 7 hergode. Þa becwom he æt nyhstan to þære
 plundered and ravaged Then came he at last to the
 cynelecan byrig, seo is nemned Bebbanburg. Þa he þa
 royal city which is named Bamburgh When he then
 geseah, þæt seo burg wæs to þon fæst, þæt he ne meahste ne
 saw that the fortress was to that firm that he not could nor
 mid gefeohte ne mid ymbsete heo abrecan ne gegaan, þa wolde
 with battle nor with siege it break nor take then would
 he mid fyre forbærnan. Aslåt þa þa tūnas ealle ymb þa burg
 he with fire burn Cut-down then the villages all about the fortress
 onwæg, ðe he þær on neaweste gemette, 7 to þære byrig
 away which he there in neighborhood found and to the city

gewæg, ⁊ micelne áð gesomnade on beamum ⁊ on ræftrum
carried and great pile gathered of beams and of rafters
 ⁊ on wagum ⁊ on watelum ⁊ on ðeacon; ⁊ mid þissum
and of walls and of wattles and of thatch and with these
 þa burg mid micelre heannisse ymbsealde from þæm dæle, þe
the fortress with great height surrounded from the part which
 heo londe geþeoded is. Ða hit þa wæs wel gewinde in þa
it to-land joined is When it then was good wind into the
 burg, þa onbærnde he þone aád ⁊ þa burg forbærnan wolde.
fortress then kindled he the pile and the fortress to-burn would
 Ða in þa seolfan tid wæs se arwyrða biscop ⁊ se halga Aidan 202.9
Then in the same time was the venerable bishop and the holy Aidan
 in Farne þæm ealonde, þæt is on twæm milum from þære byrig
in Farne the island that is at two miles from the city
 ut on sá. Wæs his gewuna þæt he ða stowe gelomlice sohte for
out on sea Was his custom that he the place frequently sought for
 intingan stilnesse ⁊ his deagolra gebeda, ond mon mæg gen
cause of-quiet and of-his secret prayers and one can yet
 to dæge þa stówe his seðles on þæm ilcan eálonde sceawian.
to day the place of-his seat on the same island behold
 Ða he þa se biscop geseah swapendum windum þone leg
When he then the bishop saw with-sweeping winds the flame
 þæs fyres ⁊ þone réc up ofer þære burge wallas ahefenne,
of-the fire and the smoke up over of-the city walls raised
 is sægd, þæt he his eagan mid his hondum to heofonum hofe
is said that he his eyes with his hands to heavens raised
 ⁊ mid tearum þus cwæde: Ðu Ðrihten, geseoh hu micel yfel
and with tears thus said Thou Lord see how great evil
 Penda wyrceð. Ond þa sona instæpe oncerde se wind from
Penda works And then at-once instantly turned the wind from
 þære byrig, ⁊ se leg ⁊ seo hætu ræsd on þa seolfan, þe þæt
the city and the flame and the heat rushed on the same who the

fyr ældon 7 bærndon, 7 monig monn swiðe gewyrdledon;
fire kindled and burned and many man greatly injured
 7 heo ealle afyrhte onweg flugon 7 blunnon þa burg
and they all frightened away fled and ceased the fortress
 afeoh-ton, þa heo ongeton þæt heo godcundlice gescilded wæs.
to-assail when they perceived that it divinely shielded was

202.22

Ða ðæt ða gen wæs, þæt þa ger gefylled wæron his
When that then yet was that the years fulfilled were of-his
 biscophada, þæt he þis deaðlice lif forlætan sceolde, 7 he
bishopric that he this mortal life forsake should and he
 úntrum wæs, þa wæs he in þæm cynelecan tune noht
sick was then was he in the royal village not
 feorr from þære byrig, þe we ær foresprecende wæron, in
far from the city which we before speaking-before were in
 þæm he hæfde cirican 7 cýtan. 7 his gewuna wæs, þæt
which he had church and hut and his custom was that
 he gelomlice þider cerde 7 þær wunade, 7 þonon eode
he frequently thither turned and there remained and thence went
 gehwyder ymb, 7 þær godcunde lare bodade 7 lærde.
everywhere about and there divine teaching preached and taught
 (Ðæt eac swilce his þeaw wæs ón oðrum cyninges tune tó
That also likewise his custom was in other of-king village to
 donne, swa swa hit eaðe beon mihte, forðon þe he nowiht
do so as it easily be might because that he nothing
 agnes hæfde, butan his cyricean 7 þær to feower æceras.)
of-own had except his church and there to four acres
 Ða aslogon his geferan teld, þa he untrum wæs, on westan
Then pitched his companions tent when he sick was on west
 þære cirican fæst. Ða gelomp, þa he forðferan scolde, þæt
of-the church fast Then happened when he depart should that
 he genom þa studu, þe seo cirice mid awreðed wæs, 7 on
he took the post which the church with supported was and on

þære styðe stóndende forðferde ymb feowertyno ger, þæs
the post standing departed about fourteen years after-that
 þe he biscop wæs, ærran dæge Kalendarum Septembrium.
that he bishop was former day of-the-Kalends September
 Lædde mon his lichoman to Lindesfarena eá, 7 in broðra
Led one his body to Lindisfarne — and in of-brothers
 lictune wæs bebyrged. Ða wæs æfterfylgendre tide, mid
burial-ground was buried Then was in-following time with
 þy þær mare cirice getimbred wæs 7 in Scē Petres
that there greater church built was and in of-Saint Peter
 noman þæs aldorapostoles wæs gehalgod, þæt heo his bān
name of-the chief-apostle was consecrated that they his bones
 úpp adydon 7 in þa cirican in suphealfe þæs wigbedes
up took and into the church in south-half of-the altar
 asetton æfter arwyrdnesse swa micles biscopes. Æfter him
set after reverence of-so great bishop After him
 fylgde in þone biscophad Fiinan, se wæs eac from Híí
followed into the bishopric Finan who was also from Iona
 Scotta mynstre 7 ealonde sended, 7 longe tiid biscop wæs.
of-Scots monastery and island sent and long time bishop was
 Ða gelomp æfter unmonegum gearum, þætte Penda Mercna 204.13
Then happened after not-many years that Penda of-Mercians
 cyning cwom mid Mercna here in þa stówe, 7 all þa
king came with of-Mercians army into the place and all those
 ðæ he meahte, mid iserne 7 fyres lége fornom 7 forleas,
which he could with iron and of-fire flame destroyed and ruined
 7 swylce eac þone tún, þe se biscop in forðferde, ætgædre
and likewise also the village which the bishop in departed together
 mid þa gemyndgedan cirican fyre forbærnde. Ac wundorlice
with the mentioned church with-fire burned But in-wonderful
 gemete þa studu áne, þe se biscop onhleoniende forðferde,
manner the post alone on-which the bishop leaning departed

þæt fyr gretan ne meahte. Ða þis wundor þus gecyðed
the fire touch not could When this wonder thus made-known
 wæs, timbrede mon hraðe eft þa cirican 7 þa ilcan studu
was built one quickly again the church and the same post
 útan tógesette to trymnesse þæs wages, swa swa heo ær
outside set-against for support of-the wall so as it before
 wæs. Eft gelomp æfter tida fæce þurh ungemænne synne,
was Again happened after of-times space through of-carelessness sin
 þætte se ilca tún forborn 7 seo ilce cirice ætgædre wæs mid
that the same village burned-up and the same church together was with
 fyre fornumen. Ac hwæðre se leg þa ilcan stúdu gehrinan
fire consumed But however the flame the same post touch
 ne meahte, 7 mid micle wundre, þætte se lég þurhæt þa
not could and with great wonder that the flame ate-through the
 næglas in þæm þyrelum, þe heo mid þæm to þæm timbre
nails in the holes in-which it with those to the timber
 gefæstnad wæs, 7 hwæðre þa stuðo sceðþan ne meahte.
fastened was and however the post harm not could
 Ða timbrode mon þriddan siðe þa cirican þær; 7 þa ilcan
Then built one third time the church there and the same
 studu nales swa swa ær uton togesetton to trymnesse
post not-at-all so as before outside set-against for support
 þæs huses, ac in gemynd þæs wundes in þa ciricon setton,
of-the house but in memory of-the wonder into the church set
 þætte þa ingongendan þær heora cneo beegan scolden 7
that the entering there their knees bend should and
 him heofonlicre mildheortnesse wilnian 7 secan.
for-themselves heavenly mercy desire and seek

204.30 Ond þæt cuð is, þætte monige of þære tiide in þære ilcan stówe
And that known is that many of that time in the same place
 hælo gife onfengon. Ge eac swylce of þære ilcan styðe spónas
of-healing grace received And also likewise of the same post chips

þweoton 7 sceafþan nomon, 7 in wæter sendon 7 untrumum
cut and shavings took and into water put and to-sick
 drincan sealdon, 7 monigra úntrymnessa læcedomas onfengon.
to-drink gave and of-many infirmities remedies received
 (Soðlice þis ic wrat be þam weorcum þæs foresprecenan weres: 206.1
Truly this I wrote about the works of-the aforesaid man
 ac me swa þeah no ne licede on him, þæt he þa weorþuncge
but to-me so however never — pleased in him that he the honoring
 Eastrena on riht ne heold ne nyste; ac ic hit swiðe onscunede,
of-Easter in right not held nor knew but I it greatly shunned
 swa swa ic on þære bec, þe ic worhte de temporibus, swiþe
so as I in the book which I made about times very
 sweotole gecyðde. Ac ic, swa swa soðsagal stærwritere, þa þing,
clearly made-known But I so as truth-telling history-writer the things
 þe be him oððe þurh hine gewordene wæron, ic awrat,
which about him or through him done were I wrote
 7 þa þing þe herunge wyrðe wæron, ic herede. He hæfde
and the things which of-praise worthy were I praised He had
 swiðe micle geornnesse sibbe 7 soðre lufan 7 forhæfðnesse
very great zeal of-peace and of-true love and of-abstinence
 7 eaðmodnesse. Næfde he on him naðer ne yrre ne oferhyð
and of-humility Not-bad he in him neither nor anger nor pride
 ne gytsunge, ne idel gylp him on ne ricsade. He hæfde
nor covetousness nor idle boast him in — reigned He had
 þa gleawnesse Godes bebodu to healdanne 7 to læranne;
the prudence of-God commands to keep and to teach
 7 he hæfde þa geornfullnesse haligu gewritu to rædanne
and he had the zeal holy writings to read
 7 wæccan tó beganganne; 7 he hæfde sacerde gerisene
and vigils to keep and he had to-priest befitting
 ealdorlicnesse þa ofermedan to þreageanne 7 þa weligan; 7
authority the proud to rebuke and the wealthy and

he hæfde mildheortnesse þa untruman 7 þa þearfendan mid
he had mercy the sick and the needy with
 to frefregenne. Swa swa ic nu æt feawum wordum secge, be
to comfort So as I now in few words say about
 þon þe þa sædon þe hine cuþon, þæt of eallum þon, þe on
that which those said who him knew that of all that which in
 halgum bocum beboden is to healdanne, he nowiht to gymeleste
holy books commanded is to keep he nothing to neglect
 ne forlet, ac he hit eall, swa forð swa he mihte, hæfde gelæste.
— left but he it all so forth as he could had performed
 206.18 Ðas þing ic on þam foresprecenan bisceope swiþe lufie, forðan
These things I in the aforesaid bishop greatly love because
 ic nó ne tweoge þæt hi Gode liciað. Ðæt he þa Eastran
I never — doubt that they to-God please That he the Easter
 on hiora rihttid ne heold, forðon þe oððe he hiora gesetton
in their right-time not held because that either he their appointed
 tide nyste oððe, þeah þe he wiste, for þære ealldorlicnesse
time not-knew or though that he knew for the authority
 his agenre þeode he hire ne gymde, ic no ne herige. On
of-his own nation he it not heeded I never — praise In
 þara Eastrana mærsunge swa þeah he nowiht oðres ne ne
of-the Easter celebration so however he nothing of-other nor —
 gelyfde ne ne weorðode ne ne bodode, buton þæt ylce þæt
believed nor — honored nor — preached except the same which
 we, þæt is þa alysnesse monna cynnes þurh þrowunge 7
we that is the redemption of-men race through passion and
 þurh æriste 7 þurh úpstige on heofonas þæs midligendes
through resurrection and through ascent into heavens of-the mediator
 Godes 7 monna, monnes Hælendes Cristes. Ne heold he
of-God and of-men of-man Savior Christ Not held he
 no þa Eastran, swa swa sume men wenað, mid Iudeum on
— the Easter so as some men think with Jews on

feowertynenihtne mōnan gehwylce dæge on wucan, ac a
fourteen-night moon on-whatever day in week but ever
 symle on Sunnandæge fram feowertynenihtum monan oð
always on Sunday from fourteen-night moon until
 twentigesnihtne, for þam geleafan þære Dryhtenlican æriste,
twentieth-night for the belief of-the Lordly resurrection
 þa æriste he gelyfde on anum þara restedaga beon
which resurrection he believed on one of-the rest-days to-be
 gewordene, ⁊ eac for þam hyhte ure toweardan æriste,
done and also for the hope of-our future resurrection
 þa he on anum þara restedaga, se nu Sunnandæg is
which he on one of-the rest-days which now Sunday is
 nemned, soðlice towearde mid þære halgan ⁊ mid þære
named truly future with the holy and with the
 rihtgeleaffullan gesomnunge gelyfde.)

orthodox congregation believed

Pissum tidum Eastengla rice æfter Eorpwalde Rædwaldes 208.5

In-these times of-East-Angles kingdom after Eorpwald of-Rædwald
 æfterfylgende Sigeberht his broðor fore wæs. Wæs he god man
successor Sigeberht his brother over was Was he good man
 ⁊ æfest, se ær in Gallia rice fulwihtes bæðe onfeng, þa
and pious who before in Gaul kingdom of-baptism bath received when
 he þær wrecca wæs ⁊ Rædwaldes feondscipe fleah. Ond sona
he there exile was and of-Rædwald enmity fled And soon
 þæs þe he eft on his eðel hwearf ond rice onfeng, þa
that that he again to his homeland turned and kingdom received then
 wilnade he liif onhyrgan, þe he wel geseted geseah in Gallia
desired he life to-imitate which he well established saw in Gaul
 rice. ond he scole gesette, in þære cneohtas ⁊ geonge menn
kingdom and he school established in which boys and young men
 tydde ⁊ lærde wæron; ⁊ him fultmade Felix se biscop,
trained and taught were and to-him helped Felix the bishop

þone he of Cent onfeng. Gesette he magistras 7 lare æfter
whom he from Kent received Set he masters and teaching after
 Contwara þeawe. Ond swa swiðe se cyning wæs geworden
of-Kent-folk custom And so greatly the king was become
 lufiend þæs heofonlican rices, þæt he æt nyhstan forlet
lover of-the heavenly kingdom that he at last forsook
 þæt eorðlice rice, 7 his mæge Ecgberhte bebead, 7 in
the earthly kingdom and to-his kinsman Ecgberht committed and into
 mynster eode, þæt he him seolf ær getimbrade, 7 sceare
monastery went which he for-himself self before built and tensure
 onfeng 7 ma gemde for þam ecan rice to compienne.
received and rather cared for the eternal kingdom to fight

208.17 Ða he þæt þa longe tiid dyde, þa gelomp þætte Penda
When he that then long time did then happened that Penda
 Mercna cyning teah here 7 fýrd wið Eastengle 7 þider
of-Mercians king led army and host against East-Angles and thither
 to gefeohte cwom. Ða heo þa hie in þam gefeohte neopor
to battle came When they then them in the battle lower
 gesegon 7 læssan weorude heora feondum, þa bædon
saw and with-less host than-their enemies then asked
 heo Sigeberht, þæt he mid him cwome to þam gefeohte
they Sigeberht that he with them came to the battle
 heora compweorod to trymmanne. Ða ne wolde he ac
their war-host to encourage Then not would he but
 wiðcwæð, þa tugon heo hine nydinga of þam mynstre 7
refused then drew they him by-force from the monastery and
 læddon on þone here. Wendon heo þæt heora compweorodes
led into the army Thought they that of-their war-host
 mód þy unforhtre beon sceolde, 7 þy læs fluge for his
mind the more-fearless be should and the less fled for his
 andweardnesse; forðon he wæs ær se fromesta heretoga.
presence because he was before the boldest commander

Ac he wæs gemyndig his ondetnesse ⁊ his gehata, þe
But he was mindful of-his confession and of-his promises which
 he Gode geheht. Ða he wæs mid þy unmætan weorode
he to-God promised When he was with the immense host
 ymbhæfd, ne wolde he oðer wæpen nemne áne gýrde him
surrounded not would he other weapon except one rod for-himself
 on honda habban; ond he wæs ofslegen mid Ecgrice þam
in hand have and he was slain with Ecgric the
 cyninge, ⁊ eall heora weorod oðþe geslegen oððe geflymed
king and all their host either slain or put-to-flight
 wæs. Wæs æfterfylgend his rices Ánna geworden Eanes
was Was successor of-his kingdom Anna become of-Eni
 sunu of heora cyningcynne; wæs god monn ⁊ þæs betstan
son of their royal-race was good man and of-the best
 tudres * cennend, bi ðon her æfter in heora tiid is
offspring (conjecture) begetter about that here after in their time is
 to secgenne. Ond he seolfa æfter þon from þam ilcan hæðnan
to tell And he himself after that by the same heathen
 cyninge Mercna, from þæm eac his foregenga, ofslegen wæs.
king of-Mercians by whom also his predecessor slain was
 Mid ðy ðe Sigeberht þa gytá rice hæfde, cwom of 210.3
With that that Sigeberht then yet kingdom had came from
 Hibernia Scotta ealonde halig wer sum, þæs noma wæs
Ireland of-Scots island holy man a of-whom name was
 Furseus. Se wæs in wordum ⁊ dædum beorht ⁊ scinende,
Fursey He was in words and deeds bright and shining
 swelce he wæs in ædelum mægenum mære geworden. Wilnade
likewise he was in noble virtues famous become Desired
 he, þætte he swa hwær swa he gelimplice stowe findan
he that he so where so he fitting place find
 meahste, þæt he wolde for Godes noman in elpeodignisse lifian.
could that he would for of-God name in pilgrimage live

Ða cwom he in Eastengla mægðe, ⁊ he wæs from þæm
Then came he into of-East-Angles province and he was by the
 foresprecenan cyninge arwyrðlice onfongen. Ond sona fylgde
aforesaid king reverently received And at-once followed
 þæt weorc, þæt him gewunelic wæs, þæt he godspellice lāre
the work which to-him customary was that he gospel teaching
 lærde; ⁊ monige he mid bysene his mægenes ⁊ mid his
taught and many he with example of-his virtue and with of-his
 wordes trymnesse ungeleafsume to Cristes geleafan getrymede.
word confirming unbelieving to of-Christ faith confirmed

210.13

Ða wæs he þær mid sume untrymnesse his lichoman
Then was he there with an infirmity of-his body
 þread, in þære he geearnade þæt he wæs brucende engellicre
chastened in which he merited that he was enjoying angelic
 gesyhðe. In þære he wæs monad, þæt he geornlice ætfele
vision In which he was admonished that he earnestly cleave
 þære ongunnan þegnunge þæs godcundan wordes ⁊ his
to-the begun service of-the divine word and to-his
 þæm gewunelican wæccenum ⁊ gebedum geornlice þeawe;
the customary vigils and prayers earnestly practice
 forðon him cúð forðfór tóweard wære ⁊ úngewiis seo
because to-him known departure future were and unknown the
 tíð þære ilcan forðfore, bi ðon Drihten cwæð: Waciað
time of-the same departure about that Lord said Watch
 ge, forðon þe ge ne weoton ne ðone dæg ne ða tíde.
ye because that ye not know nor the day nor the hour
 Ða wæs se Godes monn mid þa gesihðe swiðe getrymed:
Then was the of-God man with the vision greatly confirmed
 ongon þa hræðlice timbran þa stowe þæs mynstres, þe
began then quickly to-build the place of-the monastery which
 he from þæm foresprecenan cyninge onfeng Sigeberhte, ⁊
he from the aforesaid king received from-Sigeberht and

þæt mid regellicum þeodscipum stæfnde. Wæs fæger mynster
it with regular disciplines established Was fair monastery
 getimbred in wuda neah sá in sumre ceastre, seo is nemned
built in wood near sea in a city which is named
 on Englisc Cnoferesburg; þa burg eft æfter þon Anna
in English Cnobberesburg the fortress afterward after that Anna
 þære mægðe cyning 7 monige æðele menn mid hearum
of-the province king and many noble men with higher
 getimbrum 7 geofum fræt Wade 7 weorðade. Wæs þes wer
buildings and gifts adorned and honored Was this man
 Furseus of þam æpelestan cynne Scotta; ac feor micele þæt
Fursey of the noblest race of-Scots but far by-much that
 he wæs on his moode æðelra þonne on woruldgebyrdum,
he was in his mind nobler than in world-birth
 ond from þære seolfan tide his cneothada þæt he micle
and from the same time of-his boyhood that he great
 gemænne hæfde haligra leornunga 7 eac swilce mynsterlicra
care had of-holy studies and also likewise of-monastic
 þeodscipa; 7 þætte swiþost halgum gedafenað, eall þa ðe
disciplines and that-which most to-holy-ones it-befits all those which
 he geleornade to donne, he highygdlice teolode to healdanne.
he learned to do he carefully strove to keep
 Ða wæs forðgongendre tide, þæt he him syndrig wiic 212.1
Then was in-going-forward time that he for-himself separate dwelling
 getimbrade, in þam he freolslice meahte lifian. Ðær he wæs
built in which he freely might live There he was
 mid untrymnesse lichoman þread, swa swa seo bók sagað, seo
with infirmity of-body chastened so as the book says which
 is awriten be his life, 7 sweotolice cyðeð, þæt he wæs
is written about his life and clearly makes-known that he was
 alæded of lichoman 7 from æfenne oð honcred, ðæt he wæs
led-away from body and from evening until cock-crow that he was

lichoman ongyrwed 7 þa engla weorod 7 heora onsyne
of-body divested and the of-angels hosts and their countenance
 sceawode. Ond he gegearnode, þæt he þa eadigan herenesse eac
beheld And he merited that he the blessed praising also
 gehyrde, hu heo God lofodon 7 heredon. Wæs his gewuna
heard how they God praised and lauded Was his custom
 þæt he sægde, þæt he openlice heo gehyrde betweoh monig
that he said that he plainly them heard among many
 oðer hleoðrian 7 singan: Ibunt sci de uirtute in uirtutem;
other sound and sing Shall-go saints from virtue into virtue
 uidebitur Ds̅. Deorum in Sion: halige gongað of mægene in
shall-be-seen God of-Gods in Sion holy-ones go from virtue into
 mægen; bið gesegen haligra God in wlite sceawunge. Pa wæs
virtue is seen of-holy-ones God in beauty of-beholding Then was
 he eft læded in lichoman; 7 þy ðriddan dæge eft wæs
he again led into body and on-the third day again was
 of lichoman alæded. Pa geseah he nales þæt an þa maran
from body led-away Then saw he not-at-all that alone the greater
 gefean þara eadigra gasta, ac swylce eac þa mæstan gefleoto
joys of-the blessed spirits but likewise also the greatest strivings
 7 gewinn þara wærgra gasta. Ða fliton him on þa wergan
and conflicts of-the accursed spirits Then strove him against the accursed
 gastas 7 þa mid gelomlicum oncunnißum teoledon, þæt
spirits and they with frequent accusations strove that
 heo him þone heofonlican weg forsette 7 fortynde; ne heo
they to-him the heavenly way blocked and shut nor they
 hwædre owiht in þon fromedon, ac þa englas hine scyldon.
however anything in that availed but the angels him shielded
 212.18 Mid þy he ða wæs in heannisse ahefen, þa wæs he haten
With that he then was into height raised then was he bidden
 from þæm englum, þe hine læddon, þæt he locode in þeosne
by the angels who him led that he looked on this

middangeard; ⁊ he þa his eagan begde ⁊ locode hider on
middle-earth and he then his eyes bowed and looked hither on
 þas niðerlecan. Ða geseah he swa þeostre dene áne under him
these lower-parts Then saw he so dark valley one under him
 in niþernesse gesette. Geseah he eac feower fýr onæled on þære
in lowness set Saw he also four fires kindled in the
 lyfte noht micle fæce betweoh him tosceaden. Ða frægn he
air not by-great space between them separated Then asked he
 ða englas, hwæt þa fýr wæron. Cwædon heo: Ðis syndon þa
the angels what the fires were Said tthey These are the
 fýr, þa ðe middangeard wæron forbærnende ⁊ forneomende.
fires those which middle-earth were burning and consuming
 Án is ærest lyges fýr; þæt is, þæt we no gefyllað, þæt
One is first of-lying fire that is that-which we never fulfill which
 we æt fulwihhte hatað, þæt we deofle wiðsæcen ⁊ eallum his
we at baptism promise that we to-devil renounce and to-all his
 weorcum. Oðer is unrihtre willunge fýr, þæt is, þonne we
works Other is of-wrong desire fire that is when we
 þisses middangeardes welan foresettað ⁊ us leofran lætað,
of-this middle-earth riches set-before and to-us dearer let
 þon þa lufan þara heofonlicra eadignessa. Ðæt þridde is, unsibbe
than the love of-the heavenly blessednesses The third is of-discord
 fýr, þæt is, þonne we ne forhtiað, þæt we þa mod abelge ussa
fire that is when we not fear that we the minds anger of-our
 þara neahstena on idlum þingum. Ðæt feorðe is arleasnisse
the neighbors in idle things The fourth is of-impiety
 fýr, þæt is þonne we us for noht doþ, þæt we earme
fire that is when we for-ourselves for nothing do that we wretched
 men reafige ⁊ strude on heora æhtum ⁊ on heora góðum.
men rob and plunder in their possessions and in their goods

214.1 Ða weoxon þa fyr swiðe ⁊ heo togædre þeoddon ⁊
Then grew the fires greatly and they together joined and
 somnodon, oð þæt heo wæron in æne unmætne læg geanede
gathered until that they were into one immense flame united
 ⁊ gesomnade. Mid þy þæt fyr him nealecte, þa wæs he
and gathered With that the fire to-him drew-near then was he
 him ondrædende ⁊ forht geworden; cwæð to þæm engle:
for-himself dreading and afraid become said to the angel
 Min domne, hwæt is þis fyr? Me swiðe nealæceð. ⁊ he þa
My lord what is this fire To-me greatly draws-near and he then
 him ondsworede ⁊ cwæð: Ðæt þu ær ne bærndest, ne
to-him answered and said That-which thou before not kindledst not
 beórneð þæt in ðe. Forðon þeah ðe þis fyr sy egeslic ⁊ micel
burns that in thee Because though that this fire be terrible and great
 gesegen, hwæðre hit æfter weorca gegearnunge anra gehwylcne
seen however it after of-works merit of-ones each
 demed ⁊ bærneð; forðon anra gehwylces unrihtwillunge in
judges and burns because of-ones each wrong-desire in
 þeossum fyre byrneð. Forðon swa swiðe swa hwylc mon byrneð
this fire burns Because so greatly so whatever man burns
 in lichoman þurh únalyfedne willan, swa eft onlysed þy
in body through unlawful will so again released from-the
 lichoman byrneð þurh þæt gescyldgade wite. Ða geseah
body burns through that incurred punishment Then saw
 he ænne of þæm þreom ænglum, þa ðe him in æghwæðre
he one of the three angels those who to-him in either
 gesyhð latteowas wæron, foregongende in þone leg þæs
vision leaders were going-before into the flame of-the
 fyres todælan. ⁊ þa twegen him twa healfe flugon, ⁊ hine
fire to-divide and the two to-him two halves flew and him
 scildon wið þæs fyres frecelnisse. Geseah he eac swylce þa
shielded against of-the fire peril Saw he also likewise the

wergan gastas þurh þæt fyr fleogende; ⁊ heo bærnisse gefeht
accursed spirits through the fire flying and they of-burning battles
 timbredon wið soðfæstum. ⁊ heo þa eac wið him wæron,
built against righteous and they then also against him were
 ⁊ hi wrohtas ⁊ yfel onsægdon: ac wæs mara gesyhd þara
and they accusations and evil laid-on but was greater vision of-the
 godra gasta ⁊ heofonlicra weoroda þara þe hine scyldon.
good spirits and of-heavenly hosts of-those who him shielded
 Swylce he þær eac halige weras of his cynne gemitte ⁊ 214.19
Likewise he there also holy men of his race met and
 oncneow þa ðe geara in sacerdhade æðelice gewelgode
recognized those who formerly in priestly-order nobly enriched
 wæron ⁊ hlisan hæfdon, þæt heo Gode georne hyrden.
were and fame had that they God earnestly obeyed
 From þæm he monig þing gehyrde, þa ðe ge him
From them he many things heard those which both for-him
 sylfum ge eallum þæm, þe hit gehyran woldon, swiðe
self and for-all those who it hear would very
 halwende wæron to weotonne. Þa heo þa heora word
healing were to know When they then their word
 ⁊ spræce geendedon, ⁊ swelce eft mid þæm engelicum
and speech ended and likewise again with the angelic
 gastum to heofonum hwurfen, þa wunedon mid þy eadigan
spirits to heavens turned then remained with the blessed
 Fursiæ þa þry englas, be þon we ær sædon. Mid þy heo
Fursey the three angels about whom we before said With that they
 þa eft geneolecton þam foresprecenan fyre ⁊ þam miclan,
then again drew-near to-the aforesaid fire and to-the great
 þa todælde se engel eft þone leg þæs fyres fore him, swa
then divided the angel again the flame of-the fire before him so
 swa he ær dyde. Ac se Godes mon, þæs þe he to þære
as he before did But the of-God man after-that that he to the

dura openan betweoh þa legeas becwom, ða gegreopon þa
 door open among the flames came then seized the
 únclænan gastas ænne of þam monnum, þe heo in þam
 unclean spirits one of the men whom they in the
 fyre bærndon 7 þræston, 7 wurpon swa beornendne on
 fire burned and wrenched and threw so burning on
 hine; 7 he gehran his sculdra 7 his ceácan, 7 hine swa
 him and he touched his shoulders and his jaws and him so
 forbærndon. Ða onget he þone mon, 7 him to gemynde
 burned Then perceived he the man and to-him to mind
 becwom, þæt he his hrægle onfeng, þa he forðgeleored wæs.
 came that he his garment received when he departed was

- 216.1 Ða genom se engel sona þone mon; wearp eft in þæt fyr.
 Then took the angel at-once the man cast again into the fire
 Cwæð he se werga feond: Ne willað la wiðscufan þone, ðe
 Said he the accursed enemy Not will lo thrust-back him whom
 ge ær onfengon. Forðon swa swa ge ær his synfullan góde
 ye before received Because so as ye before his sinful goods
 onfengon, swa ge sculon dælneomende beon his wiita.
 received so ye shall partaking be his punishments
 Ða wiðcwæð him se engel: Nese, cwæð he, ne onfeng
 Then contradicted to-him the angel No said he not received
 he his góðum gitsiende, ac forþon þe he wolde his sáwle
 he his goods coveting but because that he would his soul
 gehælan. Ond blon þæt fyr from him. Ða cerde se engel
 save And ceased the fire from him Then turned the angel
 to him 7 cwæð: Ðæt þu onbærndest, þæt beorned be
 to him and said That-which thou kindledst that burns on
 ðe; forðon gif þu þisses monnes fea in his synnum deades
 thee because if thou of-this man money in his sins dead
 ne onfenge, ne burne his wiite on þe. Ond he wæs
 not receivedst not burned his punishment in thee And he was

se engel monig þing sprecende to him, ⁊ mid halwende
the angel many things speaking to him and with healing
 worde lærde, hwæt ymb þara hælo to donne wære, þa ðe
word taught what about of-those salvation to do were those who
 æt þam deaðe heora synna hreowe dydon. ⁊ þa wæs æfter
at the death of-their sins penitence did and then was after
 medmiclum fæce eft in lichoman geseted; ⁊ ealle his lifes
brief space again into body set and all of-his life
 tiid þæt tacen þære bærnnisse, þæt he on his sawle aræfnde,
time the token of-the burning which he in his soul endured
 gesenelice eallum monnum in his sculdre ⁊ his ceacan on
visibly to-all men in his shoulder and his jaw on
 bær; ond wundorlice gemete, þætte seo sawl in deagolnisse
bore and in-wonderful manner that the soul in secrecy
 þrowiende wæs, þæt se lichoma eawesclice foretacnode.

suffering was that the body openly showed-forth

Pa gemde se Godes mon symle georne, swa his gewuna 216.17

Then cared the of-God man ever earnestly so his custom
 wæs þæt he ær dyde; eallum monnum mægena weorc
was that he before did to-all men of-virtues work
 æghwæðer ge mid bysenum æteawde ge mid wordum bodade.
both and with examples showed and with words preached
 ⁊ toendebyrdnesse his gesihða þæm monnum anum hit
and in-order of-his visions to-the men alone it
 cyþan ⁊ secgan wolde, þa ðe hine frugnon ⁊ ahsodon
make-known and tell would those who him asked and inquired
 fore þæm luste inbryrdnisse ⁊ heofona rices lufan. Is nu
for the desire of-inspiration and of-heavens kingdom love Is now
 gena sum ald broðor lifende usses mynstres, se me sægde,
yet a old brother living of-our monastery who to-me told
 cwæð se þe ðas booc wrat, þæt him sægde sum swiðe æfest
said he who this book wrote that to-him told a very pious

monn 7 gefungen þæt he ðone Furseum ge-sege in Eastengla
 man and excellent that he the Fursey saw in of-East-Angles
 mægðe, 7 þa his gesihðe æt his seolfes muðe gehyrde. 7
 province and the his visions at his own mouth heard and
 þa gen toæctete þæt hit wære wintres tiid; 7 se winter
 then yet added that it were of-winter time and the winter
 wære grim 7 cald 7 fyrstig 7 mid hiise gebunden. Cwæð
 were grim and cold and frosty and with ice bound Said
 þæt se halga wer sæte in þynnum hrægle, 7 betweoh þa his
 that the holy man sat in thin garment and among that his
 geseagone fore micelnisse þæs gemyndigan eges his gesyhða
 seen for greatness of-the memorable terror of-his visions
 þæt he swa swiðe swætte swa in swóle middes sumeres.
 that he so greatly sweated as in heat of-middle summer

216.31 He þes Godes wer monig gér ærest in Scottum allum þæm
 He this of-God man many years first among Scots to-all them
 Godes word bodode 7 lærde. Ða ne meahte he eaðelice þa
 of-God word preached and taught Then not could he easily the
 unstillnesse onfallendra mengu aberan, þa forlet he eal þa
 unquiet of-falling-on multitudes bear then forsook he all the
 ðing, þe he for worulde hæfde, for Godes naman, 7 eac
 things which he for world had for of-God name and also
 of his eðle gewát: 7 mid feawum broðrum þurh Brettas
 from his homeland departed and with few brothers through Britons
 cwom in Eastengle mægðe, 7 þær Godes word bodade 7
 came into of-East-Angles province and there of-God word preached and
 lærde, swa swa we ær sægdon, 7 æðele mynster getimbrede.
 taught so as we before said and noble monastery built
 Ða he þæt hæfde mynsterlice 7 þeawlice geseted, þa wilnade
 When he it had monastically and orderly established then desired
 he hine seolfne from eallum bigongum þisse worulde fremðne
 he him self from all practices of-this world strange

gedon. Forlet þa ða scire þæs mynstres Fullane his breðer
to-make Left then the charge of-the monastery to-Fullan his brother
 7 twām māssepreostum Gobbona 7 Dicuila; ond he from
and to-two masspriests Gobban and Dicuill and he from
 eallum middangeardes þingum freo in ancorlifes drohtunge
all of-middle-earth things free in of-anchorite-life way-of-life
 gestihhade his life geendian. Hæfde eac oðerne broðor, se
determined his life to-end Had also another brother who
 wæs haten Ultanus, se of dāghwamlicre gecostnisse þæs
was called Ultan who from daily trial of-the
 mynstres becwom to ancorlife. 7 he eall ger mid him in
monastery came to anchorite-life and he all year with him in
 micelre forhæfdnesse 7 gebedum 7 on hondgewinnum lifde.
great abstinence and prayers and in hand-labors lived
 Æfter þissum he geseah þa mægðe mid hæðenra hergungum 218.13
After this he saw the province with of-beathen harryings
 gedrefde, ond he foreseah Godes cirican 7 mynstrum micle
troubled and he foresaw of-God churches and to-monasteries great
 frecelnisse * toworde; þa forlet he þa mægðe 7 ofer
peril (conjecture) coming then forsook he the province and over
 sá lað in Gallia rice. Ond he þær from Hloðwiæ Froncna
sea went into Gaul kingdom And he there by Clovis of-Franks
 cyninge 7 Erconwalde his aldormen árwyrdlice onfongen
king and Erchinoald his ealdorman reverently received
 wæs, 7 þær mynster getimbrede in þære stówe, þe nemned
was and there monastery built in the place which named
 is Latiniaco. Þa wæs efter medmicelum fæce, þæt he wæs
is Lagny Then was after brief space that he was
 untrymnesse gestonden, 7 on þære his dagas geendade. 7 his
by-infirmary beset and in it his days ended and his
 lichoman se ilca ealdormon Eorconwald onfeng, 7 in portice
body the same ealdorman Erchinoald received and in porch

his cirican sumre geheold, þa he in his tune getimbrode,
of-his church a-certain kept which he in his village built

þæs noma is Perrona, oð þæt seo cirice gehalgod wære.

of-which name is Péronne until that the church consecrated were

218.23 Þa wæs geworden æfter seofon 7 twentegum daga, þa dydon

Then was done after seven and twenty days then took

heo his lichoman up of þam portice, 7 in cirican neah

they his body up from the porch and into church near

wiigbede byrgan woldon. Þa wæs he meted swa unsceded, swa

altar bury would Then was he found so unbarmed as

he in þa ilcan tid of þissum leohte gelæded wære. Þa wæs

he in the same time from this light led were Then was

æfter feower wintrum eft, þæt mon oðre cirican getimbrede:

after four winters again that one another church built

7 him eallum þuhte þæt hit gerisenre wære, þæt his

and to-them all seemed that it more-fitting were that his

lichoman mon gesette to eastdæle þæs wigbedes. Þa gena he

body one set to east-part of-the altar Then yet he

buton womme gebrosnunge wæs gemeted, 7 heo hine þa ðær

without spot of-corruption was found and they him then there

mid wyrðre áre gesetton. Ond þær his gearnunge oft þurh

with worthier honor set And there his merits often through

godcunde wýrcnesse mid miclum mægenum scinað 7 beorhtað.

divine working with great virtues shine and gleam

220.1 Betweoh ðas ðing ða forðferdum Felice Eastengla biscope

Among these things then departed Felix of-East-Angles bishop

æfter seofontyne gearum his þæs onfangnan biscopphades,

after seventeen years of-his the received bishopric

Honorius se ærcebiscop in his stowe gehalgode Thomam his

Honorius the archbishop in his place consecrated Thomas his

diacon to biscope, se wæs of Gýrwa mægðe. 7 þes wæs

deacon as bishop who was of of-Gyrwe province and this was

æfter fif gearum his biscophade of þissum leohte alæded.
after five years of-his bishopric from this light led-away
 Ða wæs Berhtgels, oðre noman Bonifatius, of Cantwara
Then was Berhtgils by-other name Boniface of of-Kent
 mægðe in his stówe to biscope geseted. Ond he ða swylce
province in his place as bishop set And he then likewise
 Honorius se ærcebiscop, æfter þon þe he þa gemæro his
Honorius the archbishop after that that he the borders of-his
 yrnas gefylde, of þissum leohte leorde, ærran dæge
course fulfilled from this light departed on-the-former day
 Kalendarum Octobrium ymb syx hund wintra 7 þreo 7
of-the-Kalends October about six hundred winters and three and
 fiftig from Drihtnes menniscnesse. Ond þa blonn se biscop had
fifty from of-Lord incarnation And then ceased the bishopric
 eall ger 7 þæs oðres syx monað. Ða wæs gecoren sexta
all year and of-the other six months Then was chosen sixth
 ærcebiscop Deosdedit to þam seðle Contwara burge, se
archbishop Deusdedit to the seat of-Kent city who
 wæs of Westseaxna þeode; þane cwom þider to halgianne
was of of-West-Saxons nation whom came thither to consecrate
 Itthamar se biscop þære cirican æt Hrófesceastre. Ða wæs
Itthamar the bishop of-the church at Rochester Then was
 he gehalgad þy seofodan dæge Kalendarum Aprelium, ond
he consecrated on-the seventh day of-the-Kalends April and
 he þa cirican heold 7 rehte nigon ger 7 feower monað
he the church held and ruled nine years and four months
 7 twegen dagas. Ond him forðferdum Itthamar gehalgode
and two days And him departed Itthamar consecrated
 Damianum for hine, se wæs of Suðseaxna cynne cumen.
Damian for him who was of of-South-Saxons race come

Peada, Penda's son, to whom his father had given the Middle Angles, asked Oswy for his daughter Alhflæd and was told he must first accept Christ with his people. Persuaded chiefly by Oswy's son Alchfrith, his kinsman and friend, he gladly agreed and was baptized by Finan at Wall. He took home four priests, Cedd, Adda, Betti, and Diuma, whose preaching many received. Penda did not forbid preaching among the Mercians, though he despised Christians who would not live by their faith. After Penda's death Diuma became bishop of the Middle Angles and the Mercians, followed by Ceollach, who went back to Iona, and Trumhere.

220.19 Pissum tidum Middelengle mid Peadan Pandan sunu þæs
In-these times Middle-Angles with Peada of-Penda son of-the
cyninges Cristes geleafan 7 soðfæstnisse geryne onfengon.
king of-Christ faith and of-truth mystery received
Wæs he Peada ging æðeling good 7 cyninges noman 7
Was he Peada young prince good and of-king name and
hada wel wyrðe; 7 se fæder him forðon rice gesealde
rank well worthy and the father to-him therefore kingdom gave
þære þeode. Ða com he to Oswiæ Norðanhymbra cyninge,
of-the nation Then came he to Oswy of-Northumbrians to-king
7 bæd þæt he him Ealhflæde his dohtor to wife gesealde.
and asked that he to-him Alhflæd his daughter as wife gave
Ne hine mon on oðre wisan his bene tygbian wolde, nemne
Not him one in other manner his prayer grant would unless
he Cristes geleafan onfenge mid þa ðeode, þe he cyning
he of-Christ faith received with the nation which he king
ofer wæs. Ða he ða gehyrde soðfæstnesse bodunge 7 lare
over was When he then heard of-truth preaching and teaching
7 þæt gehat þæs heofonlican rices 7 ærest hyht 7
and the promise of-the heavenly kingdom and of-resurrection hope and
þa towearðan undeaðlicnesse, þa ondette he, þæt he lustlice
the future immortality then confessed he that he gladly

wolde Cristen beon, þeah ðe he no furðum þa fæmnan
would Christian be though that he never even the maiden
 onfenge. Ond he wæs swiðust gespōnen to onfonne Cristes
received And he was chiefly persuaded to receive of-Christ
 geleafan from Oswies suna þæs cyninges, þæs noma wæs
faith by of-Oswy son of-the king of-whom name was
 Alhfrīð. Se wæs his mæg ⁊ his freond; hæfde his sweostor
Alchfrith He was his kinsman and his friend had his sister
 to wīfe, seo wæs haten Cyneburg Pendan dohtor þæs cyninges.
as wife who was called Cyneburb of-Penda daughter of-the king
 Þa wæs he gefulwad from Finano þæm biscope mid eallum 222.3
Then was he baptized by Finan the bishop with all
 his geferum, þe mid him cwomon, ⁊ cyninges þegnum ⁊
his companions who with him came and of-king thanes and
 eallum heora þeowum, in þæm mæran tūne cyninges, se is
all their servants in the famous village of-king which is
 nemned æt Walle. ⁊ he onfeng, ⁊ se cyning him sealde
named at Wall and he received and the king to-him gave
 feower mæssepreostas, þa sceoldon his þeode fulwian ⁊ læran,
four masspriests who should his nation baptize and teach
 ða wæron ge on gelærednesse ge on heora līfe micle ⁊
who were both in learning and in their life great and
 goode; ond he mid micle gefean swa wæs eft ham hweorfende.
good and he with great joy so was again home turning
 Wæron þa mæssepreostas þus hatne, Cedd ⁊ Adda ⁊ Bete
Were the masspriests thus called Cedd and Adda and Betti
 ⁊ Deoma. Se nyhsta wæs Scyttisces cynnes; þa oðre wæron
and Diuna The last was of-Scottish race the others were
 Englisce. Wæs se Adda Uttan broðor þæs mæran mæssepreostes
English Was the Adda of-Utta brother of-the famous masspriest
 ⁊ abbudes þæs mynstres, þe nemned is æt Rægeheafde, þæs
and of-abbot of-the monastery which named is at Gateshead which

we ær gemyndgodon. Ða heo þa þa gemyndgedan sacerdas
we before mentioned When they then the mentioned priests
 in þa mægðe cwomon mid Peadan þone cyning, 7 þær Godes
into the province came with Peada the king and there of-God
 word bodedan 7 lærdon, 7 heo lustlice geherde wæron, ond
word preached and taught and they gladly heard were and
 dægghwamlice ge ædele ge unædele wiðsocan þære unsyfernesse
daily both noble and ignoble renounced the uncleanness
 deofolgilda 7 mid fulwihte bæde from synnum aðwegene
of-idols and with of-baptism bath from sins washed
 wæron. Ne bewerede Penda se cyning þon ma, gif hwelce men
were Not forbade Penda the king the more if any men
 wolde in Mercna cynne Godes word læran, þæt heo ne mosten.
would in of-Mercians race of-God word teach that they not were-allowed
 Ac gen ma þætte he forseah 7 on hete hæfde þa men,
But yet more that he despised and in hate had the men
 þe he onget, þæt heo on Cristes geleafan gelærde wæron,
whom he perceived that they in of-Christ faith taught were
 7 þa weorc þæs geleafan habban ne woldon. Ond cwæð,
and the works of-the faith have not would And said
 þæt heo fracuðe 7 earme wære, þæt heo ne woldon
that they contemptible and wretched were that they not would
 heora Gode hyran, þone þe heo gelyfden.

to-their God obey him whom they believed

Wæron þas þing ongunnen twæm gearum ær Pendan deaðe
Were these things begun two years before of-Penda death
 þæs cyninges. Ac þa he ofslegen wæs, 7 Oswið se cristna
of-the king But when he slain was and Oswy the Christian
 cyning to his riice feng, swa we eft heræfter secgað, þa
king to his kingdom succeeded so we again hereafter tell then
 wæs Deoma aán of þam feower foresprecenan sacerdotum
was Dioma one of the four aforesaid of-priests

biscop geworden Middelengla 7 eac Mercna somod; forðon
bishop become of-Middle-Angles and also of-Mercians together because
 seo feanis nedde þara sacerda, þætte aan biscop sceolde beon
the fewness compelled of-the priests that one bishop should be
 ofer tuu folc. 7 he ða in medmicelre tiide micel folc
over two people and he then in brief time great people
 Drihtne begeat 7 gestrynde þurh his lare. Ond he forðferde
to-Lord gained and won through his teaching And he departed
 in Middelenglum in þam þeodlonde, þe is nemned in
among Middle-Angles in the province which is named in
 Feppingum. Ða feng æfter him to biscophade Ceolloh, se
Feppingum Then succeeded after him to bishopric Ceollach who
 wæs eac Scotta cynnes. Se æfter medmicelre tide forlet þa
was also of-Scots race He after brief time forsook the
 biscopscire; hwearf eft on his eðel to Hii þam ealonde,
bishopric turned again to his homeland to Iona the island
 þæt monigra mynstra heannisse 7 heafod Scottas hæfdon.
which of-many monasteries eminence and head Scots had
 Ða feng æfter him to þam biscophade Trumhere æfest mon
Then succeeded after him to the bishopric Trumhere pious man
 7 gód, se wæs in munuclife gelæred; wæs Englisces cynnes,
and good who was in monk-life instructed was of-English race
 ac he wæs from Scóttum to biscope gehalgod. Þæt wæs in
but he was by Scots as bishop consecrated That was in
 Wulfheres tidum þæs cyninges, bi þam we heræfter secgað.
of-Wulfhere times of-the king about whom we hereafter tell

Oswy often reasoned with Sigeberht of the East Saxons that gods made by men's hands from wood and stone cannot be gods, until the king was baptized by Finan. At his request Cedd was sent to preach, consecrated bishop of the East Saxons, and built churches at Ythancæstir and Tilbury. Sigeberht was later murdered by two kinsmen who hated him for forgiving his enemies, but the true reason was that he had feasted with a man Cedd had excommunicated, as Cedd had foretold. Swithhelm succeeded.

224.7 Ðære tīde eac swylce Eastseaxan þone geleafan, þe hy
At-that time also likewise East-Saxons the faith which they
 geara awurpon, þa heo Mellitum þone biscop ut ascufon,
formerly cast-off when they Mellitus the bishop out thrust
 mid gyrnfulnesse Oswiæs þæs cyninges eft onfengon.
with zeal of-Oswy the king again received
 Forðon se cyning þære ilcan þeode Sigeberht, se æfter þam
Because the king of-the same nation Sigeberht who after the
 oðrum Sigeberhte riice onfeng, wæs freond Oswiæs þæs
other Sigeberht kingdom received was friend of-Oswy the
 cyninges. ȝ he geloomlice to him cwom, ȝ hine sohte
king and he frequently to him came and him sought
 in Norðanhymbra mægðe. Þa gewunade Oswia se cyning,
in of-Northumbrians province Then was-wont Oswy the king
 þæt he hine trymede ȝ lærde, þætte he ongete þætte
that he him exhorted and taught that he perceived that
 ne meahten godo beon, þa ðe monna hondum geworhte
not could gods be those which of-men with-hands made
 wæron of eorðlicum timbre, oðþe of treom, oðþe of stanum:
were of earthly timber or of trees or of stones
 þara trea ácyrfe ȝ láfe oðþe fyre forbærnde wæron,
of-the trees off-cuttings and remnants either with-fire burned were

oðþe in hwylchwugu fatu geheowad wæren menniscas brocas,
or into some vessels shaped were of-human use
 oððe cuðlice útworpen wæren 7 in forhogdnisse hæfde, 7
or plainly cast-out were and in contempt had and
 fótum treden 7 in eorðan gehwyrfde wæron. Ac God ma
with-feet trodden and into earth turned were But God rather
 wære to ongeotanne in þrymme unbesændlicne, menniscum
were to perceive in majesty immeasurable to-human
 eagum ungesenelicne, almeahtigne, ecne, se gescop heofon
eyes invisible almighty eternal who created heaven
 7 eorðan 7 monna cyn 7 ealle gesceafta, ond wære
and earth and of-men race and all creatures and were
 toward to demanne eorðan ymbhwyrft on rihtwisnesse: ond
future to judge of-earth circuit in righteousness and
 þæs seðel wære ece to gelyfenne in heofonum, nales in
of-whom seat were eternal to believe in heavens not-at-all in
 eorðlicre frætwednesse, in gewitendre 7 on uðgengre: ond
earthly adornment in transitory and in passing and
 þæt wære rihtlic to ongeotanne, þætte ealle þa ðe his willan
that were right to perceive that all those who his will
 leornode 7 worhte, from þam þe hy gescepena wæron,
learned and wrought from him by-whom they created were
 þæt heo þonne wæren from him éce mede to onfonne.
that they then were from him eternal reward to receive
 Ðás wórd 7 eac monig þysses gemetes mid þy Osweo 224.26
These words and also many of-this sort with that Oswy
 se cyning Sigeberhte þam cyninge mid freondlicre 7 mid
the king to-Sigeberht the king with friendly and with
 broðorlicre geþeahte oft 7 gelóme tospræc, þa æt nehstan
brotherly counsel often and frequently spoke-to then at last
 mid fultume 7 mid geþafunge his freonda þæt he gelyfde.
with help and with consent of-his friends that he believed

Ond þa hæfde geþeaht mid his weotum 7 freondum, 7 mid
And then had counsel with his councilors and friends and with
 heora trymnesse 7 fultume 7 gefaþunge Cristes geleafan
their confirming and help and consent of-Christ faith
 onfeng, ond mid his geferum gefulwad wæs from Finano ðæm
received and with his companions baptized was by Finan the
 biscope in þæm cynelecan tuune, þe we beforan gemyngodon,
bishop in the royal village which we earlier mentioned
 þe is nemned æt Walle. Is se bi þam walle, þe geara
which is named at Wall Is it by the wall which formerly
 Romani Breotone ealond bigyrdon, twelf milum from eastsæ.
Romans of-Britain island girded twelve miles from east-sea

226.4

Ono þa Sigiberht se cyning þa wæs ceasterwara gefremed
Lo when Sigiberht the king then was citizen made
 þæs ecan rices, 7 wolde eft þæt seðl secan his
of-the eternal kingdom and would again the seat seek of-his
 hwiilwendlices riices, þa bād he Osweo þone cyning, þæt he
temporal kingdom then asked he Oswy the king that he
 him hwylcehwego lareowas sealde, þa ðe his þeode to Cristes
to-him some teachers gave those who his nation to of-Christ
 geleafan gecerde, 7 mid þa halwendenan wýllan fulwihtes
faith turned and with the healing spring of-baptism
 bæðes aþwóge. Ond he ða se cyning sende ærendwrecan to
bath washed And he then the king sent messengers to
 Middelenglum, 7 him to geheht Cedd þone halgan Godes
Middle-Angles and him to summoned Cedd the holy of-God
 mon, 7 him sealde oþerne geferan sumne mæssepreost to
man and to-him gave another companion a masspriest as
 fultome, 7 heo sende Godes word bodian Eastseaxna þeode.
help and them sent of-God word to-preach of-East-Saxons to-nation
 Þæs þe heo þa eal þa lond þurhferdon 7 micle cirican
After-that that they then all the lands traversed and great church

7 gesomnunge Drihtne gestryndon 7 begeaton, þa gelomp
and congregation to-Lord won and gained then happened
 sumre tide, þætte Cedd ham ferde 7 cwom to his cirican
at-a-certain time that Cedd home went and came to his church
 to Lindisfarena ea fore spræc Finano þæs biscopes. Þa he
to Lindisfarne — for speech of-Finan the bishop When he
 þa se biscop onget, þæt he þære godspellican lāre georne
then the bishop perceived that he to-the evangelical teaching earnestly
 gefealh 7 þa ðeode to Cristes geleafan gecerred hæfde, þa
applied and the nation to of-Christ faith turned had then
 gehadode he hine Eastseaxum to biscope, 7 to him geheht
ordained he him to-East-Saxons as bishop and to him summoned
 oðre twegen biscopas to þære þegnunge his halgunge. Ða
other two bishops for the service of-his consecration When
 he ða hæfde biscopshade onfongen, þa hwearf he eft to
he then had bishopric received then turned he again to
 Eastseaxna mægðe 7 mid maran alдорlicnesse þæt ongunnene
of-East-Saxons province and with greater authority the begun
 weorc wæs gefyllende; timbrede cirican in monegum stowum,
work was fulfilling built churches in many places
 7 māssepreostas 7 diaconas halgode, þa þe him on
and masspriests and deacons consecrated those who to-him in
 godcundre lāre 7 in þære þegnunge fulwihte bæðes
divine teaching and in the service of-baptism bath
 fulteman scolde, ond swiþust in þære stowe þe is nemned
help should and chiefly in the place which is named
 Yðþanceaster 7 in oðer stówe, þe is nemned Tulaburg.
Ythancæstir and in other place which is named Tilbury
 Seo ærre stów is in Pente stæðe þære ea, oðer is in Temese 226.25
The former place is in of-Pant bank of-the river other is in of-Thames
 stæðe. In þæm he gesomnode micel weorod Cristes þeowa,
bank In which he gathered great host of-Christ servants

7 heo lærde to healdanne regollices liifes þeodscipe, swa
and them taught to keep of-regular life discipline so
 swiðe swa þa neowan Cristnan þa get hit neoman meahton.
greatly as the new Christians then yet it take could
 226.29 Mid þy þa micelre tide in þære foresprecenan mægðe,
With that then for-great time in the aforesaid province
 gefeóndum þam cyninge 7 efengefeondum allum þam folce, seo
with-rejoicing the king and with-co-rejoicing all the people the
 gesetenes þæs heofonlican lifes dæghwamlice toecnesse nom, þa
ordinance of-the heavenly life daily increase took then
 gelomp, inbryrdendum þæm feonde ealra goda, þæt se cyning
happened with-inciting the enemy of-all goods that the king
 þurh his mæga hond wæs ofslegen. Wæron twegen gebroðor,
through of-his kinsmen hand was slain Were two brothers
 þe þis mán gefremedon. Mid þy heo mon þa eft frægn, for
who this crime committed With that them one then again asked for
 hwon heo þis dydon, ne meahton heo owiht elles ondsvarian,
why they this did not could they anything else answer
 nemne þæt heo forþon yrre wære 7 þæm cyninge feond,
except that they therefore angry were and to-the king enemy
 forðon he gewunode, þæt he his feondum swiðe árode 7 þa
because he was-wont that he to-his enemies greatly was-gracious and the
 gefremedan teonan fram him, sona þæs þe heo him þingodan
committed injuries from him soon that that they to-him interceded
 7 forgifnesse bædon, þæt he smylte móde 7 bliðe him
and forgiveness asked that he with-calm mind and joyful to-them
 forlét. Pyslic wæs seo syn, þe se cyning fore ofslegen wæs,
forgave Such was the sin which the king for slain was
 forðon he þa godspellican bebodu mid wilsume heortan heold
because he the evangelical commands with willing heart held

7 læste. Hwæðre in þæm únsçyldgan deaðe wæs his soð syn
and performed However in the innocent death was his true sin
 wítnad æfter forecwide þæs góðan weres þæs halgan biscopes.
punished after foretelling of-the good man the holy bishop
 Forðon oðer þara gesiða, þe þone cyning slogon, hæfde 228.9
Because one of-the companions who the king slew had
 unalyfedne gesinscipe. Ða se biscop þæt þa ne meahte
unlawful marriage When the bishop that then not could
 bewerian ond gereccan, þa amænsumade he hine, 7 eallum
forbid and correct then excommunicated he him and to-all
 bebead, þam þe him hyran woldon, þæt heo in his hus
commanded those who to-him obey would that they into his house
 ne eodon, ne of his swæsendum mete þege. Ða oferhogode
not went nor of his feasts food took Then despised
 se cyning his gebod; gelaðode se gesið hine to his ham,
the king his command invited the companion him to his home
 7 he hine gesohte 7 in his hus eode, 7 his swæsendo
and he him sought and into his house went and his feasts
 þegde. Ða he þa onweg þonan ferde, þa com se biscop
took When he then away thence went then came the bishop
 him togeanes. Ða se cyning him þa on beseah, þa wæs
to-him toward When the king him then on looked then was
 he forht geworden 7 lihte of his horse 7 feol him to
he afraid become and alighted from his horse and fell to-him to
 fotum, 7 his scylde forgifenesse bæd. Ða lihte se biscop
feet and of-his guilt forgiveness asked Then alighted the bishop
 eac somod ætgædre; 7 he eorre þone cyning liggende
also at-once together and he angry the king lying
 gehran mid þære gyrde, þe he him on honda hæfde; 7
touched with the rod which he to-him in hand had and
 mid biscoplicre aldorlicnesse wæs cypende, 7 þus cwæð:
with episcopal authority was making-known and thus said

Ic þe secgo, cwæð he, forðon þu ne woldest þec ahebban
I to-thee say said he because thou not wouldst thee raise
 from þam huse þysse forlorenan mannes ⁊ þæs genipredan,
from the house of-this lost man and of-the condemned
 þæt þu scealt in þæm sylfan huse sweltan ⁊ deaþ þrowigan.
that thou shalt in the same house die and death suffer

228.23 Ac to gelyfanne is, þæt swylc deað þæs áfestan monnes
But to believe is that such death of-the pious man
 nales þæt an swylce synne adilgode, ac swylce eac his
not-at-all that alone such sin blotted-out but likewise also his
 geearnunge toycte; forðon him swa gelomp for arfæstnesse
merit increased because to-him so happened for of-piety
 intingan ⁊ for gehýlde Cristes beboda. Þa feng æfter
cause and for keeping of-Christ commands Then succeeded after
 Sigeberhte to Eastseaxna rice Swiðhelm Sexbaldes sunu, se
Sigeberht to of-East-Saxons kingdom Swithhelm of-Seaxbald son who
 wæs gefulwad from þam sylfan Cedde in Eastengla mægðe
was baptized by the same Cedd in of-East-Angles province
 in þæm cynelican tûne, þe is nemned Rendlesham; ⁊
in the royal village which is named Rendlesham and
 hine onfeng æt fulwihte baðe him to godsuna Æðelwold
him received at of-baptism bath for-himself as godson Æthelwald
 Eastengla cyning Annan broðor heora cyninges.
of-East-Angles king of-Anna brother of-their king

Æthelwald of Deira gave Cedd land for a monastery in wild moorland, and Cedd cleansed the site by fasting through Lent, eating only in the evening; when he was called away, his brother Cynebill finished the fast. Cedd founded Lastingham, died there of the plague, and left it to his brother Chad, one of four brothers who were all priests. Thirty of his monks came from the East Saxons to live or die by his body, and all died but one boy, who later learned he had never been baptized, was baptized, and became a priest.

Wæs ðisses ilcan godes monnes gewuna, þa he in Eastseaxum 230.1
Was of-this same good man custom when he in East-Saxons
 biscopþegnunge brucende wæs, þæt he gelomlice his leode
bishop-service using was that he frequently his people
 Norðanhymbra mægðe sohte 7 neosode fore intingan
of-Northumbrians province sought and visited for cause
 godcundre lāre. Þa hine þa Æðelwald geseah Oswaldes
of-divine teaching When him then Æthelwald saw of-Oswald
 sunu þæs cyninges, se hæfde Dera riice, 7 ongeat haligne
son of-the king who had of-Deirans kingdom and perceived holy
 wer 7 snotorne 7 gecorenne on his þeawum, þa bād he
man and prudent and chosen in his manners then asked he
 hine, þæt he sumne dæl londes æt him onfenge, þæt he
him that he a part of-land from him received that he
 meahte mynster getimbran 7 Godes þeowas tosomnigan;
might monastery build and of-God servants together-gather
 in þam se cyning gelomlice his gebedo meahte gesecan 7
in which the king frequently his prayers might seek and
 godcunde lare gehyran, 7 eac þonne he forðferde, þæt he
divine teaching hear and also when he departed that he
 þær bebyrged beon sceolde. Ond cwæð, þæt he getreowlice
there buried be should And said that he faithfully

gelyfde, þæt he meahte swiðe gefultumed beon in heora
believed that he could greatly helped be in their
 dæghwamlicum gebedum, þa ðe in þære stówe Drihtne
daily prayers of-those who in the place to-Lord
 þeowdon. Hæfde he se ilca cyning þæs biscopes broðor mid
served Had he the same king of-the bishop brother with
 hine, se wæs Cælin haten; se wæs mæssepreost 7 efenlice
him who was Caelin called who was masspriest and equally
 Godes mon til: se him 7 his hiwum godcunde lāre
of-God man good who to-him and to-his household divine teaching
 lærde, 7 þa gerýno þegnade þæs halgan geleafan. Þurh
taught and the mysteries administered of-the holy faith Through
 þæs cyðþo swiþost gelomp, þæt se cyning þone biscop
of-that acquaintance chiefly happened that the king the bishop
 lufade 7 cúðæ. Þa gefultmode se biscop þæs cyninges
loved and knew Then helped the bishop of-the king
 willan, 7 him stowe geceas mynster to getimbrigenne in
will and for-him place chose monastery to build in
 heawum morum uppe, in þæm wæs má gesegen sceaðena
high moors up in which was more seen of-robbers
 deagolnesse 7 wildeora fērnisse þonne monna eardungstow.
biding-place and of-wild-beasts lair than of-men dwelling-place
 230.20 Ða æfter Esaies witedome, in þæm cleofum, þe ær dracan
Then after of-Isaiah prophecy in the clefts in-which before dragons
 eardodon, wære úpyrnende grownes hreodes 7 rixa: þæt is to
dwelt were up-springing growth of-reed and of-rushes that is to
 ongeotonne, þætte acende wæron wæstmas godra dæda, þær ær
perceive that born were fruits of-good deeds where before
 oðþe wildeor eardodon oððe mæn wunedon wildeorlice lifigan.
either wild-beasts dwelt or men were-wont beastly to-live

Ða teolode sona se Drihtnes wer þa onfongnan stówe
Then strove at-once the of-Lord man the received place
 þæs mynstres ærest mid gebedum 7 mid fæstenum
of-the monastery first with prayers and with fasts
 from unsyfernessum heo clænsigan þara ærrena mána 7
from uncleannesses it to-cleanse of-the former crimes and
 bismitenessa, ond swa in þære stówe þa staðolas sette þæs
of-defilements and so in the place the foundations set of-the
 mynstres. Bæd þa þone cyning, þæt him spede 7 lyfnesse
monastery Asked then the king that to-him means and leave
 sealde, þæt he ðær wunigan moste for intingan his gebeda alle
gave that he there remain might for cause of-his prayers all
 tid þæs feowerteglecan fæstenes ær Eastrum, þe ða toward
time of-the forty-day fast before Easter which then coming
 wæs. Ond eallum þam dagum buton Sunnandagum he áfæste
was And in-all the days except Sundays he fasted
 to æfenes, swa swa his þeaw wæs; ne þonne nemne medmicel
until evening so as his custom was nor then except moderate
 dæl hlafes 7 án henne ág mid litle meolc wætre *gemengede
part of-loaf and one of-ben egg with little milk with-water mingled
 he onfeng. 7 þeah cwæð he, þætte þæt wære heora gewuna,
he received and however said he that that were their custom
 from þæm he þæt gemet geleornade regollices þeodscipes, þætte
from whom he the measure learned of-regular discipline that
 þa onfongnan neowan stówe mynster to timbrenne oðþe cirican
the received new place monastery to build or church
 — þætte þa sceolde ærest mid gebedum 7 mid fæstenum
that they should first with prayers and with fasts
 Drihtne gehalgian. Mid þy þa ten dagas þæs feowerteglecan
to-Lord consecrate With that then ten days of-the forty-day
 fæstenes to lafe wæron, cwom ærendwraça, se ðe hine to
fast to remainder were came messenger he who him to

cyninge feran het. ȝ he ða bād Cynebill his māssepreost,
king go commanded and he then asked Cynebill his masspriest
 se wæs eac swylce his agen bróðor, þæt he ða árfæstan
who was also likewise his own brother that he the pious
 ongynnisse his gefylde ȝ geendade, þa he ne moste, þy læs
undertaking of-his fulfilled and ended when he not might the less
 þæt æfest weorc forlæten wære for intingan þara cynelicra scíra.
that pious work forsaken were for cause of-the royal affairs

232.12 Ond he him þa lustlice gepafode: ȝ gefylledre geornfulnisse
And he to-him then gladly consented and with-fulfilled zeal
 þara fæstenna ȝ gebeoda, getimbrede þær mynster, þæt is
of-the fasts and of-prayers built there monastery which is
 nu geceged Læstinga ea. ȝ he hit mid æfestum þeawum
now called Lastingham — and he it with pious customs
 gesette ȝ gestaðolode æfter þam þeawum in Lindisfarena
set and established after the customs in Lindisfarne
 ea, þær he afeded wæs.

— *where he brought-up was*

232.16 Ða he ða monig ger in þære foresprecenan mægðe biscophad
When he then many years in the aforesaid province bishopric
 þegnade, swylce eac þisses mynstres gemænne dyde, ȝ þær
administered likewise also of-this monastery care did and there
 prafost ȝ ealdormon gesette, þa gelomp þætte he to þam
provost and steward set then happened that he to the
 seolfan mynstre becwom in þa tíde þære miclan deaðlicnesse
same monastery came in the time of-the great mortality
 ȝ wooles, þe ofer moncyn cumen wæs. Ða wæs he
and of-plague which over mankind come was Then was he
 þær gestonden lichomlicre untrymnesse ȝ forðferde: ȝ his
there beset bodily infirmity and departed and his
 lichoma wæs ærest úte bebyrged. Ða wæs eft forðgongendre
body was first outside buried Then was again in-going-forward

tide in þam ilcan mynstre stænen cirice getimbred, in áre
time in the same monastery stone church built in honor
 þære eadigan fæmnan Scā Marian, ond eft in þære his
of-the blessed virgin Saint Mary and afterward in it his
 lichoma geseted wæs, be suðan þam wigbede.

body set was by south the altar

Sealde he se biscop þæt mynster to reccenne æfter him 232.25

Gave he the bishop the monastery to rule after him

Ceaddan his breðer, se wæs æfter þon biscop geworden ȝ
to-Chad his brother who was after that bishop become and
 halig Godes mon, swa we heræfter secgað. Wæron heo feower

holy of-God man so we hereafter tell Were they four

gebroðor Cedd ȝ Cynebil ȝ Cælin ȝ Ceadda, ealle Godes
brothers Cedd and Cynebill and Caelin and Chad all of-God
 sacerdas, þæt seldom gemeted bið, mære ȝ gode. Twegen

priests which seldom found is famous and good Two

wæron biscopas, twegen wæron mæssepreostas þa selestan. Mid

were bishops two were masspriests the best With

þy þa broðor þa gehyrdon, þa þe in his mynstre wæron in
that the brothers then heard those who in his monastery were in

Eastseaxna mægðe, heora biscop forðferendne ȝ bebyrgedne
of-East-Saxons province their bishop departing and buried

in Norðanhymbrum, þa eode heora þritig of þam mynstre
in Northumbria then went of-them thirty from the monastery

ȝ þider cwomon. Woldon heo ȝ willnadan æt heora fæder
and thither came Would they and desired at of-their father

lice oðþe Gode lifgan, gif þæt Gode licade, oðþe forðferde
body either to-God live if that to-God pleased or departed

þær bebyrged beon. ȝ heo lustlice from þam broðrum þæs
there buried be and they gladly by the brothers of-the

mynstres onfongne wæron. Ond heo ealle þær mid þy wæle
monastery received were And they all there with the slaughter

þæs foresprecenan wooles hrędlice forðferdon 7 bebyrgede
of-the aforesaid plague quickly departed and buried
 wæron, buton ánum cneohte, be þæm cuð stondeð, þæt
were except one boy about whom known stands that
 he mid gebedum þæs halgan biscopes from deaðe gescylded
he with prayers of-the holy bishop from death shielded
 wæs. Forðon mid þy he micelre tide æfter lifde 7 georne
was Because with that he for-great time after lived and earnestly
 halig gewreotu leornade 7 smeade, þa æt nyhstan onget he
holy writings learned and studied then at last perceived he
 7 geleornade in gaste, þæt he ne wæs mid wætre fulwihtes
and learned in spirit that he not was with water of-baptism
 bæðes Gode to bearne ácenned; ond sona wæs mid þa
bath to-God as child born and at-once was with the
 wyllan þæs halwendan bæðes from synnum aðwegen, ond
spring of-the healing bath from sins wasbed and
 æfter fæce gepah, þæt hine mon to mæssepreoste gehalgode:
after space attained that him one as masspriest consecrated
 7 he monegum in Godes ciricum nytt 7 bryce wæs.
and he to-many in of-God churches useful and profitable was

234.12 Bi þæm menn nis to tweogienne, ac is to gelyfenne, swa
About the man not-is to doubt but is to believe so
 we ær cwædon, þæt he mid þa þingunge his fæder wæs
we before said that he with the intercession of-his father was
 gescylded from þære tide þæs deapes, to ðæs lichoman he
shielded from the time of-the death to of-whose body he
 for intingan his lufan cwom, to ðon þætte he æghwæðer
for cause of-his love came to that that he both
 ge þone ecan deað beswicade, ond swylce eac oðrum
and the eternal death escaped and likewise also to-other

broðrum lifes þegnunge 7 ecre hælo þurh his lare
 brothers of-life service and of-eternal salvation through his teaching
 7 þurh his lifes bysene gegearwode.
 and through of-his life example prepared

XVIII · THE BATTLE OF THE WINWÆD

Oswy, harried by Penda and refused peace, vowed his daughter and twelve estates to God if he won, and met a host thirty times his own. Penda fell at the Winwæd with almost all his thirty ealdormen, and more of his men drowned in the flooded river than fell by the sword. Oswy gave Ælffled to God under the abbess Hild, and at Queen Eanflæd's request granted Trumbere a site at Gilling for a monastery in atonement for Oswine's killing. For three years he ruled the Mercians, giving southern Mercia to Peada, who was murdered the next Easter, it is said through his wife's betrayal. Then the Mercian ealdormen rose and made Penda's son Wulfhere their king, whose bishops were Trumbere, Jaruman, Chad, and Wynfrith.

Bissum tíðum Osweo se cyning, mid þy he grimme hergunge 234.18
 In-these times Oswy the king with that he grim harrying
 7 unaræfnedlice þrowade þæs oft cwedenan Mercna cyninges
 and unendurable suffered of-the often said of-Mercians king
 Pendan, se eac his broðor ofslog, þa æt nyshtan wæs he mid
 Penda who also his brother slew then at last was he with
 neade gebæded, þæt he him gebead 7 gehet wið his sibbe
 need compelled that he to-him offered and promised for his peace
 únrim máðma 7 cynelicra geofona, má þonne fela monna
 countless treasures and royal gifts more than many men
 gelyfan mægge, wið þon þe he ham cerde mid his fyrde 7
 believe may for that that he home turned with his army and
 his lond 7 his riice oð forwyrd ne forhergode. Mid þy he
 his land and his kingdom to ruin not ravaged With that he
 ða se getreowleasa cyning nænige þinga his benum gefasian
 then the faithless king in-no way to-his prayers consent

wolde, se ðe þæt on his mode gehogod 7 geteod hæfde, þæt
would be who that in his mind purposed and determined had that
 he wolde ealle his þeode from þām geongrum oð þa ylðran
he would all his nation from the younger to the older
 forðon 7 forðilgian, ða beseah he to fultome þære godcundan
destroy and blot-out then looked he to help of-the divine
 arfæstnisse, þa he from þām arleasan cyninge nænige sibbe
mercy when he from the impious king no peace
 findan meahte. Ond he þa wæs mid gehate hine seolfne
find could And he then was with vow him self
 bindende, 7 þus cwæð: Nu se hæðna ne con usse gif e onfón,
binding and thus said Now the heathen not knows our gift to-receive
 wuton we þām syllan 7 bringan, þe onfón con, ussum
let-us we to-him give and bring who to-receive knows to-our
 Drihtne Hælendum Criste. Ond he þa gehet, gif Drihten him
Lord Savior Christ And he then promised if Lord to-him
 sige sellan wolde, þæt he wolde his dohtor Gode forgeofan
victory give would that he would his daughter to-God give
 7 gehalgian in clænum mægðhade; ond swelce eac twelf
and consecrate in pure virginity and likewise also twelve
 boclanda æhte þæt he Gode geaf mynster on to timbrenne:
charter-lands possession that he to-God gave monastery in to build
 7 swa medmicle weorode þæt he to þām compe ferde.
and so with-small host that he to the battle went
 236.3 Is þæt sægd, þæt þa hæðnan þritigum siða mare weorod
Is that said that the heathen with-thirty times greater host
 hæfdon; þām Osweo se cyning mid Alhfrīðe his sunu —
had to-whom Oswy the king with Alchfrith his son
 wæs getreowende in Cristes fultum — mid medmicle weorode
was trusting in of-Christ help with small host
 him togegnes cwom. Forðon Ecgferð his oðer sunu in þa
him toward came Because Ecgfrith his other son in that

tid in Mercna lande mid Cynwisse þa cwene wæs to gisle
time in of-Mercians land with Cynewise the queen was as hostage
 geseald. Æpelwald þonne Oswaldes sunu þæs cyninges, se þe
given Æthelwald then of-Oswald son of-the king he who
 him on fultome beon sceolde, se wæs in þara wiðerweardra
to-him in help be should he was in of-the hostile
 dæle 7 feaht 7 wonn wið his eðle 7 wið his fædran.
part and fought and strove against his homeland and against his uncle
 Ða wæs sona, þæs þe heo þæt gefeoht ongunnon, þætte þa
Then was soon that that they the battle began that the
 hæðnan wæron slegene 7 geflemde; ond þritig aldormonna 7
heathen were slain and put-to-flight and thirty ealdormen and
 heretogena, þa ðe þam cyninge to fultome cwomon, lytesne
commanders those who to-the king as help came almost
 ealle wæron ofslegene. In þæm wæs Æðelhere Annan broðor
all were slain Among them was Æthelhere of-Anna brother
 Eastengla cyninges, se æfter him to rice feng: se wæs
of-East-Angles king who after him to kingdom succeeded he was
 ordfruma þæs gefeohtes. Pone mon slóg eac mid ealle his
originator of-the battle Whom one slew also with all his
 compweorode, þe he mid him brohte. Ond forþon, þa ðis
war-host which he with him brought And because then this
 gefeoht neah Winwede streame wæs gefohten, wæs seo ea þa
battle near Winwed stream was fought was the river then
 for regna micelnesse swiðe reðe, 7 heofonflód micel onsæt, þa
for of-rains greatness very fierce and heaven-flood great arose then
 gelomp, ða heo fleonde wæron, þæt þær micle má moncynnes
happened when they fleeing were that there much more of-mankind
 ádronc on þam wætre, þonne mid sweorde ofslegen wære.
drowned in the water than with sword slain were

236.21 **Þa** dyde Osweo se cyning, æfter þon þe he Drihtne gehet,
Then did Oswy the king after that which he to-Lord promised
 7 for ðan forgifenan sige Gode þonc sægde, ond Ælflæde his
and for the granted victory to-God thanks said and Ælflæd his
 dohtor Gode forgef, 7 him gehalgode écre clænnisse. Ond eac
daughter to-God gave and to-him consecrated eternal purity And also
 swilce þa twelf boc lond him gefreode eorðlices comphades 7
likewise the twelve charter-lands for-him freed earthly warfare and
 eorðlicre herenisse to bigongen þone heofonlican comphad,
earthly service to practice the heavenly warfare
 7 to munucstowum gesette, 7 him weoruldspede 7 æhte
and to monk-places set and to-them world-wealth and possessions
 forgeaf, þæt heo scoldon for hine þingian 7 for sibbe his
granted that they should for him intercede and for peace of-his
 þeode. Wæs þæs londes ealles hundtwelftig hida, syxtig in
nation Was of-that land all hundred-and-twenty hides sixty in
 Dera mægðe, syxtig in Beornicum. Þa eode seo foresprecene
of-Deirans province sixty in Bernicia Then went the aforesaid
 dohtor Oswies þæs cyninges Gode gehalgod in þæt mynster,
daughter of-Oswy the king to-God consecrated into the monastery
 þe is nemned Heorot ea, in þæm wæs in þa tid Hilde
which is named Hartlepool — in which was in that time Hild
 abbudesse. Seo æfter twæm gearum gebohte tyn hida lond
abbess Who after two years bought ten hides land
 hire in æhte in þære stówe, seo is cweden Streoneshealh,
for-her in possession in the place which is called Whitby
 ðær heo mynster getimbrode, in þæm seo gemyngade cyninges
where she monastery built in which the mentioned of-king
 dohtor ærest wæs discipula 7 leornungmon regollices lifes,
daughter first was disciple and student of-regular life
 ond eft æfter þon wæs magister 7 lareow þæs mynstres,
and afterward after that was master and teacher of-the monastery

oð þæt heora daga rim gefylled wæs, þæt is anes wonþe
 until that of-their days number fulfilled was that is one lacking
 syxtig wintra. Þa heo to clypnesse 7 to gemungum þæs
 sixty winters When she to embrace and to nuptials of-the
 heofonlican brydguman eadig fæmne incode.

heavenly bridegroom blessed maiden entered

In þām mynstre heo 7 Osweo hire fæder 7 hire modor 238.4

In the monastery she and Oswy her father and her mother
 Eanflæd 7 hire modorfæder Eadwine 7 monige oðre ædele
 Eanflæd and her mother-father Edwin and many other noble
 in Scē Petres cirican þæs apostoles bebyrgde wæron.

in of-Saint Peter church of-the apostle buried were

Þis gefeoht Osweo se cyning þy þreotteoþan geare his 238.7

This battle Oswy the king in-the thirteenth year of-his
 rices, in þām londe þe Loidis hatte, þy seofonteoþan dæge
 reign in the land which Loidis is-called on-the seventeenth day

Kalendarum Decembrium gefremede mid micelre nytнисse

of-the-Kalends December performed with great profit

æghwæðres folces. Forþon þe he his þeode alesde 7

of-either people Because that he his nation released and

generede from þære feondlican hergunge þara hæðenra, 7 eac

delivered from the hostile harrying of-the heathen and also

swylce Mercna þeode 7 þara neahmægða, ofheawnum þy

likewise of-Mercians nation and of-the neighboring-provinces with-cut-off the

getreowleasan heafde Pendan, to gife Cristes geleafan gecerde.

faithless head of-Penda to grace of-Christ faith turned

Wæs ærest Mercna biscop 7 Lindesfarena 7 Middelengla

Was first of-Mercians bishop and of-Lindsey and of-Middle-Angles

Deoma geworden, swa we beforan sægdon. Se in Middelenglum

Diuma become so we earlier said He in Middle-Angles

forðferde 7 bebyrged wæs. Se æftera wæs Cellah, se forlet

departed and buried was The second was Ceollach who forsook

his biscopþegnunge in Englum 7 lifigende to Scottum hwearf.

his bishop-service in Angles and living to Scots turned
 Æghwæðer heora wæs Scotta cynnes. Se þridða biscop wæs
Each of-them was of-Scots race The third bishop was
 Trumhær, se wæs Ongolcynnes, ac he wæs gelæred 7 gehadad
Trumhere who was of-English-race but he was taught and ordained
 from Scottum; se wæs abbud in þæm mynstre, þe cweden is
by Scots who was abbot in the monastery which called is
 Ingætlingum. Þæt is seo stow, þær Oswine se cyning ofslegen
Gilling That is the place where Oswine the king slain
 wæs, swa we beforan gemyndgedon. Ond forðon Eanflæd seo
was so we earlier mentioned And therefore Eanflæd the
 cwen his mæge fore geclæsnunge his unrihtes sleges, bæd
queen his kinswoman for cleansing of-his wrongful slaying asked
 Osweo þone cyning þæt he þær forgefe stowe mynster on to
Oswy the king that he there granted place monastery in to
 timbrenne þæm foresprecenan Godes þeowe Trumhere — forðon
build to-the aforesaid of-God servant Trumhere because
 þe he eac swylce wæs mæg þæs ofslegenan cyninges — þæt
that he also likewise was kinsman of-the slain king that
 in þæm mynstre wæron singal gebedo for æghwæðres cyninges
in the monastery were continual prayers for of-each king
 ecre hælo, ge þæs ofslegenan ge þæs þe hine slea het.
eternal salvation both of-the slain and of-him who him slay commanded

238.27

Ono hwæt he þa se ilca cyning Osweo æfter Pendan slege
Lo what he then the same king Oswy after of-Penda slaying
 þreo winter ful Mercna þeode 7 swylce eac þam oðrum
three winters full of-Mercians nation and likewise also to-the other
 folcum þara suðmægða in aldordóme ofer wæs. Ond he
peoples of-the south-provinces in lordship over was And he

swylce eac Peohta þeode of þam mæstan dæle Ongolcynnes
likewise also of-Picts nation of the greatest part of-English-race
 rice underþeodde, 7 him to hyrnesse geteah.

kingdom subjected and to-himself to obedience drew

In þa tid eac swylce Osweo se cyning geaf 7 sealde þam 238.32

In that time also likewise Oswy the king gave and granted to-the
 foresprecenan Peadan Pendan suna þæs cyninges, forðon þe
aforsaid Peada of-Penda son of-the king because that

he wæs his mæg, Suðmercna rice, þa seondon, þæs þe
he was his kinsman of-South-Mercians kingdom which are as that
 men cweðað, fif þusendo folces: ond þa synd tosceadenne mid
men say five thousands of-people and they are divided with

Treontan streame wið Norðmercum, þara londes is seofon
Trent stream from North-Mercians of-whom land is seven

þusendo. Ac he þa se ilca Peada þy nehstan lenctenne
thousands But he then the same Peada in-the next spring

swiðe mánfullice acwald wæs þurh meldunge, þæs þe men
very wickedly killed was through betrayal as that men
 secgað, his agenes wiifes in þære Easterlecan symbelnesse.

say of-his own wife in the Easter solemnity

Ono þe ða þreo winter gefylled wæron, æfter Pendan slege 240.6

Lo when the three winters fulfilled were after of-Penda slaying
 þæs cyninges, þa wunnon 7 fuhton wið Osweo Mercna
of-the king then strove and fought against Oswy of-Mercians

heretogan 7 aldormen Immen 7 Eafa 7 Eadberht; 7
commanders and ealdormen Immin and Eafa and Eadberht and

hofon Wulfhere Pendan sunu Mercum to cyninge, þone hy
raised Wulfhere of-Penda son to-Mercians as king whom they

geongne ær deogolice heoldon 7 hæfdon. 7 awurpon þa
young before secretly kept and had and cast-out the

ealdormen þæs fremdan cyninges, 7 heora land 7 heora
ealdormen of-the foreign king and their land and their

gemæro stronglice geeodon 7 freedom onfengon. 7 swa freo
 borders strongly regained and freedom received and so free
 heo mid heora cyninge Drihtne Criste þam soðan cyninge
 they with their king Lord Christ the true king
 for þam ecan rice in heofonum gefeonde þeowodon. Wæs
 for the eternal kingdom in heavens rejoicing served Was
 he Wulfhere Mercna cyning seofontyne winter: 7 he hæfde
 he Wulfhere of-Mercians king seventeen winters and he had
 ærest Trumhære biscop him to lareowe, be þam we
 first Trumbere bishop for-himself as teacher about whom we
 beforan sægdon. Se æftera wæs Gearumon: þrida wæs
 earlier said The second was Jaruman tbird was
 Ceadda, feorða Wynferð. Ealle þas wæron endebyrdlice in
 Chad fourth Wynfrith All these were in-order in
 his dæge biscophada brucende in Mercna þeode.
 his day bishoprics enjoying in of-Mercians nation

XIX · THE PLAGUE AND ECGBERHT'S VOW

An eclipse was followed by a plague that swept the south of Britain, Northumbria, and Ireland, killing Bishop Tuda among many. Many English then lived in Ireland, where the Irish fed them and gave them books and teachers for nothing. Two young noblemen, Æthelhun and Ecgberht, fell sick at Rathmelsigi, and Ecgberht, weeping at dawn, vowed that if he lived he would spend his life in exile for God, never returning to Britain, and sing the psalter daily. Æthelhun, waking, told him his prayer was granted, and died the next night; Ecgberht became a bishop and lived to ninety, teaching the Irish and the Picts by word and example.

240.19 Þa wæs geworden ymb syx hund wintra 7 feower 7 syxtig
 Then was done about six hundred winters and four and sixty
 æfter Drihtnes menniscnesse eclipsis solis, þæt is sunnan
 after of-Lord incarnation eclipse of-sun that is of-sun

asprungennis, þæt heo sciman ne hæfde: 7 wæs eatolice
eclipsing that it brightness not had and was dreadful
 ón to seonne. Wæs þy þriddan dæge Mai þæs monþes
on to look Was on-the third day of-May the month
 hu hugu ymb þa teogðan tíð dæges. Æfter þon swylce
roughly — about the tenth hour of-day After that likewise
 wæs þy ylcan geara semninga wool 7 aðol forhergiende
was in-the same year suddenly plague and disease ravaging
 7 forneomende ærest þa suððelas Breotone, 7 swylce
and carrying-off first the south-parts of-Britain and likewise
 eac Norðanhymbra mægðe wæs þreagende, 7 mid grimme
also of-Northumbrians province was afflicting and with grim
 wæle longe feor 7 wide grimsigende micle menigeo monna
slaughter long far and wide raging great multitude of-men
 afylde 7 fornóm. Þy wiite eac swylce Tuda Cristes
laid-low and carried-off By-the punishment also likewise Tuda of-Christ
 þeow, se wæs æfter Colmane Norðanhymbra biscop, wæs
servant who was after Colman of-Northumbrians bishop was
 of middangearde genumen, 7 wæs arweorðlice bebyrged in
from middle-earth taken and was reverently buried in
 þæm mynstre, þe nemned is Pægnalæh. Þis ylce wiite
the monastery which named is Pægnalech This same punishment
 eac swylce Hibernia Scotta ealond gelice wæle sloh 7
also likewise Ireland of-Scots island with-like slaughter struck and
 cwealmde. Wæron þær in þa tiid monige of Ongelþeode ge
killed Were there in that time many of English-nation both
 æðelinga ge oðerra, þa ðe in þara biscopa tide Finanes 7
of-princes and of-others those who in of-the bishops time of-Finan and
 Colmanes forleton heora eðelturf 7 þider gewiton, sume
of-Colman forsook their homeland-turf and thither departed some
 for godcundre leornunge, sume for intingan forhebbendran
for divine learning some for cause of-more-abstinent

liifes. Ond sume sona in mynsterlicre drohtnunge in
life And some at-once in monastic way-of-life in
 regollicum life getreowlice Drihtne þeowodon; sume geond
regular life faithfully to-Lord served some throughout
 mynster eodon 7 him godcunde lareowas sohton.
monasteries went and for-themselves divine teachers sought

242.5 Ond ealle hy Scottas lustlice onfengon 7 him dæghwamlice
And all them Scots gladly received and to-them daily
 ondlifne buton ceape sealdon, 7 eac swylce béc on to
sustenance without price gave and also likewise books on to
 leornienne 7 lareowas orscaettinga gefon 7 sealdon.
learn and teachers without-payment provided and gave

242.9 Betweoh þas wæron twegen geonge ædelingas micelre
Among these were two young princes of-great
 gleawnisse men of Óngolþeoðe Æþelhun 7 Ecgberht. Se
prudence men of English-nation Æthelhun and Ecgerbt The
 ærra wæs Æðelwines broðor Gode þæs leofan weres, se seolfa
former was of-Æthelwine brother to-God of-that dear man who himself
 eac swilce þære æfterfylgendan eldo Hiberniam gesohte fore
also likewise in-the following age Ireland sought for
 intingan godcundre geleornunge; ond þa he wel gelæred wæs,
cause of-divine learning and when he well instructed was
 þa hwearf he eft to his eðle 7 wæs biscop geworden
then turned he again to his homeland and was bishop become
 in Lindisse londe: 7 he micle tiide Godes cirican æðellice
in of-Lindsey land and he for-great time of-God church nobly
 7 wel heold 7 reahte. Wæron heo in þam mynstre, þe
and well held and ruled Were they in the monastery which
 in Scyttisc is genemned Rathmelsigi; ond ealle his geferan
in Scottish is named Rathmelsigi and all his companions
 oðþo in þære deaðlicnesse þæs wooles of worulde genumene
either in the mortality of-the plague from world taken

wæron oððe þurh oðre stówe wæron todælde. Þa wæron heo
were or through other places were scattered Then were they
 begen mid þa aðle þære ilcan deaðlicnesse swiðe þreade 7
both with the disease of-the same mortality greatly afflicted and
 hefiglice swencte, 7 him mon feores ne wende. Þa aras
heavily oppressed and to-them one life not expected Then arose
 se Ecgberht, swa swa me sum ald mæssepreost árwyrdlice
the Ecgberht so as to-me a old masspriest reverently
 sægde, þæt he æt his seolfes mupe gehyrde, mid þy þe he
told that he at his own mouth heard with that that he
 tealde 7 wende, þæt he sweltan scolde 7 deað þrowian. Þa
reckoned and thought that he die should and death suffer Then
 eode út in dagunge of þam huse, þe ða untruman menn
went out in dawning from the house which the sick men
 in reston, 7 ána gesæt in deagolre stówe 7 geornlice ongon
in rested and alone sat in secret place and earnestly began
 þencan bi his dædum, ond wæs inbryrded mid gemynd
to-think about his deeds and was inspired with memory
 his synna 7 weop, 7 his onsyn mid tearum þwoh: 7
of-his sins and wept and his face with tears washed and
 of inneweardre heortan God wæs biddende, þæt he ða gena
from inward heart God was asking that he then yet
 sweltan ne sceolde, ær ðon þe he bi ðæm forðgewitenum
die not should before that that he about the past
 gemeleasnissum his, þa ðe he in cildhade oððe in
negligences of-his those which he in childhood or in
 cneohthade gefremede, fulfremeþlicor of tíde geclæsnade, ge
boyhood committed more-perfectly from time cleansed and
 hine seolfne on godum weorcum genihtsumlecor beeode.
him self in good works more-abundantly practiced

242.30 Swelce he eac gehat geheht, þæt he á wolde for Gode his liif
Likewise he also vow promised that he ever would for God his life
 in elþeodignesse lifigan 7 næfre to Breotone ealonde hweorfan,
in pilgrimage live and never to of-Britain island turn
 þær he acenned wæs; 7 þæt he buton sealmsonge regollicra
where he born was and that he except psalm-song of-regular
 tída, gif him lichoman untrymnis ne wiðstóde, þæt æghwelce
hours if to-him of-body infirmity not withstood that on-each
 dæge alne saltere in gemynd þære godcundan herenese ásunge;
day all psalter in memory of-the divine praise sang
 7 þæt ælcere wucan dæg mid neahste ætgædre áfæste. Mid þy
and that of-each week day with night together fasted With that
 he ða his gehat 7 bene 7 his tearas geendade, þa eode he
he then his vow and prayer and his tears ended then went he
 eft to his huse, 7 þa gemette þone his geþoftan slæpende.
again to his house and then found the his comrade sleeping
 7 he ða eac swylce on his reste gestag, 7 hine sume
and he then also likewise on his bed ascended and himself a
 hwile gerestan wolde; ond mid þy he ða medmicel fæc hine
while rest would and with that he then brief space himself
 gereste, þa onbrægd se his geþofta 7 locade to him, 7 þus
rested then started the his comrade and looked at him and thus
 cwæð: Eala broðor Ecgberht; eala, cwæð he, hwæt dydest þu?
said O brother Ecgberht O said he what didst thou
 Ic gehyhte 7 wende, þæt wit nu hraðe scoldon ætgædre in
I hoped and thought that we-two now quickly should together into
 ece liif gongan. Ac wite þu hwæðre, þæt þu onfehst þæs þu
eternal life go But know thou however that thou receivest that thou
 bæde. Forðon he þurh gesyhð geleornade, ge hwæs he God
askedst Because he through vision learned both what he God
 bæd 7 to him wilnade, 7 þæt þe his bene gehyrede wæron.
asked and from him desired and that that his prayers heard were

Hwæt sculon we nu þæs mare sprecan? Hwæt se Æðelhun 244.10

What shall we now of-that more speak Lo the Æthelhun
 þær nehstan neahte forðferde; 7 Ecgberht hine þære aðle
there in-next night departed and Ecgberht himself from-the disease
 getrumade, 7 micle tide æfter þon lifde 7 biscophade
recovered and for-great time after that lived and bishopric
 onfeng, 7 þone had mid efenweorðum dædum frætwade.
received and the rank with equally-worthy deeds adorned

Ond æfter monegum goodum gastlicra mægena, swa swa he
And after many good of-spiritual virtues so as he
 wilnade, mid þy he wæs hundnigontiges wintra ald, þæt he
desired with that he was of-ninety winters old that he
 leorde to þæm heonfonlecan ríce. Lifde he his lif in micelre
departed to the heavenly kingdom Lived he his life in great
 eaðmodnesse 7 monnþwærnesse 7 in forhæfdnesse 7 in
humility and mildness and in abstinence and in
 bilwitnesse 7 in soðfæstnesse 7 in fulfremednesse. Ond
simplicity and in truth and in perfection And
 he þurh þæt ge his þeode ge eac þam cynnum Scotta 7
he through that both to-his nation and also to-the races of-Scots and
 Peohta, in þæm he in ellþeodignesse lifde ge mid his liifes
of-Picts in which he in pilgrimage lived both with of-his life
 bysene ge mid lare ge mid alderlicnesse þrea ge mid
example and with teaching and with authority of-rebuke and with
 arfæstnesse his sylena of þam goodum, þe he from rícum
piety of-his gifts from the goods which he from powerful
 monnum onfeng, swiðe bricsade. Ætecte he eac his gehatum,
men received greatly profited Added he also to-his vows
 þe we ær sægdon, þæt he symle in þæm feowertiglecan
which we before said that he ever in the forty-day
 fæstenne ær Eastrum æne siða in dæge gereorde, 7 elles
fast before Easter one time in day ate and otherwise

ne þeah nemne medmicel hlafes mid þinre meolc. Ðære ilcan
 not ate except moderate of-loaf with thin milk Of-the same
 forhæfdnesse gemet he eac swilce heold þæt feowertig daga ær
 abstinence measure he also likewise kept the forty days before
 Cristes gebyrtdide 7 þæt feowertig daga æfter Pentecosten.
 of-Christ birth-time and the forty days after Pentecost

XX · WILFRID AND CHAD

Alchfrith sent his priest Wilfrid overseas to Agilbert, bishop of Paris, to be consecrated bishop, and while he stayed abroad Oswy sent Chad to be consecrated for York. Finding the archbishop Deusdedit dead, Chad was consecrated by Wine of the West Saxons with two British bishops, and at once took up the work of a bishop in humility, going everywhere on foot after the custom of the apostles, following Aidan's example. Wilfrid came home bringing many Roman customs, and the Irish who would not conform went home.

244.28 Betweoh ðas ðing sende Alhfrīð se cyning Osweoes sunu
 Among these things sent Alchfrith the king of-Oswy son
 Willferð his mæssepreost, þæt hine mon sceolde him 7 his
 Wilfrid his masspriest that him one should for-him and for-his
 hiwum to biscope gehalgian. Sende he hine to hadiganne ofer
 household as bishop consecrate Sent he him to ordain over
 sæ to Ægelberhte biscope, bi þæm we ær beforan sægdon, se
 sea to Agilbert bishop about whom we before earlier said who
 ær Breotone forlet 7 Parisiace þære ceastre biscop geworden
 before Britain forsook and of-Paris the city bishop become
 wæs. Ond he wæs gehalgad from him mid micelre áre,
 was And he was consecrated by him with great honor
 efencumendum monigum biscopum to þære halgunge, in þæm
 with-coming-together many bishops to the consecration in the

cynelecan tuune, þe is ceged Inconpendia. Ða he þa gena
royal village which is called Compiègne When he then yet
 wæs æfter his halgunge in þæm ofersælicum dælum wuniende,
was after his consecration in the oversea parts dwelling
 ða wæs Osweo se cyning onhyrgende þæs suna geornfulnisse.
then was Oswy the king imitating of-the son zeal
 Sende þa eac to Cent haligne wer 7 in his þeawum
Sent then also to Kent holy man and in his customs
 gemetfæstne 7 in leornunge haligra gewreota wel gelæredne;
moderate and in learning of-holy writings well instructed
 ond þa ða he in wreotum leornade to donne, þa he in his
and those which he in writings learned to do those he in his
 weorcum wæs geornlice fylgende; se sceolde beon to biscope
works was earnestly following he should be as bishop
 gehalgod þære cirican to Eoforwicceastre. Wæs mæssepreost,
consecrated to-the church at York Was masspriest
 se wæs Ceadda haten, Ceddes broðor þæs arwyrdan biscopes,
who was Chad called of-Cedd brother of-the venerable bishop
 þæs we beforan gelome gemyndgedon. Sende se cyning eac
whom we earlier frequently mentioned Sent the king also
 mid hine his mæssepreost, Eadæth wæs haten, se æfter
with him his masspriest Eadhæd was called who after
 þon in Ecgferþes riice in Hrypum wæs biscop geworden.
that in of-Ecgfrith kingdom in Ripon was bishop become
 Ða heo þa to Cent cwomon, þa gemetton heo ðone 246.13
When they then to Kent came then found they the
 ærcebiscop Deosdedit geledredne of weorulde. Ond þa gytá
archbishop Deusededit departed from world And then yet
 nænig oðer biscop for hine geseted wæs.
no other bishop for him set was

246.16 Ða cerdon heo to Westseaxna mægðe, þær wæs Wine
Then turned they to of-West-Saxons province there was Wine
 biscop; 7 from him wæs se foresprecena Godes monn to
bishop and by him was the aforesaid of-God man as
 biscope gehalgad. Nom he twegen biscopas of Bretta ðeode
bishop consecrated Took he two bishops of of-Britons nation
 in gesiðscipe þære halgunge. Ne wæs in þa tiid ænig biscop
in fellowship of-the consecration Not was in that time any bishop
 buton þam Wine in alre Breotene para þe rihtlice gehalgad
except the Wine in all Britain of-those who rightly consecrated
 wære. Ða wæs se Cedda from him to biscope gehalgod;
were Then was the Chad by him as bishop consecrated
 ond he sona ongon þa mæstan gemænne don þære ciriclican
and he at-once began the greatest care to-do to-the churchly
 soðfæstnesse 7 clænnisse, 7 eaðmodnisse 7 forhæfdnisse
truth and purity and to-humility and to-abstinence
 7 leornunge geornnisse sellan, ond byrig 7 lond 7 ceastre
and to-learning zeal to-give and cities and land and fortresses
 7 tunas 7 hus fore godspelicre lare þurhferan, nales
and towns and houses for evangelical teaching to-traverse not-at-all
 ridende on horse ac para apostola þeawe on his fotum
riding on horse but of-the apostles in-custom on his feet
 gongende. Wæs he of discipulum Aidanes þæs góðan biscopes,
going Was he of disciples of-Aidan the good bishop
 7 his dædum 7 þeawum 7 æfter bysene Ceddes his
and by-his deeds and customs and after example of-Cedd his
 broðor his geherend trymede 7 lærde. Ða cwom eac swylce
brother his bearers confirmed and taught Then came also likewise
 Willferð in Breotone, þa he wæs to biscope gehalgod, 7
Wilfrid into Britain when he was as bishop consecrated and
 eac swylce monige gemetgunge para rihtgelefedra, gehælde
also likewise many rules of-the orthodox keeping

þære Romaniscan cirican, Ongolcynnes ciricum mid his lare
of-the Roman church of-English-race to-churches with his teaching
 brohte. Ponon wæs geworden, þæt seo rihtgelyfde laár wæs
brought Thence was done that the orthodox teaching was
 dæghwamlice weaxende; ond ealle Scottas, þa ðe between
daily growing and all Scots those who among
 Ongle eardodon 7 þære rihtgelefdan lare wiðerwearde
Angles dwelt and to-the orthodox teaching contrary
 wæron ge in gehælde rihtra Eastrena ge in monegum
were both in keeping of-right Easter and in many
 oðrum wisum, oðþe heora treowe sealdon, þæt heo riht
other ways either their troth gave that they right
 mid healdan woldon, oðþe ham to heora eðle hwurfen.
with keep would or home to their homeland turned

XXI · WIGHARD'S DEATH IN ROME

Oswy and Ecgberht of Kent, agreeing that the Roman church was the true one, chose the priest Wighard to be made archbishop and sent him to Rome, where he died before his consecration. Pope Vitalian wrote Oswy a warm letter praising his faith and promising to send a worthy man in Wighard's place; who that was the next book will tell.

Ðyssum tidum Ongolcyningas þa æðelestan Osweo 248.3
In-these times English-kings the noblest Oswy
 Norðanhymbra cyning 7 Ecgberht Contwarena cyning
of-Northumbrians king and Ecgberht of-Kent king
 hæfdon between him spræce 7 geþeahte, hwæt to donne wære
had among them speech and counsel what to do were
 bi þæm stealle Ongolcynnes cirican. Forðon Osweo soðlice
about the state of-English-race church Because Oswy truly

onget, þeah þe he from Scottum afeded 7 gelæred wære,
perceived though that he by Scots brought-up and instructed were
 þætte seo Romanisce cirice 7 seo apostolice wæs rehtgelefed.

that the Roman church and the apostolic was orthodox

Ða gecuron heo 7 genomon mid gebafunge þære halgan
Then chose they and took with consent of-the holy

cirican Ongolþeode goodne wer 7 gebungenne to biscopphade
church of-English-nation good man and excellent to bishopric

mæssepreost sumne, þæs noma wæs Wigheard, of geferscipe
masspriest a of-whom name was Wighard of fellowship

þæs biscopes Deosdedit. 7 heo hine þa to Rome sendon,
of-the bishop Deusdedit and they him then to Rome sent

þæt hine mon scolde þær to biscope gehalgian, þæt he þær
that him one should there as bishop consecrate that he there

onfenge ærcebiscopes hade 7 rehtgelefed biscopas þurh ealle
received of-archbishop rank and orthodox bishops through all

Breotone Ongolcynnes ciricum seoþðan hadian meahte. Ða
Britain of-English-race to-churches afterward ordain might When

he þa Wigheard to Róme becwom, ær þon he to biscopphade
he then Wighard to Rome came before that he to bishopric

becuman meahte, wæs mid deaðe forgripen 7 þær fordferde.
come could was with death seized and there departed

248.17

Ða sende Uitalius se papa Osweo Seaxna cyninge lufsumlic
Then sent Vitalian the pope to-Oswy of-Saxons to-king loving

ærendgewrit, þa he onget his aarfæstnesse willan 7 his
letter when he perceived of-his piety will and his

hate Godes lufan, þa he hæfde for þam eadgan liife, 7
bot of-God love which he had for the blessed life and

forþam þe he þurh Drihtnes gescyldnesse to þam sóðan
because that he through of-Lord protection to the true

geleafan 7 þæm apostolican gehwyrfed wæs. Ond cwæð þæt
faith and the apostolic turned was And said that

he gehyhte, swa swa he in his þeode hwilwendlice ricsade,
he hoped so as he in his nation temporally reigned
 þæt he swa in toweardnesse ecelice ricsian mid Criste moste.

that he so in future eternally reign with Christ might

Ond he eac swylce þær on þæm gewrite gemyndgade bi

And he also likewise there in the letter mentioned about

þæs Wigheardes deaðe, þæt heo swiðe geunrotsade wæron,

of-the Wigbard death that they greatly saddened were

forhwon he þær forðferan scolde, 7 him geheht, swa ær

for-why he there depart should and to-him promised so before

swa heo gebungenne mon 7 hades wyrðne metan meahton,

so they excellent man and rank worthy find could

þæt heo hine woldon to biscope gehalgian 7 hider onsendan.

that they him would as bishop consecrate and hither send

Hwelc biscop þa fore Wighearde gecoren 7 gehalgod

248.28

Which bishop then for Wigbard chosen and consecrated

wære, þæt we in þisse æfterfylgendan béc gerisenlicor 7

were that we in this following book more-fittingly and

gelimplecor writað 7 secgað.

more-suitably write and tell

In the plague Sighere, one of the two kings of the East Saxons, and his people turned back to the idols, hoping to escape death, while Sebbi kept the faith. Wulfhere of Mercia, their overlord, sent Bishop Jaruman, a good and pious man, who went through the whole land and brought the king and people back, so that they tore down their shrines and idols and reopened the churches, preferring to die in the faith than live among idols. So ends the third book.

- 250.1 In ða ilcan tíð wæron in Eastseaxna mægðe æfter Swiðhelme,
In the same time were in of-East-Saxons province after Swiðhelm
 bi þæm we ær beforan sægdon, twegen cyningas Sighere 7
about whom we before earlier said two kings Sighere and
 Sebbe, þeah þe heo Wulfhere Mercna cyninge underþeodde
Sebbi though that they to-Wulfhere of-Mercians to-king subjected
 wæren in hernesce. Seo ilce mægð þa Eastseaxna mid þy heo
were in obedience The same province then of-East-Saxons with that it
 wæced wæs mid þy wæle þære foresprecenan deaðlicnesse,
weakened was with the slaughter of-the aforesaid mortality
 ða Sighere mid þy dæle his folces, þe he heold, forlet þa
then Sighere with the part of-his people which he held forsook the
 gerynu þæs Cristnan geleafan 7 to hæðenisse wæs gehwyrfed.
mysteries of-the Christian faith and to heathenism was turned
 Forðon þe se seolfra cyning 7 his aldormen 7 monige of his
Because that the same king and his ealdormen and many of his
 folce lufodon þis deaðlice lif 7 þæt towearde ne sohton, ne
people loved this mortal life and the future not sought nor
 þæt furðum gelefdon, þæt hit ó wære. Pa ongunnon heo þa
that even believed that it ever were Then began they the
 heargas edniwian, þa ðe ær forlætene wæron, 7 deofolgild
shrines to-renew those which before forsaken were and idol-worship
 weorþian 7 gebiddan, swa swa heo þurh þas þing meah-ton
to-honor and to-pray so as they through these things could

from þam woole 7 fram þære deaplicnesse gescilde beon.

from the plague and from the mortality shielded be

Se Sebb þonne his gefera 7 efnerfeward þæs ilcan rices

The Sebbi then his companion and co-heir of-the same kingdom

mid micelre geornfulnesse þone onfongenā Cristes geleafan

with great zeal the received of-Christ faith

heold mid ealle his folce, ond mid micelre gesæglicnesse

held with all his people and with great happiness

getreowe lif gefylde, swa swa we eft heræfter secgað.

faithful life fulfilled so as we again hereafter tell

Pa ðæt þa Wulfhere se cyning onget, 7 him gebodad wæs, 250.17

When that then Wulfhere the king perceived and to-him announced was

þæt in þære mægðe Eastseaxna of dæle Cristes geleafa áidlād

that in the province of-East-Saxons of part of-Christ faith made-void

wære, þa sende he Gearaman þone biscop, se wæs Trumheres

were then sent he Jaruman the bishop who was of-Trumhere

æfterfylgend, in þa mægðe Eastseaxna to gereccenne þone

successor into the province of-East-Saxons to correct the

gedwolan, 7 heo to soðfæstnesse geleafan eft gecegan. 7 he

error and them to of-truth faith again to-call and he

þa mid micelre geornnesse se biscop þæt wæs donde, æfter

then with great zeal the bishop that was doing after

þan þe mæssepreost sægde, þe his gefera wæs fultumiende

that which masspriest said who his companion was helping

þæs godcundan wordes. Wæs he se biscop æfest mon 7

of-the divine word Was he the bishop pious man and

gód, 7 feor 7 wide ealle þa leode wæs þurhfærende, 7

good and far and wide all the people was traversing and

þæt folc 7 þone forsprecenan cyning to soðfæstnesse wege

the people and the aforesaid king to of-truth way

eft gelædde, to þon þæt heo forleton 7 towurpon þa hergas

again led to that that they forsook and cast-down the shrines

7 þæt deofolgild, þæt heo ær dydon, 7 Godes cirican
and the idol-worship which they before did and of-God churches
 ontyndon, 7 Cristes noman, þæm hy ær wiðcwædon,
opened and of-Christ name which they before renounced
 gefeonde ondettan. 7 heo ma mid geleafan þæs ecan lifes 7
rejoicing confessed and they rather with faith of-the eternal life and
 æriste wuldres wilnaden, þæt heo in þæm swulte, þon heo
of-resurrection glory desired that they in that died than they
 on unsyfernessum getreowleasnesse betweoh deofulgildum lifde.
in uncleannesses of-faithlessness among idols lived
 Ða þis þa þus gedon wæs, þa se biscop 7 heora lareowas
When this then thus done was then the bishop and their teachers
 gefeonde 7 blissigende ham hwurfon. Explicit liber tertius.
rejoicing and exulting home turned Ends book third
