OLD ENGLISH SERIES · VOLUME 13

The Old English Bede

Bede

Historia ecclesiastica gentis Anglorum

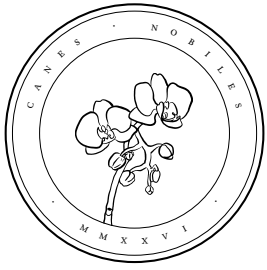
The Old English Bede

Part Two: The Church of Theodore and the Saints of Bede's Own Day

---

with a word-for-word interlinear English translation

preserving the original word order

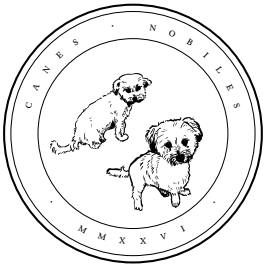


CANES NOBILES · MMXXVI

Copyright © 2026 Christopher Hench
All rights reserved

Published by Canes Nobiles
canesnobiles.com

The source text is in the public domain



Volume 13 of the Canes Nobiles Old English interlinear texts

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 16 to 24 and 252 to 488

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

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 ⁊, 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.

CONTENTS

The Chapters of the Fourth Book 9
The Chapters of the Fifth Book 15

BOOK IV

I · Theodore Sent to Britain 21
II · Theodore's Visitation and the Schools of Kent 28
III · Chad at Lichfield, and His Death 32
IV · Colman in Inishbofin and Mayo 46
V · The Death of Oswy and the Synod of Hertford 49
VI · Bisi and the Two East Anglian Sees 55
VII · Winfrith Deposed, Earconwald and Barking 56
VIII · The Light over Barking 58
IX · The Boy Æsica 61
X · The Nun's Light Before Dawn 63
XI · Torhtgyth's Vision of Æthelburh 64
XII · Torhtgyth's Death 68
XIII · Hildelith and the Blind Woman Healed 70

BOOK IV

(continued)

XIV · King Sebbi Becomes a Monk 73
XV · Leutherius, Hædde, and Cædwalla 78
XVI · Rochester Sacked and Wilfrid Expelled 79
XVII · Wilfrid Among the South Saxons 82
XVIII · Wight Conquered and Its Two Princes 89
XIX · The Synod of Hatfield 93
XX · John the Arch-Chanter 97
XXI · Æthelthryth 100
XXII · The Battle on the Trent 110
XXIII · Imma's Bonds 111
XXIV · Hild of Whitby 118
XXV · Cædmon 130
XXVI · The Burning of Coldingham 139
XXVII · Ecgfrith's Fall and Aldfrith 148
XXVIII · Cuthbert Made Bishop 153
XXIX · Cuthbert on Farne and in His See 158
XXX · Cuthbert and Herbert 164
XXXI · Cuthbert's Body Found Whole 169
XXXII · Baduthegn Healed 173
XXXIII · The Eye Healed by Cuthbert's Hair 177

BOOK V

I · Æthelwald Stills the Storm 181
II · John of Hexham and the Dumb Youth 185

BOOK V

(continued)

III · The Nun of Watton 189
IV · The Gesith's Wife 194
V · The Gesith's Servant 196
VI · Herebald's Fall 199
VII · Cædwalla and Ine at Rome 206
VIII · Theodore's Death and Berhtwald 209
IX · Ecgberht's Mission Forbidden 211
X · Willibrord Among the Frisians 216
XI · The Two Hewalds 218
XII · Swithberht and Willibrord Consecrated 223
XIII · Drythelm's Vision 227
XIV · The Thane and the Two Books 243
XV · The Smith Who Saw Hell 249
XVI · Hædde, Aldhelm, and the South Saxon See 253
XVII · Cenred, Offa, and the Life of Wilfrid 256
XVIII · Hadrian, Albinus, and Acca 274
XIX · Nechtan and Ceolfrith's Letter 277
XX · Iona Keeps the Right Easter 281
XXI · Tobias, the Comets, and Ceolwulf 286
XXII · The State of Britain, and Bede's Own Works 289

AFTER THE HISTORY

The West Saxon Genealogy 299

The list of the fourth book, thirty-one entries for its thirty-three chapters: Theodore's coming and his visitation, Chad and Colman, the synods of Hertford and Hatfield, the wonders at Barking, King Sebbi's monkhood, Wilfrid among the South Saxons, Wight's conversion, John the arch-chanter, Æthelthryth, the freed captive, Hild and the brother gifted with song, Coldingham's fire foretold, the deaths of Ecgfrith and Hlothhere, and Cuthbert's life, death, and miracles.

Her onginneð seo feorðe bóc. 16.28

Here begins the fourth book

I. Ðætte forðferdum Deusdedit ðon arcebiscope, Wigheard 16.29

One That departed Deusdedit the archbishop Wigheard

wæs þam biscophade to onfonne to Rome onsended: ac him

was the bishopric to receive to Rome sent but him

þær forðferendum, Ðeodorus wæs to arcebiscope gehalgod

there departing Theodore was as archbishop consecrated

ȝ mid Adriane þam abbude wæs to Breotone onsended.

and with Hadrian the abbot was to Britain sent

II. Ðæt Þeodorus se arcebiscop * gondferend ealle 16.33

Two That Theodore the archbishop (conjecture) going-through all

Angelcynnes cyricean mid * rihtgeleaffulre soðfæstnysse,

of-English-race churches with (conjecture) right-believing truthfulness

ȝ swylce eac mid halgum gewritum ȝ stæfcræftum hi

and likewise also with holy writings and letters them

georne het beon lærede: ȝ þæt Putta for Damiano

earnestly commanded be taught and that Putta for Damian

æt Hrofeceastre to biscope wæs gehalgod.

at Rochester as bishop was consecrated

18.4 III. Đæt Ceadda, be þam ðe we ær bufan spræcon,
Three That Chad about whom that we before above spoke
Myrcna mægðe wæs biscop seald: ȝ be his life, ȝ be
of-Mercians province was bishop given and about his life and about
his forðfore, ȝ be his byrigenne.
his departure and about his burial

18.7 IV. Đæt Coloman se biscop, forletenre Breotone, twa
Four That Colman the bishop left Britain two
mynstro on Scottum geworhte, oðer þam Scottum, oðer
monasteries among Scots built one for-the Scots other
ðam Engliscan, ðe he mid hine ðider gelædde.
for-the English whom he with him thither led

18.10 V. Be deaðe Oswies ȝ Ecbyrhtes þara cyninga: ȝ be
Five About death of-Oswy and of-Ecgberht the kings and about
þam sinoðe þe geworden wæs æt Heortfeorda, þam wæs
the synod that held was at Hertford over-which was
foresittende se arcebiscop Đeodorus.
presiding the archbishop Theodore

18.13 VI. Đæt adune asetton of þam biscoprice Winfriðe, Seaxulf
Six That down set from the bishopric Winfrith Seaxwulf
his biscoprice onfeng: ȝ Erconwold Eastseaxum wæs biscop
his bishopric received and Earconwald to-East-Saxons was bishop
seald.
given

18.15 VII. Đæt on Berccingum þam mynstre mid heofonlice leohte
Seven That at Barking the monastery with heavenly light
getacnod wæs, hwær gesette beon sceoldon þa lichaman
betokened was where placed be should the bodies
haligra fæmnena.
of-holy maidens

VIII. Ðæt on þam ylcan mynstre sum lytel sweltende 18.18
Eight That in the same monastery a little dying
cniht be naman genemde ða mynsterfæmnan, ðe him
boy by name named the monastery-maiden who him
æfterfyligende węs: ⁊ þæt oðru of lichaman utgangende
following was and that other from body going-out
sumne dæl geseah þæs heofonlican leohtes.
some part saw of-the heavenly light
IX. Hwylce heofonlicu tacnu ætywde wæron, þa ða seo 18.22
Nine What heavenly tokens shown were when that the
modur sylf ðære gesomnunge of middanearde ferde.
mother herself of-the congregation from middle-earth departed
X. Ðæt Torhtgyð seo Godes þeowen ðreo gear æfter ðære 18.24
Ten That Torhtgyth the of-God handmaid three years after of-the
hlæfdian forðfore þa geta on life hæfd wæs.
lady departure then yet in life held was
XI. Ðæt æt þam lictune ðæs mynstres an blind wif 18.26
Eleven That at the burial-ground of-the monastery a blind woman
hire wæs gebiddende; ⁊ forðam onfeng þam beorhte hire
herself was praying and therefore received the brightness of-her
eagena.
eyes
XII. Ðæt se cyning ðære ylcan mægðe Sebbe on munuclicum 18.28
Twelve That the king of-the same province Sebbi in monastic
drohtoðe his lif geendode.
way-of-life his life ended
XIII. Ðæt Westseaxna biscophad for Eleutherío Hædde wæs 18.30
Thirteen That of-West-Saxons bishopric for Eleutherius Hædde was
onfonde, ⁊ ðone æt Hrofeceastre for Puttan Cwichelm
receiving and that at Rochester for Putta Cwichelm

onfeng, ⁊ for him Gifmund: ⁊ eac hwylce ða wæron
received and for him Gebmund and also which then were
Norðanhymbra bisceopas.
of-Northumbrians bishops

18.33 XIV. Ðæt se steorra ætywde, se is cometa nemned, ⁊
Fourteen That the star appeared which is comet named and
þreo monað wæs wuniende, and symble on uhtatid wæs
three months was remaining and ever at dawn-time was
upyrnende. On þam ylcan geare Ecfrið Norðanhymbra cyning
rising-up In the same year Ecgfrith of-Northumbrians king
adræfde Wilfirð þone arwyrðan biscop.
drove-out Wilfrid the venerable bishop

20.3 XV. Ðæt Willferð biscop Suðseaxna mægðe to Criste
Fifteen That Wilfrid bishop of-South-Saxons province to Christ
gecyrde, seo hwæðere, him ðanon gewitendum, for ðære
turned which however him thence departing for the
grimman feonda ofðrycnesse agenne biscop habban ne mihte.
grim of-enemies oppression own bishop have not could

20.6 XVI. Ðæt þæt ealond Wiht onfeng cristene bigengan, þæs
Sixteen That the island Wight received Christian inhabitants of-which
twegen cynelice cnihtas æfter þon onfangenan fulluhtes bæðe
two royal boys after the received of-baptism washing
sona wurdon ofslegene.
soon were slain

20.9 XVII. Be þam sinoðe se wæs geworden on þam felda,
Seventeen About the synod which was held in the field
se wæs genemned Hæþfeld, andweardan þam ærcebiscope
which was named Hatfield present the archbishop
Theodore.
Theodore

XVIII. Be Iohanne þam heahseangere þæs apostolican setles, 20.11
Eighteen About John the arch-chanter of-the apostolic see
se for lare com to Breotone.
who for teaching came to Britain
XIX. Ðæt seo cwen Æðeldryð clæne fæmne þurhwunode, 20.13
Nineteen That the queen Æthelthryth pure maiden continued
þære lichama on byrigenne gewemmed beon ne mihte: ⁊
whose body in burial corrupted be not could and
be þam hymene þe we be hire geworhton.
about the hymn that we about her made
XX. Ðæt se biscop Ðeodorus betweox Ecgferðe ⁊ Æðelrede 20.16
Twenty That the bishop Theodore between Ecgfrith and Æthelred
þam cyningum sibbe geworhte.
the kings peace made
XXI. Ðæt ða benda sumes gehæftes * tolysede 20.18
Twenty-one That the bonds of-a captive (conjecture) loosed
wæron, þonne for him mæssan sungene wæron.
were when for him masses sung were
XXII. Be life ⁊ forðfore Hilde þære abbudissan. 20.20
Twenty-two About life and departure of-Hild the abbess
XXIII. Ðæt on hire mynstre wæs sum broðor, þam 20.21
Twenty-three That in her monastery was a brother to-whom
godcundlice forgifen wæs seo gyfu to singanne.
divinely given was the gift to sing
XXIIII. Hwilc gesihð sumum Godes were ætywde, ær 20.23
Twenty-four What vision to-a of-God man appeared before
þam ðe þæt mynster æt Coludes byrig mid bryne fornumen
that that the monastery at Coldingham — with burning consumed
wære.
were

20.25 XXV. Be deaðe þara twegea cyninga Ecferðes ⁊
Twenty-five About death of-the two kings of-Ecgfrith and
Hloðheres.
of-Hlothhere

20.26 XXVI. Ðæt se Drihtnes wer Cuðbryht wæs biscop geworden,
Twenty-six That the of-Lord man Cuthbert was bishop become
⁊ þæt he ða gyt on munuclicum life geseted lærde ⁊
and that he then yet in monastic life set taught and
bodade.
preached

20.28 XXVII. Ðæt se ylca wer Cuðbyrhtus on ancerlife geseted
Twenty-seven That the same man Cuthbert in anchorite-life set
an easpring of drigre eorðan gebiddende up gelædde, ⁊
a spring from dry earth praying up led and
ænne æcer of ðam gewinne his agenre handa ofer þa
a field from the labor of-his own hand beyond the
tid ðæs sæwetes onfeng.
time of-the sowing received

20.31 XXVIII. Ðæt se ylca biscop Cuþbryht his forþfore ða
Twenty-eight That the same bishop Cuthbert his departure the
toweardan Herebyrhto þam ancran foresæde.
coming to-Herbert the anchorite foretold

20.33 XXIX. Ðæt his lichoma æfter endleofon gearum his
Twenty-nine That his body after eleven years of-his
byrigenne wæs clæne ælcere brosnunge funden ⁊ gemeted:
burial was pure of-every corruption found and discovered
⁊ æfter noht mycele fyrste ðæs his æfterfyligend of
and after not great space after-that his successor from
þyssum middanearde geferde.
this middle-earth departed

XXX. Ðæt æt his reliquium nu niwan wæs sum man 22.1
Thirty That at his relics now newly was a man
gehæled fram þære adle his eagan.
healed from the disease of-his eyes
XXXI. Ðæt oðer æt his byrigenne fram lyftadle wæs 22.3
Thirty-one That another at his tomb from palsy was
gehæled. Her endað seo feorðe bóc.
healed Here ends the fourth book

THE CHAPTERS OF THE FIFTH BOOK

The list of the fifth book, twenty-one entries for its twenty-two chapters: Æthelwald's storm and Bishop John's healings; Cædwalla's baptism at Rome; Berhtwald and Tobias; Ecgberht's thwarted mission, Willibrord's in Frisia; the man who rose from death, two shown their sins and hell; Adamnan, Aldhelm, and the South Saxon bishops; Cenred and Offa at Rome and Wilfrid's death; Ceolfrith's letter to the Pictish king; Iona's Easter; and the state of Britain.

Her onginneð seo fifte bóc. 22.5
Here begins the fifth book
I. Ðæt Æðelwold Scē Cuþberhtes æfterfyligend on 22.6
One That Æthelwald of-Saint Cuthbert successor in
ancersetle ond life geseted þam winnendum broðrum on sæ
anchorite-seat and life set for-the struggling brothers on sea
gebiddende ðone storm he gesette ȝ gestilde.
praying the storm he settled and stilled
II. Ðæt se biscop Iohannes ænne dumbne monn gebiddende 22.9
Two That the bishop John a dumb man praying
gehælde.
healed

22.11 III. Ðæt se ylca biscop an adliende mæden gebiddende
Three That the same bishop a sick maiden praying
gehælde.
healed

22.12 IIII. Ðæt he anes gesiðmannes wif untrum mid gehalgode
Four That he of-a gesith-man wife sick with hallowed
wætere gelacnode.
water cured

22.14 V. Ðæt se ylca biscop anes gesiðmannes cniht gebiddende
Five That the same bishop of-a gesith-man boy praying
fram deaðe gecigde.
from death called

22.16 VI. Ðæt he his preosta ænne of horse fallende ⁊
Six That he of-his priests one from horse falling and
gebrysedne gelice gebiddende ⁊ bletsigende fram deaðe
bruised likewise praying and blessing from death
gecyrde.
turned

22.18 VII. Ðæt Ceadwala Westseaxna cyning to gefulliane com to
Seven That Cædwalla of-West-Saxons king to be-baptized came to
Rome: swa eft his æfterfyligend Ine ða ylcan þærscwaldas
Rome as afterward his successor Ine the same thresholds
þara eadigra apostola estful gesohte.
of-the blessed apostles devout sought

22.21 VIII. Ðæt, forðferdum Þeodoro, ðone arcebiscophád Beorhtwald
Eight That departed Theodore the archbishopric Berhtwald
onfeng; ⁊, betweox oðra monige þe he gehadode, eac
received and among others many that he ordained also
swylce Tobium ðone gelæredestan wer ðære cyrican æt
likewise Tobias the most-learned man of-the church at
Hrofesceastre biscop gehalgode.
Rochester bishop consecrated

VIIII. Đæt se halga wer Ecbyrht becuman wolde on Germaniam 22.25
Nine That the holy man Ecgberht come wished into Germany
to bodianne godcunde lare. Ac he ne mihte: ac Wihtbyrht
to preach divine teaching But he not could but Wihtberht
ðyder becom for him, ⁊ ðær nowiht ne fremede; ⁊ þa
thither came for him and there nothing — accomplished and then
eft wæs ham hweorfende on Scotland, þanon he ær becom.
again was home turning into Ireland whence he before came
X. Đæt Wilbrord on Frysena lande bodiende monega to 22.29
Ten That Willibrord in of-Frisians land preaching many to
Drihtne gecyrde: ⁊ þæt his geferan twegen healicne
Lord turned and that his companions two lofty
martyrdom wæron þrowiende.
martyrdom were suffering
XI. Đæt se arwurða wer Swiðbyrht on Breotone, ⁊ 22.32
Eleven That the venerable man Swithberht in Britain and
Wilbrord æt Rome biscopas wæron Fresna ðeode gehalgode.
Willibrord at Rome bishops were of-Frisians nation consecrated
XII. Đæt sum on Norðanhymbra mægðe of deaðe arisende 22.34
Twelve That one in of-Northumbrians province from death arising
sume swiðe ondryslicu ⁊ eac to gewilnienne, ða þe he
some very terrible and also to be-desired those that he
geseah, secgende wæs.
saw telling was
XIII. Đæt ongean þam oðer, to deaðe becumende, geseah 24.3
Thirteen That against that another to death coming saw
him fram deoflum tobrohte beon ða boc his agenra
to-himself by devils brought be the book of-his own
synna.
sins

24.5 XIIII. Đæt eft oðer sweltende him þa getealdan stowe
Fourteen That again another dying for-himself the appointed place
mid helwarum his agenra wita geseah.
with hell-dwellers of-his own torments saw

24.7 XV. Đæt monega cyricean on Hibernia lærendum Athamanó
Fifteen That many churches in Ireland teaching Adamnan
þa eallgeleaflican Eastran onfengon: ȝ be Ealdelme, se
the catholic Easter received and about Aldhelm who
ða bóc 'de uirginitate' ȝ eac oðra manega geworhte: ge
the book about virginity and also others many made and
eac þæt Suðseaxan agenne biscopas onfengon Eadbyrht ȝ
also that South-Saxons own bishops received Eadberht and
Eollan; ȝ Westseaxan onfengon Danielum ȝ Aldelmum:
Eolla and West-Saxons received Daniel and Aldhelm
ȝ be Aldelmes gewritum.
and about of-Aldhelm writings

24.12 XVI. Đætte Cynred Mercna cyning ȝ Offa Eastseaxna
Sixteen That Cenred of-Mercians king and Offa of-East-Saxons
cyning on munuclicum hadum to Rome becom, ȝ þær
king in monastic orders to Rome came and there
heora lif geendode: ȝ be life ȝ forðfore þæs arwurðan
their life ended and about life and departure of-the venerable
biscopes Wilfriðes.
bishop Wilfrid

24.15 XVII. Đæt þam eaufæstan abbude Adriano Albinus
Seventeen That the pious abbot Hadrian Albinus
æfterfyligde: ȝ fram þam biscope Wilfriðe Acca his
succeeded and from the bishop Wilfrid Acca his
mæssepreost biscophade onfeng.
masspriest bishopric received

XVIII. Đæt se abbud Ceolfriđ Peohta cyninge, Neaton wæs 24.18
Eighteen That the abbot Ceolfrith of-Picts to-king Nechtan was
haten, heahcræftigan somod ȝ eac epistolam be healdnesse
called master-builders together and also letter about observance
rihtre Eastran onsende.
of-right Easter sent
XVIIII. Đæt þa munecas on Híí þam ealonde mid him 24.21
Nineteen That the monks on Iona the island with them
ðam underþeoddum mynstrum þa ða rihtgeleaffullan Eastran,
the subject monasteries then the right-believing Easter
bodiendum Ecbyrhte ȝ lærendum, weorþian ongunnon.
preaching Ecgberht and teaching to-keep began
XX. Be forðfore Tobias þæs biscopes æt Hrofesceastre ȝ 24.24
Twenty About departure of-Tobias the bishop at Rochester and
Ecgbyrhtes þæs arwurþan biscopes on ðone forman Easterdæg:
of-Ecgberht the venerable bishop on the first Easter-day
ȝ ðy ylcan geare forðferde Osric Norðanhymbra cyning.
and in-the same year departed Osric of-Northumbrians king
XXI. Hwylc se staðol is on andweardnesse Angelcynnes 24.27
Twenty-one What the state is in the-present of-English-race
þeode ge eac ealre Breotone.
nation and also of-all Britain

BOOK IV

I · THEODORE SENT TO BRITAIN

In the year of the eclipse and the plague, Archbishop Deusdedit and King Eorcenberht of Kent died, and the priest Wigheard, sent to Rome for consecration, died there of the plague. Pope Vitalian offered the see to the abbot Hadrian, who declined and proposed Theodore of Tarsus, a monk of sixty-six learned in Greek and Latin. Theodore was consecrated and, after delays in Gaul, where Ebroin held Hadrian, reached Canterbury the next year.

Þy gemyndgadan gere þære foresprecenan sunnan 252.4
In-the mentioned year of-the aforesaid of-sun
asprungennisse ȝ hræðe sona þæs æfterfylgendan wooles
eclipse and quickly soon of-the following pestilence
ȝ moncwilde, ðy geare Deosdedit se sexta ærcebiscop
and mortality in-the year Deusdedit the sixth archbishop
Contwaraburge cirican forðferde þy ærran dæge iduum
of-Canterbury church departed on-the previous day of-the-Ides
Iuliarum. Swelce eac Erconberht Contwara cyning þy ylcan
July Likewise also Eorcenberht of-Kent king in-the same
monðe ond dæge forðgeleorde, ȝ his riices eðel forlet
month and day passed-away and of-his kingdom homeland left
Ecgberhte his suna, þæt he hæfde ȝ heold anes wonðe
to-Ecgberht his son which he had and held of-one lacking
twentig wintra. Þa blon micelre tiide se biscopdom, ða
twenty winters When ceased for-great time the bishopric then
wæs sended to Róme from Ecgberhte ȝ from Osweo
was sent to Rome by Ecgberht and by Oswy
Norðanhymbra cyninge Wigheard mæssepreost, swa swa we
of-Northumbrians king Wigheard masspriest so as we
in þisse ærran béc feaum wordum forecwædon. Wæs se mon
in this former book with-few words said-before Was the man

in ciriclecum þeodscipum of Ongolcynne wel gelæred. Swylce
in churchly disciplines of English-race well taught Likewise
hy eac þa cyningas begen ætgædre sendon þæm apostolican
they also the kings both together sent to-the apostolic
papan micle gife on monegum goldfatum ⁊ seolforfatum:
pope great gifts in many gold-vessels and silver-vessels
ond bædon, þæt he Wigheard Ongolcynnes ciricum to
and asked that he Wigheard of-English-race to-churches as
ærcebiscope gehalgode. Ða he ða to Róme cwom, þa wæs
archbishop consecrated When he then to Rome came then was
in þa tid Uitalius pápa þæs apostolican seðles aldorbiscop.
in that time Vitalian pope of-the apostolic see chief-bishop
Æfter þon þe he þone intingan his siðfætes þæm apostolican
After that that he the cause of-his journey to-the apostolic
papan gecyðed hæfde, þa æfter medmicelre tíde se Wigheard
pope made-known had then after brief time the Wigheard
⁊ lytestne alle his geferan, þa ðe mid him cwomon, þy
and almost all his companions those who with him came by-the
ofercumendan woole fordilgade wæron ⁊ forðgeleorde.
overcoming pestilence destroyed were and passed-away
252.23 Ða hæfde se apostolica papa geþeaht be þissum þingum
Then had the apostolic pope counsel about these things
⁊ georne sohte, hwelcne ærcebiscop he onsendan meahte
and earnestly sought which archbishop he send could
Ongolðeode ciricum. Ða wæs in Niridano þæm mynstre, þæt is
of-English-nation to-churches Then was in Niridanum the monastery that is
unfeor þære byrig Neapoli in Campanię þære mægðe, Adrianus
not-far from-the city Naples in Campania the province Hadrian
abbud. Wæs se mon in halgum gewreotum ⁊ in mynsterlecum
abbot Was the man in holy writings and in monastic
þeodscipum ⁊ in ciriclecum wel gelæred, ⁊ weorðlice getýd
disciplines and in churchly well taught and worthily instructed

ge in Lædenisc gereorde ge in Grecisc. Þa het se papa
both in Latin language and in Greek Then commanded the pope
þone mon to him gelaðian, ⁊ heht þæt he biscophade
the man to him invite and commanded that he bishopric
onfenge ⁊ to Breotone ferde. Þa ondswarede he him ⁊
received and to Britain went Then answered he him and
cwæð, þæt he wære swa micles hades unwyrðe; ⁊ cwæð þæt
said that he were so of-great order unworthy and said that
he meahte oðerne getæcnan, þe biscophada wyrðra wære ge on
he could another point-out who of-bishopric worthier were both in
gelærednesse ge on his lífes gegearnunge ge on gedefre ęldo.
learning and in of-his life merit and in fitting age
Tæhte þa þam biscope in þæm neahnunnmynstre sumne
Pointed-out then to-the bishop in the neighboring-nunnery a
gedefne munuc, þæs noma wæs Andreas. Ac ða wiðstod his
fitting monk whose name was Andrew But then withstood his
lichomlic untrymnes, þæt he biscop beon ne meahte. Eft se
bodily infirmity that he bishop be not could Again the
papa nedde þone abbud Adrianus, þæt he biscophade onfenge.
pope compelled the abbot Hadrian that he bishopric received
Þa bæd he hine eldenne ⁊ fyrstes, hwæðer he æfter fæce
Then asked he him delay and respite whether he after space
meahte oðerne findan, þe mon to biscope hadian meahte.
could another find whom one as bishop ordain could
Wæs in þa tíd sum munuc in Róme, se wæs cuð Adriane 254.15
Was in that time a monk in Rome who was known to-Hadrian
þæm abbude, þæs noma wæs Theodorus. Se wæs acenned in
the abbot whose name was Theodore He was born in
Tarso Cilicio: wæs se mon ge in weoruldgewreotum, ge in
Tarsus of-Cilicia was the man both in secular-writings and in
godcundum, ge in Grecisc ge in Læden wel gelæred; ⁊ he
divine both in Greek and in Latin well taught and he

gecoren wæs in his þeawum ⁊ arwyrðre ældo, þæt is þæt he
choice was in his customs and venerable age that is that he
hæfde syx ⁊ syxtig wintra. Þeosne mon Adrianus se abbud
had six and sixty winters This man Hadrian the abbot
þæm papan cyðde, ⁊ sægde þæt he to biscope gehalgad
to-the pope made-known and said that he as bishop consecrated
beon meahte: ⁊ he þæt geþafode. Ond hwæðre þis ǽræddon
be could and he that consented And however this they-arranged
betweonum him, þæt he se abbud his latteow beon sceolde
between them that he the abbot his leader be should
in Breotone, forþon þe he ær twiga þa dælas Gallia rices
in Britain because that he before twice the parts of-Gaul kingdom
fore missenlecum intingum geferde ⁊ gesohte, ⁊ forþon þe
for various causes traveled and visited and because that
him se weg þæs siðfætes genoh cuð wæs, ⁊ eac swylce þæt
to-him the way of-the journey enough known was and also likewise that
he wæs in his agnum geferscipe wel gemonnad; ond þonne
he was in his own company well manned and then
gen eac þætte he scolde his fultemend beon in godcundre
yet also that he should his helper be in divine
láre, ond þæt he geornlice bihealdan scolde, þæt he nowiht
teaching and that he earnestly watch should that he nothing
wiðerweardes þære soðfæstnesse þæs geleafan Greca þeawe in
of-contrary to-the truth of-the faith of-Greeks by-custom in
Ongolcynnes cirican inn gelædde, þe he ofer beon sceolde.
of-English-race church in brought which he over be should
254.30 Þa wæs he ærest to subdiacone gehalgad; ⁊ þa baad
Then was he first as subdeacon consecrated and then waited
feower monað, oððæt him feax geweoxe, þæt he to preoste
four months until to-him hair grew that he as priest
bescoren beon meahte, forþon þe he ær sceare hæfde
shorn be could because that he before tonsure had

eastleoda þeawe Scē Paule þæs apostoles. Þa wæs
of-eastern-peoples by-custom of-Saint Paul the apostle Then was
he gehalgad from Uitalio þæm papan to biscope ymb syx
he consecrated by Vitalian the pope as bishop about six
hund wintra ȝ eahta ȝ syxtig wintra from Drihtnes
hundred winters and eight and sixty winters from of-Lord
menniscnesse, þy seofeðan dæge ȝ þy drihtenlecan
incarnation on-the seventh day and on-the Lordly
Kalendarum Aprelium. ȝ swa ætgædre mid Adriano þam
of-the-Kalends April and so together with Hadrian the
abbude in sexta Kalendas Junias wæs to Breotone onsended.
abbot on sixth Kalends June was to Britain sent
Þa ferdon heo ætgædre ærest to Masilia ȝ þonon þurh Áréla 256.6
Then went they together first to Marseilles and thence through of-Arles
lond, þæt heo cwomon to Iohanne þæm ærcebiscope þære
land that they came to John the archbishop of-the
ceastre; ȝ him sealdon Uitalianus gewrit þæs papan, þæt heo
city and to-him gave of-Vitalian letter of-the pope that them
mon mid áre onfenge. ȝ he swa dyde; hæfde heo mid micelre
one with honor received and he so did had them with great
áre mid him, oðþæt Ebrinus se ealdormon him spede ȝ
honor with him until Ebroin the ealdorman to-them means and
leafnesse sealde to ferenne, swa hwider swa heo woldon. Ða
leave gave to travel so whither so they wished Then
ferde Theodorus se biscop to Ægelberhte biscope Parissiorum,
went Theodore the bishop to Agilbert bishop of-Paris
bi þæm we beforan sægdon; ond from him fremsumlice wæs
about whom we before said and by him kindly was
onfongen, ȝ micle tíd mid him wel gehæfd wæs. Adrianus
received and great time with him well held was Hadrian
ferde ærest to Emme Senonum ȝ æfter þam to Pharaonem
went first to Emmo of-Sens and after that to Faro

Mælda biscopum, ⁊ longe mid him wel gehæfd wæs. Forþon
of-Meaux bishops and long with him well held was Because
hy nedde se towearda winter, þæt heo stille wunedon, swa
them compelled the coming winter that they still remained so
hwær swa heo meahten. Þa ðæt þa cuðe ærendwrecan sægdon
where so they could When that the known messengers said
Ecgberhte þæm cyninge, þætte se biscop wære in Froncna ríce,
to-Ecgberht the king that the bishop were in of-Franks kingdom
þone þe hy Osweo bædon from þam Romaniscan biscope, ða
whom that they Oswy asked from the Roman bishop then
sende he sona Reðfrið his gerefan þider, þæt he scolde hine
sent he at-once Rædfrith his reeve thither that he should him
fetigan ⁊ to him gelædan. Þa he þa þider cwom, þa nom
fetch and to him lead When he then thither came then took
he Theodor biscop mid Ebrinus leafnesse þæs ealdormonnes,
he Theodore bishop with of-Ebroin leave of-the ealdorman
⁊ hine gelædde to þam porte, þe is nemned Cwæntwic.
and him led to the port which is named Quentovic
256.23 Þær hine gestod sumu untrymnis, ⁊ he þær fæc gewunade;
There him came-upon some infirmity and he there a-while remained
⁊ sona swa he trumian ongon, swa eode he in scíp ⁊
and soon as he grow-strong began so went he into ship and
ferde to Breotone. Ebrinus se ealdormon genom Adrianum
went to Britain Ebroin the ealdorman took Hadrian
þone abbud ⁊ on fæstene hæfde, forþon he resade, þæt
the abbot and in prison held because he suspected that
he hæfde caseres ærendo sumo to Breotone cyningum wið
he had of-emperor errand some to of-Britain kings against
Froncna ríce, þæs he ða micle gemenne hæfde. Ac þa he
of-Franks kingdom of-which he then great care had But when he
þa soðlice onget ⁊ onfand, þæt hit swa ne wæs, swa he
then truly perceived and found that it so not was as he

resade, þa onlesde he hine ȝ let feran æfter þam biscope.
suspected then released he him and let go after the bishop
Ond sona þæs þe he to him cwom, þa sealde he him
And soon that that he to him came then gave he to-him
Scē Petres mynster, þær þæra ærcebiscopa liic bebyrged
of-Saint Peter monastery where of-the archbishops bodies buried
seondon, swa swa we ær beforan sægdon. Forþon se
are so as we before above said Because the
apostolica papa bebead Theodore biscope, þa he from him
apostolic pope commanded to-Theodore bishop when he from him
ferde, þæt he him on his biscopscire gerisne stówe foresége
went that he to-him in his bishopric fitting place provided
ȝ salde, in þære he mid his geferum wunian meahte.
and gave in which he with his companions dwell could
Þa cwom he Theodor biscop to his cirican in Contwara 258.1
Then came he Theodore bishop to his church in of-Kent
burg þy æfteran geare halgunge ðy syxtan dæge
city in-the second year of-consecration on-the sixth day
Kalendarum Iuniarum. ȝ he lifde on biscophade aan ȝ
of-the-Kalends June and he lived in bishopric one and
twentig wintra ȝ þreo monað ȝ syx ȝ twentig daga.
twenty winters and three months and six and twenty days

Theodore went through the whole island, the first archbishop all the English obeyed; he and Hadrian taught scripture, meter, astronomy, and grammar, and some pupils knew Greek and Latin like their own tongue. Church chant spread from Kent to every church. Rebuked for his irregular consecration, Chad offered to resign, and his ordination was completed; Putta, a simple man schooled in church discipline and Roman chant, became bishop of Rochester.

258.5 Ond he sona ðurhferde eall Breotone ealond, swa hwyder
And he at-once traversed all of-Britain island so whither
ymb swa Ongolþeode drohtedon ȝ wunedon; ȝ he lustlice
about so English-nation lived and dwelt and he gladly
from eallum onfongen wæs, ȝ his word geornlice geherdon.
by all received was and his words earnestly they-heard
Ond he rehte endebyrdnesse lifes æteawde, ȝ rihte Eastran
And he right order of-life showed and right Easter
to weorðianne lærde. Ond him Adrianus se abbud mid ferde,
to keep taught And him Hadrian the abbot with went
ȝ to eallum rehte fultemade. Wæs he ærest ærcebiscopa,
and in all rightly helped Was he first of-archbishops
þæt him eall Ongolcyn hyrnesse geþafode. Ond forðon heo
that to-him all English-race obedience granted And because they
begen wæron ge se biscop ge se abbud, swa swa we
both were both the bishop and the abbot so as we
ær cwædon, wel gelæred ge on godcundum gewreotum
before said well taught both in divine writings
ge in weoruldcundum, ond heo gesomnodon micelne þreat
and in secular and they gathered great troop
discipula; ȝ heo betweoh halige bec ȝ ciriclicne þeodscipe
of-disciples and they among holy books and churchly discipline
in metercræft ȝ in tungolcræft ȝ in grammaticcræft týdon
in meter-craft and in star-craft and in grammar-craft instructed

ȝ lærdon. Wæs þæt sweotol tacn, þætte heora discipulas
and taught Was that clear token that their disciples
wæron wel gelærde ge in Grecisc gereorde ge in Lædenisc;
were well taught both in Greek language and in Latin
ond him þa swa cuðe wæron swa heora agen, þe heo in
and to-them those so known were as their own which they in
fedde wæron. Ne wæron her æfre, seoþðan Ongolcyn Breotone
fed were Not were here ever since English-race Britain
gesohte, gesæligran tíde ne fægeran. Wæron her strónge
sought happier times nor fairer Were here strong
cyningas ȝ wel cristne ond eallum ellreordum cynnum ut
kings and well Christian and to-all foreign-tongued races out
in miclum ege; ond ealra willa hleonade to geheranne þa
in great awe and of-all will inclined to hear the
gefean þæs heofonlecan rices; ond swa hwelce men swa
joys of-the heavenly kingdom and so which men so
swa wilnadon þæt heo in halgum leorningum tyde wæron,
as desired that they in holy learnings instructed were
heo hæfdon gearwe magistras, þa ðe heo lærdon ȝ tydon.
they had ready masters those who them taught and instructed
Swylce eac sónas to singenne in circan, ða ðe oððæt 258.24
Likewise also tones to sing in church those which until
in Cent ánre menn cúðon, of þære tide ongunnon men
in Kent alone men knew from that time began men
leornian þurh ealle cirican Ongolcynnes. Ond ærest, buton
learn through all churches of-English-race And first except
Iacobe þæm songere bi þæm we beforan ær sægdon,
James the singer about whom we above before said
wæs songes magister Norðanhymbra cirican Ædde haten,
was of-song master of-Northumbrians church Eddi called
þæs freo noma wæs Steffanus. Wæs se asponen from Cęnt
whose free name was Stephen Was he enticed from Kent

from Wilferðe þæm arwyrðan biscope, se ærest betweoh
by Wilfrid the venerable bishop who first among
biscopum, þa ðe of Ongolþeode wæron, regollicne þeaw
bishops those who of English-nation were regular custom
to lifgenne Ongolcynnes ciricum sægde ȝ lærde.
to live of-English-race to-churches said and taught
258.33 Þa ferde Theodor biscop geond ealle Ongolcynnes mægðe,
Then went Theodore bishop throughout all of-English-race provinces
ȝ biscopas halgode in gelimplecum stowum. Ond þa þing,
and bishops consecrated in suitable places And the things
þe he unfulfremed gemette, mid heora fultume he ða rehte
that he imperfect found with their help he then corrected
ȝ bette. Betweoh þon, þa he Ceddan biscop mid wordum
and amended Between that when he Chad bishop with words
þreade, þæt he rihtlice gehalgad ne wære, þa ondsworede
rebuked that he rightly consecrated not were then answered
he eaðmodre stefne: Gif þu þæt wast, þæt ic unrehtlice
he with-humble voice If thou that knowest that I wrongly
biscophade onfeng, ic lustlice from þære þegnunge gewíte,
bishopric received I gladly from the office depart
forþon ic þy hade mec seolfne næfre wyrðne demde. Ac
because I of-the order me self never worthy judged But
for intingan hersumnesse ic haten geþafode, þæt ic þone
for cause of-obedience I commanded consented that I the
had underhnah, þeah ðe ic unwyrðe wære. Þa he ða
order undertook though that I unworthy were When he then
gehyrde þa eaðmodnesse his ondsware, cwæð he þæt he
heard the humility of-his answer said he that he
þone biscophad forlætan ne scolde. Ac he eft his hadunge
the bishopric leave not should But he again his ordination
mid ciriclice rihte gefylde. In þa tíd Deosdedit se biscop
with churchly right completed In that time Deusdedit the bishop

forðferde; ⁊ Contwara burge biscop soht ⁊ sended wæs
departed and of-Kent city bishop sought and sent was
to hadienne. Ond Willferð biscop eac swylce of Breotone
to be-ordained And Wilfrid bishop also likewise from Britain
in Gallia rice to hadienne sended wæs. He ða eac in
into of-Gaul kingdom to be-ordained sent was He then also in
Cent mæssepreostas ⁊ diaconas hadode, oðþæt þe Theodor
Kent masspriests and deacons ordained until that Theodore
ærcebiscop to his seðle cwom. Sona þæs ðe he cwom
archbishop to his see came Soon that that he came
to Hrofesceastre, ⁊ forðferdum Damiano þam biscope se
to Rochester and departed Damian the bishop the
biscophad longe blon, þa gehadode he sumne mon, se wæs
bishopric long ceased then ordained he a man who was
má in ciriclecum þeodscipum ⁊ in lifes bylwitnesse gelæred,
more in churchly disciplines and in of-life simplicity taught
þon he from wære in worulde þingum, þæs noma wæs
than he active were in of-world things whose name was
Putta. Wæs he swiðost in cirican songcræft getyd Romanisce
Putta Was he most in church song-craft instructed by-Roman
þeawe, þone he geleornade from Scē Gregories discipulum.
custom which he learned from of-Saint Gregory disciples

At Wulfhere's request Theodore gave the Mercians Chad, whom he lifted onto a horse to stop him walking. Chad held his see at Lichfield and founded a monastery at Barrow. After two and a half years the monk Owine heard angels' song come down on the church where Chad prayed; Chad said they would fetch him in seven days, and died. Ecgberht told of a man who saw Cedd's soul come with angels for Chad's. His tomb heals the sick, and Winfrith succeeded him.

260.22 In ða tíd wæs in Mercna mægðe Wulfhere cyning. Ða
In that time was in of-Mercians province Wulfhere king Then
forðferdum Gearomonne biscope bæd he Theodor biscop,
departed Jaruman bishop asked he Theodore bishop
þæt he him ȝ his leodum biscop funde ȝ sealde, þa
that he to-him and his people bishop found and gave then
ne wolde he him neowne biscop halgian, ac bæd Osweo
not would he for-him new bishop consecrate but asked Oswy
Norðanhymbra cyning, þæt he him Ceaddan gehalgodne
of-Northumbrians king that he to-him Chad consecrated
biscop sealde, se ða in his mynstre, þæt is in Læstinge, in
bishop gave who then in his monastery that is in Lastingham in
stillnesse liifde. Þegnade Wilferð biscop þone biscophad in
stillness lived Served Wilfrid bishop the bishopric in
Eoforwicceastre ȝ eac swylce in eallum Norðanhymbrum ge
York and also likewise in all Northumbria and
eac in Peohtum, swa Osweoes ríce wæs þæs cyninges.
also among Picts as of-Oswy kingdom was of-the king
Ond forþon þeaw wæs þæm ilcan arwyrðan biscope, þæt
And because custom was to-the same venerable bishop that
he þæt weorc þæs halgan godspelles, ma þurh his fota
he the work of-the holy gospel more through of-his feet
gong gefremede, þonne on horse ride, heht hine Theodor
going performed than on horse rode commanded him Theodore

biscop rídan, þær him se weg lengra gelumpe. ȝ he swiðe
bishop ride where to-him the way longer befell and he greatly
wið þon wonn for geornfulnesse ȝ for lufan þæs aarfæstan
against that strove for zeal and for love of-the pious
gewinnes. Þa nedde se ærcebiscop hine swiðe, þæt he ridan
labor Then compelled the archbishop him greatly that he ride
scolde, swa hwyder swa ðæs þearf wære, ȝ efne æt nehstan
should so whither so of-that need were and even at last
mid his seolfes hondum up on hors hof; forþon he ðone
with his own hands up on horse lifted because he the
mon micelne ȝ haligne gemette in his lifes geearnungum.
man great and holy found in of-his life merits
Ða onfeng Ceadda biscopdóm Mercna þeode ætgædre ȝ 262.4
Then received Chad bishopric of-Mercians nation together and
Lindesfearena; ond he sona æfter bisene haligra fædra
of-Lindsey and he at-once after example of-holy fathers
in micelre fulfremednesse lifes þone biscophad heold ȝ
in great perfection of-life the bishopric held and
þegnade. Sealde him ȝ geaf Wulfhere se cyning fiftig hida
served Gave to-him and granted Wulfhere the king fifty hides
in Lindisse him mynster on to getimbrenne in þære stowe
in Lindsey for-him monastery on to build in the place
þe is nemned Æt Bearwe. In þæm mynstre nu gen oð to
which is named At Barrow In the monastery now yet until to
dæge þa sweðe áwuniað regollices lifes, þe he þær gesette.
day the traces remain of-regular life which he there established
Hæfde he bisceopseðl in þære stowe, þe geceged is 262.11
Had he bishop-seat in the place which called is
Liccedfeld, þær he forðferde ȝ bebyrged is. Þær gen to
Lichfield where he departed and buried is There yet to
dæge seðel is Mærcna mægðe þara æfterfylgendra biscopa.
day seat is of-Mercians province of-the succeeding bishops

Getimbrede he eac sundorwíc noht feor from þære cirican,
Built he also separate-dwelling not far from the church
bi ðæm he deagolice mid feaum broðrum, þæt is seofonum
by which he secretly with few brothers that is seven
oðþo eahtum, he gewunade, þæt he him gebæd, ⁊ his bec
or eight he was-wont that he himself prayed and his books
rædde, swa oft swa he from þæm gewinne þære þegnunge
read so often as he from the labor of-the ministry
godcundre lare æmetig wæs. Þa he ða in þære mægðe
of-divine teaching free was When he then in the province
tu ger ⁊ þridda healf þa cirican wuldorlice heold ⁊ rehte,
two years and third half the church gloriously held and ruled
ða cwom seo tíd, ðy uplican dome stihtigende, bi þære
then came the time by-the upper judgment ordaining about which
spriceð Eclesiastes seo bóc: Tempus mittendi lapides et
speaks Ecclesiastes the book Time of-sending stones and
tempus colligendi: þætte tid wære stánas to sendenne ⁊
time of-gathering that time were stones to send and
tid to somnienne. Þa cwom micel wæl ⁊ moncwild
time to gather Then came great slaughter and mortality
godcundlice sended, þæt þurh lichoman deað þa lifigendan
divinely sent that through of-body death the living
stanas þære cirican of eorðlicum seþlum to þæm heofonlican
stones of-the church from earthly seats to the heavenly
timbre gebær. Mid þy þa monige of þære gesomnunge þæs
building bore With that then many of the congregation of-the
ilcan árwyrðan biscopes of lichoman alædde wæron, þa cwom
same venerable bishop from body led-out were then came
his tid, þæt he scolde of middangearde to Drihtne feran.
his time that he should from middle-earth to Lord go

Þa gelomp sume dæge, þæt he wæs in þæm foresprecenan 262.27
Then happened on-a day that he was in the aforesaid
wicum mid áne breðer wuniende, þæs noma wæs Ówine.
dwellings with one brother dwelling whose name was Owine
His oðre geferan fore gelimplicum intingum hwurfon to
His other companions for suitable causes returned to
cirican in þæt mynster. Wæs he se ilca Oowine munuc
church in the monastery Was he the same Owine monk
micelre geearnunge mon, ȝ mid hlutre ingehygde þæs
of-great merit man and with pure intention of-the
uplecan edleanes wæs iu middangeard forlætende; ȝ he
upper reward was formerly middle-earth leaving and he
wæs þurh all meodum ȝ Gode gecoren; ond him Drihten
was through all worthy and by-God chosen and to-him Lord
synderlice his deagolnisse onwrah. Cwom he mid Æðelþryþe
specially his secrets revealed Came he with Æthelthryth
of Eastenglum; ond he wæs hire þegna ȝ huses ȝ hire
from East-Angles and he was of-her thanes and house and of-her
geferscipes ofer all aldormon. Ða Godes geleafa þa weox
company over all chief When of-God faith then grew
ȝ háat wæs, þa þohte he þæt he sceolde worulde wiðsacan,
and hot was then thought he that he should world renounce
ȝ þæt unaswundenlice swa gedyde; ȝ hine middangeardes
and that unslothfully so did and himself of-middle-earth
þingum to þon ongyrede ȝ genacodade, þæt he eal forlet,
things to that unclothed and stripped that he all left
þa ðe he hæfde, nemne his ánfealdne gegyrelan, ond cwom
those which he had except his single garment and came
to Læstinga ea to þæm mynstre þæs aarwyrðan biscopes. Bær
to Lastingham — to the monastery of-the venerable bishop Bore
him æxe ȝ adosan on honda; tacnode in þon, þæt he
for-himself axe and adze in hands signified in that that he

nales to idelnesse, swa sume oðre, ac to gewinne in þæt
not-at-all to idleness as some others but to labor into the
mynster eode; ⁊ þæt seolfe eac swylce mid dædum gecyðde.
monastery went and that same also likewise with deeds made-known
264.9 Ond forþon þe he lyt genihtsumade in smeaunge ⁊ in
And because that he little sufficed in study and in
leornunge haligra gewreota, he þy ma mid his hondum
learning of-holy writings he the more with his hands
wonn ⁊ worhte þa þing, þe nydþearfleco wæron. Þæs
labored and wrought the things which necessary were Of-that
is to tacne, þæt he mid þone biscop in þæm foresprecenan
is as token that he with the bishop in the aforesaid
wícum for his arwyrðnesse ⁊ for his geornfullnesse betweoh
dwellings for his reverence and for his zeal among
þa broðor wæs hæfd. Ðonne heo inne heora leornunge
the brothers was held When they inside their learning
⁊ heora † becrædon beeodon, þonne wæs he ute
and their (corrupt) book-readings practiced then was he outside
wyrcende, swa hwæt swa þearf gesegen wæs.
working so what so need seen was
264.16 Ða he þa sume dæge hwæthwugu swelces úte dyde, ⁊ his
When he then on-a day something of-such outside did and his
geferan to byrig to cirican eodon, swa heo gelomlice dydon,
companions to city to church went as they frequently did
ond se biscop ána in þære cirican oðþo in becrædinge oððo
and the bishop alone in the church either in book-reading or
in gebedum geornful wæs, þa geherde he semninga, swa
in prayers zealous was then heard he suddenly so
swa he eft æfter þon sægde, þa swetestan stefne ⁊ þa
as he afterward after that said the sweetest voice and the
fægrestan singendra ⁊ blissiendra of heofonum oð eorðan
fairest of-singing-ones and of-rejoicing-ones from heavens to earth

astigan. Ða stefne ȝ þone song he cwæð þæt he ærest
descend The voice and the song he said that he first
geherde from eastsuðdæle heofones, þæt is from heanisse þære
heard from south-east-part of-heaven that is from height of-the
winterlecan sunnan upgonge, ȝ þonon to him sticcemælum
wintry sun rising and thence to him little-by-little
nealecton, oðþæt he bicwom to þeacan þære cirican, þe se
approached until it came to roof of-the church which the
biscop in wæs; ȝ ingongende ealle gefylde, ȝ in ymbhwyrfte
bishop in was and entering all filled and in circuit
ymbsealde. Ond he þa geornlice his mod aðenede in þa þing
surrounded And he then earnestly his mind stretched to the things
ðe he gehyrde. Þa geherde he eft, swa swa healfre tíde fæce,
which he heard Then heard he again so as of-half hour space
of hrofe þære ilcan cirican úp astigan þone ilcan blissesong,
from roof of-the same church up ascend the same bliss-song
ȝ þy ylcan wege, þe he ær cwom, uṕp oð heofonas mid
and by-the same way that it before came up to heavens with
unasecgendre swetnesse eft hweorfan. Ða wunade he ðær
unspeakable sweetness again return Then remained he there
sum fæc tíde wundriende ȝ wafiende, ȝ mid behygdige
some space of-time wondering and marveling and with anxious
móde þohte ȝ smeade, hwæt þa þing beon sceolde.
mind thought and considered what the things be should
Ða ontynde se biscop þæt eaghþyrel þære cirican ȝ mid his 264.32
Then opened the bishop the window of-the church and with his
honda slóg tacen, swa swa his gewuna wæs, gif hwylc mon
hand struck sign so as his custom was if any man
úte wære, þæt he in to him eode. Ða eode he sona in
outside were that he in to him went Then went he at-once in
to him. Cwæð he se biscop him to: Gong hræðe to cirican,
to him Said he the bishop him to Go quickly to church

ȝ hat ure seofon broðor hider to me cuman: ȝ þu eac
and command our seven brothers hither to me come and thou also
swelce mid wæs. Þa heo þa to him cwomon, þa monade
likewise with be When they then to him came then admonished
he heo ærest, þæt heo betweonan him þæt mægen lufan ȝ
he them first that they between them the virtue of-love and
sibbe ȝ betweohn eallum Godes monnum geornlice heolde;
peace and among all of-God men earnestly held
ond eac swelce þa gesetenesse þæs regollican þeodscipes, þe
and also likewise the institution of-the regular discipline which
hy from him geleornodon ȝ on him gesegon, oðþe in
they from him learned and in him saw or in
þara forðgeleoredra fædra dædum oðþe godcundum gemete,
of-the departed fathers deeds or in-divine measure
þæt heo þa ungewergedre geornfulnisse fylgden ȝ læsten.
that they those with-unwearied zeal followed and performed
Æfter þon he únderþeodde ȝ him sægde, þæt se dæg
After that he added and to-them said that the day
swiðe neah stode his forðfore, ȝ þus cwæð: Se leofa
very near stood of-his departure and thus said The dear
cuma ȝ se lufiendleca, se ðe gewunade ure broðor neosian,
guest and the lovely he who was-wont our brothers visit
se cwom swelce to dæge to me ȝ mec of worulde cegde
he came likewise to day to me and me from world called
ȝ laðode. Forðon ge þonne nu eft hweorfað to cirican
and summoned Therefore ye then now again return to church
ȝ biddað ure broðor, þæt heo mine forðfore mid heora
and bid our brothers that they my departure with their
gebedum ȝ benum Drihtne bebeoden, ond swelce eac
prayers and supplications to-Lord commend and likewise also

heora seolfra forðfore, þære tide is uncuð, þæt heo gemynen
of-their selves departure of-which time is unknown that they remember
mid wæccenum ⁊ gebedum ⁊ mid godum forecuman.
with vigils and prayers and with good-deeds forestall
Mid þy he ða þas word ⁊ þyses gemetes monig to him 266.17
With that he then these words and of-this sort many to them
sprecende wæs, ⁊ heo onfongenre his bletsunge swiðe unrote
speaking was and they received his blessing very sad
ut from him eodon, ða hwearf se ána eft in to him, se
out from him went then turned he alone again in to him who
ðe þone heofonlican song gehyrde, ⁊ hine eaðmodlice on
— the heavenly song heard and himself humbly on
eorðan astreahte fore þone biscop; ⁊ þus cwæð: Min fæder,
earth stretched before the bishop and thus said My father
mot ic þe ohtes ahsian. Cwæð he: Ahsa þæs þu wille. Þa
may I thee aught ask Said he Ask that thou wilt Then
cwæð he: Ic þa la halsie ⁊ bidde fore Godes lufan, þæt þu
said he I then lo entreat and pray for of-God love that thou
me gesecge hwæt se song wære blissiendra, þe ic gehyrde
to-me tell what the song were of-rejoicing-ones which I heard
of heofonum cumendra ofer þas cirican ond æfter tide eft
from heavens coming over this church and after time again
hweorfendra to heofonum. Ondswarede he se biscop: Gif þu
returning to heavens Answered he the bishop If thou
sónges stefne gehyrde ⁊ þu heofonlic weorod ongete ofer
of-song voice heardest and thou heavenly host perceivedst over
us eac cuman, ic ðe bebeode on Drihtnes noman, þæt þu
us also come I thee command in of-Lord name that thou
þæt nænegum men cyðe, ne secge ær minre forðfore. Ic
it to-no man make-known nor tell before my departure I
þe soðlice secgo, þætte þæt wæron engla gastas þe þær
to-thee truly say that those were of-angels spirits who there

cwomon, þa me to þam heofonlecan medum cegdon ⁊
came who me to the heavenly rewards called and
laðodon, þa ic symle lufade ⁊ wilnade. Ond æfter seofon
summoned which I ever loved and desired And after seven
dagum heo eft hweorfende ⁊ cumende me gehehton; ⁊
days they again returning and coming me promised and
me þonne mid him lædan woldon.
me then with them lead would

266.33 Þæt wæs swa soðlice mid dæd gefylled, swa him to cweden
That was so truly with deed fulfilled as him to said
wæs. Þa wæs he sona gehrinen lichomlicre untrymnesse, ⁊
was Then was he at-once touched by-bodily infirmity and
seo dæghwamlice weox ⁊ hefigade; ⁊ þa ðy seofoþan dæge,
it daily grew and grew-heavy and then on-the seventh day
swa him gehaten wæs, æfter þon þe his forðfore getrymede mid
as him promised was after that that his departure (he)-fortified with
onfongennesse þæs Drihtenlecan lichoman ⁊ blodes, þætte seo
reception of-the Lordly body and blood that the
halige sawl wæs onlesed from þæs lichoman hefignessum, ⁊
holy soul was released from of-the body burdens and
mid engla latteowdome ⁊ geferscipe, swa riht is to gelyfanne,
with of-angels leadership and fellowship as right is to believe
þa ecan gefean ⁊ þa heofonlecan eadignesse gestah ⁊ gesohte.
the eternal joys and the heavenly blessedness ascended and sought

268.6 Is þæt hwelc wundor, þeah ðe he þone dæg his deaðes oðþe
Is that any wonder though that he the day of-his death or
ma þone Drihtnes dæg bliðe gesége, þone he symle sorgende
rather the of-Lord day blithe saw which he ever anxious
bád, oð þæt he cwome? Forðon betweohn monige geearnunge
awaited until that it came Because among many merits
his mægena in forhæfednesse ⁊ in eaðmodnesse ⁊ in
of-his virtues in abstinence and in humility and in

godcundre lare ⁊ in gebedum ⁊ in wilsumlicre þearfeðnisse
divine teaching and in prayers and in voluntary poverty
⁊ eac oðerra mægena, þæt he wæs swa swiðe Drihtnes ege
and also of-other virtues that he was so greatly of-Lord to-fear
underþeoded ond swa swiðe his þara nehstena dogra gemyndig
subjected and so greatly of-his the last days mindful
in eallum his weorcum, þætte — swa swa me sum broðor
in all his works that so as to-me a brother
sægde of þæm þe me in wreotum cýde ⁊ lærde, ⁊ se
said of those who me in writings made-known and taught and he
wæs in mynstre ⁊ in his lareowdome afeded ⁊ gelæred; wæs
was in monastery and in his teachership brought-up and taught was
his noma Trumberht; sægde he — gif he æt leorninga sæte
his name Trumberht said he if he at learning sat
oððe elles hwæt dyde, gif semninga mare blæd windes astah,
or else what did if suddenly greater blast of-wind arose
þæt he sona instæpe Drihtnes mildheortnesse gecegde ⁊ þa
that he at-once instantly of-Lord mercy called-upon and the
miltse bæd monna cynne. Gif þonne swiðra wind arás, þonne
mercy asked of-men for-race If then stronger wind arose then
tynde he his béc ⁊ forþleat in his ondwlitan ⁊ geornlice
shut he his books and fell-forward on his countenance and earnestly
in his gebede hleoðrade: ond þonne he gen, gif strengra
in his prayer called-out and then he yet if stronger
storm ⁊ genip swiðor þreade, ⁊ legete ⁊ þunorrade
storm and darkness more pressed and lightnings and thunders
eorðan ⁊ lyfte brægden ⁊ fyrhten, þonne eode he to cirican
earth and air shook and frightened then went he to church
⁊ bighigdelice in gebedum ⁊ on sealmsonge fæste moode
and carefully in prayers and in psalm-song with-firm mind
awunade, oððæt þære lyfte smyltnis eft hwearf ⁊ cwom.
remained until of-the air calm again returned and came

268.23 Mid þy hine frugnon ⁊ ascodon his geferan, for hwon he
With that him questioned and asked his companions for why he
þis dyde, ondswarode he: Ac ge ne leornodon: Quia intonuit
this did answered he But ye not learned For thundered
de celo dñs et altissimus dedit uocem suam: misit sagittas
from heaven Lord and the-Highest gave voice his sent arrows
suas et dissipauit eos, fulgora multiplicauit et conturbauit
his and scattered them lightnings multiplied and troubled
eos: ðætte Drihten hleoðrað of heofonum ⁊ se hehsta seleð
them that Lord thunders from heavens and the highest gives
his stefne; he sendeð his stræle ⁊ heo toweorpeð; legetas
his voice he sends his arrows and them scatters lightnings
gemonigfealdað ⁊ heo gedrefeð. Forþon Drihten lyfte ontyneð,
multiplies and them troubles Because Lord air opens
windas weceð, legetas sceotað of heofonum ⁊ hleoðrað,
winds rouses lightnings shoot from heavens and thunders
þæt he eorðbigengan awecce hine to ondrædanne; þæt he
that he earth-dwellers rouse him to fear that he
heora heortan in gemynd gecege þæs toweardan dómes;
their hearts into mind call of-the coming judgment
þæt he heora oferhygd toweorpe ⁊ geþyrstignesse drefe, to
that he their pride scatter and boldness trouble to
heora mode * gelæddre þære forhtiendan tíde, hwonne
their mind (conjecture) led-back the fearful time when
he, heofonum ⁊ eorðan byrnendum, toweard sy in heofones
he heavens and earth burning coming be in of-heaven
wolcnum in micelre meahte ⁊ þrymme to demanne cwice ⁊
clouds in great might and majesty to judge quick and
deade. Forþon us gedafenað, þæt we his heofonlicre monunge
dead Therefore to-us befits that we his heavenly admonition
mid gedefenlice ége ⁊ lufan ondswarige; þætte, swa he lyft
with fitting awe and love answer that so he air

onstyrge ond his hond swa swa us to sleanne beotiende
stir and his hand so as us to strike threatening
æteaweð, ne hwæðre nu gyt slæð, þæt we sona cleopien ⁊
shows not however now yet strikes that we at-once call and
bidden his mildheortnesse, ⁊ geondsmeage ða deagolnesse usse
pray-for his mercy and search-through the secrets of-our
heortan ⁊ geclæsnien þa unsyfernesse uncysta, ⁊ bihigdelice
heart and cleanse the uncleanness of-vices and carefully
dón, þæt we næfre ne geearnien þæt we slegene beon scylon.
do that we never — earn that we struck be must
Geþwærað eac swylce þære onwrigenesse ⁊ þære gesegene þæs 270.8
Agrees also likewise with-the revelation and the account of-the
foresprecenan broðor bi forðfore þisses biscopes ⁊ eac þæt
aforesaid brother about departure of-this bishop and also the
word þæs arwyrðan fæder Ecgberhtes, bi þæm we beforan
word of-the venerable father Ecgberht about whom we above
sægdon. Se geo ær mid þone ilcan Ceaddan in Hibernia
said Who formerly before with the same Chad in Ireland
Scotta ealonde, begen in geoguðe, in munuclife in gebedum ⁊
of-Scots island both in youth in monk-life in prayers and
in forhæfdnesse ⁊ in leornunge haligra gewrita Gode lifdon.
in abstinence and in learning of-holy writings to-God lived
Ac he Ceadda eft æfter fæce in his eðel hwyrfde in
But he Chad afterward after space into his homeland returned in
Breotone; se Ecgberht þær in elþeodignesse fore Godes noman
Britain he Ecgberht there in exile for of-God name
awunode oð his lifes ende. Mid þy ða æfter longre tiide
remained until of-his life end With that then after long time
cwom to him of Breotone fore neosunge intingan se halgesta
came to him from Britain for of-visiting cause the holiest
wer ⁊ se forhæfdesta, Hygebald hatte, se wæs abbud in
man and the most-abstinent Hygebald was-called who was abbot in

Lindesse, þa spræcon heo be liife haligra fædra, swa swa
Lindsey then spoke they about life of-holy fathers so as
halige men gedafonode, ⁊ þæt eac onhyrgan wolden. Betweoh
to-holy men befitted and that also imitate would Among
þa cwom gemynd þæs arwyrðan biscopes Ceaddan. Þa
those came mention of-the venerable bishop Chad Then
cwæð he Ecgberht: Ic wat sumne mon in þissum ealonde nu
said he Ecgberht I know a man in this island now
gena in lichoman lifigende, mid þy se wer of middangearde
yet in body living with that the man from middle-earth
leorde, þæt he geseah †Ceaddan sawle his broðor mid engla
passed that he saw of-Cedd soul of-his brother with of-angels
weorude of heofonum astigan: ⁊ gefetedon his sawle ⁊ mid
host from heavens descend and fetched his soul and with
him genoman ⁊ eft hweorfan to þam heofonlecan rice.
them took and again return to the heavenly kingdom
270.26 Hwæðer he þæt bi him seolfum cwæde þe bi oðrum men
Whether he that about him self said or about other man
hwelcum, þæt us is uncuð. Hwæðre þa swa micel wer hit
some that to-us is unknown However when so great man it
gecwæð, we weotan þæt hit soð wæs. Þa forðferde Ceadda
said we know that it true was Then departed Chad
þy syxtan dæge Nonarum Martiarum: ⁊ wæs ærest bibyrged
on-the sixth day of-the-Nones March and was first buried
bi Scā Marian cirican. Ac æfter fæce, þær getimbrede cirican
by of-Saint Mary church But after space there built church
þæs eadgan aldores þara apostola Scē Petres, þa wæron
of-the blessed chief of-the apostles of-Saint Peter then were
in þa his bán geseted. In æghwæðre þara stowa gewuniað
into that his bones placed In each of-the places are-wont
to tacnunge his mægenes ⁊ halignisse gelomlecu wundor
as token of-his virtue and holiness frequent wonders

hælo geworden beon. Þæs is to tacne, þætte neowan sum
of-healing done be Of-that is as token that newly a
gebræcseoc man, mid þy he þurh monige stowe dwoliende
frantic man with that he through many places wandering
orn ȝ ferde, þa bicwom he þider on æfenne, ne weotendum
ran and went then came he thither in evening not knowing
oððo ne gemændum þæm heordum þære stowe, ȝ þær ealle
or not caring the keepers of-the place and there all
neaht wæs restende: ȝ þa on morne gehælde witte arás
night was resting and then in morning with-healed wit arose
ȝ ut eode. Þa wundredon ealle męnn ȝ on þæt gefegon,
and out went Then wondered all men and at that rejoiced
hwylc wundor þær hælo þurh Drihtnes gife æteawde ȝ
what wonder there of-healing through of-Lord grace appeared and
geworden wæs. Is ofer his byrgenne stówe treowgeweorc on
done was Is over of-his tomb place wood-work in
gelicnesse medmicles huses geworht mid hrægle gegyrwed.
likeness of-small house made with cloth covered
Þonne is on þæm medmicel þyrel geworht, þurh þæt
Then is in the small hole made through which
gewuniað þa men, þa ðider for intingan wilsumnisse cumað,
are-wont the men who thither for cause of-devotion come
heora hond insendan ȝ dæl þære moldan þonon neoman.
their hand in-send and part of-the dust thence take
Mid þy heo þa in wæter sendað ȝ untrumum monnum 272.8
With that they it into water send and to-sick men
ȝ neatum to byrgenne sellað, ȝ heo sona from hefignesse
and cattle to taste give and they at-once from heaviness
þære untrumnesse generede beoð, ȝ þær gefean þære
of-the infirmity saved are and there joy of-the
willendan gesynta onfoð.
desired health receive

272.12 In þæs biscopes stówe gehalgode Theodor biscop Wynnferð
In of-the bishop place consecrated Theodore bishop Winfrith
godne wer ⁊ gemetfæstne, se fore wæs in þegnunge
good man and modest who before was in ministry
biscophades, swa swa his foregengan, Mercna mægðe ⁊
of-bishopric so as his predecessors of-Mercians province and
Middelengla ⁊ Lindesfarona; in eallum þæm Wulfhere, se ða
of-Middle-Angles and of-Lindsey in all which Wulfhere who then
gena lifiende wæs, riices onweald hæfde. Wæs se Wynnferð
yet living was of-kingdom power had Was the Winfrith
of þæs biscopes geferscipe, þæm he eft æfterfylgde, ond
of of-the bishop company whom he afterward succeeded and
under him diaconðegnunge micelre tide brucende wæs.
under him deacon-service for-great time enjoying was

IV · COLMAN IN INISHBOFIN AND MAYO

Colman left Britain with all the Scots from Lindisfarne and thirty English monks, and built a monastery on the island of Inishbofin. The Scots wandered off each summer and harvest and came back in winter to share what the English had gathered, so Colman bought land in Ireland at a place called Mayo and settled the English there. That monastery, now large, still holds English monks living by their own labor under a rule and an abbot.

272.19 Betweohn ðas ðing ða Colmanus se biscop, se of Scottum
Among these things then Colman the bishop who from Scots
cwom wæs Breotone forlætende, ond mid hine genom ealle
came was Britain leaving and with him took all
þa Scottas, þa he on Lindesfarena ea gesomnade, swelce
the Scots whom he on Lindisfarne — gathered likewise
eac þritig monna of Ongolþeode; æghwæðre þara wæron in
also thirty men of English-nation each of-those were in

drohtunge munuclifes geornlice ȝ wel gelærde; ȝ he forlet
conduct of-monk-life earnestly and well taught and he left
in þære cirican sume broðor. Ærest he cwom to Hii þæm
in the church some brothers First he came to Iona the
ealonde, þonon he wæs sended Ongolþeode Godes word to
island whence he was sent to-English-nation of-God word to
bodienne ȝ to læranne. Æfter þon he gewat to sumum
preach and to teach After that he departed to a
medmiclum ealonde þæt is feor ascaden from Hibernia to
small island that is far separated from Ireland to
westdæle; is in Scyttisc genemned Inisbofinde, þæt is ealond
west-part is in Scottish named Inishbofin that is island
hwitre heahfore. Þa he þa in þæt ealond cwom, þa
of-white heifer When he then into the island came then
getimbrede he þær mynster ȝ þa munecas þær gestaðolode,
built he there monastery and the monks there established
þa he of æghwæðrum cynne gesomnade ȝ mid hine brohte.
whom he from each race gathered and with him brought
Þa heo þa þær gestaðolode ȝ gesette wæron, þa ne 272.31
When they then there established and set were then not
meahte heo betweoh him geþwærigan ȝ geweorðan. Forþon
could they between them agree and accord Because
þe Scottas on sumera ȝ on hærfesttide, þonne mon wæstmas
that Scots in summer and in harvest-time when one fruits
insomnode, þon forleton heo þæt mynster ond þurh cúðe stówe
gathered-in then left they the monastery and through known places
swicedon ȝ foron, ȝ þonne on wintra eft ham hwurfon ȝ
wandered and traveled and then in winter again home returned and
wilnedon þara góda gemænelice brucan, þe Ongle gewunnon
wished the goods in-common enjoy which English won
ȝ gegearwodon. Þa sohte Colmanus þisse gewesnisse ȝ
and prepared Then sought Colman of-this dissension and

þisse unsibbe læcedom; eode þa ymb monige stowe ge neah
of-this discord remedy went then about many places both near
ge feor; þa gemette he sume gerisne stowe in Hibernia
and far then found he a fitting place in Ireland
mynster on to timbrenne, þæt on Scyttisc gereorde Maigeo
monastery on to build which in Scottish language Mayo
is nemned. Ond he gebohte noht micelne dæl þæs londes
is named And he bought not great part of-the land
mynster þær to getimbrenne æt sumum gesíiðe, þe þæt lond
monastery there to build from a gesith who the land
ahte, ðære arædnisse toætecedre, þæt heo eac swylce for hine,
owned the condition added that they also likewise for him
se ðe him þa stówe gesealde, á þa stondendan munecas
who — to-them the place gave ever the abiding monks
þær to Drihtne cleopodon ⁊ for hine þingodon. Ond he
there to Lord called and for him interceded And he
hraðe þær mynster getimbrode, ⁊ him se gesíð eac fultmade
quickly there monastery built and him the gesith also helped
⁊ ealle þa neahmen; ⁊ he ðær þa Englescan men gesette ⁊
and all the neighbors and he there the English men set and
gestaðolede, ond Scottas forlet in þæm foresprecenan ealonde.
established and Scots left in the aforesaid island
274.15 Þæt mynster oð gen to dæge Englisce men þær in
That monastery until yet to day English men there in
elþeodignesse habbað. Is þæt þæt mynster, þæt is nu micel
exile have Is that the monastery that is now great
of medmiclum gefremed, þe gewunelice is Muigeo nemned;
from small made which customarily is Mayo named
ond geo geara þær eallum gehwerfdum to þæm betran
and formerly of-yore there all turned to the better
gesetenessum, nu gen æðele weorod nimeð muneca, þa of
institutions now yet noble company holds of-monks who from

Ongolcynne þær gesomnode seondon, ȝ to bysene arwyrðra
English-race there gathered are and to example of-venerable
fædra under regole ȝ abbude in micelre forhæfdnesse ȝ
fathers under rule and abbot in great abstinence and
clænnisse lifes bi heora agnum hondgewinne lifgað.
cleanness of-life by their own hand-labor live

V · THE DEATH OF OSWY AND THE SYNOD OF HERTFORD

Oswy fell ill in 670, meaning to end his life at Rome with Wilfrid as his guide, and died, leaving Ecgfrith his heir. In Ecgfrith's third year Theodore gathered the bishops at Hertford, and the synod's record follows in his voice: they accepted chapters of the canons — a common Easter, no bishop intruding on another's diocese or a monastery, no wandering monks or clergy, a yearly synod at Clofesho, precedence by consecration, and lawful marriage.

Ða wæs ymb syx hund wintra ȝ hundseofontig wintra from 274.23
Then was about six hundred winters and seventy winters from
Drihtnes menniscnesse, þæt is þæt æftere ger þe Theodor biscop
of-Lord incarnation that is the second year that Theodore bishop
in Breotone cwom, þætte Oswio Norðanhymbra cyning wæs
into Britain came that Oswy of-Northumbrians king was
gestonden untrymnesse, on þære he eac forðgeleorde, þa he
assailed by-infirmity in which he also passed-away when he
hæfde yldo eahta ȝ fiftig wintra. Wæs he se cyning in þa tid
had age eight and fifty winters Was he the king in that time
bicumen in swa micle lufan þære Romaniscan cirican gesetenisse
come into so great love of-the Roman church institution
ȝ þære apostolican, þæt gif he from þære untrymnesse gehæled
and the apostolic that if he from the infirmity healed
wære, þæt he wolde to Rome feran ȝ þær æt þam halgum
were that he would to Rome go and there at the holy

stowum his lif geendigan, ond Wilferð biscop bæd, þæt he him
places his life end and Wilfrid bishop asked that he to-him
þæs siiðfætes latteow wære, ⁊ him micel feoh ⁊ unlytel wið
of-the journey leader were and to-him great money and not-little for
þon gebead. Þa forðferde he þy fiftegðan dæge Kalendarum
that offered Then departed he on-the fifteenth day of-the-Kalends
Martiarum, ond Ecgferð his sunu forlet yrfeweard his rices.
March and Ecgfrith his son left heir of-his kingdom
276.3 Þæs cyninges rices þy þriddan geare Theodor biscop
Of-the king reign in-the third year Theodore bishop
gesomnade biscopa gemot ⁊ seonoð ætgædre mid mongum
gathered of-bishops meeting and synod together with many
magistrum cirican, ða ðe regollican gesetenesse haligra fædra
masters of-church those who regular institution of-holy fathers
ge lufedon ge cuðon. Þa heo ætgædre gesomnade wæron, he
both loved and knew When they together gathered were he
ða georнlice ongon læran to healdenne þy moode, þe biscope
then earnestly began teach to hold with-the mind that to-bishop
gedafonode, þa þing þa ðe geþwæredon annesse þære ciriclican
befitted the things those which agreed with-unity of-the churchly
sibbe. Þære seonoðlecan dæde þeosses gemetes gewrit is.
peace Of-the synodal deed of-this sort writing is
276.10 In noman Drihtnes Godes ⁊ ures Hælendes Ihū Xrī,
In name of-Lord God and of-our Savior Jesus Christ
ricsiendum in ecnesse ⁊ steorendum his cirican þæm ilcan
reigning in eternity and governing his church the same
Drihtne Hælendum Criste, licade us efencuman æfter þeawe
Lord Savior Christ pleased to-us come-together after custom
arwyrðra rehta smeagende bi þæm nedþearflecum intingum
of-venerable laws considering about the necessary causes
Godes cirican. Efencwomon we in þas stówe, þe is cweden
of-God church Came-together we into this place which is called

Heorotford, þy twenteogðan dæge ȝ þy feorðan Septembris
Hertford on-the twentieth day and on-the fourth of-September
monþes; wæs seo æreste indictio. Ic Theodor, þeah ic unwyrðe
month was the first indiction I Theodore though I unworthy
sy, wæs ic from þæm apostolican seðle sended biscop Contwara
be was I from the apostolic see sent bishop of-Kent
burge cirican. Ond se arwyrðesta sacerd ȝ usser broðor
city church And the most-venerable priest and our brother
Bise Eastengla biscop, ond swelce eac usser broþor ȝ sacerd
Bisi of-East-Angles bishop and likewise also our brother and priest
Wilferð Norþanhymbra biscop þurh his agenne ærendwrecan
Wilfrid of-Northumbrians bishop through his own messenger
ætwæs. Eac swylce ætwæron ure broðor ȝ sacerdas
was-present Also likewise were-present our brothers and priests
Putta, Cantwara ceastre biscop seo is cweden Hrofesceaster,
Putta of-Kent city bishop which is called Rochester
Leotherius Westseaxna biscop, Wynferð Mercna biscop. Mid
Leutherius of-West-Saxons bishop Winfrith of-Mercians bishop With
þy we ða togædre cwomon ȝ æfter endebyrdnesse ætsomne
that we then together came and after order together
sæton, cwæð ic: Ic biddo eow eac, þa leofestan broðor, for ege
sat said I I pray you also the dearest brothers for fear
ȝ lufan ures Hælendes, þæt we ealle gemænelice smeagan
and love of-our Savior that we all in-common consider
for ussum geleafan, þæt þa domas ȝ þa gesetenesse, þa ðe
for our faith that the decrees and the institutions those which
from halgum fædrum ȝ gecorenum arædde ȝ gesette wæron,
by holy fathers and chosen appointed and established were
þætte þá from eallum us ungewemmedlice healdene wæron.
that those by all us inviolately held were

276.28 Þa ic ða þas ⁊ monig oðer sprecende wæs, þa ðe to
When I then these and many other speaking was those which to
Godes lufan gelumpon ⁊ to annesse þære halgan cirican,
of-God love pertained and to unity of-the holy church
þa frægn ic anra gehwylcne heora æfter endebyrdnesse,
then asked I of-ones each of-them after order
hwæðer heo geþafedon þa domas to healdenne, þa ðe
whether they consented the decrees to hold those which
geara from halgum fædrum gesette wæron. Ond ealle þa
of-yore by holy fathers established were And all the
biscopas him ondsworodon ⁊ cwædon, þæt him eallum þa
bishops him answered and said that to-them all those
wel licodon, ond hy ealle þa blíðe mode lustlice healdon
well pleased and they all them with-blithe mind gladly hold
woldon. Ða eowde ic him sona þa ilcan boc þara regola;
would Then showed I them at-once the same book of-the rules
⁊ of þam ilcan bocum tyn capitulas, þa ic geond
and from the same books ten chapters which I throughout
stowe awrat ⁊ ic wiste þæt swiðost nedðearflecu wæron,
places wrote and I knew that most necessary were
sealde ic him, ⁊ bæd þæt heo ealle þa georнlice heoldon.
gave I to-them and asked that they all them earnestly held
278.5 Is se æresta capitul: þæt we ealle gemænelice healdan þone
Is the first chapter that we all in-common hold the
halgan dæg Eastrena þy Drihtenlecan dæge æfter þæm
holy day of-Easter on-the Lordly day after the
feowerteogðan monan þæs ærestan monþes. Se æftera is:
fourteenth moon of-the first month The second is
þætte nænig biscop oðres biscopes scire inswoge, ac þætte he
that no bishop of-other bishop diocese invade but that he
þoncful sy steore him þæs bibodenan folces. Se þridda is:
content be with-rule to-him of-the committed people The third is

þætte þa mynster, þa þe Gode gehalgode syn, nænegum
that the monasteries those which to-God consecrated be to-no
biscope alefed seo in ængum þinge heo unstillian, ne owiht
bishop permitted be in any thing them disturb nor anything
of heora eahtum þurh nednyme ongeneman. Se feorða is:
of their possessions through force take-away The fourth is
þætte munecas ne leoren of stówe to oðerre, ne of mynstre
that monks not pass from place to other nor from monastery
to oðrum, nemne þurh leafnesse his agnes abbudes; ac þæt
to other except through leave of-his own abbot but that
heo áwunien in þære hersumnesse, þe hy Gode gehehton in
they remain in the obedience which they to-God promised in
þa tid heora gehwyrfnesse. Þonne is se fifta: þæt nænig Godes
the time of-their conversion Then is the fifth that no of-God
þeow biscopes gefera forlæte his ægenne biscop, ⁊ geond
servant of-bishop companion leave his own bishop and throughout
missenlice stowe fere ⁊ eorne; ne he ower, þær he cyme,
various places go and run nor he anywhere where he come
onfongen sy, buton biscopes tacne oððe gewrite. Gif he æne
received be without of-bishop token or writing If he once
siða onfongen, haten ham hweorfan, ne wille, se þe hine
time received commanded home return not will he who him
feormade ⁊ se þe gefeormad wæs, seon heo begen biscopes
harbored and he who harbored was let-be they both of-bishop
dome scyldige. Đonne is se sexta: þætte elþeodige biscopas
to-judgment guilty Then is the sixth that foreign bishops
⁊ Godes þeos seon þoncfulle heora gestliðnesse ⁊ feorme;
and of-God servants be content with-their hospitality and food
⁊ nængum heora alefed sy ænge sacerdlice þegnunge don
and to-none of-them permitted be any priestly ministry do
buton þæs biscopes leafe, þe hy on his scire gefeormad syn.
without of-the bishop leave that they in his diocese harbored be

278.23 Se seofoða is: þætte twigea on gere seonoð gesomnode.
The seventh is that twice in year synod gathered
Ac forþon missenlice intingan ⁊ unæmtan oft gelimpað,
But because various causes and hindrances often happen
licade us eallum gemænelice, þætte in Agustus Kalende æne
pleased to-us all in-common that in August Kalends once
siða on gere seonoð gesomnode in stowe, seo is nemned
time in year synod gathered in place which is named
Clofeshoh. Se eahtoða is: þætte nænig biscopa hine oðrum
Clofesho The eighth is that none of-bishops himself to-other
forbære þurh unrehte willunge, ac ealle ongete þa tide
prefer through wrong desire but all perceive the time
⁊ endebyrdnesse his halgunge. Se neogoða capitul wæs
and order of-his consecration The ninth chapter was
gemænelice asmead: þætte weaxendum þæm rime geleafsumra
in-common considered that increasing the number of-faithful
ma biscopa ætecte wæron. Se teogoða is for gesinhigum:
more bishops added were The tenth is for married-couples
þætte nængum alefed sy nemne ælice gesinscipe habban; ne
that to-none permitted be except lawful marriage have nor
ænig mæghæmed ne unclæne fremme, ne nænig his agen wiif
any incest nor unclean commit nor any his own wife
forlæte, nemne, swa þæt halig godspel læreð, for intingan
leave except as the holy gospel teaches for cause
dyrnre forlegenesse. Gif hwelc mon his agnum wífe wiðscufe,
of-secret fornication If any man his own wife reject
þæt him mid rehte á́ forgifen ⁊ geþeoded wæs, gif he
who to-him with right law given and joined was if he
rihtlice cristen beon wille, ne gegaderie he hine to ængum
rightly Christian be will not let-join he himself to any
oðrum, ac swa áwunie oðþo wið his agen wiif geþwærię.
other but so let-remain or with his own wife let-be-reconciled

The synod was held in 673, the year Ecgberht of Kent died and his brother Hlothhere began a reign of thirteen years and seven months. Bisi, the East Anglian bishop at Hertford, had succeeded Boniface, but illness kept him from his duties, and two bishops, Æcci and Badwine, were consecrated in his place while he lived. The province has had two bishops ever since.

Wæs ðæs seonoð geworden þy geare ymb syx hund wintra 280.7
Was this synod held in-the year about six hundred winters
ȝ þreo ȝ hundseofontig from Drihtnes menniscnesse, þy
and three and seventy from of-Lord incarnation in-the
geare eac Ecgberht Contwara cyning forðferde in Iulius
year also Ecgberht of-Kent king departed in July
monðe: ȝ Hloðhere his broðor feng to his rice, þæt
month and Hlothhere his brother succeeded to his kingdom which
he hæfde þreottyne winter ȝ seofon monað.
he had thirteen winters and seven months
Ðonne wæs Biise Eastengla biscop, þe we sægdon þætte 280.12
Then was Bisi of-East-Angles bishop who we said that
in þæm foresprecenan seonoðe wære; wæs he Bonefatius
in the aforesaid synod were was he of-Boniface
æfterfylgend þæs biscopes, þæs we beforan gemyndgodon,
successor of-the bishop whom we above mentioned
se wæs micelre halignesse ȝ æfestnisse mon. Forðon þa
who was of-great holiness and piety man Because when
Bonefatius forðferde æfter seofontyne gearum his biscophada,
Boniface departed after seventeen years of-his bishopric
þa gehalgode Theodor biscop after him þone Biise to biscope;
then consecrated Theodore bishop after him the Bisi as bishop
ond þa gena bi him lifgendum, þæt he wæs bewered from
and then yet by him living that he was hindered from

þære biscopþegnunge mid hefigre untrymnesse, wæron twegen
the bishop-ministry with heavy infirmity were two
biscopas Ecce ⁊ Beadowine fore hine gecorene ⁊ gehalgode.
bishops Ælcci and Badwine for him chosen and consecrated
Of þære tide oð to dæge seo mægð hafað twegen biscopas.
From that time until to day the province has two bishops

VII · WINFRITH DEPOSED, EARCONWALD AND BARKING

Theodore deposed Winfrith of the Mercians for disobedience and put Seaxwulf, founder of Medeshamstede, in his place; Winfrith ended his life at Barrow. Earconwald became bishop of the East Saxons in London. His litter still healed the sick, and chips from it cured them. Before his consecration he had founded two monasteries, Chertsey for himself and Barking for his sister Æthelburh, who ruled it worthily.

280.21 Æfter ðissum nales micelre tide forðaurnenre, wæs Theodor
After this not-at-all great time elapsed was Theodore
ærcebiscop abolgen from Wynferðe Mercna biscope þurh
archbishop angered by Winfrith of-Mercians bishop through
gewyrht sumre unhearsumnesse. Þa benom he hine his
deserving of-some disobedience Then deprived he him his
biscopscire ⁊ on his stowe gehalgode Seaxwulf biscop, se wæs
bishopric and in his place consecrated Seaxwulf bishop who was
timbrend ⁊ abbud þæs mynstres, æt Medeshamstede is cweden,
builder and abbot of-the monastery at Medeshamstede is called
in Gyrwa londe. Wynferþ hwearf to his mynstre, þæt is nemned
in of-Gyrwe land Winfrith returned to his monastery that is named
æt Bearwe, ⁊ þær on godre drohtunge his lif geendade.
at Barrow and there in good conduct his life ended

Þa eac swylce he gesette Eastseaxum Erconwald biscop 280.28
Then also likewise he appointed for-East-Saxons Earconwald bishop
in Lundenceastre. Wæron heora cyningas in þa tiid Sebbe
in London Were their kings in that time Sebbi
ȝ Sighere, þara we beforan gemyndgodon. Þæs biscopes
and Sighere whom we above mentioned Of-the bishop
lif ȝ drohtunge in biscophade ge ær biscophade is
life and conduct in bishopric and before bishopric is
sægd þætte wære þæt halgeste, swa swa eac swylce æfter
said that were the holiest so as also likewise afterward
mid heofonlicra mægena tacnum gecyðed wæs. Ond forþon
with of-heavenly virtues tokens made-known was And for
seoþþon longe his horsbær, þe hine mon untrumne on bær,
afterward long his horse-litter which him one sick on bore
wæs from his discipulum gehealden; ȝ monige untrume, þa
was by his disciples kept and many sick those
ðe in lenctenadle oðþo in oðerre hefignesse ȝ untrumnesse
who in ague or in other heaviness and infirmity
gewérgade wǽron, þær æt hælo onfengon. Ond nales þæt an
wearied were there at health received And not-at-all that alone
þætte þa untruman, þa ðe under þa bære oðþo to gesette
that the sick those who under the litter or thereto set
[wæron], gehælde wæron, ac swelce eac þa scæfþan, þe ðær
were healed were but likewise also the shavings which there
on genumene wæron, ȝ to untrumum monnum gelædde,
from taken were and to sick men brought
hræðe him læcedóm gebæron ȝ brohton. Þes halga wer,
quickly to-them medicine bore and brought This holy man
ær þon þe he biscop geworden wære, tu æðele mynster he
before that that he bishop become were two noble monasteries he
getimbrede, oðer him seolfum oðer Æðelburge his sweostor,
built one for-him self other for-Æthelburh his sister

ȝ ælcwæðer þara regollecum þeodscipum wel gesette. Him
and each of-them with-regular disciplines well established For-himself
he getimbrade in Súðrigna lande bi Temese streame in stowe,
he built in of-Surrey land by of-Thames stream in place
seo is geceged Ceortes eig, his sweoster, in Eastseaxna mægðe
which is called Chertsey — for-his sister in of-East-Saxons province
in stowe seo is nemned in Bercingum, in þære heo meahte
in place which is named at Barking in which she could
Gode wilsumra wífmonna lareow ȝ festermodor gestondan.
to-God of-devoted women teacher and foster-mother stand
282.16 Þa heo þa onfeng þæm gerece þæs mynstres, heo
When she then received the government of-the monastery she
efenwyrðe heo in eallum þingum þæm biscope ȝ hire breðer
equal-worthy herself in all things to-the bishop and her brother
in rehtum life ȝ in regollecum gegearwode, swa þætte eac
in right life and in regular made so that also
swylce mid heofonlecum wundrum æfter gecyþed wæs.
likewise with heavenly wonders afterward made-known was

VIII · THE LIGHT OVER BARKING

When the plague reached Barking and took the monks, the abbess asked the sisters where their own burial ground should be. One night, as the nuns sang at the brothers' graves, a light like a great sheet came down over them, moved to the south side of the monastery, and rose into heaven, showing the place. An old brother said its rays, coming through the chinks of the doors and windows, outshone the daylight.

282.20 Forðon in ðissum mynstre, þæt is in Bercingum, monig
Because in this monastery that is at Barking many
tacn gastlicra mægena gefremed wæron, þa ðe to gemynde
tokens of-spiritual virtues performed were those which for memory

ȝ to timbernesse þara æfterfylgendra from monegum, þa
and for edification of-the successors by many those
ðe hit cuðon, awriten hæfd wæren, þa sumu woe nu
who it knew written kept were of-which some we now
gémdon geþeodan in þis user ciriclice stær.
cared join into this our churchly history
Mid þy seo hreonis þæs oft cwedenan wooles feor ȝ 282.25
With that the storm of-the often mentioned pestilence far and
wide all wæs forhergende ȝ forneomende, þa cwom he eac
wide all was ravaging and carrying-off then came it also
swylce in þone dæl þæs mynstres, þe ða wæpnedmen in
likewise into the part of-the monastery which the males in
wæron; ond dæghwamlice gehwær of weorulde to Drihtne
were and daily everywhere from world to Lord
genumene wæron. Þa wæs seo abbudisse ȝ seo modor þære
taken were Then was the abbess and the mother of-the
gesomnunge bighygdig ȝ sorgende, in hwylce tid þone dæl
congregation anxious and sorrowing in which time the part
þæs mynstres, þe se þreat þara Godes þeowa in wifhada in
of-the monastery which the troop of-the of-God servants in womanhood in
wæs, þæt ilce wíte gehrine, ða ongon heo gelomelice in
was the same punishment touched then began she frequently in
gesomnunge þara sweostra secan ȝ ascian, in hwelcre stowe
congregation of-the sisters seek and ask in which place
þæs mynstres heo woldon, þæt heora liictún geseted wære,
of-the monastery they wished that their burial-ground placed were
þæt heo mon bebyrgan meahte, þonne þæt gelumpe, þæt heo
that them one bury might when that happened that they
of middangearde genumene wæron þy ylcan gehrore, þe
from middle-earth taken were by-the same fall which
heo oðre gesegon. Mid þy heo þa nænge cuðe ondswaro
they others saw With that she then no certain answer

findan meahte, þeah þe heo georne sohte æt þæm sweostrum,
find could though that she earnestly sought from the sisters
þa gelomp, þæt heo seolfa mid eallum þæm swustrum þa
then happened that she self with all the sisters the
cuðestan ondsware þære uplican foreseonesse onfeng. Forþon
most-certain answer of-the upper providence received Because
sumre neahte, þa se sealmsong gefylled wæs þæs uhtlecan
on-a-certain night when the psalm-song fulfilled was of-the matin
lofsonges, þa wæron ða Cristes þeowe utgongende of cirican
praise-song then were the of-Christ servants going-out from church
to byrgenne þara broðra, þa ðe heo of þissum leohte
to burial of-the brothers those who them from this light
foreeodon, ⁊ þær þa wunelecan lofsongas Drihtne sungon.
preceded and there the customary praise-songs to-Lord sang
284.12 Þa wæs þær semninga heofonlic leoht onsended ⁊ cwom
Then was there suddenly heavenly light sent and came
ofer heo ealle, ond swa swa micel scéte heo ealle oferbrædde,
over them all and so as great sheet them all overspread
⁊ heo mid swa micelre fyrhtu ⁊ wafunge gesloh, þæt heo
and them with so great fright and amazement struck that they
þone song, þe heo sungon, forhtiende forleton. Wæs seo
the song which they sang fearing left Was the
beorhtnes þæs onsendan leohtes mara, þon sunnan leoht bið
brightness of-the sent light greater than of-sun light is
æt middan dæge. Þa wæs æfter medmiclum fæce, þæt hit
at mid day Then was after brief space that it
wæs úp ahæfen of þære stówe ⁊ gewat in suðdæl þæs
was up raised from the place and departed into south-part of-the
mynstres, þæt is be westan þære cirican. ⁊ þær þa sum
monastery that is to-the west-of the church and there then some
fæc wunade, ⁊ him þa stowe wæs ontynende, þe heo ær
space remained and to-them the place was disclosing which they before

ymbþeahtedon; ⁊ swa eallum geseondum úp in heofonas
deliberated and so all seeing up into heavens
gewat, þætte nængum heora tweo wæs, þætte þæt seolfe leoht
departed that to-none of-them doubt was that the same light
þa sawle þara Cristes þeowa wæs gelædende ⁊ onfonde in
the souls of-the of-Christ servants was leading and receiving into
heofonas, þætte þæt eac swylce þa stowe him æteawde, þær
heavens that it also likewise the place to-them showed where
heora lichoman restan scoldon ⁊ æriste dæges bidan. Þæs
their bodies rest should and of-resurrection day await Of-the
leohtes scima wæs swa micel, swa swa sum ald broðor on
light brightness was so great so as an old brother in
morgenne sægde, se ðe in þa ilcan tid in þære cirican mid
morning said he who in the same time in the church with
oðre gingran breðer æt gebede wæs, cwæð he, þæt þæs leohtes
another younger brother at prayer was said he that of-the light
scima þurh þa cinan þære dura ⁊ þurh þa eagþyrel ineode,
brightness through the chinks of-the doors and through the windows went-in
þæt hit ealle beorhtnesse dæghwamlices leohtes oferswiðde.
that it all brightness of-daily light overcame

IX · THE BOY ÆSICA

In the same monastery a boy of three named Æsica, brought up among the nuns, was taken by the plague. Dying, he called three times on one of the sisters, Eadgyth, as though she stood beside him. She fell ill of the same disease that day and died the same day, following the child who had called her to heaven.

Wæs in ðæm ilcan mynstre cneohtcild sum; ne wæs yldre þon 284.30
Was in the same monastery boy-child a not was older than
þrywintre, wæs his noma Æsica, se fore þære cildlecan eldo
three-winters-old was his name Æsica who for the childish age

þa gena wæs in þara fæmnena mynstre Gode gehalgodra feded
then yet was in of-the maidens monastery to-God consecrated fed
ȝ læred. Ða wæs he gehrinen mid þa foresprecenan aðle.
and taught Then was he touched with the aforesaid disease
Ða he ða to þæm ytmæstan dogor bicwom, þa cleopode he
When he then to the last day came then called he
ðriga ȝ ááne of þæm gehalgedum fæmnum Criste hire agne
thrice and one of the consecrated maidens to-Christ her own
noman cegde, swa swa he hire ondweardre to spræce, ȝ
name called so as he her present to spoke and
cwæð: Eadgyð, Eadgyð, Eadgyð; ȝ swa wæs geendiende þis
said Eadgyth Eadgyth Eadgyth and so was ending this
wilwendlice liif, ȝ in þæt ece ineode. Ond sona þa seo
transitory life and into the eternal entered And at-once then the
fæmne, þe he sweltende cegde, in þære stowe þe heo wæs,
maiden whom he dying called in the place that she was
þære ilcan untrymnesse wæs gehrinen, ȝ þy seolfan dæge,
by-the same infirmity was touched and on-the same day
þe heo geceged wæs, of þeossum leohte wæs atógen: ȝ
that she called was from this light was drawn-away and
þone wæs fylgende, se ðe hy cegde, to þæm heofonlecan rice.
him was following he who her called to the heavenly kingdom

Another sister, dying of the plague, asked at midnight for the lamp to be put out, saying the house was so full of light that their lamp seemed dark to her. When no one would listen, she told them her own light would come at dawn, for a holy man who had died that year had promised it. She died at daybreak.

Eft sumu of þæm ilcan Godes þeowum mid þa foresprecenan 286.10
Again one of the same of-God servants with the aforesaid
aðle wæs gestonden ⁊ to þæm uutmæstan dogor gelæded. Þa
disease was assailed and to the utmost day led Then
ongon heo semninga on midde neaht cleopian þæm þe hire
began she suddenly in mid night call to-those who her
þegnodon; bæd þæt hy þæt blæcern ⁊ þæt leoht adwæscten,
served asked that they the lamp and the light quenched
þæt þær inne onbærned wæs; ⁊ þæs heo gelomlice bæd ⁊
which there inside kindled was and that she frequently asked and
monade, ⁊ hire nænig hwæðre hyran wolde. Ða æt nehstan
urged and her none however obey would Then at last
cwæð heo: Ic wat þæt ge wenað, þæt ic úngewitge móde sprece.
said she I know that ye think that I with-witless mind speak
Ac hwæðre witað ge þæt hit swa nis. Forþon ic eow soð secgu,
But however know ye that it so not-is Because I to-you truth say
þæt ic geseo þis hus mid swa micle leohte gefylled, þætte þæt
that I see this house with so great light filled that the
eower blæcern ⁊ leoht me is eallinga þeostre gesegen. Ond
your lamp and light to-me is altogether dark seen And
ne þa gena, þeah þe heo þus spræce, hire ænig ondswarade
not then yet though that she thus spoke her any answered
oðþe geþafian wolde. Cwæð heo eft: Bærnað nu eower blǽcern
or consent would Said she again Burn now your lamp

ȝ leoht, swa longe swa ge willen. Weotað ge hwæðre þæt þæt
and light so long as ye will Know ye however that that
nis min, forþon min leoht me to cymeð, þonne hit dagian
not-is my because my light me to comes when it dawn
onginneð. Ongon him þa secgan, þæt hire æteawde sum
begins Began to-them then say that to-her appeared a
halig wer, se þy ylcan geare forðferde, ȝ hire cwæde to,
holy man who in-the same year departed and her said to
þonne dagunge tíd cwome, þæt heo wære to þæm ecan leohte
when of-dawning time came that she were to the eternal light
ferende. Þære gesyhðe soð wæs hraðe gecyðed ȝ geseðed
going Of-the vision truth was quickly made-known and proved
ymb þæs dæges upyrne in þære fæmnan deaðe ȝ forðfore.
about of-the day rising in of-the maiden death and departure

XI · TORHTGYTH'S VISION OF ÆTHELBURH

As Abbess Æthelburh neared her death, the nun Torhtgyth, purified by nine years of sickness, saw at dawn a body brighter than the sun, wrapped in a sheet, drawn up to heaven as if by golden ropes, and knew one of the congregation would soon die. A few days later Æthelburh died. A paralyzed nun, carried to the abbess's body, prayed to be released and died twelve days later.

286.28 Mid ðy ða eac seo arfæste modor Gode þære leofan
With that then also the pious mother to-God of-the dear
gesomnunge Æðelburg abbudisse wæs of middangearde to
congregation Æthelburh abbess was from middle-earth to
geleoranne, ða æteawde sweoster wundorlic gesyhð, þære noma
pass then appeared to-a-sister wondrous vision whose name
wæs Torhtgyð. Seo monig ger in þæm ilcan mynstre wuniende
was Torhtgyth Who many years in the same monastery dwelling

wæs, ȝ heo symle in ealre eaðmodnesse ȝ in hluttornisse
was and she ever in all humility and in purity
ȝ in clænnisse geornlice Gode þeodde; ond wæs fultumend
and in cleanness earnestly to-God served and was helper
regollices þeodscipes þære ilcan moder ȝ abbudissan, ȝ
of-regular discipline to-the same mother and abbess and
þa geongran lærde ȝ clænsade ge mid láre ge mid lifes
the younger taught and cleansed both with teaching and with of-life
bysene. Þære sweostor mægen þæt æfter þæs apostolis cwide in
example Of-the sister virtue that after of-the apostle saying in
untrymnesse gefremed wære, wæs heo semninga gehrinen mid
infirmity perfected were was she suddenly touched with
hefigre untrymnesse lichoman, ȝ þurh nigon ger full mid
heavy infirmity of-body and through nine years full with
þa arfæstan foreseonisse ures alesendes swiþe swenced wæs, to
the pious providence of-our Redeemer greatly afflicted was to
þon þætte, swa hwæt swa ín hire unclænes betweoh þa mægen
that that so what so in her of-uncleanness among the virtues
þurh unwisnesse oððo þurh ungemænne gelumpe, þætte eal
through unwisdom or through carelessness happened that all
þæt se ofn þære singalan costunge asude. Þeos sweostor
that the oven of-the continual trial seethed-away This sister
sumre neahte, þa hit dagian ongon, wæs utgongende of
on-a-certain night when it dawn began was going-out from
hire cleofan, þe heo inwunade. Þa geseah heo sweotole
her chamber which she dwelt-in Then saw she clearly
swa swa monnes lichoman mid scetan bewundenne, se
so as of-man body with sheet wound which
wæs beorhtra þon sunne, in heanisse boren beon.
was brighter than sun in height borne be

288.13 Wæs he ærest up ahefen of þæm huse, þe ða sweostor in
Was it first up raised from the house which the sisters in
reston. Mid þy heo þa geornlecor bihealdende wæs, hwelcum
rested With that she then more-earnestly beholding was by-what
teonde úp ahefen wære se wlite þæs wulderlecan lichoman, þe
drawing up raised were the form of-the glorious body which
heo sceawiende wæs, ða geseah heo, swa swa mid gyldnum
she beholding was then saw she so as with golden
rapum he in þa uplecan ahefen wære, oðþæt þe openiendum
ropes it into the upper raised were until that opening
heofonum in gelæded wæs, ⁊ me from hire gesegen beon ne
heavens in led was and more by her seen be not
meahte. Þa þohte heo bi þære gesyhðe; ⁊ hire nænig tweo
could Then thought she about the vision and to-her no doubt
wæs, þætte hwylchugu hraðe of þære gesomnunge sweltende
was that some-one quickly from the congregation dying
wære, þære sawl þurh þa godan weorc ⁊ þa scinendan, þe
were whose soul through the good works and the shining which
heo dyde, swa swa þurh gyldne rapas to heofonum ahefen
she did so as through golden ropes to heavens raised
beon sceolde. Þæt þa soðlice swa gelomp. Forðon, nales
be should That then truly so happened Because not-at-all
monegum dagum betweoh gesettum, Gode seo leofe modor
many days between set to-God the dear mother
þære gesomnunge of hefignesse lichoman alæded wæs; ⁊
of-the congregation from heaviness of-body led-out was and
hire seo halige sawl þæs heofonlecan eðles ingong gestág.
her the holy soul of-the heavenly homeland entrance ascended
288.26 Swylce eac in þæm ylcan mynstre wæs sum æðele nunne
Likewise also in the same monastery was a noble nun
æfter þeosse worulde wyrðnisse, ⁊ in lufan þære toweardan
after of-this world dignity and in love of-the coming

weorulde micle æðelre. Seo monegum gearum swa eallre
world much nobler Who for-many years so of-all
þegnunge hire lichoman ofgefen ȝ forlæten wæs, þæt heo
service of-her body given-up and forsaken was that she
nænig lim onstyrian meahte. Þa heo þa geascade, þæt
no limb stir could When she then learned that
þære arwyrðan abbudissan lichoma wæs in cirican broht ȝ
of-the venerable abbess body was into church brought and
geseted, oðþæt hine mon byrgan sceolde, þa bæd heo þæt
set until it one bury should then asked she that
hy mon þider gebære. Þa ðæt þa swa wæs, þa onhelde
her one thither bore When that then so was then inclined
heo to þam líice ond in gemet þara biddendra, swa swa
she to the body and in manner of-the praying so as
heo to hire lifigendre spræce, bæd þæt heo funde ȝ ábæde
she to her living spoke asked that she found and obtained
æt þæs arfæstan sceppendes mildheortnesse, þæt heo from
from of-the pious creator mercy that she from
swa miclum clæmnessum ȝ swa singalum onlesed beon
so great pains and so continual released be
moste. Ne hire bene lator gehyrde wæron þon æfter twelf
might Not her prayers later heard were than after twelve
dagum, þæt heo wæs of lichoman gelæded, ȝ for þæm
days that she was from body led and for the
hwilwendlecum geswencnessum ece mede ȝ edlean onfeng.
transitory afflictions eternal reward and recompense received

Torhtgyth lived three more years, so wasted that little but her bones was left, and at last lay speechless for three days. Then she looked up and spoke with a visitor, asking that her death not be long delayed, and said it was her mother Æthelburh. She died the following night.

290.6 Mid ðy ða þa seo foresprecene Cristes þeowe Torhtgyð þreo
With that then then the aforesaid of-Christ servant Torhtgyth three
ger þa gena æfter þære hlafdigan forðfore in þissum life
years then yet after of-the lady departure in this life
hæfd wæs, ond heo swa swiðe mid þa untrymnesse þe we
held was and she so greatly with the infirmity that we
forecwædon, soden wæs, þætte na þa baan an to lafe wæron:
said-before seethed was that not the bones alone to remnant were
ȝ æt nehstan, þa seo tíd nealecte hire tolesnesse, nales
and at last when the time approached of-her release not-at-all
þæt an oðerra leoma ac swylce eac þære tungan onstyrenesse
that alone of-other limbs but likewise also of-the tongue movement
biswicade. Þa wæron þreo dagas ȝ þreo neaht fulle, þæt heo
failed When were three days and three nights full that she
wæs uncwisse, þa wæs heo semninga mid gastlicre gesihðe
was speechless then was she suddenly with spiritual vision
gereted, ȝ hire muð ȝ hire eagan ontynde ȝ locade up
gladdened and her mouth and her eyes opened and looked up
in heofon ȝ þus ongon sprecan to þære gesihðe, þe heo
into heaven and thus began speak to the vision which she
bihealdende wæs: Me is, cwæð heo, þin cyme on miclum ðonce;
beholding was To-me is said she thy coming in great thanks
ȝ þu eart leof wilcuma. Þa heo þa ðis cwæð, þa geswigade
and thou art dear welcome-guest When she then this said then was-silent

heo hwon, swa swa heo bidende wære his ondsware, þone þe
she a-little so as she awaiting were his answer whom that
heo geseah ȝ þæm þe heo tosprecende wæs. Eft heo, swa
she saw and to-whom that she speaking-to was Again she so
swa heo leohtlice gebylged wære, æfter þon heo cwæð: Nænge
as she lightly offended were after that she said In-no
þinga ic þás blíðe aberan mæg. Eft heo midmicel fæc geswigade.
way I this blithely bear can Again she brief space was-silent
Cwæð þa ðriddan siðe: Gif hit nænge þinga to dæge beon 290.20
Said then on-third time If it in-no way to day be
mægge, ic halsio þætte ne sy long fæc bitweonum. Swigade
can I beseech that not be long space between Was-silent
þa eft hwon, swa swa heo ær dyde, ond þa ðus þæt word
then again a-little so as she before did and then thus the word
betynde ȝ geendade: Gif hit eallinga þus aræded seo, ȝ þes
closed and ended If it altogether thus decreed be and this
cwide onwended beon ne mote, ic biddo ȝ halsio þæt ne sy
sentence changed be not may I pray and beseech that not be
mare fæc betweonum, þon þeos nehste neaht án. Þa heo
more space between than this next night alone When she
þa þis cwæð, þa frugnon heo þa ymbsittendan, mid hwone
then this said then asked her the sitters-around with whom
heo sprecende wære. Cwæð heo: Mid mine þa leofestan
she speaking were Said she With my the dearest
modor Æðelburge. Þa ongeton hy in þon, þæt heo to þon
mother Æthelburh Then perceived they in that that she to that
cwom, þæt heo hire sægde þa neahtíde hire geleornesse.
came that she to-her said the night-time of-her passing
ȝ eac swa wæs, swa swa heo bæd: þa se dæg ȝ seo
and also so was so as she asked when the day and the

niht forðgewat, þæt heo wæs onlesed from bendum hire
night passed that she was released from bonds of-her
lichoman ⁊ untrymnesse, ⁊ to gefean ineode ecre hælo.
body and infirmity and to joy entered of-eternal salvation

XIII · HILDELITH AND THE BLIND WOMAN HEALED

Æthelburh's successor Hildelith moved the bones of the monastery's dead into the church of Saint Mary, where light and fragrance often appeared, as a book of Barking's wonders records. A gesith's wife who had gone blind was led to the nuns' burial ground, prayed there with faith, and walked home cured.

292.1 Ða æfterfylgde Æðelburge in abbudissan þegnunge seo
Then succeeded to-Æthelburh in of-abbess office the
wilsume Godes þeowe, þære noma wæs Hildelid. Ond heo
devoted of-God servant whose name was Hildelith And she
monig ger, þæt is oð ða ytmæstan ęlde hire, þam ilcan
many years that is until the last age of-her the same
mynstre fromlice fore wæs æghwæðer ge in þara þinga
monastery vigorously over was both and in of-the things
foresceawunge, þa ðe to gemænum brocum belumpun, ge
providing those which to common uses belonged and
eac in gehælde regollices þeodscipes. Þa licade hire fore
also in keeping of-regular discipline Then pleased to-her for
nearonisse þære stowe, þe þæt mynster ongetimbred is,
narrowness of-the place which the monastery built-on is
þæt heo wolde þa baan up adon þara Cristes þeowa, þe
that she would the bones up take of-the of-Christ servants who
ðær bebyrgede wæron, ⁊ in cirican gesettan þære eadigan
there buried were and in church set of-the blessed
fæmnan Scā Marian ⁊ þær in ánre stowe healdan. Ond þær
virgin Saint Mary and there in one place keep And there

swiðe oft seoððan beorhtnes heofonlices leohtes æteawde; ȝ
very often afterward brightness of-heavenly light appeared and
eac oft micel swetnes wundorlices stences becwom, ȝ monig
also often great sweetness of-wondrous odor came and many
oðer tacn ȝ wundor æteawdon, þa mæg in þære bec
other tokens and wonders appeared which can in the book
gemetan, swa hwylc swa heo rædeð, þe we þas of alæson.
find so which so it reads that we these from gathered
Þonne is sum wundor hælo, þe us nis to forlætenne, þe 292.14
Then is a wonder of-healing which to-us not-is to omit which
seo ilce booc sagað, þætte æt liictune geworden wære Gode
the same book says that at burial-ground done were to-God
þære leofan gesomnunge. Wæs sum gesiið þær on neaweste.
of-the dear congregation Was a gesith there in neighborhood
Þa gestod his wiif untrymnes on hire eagum: ȝ þa ðurh
Then came-upon his wife infirmity in her eyes and then through
dagas þæt heo hefegedan ȝ þeostrodon, þæt heo æt nehstan
days that they grew-heavy and darkened that she at last
nænigne dæl leohtes sciman geseon meahte. Mid þy heo þa
no part of-light brightness see could With that she then
sum fæc on þisse blindnisse wæs, þa wæs sumre neahte, þær
some space in this blindness was then was on-a-certain night where
heo betyned wunade, þætte hire becwom on mod, gif heo to
she enclosed remained that to-her came in mind if she to
þam mynstre gelæded wære Godes þara gehalgedra fæmnena,
the monastery led were of-God the consecrated maidens
ond heo þær æt þara haligra reliquium hire gebede, þæt heo
and she there at of-the saints relics herself prayed that she
meahte þæt forlorene leoht eft onfon. Ne heo þa ne ælde, ac
might the lost light again receive Not she then — delayed but
sona gefylde þæt hire on mod becwom. Þa wæs heo gelæded
at-once fulfilled what to-her in mind came Then was she led

from hire þeowum ȝ þignenum to þæm mynstre, þe þær
by her servants and maidservants to the monastery which there
neah wæs. Þær heo wæs ondettende, þæt heo hæfde onwalgne
near was There she was confessing that she had whole
geleafan hire hælo. Þa wæs heo gelæded to liictune þara
faith of-her healing Then was she led to burial-ground of-the
Godes þeowa; ȝ mid þy heo þær longe gebegdum cneom
of-God servants and with that she there long with-bent knees
hire gebæd, sona geearnode þæt hire bene geherde wæron.
herself prayed at-once earned that her prayers heard were
292.29 Ond sona þæs þe heo fram þam bede aras, ær þon þe heo
And soon that that she from the prayer arose before that that she
of þære stowe eode, þæt heo onfeng gife þæs bedenan leohtes.
from the place went that she received gift of-the prayed-for light
Ond seo ær hire þeowa hondum þyder gelæded wæs, heo
And she-who before of-her servants by-hands thither led was she
þa freo on hire fota gongum bliðe ham hweorfende wæs, efne
then free on of-her feet goings blithe home returning was even
þon gelicost, swa swa heo to ðon þæt wilwendlice leoht an
to-that likest as as she for that the transitory light alone
forlete, þæt heo in hire hælo æteawde, hu micel leoht Cristes þa
lost that she in her healing showed how great light of-Christ the
halgan in heofonum ahten, ȝ hwylc gifu heora mægenes wære.
saints in heavens had and what grace of-their virtue were

XIV · KING SEBBI BECOMES A MONK

Sebbi of the East Saxons, a pious king who would have been a monk but for his wife, took the habit from Bishop Waldhere after thirty years' reign and gave great sums to the poor. Dying, he feared some unseemly word or movement and asked that only the bishop and two thanes be present. A vision told him he would die in three days, and he died quietly. His stone coffin, too short, was found to fit.

Þære tide Eastseaxna rice fore wæs, swa swa seo ilce bóc 294.3
At-that time of-East-Saxons kingdom over was so as the same book
sagað, Gode se wilsuma wer, þæs noma wæs Sebbe, þæs we
says to-God the devoted man whose name was Sebbi whom we
beforan gemyndgodon. Wæs he se mon æfest in his dædum
above mentioned Was he the man pious in his deeds
ȝ gelóm in halgum gebedum ȝ swiðe geornful in arfæstum
and frequent in holy prayers and very zealous in pious
wæstmum ælmessena; ond he sundorliif ȝ munucliif wæs
fruits of-alms and he solitary-life and monk-life was
forebeorende allum þam weolum ȝ arum þæs eorðlecan riices.
preferring to-all the riches and honors of-the earthly kingdom
Þæt lif he oft ȝ geara wolde geceosan ȝ þæt eorðlice
That life he often and formerly would choose and the earthly
rice forlætan, gif him ne wiðstóde þæt wiðerworde mód
kingdom leave if him not withstood the hostile mind
his wiifes. Þonon monegum wæs gesewen ȝ oft cweden,
of-his wife Thence to-many was seen and often said
þætte swelces modes wer ma gedafonade beon to biscope
that of-such mind man more befitted be as bishop
gehalgad, þonne cyning wære. Mid þy he ða þritig wintra in
consecrated than king were With that he then thirty winters in
þæm ríce áwunade ȝ wæs cempa þæs heofonlecan ríces,
the kingdom remained and was soldier of-the heavenly kingdom

þa wæs he lichomlicre untrymnesse micelre swiðe þread, ⁊
then was he by-bodily infirmity great greatly afflicted and
þære forðferde. Ða monade he his wíf, þæt heo þa gena
of-which departed Then admonished he his wife that they then yet
ætgædre Gode þeowde, þa heo ma ætgædre ne meahton
together to-God served when they more together not could
middangeard lufian ne middangearde þeowian. Ða he þæt
middle-earth love nor to-middle-earth serve When he that
þa for his untrymnesse uneaðe þurhteah, þa cwom he
then for his infirmity with-difficulty accomplished then came he
to Lundenceastre biscope, þæs noma wæs Waldhere, se wæs
to of-London bishop whose name was Waldhere who was
Ærconwaldes biscopes æfterfylgend; ond þurh his bletsunge
of-Earconwald bishop successor and through his blessing
þone æfestnesse had underfeng, þone he longe ær wilnade.
the of-piety order received which he long before desired
294.20 Swylce he brohte þæm ilcan biscope micel feoh ⁊ unlytel
Likewise he brought to-the same bishop much money and not-little
þearfum to gedǽlanne; ond þæs ealles nowiht him seolfum
to-poor to distribute and of-that all nothing for-him self
wæs gehaldende, ac he má wilnade þearfan gaste wunian
was keeping but he rather desired poor in-spirit dwell
for heofona rices lufan. Mid þy he ða hefgad wæs mid þa
for of-heavens kingdom love With that he then burdened was with the
foresprecenan untrymnesse, ⁊ he onget þæt him deaðes dæg
aforesaid infirmity and he perceived that to-him of-death day
toweard wæs, þa ongon þæs cynelecan módes monn him
coming was then began of-the royal mind man for-himself
ondrædan, þonne he to deaðe cumende wære ⁊ mid micle sáre
fear when he to death coming were and with great pain
wæced þy læs he owiht unwyrþes oðþe ungerisnes dyde mid his
weakened the less he anything of-unworthy or of-unseemly did with his

múþe, oðþe mid oðerra lima styrenesse. Gehet him þa to þære
mouth or with of-other limbs movement Summoned him then to of-the
foresprecenan Lundenceastre biscop, in þære he ða wunade; bæd
aforesaid London bishop in which he then dwelt asked
hine þæt he him forgéfe, þonne he forðferan scolde, þæt þær
him that he to-him granted when he depart should that there
má monna inne ne wære, þonne se biscop ⁊ twegen his þegna.
more of-men inside not were than the bishop and two of-his thanes
Þa gehet se biscop, þæt he leoflice swa gedyde, swa he hine 294.32
Then promised the bishop that he lovingly so did as he him
bæd, þa wæs æfter medmiclum fæce, þætte se ilca Godes wer
asked then was after brief space that the same of-God man
his leomu in stilnesse gesette ⁊ hine gerestan wolde, ⁊
his limbs in stillness set and himself rest would and
onslepte. Þa geseah he frefrende gesihðe, seo him ealle þa
fell-asleep Then saw he comforting vision which from-him all the
nearonesse þære gemyndgadan sorge afyrde, ond eac swelce
anxiety of-the mentioned sorrow removed and also likewise
him æteawde, hwelce dæge he sceolde þis hwilwendlice líf
to-him showed on-which day he should this transitory life
geendian. Geseah he, swa swa he seolfa eft æfter sægde, þry
end Saw he so as he self afterward after said three
wæpnedmen to him cuman mid beorhtum hræglum gegyrede.
males to him come with bright garments clothed
Þara wæs án gesittende beforan his reste, ⁊ stodon his
Of-whom was one sitting before his bed and stood his
geferan oðre, þa ðe mid him cwomon. Þa frugnon heo
companions other those who with him came Then asked they
þone sittendan bi his stealle, hu be him geweorðan scolde,
the sitting-one about his state how about him become should
þone þe hy untrumne neosian cwomon. Cwæð he, þætte sawl
whom that they sick visit came Said he that soul

butan ængum sare ⁊ mid micle beorhtnesse leohtes wære
without any pain and with great brightness of-light were
útgongende of lichoman: ⁊ him eac cyðde ⁊ sægde,
going-out from body and to-him also made-known and said
þæt he þy þriddan dæge forðferan sceolde. Æghwæþer þara
that he on-the third day depart should Each of-the
þinga swa gefylled wæs, swa he of þære gesyhðe geleornade.
things so fulfilled was as he from the vision learned
Forðon æfter þy þriddan dæge, gefylleddre nontíde, þa
Because after the third day at-fulfilled none-time then
semninga wæs, swa swa he leohtlice onslepte, buton ænigre
suddenly was so as he lightly fell-asleep without any
gefelnisse sáres þone gast onsende ⁊ forðgeleorde.
feeling of-pain the spirit sent-forth and passed-away
296.16 Ða gearwodon heo his líchoman to byrgenne stænenne þruh.
Then prepared they his body for burial stone coffin
Þa heo þa ongunnon þone lichoman þær insettan, þa wæs
When they then began the body there in-set then was
se lichoma sponne lengra þære þrýh. Ða heowon heo þone
the body by-a-span longer than-the coffin Then hewed they the
stán, swa swiðe swa heo meahton, ⁊ toætécton lengeo þære
stone so greatly as they could and added length of-the
þryh twegra fingra gemet. Ac ne ða gen swa þætte heo
coffin of-two fingers measure But not then yet so that it
þone lichoman neoman meahte. Þa wæs micel uneðelicnes
the body take could Then was great difficulty
geworden bi his byrgennesse, þa þohton heo ⁊ spræcon,
become about his burial then thought they and spoke
þæt hy oðþe oðre þrúh sohton oððe þone lichoman on
that they either other coffin sought or the body at
cneom gebegde, to þon þæt heo hine þær in gedon meahton.
knees bent to that that they it there in put could

Ac þa wundorlicwise ȝ efne heofonlic wæs geworden, þætte
But then wondrous-wise and even heavenly was done that
bewerede þætte nohwæðer þissa beon sceolde. Stód se biscop
prevented that neither of-these be should Stood the bishop
ȝ þæs cyninges suna twegen æt þæm líce, Sigeheard ȝ
and of-the king sons two at the body Sigeheard and
Swefred, þa æfter him to ríce fengon, ȝ eac micelu
Swæfred who after him to kingdom succeeded and also great
mengeo manna. Ða wæs semninga gemeted seo þrúh gerisenre
multitude of-men Then was suddenly found the coffin with-fitting
lenge to gemete þæs lichoman, to þon þætte from dæle þæs
length to measure of-the body to that that from part of-the
heafdes eac swylce meahte wongere betweoh geseted beon; ȝ
head also likewise could pillow between set be and
from dæle þara fóta feower fingra gemet seo þruh wæs þæm
from part of-the feet of-four fingers measure the coffin was than-the
lichoman lengre. Þa wæs se Godes mon bebyrged in Scē
body longer Then was the of-God man buried in of-Saint
Paules cirican þæs apostoles, þæs monungum he gelæred
Paul church of-the apostle by-whose admonitions he taught
wæs ȝ geleornade, þæt he ða heofonlecan eadignesse gehyhte.
was and learned that he the heavenly blessedness hoped-for

Leutherius was the fourth bishop of the West Saxons, after Birinus, Agilbert, and Wine. After King Cenwalh's death the ealdormen divided the kingdom for ten years, and in their time Leutherius died and Theodore consecrated Hædde in London. Cædwalla then overthrew the ealdormen, reigned two years, and left his kingdom for Rome.

298.1 Se feorða biscop Westseaxna Leutherius wæs haten. Se æresta
The fourth bishop of-West-Saxons Leutherius was called The first
wæs Birinus; se æftera wæs Ægelberht; þridda wæs Wine. Þa
was Birinus the second was Agilbert third was Wine When
Cenwalh se cyning forðferde, in þæs ríce se ilca Leutherius
Cenwalh the king departed in whose reign the same Leutherius
wæs biscop geworden, þa fengon aldormen to þæm rice þære
was bishop become then succeeded ealdormen to the kingdom of-the
þeode, ⁊ betweoh him todældon, ⁊ týn ger hæfdon. ⁊ in
nation and between them divided and ten years had and in
heora ríce Leutherius se biscop forðferde; ond Theodor biscop
their reign Leutherius the bishop departed and Theodore bishop
fore hine gehalgode Hædde to biscope in Lundenceastre.
for him consecrated Hædde as bishop in London
On þæs biscopes tide wæron oferswiðde ⁊ geflymde þa
In of-the bishop time were overcome and put-to-flight the
aldormen: ond Ceadwalla feng to Westseaxna rice. ⁊
ealdormen and Cædwalla succeeded to of-West-Saxons kingdom and
mid þy he tu ger ríce hæfde ⁊ cyning wæs, þa wæs
with that he two years kingdom had and king was then was
he inbryrded mid lufan þæs uplecan ríces ⁊ þæt eorðlice
he inspired with love of-the upper kingdom and the earthly

forlet in þæs ilcan biscopes tíd, ⁊ to Róme ferde ⁊ þær
left in of-the same bishop time and to Rome went and there
his líf geendade, swa swa heræfter is swutolecor to secgenne.
his life ended so as hereafter is more-clearly to say

XVI · ROCHESTER SACKED AND WILFRID EXPELLED

In 676 Æthelred of Mercia ravaged Kent and destroyed Rochester, and Putta, given a church by Seaxwulf, taught church song; Cwichelm and then Gebmund succeeded him. Two years later a comet appeared, and Wilfrid was driven from his see. Bosa and Eata were consecrated for Deira and Bernicia, Eadhæd for Lindsey, and later Tunberht for Hexham and Trumwine for the Picts.

Þa wæs ymb syx hund wintra ⁊ syx ⁊ hundseofontig æfter 298.13
Then was about six hundred winters and six and seventy after
Drihtnes menniscnesse, þætte Æðelred Mercna cyning gelædde
of-Lord incarnation that Æthelred of-Mercians king led
wærge weorod, ⁊ Cent forhergode, ⁊ cirican ⁊ mynster buton
accursed host and Kent ravaged and churches and monasteries without
gesihðe arfæstnesse oðþe Godes egsan hwyrfde ⁊ fornom: ond
regard of-piety or of-God fear overturned and destroyed and
Hrofesceastre eac swelce, in þære wæs Putta biscop, þeah þe
Rochester also likewise in which was Putta bishop though that
he in ða tíd þær ondweard ne wære, he mid gemæne hergunge
he in that time there present not were he with common ravaging
fornom. Ða he ða þæt onfond, þæt his cirice eallum hire
destroyed When he then that found that his church of-all her
æhtum wæs bereafod ⁊ forhergad, þa cerde he to Seaxwulfe
possessions was bereft and ravaged then turned he to Seaxwulf
Mercna biscope: ⁊ he him gesealde sumre cirican eahte
of-Mercians bishop and he to-him gave of-a church possession

ȝ medmicel lond. Ond he in þære cirican Gode þeowode,
and small land And he in the church to-God served
ȝ swa hwyder ymb swa he beden wæs, ferde ȝ ciricsong
and so whither about so he asked was went and church-song
lærde; ȝ þær in sibbe his líf geendade. For þæm Theodor
taught and there in peace his life ended For him Theodore
biscop in Hrofesceastre Quichelm to biscope gehalgode; ac he
bishop in Rochester Cwichelm as bishop consecrated but he
æfter medmicelre tide for wæðelnesse weoruldgoda from þæm
after brief time for poverty of-worldly-goods from the
biscopseðle gewát. He ða Gefmund for hine to biscope gesette.
bishop-seat departed He then Gebmund for him as bishop appointed
298.28 Þa wæs ymb tu ger, þæs þe Æðelred Mercna cyning
Then was about two years after-that that Æthelred of-Mercians king
Centlond forhergode, þæt is þæt nigoðe ger Ecgfriðes rices
Kent ravaged that is the ninth year of-Ecgfrith reign
þæs cyninges, ða æteawde in Agustus monðe neowe steorra,
of-the king then appeared in August month new star
se is cweden cometa; ȝ þreo monað wæs awuniende, ȝ
which is called comet and three months was remaining and
ín uhttide wæs upeornende ȝ micelne scíman wæs beorende
in dawn-time was rising-up and great brightness was bearing
swa swa scinendes leges. Ðy ylcan gere wæs towestnis ȝ
so as of-shining flame In-the same year was dissension and
unsib geworden betweoh Ecgfrið cyning ȝ þone árwyrðan
discord become between Ecgfrith king and the venerable
biscop Wilferð. ȝ se ilca biscop wæs ascofen ȝ adrifen
bishop Wilfrid and the same bishop was thrust-out and driven
of his biscopseðle, ond twegen biscopas on his stówe
from his bishop-seat and two bishops in his place
gesette, þa ðe Norðanhymbra þeode fore wæron, þæt wæs
set those who of-Northumbrians nation over were that was

Boosa, se styrde Dera mægðe, ȝ Eata Beornicea. Hæfde
Bosa who governed of-Deirans province and Eata of-Bernicians Had
Bosa in Eoforwiicceastre seðl, ond Eata in Eagostaldes ea
Bosa in York see and Eata in Hexham —
ȝ in Lindisfarona ea: wæron heo begen of munuchade
and in Lindisfarne — were they both from monkhood
in biscophad gecorene. Mid þæm wæs eac Eadhæd in
into bishopric chosen With them was also Eadhæd in
Lindisse mægðe to biscope gehalgod, þa neowan Ecgfrið
of-Lindsey province as bishop consecrated which newly Ecgfrith
se cyning geeode, þa he oferswiðde ȝ geflymde Wulfhere
the king conquered when he overcame and put-to-flight Wulfhere
in gefeohte. Ond seo ilce mægð ærest þeosne biscop agenne
in battle And the same province first this bishop own
onfeng. Se æftera wæs Æðelwine; se þridda Eadgar; se
received The second was Æthelwine the third Edgar the
feorða Cyneberht. Hæfde seo mægð ær Eadhæðe Seaxwulf
fourth Cyneberht Had the province before Eadhæd Seaxwulf
biscop, se eac swelce wæs Mercna biscop ȝ Middelengla.
bishop who also likewise was of-Mercians bishop and of-Middle-Angles
Ac he wæs of Lindesse adrifen, þa Ecgfrið heo geeode, ȝ 300.15
But he was from Lindsey driven when Ecgfrith it conquered and
in þara oðerra mægða gerece awunade. Wæron gehalgode
in of-the other provinces government remained Were consecrated
in Eoforwíc, Eadhæð, Boosa, ȝ Eata from Theodore
in York Eadhæd Bosa and Eata by Theodore
biscope. Ond he ða eac swylce æfter þrim gearum Wilferðes
bishop And he then also likewise after three years of-Wilfrid
onweggewitenesse þissa rime twegen biscopas toætecte,
departure of-these to-number two bishops added
Trumberht to cirican Heagostealdes ea — ȝ Eata hwearf to
Tunberht to church of-Hexham — and Eata returned to

Lindesfarona ea — ȝ Trumwine to Peohta mægðe, seo in þa
Lindisfarne — and Trumwine to of-Picts province which in that
tíd wæs Ongolcynríce underþeoded. Eadhæð he gesette to
time was to-English-race-kingdom subjected Eadhæd he appointed as
biscope Hrypsetna cirican, þa he of Lindesse hwearf, forðon
bishop of-Ripon-folk church when he from Lindsey returned because
þa Æðelred Mercna cyning þa mægðe onfeng ȝ beget.
then Æthelred of-Mercians king the province received and got

XVII · WILFRID AMONG THE SOUTH SAXONS

Driven from Northumbria, Wilfrid turned to the South Saxons, still heathen though their king Æthelwalh had been baptized in Mercia. He baptized their leading men, a three years' drought broke on the day of their baptism, and he taught them to fish. Æthelwalh gave him Selsey, where he freed two hundred and fifty slaves and built a monastery. Cædwalla killed Æthelwalh, and the province, with no bishop of its own, came under Winchester.

300.25 Ða Wilferð biscop adrifen wæs of his biscopscíre ȝ longe
When Wilfrid bishop driven was from his bishopric and long
geond monige stówe ferende wæs, ȝ he Rome gesohte ȝ
throughout many places traveling was and he Rome sought and
eft hwearf to Breotone. Ond þeah þe he for feondscipum
again returned to Britain And though that he for enmities
þæs gemyndgedan cyninges in his eðel oððe in his
of-the mentioned king into his homeland or into his
biscopscire onfongen beon ne meahte, ne meahte he hwæðre
bishopric received be not could not could he however
from þære þegnunge beon bewered godspel to lærenne. Ac
from the ministry be hindered gospel to teach But
he cerde to Suðseaxna mægðe, seo æfter Contwarum suð ȝ
he turned to of-South-Saxons province which after Kent south and

west belimpeð to Westseaxna gemære. Is þæs londes seofon
west extends to of-West-Saxons border Is of-the land seven
þusendo, ond heo þære tide þa gena hæðnum bigongum
thousand-(hides) and they at-that time then yet to-heathen rites
þeowdon. Þisse þeode se biscop Cristes geleafan word ⁊
served To-this nation the bishop of-Christ faith word and
fulwihtebæþ þegnade. Wæs Æðelwalh þære þeode cyning
baptism-bath ministered Was Æthelwalh of-the nation king
noht micelre tíde ær in Mercum gefulwad þurh Wulfheres
not by-great time before in Mercia baptized through of-Wulfhere
lare ⁊ geornfulnisse Mercna cyninges. Eac swelce þa he
teaching and zeal of-Mercians king Also likewise when he
æt fulwihte bæðe onþwegen wæs, him to godsuna onfeng,
at of-baptism bath washed was him as godson received
ond to tacne þære sibbe him twa mægðe forgeaf, þæt is
and as token of-the kinship to-him two provinces gave that is
Wihte ealond ⁊ Meanware mægðe in Westseaxna þeode.
of-Wight island and of-Meonware province in of-West-Saxons nation
Wæs he se cyning swiðe gefeonde in þæs biscopes cyme. Ond 302.8
Was he the king greatly rejoicing in of-the bishop coming And
he ærest ealdormen þære mægðe ⁊ cyninges þegnas mid
he first ealdormen of-the province and of-king thanes with
þa halgan wyllan þwoh fulwihtes bæðes; ond mæssepreostas
the holy spring washed of-baptism bath and masspriests
Eappa ⁊ Peadda ⁊ Burghelm ⁊ Oidde þæt oðer folc ge
Eappa and Padda and Burghelm and Eddi the other folk both
þa ge æfterfylgendre tide fulwadon. Seo qúen þonne, þære
then and in-following time baptized The queen then whose
noma wæs Æbbe, in hire mægðe, þæt is in Hwiccum,
name was Eafe in her province that is among Hwicce
wæs gefulwad. Wæs heo Eanfriðes dohtor Eanheres broðor,
was baptized Was she of-Eanfrith daughter of-Eanhere brother

þa begen wæron Cristne mid heora folce. Ac eal seo mægð
who both were Christian with their people But all the province
Súðseaxna wæs unwís þæs godcundan noman ⁊ geleafan.
of-South-Saxons was ignorant of-the divine name and faith
302.17 Wæs þær sum múnuc of Scotta cynne, se wæs Dicul haten;
Was there a monk of of-Scots race who was Dicul called
hæfde he medmicel mynster sum in þære stówe, þe is
had he small monastery a in the place which is
nemned Bosanham. Wæs mid wuda ⁊ mid sæ ymbsald, ⁊
named Bosham Was with wood and with sea surrounded and
in þæm wæron fif gebroðor oððe syxe in þearfendum lífe
in it were five brothers or six in needy life
⁊ earmlecum Drihtne þeowiende. Ac nænig mon in þære
and poor to-Lord serving But no man in the
mægðe ne heora líf onhyrgan wolde ne heora lare gehyran.
province — their life imitate would nor their teaching hear
302.23 Ond þa Wilferð biscop in þære þeode godcunde lare
And then Wilfrid bishop in the nation divine teaching
lærde, nales þæt an þætte from yrmðum écre niðrunge,
taught not-at-all that alone that from miseries of-eternal damnation
ac swylce eac from þæm mánfullan wæle hwilwendlicre
but likewise also from the wicked slaughter of-temporal
forwyrde generede. Forþon þrym gearum ær his cyme in
destruction saved Because for-three years before his coming into
þa mægðe þæt þær nænig regn in þæm stowum cwom; ⁊
the province that there no rain in the places came and
þonon se grimmesta hungor þæt folc wæs wæcende, ⁊ heo
thence the grimmest hunger the folk was weakening and they
mid arleasre cwale fylde wæron. Þæt is to tacne: secgað
with impious death felled were That is as token say
men, þætte oft feowertig monna oðþe fiftig somed, þa ðe
men that often forty men or fifty together those who

mid þy hungre gewæcte wæron, þæt heo earmlice bi hondum
with the hunger weakened were that they miserably by hands
nóman ⁊ ealle ætgædre of sæs ófre ut feollan, ⁊ woldon
took and all together from of-sea shore out fell and would
heo sylfe oðþe offyllan oðþe adrencan. Ond þa þy sylfan
them selves either kill or drown And then on-the same
dæge, ðe seo þeod Cristes geleafan onfeng ⁊ fulwihte, ða
day that the nation of-Christ faith received and baptism then
astah ⁊ cwom smolt regn ⁊ micel ⁊ genihtsum; ⁊ þa
descended and came gentle rain and great and abundant and the
lond greowon ⁊ blostmedon, ond æfter cwoṁ god gear ⁊
lands grew and blossomed and after came good year and
wæstmbeorende. Ond swa awurpon þa aldan dysignesse ⁊
fruit-bearing And so cast-off the old folly and
deofolgild onscunedon, ond ealra heora heortan ⁊ lichoman
idol-worship shunned and of-all their hearts and bodies
wynsumedon in þone lifgendan God; ⁊ þone ongeton, se ðe
rejoiced in the living God and him perceived he who
soð God ís, ond þæt heo seolfe wæron ge on þæm nearran
true God is and that they themselves were both in the nearer
gódum, ge on þæm utteran mid heofonlice gife gewelgade.
goods and in the outer with heavenly grace enriched
Forðon se biscop, mid þy þe he in þa mægðe cwom ⁊ 304.6
Because the bishop with that that he into the province came and
swa micel wite hungres þær geseah, lærde he ða þæt hie in
so great torment of-hunger there saw taught he then that they in
fiscaðe hiṁ ondlifene sohton; forþon ðe æghwæðer ge sio
fishing for-themselves food sought because that both and the
sæ ge hiora eá fiscum genyhtsumade. Ać sio ðeod þone cræft
sea and their rivers with-fish abounded But the nation the craft
þæs fiscaþes ne cuðe, nemne to ælum anum. Ða gesomnodon
of-the fishing not knew except for eels alone Then gathered

þa bisceopes men þa ælnet æghwonan þe hie meahton, ⁊
the of-bishop men the eel-nets from-everywhere that they could and
sendon in ðone sæ. ⁊ seo godcunde giofu hiṁ gefultumade
sent into the sea and the divine grace them helped
þæt hie sona gefengon þreo hund fisca missenlicra cynna.
that they at-once caught three hundred fishes of-various kinds
Ond ða in þreo todældon: hundteontig hie sealdon þearfum,
And them in three divided hundred they gave to-poor
hundteontig þæm ðe þa net ahton; hundteontig hy hiṁ
hundred to-those who the nets owned hundred they for-them
selfum to nytte dydon. Þære fremsumnesse se bisceop ealra
selves for use did By-that kindness the bishop of-all
hiora heortan in his lufan gecerde: ond ðy neodlicor þurh
their hearts into his love turned and the more-eagerly through
his lare þa heofonlican god gehyhton, þæs ðenunge hie
his teaching the heavenly goods hoped-for by-whose ministry they
ða hwilwendlican god namon ⁊ onfengon.
the transitory goods took and received
304.20 Ðære tide Æþelwalh se cyning geaf ⁊ sealde ðæm arwyrðan
At-that time Æthelwalh the king gave and granted to-the venerable
bisceope Wilferþe seofon ⁊ hundeahtatig hida londes, ðæs
bishop Wilfrid seven and eighty hides of-land whose
noma is Syleseá, þæt he meahte his men on gehabban þa þe
name is Selsey that he might his men on keep those who
mid hiṁ wraccdon. Is sio stow æghwonan mid sæ ymbseald
with him were-exiles Is the place on-every-side with sea surrounded
butan westan; ðonan hit hafað ingang, swa micelre brædo
except west whence it has entrance of-so great breadth
swa mon mæge mid liðeran geweorpan. Mid ðy he þa se
as one can with sling throw With that he then the
bisceop þa stowe ónfeng, þa gestaþelode he þær mynster ond
bishop the place received then founded he there monastery and

þæt to regollife gesette swiþust of þam broðrum, þe he
it to regular-life established chiefly of the brothers whom he
mid him brohte. Þæt git to dæge his æfterfylgend bisceopas
with him brought That yet to day his successor bishops
habbað ȝ agon. Þenode se arwyrða bisceop Wilferð in ðæm
have and own Served the venerable bishop Wilfrid in the
dælum ða bisceopðenunge arwyrðlice fif gear, þæt is oð
parts the bishop-ministry reverently five years that is until
Ecgferþes deað þæs cyninges. Ond forðon him Æþelwalh se
of-Ecgfrith death of-the king And because to-him Æthelwalh the
cyning mid æhte þære foresprecenan stowe ealle ða spede
king with possession of-the aforesaid place all the wealth
þe þær on wæron mid lande oṅd mid monnum sealde
which there on were with land and with men gave
ȝ forgeaf, ond he ealle oṅ Cristes geleafan gesette ȝ mid
and granted and he all in of-Christ faith set and with
fulwihte bæþe aþwoh. Betwih ða twa ȝ hundteontig ȝ
of-baptism bath washed Among those two and hundred and
fiftig þara manna esna ond menena gefulwade; ȝ ealle ða
fifty of-the men of-slaves and of-bondwomen baptized and all those
swa swa he þurh fulwihte from deofles ðeowdome gehælde,
so as he through baptism from of-devil servitude saved
ȝ eác swilce mennisce ðeowdome onlesde ȝ hie gefreode.
and also likewise from-human servitude released and them freed
Betwih þas ðing þa wæs cumende Ceadwalla mid weorode 306.5
Among these things then was coming Cædwalla with host
Westseaxna æþeling, geong ȝ from, þa he wreccea wæs, oṅd
of-West-Saxons prince young and vigorous when he exile was and
ófsloh Æþelwalh ðone cyning ȝ þa mægþe mid grimme wæle
slew Æthelwalh the king and the province with grim slaughter
ȝ herige ongebræc. Ac he wæs sona ðonon adrifen from ðæs
and plunder broke But he was at-once thence driven by of-the

cyninges ealldormonnum Berhthune ⁊ Ándhune, þa syððan
king ealdormen Berhthun and Andhun who afterward
þære mægþe rice hæfdon. Þara se ærra wæs fram þam
of-the province rule had Of-whom the former was by the
ylcan Ceadwala ofslegen, þa he Westseaxna cyning wæs, ⁊
same Cædwalla slain when he of-West-Saxons king was and
þa mægþe mid hefigran þeowdome gehnægde. Swylce eac Ine,
the province with heavier servitude humbled Likewise also Ine
se ðe æfter Ceadwalan tó rice feng, gelicre geswencednesse
he who after Cædwalla to kingdom succeeded with-like affliction
monigra geara tide þa mægþe yfelade. For þære wisan wæs
of-many years for-time the province afflicted For that reason was
geworden þæt eallre þære tide hi agenne bysceop habban
become that for-all the time they own bishop have
ne mihton. Ac þa Willferð bysceop wæs eft ham gelaðad,
not could But when Wilfrid bishop was again home invited
heora se æresta bisceop, syððan hie Westseaxna bysceopum
their the first bishop afterward they of-West-Saxons to-bishops
underþeodde wæron, þa þe wæron on Wintaceastre.
subjected were those who were in Winchester

Cædwalla took the Isle of Wight, still heathen, and vowed a quarter of the land and plunder to God, giving Wilfrid three hundred hides. Two young brothers of the island's king fled and were betrayed; the abbot Cyneberht obtained leave to instruct and baptize them before their execution, and they went to death gladly. The chapter ends with the island's position and the tides of the Solent.

Æfter þon þa þe Ceadwala wæs gemægenad ⁊ gestrongod 306.18
After that when that Cædwalla was empowered and strengthened
on Westseaxna rice, þa geeode he eac ⁊ onfeng Wiht þæt
in of-West-Saxons kingdom then conquered he also and seized Wight the
ealond, þæt eal wæs oð þa tid deofolgildum geseald. Ond he
island which all was until that time to-idol-worship given And he
gelice þy † troiscan wæle ealle þa londbigengan wolde ut
like the (corrupt) destructive slaughter all the inhabitants would out
amærian ⁊ his agenra leoda monnum gesettan. Secgað men,
exterminate and of-his own people with-men settle Say men
þæt he eac wære mid gehate hine seolfne bindende — þeah
that he also were with vow him self binding though
þe he ða gena in Criste ne wære eft acenned þurh fulwihtes
that he then yet in Christ not were again born through of-baptism
bæð—, þæt gif he þæt ealond gegan meahte, þæt he his þone
bath that if he the island win could that he of-it the
feorðan dæl ⁊ þære herehyðe for Gode gesealde. ⁊ he þæt swa
fourth part and of-the booty for God gave and he that so
gelæste, þæt þone dæl he Wilferðe biscope for Gode gesealde
performed that the part he to-Wilfrid bishop for God gave
to brucenne, se in þa tíd of his þeode þider cwom ⁊ þær
to use who in that time from his nation thither came and there
ondweard wæs. Is þæs ilcan ealondes gemet æfter Ongolcynnes
present was Is of-the same island measure after of-English-race

eahte twelf hund hida. ⁊ he þa þam biscope gesealde in
reckoning twelve hundred hides and he then to-the bishop gave in
æht þreo hund hida, ⁊ þær eahta to. Ond he þa þone
possession three hundred hides and there possessions to And he then the
dæl, þe he onfeng, bebead sumum his preosta, þæs noma
part which he received committed to-one of-his priests whose name
wæs Berhtwini, se wæs his sweostor sunu. Ond he sealde him
was Beornwine who was of-his sister son And he gave to-him
mæssepreost, þæs noma wæs Hiddila, se eallum þæm þa ðe
masspriest whose name was Hiddila who to-all those who —
woldon gehælde beon Godes word ⁊ fulwihte bæð þegnode.
wished saved be of-God word and of-baptism bath ministered
308.5 Nis þonne no to forswigienne, ðætte in fruman þa
Not-is then at-all to pass-over-in-silence that in beginning those
ðe of þam ilcan ealonde þurh geleafan gehælde wæron,
who from the same island through faith saved were
twegen cynelice cneohtas þa mid synderlicre Godes gife
two royal boys who with special of-God grace
wæron gesigefæste, þa wæron Aarwaldes broðor þæs ealondes
were victorious who were of-Arwald brothers of-the of-island
cyninges. Ða Ceadwalla se cyning mid þy here in þæt ealond
king When Cædwalla the king with the army into the island
for, þa flugon þa cneohtas út of þæm ealonde, ⁊ wæron
went then fled the boys out from the island and were
gelædde in þa neahmægðe, seo is gecegd Eota lond, in sume
led into the neighbor-province which is called of-Jutes land into a
stowe seo is nemned Æt Stane. Woldon heo ⁊ wendon,
place which is named At Stone Wished they and thought
þæt heo þær meahton deagle ⁊ beholene beon fróm ónsyne
that they there could secret and hidden be from sight
þæs unholdan cyninges. Him ða wæron heo þær gemeldode;
of-the hostile king To-him then were they there betrayed

ȝ se cyning heo ofslean het. Ða þæt þa gehyrde
and the king them slay commanded When that then heard
sum abbud ȝ mæssepreost, þæs noma wæs Cyneberht, se
an abbot and masspriest whose name was Cyneberht who
hæfde þonon noht feor sum mynster in þære stówe, þe is
had thence not far a monastery in the place which is
gecegd Hreodford, þa cwom he to þæm cyninge, se ða in
called Redbridge then came he to the king who then in
þæm ilcan dælum deagollice læcnod wæs from his wundum,
the same parts secretly healed was from his wounds
þa ðe him gedonne wæron, þa he feaht ȝ wonn on
those which to-him done were when he fought and strove on
Wiht ðæt ealond. Ond hine bæd, gif þa cneohtas aninga
Wight the island And him asked if the boys necessarily
ofslegene beon sceoldon, þæt he him alefde ȝ forgefe, þæt
slain be should that he to-him permitted and granted that
he moste heo gelæran in þa gerynu þæs cristnan geleafan.
he might them teach in the mysteries of-the Christian faith
Þa forgef se cyning him þæt ȝ alefde. Ond he ða 308.21
Then granted the king to-him that and permitted And he then
heo intimbrede ȝ gelærde mid soðfæstnesse worde ȝ mid
them instructed and taught with of-truth word and with
fulwihtes bæðe heo from synnum aðwoh: ȝ heo gewisse
of-baptism bath them from sins washed and them certain
gedyde ȝ gelærde bi ingonge þæs ecan rices. Ond se
made and taught about entrance of-the eternal kingdom And the
quellere him oferstod: ȝ heo sona unforhte ȝ bliðe
executioner them stood-over and they at-once unafraid and blithe
underhnigon þone wilwendlecan deað, þurh þone heo ne
underwent the transitory death through which they not
tweodon ferende beon to þæm ecan ríce heora sawla.
doubted going be to the eternal kingdom of-their souls

308.28 Ono þisse endebyrdnesse, æfter þon þe ealle Breotone
Lo in-this order after that that all of-Britain
mægðe Cristes geleafan onfengon, onfeng eac Wiht þæt
provinces of-Christ faith received received also Wight the
ealond. Hwæðre in þæm nænig for ermþo þære utlecan
island However in it none for misery of-the foreign
underþeodnesse onfeng biscoplicre þegnunge hád ær Daniele,
subjection received of-episcopal ministry order before Daniel
se þa wæs Westseaxna biscop. Is þis ealond geseted ongegn
who then was of-West-Saxons bishop Is this island set opposite
midle Suðseaxna ⁊ Westseaxna; is sæ betweoh geseted
middle of-South-Saxons and of-West-Saxons is sea between set
þreora mila brad, se is gecegd Soluente. In þæm sæ beoð
of-three miles broad which is called Solent In the sea are
twegen sæflódas, þa ðe ymb Breotone of þæm ungeendedan
two sea-floods those which about Britain from the endless
norðgarsecge becumað ⁊ astigað: ⁊ dæghwamlice him
north-ocean come and rise and daily them
betweoh feohtende ongen cumað, ⁊ geendade þy compe in
between fighting against come and ended the conflict into
þone sæ eft togotene hweorfað, þonon heo ær cwomon.
the sea again poured-out return whence they before came

Hearing that the church of Constantinople was troubled by heresy, Theodore gathered the bishops at Hatfield and set down their faith. The synod's record, dated by the reigns of four English kings, confesses the Trinity, receives the five councils of Nicaea, Constantinople, Ephesus, Chalcedon, and Constantinople again, with the synod held at Rome under Pope Martin, and condemns those the fathers condemned.

Þissum tidum gehyrde Theodor biscop þone geleafan þære 310.3
In-these times heard Theodore bishop the faith of-the
cirican Constantinopoli þurh gedwolan Euticetis swiðe gedrefde
church Constantinople through heresy of-Eutyches greatly troubled
beon. Ond he ða wilnade, þæt he Ongolþeode cirican, þæm
be And he then desired that he of-English-nation church which
he ða fore wæs, from þisses gemetes woole clæne awunade.
he then over was from of-this sort pestilence clean kept
Ond gesomnedum þreate árwyrðra biscopa ⁊ monigra lareowa
And gathered troop of-venerable bishops and of-many teachers
on syndrige frægn ⁊ ascode, hwylces geleafan heo wæren;
in severally asked and inquired of-what faith they were
ond mid anmodre geþafunge ealra heo on rehtum geleafan
and with unanimous consent of-all them in right faith
gemette. ⁊ þeosne geleafan he gemde bebeodan ⁊ gefæstnian
found and this faith he cared commend and make-fast
mid seonoðlecum stafum to intimbernesse ⁊ to gemynde
with synodal letters for instruction and for memory
þara æfterfylgendra. Þara stafa ⁊ gewrites is þes fruma.
of-the successors Of-the letters and writing is this beginning
In nomine Dnī nrī Ihū Xrī Saluatoris: in noman usses 310.13
In name of-Lord our Jesus Christ Savior in name of-our
Drihtnes Hælendes Cristes, ricsiendum ussum þam árfæstan
Lord Savior Christ reigning our the pious

hlafordum Ecgfriðe Norðanhymbra cyninge þy tegðan gere
lords Ecgfrith of-Northumbrians king in-the tenth year
his ríces, under þæm fiftegðan dæge Kalendarum Octobris,
of-his reign under the fifteenth day of-the-Kalends October
þy eahteðan indictione, ond Æðelrede Mercna cyninge
in-the eighth indiction and Æthelred of-Mercians king
þy syxtan geare his riices, ⁊ Ealdulfe Eastengla cyninge
in-the sixth year of-his reign and Ealdwulf of-East-Angles king
þy seofonteogeðan geare his rices, ond Hlothere Contwara
in-the seventeenth year of-his reign and Hlothhere of-Kent
cyninge his rices þy seofeðan geare; foresittendum Theodore
king of-his reign in-the seventh year presiding Theodore
mid Godes gife ærcebiscope Breotone ealondes ⁊ Contwara
with of-God grace archbishop of-Britain island and of-Kent
burge ceastre; ætgædre mid hine sittendum oðrum biscopum
borough city together with him sitting other bishops
Breotone ealondes árwyrðum werum; ond foregesettum þæm
of-Britain island venerable men and set-before the
swiðe halgum godspellum in þære stowe, þe is nemned
very holy gospels in the place which is named
Hæðfeld; ætgædre we wæron smeagende rehtne geleafan ⁊
Hatfield together we were considering right faith and
rehtwuldriende. We asetton, swa swa usser Drihten Hælende
right-glorifying We set-forth so as our Lord Savior
Crist in menniscum lichoman sealde his discipulum, ða ðe
Christ in human body gave to-his disciples those who
hine ondweardlice gesegon ⁊ gehyrdon his word. Ond he
him in-person saw and heard his words And he
sealde haligra fædra herebeacen, id est Credo; ond gemænelice
gave of-holy fathers ensign that is Creed and in-common
ealle halige ⁊ ealle seonoðas ⁊ ealle þreat gecorenra
all saints and all synods and all troop of-chosen

lareowa þære rehtgelefdan cirican. Ðas we seondon arfæstlice
teachers of-the orthodox church These we are piously
fylgende ȝ rihtwuldriende; æfter heora láre þa ðe wæron
following and right-glorifying after their teaching those who were
godcundlice inbryrde, geþwærelice we gelyfað ondettende.
divinely inspired harmoniously we believe confessing
Ond we ondettað æfter halgum fædrum swæslice ȝ soðlice, 312.2
And we confess after holy fathers properly and truly
Fæder ȝ Sunu ȝ Haligne Gast, Þrignisse in Annisse
Father and Son and Holy Spirit Trinity in Unity
efenspedelice, ond Annesse in þære Þrignesse, þæt is ænne
consubstantial and Unity in the Trinity that is one
God in þreom astondnessum oðþo hadum efenspedelecum
God in three subsistences or persons consubstantial
efenlices wuldres ȝ aáre. Ond þisses gemetes men æfter
of-equal glory and honor And of-this sort men afterward
setton ȝ spræcon, þa ðe belumpon to ondetnesse rihtes
set and spoke those which belonged to confession of-right
geleafan. ȝ þás swelce eac toætecte se halga seonoð
faith and these likewise also added the holy synod
his stafum: We onfengon þa halgan fíf seonoðas ȝ þa
to-its letters We received the holy five synods and the
rehtgelefdan eadigra fædra ȝ Gode ondfengra: þæt is ða
orthodox of-blessed fathers and to-God acceptable that is those
ðe in Nicena gesomnade wæron, þreo hund biscopa ȝ
which in Nicaea gathered were three hundred bishops and
eahtatyne wið þæm arleasum Arreum eretici ȝ his láre;
eighteen against the impious Arius heretic and his teaching
ond in Constantinopoli wæron gesomnade hundteontig ȝ
and in Constantinople were gathered hundred and
fiftig biscopa wið wedenheortnisse Macedones ȝ Eodoxæ
fifty bishops against madness of-Macedonius and of-Eudoxius

ȝ heora láre; ond in Efessum tu hundteontig biscopa wið
and their teaching and in Ephesus two hundred bishops against
þone wyrrestan Nestorium ȝ his láre; ond in Calcidone
the worst Nestorius and his teaching and in Chalcedon
syx hund biscopa ȝ þritig wið Eotycem ȝ Nestorium
six hundred bishops and thirty against Eutyches and Nestorius
ȝ his láre; ond eft in Constantinopoli se fifta seonoð
and his teaching and again in Constantinople the fifth synod
wæs gesomnad, in Iustinianes tide þæs geongran caseres,
was gathered in of-Justinian time of-the younger emperor
wið Þeodorum ȝ Theodoreti ȝ Iiba þæm ereticum ȝ
against Theodore and Theodoret and Ibas the heretics and
heora lárum. Ond we onfengon eac þone seonoð, se wæs
their teachings And we received also the synod which was
geworden in Rome byrig in Martinus tíide þæs eadgan papan,
held in of-Rome city in of-Martin time of-the blessed pope
þy nigoðan gere Constantines ríce þæs arfæstan caseres.
in-the ninth year of-Constantine reign of-the pious emperor
312.22 Ond we wuldriað usserne Drihten Hælendne Crist, swa swa
And we glorify our Lord Savior Christ so as
þas wuldredon, noht toætecende oðþe onweg ateonde þæs
these glorified nothing adding or away taking of-that
þe heo wuldredon. Ond we ámænsumiað mid heortum
which they glorified And we anathematize with hearts
ȝ mid muðe, þa ðe heo amænsumedan: ond þa ðe
and with mouth those whom they anathematized and those whom
heo onfengon, we eac swelce onfoð, wuldriende God Fæder
they received we also likewise receive glorifying God Father
butan fruman, ȝ his Sunu þone acennedan of Fæder,
without beginning and his Son the begotten of Father
acennedne ær worulde, ȝ Haligne Gast forðleorendne of
begotten before world and Holy Spirit proceeding from

Fæder ⁊ Suna unasecgendlice, swa swa þa bodedon ⁊
Father and Son ineffably so as those preached and
lærdon, þa ðe we bufan gemyndgodon, þa halgan apostole
taught those whom we above mentioned the holy apostles
⁊ witgan ⁊ lareowas. Ond we ealle mid Cristes róde
and prophets and teachers And we all with of-Christ rood
tacne fæstnodon ⁊ underwreoton, we þa ðe asetton þone
token fastened and underwrote we those who set-forth the
allican geleafan ⁊ þone rihtan mid Theodore ærcebiscope.
catholic faith and the right with Theodore archbishop

XX · JOHN THE ARCH-CHANTER

John, arch-chanter of Saint Peter's, came with Benedict at Pope Agatho's command to teach Rome's chant at Wearmouth and to learn the English church's faith. He taught the singers by voice and set the year's chant in a book still kept there. Taking the synod's record to Rome, he died soon after crossing the sea and was buried at Tours; the record reached Rome and was welcomed.

Wæs eac swylce in þæm seonoðe, ⁊ ætgædre trymede þa 314.1
Was also likewise in the synod and together confirmed the
domas þæs ilcan geleafan se arwyrða wer Iohannes, Scē
decrees of-the same faith the venerable man John of-Saint
Petre cirican þæs apostolis heahsongere ⁊ abbud Scē
Peter church of-the apostle arch-chanter and abbot of-Saint
Martines mynstres, se neowan cwom from Rome þurh hæse
Martin monastery who newly came from Rome through bidding
Agothones þæs papan. Wæs him latteow se arwyrða abbud,
of-Agatho the pope Was to-him leader the venerable abbot
þe mon heht Benedictus. Mid þy se ilca Benedictus mynster
whom one called Benedict With that the same Benedict monastery

getimbrode in Breotone in áre Scē Petres þæs aldorapostoles
built in Britain in honor of-Saint Peter the chief-apostle
in þære stowe, þe mon hateð Æt Wiramuþan, þa cwom he
in the place which one calls At Wearmouth then came he
to Roome mid his efnwyrhtan ⁊ geferan þæs ilcan weorces
to Rome with his fellow-worker and companion of-the same work
Ceolferð, se æfter him þæs ilcan mynstres abbud wæs. Wæs
Ceolfrith who after him of-the same monastery abbot was Was
his gewuna, þæt he eac oft ær on þære fóre wæs. Ond he
his custom that he also often before on the journey was And he
arwyrðlice from þære eadgan gemynde Agothones þæs papan
reverently by the blessed memory of-Agatho the pope
onfongen wæs. Ond he bæd ⁊ onfeng in trymnesse þæs
received was And he asked and received in confirmation of-the
mynstres freodómes from him, þe he geworhte, priuilegium
monastery freedom from him which he made privilege
of þære apostolican aldorlicnesse getrymede, æfter þon
from the apostolic authority confirmed after that
þe he wisse þæt Ecgfriþes willa wæs þæs cyninges ond
that he knew that of-Ecgfrith will was of-the king and
his leafnes wæs. Forþon þe him þa londare forgeaf ⁊
his leave was Because that to-him the land-possession gave and
sealde, þe he þæt mynster on getimbrade. Þa onfeng he
granted which he the monastery on built Then received he
eac þone foresprecenan abbud Iohannem ⁊ in Breotone
also the aforesaid abbot John and into Britain
gelædde, þæt he sceolde in his mynstre þone song læran
led that he should in his monastery the song teach
to twelf monþum, þe he æt Scē Petre geleornade.
for twelve months which he at Saint Peter learned

Þa dyde he Iohannes, swa þæs pápan bebod wæs; 314.19
Then did he John as of-the pope command was
endebyrdnesse ȝ þeaw þæs songes cwicre stæfne þæs
order and custom of-the song with-living voice of-the
foresprecenan mynstres sangeras lærde; ȝ þa þe se hring
aforesaid monastery singers taught and those which the circle
ealles geares in weorðunge symbeldaga abædde, eac swilce
of-all year in celebration of-feast-days required also likewise
stafum awrát ȝ on béc gesette, seo in þam ilcan mynstre
with-letters wrote and in book set which in the same monastery
oð þis is gehealden, ond from monegum siððan oft
until this is held and by many since often
gehwider emb writen wæs.
everywhere about written was
Swylce he Iohannes eac oðer bebod from þæm apostolican 314.26
Likewise he John also other command from the apostolic
pápan onfeng, þæt he þæt sceolde geornlice gewitan ȝ
pope received that he that should earnestly know and
geleornian, hwylces geleafan Ongolcynnes cirice wære, ȝ him
learn of-what faith of-English-race church were and to-him
þæt gesægde, þonne he eft to Rome hwurfe. For þære wisan
that said when he again to Rome returned For that reason
wæs se seonoð gesomnad in Breotone, þe we ær sægdon.
was the synod gathered in Britain which we before said
ȝ þa wæs gemeted in eallum ungewemmed geleafa ȝ riht;
and then was found in all unblemished faith and right
ond him wæs seald seo bysen on gewrite þæs seonoðes,
and to-him was given the copy in writing of-the synod
þæt he sceolde to Róme lædan. Ða he þa wæs to his
that he should to Rome bring When he then was to his
ylde hweorfende, þa æfter medmiclum fæce þæs þe he sá
people returning then after brief space after-that that he sea

oferfaren hæfde, þa wæs he gehrinen mid untrymnesse ⁊
crossed had then was he touched with infirmity and
forðferde. ⁊ his lichoma from his freondum ⁊ for Scē
departed and his body by his friends and for of-Saint
Martines lufan wæs to Turnan gelæded, ⁊ þær arwyrðlice
Martin love was to Tours brought and there reverently
bebyrged in þæm mynstre, þe he fore wæs in abbuddome.
buried in the monastery which he over was in abbacy
Ond þeah þe he in þam siðfæte forðferde, nohte þon læs
And though that he on the journey departed not-at-all the less
seo bysen þæs rihtan geleafan Ongelcirican to Róme gelæded
the copy of-the right faith of-English-church to Rome brought
wæs, ond from þæm apostolican pápan ⁊ allum, þe þe
was and by the apostolic pope and all those who
hine gehyrdon oðþe reordan, þancwyrðlice wæs onfongen.
it heard or read thankfully was received

XXI · ÆTHELTHRYTH

Æthelthryth, daughter of the East Anglian king Anna, stayed a virgin through two marriages, as Wilfrid testified, and at last left Ecgfrith to become a nun and then abbess of Ely. She wore wool, rarely bathed, and seldom ate more than once a day. Sixteen years after her death her sister Seaxburh had her bones raised; the body was found uncorrupted, a surgeon's incision healed, and a coffin from Grantchester fitted it exactly.

316.9 Onfeng Ecgfrið se cyning gemæccan ⁊ wif, þære noma wæs
Received Ecgfrith the king consort and wife whose name was
Æðeldryð, Annan dohtor Eastengla cyninges, þæs we oft ær
Æthelthryth of-Anna daughter of-East-Angles king whom we often before
gemyndgodon. Wæs se mon god ⁊ æfest, ⁊ þurh eal ge
mentioned Was the man good and pious and through all both

ón móde ge on dædum æðele. Brohte heo ær oðer wer him
in mind and in deeds noble Brought her before other man him
to wífe Suðgyrwa aldormon, þæs noma wæs Tondberht; ac
to wife of-South-Gyrwe ealdorman whose name was Tondberht but
æfter medmiclum fæce, þæs þe he hy to wífe onfeng, he
after brief space after-that that he her to wife received he
forðferde. Þa wæs heo seald ⁊ forgifen þæm foresprecenan
departed Then was she given and granted to-the aforesaid
cyninge. Þæs gemanan myd þy heo wæs twelf winter brucende,
king That marriage with that she was twelve winters enjoying
hwæðre heo mid ecre onwalhnesse mægðhades wuldorlice
yet she with eternal integrity of-maidenhood gloriously
áwunade; swa swa me seolfum frinendum, mid þy sumum
remained so as to-me self asking with that to-some
monnum cwom in tweon hwæðer hit swa wære, þa þære
men came in doubt whether it so were then of-the
eadgan gemynde Wilferþ biscop sægde; ⁊ cwæð, þæt he wære
blessed memory Wilfrid bishop said and said that he were
se cuðesta geweota hire clænnisse ⁊ hire mægðhades, to ðon
the surest witness of-her chastity and of-her maidenhood to that
þætte Ecgfrið se cyning him geheht ge lond ge micel feoh
that Ecgfrith the king to-him promised both land and great money
to gesyllenne, gif he ða cwene gesponan ⁊ gelæran meahte,
to give if he the queen entice and persuade could
þæt heo brucan wolde his gesynscypes; forþon he geare
that she enjoy would his marriage because he well
wiste þæt heo nænigne wæpnedmon ma lufade þonne hine.
knew that she no male more loved than him
Nis þæt to geórtrywanne, þæt in usse eldo þæt beon meahte, 316.26
Not-is that to doubt that in our age that be could
þætte forðgongendre eldo oft geworden getreow spell cyðað
that in-former age often happened true stories make-known

ȝ secgað, þurh anes Drihtnes gife ȝ þæs ilcan, se ðe hine
and say through of-one Lord grace and of-the same he who himself
gehatende wæs mid us eac wunian aa oð weorulde ende.
promising was with us also dwell ever until of-world end
Wæs eac swelce þæs godcundan wundres sweotol tacnung,
Was also likewise of-the divine wonder clear token
þæt þære ilcan fæmnan lichoma bebyrged brosnian ne meahte,
that of-the same maiden body buried decay not could
þæt heo from werlicre hrinenesse ungewemmed áwunade. Bæd
that she from male touch undefiled remained Asked
heo swiðe longe þone cyning, þæt heo moste weoruldsorge
she very long the king that she might world-care
ȝ gemænne forlætan, ȝ heo forlete in mynstre þæm
and care leave and her (he)-let in monastery to-the
soðan cyninge Criste þeowian. Þæt heo þa æt nehstan ma
true king Christ serve That she then at last more
þurhteah, ða eode heo in Æbban mynster þære abbudissan,
achieved then went she into of-Æbbe monastery of-the abbess
seo wæs Ecgfriðes fáðe þæs cyninges; þæt is geseted in
who was of-Ecgfrith aunt of-the king that is set in
þære stowe, þe mon nemneð Coludis byrig. ȝ heo þær
the place which one names Coldingham — and she there
haligrefte onfeng ȝ Godes þeowhade from þæm foresprecenan
holy-veil received and of-God service from the aforesaid
biscope Wilferðe. Þa wæs emb an ger æfter þissum þæt
bishop Wilfrid Then was about one year after this that
heo wæs abbudisse geworden, in þæm þeodlonde þe is
she was abbess become in the district which is
geceged Elige, þær heo mynster getimbrode Gode wilsumra
called Ely where she monastery built to-God of-devoted

fæmnena. ȝ heo fæmne monigra modor ongon beon, ge
maidens and she maiden of-many mother began be both
mid bysenum heofonlices lifes ge eac mid monungum.
with examples of-heavenly life and also with admonitions
Secgað men be hire, seoðþan heo mynster gesohte, þæt 318.14
Say men about her since she monastery sought that
heo næfre linnum hræglum brucan wolde ac wyllenum.
she never linen garments use would but woolen
Ond seldon in hatum baðum heo baðian wolde, buton
And seldom in hot baths she bathe would except
þam hyhstan symbelnessum ȝ tidum æt Eastran ȝ æt
the highest festivals and times at Easter and at
Pentecosten ȝ þy twelftan dege ofer Geochol. ȝ þonne
Pentecost and on-the twelfth day after Yule and when
heo ærest þurh hire þegnunge ȝ hire þinenna þa oðre
she first through her ministry and of-her handmaids the other
Cristes þeowas, þa ðe þær wæron, † onþwegne, þonne
of-Christ servants those who there were (corrupt) washed then
wolde heo ealra nyhst hy baþian ȝ þwean. ȝ seldon,
would she of-all last herself bathe and wash and seldom
buton maran symbelnessum ȝ tidum oðþe maran nydþearfe,
except greater festivals and times or greater necessity
má þonne æne siðe on dæge þæt heo wolde mete þycgan. ȝ
more than once time in day that she would food take and
symle, gif hire hefigre untrymnesse ne bewere, of þære tide
ever if her heavier infirmity not prevented from the time
uhtsanges oð hluttorne dæg in cirican in halgum gebedum
of-matins until clear day in church in holy prayers
stod. Sume men eac swylce sægdon, þæt heo þurh witedomes
stood Some men also likewise said that she through of-prophecy
gast þa adle forecwæde, þe heo on forðferde; ond swelce
spirit the disease foretold which she of departed and likewise

eac þara Godes þeawa rim, þa ðe of heora mynstre of
also of-the of-God servants number those who from their monastery from
middangearde wæron to geleorenne, þæt heo sweotolice eallum
middle-earth were to pass that she clearly to-all
cyðde. Þa geleorde heo to Drihtne on middum hire hiwum
made-known Then passed she to Lord in midst of-her household
æfter seofon gearum, þæs þe heo abbudessan had onfeng.
after seven years after-that that she of-abbess order received
318.30 Ond þa, gelice swa swa heo bebead, nales in oðre stówe
And then likewise so as she commanded not-at-all in other place
butan in middum hire hiwum æfter endebyrdnesse, þe heo
but in midst of-her household after order that she
geleorde, in treowenre þryh wæs bebyrged.
passed in wooden coffin was buried
318.33 Þa feng after hire in þa þegnunge abbudissan Seaxburh
Then succeeded after her in the office of-abbess Seaxburh
hire sweostor, þa hæfde to wife Ærconbyrht Contwara
her sister whom had to wife Eorcenberht of-Kent
cyning. Ond mid þy Æðeldryð wæs syxtyne gear bebyrged,
king And with that Æthelthryth was sixteen years buried
þa licode þære abbudissan hire mægan, þæt heo hire ban up
then pleased to-the abbess her kinswoman that she her bones up
adyde ⁊ in neowe þruh gesette ⁊ in circan gedyde. Þa
took and in new coffin set and into church put Then
heht heo sume broðor faran ⁊ þone stán secan, þæt mon
commanded she some brothers go and the stone seek that one
meahte þa ðruh of geheawan ⁊ gewyrcan. Þa eodon heo
might the coffin from hew and make Then went they
in scíp, forþon Elia lond is æghwonan mid wætrum ⁊ mid
into ship because of-Ely land is on-every-side with waters and with
fennum ymbseald, ne hit micele stánas hafað. Þa cwomon
fens surrounded nor it great stones has Then came

heo to sumre ceastre gehrorenre noht feor þonon, seo is on
they to a city fallen not far thence which is in
Englisc Grantacester geceged. ⁊ heo sona gemetton bi þære
English Grantchester called and they at-once found by of-the
ceastre wallum þruh of hwitum stáne fægere geworhte, ⁊
city walls coffin of white stone fairly wrought and
seo wæs swilce eac gerisenlice gehleodad mid gelice stane. Þa
it was likewise also fittingly lidded with like stone Then
ongeton heo sona, þæt heora ærende wæs ⁊ heora siðfæt
perceived they at-once that their errand was and their journey
from Drihtne seolfum gehradod ⁊ gesyndgad; ⁊ heo þæs
by Lord self sped and prospered and they of-that
Gode þanc sægdon, ⁊ þa þruh to þæm mynstre gelæddon.
to-God thanks said and the coffin to the monastery brought
Mid þy þa se lichoma þære halgan fæmnan ⁊ þære Cristes 320.14
With that then the body of-the holy maiden and of-the of-Christ
brýde openre þære byrgenne wæs forð on leoht gelæded, þa
bride with-opened the tomb was forth into light brought then
wæs he gemeted swa ungebrosnad ⁊ swa ungewemmed, swa
was it found so uncorrupted and so undefiled as
heo þy ylcan dæge forðfered ⁊ bebyrged wære; swa swa se
she on-the same day departed and buried were so as the
foresprecena biscop Wilferð ⁊ monige oðre, þa ðe hit cuðon,
aforesaid bishop Wilfrid and many others those who it knew
cyðdon ⁊ sægdon; ac hwæðre cuðran gewitnesse Cyneferð
made-known and said but however of-surer witness Cynefrith
læce, se æt hire wæs, þa heo forðferde ⁊ eft þa hire
physician who at her was when she departed and again when her
lichoman mon of byrgenne uphof. Wæs his gewuna þæt he
body one from tomb up-lifted Was his custom that he
sægde, þa heo untrumu wæs, þæt heo hæfde micelne swile
said when she sick was that she had great swelling

on hire sweoran. Þa heht me mon, cwæð he, þæt ic þone
on her neck Then commanded me one said he that I the
swile gesticade, þætte seo sceðþende wæte ut fleowe, seo þær
swelling lanced that the harmful moisture out flowed which there
in wæs. Mid þy ic þæt þa dyde, þa wæs heo gesegen þurh
in was With that I that then did then was she seen through
twegen dagas, þæt hire leohtor ⁊ wel wære, swa þætte monige
two days that to-her lighter and well were so that many
tealdon, þæt heo gehæled beon meahte from þære untrymnesse.
reckoned that she healed be could from the infirmity
Þa þy þriddan dæge heo wæs eft hefigad mid þæm ærrum
Then on-the third day she was again burdened with the former
sarum, ⁊ sona wæs gerisen ⁊ genumen of middangearde,
pains and at-once was seized and taken from middle-earth
⁊ eal þæt sár ⁊ þone deað mid ecre hælo ⁊ liife onwænde.
and all the pain and the death with eternal health and life exchanged
320.30 Mid þy þa æfter swa monegum gearum hire lichoma wæs
With that then after so many years her body was
of byrgenne up ahæfen, þa aþenedon heo ⁊ aslógon geteld
from tomb up raised then stretched they and pitched tent
ófer, ⁊ eal seo gesomnung broðra ⁊ sweostra on twa healfe
over and all the congregation of-brothers and sisters on two sides
singende ymbstodon. Ond seo abbudisse in þæt geteld eode
singing stood-around And the abbess into the tent went
⁊ fea monna mid heo, þæt heo þa bán woldon up adon ⁊
and few of-men with her that they the bones would up take and
inþwean ⁊ gefeormian æfter monna gewunan. Þa semninga
wash and cleanse after of-men custom Then suddenly
gehyrdon we þa abbudissan inne hludre stefne cleopian: Seo
heard we the abbess inside with-loud voice call Let-be
wuldor, cwæð heo, Drihtnes noman. Ða æfter medmiclum fæce
glory said she of-Lord to-name Then after brief space

þa cleopode me mon ȝ cegde in. Onwreogon þa duru þæs
then called me one and summoned in Uncovered then door of-the
geteldes; þa geseah ic lichoman þære halgan Godes fæmnan
tent then saw I body of-the holy of-God maiden
up aheƿenne of byrgenne ȝ on bedde gesetedne: ȝ wæs
up raised from tomb and on bed set and was
slæpendum men gelicra þonne deadum. Þa onwreogon heo eac
to-sleeping man more-like than to-dead Then uncovered they also
hire ondwlitan ȝ eowdon me ða wunde þæs snides, þe ic
her countenance and showed me the wound of-the incision which I
geo ær dyde. Ða wæs heo fæstlice gehalad, þætte wundorlice
formerly before made Then was it firmly healed that in-wondrous
gemete for openre wunde ȝ geoniendre, mid þa heo bebyrged
manner for open wound and gaping with which she buried
wæs, þa seo þynneste dolgswæð ȝ seo læsseste æteawde; ge
was then the thinnest scar and the least appeared and
eac ealle þa scytan, þe se lichoma mid bewunden wæs, swa
also all the sheets which the body with wound was so
onwalge ȝ swa neowe ȝ swa clæne æteawdon, swa swa þy
whole and so new and so clean appeared so as on-the
seolfan dæge hire þæm clænum leomum ymbseald wæron.
same day her to-the clean limbs put-around were
Secgað eac men, þa heo þrycced wæs ȝ swenced mid swile 322.15
Say also men when she pressed was and afflicted with swelling
ȝ sare hire swiran, þæt heo wære swiðe lustfulliende þisse
and pain of-her neck that she were greatly delighting of-this
untrymnesse cynne, ȝ heo gewunalice cwæde oft: Ic wat
infirmity in-kind and she customarily said often I know
cuðlice, þæt ic be gewyrhtum on minum sweoran bere þa
certainly that I by deserts on my neck bear the
byrðenne þisse aðle ȝ þisse untrymnesse, in þæm ic gemon
burden of-this disease and of-this infirmity in which I remember

mec geo beran, þa ic geong wæs, þa iidlan byrðenne
me formerly bear when I young was the idle burden
gyldenra sigila. Ond ic gelyfo, þætte me forðon seo uplice
of-golden necklaces And I believe that me therefore the upper
arfæstnis wolde mec hefigade beon mid sáre mines sweoran,
mercy would me burdened be with pain of-my neck
þæt ic swa wære onlesed þære scylde þære swiðe idlan
that I so were released of-the guilt of-the very idle
leasnisse, mid þy me nu for gólde ⁊ for gimmum of
vanity with that to-me now for gold and for gems from
swiran forðhlifað seo readnis ⁊ bryne þæs swiles ⁊ wærces.
neck stands-forth the redness and burning of-the swelling and ache
322.25 Hwæt þa gelomp mid þa gehrinenisse þara ilcena gegyrelena,
Lo then happened with the touching of-the same garments
þe mon of hire lichoman dyde, þætte deofulseoce men ⁊
which one from her body took that devil-sick men and
monige oðerre untrymnesse oft gehælde wæron. Swelce eac seo
many of-other infirmity often healed were Likewise also the
þrúh, in þære heo ærest bebyrged wæs, monegum monna, þe
coffin in which she first buried was to-many of-men who
heora eagan sárgedon ⁊ hefigodon, wearð to hælo, þonne heo
their eyes ached and grew-heavy became for health when they
heora heafod ⁊ heora eagan to onheldon ⁊ him to gebædon:
their head and their eyes to inclined and it to prayed
⁊ sona seo ungescrepnes þæs sares ⁊ þære hefignesse from
and at-once the discomfort of-the pain and of-the heaviness from
heora eagan gewat. Ono hwæt heo þa þwogon ⁊ baðodon
their eyes departed Lo what they then washed and bathed
þone lichoman þære halgan fæmnan, ⁊ mid neowum hræglum
the body of-the holy maiden and with new garments
gegyredon ⁊ in cirican bæron ⁊ in þa stænenan þruh
clothed and into church bore and into the stone coffin

gesetton, þe ðyder gelæded wæs; ⁊ þær nu gena oð þisne
set which thither brought was and there now yet until this
ondweardan dæg in micelre arwyrðnesse is hæfd. Wæs þæt eac
present day in great reverence is held Was that also
micel wundor, þæt seo þruh wæs swa gescrepe þære fæmnan
great wonder that the coffin was so fitting of-the maiden
lichoman gemeted, swa swa heo synderlice hire gegearwad
to-body found so as it specially for-her prepared
wære. Swelce eac seo heafodstow wundorcræftiglice geworht ⁊
were Likewise also the head-place wondrously wrought and
gescrepelice geheowod æteowde to þam gemete hire heafdes.
fittingly hewn appeared to the measure of-her head
Is Elia lond in Eastengla mægðe huhugu syx hund hida in 324.6
Is of-Ely land in of-East-Angles province roughly six hundred hides in
ealondes gelicnesse. Is eal, swa swa we cwædon, mid fenne
of-island likeness Is all so as we said with fen
⁊ mid wætre ymbsald: ond mid genihtsumnesse ælo, þa
and with water surrounded and from abundance of-eels those
ðe in þæm ilcan fennum fongne beoð, hit noman onfeng.
which in the same fens caught are it name received
Þær wilnode mynster habban seo gemyndgode Cristes þeowe,
There desired monastery have the mentioned of-Christ servant
forðon heo of þære ylcan mægðe Eastengla lichoman
because she from the same province of-East-Angles of-body
frymþe lædde, swa swa we foresprecende wæron.
origin drew so as we speaking-before were

In Ecgfrith's ninth year he fought Æthelred of Mercia by the Trent, and Ecgfrith's brother Ælfwine, a young man loved by both peoples, was killed. Theodore stepped in before the feud could grow, and brought the kings to peace with a payment instead of further bloodshed; the peace lasted long.

324.13 Þy nigoðan geare Ecgfriðes rices þæs cyninges wæs geþeoded
In-the ninth year of-Ecgfrith reign of-the king was joined
ȝ ongunnen hefig gewinn ȝ micel gefeoht betweoh hine ȝ
and begun heavy war and great battle between him and
Æþelred Mercna cyning. Þa wæs ofslegen in þæm gefeohte
Æthelred of-Mercians king Then was slain in the battle
be Treontan þære ea Ælfwine Ecgfriðes broðor þæs cyninges,
by Trent the river Ælfwine of-Ecgfrith brother of-the king
geong æðeling eahtatynewintre. Se wæs swiðe lufiendlic ȝ leof
young prince eighteen-winters-old He was very lovable and dear
æghwæðerre þeode, forðon þe his sweostor, seo wæs Osþryð
to-each nation because that his sister who was Osthryth
haten, hæfde Æðelred Mercna cyning him to wífe. Mid þy þa
called had Æthelred of-Mercians king him to wife With that then
grimran gefeohtes ȝ lengran feondscipes ontimber betweoh
of-grimmer battle and of-longer enmity matter between
þa reðan cyningas ȝ þa folc wæs gesegen up cumende, þa
the fierce kings and the folks was seen up coming then
Ðeodor Gode se leofa biscop mid godcunde gife ȝ fultume
Theodore to-God the dear bishop with divine grace and help
mid his halwendre trymenesse ȝ lare þa ongunnon bernisse
with his salutary exhortation and teaching the begun fire
swa micelre frecennisse allinga adwæscte, to ðon þæt he
of-so great danger altogether quenched to that that he

gesibbode þa cyningas betweohn ⁊ þa folc, þætte næniges
reconciled the kings between and the folks that of-no
monnes feorh to lose wearð, ne mara blodgyte wæs for þæm
man life to loss became nor more bloodshed was for the
ofslegenan cyninges breðer; ac he mid fea wið hine geþingade,
slain of-king brother but he with money with him settled
þæt heora sib wæs. Ðære sibbe wære micelre tide æfter
that their peace was Of-the peace covenant for-great time after
ðon betweoh þa ilcan cyningas ⁊ heora ríce awunedon.
that between the same kings and their kingdoms remained

XXIII · IMMA'S BONDS

In that battle the young thane Imma was left for dead, captured, and passed himself off as a poor peasant. Whenever he was bound his bonds fell off, because his brother Tunna, thinking him dead, was saying masses for his soul. His captor, discovering he was a king's thane, spared him and sold him to a Frisian in London, whose fetters also failed. Ransomed through Hlothhere of Kent, Imma went home and learned the cause.

In þæm foresprecenan gefeohte, þa Ælfwine þæs cyninges 326.1
In the aforesaid battle when Ælfwine of-the king
broðor ofslegen wæs, wæs sum gemyndelic wise geworden,
brother slain was was a memorable thing done
seo nis to forswigienne, ac heo brycað monigra hælo, gif
which not-is to pass-over-in-silence but it profits of-many salvation if
heo asægd bið. Wæs þær ofslegen in þæm gefeohte betweoh
it told is Was there slain in the battle among
oðere sum geong cyninges þegn Ecgfriðes, þæs noma wæs
others a young of-king thane of-Ecgfrith whose name was
Imma. Mid þy he þa þy dæge ond þære æfterfylgendan
Imma With that he then on-the day and on-the following

nihte betweoh þara oðerra ofslegenra [líc] geliic deadum
night among of-the other slain bodies like to-dead
læg, ða æt nyhstan onfeng he gaste ⁊ wearð geedwerped
lay then at last received he spirit and was restored
⁊ up asæt ⁊ seolfa his wunde wrað, swa swa he meahte.
and up sat and self his wounds bound so as he could
Ond æfter þon he hine gereste medmicel fæc, ða ahof hine
And after that he himself rested brief space then raised himself
up ⁊ ongan aweg gan, gif he hwær ænigne freond metan
up and began away go if he anywhere any friend meet
meahte, þe his gymenne dyde ⁊ his wunda læcnian wolde.
could who of-him care did and his wounds heal would
Þa he ða þæt dyde, þa wæs he gemeted ⁊ genumen from
When he then that did then was he found and taken by
þæm monnum þæs feondlecan weorodes; ⁊ þa læddon hine
the men of-the hostile host and they led him
to heora hlaforde, þæt wæs Æðelredes gesiið þæs cyninges.
to their lord that was of-Æthelred gesith of-the king
Þa frægn hine se, hwæt he wære, þa ondred he ondettan,
Then asked him he what he were then feared he confess
þæt he cyninges þegn wære, ac sæde, þæt he folclic mon
that he of-king thane were but said that he common man
wære ⁊ þearfende ⁊ gewiifad hæfde; ⁊ þætte he forðon
were and needy and married had and that he therefore
in þa fyrd cwome, þæt he sceolde cyninges þegnum heora
into the army came that he should of-king to-thanes their
ondlifen ⁊ mete lædan mid heora heafodgemæccum.
sustenance and food bring with their head-companions
326.19 Þa onfeng se gesiið hine ⁊ his gýman dyde ⁊ his
Then received the gesith him and of-him care did and his
wunde het læcnian. Þa he ða ongon trumian ⁊
wounds commanded heal When he then began grow-strong and

haligan, þa bebead he þæt hine mon gebunde, þy læs he
heal then commanded he that him one bound the less he
on niht onweg fluge ȝ bestæle. Þa ne meahte hine mon
in night away fled and stole-away Then not could him one
gebindan; forðon sona þæs þe heo onweg eodon, þa ðe
bind because soon that that they away went those who
hine bundon, þonne toslupon ða bendas ȝ tolesde wæron.
him bound then slipped-apart the bonds and loosed were
Hæfde he agenne broðor mæssepreost, þæs noma wæs Tuna, 326.25
Had he own brother masspriest whose name was Tunna
se wæs abbud in þæm mynstre ȝ in þære ceastre, seo nu
who was abbot in the monastery and in the city which now
oð þis is nemned from his noman Tunnanceaster. Mid þy
until this is named from his name Tunnacaster With that
he hine hyrde in þæm gefeohte ofslegenne, þa cwom he ȝ
he him heard in the battle slain then came he and
sohte in þæm wæle his líc, hwæðer he hit findan meahte.
sought in the slaughter his body whether he it find could
Þa funde he oðerne þurh eal þing him þone gelicestan,
Then found he another through all things to-him the likest
þa tealde he þæt he hit wære. Bær hine þa to his
then reckoned he that he it were Bore him then to his
mynstre, ȝ arlice bebyrgde: ond fore alysnesse his sawle
monastery and honorably buried and for release of-his soul
gelomlice mæssesong dyde. Þære mærsunge wæs geworden,
frequently mass-song did By-the celebration was become
þæt ic ær cwæð, þæt hine nænig mon meahte gebindan,
that I before said that him no man could bind
ac sona instæpe þa bendas toslupon, ȝ he onlysed wæs.
but at-once instantly the bonds slipped-apart and he released was

328.4 Betweoh þa þing þa eac se gesiþ, se ðe hine hæfde, ongon
Among those things then also the gesith he who him had began
wundrian ⁊ hine frignan, for hwon hine mon gebindan ne
wonder and him ask for why him one bind not
meahte. Ond hine ascode hwæðer he ða alysendlecan rúne
could And him asked whether he the loosing runes
cuðe, ⁊ þa stafas mid him awritene hæfde, be swylcum
knew and the letters with him written had about such
men leas spel secgað ⁊ spreocað, þæt hine mon forþon
men false stories say and speak that him one therefore
gebindan ne meahte. Þa ondswarede he þæt he noht
bind not could Then answered he that he nothing
swylcra cræfta ne cuðe. Ac ic hæbbe, cwæð he, in minre
of-such crafts — knew But I have said he in my
mægðe minne broðor mæssepreost; ond ic wat, þæt he mec
province my brother masspriest and I know that he me
ofslegene talað ⁊ for mec gelomlice mæssan deð. ⁊ gif ic
slain reckons and for me frequently masses does and if I
nu in oðrum life wære, þonne wære min sawl þær þurh his
now in other life were then were my soul there through his
þingunge from þæm écum bendum ⁊ witum onlysed. Mid
intercession from the eternal bonds and torments released With
þy he ða hwylce hugu tid mid þone gesiið hæfd wæs, þa
that he then some — time with the gesith held was then
ongeton hy, þa hine geornlecor sceawodon, of his ondwlitan
perceived they who him more-earnestly observed from his countenance
⁊ on gebærum ⁊ eac swylce on his wordum, þæt he ne
and in bearing and also likewise in his words that he not
wæs of þearfendum folce, swa swa he sægde, ac þæt he wæs
was of needy folk so as he said but that he was
æðele strynde. Þa gecegde se gesið hine deagollice to him;
of-noble stock Then called the gesith him secretly to him

frægn hine þa georнlice, hwonon he wære; ond him wæs
asked him then earnestly whence he were and him was
gehatende, þæt he him noht laðes ne yfeles gedon wolde,
promising that he to-him nothing of-harm nor of-evil do would
gif he him þæt hluttorlice gecyþan wolde, hwæt he wære.
if he to-him that clearly make-known would what he were
Þa dyde he swa: ondette him ⁊ sægde, þæt he wære cyninges 328.21
Then did he so confessed to-him and said that he were of-king
þegn. Þa ondswarede he him ⁊ cwæð: Þurh syndrige þine
thane Then answered he him and said Through several thy
ondsware ic onget ⁊ oncneow, þæt þu ne wære swa folclic
answers I perceived and knew that thou not wert so common
mon swa ðu sægdest. Ond ic þe nu secge, þæt þu eart
man as thou saidest And I to-thee now say that thou art
wið mec deaþe scyldig, forþon ealle mine broðor ⁊ mine
against me of-death guilty because all my brothers and my
magas in þæm gefeohte wæron ofslegene. Ond hwæðre ic þec
kinsmen in the battle were slain And however I thee
ne wille ofslean, þy læs ic min gehat ⁊ mine treowe forleose.
not will slay the less I my promise and my troth lose
Þa he fullice getrumad wæs, þa bebohte he hine in 328.28
When he fully strengthened was then sold he him in
Lundenne to sumum Frysan. Þa wolde se hine bindan, ac he
London to a Frisian Then would he him bind but he
ne from him, ne ða he þyder læded wæs, meahte ænige þinga
not by him nor when he thither led was could in-any way
gebunden beon, þeah þe his feond hine onsette oðer benda
bound be though that his enemy him put-on other of-bonds
cyn ond eft oðer: ⁊ oftost his bendas toslupon ⁊ onlesde
kind and again other and most-often his bonds slipped-apart and loosed
wæron from underntide, þonne mon mæssan oftost singeð. Þa
were from morning-time when one masses most-often sings Then

þa ðæt þa geseah se ðe hine gebohte, þæt he mid bendum
when that then saw he who him bought that he with bonds
ne meahte geheaðrod beon, forgef him þa lyfnesse, þæt he
not could restrained be granted him the leave that he
moste mid feo hine alysan, gif he meahte. ⁊ he him aðas
might with money himself ransom if he could and he to-him oaths
sealde, þæt he hine eft gesohte oðþe his feoh him onsende.
gave that he him again sought or his money to-him sent
Þa cwom he to Cent to Hlothere þæm cyninge, se wæs
Then came he to Kent to Hlothhere the king who was
sweostor sunu Æðeldryðe þære cwene, bi þære bufan sægd
of-sister son of-Æthelthryth the queen about whom above said
wæs, forðon he geo þære ilcan cwene þegn wæs. Bæd hine
was because he formerly of-the same queen thane was Asked him
ða, þæt he him þæt weorð his alesnesse gesealde; ⁊ he him
then that he to-him the price of-his ransom gave and he to-him
getiðade, ⁊ his hlaforde for hine onsende, swa swa he geheht.
granted and to-his lord for him sent so as he promised
330.8 ⁊ he þa æfter þissum wæs hweorfende to his eðle; ⁊
and he then after this was returning to his homeland and
to his breðer becwom, ond him eal æfter endebyrdnesse
to his brother came and to-him all after order
sægde, ge hwylce wiðerwordnesse ge eft hwylce frofre in
said both what adversity and again what comfort in
þæm wiðerwordnissum hine becwom. Ond he gecneow þurh
the adversities him came And he knew through
his geseagone, þætte þæm tidum swiðust þa bende onlesde
his account that at-the times chiefly the bonds loosed
wæron, þæm þe for hine þa symbelnesse mæssena mærsode
were at-which that for him the celebrations of-masses celebrated
wæron. Ge eac feola oðerra gescrepa ⁊ gesynta, ða þe
were And also many of-other benefits and prosperities those which

him taltriendum gelumpon, þurh þa broðorlican þingunge
to-him wavering happened through the brotherly intercession
ȝ þurh lác þære halwendan onsægdnesse he oncneow ȝ
and through gift of-the salutary sacrifice he knew and
ongeat heofonlice him forgifen weosan. Ond monige men
perceived heavenly to-him given be And many men
þa ðe þas þing gehyrdon secgan from þæm forsprecenan
those who these things heard say by the aforesaid
were, wæron bærnde in geleafan ȝ in arfæstnisse willan to
man were kindled in faith and in of-piety desire to
gebiddenne ge ælmessan to sellenne ge Gode asægdnesse to
pray both alms to give and to-God sacrifice to
beranne þæs halgan láces, fore generednisse heora freonda
bear of-the holy offering for deliverance of-their friends
þara ðe of weorulde geleordon. Forþon heo ongeton, þæt seo
those who from world passed Because they perceived that the
halwende onsægdnis to ecre alysnesse swiðade ȝ fromade ge
salutary sacrifice for eternal redemption availed and profited both
lichoman ge sawle. Ðis spel me sume þara sægdon, þa ðe
body and soul This story to-me some of-those told those who
hit from þæm seolfan were gehyrdon, in þæm hit geworden
it from the same man heard in whom it done
wæs. Ond ic hit forþon hluttorlice ȝ untweondlice gelyfde
was And I it therefore clearly and undoubtingly believed
þæm cyriclecan stære to geþeodenne ȝ in to gesettenne.
to-the churchly history to join and in to set

Hild, grandniece of King Edwin, lived thirty-three years in the world and thirty-three as a nun. Recalled by Aidan from her plan to join her sister at Chelles, she ruled Hartlepool and then founded Whitby, where no one was rich or poor and kings sought her counsel; five bishops came from her house. After six years' illness she died in 680, and the nun Begu at Hackness saw her soul carried to heaven.

330.26 Wæs ymb syx hund wintra ⁊ hundeahtatig from þære
Was about six hundred winters and eighty from the
Drihtenlecan menniscnesse, þætte seo æfeste Cristes þeowe
Lordly incarnation that the pious of-Christ servant
Hild abbudisse þæs mynstres, þe is cweden Streoneshealh,
Hild abbess of-the monastery which is called Whitby
swa swa we beforan sægdon, æfter monegum heofonlecum
so as we above said after many heavenly
dædum, þe heo on eorðan dyde, to onfonne þæs heofonlecan
deeds which she on earth did to receive of-the heavenly
lifes méde — ond heo of eorðan alæded leorde þy
life reward and she from earth led-away passed on-the
fifteogeþan dæge Kalendarum Decembrium, mid þy heo
fifteenth day of-the-Kalends December with that she
hæfde syx ⁊ syxti wintra. Þæm wintrum todældum efenlice
had six and sixty winters Those winters divided in-equal
dæle, þreo ⁊ þritig þæm ærestum heo æðelice gefylde in
part three and thirty the first she nobly fulfilled in
weoruldhade drohtiende; ond efn fela þa æfterfylgendan
secular-life living and equally many the following
in munuclife heo æðelicor Drihtne gehalgode. Wæs heo eac
in monk-life she more-nobly to-Lord consecrated Was she also
swylce æðele in woruldgebyrdum, þæt heo wæs þæs cyninges
likewise noble in worldly-birth that she was of-the king

Eadwines neafan dohtor, se wæs Hereric haten. Mid þy
Edwin nephew daughter who was Hereric called With the
cyninge he to bodunge ⁊ to lare þæs eadgan gemynde
king he at preaching and at teaching of-the blessed memory
Paulinus þæs ærestan biscopes Norþanhymbra Cristes geleafan
Paulinus of-the first bishop of-Northumbrians of-Christ faith
⁊ geryno onfeng, ⁊ þone unwemne geheold, oð þæs he
and mysteries received and it unblemished held until that he
geearnode, þæt he to his gesihðe becwom.
earned that he to his sight came
Þa heo þa Hild woruldhad forlet ⁊ Gode anum geteode 332.9
When she then Hild secular-life left and to-God alone determined
þeowigan, þa gewat heo in Eastengla mægðe, forþon heo
serve then departed she into of-East-Angles province because she
wæs þæs cyninges mæge: willade þonon, gif heo meahte,
was of-the king kinswoman wished thence if she could
þæt heo wolde hire eðel forlætan ⁊ eal, þæt heo for
that she would her homeland leave and all that she for
worulde hæfde, ⁊ wolde cuman in Gallia ríce ⁊ in Caale
world had and would come into of-Gaul kingdom and in Chelles
þæm mynstre in elþeodignesse fore Drihtne lifigean, þæt heo
the monastery in exile for Lord live that she
þy eað meahte þæt ece eðel in heofonum geearnigean.
the easier might the eternal homeland in heavens earn
Forþon þe in þæm ilcan mynstre hire sweostor Hereswið,
Because that in the same monastery her sister Hereswith
seo wæs Aldwulfes modor Eastengla cyninges, regollicum
who was of-Ealdwulf mother of-East-Angles king to-regular
þeodscipum underþeoded in þa tid baad þone ecan sige.
disciplines subjected in that time awaited the eternal victory
Þær bysene heo wæs inhyrgende in foresetenesse elþeodgunge,
Whose example she was imitating in purpose of-exile

ȝ eal ger in þære foresprecenan mægðe Eastengla hæfd
and all year in the aforesaid province of-East-Angles held
wæs, oð þæt heo eft from Aidane þæm biscope wæs
was until that she again by Aidan the bishop was
ham gelaðad ȝ gesponen. Þa onfeng heo anes heowscipes
home invited and persuaded Then received she of-one household
stowe to norðdæle Wiire þære ea, ȝ þær efenlice an ger
place to north-part of-Wear the river and there likewise one year
munuclif dyde mid feawum hire geferum. Æfter þissum heo
monk-life did with few her companions After this she
wæs geworden abbudisse in þæm mynstre þe is geceged
was become abbess in the monastery which is called
Heoroteae. Þæt mynster wæs geworden ȝ getimbred noht
Hartlepool That monastery was made and built not
micle ær from Hegiu þære *æfestan Cristes þeowe, seo ærest
much before by Heiu the pious of-Christ servant who first
wiifa is sægd in Norðanhymbra mægðe, þæt heo munuchade
of-women is said in of-Northumbrians province that she monkhood
ȝ haligryfte onfenge þurh halgunge Aidanes þæs biscopes.
and holy-veil received through consecration of-Aidan the bishop
332.27 Ac heo nales æfter micelre tide, þæs þe þæt mynster
But she not-at-all after great time after-that that the monastery
getimbred wæs, gewat to þære ceastre, þe in Englisc is gehaten
built was departed to the city which in English is called
Kwelcaceaster, ȝ hire wiic asette, þæt heo Gode inlifde. Þa
Tadcaster and her dwelling set that she to-God lived Then
feng to þæs mynstres gerece Hild seo Cristes þeowe, ȝ heo
succeeded to of-the monastery government Hild the of-Christ servant and she
þæt sona mid regollice life gesette ȝ geendebyrdade, swa swa
it at-once with regular life set and ordered so as
heo æt gelærdum wæpnedmonnum geleornian meahte. Forðon
she from learned males learn could Because

Aidan se biscop ȝ monige oðere æfeste weras ȝ gode, þa
Aidan the bishop and many other pious men and good those
ðe heo cuðan, for hire snytro ȝ wiisdome ȝ for lufan þæs
who her knew for her prudence and wisdom and for love of-the
godcundan þeowdomes heo gelomlice neosodon ȝ sohton;
divine service her frequently visited and sought
ȝ heo georne lufodon ȝ heo eornlice tydon ȝ lærdon.
and her earnestly loved and her earnestly instructed and taught
Mid þy heo þa feola geara þissum mynstre in regollices lifes 334.3
With that she then many years this monastery in of-regular life
lare swiðe geornful fore wæs, ða gelomp, þæt heo onfeng
teaching very zealous over was then happened that she undertook
mynster to timbrenne ȝ to endebyrdienne in stowe, seo
monastery to build and to order in place which
is geceged Strineshalg; ȝ heo þæt weorc, þe hire þa to
is called Whitby and she the work which her then to
geðeoded wæs, únaswundenlice gefylde. Forþon þa seolfan, þe
joined was unslothfully fulfilled Because the same who
ær þæt mynster heoldon ȝ rehton, heo mid þeodscipum
before the monastery held and ruled she with disciplines
regollices lifes insette ȝ trymede; ȝ heo eac swylce þær
of-regular life established and strengthened and she also likewise there
soðfæstnesse ȝ arfæstnesse ȝ clænnesse ȝ oðerra gastlicra
of-truth and of-piety and of-chastity and of-other spiritual
mægena gehæld ond swiþost sibbe ȝ Godes lufan geornlice
virtues keeping and chiefly peace and of-God love earnestly
lærde, þætte in bisene þære frymþelecan ciricean nænig þær
taught that in example of-the primitive church none there
welig wæs ne nænig wædla; ac eallum wæron eal gemæno, ȝ
wealthy was nor any poor but to-all were all common and
noht agnes ængum gesegen wæs. Wæs heo swa micelre snytro
nothing of-own to-any seen was Was she of-so great prudence

ȝ wisdomes, þætte nales þæt án þætte þa mættran men ymb
and wisdom that not-at-all that alone that the meaner men about
heora nydþearfnisse wæron, ac eac swylce cyningas ȝ ealdormen
their need were but also likewise kings and ealdormen
oft from hire geþeaht ȝ wisdom sohton, ȝ hine þær georne
often from her counsel and wisdom sought and it there readily
gemetton. Ond heo swa swiðe leornunge godcundra gewreota
found And she so greatly learning of-divine writings
ȝ soðfæstnisse weorcum hire underþeodde dyde to bigongenne,
and of-truth works her subjects made to practice
þætte þær eaðelice monige meahton beon gemette þa þe to
that there easily many could be found those who for
ciriclicum hade, þæt is to wigbedes þegnunge, geþungne wæron.
churchly order that is for of-altar service fit were
334.21 Þæt is to tacne, þæt we gesawon æfter þon fiif biscopas, þa
That is as token that we saw after that five bishops those
ðe of þam ilcan mynstre cwomon ȝ þær gelærde wæron:
who from the same monastery came and there taught were
ȝ þa wæron ealle micelre leornunge ȝ halignesse weras.
and they were all of-great learning and holiness men
Þa wæron þus hatne ȝ nemde, Bosa, Ætla, Oftfor, Iohannes
They were thus called and named Bosa Ætla Oftfor John
ȝ Wilfrið. Bi þæm ærestan we bufan cwædon, þæt he
and Wilfrid About the first we above said that he
wære in Eoforwiicceastre to biscope gehalgad. Be þæm
were in York as bishop consecrated About the
æfteran is hrædlice to witanne, þæt he wæs in Dorcetceastre
second is quickly to know that he was in Dorchester
to biscope gehalgod. Bi þæm neahstan twæm her is æfter
as bishop consecrated About the last two here is afterward

to cweðanne, þæt heora se æresta wæs at Heagostealdes ea,
to say that of-them the first was at Hexham —
ond se æftera wæs in Eoforwiicceastre to biscope gehalgad.
and the second was in York as bishop consecrated
Bi þæm midlestan is nu to secgenne; þa he in æghwæðerum 334.30
About the middle-most is now to say when he in each
mynstre Hilde þære abbudissan geornlice his leornunge
monastery of-Hild the abbess earnestly his learning
ætfealh ⁊ gehælde haligra gewreota, þa æt nyhstan wilnade
applied and keeping of-holy writings then at last desired
he on his mode þa fulfremedan þing. Cwom þa to Cent
he in his mind the perfect things Came then to Kent
to þære eadgan gemynde Theodore ærcebiscope. Æfter þon
to the blessed memory Theodore archbishop After that
þe he þær sum fæc halgum leornungum gefealh, þa wolde
that he there some space to-holy learnings applied then would
he eac swylce Róme gesecan, þæt in þa tid wæs micles
he also likewise Rome seek which in that time was of-great
mægenes tald ⁊ gelefed. Þa he þonon eft hwearf, þa
virtue counted and believed When he thence again returned then
gesohte he eft Breotone: ferde þa in Hwicca mægðe. Þær
sought he again Britain went then into of-Hwicce province There
wæs þa Osric cyning; ⁊ he þær Godes word ⁊ þæs halgan
was then Osric king and he there of-God word and of-the holy
geleafan bodade ⁊ lærde, ⁊ somod ætgædre lifes bysene on
faith preached and taught and at-once together of-life example in
him seolfum gegearwode eallum þæm þe hine gesegon ⁊
him self prepared to-all those who him saw and
gehyrdon: ⁊ he micle tide þær wunade. In þa ilcan tíd se
heard and he for-great time there dwelt In the same time the
biscop þære mægðe, se wæs Bosel haten, wæs mid swa micle
bishop of-the province who was Bosel called was with so great

untrymnesse his lichoman hefigad, þæt he þa biscopþegnunge
infirmity of-his body burdened that he the bishop-ministry
þurh hine þegnian ne meahte. Forðon þa ealra heora
through himself minister not could Therefore then of-all their
dóme se foresprecena wer for hine in biscophade wæs
by-judgment the aforesaid man for him in bishopric was
gecoren; ond þa þurh Æðelredes hæse Mercna cyninges þær
chosen and then through of-Æthelred bidding of-Mercians king of-the
eadgan gemynde Wilferð biscop hine to biscope gehalgode,
blessed memory Wilfrid bishop him as bishop consecrated
se in þa tíd þone biscophad þegnade Midelengla.
who in that time the bishopric served of-Middle-Angles
336.14 Forþon se ærcebiscop Theodor wæs þa forðfered, ȝ nænig
Because the archbishop Theodore was then departed and no
oðer biscop þa gena for hine gehalgad wæs. In þære ilcan
other bishop then yet for him consecrated was In the same
mægðe hwene ær, þæt is ær þæm foresprecenan Godes men
province a-little before that is before the aforesaid of-God man
Bosle, wæs of þære ilcan abbudissan mynstre sum from wer
Bosel was from of-the same abbess monastery a vigorous man
ȝ wel gelæred ȝ scearpre gleawnesse, [se] wæs to biscope
and well taught and of-sharp prudence who was as bishop
gecoren, þæs noma wæs Tatfrið. Ac ær þon þe he gehadad
chosen whose name was Tatfrith But before that that he ordained
beon meahte, þæt he wæs mid hrædlice deaðe forgripen. Ono
be could that he was with sudden death seized Lo
seo foresprecene Cristes þeowe Hild abbudisse — ealle, þa
the aforesaid of-Christ servant Hild abbess all those
þe hy cuþon, fore arfæstnisse tacne ȝ Godes gife gewunedan
who her knew for of-piety token and of-God grace were-wont
heo módor cégean ȝ nemnan. ȝ nales þæt an þæt
her mother call and name and not-at-all that alone that

heo in hire mynstre þæm ondweardum lifes bysen gestode,
she in her monastery to-the present of-life example stood
ac eac swylce monegum feor wuniendum, to þæm þe se
but also likewise to-many far dwelling to whom that the
gesælga hlisa hire geornfulnesse ȝ hire mægenes becwom,
happy fame of-her zeal and of-her virtue came
þæt him se godre ræce ȝ hælo intingan ðegnade.
that to-them it of-good amendment and of-salvation cause served
Wæs þæt eac gedefen, þætte þæt swefn gefylled wære, þætte 336.28
Was that also fitting that the dream fulfilled were which
Breogoswið hire modor geseah on hire cildhade. Þa Hereric
Breguswith her mother saw in her childhood When Hereric
hire wer wracade under Cerdice Bretta cyninge, ȝ þær
her husband was-in-exile under Cerdic of-Britons king and there
wæs mid attre acweald, þa geseah heo þurh swefn, swa
was with poison killed then saw she through dream so
swa he semninga from hire ahefen ȝ alæded wære. Þa
as he suddenly from her raised and led-away were Then
sohte heo hine mid ealre geornfulnesse ȝ nænige swaðe
sought she him with all zeal and no traces
his owern æteowdon. Þa heo hine ða bihygdelice ȝ
of-him anywhere appeared When she him then carefully and
geornlice sohte, þa gemette heo semninga under hire hrægle
earnestly sought then found she suddenly under her garment
gyldne sigele swiðe deorwyrðe. Þa heo þa geornlice heo
golden necklace very precious When she then earnestly it
sceawode ȝ beheold, þa wæs heo gesegen mid swiðe micelre
examined and beheld then was it seen with very great
beorhtnesse leohtes scinan, þæt heo eal Breotene gemæro mid
brightness of-light shine that it all of-Britain borders with
hire leohtes sciman gefylde. Þæt swefn wæs soðlice gefylled
its of-light brightness filled That dream was truly fulfilled

in hire deahter, bi þære we nu sprecað. Forþon hire líf
in her daughter about whom we now speak Because her life
nales hire anre ȝ hire underðeoddum wæs leohtes bisen,
not-at-all to-her alone and to-her subjects was of-light example
ac swiðe monegum wíde þæm þe woldon Gode wel lifigean.
but very to-many widely to-those who would to-God well live
338.8 Ono mid þy heo þa monig ger þyssum mynstre, þæt is æt
Lo with that she then many years this monastery that is at
Streonesheale, in abbudissan þegnunge fore wæs, þa licede þæm
Whitby in of-abbess office over was then pleased to-the
arfæstan foreseonde usse hæle hire þa halgan sawle eac swylce
pious provider of-our salvation her the holy soul also likewise
mid longre untrymnesse lichoman ádemde ȝ asodene beon,
with long infirmity of-body tried and refined be
þæt æfter þæs apostoles bisene hire mægen in untrumnesse
that after of-the apostle example her virtue in infirmity
lichoman gefremed ȝ getrymed wære. Þa wæs heo gestonden
of-body perfected and strengthened were Then was she assailed
mid hefigre untrymnesse lichoman, ȝ þurh syx singal ger
with heavy infirmity of-body and through six continual years
þære ilcan hefignesse þære adle unblinnendlice won. Ond in
of-the same heaviness of-the disease unceasingly strove And in
ealre þære tide heo næfre blon hire sceppende ælmehtegum
all the time she never ceased to-her creator almighty
Gode þoncunge don, ge eac þa bebodenan heorde hire
God thanks do both also the committed flock her
monian ȝ læran, þæt heo ealle gemyndige wæron hire bisene,
admonish and teach that they all mindful were of-her example
þæt hy in þæm gesyndelecum þingum ȝ in þære onfangnon
that they in the prosperous things and in the received
hælo lichoman geornlice Drihtne þeowde ȝ hyrde, ȝ on
health of-body earnestly to-Lord served and obeyed and in

þam wiðerweardum þingum oððe on lichoman untrymnessum
the adverse things or in of-body infirmities
þæt heo symle getreowlice Drihtne þoncunge dyde.
that they ever faithfully to-Lord thanks did
Þa wæs þy seofoðan geare hire untrymnesse, þætte seo 338.22
Then was in-the seventh year of-her infirmity that the
adl ȝ þæt sár hwyrfde in hyre innoðas. ȝ heo becwom
disease and the pain turned into her insides and she came
to þæm ytemæstan dæge: ȝ ymb honcred utan heo onfeng
to the last day and about cock-crow around she received
wegneste þære swiðe halgan gemænsumnesse Cristes lichoman
viaticum of-the very holy communion of-Christ body
ȝ his blode. Þa geheht heo þa Godes þeowas to hire,
and his blood Then summoned she the of-God servants to her
þa ðe in þæm ilcan mynstre wæron; ȝ heo þa gyt hy
those who in the same monastery were and she then yet them
monade ȝ lærde, þæt hy betweoh hym heoldon ȝ eallum
admonished and taught that they between them held and to-all
Godes monnum sibbe ȝ lufan. Ond betweohn þa word hyre
of-God men peace and love And among the words of-her
trymenesse ȝ laare heo bliðe deað geseah; ȝ gean soðre þæt
exhortation and teaching she blithe death saw and yet truer that
ic Drihtnes wordum spreco, þæt heo of deaðe leorde to lífe.
I of-Lord with-words speak that she from death passed to life
Þa wæs in þære seolfan nihte, þætte se ælmihtega Drihten 338.31
Then was in the same night that the almighty Lord
hire forðfore in oðrum mynstre fyrr gesettum, þæt heo
her departure in another monastery farther set which she
þy ylcan geare ær getimbrede ȝ is nemned Heacanos,
in-the same year before built and is named Hackness
mid sweotolre gesyhðe wæs geeaðmeded to onwreonne. Wæs
with clear vision was deigned to reveal Was

in þæm seolfan mynstre sumu haligu nunne, þære noma
in the same monastery a holy nun whose name
wæs Begu, seo wæs Drihtne gehalgad in clænum mægðhade
was Begu who was to-Lord consecrated in pure maidenhood
ma þonne þritig wintra; ⁊ heo þær in munuchade Drihtne
more than thirty winters and she there in monkhood to-Lord
þeowade. Þa wæs heo restende in sweostra slæperne, ða
served Then was she resting in of-sisters dormitory then
gehyrde heo semninga in þære lyfte uppe cuðne swég ⁊
heard she suddenly in the air above known sound and
hleoðor heora clucgan, þær heo wunedon to gebedum
noise of-their bell with-which they were-wont to prayers
gecegde ⁊ awehte beon, þon heora hwylc of worulde geleored
called and awakened be when of-them any from world passed
wæs. Þa geseah heo openum eagum, þæs þe hire þuhte,
was Then saw she with-open eyes as that to-her seemed
of þæs huses hrófe úfan micel leoht cuman; ⁊ eal þæt
from of-the house roof above great light come and all the
hus gefylde. Þa heo þa in þæt leoht bihygdelice locade ⁊
house filled When she then into the light carefully looked and
hit georne beheold, þa geseah heo þære foresprecenan Godes
it earnestly beheld then saw she of-the aforesaid of-God
þeowe sawle Hilde þære abbudissan in þæm seolfan leohte,
servant soul of-Hild the abbess in the same light
engla weorodum gelædendum, to heofonum úp borenne beon.
of-angels by-hosts leading to heavens up borne be
340.13 Mid þy heo þa þy slæpe tobrægd, þa geseah heo oðere
With that she then from-the sleep started then saw she other
sweostor ymb heo restende. Ða onget heo ge in þæm swefne
sisters about her resting Then perceived she both in the dream
ge on hire módes gesyhðe hire æteawed weosan, þætte heo
and in of-her mind vision to-her shown be what she

geseah. ⁊ heo sona arás mid micle ege afyrhted ⁊ orn to
saw and she at-once arose with great fear frightened and ran to
þære fæmnan, þe ða wæs mynstres abbudisse — wæs Hilde
the maiden who then was of-monastery abbess was of-Hild
gingre — þære noma wæs Freogið. ⁊ mid wópe ⁊ mid
deputy whose name was Frigyth and with weeping and with
tearum wæs swiðe geondgoten, ond longe sworettunge wæs
tears was greatly suffused and long sighing was
teonde; ⁊ hire sægde ealra heora modur Hilde abbudissan
drawing and to-her said of-all their mother Hild abbess
þa of worulde geleoran, ⁊ hyre geseondre mid micle leohte
then from world pass and her seeing with great light
⁊ mid engla þreatum to þæm ecean leohte heofona rices
and with of-angels troops to the eternal light of-heavens kingdom
wuldres ⁊ to gemanan þara uplicra ceastorwarena astigan.
glory and to fellowship of-the upper citizens ascend
Ða heo þa þæt gehyrde, þa weahte heo ealle þa sweostor, ⁊
When she then that heard then woke she all the sisters and
heht to cirican gangan; ⁊ in gebedum ⁊ on sealmsonge
commanded to church go and in prayers and in psalm-song
for heora módor sawle georne þingodon. Þa heo þæt þa
for of-their mother soul earnestly interceded When they that then
geornlice dydon þa láfe þære neahte tide, þa cwomon swiðe
earnestly did the remnant of-the night time then came very
ær in dagunge sume broðor, þa ðe hyre forðfore sægdon,
early in dawning some brothers those who her departure said
from þære stowe þe heo forðfered wæs. Þa ondswaredon heo
from the place that she departed was Then answered they
⁊ cwædon, þæt heo þæt ilce ær wisten ⁊ ongeaton. ⁊
and said that they the same before knew and perceived and
mid þy heo þa þurh endebyrdnesse þæm broðrum arehton,
with that they then through order to-the brothers related

hu heo þás þing ȝ hwonne heo geleornodon, ond heo him
how they these things and when they learned and they to-them
sægdon, in hwylce tiid heo of middangearde leorde, þa wæs
said in which time she from middle-earth passed then was
gemeted, þæt hyre geleornes wæs in þa ilcan tíd, þe hire
found that her passing was in the same time that to-her
þurh þa gesyhð æteawed wæs. ȝ mid fægre geþwærnisse
through the vision shown was and with fair agreement
þara wisena wæs godcundlice foresegen, þæt mid þy heo
of-the things was divinely provided that with that they
hyre uutgong gesegon of þeossum lífe, þa ða uppe ongeton
her going-out saw from this life then those above perceived
hire ingong in þæt ece liif haligra sawla. Þær seondon
her entrance into the eternal life of-holy souls There are
betweoh þæm mynstrum twæm þreottyne mila ametene.
between the monasteries two thirteen miles measured

XXV · CÆDMON

A brother at Whitby had never learned a song and left feasts when the harp came his way, until a man in a dream told him to sing of creation and he sang a hymn he had never heard. Hild's scholars tested him; he became a monk and turned scripture into sweet English verse, from Genesis and Exodus to Christ's passion and the Judgment. Foretelling his death, he took the eucharist and died peacefully.

342.3 In ðeosse abbudissan mynstre wæs sum broðor syndriglice mid
In of-this abbess monastery was a brother specially with
godcundre gife gemǽred ȝ geweorðad. Forþon he gewunade
divine grace made-famous and honored Because he was-wont
gerisenlice leoð wyrcan, þa ðe to æfestnisse ȝ to arfæstnisse
fitting songs make those which to piety and to devotion

belumpen, swa ðætte, swa hwæt swa he of godcundum
pertained so that so what so he from divine
stafum þurh boceras geleornode, þæt he æfter medmiclum
letters through scholars learned that he after brief
fæce in scopgereorde mid þa mæstan swetnisse ⁊ inbryrdnisse
space in poet-language with the greatest sweetness and inspiration
geglængde ⁊ in Engliscgereorde wel geworht forþbrohte. Ond
adorned and in English-language well wrought brought-forth And
for his leoþsongum monigra monna mod oft to worulde
for his songs of-many men minds often to of-world
forhogdnisse ⁊ to geþeodnisse þæs heofonlican lifes onbærnde
contempt and to joining of-the heavenly life kindled
wæron. Ond eac swelce monige oðre æfter him in Ongelþeode
were And also likewise many others after him in English-nation
ongunnon æfeste leoð wyrcan: ac nænig hwæðre him þæt
began pious songs make but none however him that
gelice don meahte. Forþon he nales from monnum ne þurh
like do could Because he not-at-all from men nor through
mon gelæred wæs, þæt he þone leoðcræft leornade, ac he wæs
man taught was that he the song-craft learned but he was
godcundlice gefultumed ⁊ þurh Godes gife þone songcræft
divinely helped and through of-God grace the song-craft
onfeng. Ond he forðon næfre noht leasunge, ne idles leoþes
received And he therefore never anything of-falsehood nor of-idle song
wyrcan meahte, ac efne þa án þa ðe to æfestnesse
make could but even those alone those which to piety
belumpon, ⁊ his þa æfęstan tungan gedeofanade singan.
pertained and to-his the pious tongue befitted sing
Wæs he se mon in weoruldhade geseted oð þa tíde þe 342.19
Was he the man in secular-life set until the time that
he wæs gelyfdre ýlde, ⁊ næfre nænig leoð geleornade. Ond
he was of-advanced age and never any song learned And

he forþon oft in gebeorscipe, þonne þær wæs blisse intinga
he therefore often at beer-feast when there was of-bliss cause
gedemed, þæt heo ealle *scalde þurh endebyrdnesse be
judged that they all should through order by
hearpan singan, þonne he geseah þa hearpan him nealecan,
harp sing when he saw the harp to-him approach
þonne aras he for forscome from þæm symble ⁊ ham
then arose he for shame from the feast and home
eode to his huse. Þa he þæt þa sumre tide dyde, þæt
went to his house When he that then at-a-certain time did that
he forlet þæt hus þæs gebeorscipes, ⁊ ut wæs gongende to
he left the house of-the beer-feast and out was going to
neata scipene, þara heord him wæs þære neahte beboden.
of-cattle stall of-which keeping to-him was on-that night committed
Þa he ða þær in gelimplice tíde his leomu on reste gesette
When he then there in suitable time his limbs on rest set
⁊ onslepte, þa stod him sum mon æt þurh swefn ⁊ hine
and fell-asleep then stood him a man at through dream and him
halette ⁊ grette ⁊ hine be his noman nemnde: Cedmon,
hailed and greeted and him by his name named Cædmon
sing me hwæthwugu. Þa ondswarede he ⁊ cwæð: Ne
sing me something Then answered he and said Not
con ic noht singan; ⁊ ic forþon of þeossum gebeorscipe
can I anything sing and I therefore from this beer-feast
úteode, ⁊ hider gewat, forþon ic naht singan ne cuðe.
out-went and hither departed because I nothing sing — could
Eft he cwæð se ðe wið hine sprecende wæs: Hwæðre þu
Again he said he who with him speaking was However thou
meaht singan. Þa cwæð he: Hwæt sceal ic singan?
canst sing Then said he What shall I sing

Cwæð he: Sing me frumsceaft. Þa he ða þas andsware 344.2
Said he Sing me creation When he then this answer
onfeng, þa ongon he sona singan in herenesse Godes
received then began he at-once sing in praise of-God
Scyppendes þa fers ȝ þa word þe he næfre gehyrde,
Creator the verses and the words which he never heard
þære endebyrdnesse þis is:
of-which order this is

Nu sculon herigean heofonrices weard,
Now (we)-must praise of-heaven-kingdom guardian
meotodes meahte ȝ his modgeþanc,
of-ordainer might and his mind-thought
weorc wuldorfæder, swa he wundra gehwæs,
work of-glory-father as he of-wonders each
éce Drihten, ór onstealde.
eternal Lord beginning established
he ærest sceop eorðan bearnum
he first shaped of-earth for-children
heofon to hrofe halig scyppend;
heaven as roof holy creator
þa middangeard monncynnes weard,
then middle-earth of-mankind guardian
éce Drihten, æfter teode
eternal Lord afterward made
firum foldan, frea ælmihtig.
for-men earth Lord almighty

Þa aras he from þæm slæpe, ȝ eal, þa þe he slæpende 344.15
Then arose he from the sleep and all those which he sleeping
song, fæste in gemynde hæfde. ȝ þæm wordum sona monig
sang fast in memory had and to-the words at-once many

word in þæt ilce gemet Gode wyrðes songes togeþeodde. Þa
words in the same measure to-God of-worthy song joined Then
com he on morgenne to þæm túngerefan, þe his ealdormon
came he in morning to the town-reeve who his chief
wæs: sægde him hwylce gife he onfeng; ⁊ he hine sona
was said to-him what gift he received and he him at-once
to þære abbudissan gelædde ⁊ hire þa cyðde ⁊ sægde.
to the abbess led and to-her then made-known and said
Þa heht heo gesomnian ealle þa gelæredestan men ⁊ þa
Then commanded she gather all the most-learned men and the
leorneras: ⁊ him ondweardum het secgan þæt swefn, ⁊
learners and them present commanded say the dream and
þæt leoð singan, þæt ealra heora dome gecoren wære, hwæt
the song sing that of-all their by-judgment chosen were what
oððe hwonon þæt cumen wære. Þa wæs him eallum gesegen,
or whence that come were Then was to-them all seen
swa swa hit wæs, þæt him wære from Drihtne sylfum
so as it was that to-him were from Lord self
heofonlic gifu forgifen. Þa rehton heo him ⁊ sægdon sum
heavenly grace given Then expounded they to-him and said a
halig spell ⁊ godcundre lare word: bebudon him þa, gif
holy story and of-divine teaching word bade him then if
he meahte, þæt he in swinsunge leoþsonges þæt gehwyrfde.
he could that he into melody of-song that turned
Þa he ða hæfde þa wisan onfongne, þa eode he ham to
When he then had the matter received then went he home to
his huse; ⁊ cwom eft on morgenne, ⁊ þy betstan leoðe
his house and came again in morning and with-the best song
geglenged him asóng ⁊ ageaf, þæt him beboden wæs.
adorned to-them sang and gave-back what to-him bidden was

Đa ongan seo abbudisse clyppan ȝ lufigean þa Godes 344.30
Then began the abbess embrace and love the of-God
gife in þæm men; ȝ heo hine þa monade ȝ lærde þæt
grace in the man and she him then admonished and taught that
he woruldhad ánforlete ȝ munuchad onfenge: ȝ he þæt
he secular-life forsook and monkhood received and he that
wel þafode. Ond heo hine in þæt mynster onfeng mid his
well consented And she him into the monastery received with his
godum, ȝ hine geþeodde to gesomnunge þara Godes þeowa;
goods and him joined to congregation of-the of-God servants
ȝ heht hine læran þæt getæl þæs halgan stæres ȝ
and commanded him (to-be)-taught the series of-the holy history and
spelles. Ond he eal, þa he in gehyrnesse geleornian meahte,
story And he all that he by hearing learn could
mid hine gemyndgade; ȝ swa swa clæne neten eodorcende
with him remembered and so as clean beast ruminating
in þæt sweteste leoð gehwerfde. ȝ his song ȝ his leoð
into the sweetest song turned and his song and his poem
wæron swa wynsumu to gehyranne, þætte seolfan þa his
were so delightful to hear that themselves the his
lareowas æt his muðe wreoton ȝ leornodon. Song he ærest
teachers at his mouth wrote and learned Sang he first
be middangeardes gesceape ȝ bi fruman moncynnes
about of-middle-earth creation and about beginning of-mankind
ȝ eal þæt stær Genesis, þæt is seo æreste Moyses booc;
and all the history Genesis that is the first of-Moses book
ȝ eft bi útgonge Israhela folces of Ægypta londe ȝ
and again about exodus of-Israel folk from of-Egypt land and
bi ingonge þæs gehatlandes; ȝ bi oðrum monegum
about entry of-the promised-land and about other many
spellum þæs halgan gewrites canones bóca; ond bi Cristes
stories of-the holy writing of-canon books and about of-Christ

menniscnesse; ⁊ bi his þrowunge; ⁊ bi his upastignesse
incarnation and about his passion and about his ascension
in heofonas; ⁊ bi þæs Halgan Gastes cyme, ⁊ þara
into heavens and about of-the Holy Spirit coming and of-the
apostola lare: ⁊ eft bi þæm dæge þæs toweardan
apostles teaching and again about the day of-the coming
domes, ⁊ bi fyrhtu þæs tintreglican wiites, ⁊ bi
judgment and about fear of-the tormenting punishment and about
swetnesse þæs heofonlecan rices, he monig leoð geworhte.
sweetness of-the heavenly kingdom he many songs wrought
346.14 Ond swelce eac oðer monig be þæm godcundan
And likewise also other many about the divine
fremsumnessum ⁊ domum he geworhte. In eallum þæm he
benefits and judgments he wrought In all those he
geornlice gemde, þæt he men atuge from synna lufan ⁊
earnestly cared that he men drew from of-sins love and
mándæda, ⁊ to lufan ⁊ to geornfulnesse awehte godra dæda.
of-evil-deeds and to love and to zeal awakened of-good deeds
Forþon he wæs se mon swiþe æfest ⁊ regollecum þeodscipum
Because he was the man very pious and to-regular disciplines
eaðmodlice underþeoded. Ond wið þæm þa ðe in oðre wisan
humbly subjected And against those who — in other manner
don woldon, he wæs mid welme micelre ellenwodnisse onbærned.
do would he was with fervor of-great zeal kindled
Ond he forðon fægre ænde his lif betynde ⁊ geendade.
And he therefore with-fair end his life closed and ended
346.22 Forþon þa ðære tide nealæcte his gewitenesse ⁊ forðfore,
Because when to-the time approached of-his departure and death
þa wæs he feowertynum dagum ær, þæt he wæs lichomlicre
then was he by-fourteen days before that he was by-bodily
untrymnesse þrycced ⁊ hefgad, hwæðre to þon gemetlice,
infirmity pressed and burdened however to that moderately

þæt he ealle þa tid meahte ge sprecan ge gongan. Wæs þær
that he all the time could both speak and walk Was there
in neaweste untrumra monna hus, in þæm heora þeaw wæs,
in neighborhood of-sick men house in which their custom was
þæt heo þa untrumran, ⁊ þa ðe æt forðfore wæron, inlædon
that they the sicker and those who at death were lead-in
sceoldon ⁊ him þær ætsomne þegnian. Þa bæd he his þegn
should and to-them there together minister Then asked he his servant
on æfenne þære neahte, þe he of worulde gongende wæs,
in evening of-the night that he from world going was
þæt he in þæm huse him stowe gegearwode, þæt he gerestan
that he in the house for-him place prepared that he rest
meahte. Þa wundrode se þegn, for hwon he ðæs bæde, forþon
might Then wondered the servant for why he that asked because
him þuhte þæt his forðfor swa neah ne wære: dyde hwæðre swa
to-him seemed that his departure so near not were did however so
swa he cwæð ⁊ bibead. Ond mid þy he ða þær on reste eode,
as he said and commanded And with that he then there on rest went
⁊ he gefeonde mode sumu þing mid him sprecende ætgædere
and he with-rejoicing mind some things with them speaking together
⁊ gleowiende wæs, þe þær ær inne wæron, þa wæs ofer
and jesting was who there before inside were then was over
midde neaht þæt he frægn, hwæðer heo ænig husl inne hæfdon.
mid night that he asked whether they any housel inside had
Þa ondswarodon heo ⁊ cwædon: Hwylc þearf is ðe husles?
Then answered they and said What need is to-thee of-housel
Ne þinre forþfore swa neah is, nu þu þus rotlice ⁊ þus 348.2
Not to-thy departure so near is now thou thus cheerfully and thus
glædlice to us sprecende eart. Cwæð he eft: Berað me husl
gladly to us speaking art Said he again Bear me housel
to. Þa he hit þa on honda hæfde, þa frægn he hwæþer
to When he it then in hand had then asked he whether

heo ealle smolt mod ȝ buton eallum incan bliðe to
they all calm mind and without all grievance blithe toward
him hæfdon. Þa ondswaredon hy ealle ȝ cwædon, þæt
him had Then answered they all and said that
heo nænigne incan to him wiston, ac heo ealle him
they no grievance toward him knew but they all to-him
swiðe bliðemode wæron: ȝ heo wrixendlice hine bædon, þæt
very blithe-minded were and they in-turn him asked that
he him eallum bliðe wære. Þa ondswarade he ȝ cwæð:
he to-them all blithe were Then answered he and said
Mine broðor mine þa leofan, ic eom swiðe bliðemod to
My brothers my the dear I am very blithe-minded toward
eow ȝ to eallum Godes monnum, Ond swa wæs hine
you and toward all of-God men And so was himself
getrymmende mid þy heofonlecan wegneste, ȝ him oðres
fortifying with the heavenly viaticum and for-himself of-other
lifes ingong gegearwode. Þa gyt he frægn, hu neah þære
life entrance prepared Then yet he asked how near to-the
tide wære, þætte þa broðor arisan scolden ȝ Godes lof
time were that the brothers arise should and of-God praise
ræran ȝ heora uhtsong singan. Þa ondswaredon heo: Nis
raise and their matins sing Then answered they Not-is
hit feor to þon. Cwæð he: Teala: wuton we wel þære tide
it far to that Said he Well let-us we well the time
bidan. ȝ þa him gebæd ȝ hine gesegnode mid Cristes
await and then himself prayed and himself signed with of-Christ
rode tacne, ond his heafod onhylde to þam bolstre, ȝ
rood token and his head inclined to the pillow and
medmicel fæc onslepte; ȝ swa mid stilnesse his lif geendade.
brief space fell-asleep and so with stillness his life ended

Ond swa wæs geworden, þætte swa swa hluttre mode ⁊ 348.19
And so was done that so as with-pure mind and
bilwitre ⁊ smyltre wilsumnesse Drihtne þeode, þæt he eac
simple and calm devotion to-Lord served that he also
swylce swa smylte deaðe middangeard wæs forlætende, ⁊
likewise with-so calm death middle-earth was leaving and
to his gesihðe becwom. Ond seo tunge, þe swa monig
to his sight came And the tongue which so many
halwende word in þæs scyppendes lof gesette, — he ða
salutary words in of-the creator praise set he then
swelce eac þa ytmæstan word in his herenisse, hine seolfne
likewise also the last words in his praise him self
segniende ⁊ his gast in his honda bebeodende, betynde.
signing and his spirit into his hands commending closed
Eac swelce þæt is gesegen, þæt he wære gewis his seolfes
Also likewise it is seen that he were aware of-his own
forðfore, of þæm we nu secgan hyrdon.
departure from those-things we now say heard

XXVI · THE BURNING OF COLDINGHAM

Coldingham burned through the sins of its people. The Irish monk Adamnan, long doing penance for a sin of his youth, foretold the fire: a stranger at his night vigil said that in the whole house he alone was awake to his soul, while the rest slept, drank, and wove fine clothes. Abbess Æbbe heard the warning, and the house amended a while, but after her death it relapsed and the fire came.

Þyssum tidum ðæt mynster, þæt mon nemneð Æt Coludes 348.27
In-these times the monastery which one names At Coldingham
burg, þæs we beforan gemyndgodon, þurh ungemænne synne
— which we above mentioned through of-carelessness sin

fyre ⁊ lege wæs fornumen. Ðæt hwæðre æðelice ongetan
by-fire and flame was consumed That however easily perceive
meahton ealle þa þæt cuðon, þætte þæt gelomp for wean
could all who that knew that that happened for woe
⁊ for yfelnesse þara eardiendra þær in þære byrig, ond
and for evil of-the dwellers there in the city and
þara swiþust þe ðær aldormen wæran. Ac him hwæðre
of-those most who there chiefs were But to-them however
won ne wæs seo monung þær godcundan ærfæstnesse,
lacking not was the admonition of-the divine piety
þæt heo heora synne witnade ⁊ bette þurh fæsten,
that they their sins punished and amended through fasting
þurh wópas, þurh gebedo, ⁊ eorre from him acyrde þæs
through weepings through prayers and anger from them turned of-the
soðfæstan deman, in þa onlicnesse Niniuitwearena.
righteous judge in the likeness of-Ninevites
350.5 Wæs in þæm ylcan mynstre sum wer of Scotta þeode, se
Was in the same monastery a man of of-Scots nation who
wæs Adamnanus haten. Lifde se mon his liif in micelre
was Adamnan called Lived the man his life in great
forhæfdnisse ⁊ in halgum gebedum Gode swiðe wilsumlice,
abstinence and in holy prayers to-God very devotedly
swa ðæt he næfre mete onfeng ne swæsendo þeah, buton þy
so that he never food received nor meals took except on-the
Drihtenlecan dæge ⁊ þy fiftan wiicdæge, ond oft onwalge
Lordly day and on-the fifth weekday and often whole
neahte þurh wæccan in halgum gebedum astod ⁊ áwunade.
nights through vigil in holy prayers stood and remained
Seo þearlwisnis þæs heardan lifes him ærest of nede
The severity of-the hard life to-him first from need
becwom for bote his synna; ac forðgongendre tide þæt
came for amendment of-his sins but in-advancing time that

he þæt ned in wunan gecyrde. Gelomp him in geoguðhade
he the need into custom turned Happened to-him in youth
his, þæt he sume maandæde gefremede. Ða seo scyld þa to
his that he some evil-deed committed When the guilt then to
his heortan hwearf, þa onscunede he heo hefiglice ȝ him
his heart turned then shunned he it heavily and for-himself
ondred, þæt he for þære stronglice witnad beon sceolde from
dreaded that he for it strongly punished be should by
þæm þearlwisan deman. Eode þa to sumum mæssepreoste,
the severe judge Went then to a masspriest
from þæm he gewęnde, þæt him hælu weg æteawed beon
from whom he hoped that to-him of-salvation way shown be
meahte: ondette him þa his scylde, ȝ bæd þæt he him
might confessed to-him then his guilt and asked that he to-him
geþeaht sealde, hu he meahte befleon from þæm toweardan
counsel gave how he could flee from the coming
eorre. Þa he ða his scylde gehyrde, þa cwæð he: Micel
anger When he then his guilt heard then said he Great
wund behofað micles læcedomes: ȝ forþon, swa swiþe swa
wound needs great medicine and therefore so greatly as
ðu mægge, ætfealh þu þinum fæstenum ȝ sealmsongum
thou canst apply thou to-thy fastings and psalm-songs
ȝ gebeodum, þætte þu seo forecumende Drihtnes onsyne
and prayers that thou be forestalling of-Lord countenance
in ondetnisse, ȝ þu geearnie hine þe mildne gemetan.
in confession and thou earn him to-thee mild find
Ond he þa, þæne þe þæt unmæte sár nom ȝ hefigode 350.23
And he then him whom the immense pain took and burdened
his scylde gewitnes, — ȝ he wilnode, þæt he hraðe
of-his guilt conscience and he desired that he quickly
alysed wære from þam inlicum bendum þara synna, þe
released were from the inward bonds of-the sins with-which

he hefigod wæs — cwæð he to þam mæssepreoste: Ic eom
he burdened was said he to the masspriest I am
geongre yldo ȝ hal in minum lichoman. Swa hwæt swa
of-young age and whole in my body So what so
ðu me onsettest ȝ bebeodest to donne, þæt ic halsige in
thou me imposest and biddest to do that I be-saved in
þæm Drihtnes dæge, al ic þæt eaþelice abere, þeah þe þu
the of-Lord day all I that easily bear though that thou
mec hate ealle niht wæccende in gebedum stondan, ȝ þeah
me bid all night watching in prayers stand and though
þe ic sceole ealle wican fæstan, ic þæt leoflice do. Cwæð he:
that I should all week fast I that lovingly do Said he
Micel þæt is, þæt þu ealle wican buton ondleofone lichoman
Great that is that thou all week without sustenance of-body
awunige: ac twydæglic fæsten oðþe þreodæglic fæsten is
remain but two-day fast or three-day fast is
genoh to healdenne. Do þis, cwæð he, oðþæt ic eft æfter
enough to hold Do this said he until I again after
tide to ðe cyme ȝ þe þonne fullicor æteawe, hwæt þu don
time to thee come and thee then more-fully show what thou do
scyle, ȝ hu lange þu on hreowe awunian scyle. Þa ferde se
shalt and how long thou in penance remain shalt Then went the
mæssepreost from him. Þa gelomp for sumum intingan, þæt
masspriest from him Then happened for some cause that
he semninga gewat in Hibernia Scotta ealond, þonon he ær
he suddenly departed into Ireland of-Scots island whence he before
cwom: ne he eft ma to him hwearf æfter heora gecwide.
came nor he again more to him returned after their agreement
352.4 Wæs he hwæðre gemyndi his bebodes ond eac his gehates; ond
Was he however mindful of-his command and also of-his promise and
he in hreowe tearum ȝ in halgum wæccenum ȝ in micelre
he in of-penance tears and in holy vigils and in great

forhæfdnesse Drihtne þeowade, swa ðæt he næfre oftor gereorde
abstinence to-Lord served so that he never oftener food
ne swæsendo þah, þonne þy Drihtenlecan dæge ⁊ þy fiftan
nor meals took than on-the Lordly day and on-the fifth
wicdæge, swa swa ic fore cwæð; oðrum dagum he swa fæstende
weekday so as I before said on-other days he so fasting
awunade. Mid þy he ða gehyrde þone mæssepreost gewitan
remained With that he then heard the masspriest depart
in Hiibernia ⁊ þær forðferende beon, he symle of þære tide
into Ireland and there dying be he ever from that time
þæt gemyndgade gemet þære forhæfdnesse heold ⁊ læste; ⁊
the mentioned measure of-the abstinence held and performed and
þætte for intingan þæs godcundan eges æne siðe for his scylde
that for cause of-the divine fear once time for his guilt
onbryrded ongan, swa he eft for intingan þære godcundan
stirred began so he afterward for cause of-the divine
lufan lustfulliende þam ecum medum fæstlice forðlæste.
love delighting in-the eternal rewards firmly carried-on
Mid þy he þæt þa longre tide forðheold ⁊ dyde, þa gelomp 352.15
With that he that then for-long time maintained and did then happened
sume dæge, þæt he wæs from þæm mynstre for sumum
on-a day that he was from the monastery for some
þinge fyr gongende; ⁊ wæs an þara broðra his gefera ⁊
thing farther going and was one of-the brothers his companion and
him mid eode. Þa heo þa hæfdon heora siðfæt geferedne,
him with went When they then had their journey accomplished
þa hwurfon heo eft to ham. ⁊ mid þy heo þa þæm
then returned they again to home and with that they then to-the
mynstre nealecton, ⁊ heo gesegon þa getimbru healice areht
monastery approached and they saw the buildings loftily erected
⁊ ahæfen, þa geswearc se Godes mon semninga ⁊ ongan
and raised then darkened the of-God man suddenly and began

hatlice ⁊ biterlice wepan, ⁊ þa unrotnesse his heortan mid
hotly and bitterly weep and the sadness of-his heart with
his andwlitan tacnunge ypte ⁊ cyðde. Þa þæt þa se his
of-his countenance token revealed and made-known When that then the his
gefera geseah ⁊ ongeat, þa frægn he hine ⁊ ascode, hwæt
companion saw and perceived then asked he him and inquired what
him wære ⁊ forhwon he swa gebærde. Þa cwæð he: Eal
to-him were and why he so behaved Then said he All
þas getimbru, þe ðu her gesyhst ⁊ sceawast, ge þa maran
these buildings which thou here seest and beholdest both the greater
ge ða mætran, neah is þæt hy eal fyr nimeð ⁊ in ascan
and the lesser near is that them all fire takes and into ashes
gehwyrfað. Þa se broðor þæt þa gehyrde, sona þæs þe heo in
turns When the brother that then heard soon that that they into
þæt mynster eodon, þa cyðde he hit ⁊ sægde þære meder
the monastery went then made-known he it and said to-the mother
þære gesomnunga þære abbudissan, seo wæs Æbbe haten.
of-the congregation the abbess who was Æbbe called
352.29 Þa wæs heo be gewyrhte swiðe gedrefed bi swelcum
Then was she by desert greatly troubled about such
witedome ⁊ forht geworden, geheht þa to hire ðone Godes
prophecy and afraid become summoned then to her the of-God
monn ⁊ geornlice hine frægn ⁊ ascade hwonan he ða wisan
man and earnestly him asked and inquired whence he the matter
cúðe ⁊ ongete. Cwæð he: Ic wæs ungeara on neaht abisgad
knew and perceived Said he I was lately in night busied
on weacenum ⁊ on sealmsonge ⁊ on gebedum; þa geseah ic
in vigils and in psalm-song and in prayers then saw I
somninga me ætstondan sumne monnan uncuþes ondwleotan.
suddenly me stand-by a man of-unknown countenance
Ða wæs ic for his ondweardnisse swiðe afyrhted, þa frefrede
Then was I for his presence greatly frightened then comforted

he mec ȝ cwæð, þæt ic me ne ondrede. Ond swa swa
he me and said that I for-myself not dreaded And so as
he cuþre stefne wæs to me sprecende: Wel ðu dest, cwæð
he with-known voice was to me speaking Well thou doest said
he, þæt ðu in ðisse tide neahtlicre stilnisse nalæs ðec slæpe
he that thou in this time of-nightly stillness not-at-all thee to-sleep
forgeofan, ah ma woldes weacenum ȝ gebedum ætfeolan.
give but rather wouldst to-vigils and prayers apply
Cwæð ic: ic wat þæt me ðæs is micel ðearf þæt ic halwendum
Said I I know that to-me of-that is great need that I to-salutary
weacenum ætfeole, ȝ for minum gedwolum ȝ synnum
vigils apply and for my errors and sins
geornlice Dryhten bensie. Cwæð he se ðe mid mec spræc:
earnestly Lord beseech Said he he who with me spoke
Soð ðu sagast, cwæð he, æghwæðer ge þe ðæs is þearf
Truth thou sayest said he both and to-thee of-that is need
ge mongum, þæt hio hiora synna mid gódum weorcum alése,
and to-many that they their sins with good works redeem
ȝ þonne hio blinne from gewinne hwilwendlicra þinga, ðæt
and when they cease from labor of-transitory things that
hio ðonne fore willunga ðeara écra góda þy freolslicor winne.
they then for desire of-the eternal goods the more-freely labor
Ah ðis hwæðre fea ane dóð. Soð ic secge, þæt ic nu 354.14
But this however few only do Truth I say that I now
eal þis mynster ðurh endebyrdnisse geondferde ȝ syndrigra
all this monastery through order went-through and of-individuals
hús ȝ bedd geseah: ȝ nænigne of eallum butan þe ic
houses and beds saw and none of all except thee I
gemette ymb his saule hælo abisgodne beon; ah alle ge
found about of-his soul health busied be but all both
wæpnedmenn ge wifmenn oððo hefige slæpe syndon, oððe
males and females either with-heavy sleep are or

to synnum wacedon. Ond ða hus ða ðe in to gebiddenne
for sins watched And the houses those which in to pray
ȝ to leornienne geworhte wæron, ða syndon nu in hús
and to learn made were those are now into houses
gehwerfed oferæta ȝ druncennesse ȝ leasspellunge ȝ oðerra
turned of-gluttony and of-drunkenness and of-idle-talk and of-other
unalefedlecra scylda. ȝ eac swelce ða fæmnan, ða ðe Gode
unlawful sins and also likewise the maidens those who to-God
gehalgode wæron, forhogdre are heara ondetnisse, ond swa
consecrated were with-despised honor of-their profession and so
oft swa hio æmtan habbað, þæt hio smaelo hrægel weofað
often as they leisure have that they fine garment weave
ȝ wyrcað, mid ðæm hio oððo hio siolfe frætwað in bryda
and make with which they either them selves adorn in of-brides
onlicnesse, in frecenesse hiora stalles oððo utwæpnedmonna
likeness in danger of-their state or of-outside-males
friondscipes him ceapiað. Forðon bi gewyrhte þysse
friendship for-themselves buy Therefore by desert for-this
stowe ȝ hire eardiendum hefig wræc of hiofenum
place and its inhabitants heavy vengeance from heavens
grimsiendum legum is gegearwad. Cwæð hio sio abbudisse to
with-raging flames is prepared Said she the abbess to
him: Forhwon ne woldes ðu sona hraðe ða deagolnisse me
him Why not wouldst thou at-once quickly the secret to-me
cyðan ȝ secgan. Ða ondswarode he ȝ cwæð: Ic ondred
make-known and say Then answered he and said I dreaded
for þinre arwyrðnisse ðæt þu sceolde to swiðe gedrefed ȝ
for thy reverence that thou shouldst too greatly troubled and
afyrhted beon; ȝ hwæðre ðas frofre ðu hafast, þæt hit
frightened be and however this comfort thou hast that it
on ðinum dagum ðis wíte ofer ðas burg ne cymeð.
in thy days this punishment over this city not comes

Ða ðios gesiehð ða wæs gemæred, ða wæs hwelchugu fæc 354.32
When this vision then was spread-abroad then was some space
ðæt þa bigengan þære stowe, ðæt is feaum dagum, ongunnon
that the inhabitants of-the place that is for-few days began
him ondrædan ȝ hio seolfe clænsian, ȝ mandæde
for-themselves fear and them selves cleanse and evil-deeds
forleton. Ond eft sona æfter ðære abbudissan forðfore hio
left And again soon after of-the abbess death they
hwurfon to þam ærran unsefernessum, ȝ ec micle mánfulran
returned to the former impurities and even much more-wicked
fremedon. ȝ mid ðy cwædon: Nu is sib ȝ orsorhnes: hi
committed and with that said Now is peace and security they
ða instepe, ða hie laesest wendon, mid þy wiíte ðæs
then instantly when they least thought with the punishment of-the
foresprecenan wræces slægene wæron. All þas ðing me ðus
aforesaid vengeance struck were All these things to-me thus
gewurden se arwyrða min efenmæssepreost Eedgyls sægde, se
happened the venerable my fellow-masspriest Edgils said who
ða in ðam mynstre eardade ȝ drohtode, ȝ eft in ussum
then in the monastery dwelt and lived and afterward in our
mynstre longe tide lifde ȝ þær forðferde, æfter ðon monge
monastery for-long time lived and there departed after that many
ðara bigengena ðonon gewitan for þære burge tolesnesse. Ðis
of-the inhabitants thence departed for of-the city destruction This
spel we forðon setton in ure béc, þæt we men monede, ðæt hio
story we therefore set in our book that we men admonished that they
gesege Dryhtnes weorc, hu egesfullic he is on geðeahtingum
saw of-Lord works how terrible he is in counsels
ofer monna bearn, ðy læs we ænige tide ussum licumlicum
over of-men children the less we at-any time to-our bodily
unalefednessum sion þeowiende, ȝ læs Godes dom forhtige
unlawfulnesses be serving and less of-God judgment fear

ȝ we us ondræde, ðonne we scylen, ȝ his yrre semninga
and we for-ourselves dread than we should and his anger suddenly
us eac ðreage ȝ usic oððe hwilwendlicum yrmðum rihtlice
us also chastise and us either with-transitory miseries justly
swence ȝ wecce, oððe to ecre forwyrde heardwendlice gedeme.
afflict and rouse or to eternal destruction severely judge

XXVII · ECGFRITH'S FALL AND ALDFRITH

In 684 Ecgfrith's army ravaged the harmless Irish, and a year later, against the advice of his friends and of Cuthbert, he fell fighting the Picts. Trumwine withdrew to Whitby, the learned Aldfrith took the kingdom, and in Kent Wihtred followed Hlothhere and Eadric.

356.17 Þa wæs ymb syx hund wintra ȝ feower ȝ hundeahtatig
Then was about six hundred winters and four and eighty
æfter þære Drihtenlecan menniscnesse, þy geare, þætte
after the Lordly incarnation in-the year that
Ecgfrið Norðanhymbra cyning sende weorod ȝ fyrd in
Ecgfrith of-Northumbrians king sent host and army into
Hiibernia Scotta ealond. Þær wæs Beorht latteow ȝ heretoga,
Ireland of-Scots island There was Berht leader and commander
ȝ heo þa unsceððendan þeode ȝ symle Ongolcynne þa
and they the harmless nation and ever to-English-race the
holdoston earmlice forhergodon, swa ðæt cyricum ne mynstrum
most-friendly miserably ravaged so that to-churches nor monasteries
seo herehand sparode nene arode. Ond þa seolfe landleodan,
the hostile-hand spared nor honored And the same natives
swa swiðe swa hi meahton, heo hy weredon ȝ him
so greatly as they could they themselves defended and them
wiðcompodon, ȝ him on fultum cegdon þa godcundan
fought-against and for-themselves in help called the divine

aarfæstnesse, ond singalum onbenum longe bædon, þæt heo
mercy and with-continual supplications long prayed that they
heofonlice gewrecene wæron. Ond þeah þe wærgcweodole
heavenly avenged were And though that cursers
Godes ríce gesittan ne mægen, hwæðre is gelyfed, þætte
of-God kingdom possess not can however is believed that
þa be gewyrhte wyrgde wæron for heora arleasnesse, þæt heo
those by desert cursed were for their impiety that they
hræðe þurh Drihtnes wrace heora scylda wíte þrowedon.
quickly through of-Lord vengeance of-their sins punishment suffered
Forþon þe soðlice þy nyhstan geare æfter ðeossum, mid þy 356.30
Because that truly in-the next year after this with that
se ylca cyning gedyrstiglice here lædde to forhergianne Peohta
the same king rashly army led to ravage of-Picts
mægðe — ⁊ him swiðe þæt his freond beweredon ⁊ ealra
province and him greatly that his friends forbade and of-all
swiðust þære eadigan gemynde Cuðberht, se þa neowan
most of-the blessed memory Cuthbert who then newly
to biscope gehalgad wæs, þa gelædde he hwæðre here in
as bishop consecrated was then led he however army among
Peohtas — þa licetton heo fleam, ⁊ hine betyldon in
Picts then feigned they flight and him drew into
nearo fæsten micel ungeferedra mora. Ond he mid þy mæstan
narrow fastness great of-untraveled moors And he with the greatest
dæle his weorodes ofslegen wæs þy feowertegðan geare his
part of-his host slain was in-the fortieth year of-his
yldo, þy fiftegðan geare his rices, þy þreotteoþan dæge
age in-the fifteenth year of-his reign on-the thirteenth day
Kalendarum Iuniarum. ⁊ swa swa ic ær cwæð, beweredon
of-the-Kalends June and so as I before said forbade
his freond him, þæt he þæt gefeoht ne ongunne. Ac forþon
his friends him that he the battle not began But because

þe he ne wolde þy ærran geare gehyran þone arwyrðan fæder
that he not would in-the former year hear the venerable father
Ecgberht, þæt he Sceottas hine noht sceðþende ne afuhte, þa
Ecgberht that he Scots him nothing harming — attacked then
wæs him seald þurh wite þære synne, þæt he eft þa
was to-him given through punishment of-the sin that he afterward those
ne gehyrde, þa ðe hine wilnadon from his forwyrde gecegean.
not heard those who him wished from his destruction call-back
358.13 Of þære tide ongan se hyht ⁊ mægen Ongolcynnes rices
From that time began the hope and strength of-English-race kingdom
toflowan ⁊ gewanad beon. Forðon þe Peohtas heora æhte
flow-away and diminished be Because that Picts of-their possession
lond eft onfengon, þæt Engle ær hæfdon ond Sceottas, þa
land again received which English before had and Scots those
ðe in Breotone wæron, swa; ond Bretta eac swelce micel dæl
who in Britain were so and of-Britons also likewise great part
freodom onfengon. Þær betweoh monige Ongelþeode, þa ðe
freedom received There among many English-nation those who
oðþe mid sweorde ofslægene wæron oððe þeodome betæhte,
either with sword slain were or to-servitude delivered
oðþe of Peohta londe onweg flugon, ond eac swylce se
or from of-Picts land away fled and also likewise the
arwyrða Godes mon Trumwine, se ðe heora biscop wæs,
venerable of-God man Trumwine he who their bishop was
gewat mid his geferum, þa ðe wæron in þæm mynstre
departed with his companions those who were in the monastery
Æbbercurni, þæt is geseted in Engla londe ac hwæðre
Abercorn that is set in of-English land but however
neah þæm sæ, þe Engla lond ⁊ Peohta tosceadaþ. ⁊ he
near the sea which of-English land and of-Picts divides and he
þa se biscop his geferan, swa hwær swa he meahte, þurh
then the bishop his companions so where so he could through

mynster his freondum wæs befæstende; ond he him seolfum
monasteries to-his friends was committing and he for-him self
wunenesse ȝ wíc geceas in þæm oft cwedenan mynstre, þæt
dwelling and abode chose in the often mentioned monastery that
is geceged Streoneshealh. Ond he þær mid feawa his geferena
is called Whitby And he there with few of-his companions
in heardnesse munuclifes nales him seolfum anum ac swiðe
in hardness of-monk-life not-at-all to-him self alone but to-very
monegum brýce monegra geara tide lifde. ȝ he þær eac
many useful of-many years for-time lived and he there also
swelce forðferde, ȝ in cirican Scē Petres þæs apostoles
likewise departed and in church of-Saint Peter the apostle
æfter gerisenre are his lifes ȝ his hada bebyrged wæs.
according-to fitting honor of-his life and of-his order buried was
Wæs þæs ilcan mynstres abbodesse in ða tid seo cynelice 358.29
Was of-the same monastery abbess in that time the royal
fæmne Ælflæd ætgædere mid Eanflæde hire meder, þære we
maiden Ælfflæd together with Eanflæd her mother whom we
beforan gemyngodan. Ah ða se biscop þider com, mycelne
above mentioned But when the bishop thither came great
fultum gereces ȝ somed hire lifes frofre Gode seo
help of-government and at-once of-her life comfort to-God the
wilsume fæmne in him gemette. Ða feng Ealdfrið æfter
devoted maiden in him found Then succeeded Aldfrith after
Ecgfriðe to ríce. Se man wæs se gelærdesta in gewreotum;
Ecgfrith to kingdom The man was the most-learned in writings
se wæs sægd, þæt he his broðor wære Osweos sunu þæs
who was said that he his brother were of-Oswy son of-the
cyninges. ȝ he ðone toworpnan steal þæs rices, þeah ðe
king and he the ruined state of-the kingdom though that
hit wære binnan nearwum gemærum, eaðelice geedneowade.
it were within narrow borders easily renewed

360.5 Þy geare þaá, þæt is ymb syx hund wintra ⁊ fíf
In-the year then that is about six hundred winters and five
⁊ hundehtatig from ðære Dryhtenlican menniscnesse, þæt
and eighty from the Lordly incarnation that
Hloþhere Cantwara cyning ðis deadlice líf geendode ⁊
Hlothhere of-Kent king this mortal life ended and
forðferde, sé æftera Ecbyrhte his breðer, se ehta winter
departed who after Ecgberht his brother who eight winters
ricsade; þa feng he to ríce ⁊ þæt hæfde XII winter.
reigned then succeeded he to kingdom and it had twelve winters
Wæs he gewundad in Suþseaxna gefeohte, þa wið hine
Was he wounded in of-South-Saxons battle whom against him
Eadric Ecgbyrhtes sunu gesomnade; ond þa betweoh ðon
Eadric of-Ecgberht son gathered and then between that
þe hine man lacnade, he forðferde. ⁊ þa æfter him se ilca
that him one treated he departed and then after him the same
Eadric oðer healf gear þæt ríce hæfde. Þa he ða forðferde,
Eadric second half year the kingdom had When he then departed
þa ðæt ríce þa sum fæc tíde tweonde cyningas ⁊ fremde
then the kingdom then some space of-time doubtful kings and foreign
forluron ⁊ towurpun, oþðæt heora riht cyning Wihtred,
destroyed and overthrew until their right king Wihtred
þæt wæs Ecgbyrhtes sunu, wæs in rice gestrongad. Ond
that was of-Ecgberht son was in kingdom strengthened And
he þa somod ætgædre mid æfestnesse ge mid geornfulnesse
he then at-once together with piety and with zeal
his ðeode fram útlicre hergunge generede ⁊ alysde.
his nation from foreign ravaging saved and delivered

Cuthbert was made bishop of Lindisfarne in the year of Ecgfrith's death. As a youth he entered Melrose under the abbot Eata and the prior Boisil, succeeded Boisil as prior, and walked and rode through the remote villages, preaching to people who had fallen back on charms and amulets. Later Eata moved him to Lindisfarne, where monks had always lived with the bishop.

Ono ðy sylfan geare ðe Ecgferð cyning lifes ende onfeng, 360.17
Lo in-the same year that Ecgfrith king of-life end received
gedyde he þæt man ðone halgan wer ⁊ ðone árwyrðan
caused he that one the holy man and the venerable
Cuþbryht to biscope gehalgode ðære cirican æt Lindesfarona
Cuthbert as bishop consecrated of-the church at Lindisfarne
æ. Se ær in medmyclum ealonde, þæt is Farne nemned,
— Who before in small island that is Farne named
ancorlíf lædde þurh monig gear in mycelre forhæfdnesse
anchorite-life led through many years in great abstinence
lichaman ond modes. Is ðæt ealond from ðære ilcan cyrican
of-body and of-mind Is the island from the same church
feor ut on gársecgge geseted, huhugu on nigen milum. ⁊
far out on ocean set roughly at nine miles and
he se halga Godes mon from þære ærestan yldo cnihthades
he the holy of-God man from the first age of-boyhood
simle beorn in gelise ⁊ in geornfulnesse æwfæstes lifes: ac
ever burned in study and in zeal of-pious life but
þa he gewexen wæs, ða wilnode he ⁊ onfeng munuchade.
when he grown was then desired he and received monkhood
⁊ ærest eode in Mailros ðæt mynster, þæt is geseted on 360.26
and first went into Melrose the monastery which is set on
ofre Tuidon streames. Ðæt mynster þa heold ⁊ rihte Eata
bank of-Tweed stream That monastery then held and ruled Eata

biscop, se wæs milde wer ȝ monðwære, ȝ se æfter wæs
bishop who was mild man and gentle and who afterward was
gewarden biscop in Hægstealdes ǽ ȝ in Lindesfarona ǽ,
become bishop in Hexham — and in Lindisfarne —
swa swa we beforan gemyngodon. Þæs mynstres profost ȝ
so as we above mentioned Of-the monastery provost and
regolweard wæs in ða tíd Boisel, se wæs mycelra mægena
rule-keeper was in that time Boisil who was of-great virtues
mæssepreost ȝ witedomes gastes. Ðisses discipulhada
masspriest and of-prophecy spirit Of-this-one discipleship
Cuðbyrht wæs eadmodlice underþeoded; ȝ wisdom haligra
Cuthbert was humbly subjected and wisdom of-holy
gewrita ȝ godra weorca bysene fram him nam.
writings and of-good works example from him took
362.3 Æfter þon ðe he ða to Dryhtne geleorde, þa wæs Cuðbyrht
After that that he then to Lord passed then was Cuthbert
ðæs ilcan mynstres regolweard geworden; ȝ he monige
of-the same monastery rule-keeper become and he many
æghweðer ge mid aldorlicnesse his lareowdomes ge mid
both and with authority of-his teachership and with
bisene his gesawenlicra dæda to regollicum life gesette ond
example of-his visible deeds to regular life set and
intimbrede. ȝ nalas ðæt he ðæm mynstre anum regollices
instructed and not-at-all that he to-the monastery alone of-regular
lifes manunge ȝ samod his bysene gearwode, ac swelce
life admonition and at-once his example prepared but likewise
eac ðæt ymbsette folc feor ȝ wide from ðæm life ðæs
also the neighboring folk far and wide from the life of-the
dyslecan gewunan to lufan þara heofenlicra * gifeana
foolish custom to love of-the heavenly (conjecture) joys
georne gemde to gehwyrfenne. Forðon ðe monige ðone
earnestly cared to turn Because that many the

geleafan, þe hie hæfdon, mid unrihtum weorcum idledon,
faith which they had with unrighteous works profaned
ond swylce eac manige in ða tíd þæs myclan woles ⁊
and likewise also many in the time of-the great pestilence and
moncwildes gymeleasedan ðæm gerynum þæs halgan geleafan,
mortality neglected the mysteries of-the holy faith
mid þæm hie gelærede wæron, ⁊ to ðæm dwoligendum
with which they taught were and to the erring
læcedomum deofulgylda ofestton ⁊ scyndon; swa swa
remedies of-idolatries hastened and hurried so as
hie þæt sende wite from Gode Sceppende þurh heora
they the sent punishment from God Creator through their
galdor oþþe lyfesne oððe þurh hwylce hwugu deogolnesse
charm or amulet or through some — secret
deofolcræftes bewerian mehton. Ono æghweðerne gedwolan to
of-devil-craft ward-off could Lo each error to
gereccenne se Godes man wæs út gongende of ðæm mynstre
correct the of-God man was out going from the monastery
gelomlice: hwilum wæs on horse sittende, ac oftor on his
frequently at-times was on horse sitting but oftener on his
fotum gangende; fór to þæm ymbsettum tunum ⁊ ðæm
feet walking went to the neighboring villages and to-the
dwoligendum soðfæstnesse weg bodode ⁊ lærde. Ðæt sylfe
erring of-truth way preached and taught The same
eac swylce Boisel his magister on his tíde gewunelice dyde.
also likewise Boisil his master in his time customarily did
Wæs in ða tíd ðeaw Ongolcynnes folcum þæt, þonne 362.23
Was in that time custom of-English-race to-folks that when
mæssepreost oðþe oðer in tún com, ðæt hie ealle to his bebode
masspriest or other into village came that they all at his command
gesomnedon Godes word to gehyrenne; ⁊ fuslice gehyrdon,
gathered of-God word to hear and eagerly heard

ða ðe him gelærde wæron, ond eac swylce neodlice mid
those which to-them taught were and also likewise diligently with
dædum læstton, ða ðe hie ongeotan mehton. Ðonne wæs
deeds performed those which they understand could Then was
ðam Godes menn Cuðbyrhte swa mycel getydnes ȝ gelærednes
to-the of-God man Cuthbert so great skill and learning
to sprecenne ȝ swa mycel lufu godcundre lare, ðe he
to speak and so great love of-divine teaching which he
læran ongon, ond swylc leoht engelices ondwlitan him ofscan,
teach began and such light of-angelic countenance him shone-from
ðætte nænig ðara onweardra his heortan degolnessa him
that none of-the present of-his heart secrets from-him
helan dorste, ac ealle openlice heora dæda þurh ondettnesse
hide dared but all openly their deeds through confession
forðbæron. Forðon þe hi tealdon ȝ him ðuhte, ðæt hine
brought-forth Because that they reckoned and to-them seemed that him
ða áne * miþe, þe he ðaa ne heora degolnesse witan ne
those alone (conjecture) hid that he then not their secrets know —
gymde; ond hi ða geondettan synne mid medemum wæstmum
cared and they the confessed sins with worthy fruits
soðre hreowe gebetton, swa he bebead. ȝ gewunode he
of-true penance amended as he commanded and was-wont he
swiðost ða stowe geondferan ȝ in ðæm tunum godcunde lare
chiefly the places go-through and in the villages divine teaching
bodian, þa ðe in heaum morum ȝ in reðum feorr gesette
preach those which in high moors and in rough far set
wæron ȝ oðrum on gryre wæron to neosienne, ȝ æghweðer
were and to-others in terror were to visit and both
ge mid þearfendnesse ge mid heora ungelærednesse ðara
and with poverty and with their ignorance of-the

lareowa fore hiaðoradon: ða he hweðere mid árfæste gewinne
teachers away restrained which he however with pious labor
mid mycelre geornfulnesse heofenlicre lare lustfullice beeode.
with great zeal of-heavenly teaching gladly practiced
Ond of ðæm mynstre úteode oft onwalge wucan, hwilum 364.9
And from the monastery went-out often whole weeks at-times
twa oððe ðreo; swylce eac oft ealle monðe þæt he ham ne
two or three likewise also often whole month that he home not
hwearf, ac wunode in ðæm mórlandum ⁊ ðæt ungelærede
returned but dwelt in the moorlands and the untaught
folc somod ge mid worde his lara ge mid weorce his
folk together both with word of-his teachings and with work of-his
mægena to þæm heofenlican cleopode ⁊ laðode.
virtues to the heavenly called and invited
Ono mid þy he ða se árwyrða Godes ðeow monig gear in 364.14
Lo with that he then the venerable of-God servant many years in
Mægilros ðæm mynstre drohtiende wæs, ⁊ þær mid miclum
Melrose the monastery living was and there with great
tacnum gastlicra mægena scán ⁊ byryhte, ða genam hine æt
tokens of-spiritual virtues shone and brightened then took him at
nehstan his se arwyrða abbod Eata to Lindesfarena ea, ðæt
last his the venerable abbot Eata to Lindisfarne — that
he ðær eac swilce ðæm broðrum sealde regollices ðeodscipes
he there also likewise to-the brothers gave of-regular discipline
gehæled, ge mid ealdorlicnesse his lare ge mid his sylfes
keeping both with authority of-his teaching and with his own
dæde, ypte ⁊ cyðde. Forðon ða sylfan stowe þe se ilca
deed revealed and made-known Because the same place which the same
árwyrða fæder Eata mid abbudes ánwalde heold ⁊ rehte — wæs
venerable father Eata with of-abbot authority held and ruled was
ðær io on ealdum tídum ge biscop mid his geferum, ge eac
there formerly in old times both bishop with his companions and also

abbod wunode mid munecum. Hweðere hie to þæs biscopes scire
abbot dwelt with monks However they to of-the bishop diocese
heowesclice belumpon. Forðon se halga Godes man Iodon, se ðe
household-wise belonged Because the holy of-God man Aidan he who
ærest ðære stowe biscop wæs, big munuchade, he ðider com mid
first of-the place bishop was by monkhood he thither came with
munecum ȝ munuclifes drohtunge he in ðæm mynstre gesette.
monks and of-monk-life conduct he in the monastery established

XXIX · CUTHBERT ON FARNE AND IN HIS SEE

Cuthbert withdrew to Farne, drove out its demons, built a cell, found water in stony ground, and grew barley after wheat failed. At the synod by the Aln the whole council chose him, and only the king and many brothers sailing out could bring him in tears to accept. Consecrated at York, he taught by example, was patient and prayerful, and wept rather than raised his voice at mass.

364.27 Ðonon ða se halga Godes man Cuðbryht, wexendum
Thence then the holy of-God man Cuthbert with-increasing
geearningum æfestre ingehygde, ond eac swylce to degolnesse
merits of-pious intention and also likewise to secrecy
ȝ to stillnesse becom ðære godcundan sceawunge áncerlifes,
and to stillness came of-the divine contemplation of-anchorite-life
swa we ær beforan sægdon. Ac forðon þe ær monegum
as we before above said But because that before many
gearum be his life ȝ mægenum we genyhtsumlice awriton, ge
years about his life and virtues we abundantly wrote both
meterfersum ge geradre spræce, ðis án nu in ondweardnesse
in-meter-verses and in-plain speech this alone now in present
is genog to gemyngienne, þæt ða he ðæt ealond secan wolde,
is enough to mention that when he the island seek would

ðæt he wæs ðæm broðrum cidende ⁊ ðus cwæð: Gif me
that he was to-the brothers chiding and thus said If to-me
seo godcunde geofu in ðære stowe forgifen beon wile, þæt ic
the divine grace in the place given be will that I
lifgan mote be minum hondgewinne, ic ðær lustlice wunige.
live may by my hand-labor I there gladly dwell
Gif hit hwæt elles bið, ic hrædlice mid Godes willan eft to
If it what else is I quickly with of-God will again to
eow hweorfe. Wæs seo stow ge wæteres wædla ge eorðwæstma
you return Was the place both of-water poor and of-earth-fruits
ge treowa; ah þær wæs werigra gasta weorod ⁊ eardungstow
and of-trees but there was of-accursed spirits host and dwelling-place
⁊ æghwylcere menniscre eardunge ungescræpe. Ac þa to
and for-each human dwelling unfit But then to
willan ðæs Godes weres heo eardiendlic wæs geworden; ond
will of-the of-God man it habitable was become and
sona for his cyme ða wergan gastas ðonon onweg gewiton.
at-once for his coming the accursed spirits thence away departed
⁊ þa mid þy ðe ða feond onweg gewitone wæron, þa
and then with that that the enemies away departed were then
gesohte he him nearo wíc ⁊ wununesse, ond þa mid dice
sought he for-himself narrow abode and dwelling and it with ditch
⁊ mid eorðwealle utan ymbsealde ⁊ gefæstnode; ⁊ in ðæm
and with earth-wall outside surrounded and fastened and in it
ða nedþearflican hús mid þara broðera honda ⁊ fultome,
the necessary houses with of-the brothers hands and help
ðæt is cyrican ⁊ gemæne eardunghús getimbrede. ⁊ ða
that is church and common dwelling-house built and then
het ða broðor in ðæs ilcan huses flore him seað adelfan.
commanded the brothers in of-the same house floor for-him pit dig

366.17 Wæs seo eorðe to ðæs heard ⁊ to ðæs stanihte, þæt ðær
Was the earth to that hard and to that stony that there
nænig wiht wyllsprynges beon mihte on gesewen. Ða hi
no whit of-well-spring be could on seen When they
ða broðor ðæt dydon to geleafan ⁊ to benum ðæs Godes
the brothers that did in faith and at prayers of-the of-God
ðeowes, ða oðre dæge wæs he wætres ful gemeted. Þæt
servant then on-other day was it of-water full found The
ilce wæter æt ðysne ondweardan dæg eallum ðæm ðider
same water at this present day to-all those thither
cumendum his heofenlicu gifu genihtsumnesse ðegnað. Þa
coming his heavenly grace of-abundance serves Then
bæd se Godes man þæt him man isern geloman mid hwæte
asked the of-God man that to-him one iron tools with wheat
ðyder brohte þæt land mid to táwienne. Ða ðæt land ða
thither brought that land with to till When the land then
getawod wæs, ⁊ he on gerisne tíd mid hwæte hit seow, þa
tilled was and he in fitting time with wheat it sowed then
ne com ðær nænig grownes up ne wæstm, ne furðum brordes
not came there any growth up nor fruit nor even of-blade
oð sumeres tíd. Þa neosedon hie eft þa broðor ⁊ sohtan,
until of-summer time Then visited they again the brothers and sought
swa heora ðeaw wæs, ða heht he him beresæd bringan,
as their custom was then commanded he them barley-seed bring
gif wen wære, þæt þæt wexan wolde oðþe ðære eorðan gecynd
if hope were that that grow would or of-the earth nature
wære, oþþe willa wæs ðæs uplican gifendes, ðæt ðæs wæstmes
were or will was of-the upper giver that of-the fruit
eard þær wære upp eornende. Ða him ða ðæt sæd broht
crop there were up running When to-him then the seed brought
wæs ofer ealle tíde to sawenne, ⁊ ofer ealne hiht wæsm
was beyond all time to sow and beyond all hope fruit

to berenne he in ðæm ilcan lande seow, þa georn ðær sona
to bear he in the same land sowed then ran there at-once
upp genihtsumlic yrð ȝ wæstm, ȝ þa wilnedon gereordnesse
up abundant crop and fruit and the desired food
ðam Godes were gegearwode his agnes hondgewinnes.
to-the of-God man prepared of-his own hand-labor
Mid þy he ða monig gear þær in ancerlífe Dryhtne ðeowode, 368.1
With that he then many years there in anchorite-life to-Lord served
þa gelamp, þæt man mycelne seonoð gesomnode be Alnes
then happened that one great synod gathered by of-Aln
streame in þære stowe, þe is cweden Æt Twyfyrde, under
stream in the place which is called At Twyford under
andweardnesse Ecgfreoðes ðæs cyninges. Ðam seonoðe in
presence of-Ecgfrith the king To-the synod in
ealdordome foresæt ðære eadigan gemynde Ðeodor ercebiscop;
authority presided of-the blessed memory Theodore archbishop
ȝ he ðær wæs mid anmodre geþafunge ealra ðara weotena
and he there was with unanimous consent of-all the councilors
to biscope gecoren ðære cyrican æt Lindesfarena éa. ȝ hi
as bishop chosen of-the church at Lindisfarne — and they
ða manige ærendwrecan ȝ gewreoto him sendon, ȝ hie
then many messengers and letters to-him sent and they
hine hweðre nænige ðinga of his wicum ȝ of his stowe
him however in-no way from his dwellings and from his place
to him gelaðian ne mehton. Ða æt nehstan se foresprecena
to them invite — could Then at last the aforesaid
cyning self, ȝ se halga biscop Trumwine mid him ȝ
king self and the holy bishop Trumwine with him and
monige oþre æfeste weras ȝ rice liðon on ðæt ealond.
many other pious men and powerful sailed onto the island
ȝ eac swylce mænige þara broðra of Lindesfarena éa
and also likewise many of-the brothers from Lindisfarne —

efncomon to him ȝ ealle heora cneowa begdon, ȝ tearas
came-together to him and all their knees bent and tears
guton ȝ hine ðurh ðone lifigendon Dryhten halsedon
shed and him through the living Lord besought
ȝ bædon, oþ þæt hie hine eac swylce teara fulne of
and prayed until that they him also likewise of-tears full from
his ðæm swetan degolnessum atugon ȝ to ðam seonoðe
his the sweet secrecies drew and to the synod
gelæddon. Mid þy he ða þyder com, þeah þe he swiðe
led With that he then thither came though that he greatly
wiðwinnende wære, mid ánmode willan heora ealra he wæs
resisting were with unanimous will of-them all he was
oferswiðed ȝ geneded to onfonne þa ðegnunge biscophades.
overcome and compelled to receive the office of-bishopric
368.18 Wæs he swyðust mid þy worde oferswiðed, ðætte Bosel se
Was he most with the word overcome that Boisil the
Dryhtnes þeow, þa he him þurh wítedomes gast eal þa þing
of-Lord servant when he to-him through of-prophecy spirit all the things
openade ȝ sægde, þa ðe ofer hine cumende wæron, þa he
disclosed and said those which over him coming were then he
eac swylce forecwæþ, ðæt he toweardlice biscop beon sceolde.
also likewise foretold that he in-future bishop be should
368.22 Ne wæs ða hweðre sona his halgunge gedemed; ac forðagane
Not was then however at-once his consecration judged but passed
ðy wintra, ðe ða toweard wæs, in ðære seolfan Easterlican
the winter which then coming was in the same Easter
symbelnesse in Eoferwicceastre wæs gefylled in ondweardnesse
festival in York was fulfilled in presence
Ecgferðes þæs cyninges: ȝ seofen biscopas to his halgunge
of-Ecgfrith the king and seven bishops to his consecration
efencomon, in ðæm ðære eadigan gemynde Theodor biscop
came-together among whom of-the blessed memory Theodore bishop

ealdordom hæfde. He ða ðone onfongnan biscophád to
authority had He then the received bishopric to
onhyrenisse þara eadigra apostola mid weorcum gastlicra
imitation of-the blessed apostles with works of-spiritual
mægena frætwode, ⁊ þæt bebodene folc, þe he Gode
virtues adorned and the committed folk which he for-God
healdan sceolde, æghebber ge mid his singalum gebedum
keep should both and with his continual prayers
scylde, ge mid his halwendum moningum ⁊ larum to ðæm
shielded and with his salutary admonitions and teachings to the
heofenlican cegde ⁊ laðode; ⁊ þætte swiðost gewunað
heavenly called and invited and that most is-wont
halige lareowas gefultuman, swa hwæt swa he mid his worde
holy teachers help so what so he with his word
lærde, he ær mid dædum gefylde. Wæs he ær eallum
taught he before with deeds fulfilled Was he before all
ðingum mid þy fýre godcundre lufan hát ⁊ weallende, ⁊ in
things with the fire of-divine love hot and boiling and in
geðylde mægene gemetfæst, ond in wilsumnesse haligra gebeda
of-patience virtue moderate and in devotion of-holy prayers
begneorð ⁊ geornful; ⁊ he wæs eallum gespræce ðam þe
intent and zealous and he was to-all affable to-those who
to him for intingan frofre comon; ⁊ þæt sylfe he wæs
to him for cause of-comfort came and that same he was
lædende in stowe halges gebedes, gif he ðam untruman
leading [counting] in place of-holy prayer if he to-the weak
broðrum mid his trymenesse ⁊ lare fultum sealde.
brothers with his exhortation and teaching help gave
Forðon he wiste ⁊ gemunde: se þe cwæð, lufa ðu þinne 370.6
Because he knew and remembered he who said love thou thy
Dryhten God, se ilca cwæð, lufa ðu þinne ðone nehstan. Wæs
Lord God the same said love thou thy the neighbor Was

he mid clæsnunge forhæfdnesse weorð ȝ mære; ȝ symle mid
he with cleansing of-abstinence worthy and famous and ever with
þære gife onbryrdnesse wæs to ðam heofenlican aðened. Ðæs
the grace of-compunction was to the heavenly stretched Of-that
wæs to tácne, þonne he Gode onsægdnesse bær ȝ mæssan
was as token when he to-God sacrifice bore and mass
sang, ðæt he his stefne on heánesse ne ahófe, ah forðgotenum
sang that he his voice on height not raised but with-poured-forth
tearum of inneweardre heortan Dryhtne his willan bebead.
tears from inward heart to-Lord his will commended

XXX · CUTHBERT AND HERBERT

After two years Cuthbert returned to Farne, knowing his death was near. His friend Herbert, a hermit on an island in a great lake, met him at Carlisle and begged that they might die together; Cuthbert prayed and told him it was granted. Both died on the same day, and Herbert's long illness is taken as a purging that made him equal to his friend. Cuthbert was buried at Lindisfarne, where Wilfrid held the see a year before Eadberht succeeded.

370.13 Ða wæs twa gear ðæt he ðæt biscopsetl swa sæt ȝ heold.
Then was two years that he the bishop-seat so sat and held
Þa wæs he godcundlice manod, þæt he eft his ealond ȝ
Then was he divinely admonished that he again his island and
his wíc gecure ȝ gewilnode; forðon se ingang nealæcte
his dwelling chose and desired because the entrance approached
his dæaðdæges, oðþe má his lifes, forðon ðæt án is
of-his death-day or rather of-his life because that alone is
soðlic líf to cweðenne; swa swa he sylf in ða ilcan tíd
true life to call so as he self in that same time
monegum monnum mid his ðære gewunelican bilwitnesse
to-many men with his the customary simplicity

diglum wordum openade ȝ cyðde, þa mon hweðere
with-hidden words disclosed and made-known which one however
æfter fæce sweotollice ongeotan mihte. Sumum monnum he
after space clearly understand could To-some men he
ðonne þæt ilce openlice onwreah ȝ cydde.
then the same openly revealed and made-known
Wæs sum mæssepreost árwyrðes lifes, þæs noma wæs 370.21
Was a masspriest of-venerable life whose name was
Herebyrht, se wæs geara ȝ longe þæm Godes were in
Herbert who was long-since and long to-the of-God man in
węre geðeoded gastlices freondscipes. Wæs se in ealonde þæs
covenant joined of-spiritual friendship Was he on island of-the
mycclan meres, of ðæm ðe ða fruman aweallað Deorwentan
great lake from which that the sources well-up of-Derwent
streames; ond ancerlife lifde. Wæs his gewuna, þæt he
stream and in-anchorite-life lived Was his custom that he
syndrigum gearum hine neosade ȝ sohte, ȝ from him
in-individual years him visited and sought and from him
monunge gehyrde ecre hæle. Ða he gehyrde þæt se biscop
admonition heard of-eternal salvation When he heard that the bishop
com to Lugubalia ðære ceastre, ða com he, swa his ðeaw
came to Carlisle the city then came he as his custom
wæs, þider to him ȝ wilnode, ðæt he mid his halwendum
was thither to him and desired that he with his salutary
trymenessum to ðæm upplican lustum má ȝ má onbærned
exhortations to the upper desires more and more kindled
wære. Ða hie ða betwih him spræcon be haligra fædera
were When they then between them spoke about of-holy fathers
life ȝ him betwih bædeweg scencton þæs heofenlican lifes,
life and them between cup poured of-the heavenly life
ða cwæð se biscop betwih: Gemyne ðu broðor Herebryht,
then said the bishop between Remember thou brother Herbert

þætte þu nu mec frigne ⁊ to me spræce, swah wæt swa
that thou now me ask and to me speak so what so
ðu wille ⁊ ðearfe hæbbe. Forðon ðe æfter þon ðe wit nu
thou wilt and need have Because that after that that we-two now
betwih unc nu togangne beoð, ne geseo wit unc ofer ðæt
between us now separated are not see we-two us beyond that
in ðisse weorulde lichomlicum eagum. Forðon ic cuðlice wát,
in this world with-bodily eyes Because I certainly know
þæt seo tíd minre tolysnesse ⁊ minre forðfore is swiðe neah.
that the time of-my release and of-my departure is very near
372.5 Þa he ða ðas word gehyrde, ða feol he to his fotum
When he then these words heard then fell he to his feet
⁊ mid mycelre eomrunge his tearas geát: ⁊ sárlice weop
and with great lamentation his tears shed and sorely wept
⁊ þus cwæð: Ic ðe halsige þurh ðone lifigendan Drihten,
and thus said I thee beseech through the living Lord
ðæt ðu mec ne forlæte, ac þæt þu sie gemyndig getreowan
that thou me not forsake but that thou be mindful of-faithful
geðoftan, ond bidde þa uplican arfæstnesse, ðæt þæm Gode,
comrade and pray the upper mercy that to-the God
þe wit somod on eorðan ðeowedon — ðæt wit eac
whom we-two together on earth served that we-two also
somod moton to heofenum *feran his gife þær to geseonne
together may to heavens go his grace there to see
⁊ to sceawigenne. Forðon þu wast ðæt ic symle teolode to
and to behold Because thou knowest that I ever strove to
lifigenne to ðines muðes bebode, ⁊ swa hwæt swa ic for
live at of-thy mouth command and so what so I for
unwisnesse ⁊ for tydernesse agylte, ic þæt to dome ðines
unwisdom and for frailty sinned I that to judgment of-thy
willan teolode hraðe to gebetenne. Ða aðenede se biscop hine
will strove quickly to amend Then stretched the bishop himself

in cruce ⁊ hine gebæd, ⁊ sona wæs in gaste gelæred, þæt
in cross and himself prayed and at-once was in spirit taught that
he wæs from Dryhtne tigða þære bene, ðe he bæd; ond
he was from Lord granted the prayer which he asked and
cwæð. Aris mín broðor ⁊ ne wep þu, ah gefeoh ⁊ geblissa:
said Arise my brother and not weep thou but rejoice and be-glad
forðon seo uplice arfæstnes unc forgeaf, ðæt wit bædon.
because the upper mercy to-us-two granted what we-two asked
Ðæs gehátes ⁊ ðæs witedomes soð se afterfylgenda becyme 372.19
Of-the promise and of-the prophecy truth the following outcome
ðara wisena geseðde ⁊ getrymede. Forðon ða hie betweoh
of-the things proved and confirmed Because when they between
him togangende wæron, ða hie ofer ðæt lichomlicum eagum ne
them parting were then they beyond that with-bodily eyes not
gesawon; ⁊ ane dæge ⁊ ðy ilcan, ðæt is ðy ðreotteoðan
saw and on-one day and on-the same that is on-the thirteenth
dæge Kalendarum Aprelium, þæt hie wæron of lichoman
day of-the-Kalends April that they were from body
útgongende; ⁊ heora gastas sona betwih mid eadigre gesihðe
going-out and their spirits at-once between with blessed vision
geðeodde wæron ⁊ midd þa engellican ðegnunge ætgædere to
joined were and with the angelic ministry together to
ðæm heofenlican rice gelædde. Ac Herebyrht wæs ǽr mid
the heavenly kingdom led But Herbert was before with
singalre untrumnesse soden ⁊ geswenced. Is ðæt to gelyfenne,
continual infirmity seethed and afflicted Is that to believe
þætte þæt wære mid forestihtunge dón þære godcundan
that that were with predestination done of-the divine
árfæstnesse, þætte swa hwæt swa he læs ⁊ wonan hæfde
mercy that so what so he less and lacking had
geearnunge from ðæm eadegan Cuðbrehte, þætte ðæt gefylde
of-merit from the blessed Cuthbert that that fulfilled

ȝ geclænsode þæt sár ðære longan untrumnesse, þæt he swa
and cleansed the pain of-the long infirmity that he so
geefenlicad wære mid þa gife his ðingeres: þæt swa swa he in
made-equal were with the grace of-his intercessor that so as he in
ane tíd ȝ in ða ilcan mid hine of lichoman gongende wæs,
one time and in the same with him from body going was
þæt he ðonne ec swylce swa mid hine nalas in ungelicum
that he then also likewise so with him not-at-all in unlike
selde þære ecan eadignesse geearnode onfongen beon.
seat of-the eternal blessedness earned received be
374.1 Forðferde se árwyrða fæder Cuðbyrht in Farne ðæm ealonde;
Departed the venerable father Cuthbert in Farne the island
ȝ he swiðe georne wæs ða broðor biddende, þæt he ðær eac
and he very earnestly was the brothers asking that he there also
swylce bebyrged beon moste, þær he mycle tid for Dryhtne
likewise buried be might where he for-great time for Lord
campode. Ond hweðre æt nehstan þæt he wæs mid heora
fought And however at last that he was with their
benum oferswiðed, þæt he geðafode, þæt mon his líc lædde
prayers overcome that he consented that one his body led
to Lindesfarena ea, ond þær in cirican geseted wære. Ða
to Lindisfarne — and there in church set were When
ðæt geworden wæs, þa heold þære cyrican biscophád an geár
that done was then held of-the church bishopric one year
Wilferð se arwyrða biscop, oðþæt se biscop gecoren wære, se þe
Wilfrid the venerable bishop until the bishop chosen were he who
fore Cuðbyrhte gehalgod beon sceolde. Þa wæs æfter þon, ðæt
for Cuthbert consecrated be should Then was after that that
wæs Eadbyrht to biscope gehalgod. Wæs se wer in wísdome
was Eadberht as bishop consecrated Was the man in wisdom
godcundra gewreota ȝ eac swylce somod in hælde heofenlicra
of-divine writings and also likewise together in keeping of-heavenly

beboda ond swiðust in weorcum ælmesdæda weorð ȝ mære,
commands and most in works of-alms-deeds worthy and famous
swa ðæt he æghwelce geare æfter Moýses á, nales ðæt aan
so that he in-each year after of-Moses law not-at-all that alone
feðerfotra neata ac swylce eac ealra wæstma ȝ æppla ȝ
of-four-footed cattle but likewise also of-all fruits and apples and
hrægla ðone teoðan dæl for Gode to ælmessum ðearfum sealde.
garments the tenth part for God as alms to-poor gave

XXXI · CUTHBERT'S BODY FOUND WHOLE

Eleven years after his burial the brothers opened Cuthbert's grave to raise his bones and found the body whole and flexible, more like one sleeping than dead, and his clothes fresh. Eadberht, told of it in his retreat by the sea, kissed the garments, had the body dressed anew, and said the empty grave would not stay empty long. He died soon after and was buried in it beneath the new coffin.

Ðæt wolde ða openlicor æteawan seo godcunde arfæstnes, 374.15
That would then more-openly show the divine mercy
in hu myclum wuldre se Dryhtnes wer Cuðbyrht æfter
in how great glory the of-Lord man Cuthbert after
his deaðe lifde; † þæs his líf ær ðam deaðe mid
his death lived (corrupt) whose his life before the death with
healicum tacnum heofenlicra wundra openade ȝ æteawde.
lofty tokens of-heavenly wonders disclosed and showed
Ða wæs ymb endlefen geár þæs ðe he bebyrged wæs,
Then was about eleven years after-that that he buried was
ðætte God onsende in ðara broðra mod, þæt heo woldan
that God sent into of-the brothers mind that they would
his bán geneoman ȝ úp ofer eorðan adón. Tealdon hie
his bones take and up over earth put Reckoned they

ȝ wendon þæt his oðer lichoma ðy ðeawe deadra manna
and thought that his other body by-the custom of-dead men
fornumen wære ȝ to duste geworden, ȝ ðæt hie woldon
consumed were and to dust become and that they would
his bán on níwe cyste gedón ȝ in ðære ilcan stowe bufan
his bones in new chest put and in the same place above
eorðan gedefelicre arwyrðnesse wel gesettan ȝ gestaðelian.
earth with-fitting reverence well set and establish
374.25 Þa sægdon hie ðæt ȝ cyðdon Eadbyrhte heora biscope
Then said they that and made-known to-Eadberht their bishop
þæt him ðæt licede ȝ leof wære, gif hit his willa wære,
that to-them that pleased and dear were if it his will were
ða geðafode he þæt heora geðeahte, ȝ het ðæt hie þæt
then consented he that their counsel and commanded that they that
dydon ðy dæge, þe his gemynddæg wære ȝ his forðfór.
did on-the day that his memorial-day were and his departure
ȝ hie swa dydon: ontyndon his byrgenne ȝ ealne his
and they so did opened his tomb and all his
lichoman gemetton onwalhne ȝ gesundne, swa swa he þa
body found whole and sound so as he then
gena lifde, ȝ he wæs begendlic in ðæm geðeodnessum leoða,
yet lived and he was flexible in the joinings of-limbs
þæt he wæs myccle gelicra slæpendum menn þonne deadum.
that he was much liker to-sleeping man than to-dead
Swylce eac ealle ða hrægl, þa ðe he mid gegearwad wæs,
Likewise also all the garments those which he with clothed was
nales ðæt an þæt hie ungewemmed wæron, ah swylce
not-at-all that alone that they unblemished were but likewise
eac swa hwít ȝ swa neowe wunderlice æteawdon, swa he
also so white and so new wondrously appeared as he
ðy ilcan dæge mid gewered wære. Þa þæt þa ða broðor
on-the same day with clothed were When that then the brothers

gesawon, þa wæron hie swiðe forhte gewordne, ȝ ða
saw then were they very afraid become and then
efestton ðæm biscope to cyðenne ȝ secgenne ða ðing ðe
hastened to-the bishop to make-known and say the things which
hie ðær gemetton. Se þa ænlepe wunode in syndrigre stowe
they there found He then alone dwelt in separate place
from ðære cyrican, seo wæs æghwonon mid sæs yðum
from the church which was on-every-side with of-sea waves
utan ymbgyrded. In ðisse stowe he simle on ða tíd ðæs
outside girt In this place he ever in the time of-the
feowertiglican fæstennes ær Eastrum ȝ eft ðæt feowertig
forty-day fast before Easter and again the forty
ær Cristes gebyrdtíde in mycelre forhæfdnesse ȝ in mycelre
before of-Christ birth-time in great abstinence and in great
wilsumnesse gebeda ȝ in teara gegote gewunelice wæs.
devotion of-prayers and in of-tears shedding customarily was
In ðære stowe eac swylce se arwyrða his foregenga Cuðbryht, 376.12
In the place also likewise the venerable his predecessor Cuthbert
ær ðon þe he Farne þæt ealand gesohte, sum fæc in
before that that he Farne the island sought some space in
deagolnesse Dryhtne campode. Brohton hie ðyder eac swylce
secrecy for-Lord fought Brought they thither also likewise
ðam biscope ðara hrægla dǽl, þe se halga lichoma mid
to-the bishop of-the garments part which the holy body with
gegyrwed wæs. ȝ he þære gife ðoncwyrðlice onfeng, ȝ þa
clothed was and he the gift thankfully received and the
wundor lustlice gehyrde ond þa sylfan hrægl mid wunderlicre
wonders gladly heard and the same garments with wondrous
lufe cyssende wæs, swa heo ða gena þam lichoman þæs
love kissing was as they then yet to-the body of-the
halgan fæder ymbseald wæron; ȝ ðus cwæð: Gegyrewað ðone
holy father put-around were and thus said Clothe the

lichoman mid neowum hræglum fore ðam ðe ge ðær on
body with new garments for those that ye there from
noman, ⁊ swa in ða cyste gesettað, þe ge him gegearwodon.
took and so in the chest set which ye for-him prepared
Forðæm ic þæt cuðlice wát, þæt seo stow noht lange æmettig
Because I that certainly know that the place not long empty
ne wunað, seo mid swa mycelre gife heofenlicre gife gehalgod
— remains which with so great gift of-heavenly grace hallowed
is. Ond se bið swiðe eadig se ðe him Drihten, se is órd
is And he is very blessed he who to-him Lord who is origin
⁊ syllend ealra eadignessa, forgifeð, þætte he in ðære stowe
and giver of-all blessednesses grants that he in the place
restan mote. Þa he ða se biscop ðas word ⁊ monig þysses
rest may When he then the bishop these words and many of-this
gemetes mid manegum tearum ⁊ mid mycelre inbryrdnesse
sort with many tears and with great compunction
heortan ⁊ swylce eac forhtigendre tungan gefylde, ða dydon
of-heart and likewise also with-trembling tongue fulfilled then did
ða broðor swa he het, ond þone lichoman gegyredon
the brothers as he commanded and the body clothed
mid neowum hrægle, ⁊ in ða neowan cyste gedydon, ðe
with new garment and in the new chest put which
hi to ðon geworhton, ⁊ bufan flore ðære cirican asetton.
they for that made and above floor of-the church set
376.31 Ne wæs þa elding, þætte Gode se leofa biscop Eadbryht wæs
Not was then delay that to-God the dear bishop Eadberht was
mid grimre adle ðread ⁊ gestanden; ⁊ seo dæghwamlice
with grim disease afflicted and assailed and it daily
weox ⁊ hefigode, þæt he nalas after miclum fæce he eac
grew and grew-heavy that he not-at-all after great space he also
swylce to Dryhtne ferde, þæt is ærran dæge Nonas Maias.
likewise to Lord went that is on-former day Nones May

Ðæs lichoman þa broðor wæron gesettende in ða byrgenne
Whose body the brothers were setting in the tomb
ðæs gebletsadon fæder Cuðbryhtes ⁊ ða cyste bufan gesetton,
of-the blessed father Cuthbert and the chest above set
in ða hie gestaðeledon þa ungebrosendlican leomo þæs ilcan
in which they placed the incorruptible limbs of-the same
fæder. In ðære stowe eac swylce oft beoð geworden heofenlicu
father In the place also likewise often are done heavenly
mægen ⁊ hælo tacen untrumra in cyðnesse heora begra
miracles and of-healing tokens of-sick in witness of-their both
geearnunga. Ða sume we geara for gemynde awriton in ðære
merits Those some we formerly for memory wrote in the
bec Cuðberhtes lifes; ac in ðissum ussum stære we sceolon
book of-Cuthbert life but in this our history we shall
án toætecan, þe us gelamp þæt we neowan gehyrdon.
one add which to-us happened that we newly heard

XXXII · BADUTHEGN HEALED

Baduthegn, the guestmaster at Lindisfarne, was struck by palsy on one side coming home from washing bedding in the sea. He dragged himself on a crutch to Cuthbert's tomb, prayed, and slept; a hand seemed to touch his head, and the pain left him. He rose healed and returned to his work. Cuthbert's clothes, too, still heal.

Wæs in ðæm ilcan mynstre sum broðor, ðæs noma wæs 378.10
Was in the same monastery a brother whose name was
Beadoþegn, se wæs lange tíd cumena árðegen þara ðe
Baduthegn who was long time of-guests attendant of-those who
þæt mynster sohton. ⁊ cwæð, þæt he ða gena lifgende
the monastery sought and said that he then yet living
wære, þa he þis gewrit sette. Hæfde he gewitnesse ⁊
were when he this writing set Had he witness and

cyðnesse from eallum ðæm broðrum ⁊ from eallum þam
testimony from all the brothers and from all the
cumendum, þe ðæt mynster sohton, þæt he wæs mycelre
comers who the monastery sought that he was of-great
arfæstnesse wer, ⁊ þære bebodenan ðegnunge eadmodlice
piety man and to-the committed office humbly
underðeoded for intingan heofenlicre meorðe.
subjected for cause of-heavenly reward

378.17 Ða eode þes broðor sume dæge, þæt he wolde his reon ⁊
Then went this brother on-a day that he would his blanket and
his hwitlas, ðam ðe he in cumena bure brucende wæs, in
his cloaks which that he in of-guests chamber using was in
sǽ wæscan ⁊ feormian. Ða he ða eft ham hwearf, þa
sea wash and cleanse When he then again home turned then
wearð he semninga on middum þæm siðfæte mid hefigre
was he suddenly in midst the journey with heavy
aðle gehrinen ⁊ gestonden, swa þæt he hreas ⁊ feoll
disease touched and assailed so that he collapsed and fell
on eorðan ⁊ long fæc forðheald licgende wæs; ⁊ þa æt
on earth and long space prostrate lying was and then at
nehstan hwón aras. Þa he arisende wæs, þa gefelde he his
last a-little arose When he arising was then felt he of-his
lichoman healfne dǽl from þæm heafde oð þa fét mid þa
body half part from the head to the feet with the
aðle geslægene beon, þe Grecas nemnað paralysis, ⁊ we
disease struck be which Greeks name paralysis and we
cweðað lyftadl; ⁊ he mid þy mæstan gewinne mid his crycce
call palsy and he with the greatest labor with his crutch
hine wreðigende ham becom. Weox seo adl sticcemælum,
himself supporting home came Grew the disease little-by-little
⁊ sona on ðære ilcan niht hefigre gefremed wæs, swa
and at-once in the same night heavier made was so

ðæt, ða dæg com, þæt he uneaðe þurh hine sylfne ariisan
that when day came that he hardly through him self arise
oþþe gan mihte. Ða wæs he mid þære adle gewæced ȝ
or go could When was he with the disease weakened and
geswenced, þa geþohte he on his mode nytte geþeahte, þæt
afflicted then thought he in his mind useful counsel that
he wolde swylce gemete, swa he mihte, to cyrican cuman
he would in-such manner as he could to church come
ȝ to byrgenne þæs árwyrðan fæder Cuðbryhtes, ȝ þær his
and to tomb of-the venerable father Cuthbert and there his
cneow began ȝ eadmodlice þa úplican arfæstnesse biddan,
knee bend and humbly the upper mercy pray
oð þæt he from ðære adle genered wære, gif him festre
until that he from the disease saved were if to-him better
wære ðæt, oþþe gif he mid þa godcundan foreseonnesse
were that or if he with the divine providence
leng mid ða adle clænsad beon sceolde, ðæt he þæt saar
longer with the disease cleansed be should that he the pain
mihte geþyldiglice mid smolte mode aberan ȝ aræfnan.
might patiently with calm mind bear and endure
Þa dyde he, swa he on his mode gehogde, ȝ his ða untruman 380.6
Then did he as he in his mind purposed and his the sick
leomo mid his crycce wreðgende eode in cyrican; ȝ hine
limbs with his crutch supporting went into church and himself
wæs in gebed streccende æt lichoman þæs Godes weres ȝ mid
was in prayer stretching at body of-the of-God man and with
árfæstre ingehygde þurh his fultum wæs Dryhten biddende,
pious intention through his help was Lord praying
þæt he him árfæst ȝ milde wære. Ond þa betwih his gebede
that he to-him merciful and mild were And then amid his prayer
ȝ bene ðæt he hwón onslep. Ða gefelde he, swa swa he
and supplication that he a-little fell-asleep Then felt he so as he

seolfa æfter sægde, swa swa mycel hond ȝ brad his heafod
self afterward said so as great hand and broad his head
gehrine in ðæm dæle, þe þæt sár ȝ seo adl on wæs, ȝ
touched in the part which the pain and the disease on was and
mid þære ilcan gehrinenesse ealne þone dæl his lichoman,
with the same touching all the part of-his body
ðær he mid þære adle gehefigod wæs, on styccemælum
where he with the disease burdened was in little-by-little
fleondum þæm sare ȝ æfterfylgendre hælo geondgoten wæs.
fleeing the pain and following health suffused was
Þa ðis ðus geworden wæs, sona ðæs ðe he onwóc, ða arás
When this thus done was soon that that he awoke then arose
he hal ȝ gesund. Ond he for his hælo eft Dryhtne þonc
he whole and sound And he for his health again to-Lord thanks
secgende wæs ȝ þæm halgan were his fultomes gyfe; ȝ he
saying was and to-the holy man of-his help gift and he
ðæt eac swylce þæm broðrum cyðde ȝ sægde, hwæt ymb
that also likewise to-the brothers made-known and said what about
hine gedon wæs; ȝ hie in þæm ealle blissedon ȝ gefegon.
him done was and they in that all rejoiced and were-glad
ȝ he æfter ðære ðreaunge ðe geclænsodra to his ðegnunge
and he after the chastening the more-cleansed to his office
eft hwerf, þe he ær wel ȝ bighydiglice heold ȝ bigeode.
again turned which he before well and carefully held and practiced
380.23 Swylce eac ða gegyrelan ȝ ða hrægl, ðam ðe Gode
Likewise also the garments and the clothes with-which that to-God
ðone gehalgodan lichoman Cuðberhtes oðþe ær lifes ende
the consecrated body of-Cuthbert either before of-life end
oþþe æfter forðferedne gyredon, ða eac swylce from hælo
or after departed clothed those also likewise from of-healing

gyfe ne adweledon, swa swa in ðære bec his lifes ȝ his
grace not strayed so as in the book of-his life and of-his
mægena gemét swa hwylc swa hy rædeð ȝ leornað.
virtues finds so which so it reads and learns

XXXIII · THE EYE HEALED BY CUTHBERT'S HAIR

At the monastery by the Dacre, a young man had a growth on his eyelid that no physician could cure. The priest Thrythred, handing out relics of Cuthbert's hair, let him hold some, and the youth pressed it to the swelling. By noon the lid was whole, as if nothing had ever been there.

Nis ðæt eac swylce to forswugienne, ðætte nu ær 380.28
Not-is that also likewise to pass-over-in-silence that now before
þrím gearum þurh his reliquias geworden wæs, ȝ
three years through his relics done was and
me nu neowan þurh ðone sylfan broðor gecuðode, in
to-me now newly through the same brother made-known on
ðæm þe hit geworden wæs. Wæs ðis gedon in ðæm
whom that it done was Was this done in the
mynstre, þe big Docore ðære éa getimbred is, ȝ
monastery which by Dacre the river built is and
from ðære éa noman onfeng, ðam mynstre ða in
from the river name received to-the monastery then in
abbodes onwalde fore wæs Swiðbyrht, se wæs æfest
of-abbot power over was Swithberht who was pious
wer.
man
Wæs in ðæm mynstre sum geong monn, ðam unwlitig 382.3
Was in the monastery a young man to-whom unsightly
swylce ȝ atolic his eagan breg wyrde ȝ wemde. ȝ
swelling and hideous of-his eye lid disfigured and marred and

se dæghwamlice wæs weaxende, ⁊ ðæs eagan forwyrde
it daily was growing and of-the eye destruction
tobeotode. Teoleden his læcas ⁊ ðone swylce mid
threatened Strove his physicians and the swelling with
sealfum ⁊ mid beþinge geðwænan woldon; ac hie ne
salves and with fomentation soften would but they not
mehton. Sume lærdon ðæt hine mon aweg acurfe; sume
could Some advised that it one away cut some
þæt beweredon for maran frecennesse. Mid þy ða se
that forbade for greater danger With that then the
foresprecena broðor langere tide ðyllic ungescræpo woon,
aforesaid brother for-long time such discomfort endured
ne ða tobeotiendan frecernesse ðam eagum mannes hond
nor the threatening danger to-the eyes of-man hand
gehælan mihte ac á dæghwæmlice wæs wyrse ⁊ wyrse, ða
heal could but ever daily was worse and worse then
gelamp him semninga mid gife þære godcundan arfæstnesse
happened to-him suddenly with grace of-the divine mercy
þurh reliquias ðæs halgan fæder Cuðbryhtes gehæledne
through relics of-the holy father Cuthbert healed
beon.
be
382.14 Forðon ða þa broðor his lichoman æfter manegum
Because when the brothers his body after many
gearum his bebyrgednesse ungewemmedne ⁊ ungebrosnodne
years of-his burial undefiled and uncorrupted
gemetton, þa genamon hi sumne dǽl his feaxes him
found then took they some part of-his hair for-themselves
to reliquium, þæt hie mihton heora biddendum freondum
as relics that they might to-their asking friends
syllan, oþþe æteawan in tacon ðæs wundres. Ðyssa reliquia
give or show in token of-the wonder Of-these relics

dǽl in ða tíd mid him hæfde sum mæssepreost þæs
part in that time with him had a massprіest of-the
ilcan mynstres, ðæs noma wæs Ðrydred, se æfter wæs
same monastery whose name was Thrythred who afterward was
ðæs ilcan mynstres abbod. Ða wæs he sume dæg in ða
of-the same monastery abbot Then was he on-a day into the
cyrican gongende ⁊ ða cyste ontynde þara reliquia, þæt
church going and the chest opened of-the relics that
he heora sumne dæl his biddendum freonde sealde, þa
he of-them some part to-his asking friend gave then
gelomp þæt se ilca geonga, se ðe on his eagan untrum
happened that the same young-man he who in his eye sick
wæs, þa in ðære ilcan cyrican wæs ondweard. Mid þy he
was then in the same church was present With that he
ða se mæssepreost ðone dæl, þe he wolde, his freonde
then the massprіest the part which he would to-his friend
sealde, ða sealde he þæt oðer þam geongan men; heht
gave then gave he the other to-the young man commanded
þæt he in heora stowe hie gesette ⁊ gedyde. Ða he
that he in their place them set and put When he
ða þæm feaxe onfeng þæs halgan heafdes, ða wæs he
then the hair received of-the holy head then was he
mid halwendre onbryrdnesse manod, ðæt he togesette þam
with salutary compunction admonished that he applied to-the
untruman brege; ⁊ sum fæc ðone ungeþwæran swyle mid
sick lid and some space the troublesome swelling with
þyde ⁊ þwænde.
pressed and softened
Þa he ðæt gedon hæfde, þa sette he þa reliquias in 382.29
When he that done had then set he the relics in
heora cyste, swa he haten wæs, ond gelefde þæt his
their chest as he commanded was and believed that his

eage for ðy fexe þæs Godes weres, þæm he hrinen
eye for the hair of-the of-God man with-which he touched
wæs, hraðe gehæled wære. Ne hine owiht his geleafa
was quickly healed were Not him at-all his faith
wægde. Wæs ða seo æftere tíd dæges, swa he sylf
deceived Was then the second hour of-day as he self
sægde, ða he þæt dyde; ond þa dyde forð þone dæg,
said when he that did and then did forth the day
ðæt he don ær ðohte. Ða hit wæs foreweard middæg
what he do before thought When it was early midday
ðæs seolfan dæges, þa semnunga gehran he his eagan;
of-the same day then suddenly touched he his eye
þa gemette he hit swa hál ⁊ swa gesund mid þy
then found he it so whole and so sound with the
brege swa him næfre ænig swyle oþþe unwlitegnes ne
lid as to-him never any swelling or unsightliness —
æteaude.
appeared

BOOK V

I · ÆTHELWALD STILLS THE STORM

Æthelwald, a priest of Ripon, followed Cuthbert as hermit on Farne. The priest Guthfrith told how he and two brothers, sailing home from a visit to him, were caught by a storm they could neither row nor sail against. Æthelwald came out of his cell, saw their danger, and knelt in prayer; the sea calmed until they reached land, then the storm rose again all day. He lived twelve years on Farne and was buried at Lindisfarne.

Þa aefterfylgde ðæm Drihtnes were Cuðberhte in bigonge 384.5
Then succeeded to-the of-Lord man Cuthbert in practice
ðæs ancorlifes, ða he dyde in Farne ðæm ealonde aer
of-the anchorite-life which he did in Farne the island before
tiidum his bisscophaades, se aarwyrða wer Aeðelwald, se
times of-his bishopric the venerable man Æthelwald who
monigum gearum aer in ðaem mynstre, ðe cweden is
for-many years before in the monastery which called is
Inhrypum, ða onfongnan ðegnunge mæssepreosthades æfter
Ripon the received office of-masspriesthood after
wyrðum dædum ðæm hade gehaalgade. Ðæs godes monnes
worthy deeds to-the order hallowed Of-the good man
geearnung oððo his liif, hwelc were, cuðlicor ascineð, gif ic
merit or his life what were more-clearly shines if I
áan his wundor ásecgo, ðæt me án ðara broðra sægde, fore
one of-his wonders tell which to-me one of-the brothers said for
ðæm ⁊ in ðæm ðe hit gefremed wæs, ðæt wæs Cuðfrið
whom and on whom that it performed was that was Guthfrith
se aarwyrða Cristes ðeow ⁊ mæssepreost, se ec swelce
the venerable of-Christ servant and masspriest who also likewise

æfter ðon ðæm broðrum ðære ilcan cirican Liidisfearona eae,
after that to-the brothers of-the same church Lindisfarne —
in ðære he afeded wæs, in onwalde abbuddoomes fore wæs.
in which he brought-up was in power of-abbacy over was
384.16 Cwæð he: Ic cwoom mid tuæm oðrum broðrum to Farne
Said he I came with two other brothers to Farne
ðæm ealonde. Wolde ic specan mid þone arwyrðan fæder
the island Would I speak with the venerable father
Aeðelwald. Mid þy ic ða wæs mid his gesprece wel geroeted
Æthelwald With that I then was with his speech well cheered
ȝ me bletsonge bæd ȝ we haam hwurfon, ða we ða
and me blessing asked and we home turned when we then
wæron on midre ðære sæ, ða wæs somninga hiofones
were on mid the sea then was suddenly of-heaven
smyltnes tosliten, ðære ðe we ær lioðon uut; ond swæ
calm torn in-which that we before sailed out and so
micel winter ús onhreas ȝ swæ roeðe storm cuóm, ðæt we
great tempest us fell-upon and so fierce storm came that we
ne mid segle ne mid rownesse owiht fromgan meahton,
neither with sail nor with rowing at-all advance could
ne we us nohtes elles wendon naemne deaðes seolfes.
nor we for-ourselves of-anything else expected except of-death itself
Mid ðy we ða swiðe longe wið ðæm winde ȝ wið ðæm
With that we then very long against the wind and against the
sáé holonga compadon ȝ wunnun, ða æt nestan locadon we
sea in-vain fought and strove then at last looked we
on bæcling, hwæðer woen ware, ðæt we ænige ðinga furðum
on back whether hope were that we in-any way even
ðæt ealond gesecan meahton, ðæt we ær ut of gongende
the island seek could which we before out of going
wæron. Caerde we usic ðider we cærde, gemaetton we usic
were Turned we ourselves whither we turned found we us

ælghwonon geliice storme foresette ȝ foretynde ȝ nænig
on-every-side alike by-storm beset and shut-in and no
hyht haelo in us to lafe stondan. Ða wæs æfter longum
hope of-safety in us to remnant stand Then was after long
fæce ðæt we usse gesihð feorr upp ahófon, ða gesegon we
space that we our sight far up raised then saw we
in Farne ðæm ealonde Gode ðone leofan fæder Aeðelwald
on Farne the island to-God the dear father Æthelwald
of his deagolnissum utgongende, þæt he wolde userne
from his secret-places going-out that he would our
siðfæt sceawian ȝ geseon hwæt us gelumpe; forþon he
journey behold and see what to-us happened because he
gehyrde þæt gebrec þara storma ȝ þæs weallendes sæs.
heard the crash of-the storms and of-the boiling sea
Mid þy he þa us eac sceawode ȝ geseah in gewinne ȝ in 386.8
With that he then us also beheld and saw in strife and in
ormodnesse gesette beon, ða begde he his cneo to Fæder usses
despair set be then bent he his knees to Father of-our
Dryhtnes Hælendes Cristes, ond was gebiddende fore usse hælo,
Lord Savior Christ and was praying for our safety
ȝ for ussum life. Ond mid ðy he ða ðæt gebed gefylde, he
and for our life And with that he then the prayer completed he
þa somod ætgædre ge þone aðundnan sae gesmylte ge ðone
then at-once together both the swollen sea calmed and the
storm gestilde, to þon ðætte þurh all sio roeðnis ðæs stormes
storm stilled to that that through all the fierceness of-the storm
wæs blinnende ȝ gesyndge windas ðurh ðone smyltestan sae
was ceasing and prosperous winds through the calmest sea
usic æt londe gebrohte. Mid ðy we ða upp cuomon to londe
us at land brought With that we then up came to land
ȝ user scip ec swelce from ðæm yðum up abæron, ða sona
and our ship also likewise from the waves up bore then at-once

se ilca storm eft hwearf ȝ cwóm, se ðe for ussum intingan
the same storm again turned and came that which for our cause
medmicel fæc gestilde, ond ealne þone dæg swiðe micel ȝ
brief space stilled and all the day very great and
strong wæs, þætte men sweotolice ongeaton meahton, þætte se
strong was that men clearly perceive could that the
medmicla fyrst þære stilnesse, þe ðær becwom, to benum þæs
brief space of-the stillness which there came at prayers of-the
Godes weres for intingan usse hælo heofonlice forgifen wæs.
of-God man for cause of-our safety heavenly given was
386.21 Wunade þes ylca Godes wer in Farne þam ealonde twelf winter
Dwelt this same of-God man in Farne the island twelve winters
ȝ þær forðferde; ac in Lindesfarena ea bi þæra foresprecenra
and there departed but in Lindisfarne — by of-the aforesaid
biscopa liicum in Scē Petres cyrican þæs apostoles bibyrged
bishops bodies in of-Saint Peter church of-the apostle buried
is. Wæron þas þing gedón in Aldfriðes tidum þæs cyninges,
is Were these things done in of-Aldfrith times of-the king
se ðe æfter his breðer Ecgfriðe Norþanhymbra þeode ánes
he who after his brother Ecgfrith of-Northumbrians nation of-one
wonþe twentig wintra in cynedome fore wæs.
lacking twenty winters in kingship over was

When Eata died, John became bishop of Hexham, and his deacon Berhthun told of his wonders. Keeping Lent at a retreat across the Tyne, John took in a dumb youth whose scalp was covered in scabs. On the second Sunday he signed the youth's tongue with the cross and taught him letters, syllables, and words, and the youth talked all that day and night. John's physician healed his scalp, and he grew fine curly hair.

In ðæs cyninges rice forewordum forðferde Eata biscop, ond 386.27
In of-the king reign beginning departed Eata bishop and
ða Iohannes se halga wer onfoeng biscophad ðaere ciricean
then John the holy man received bishopric of-the church
æt Heagostealdes eae. Bi ðæm biscope gewuniað secgean
at Hexham — About the bishop are-wont tell
monig wundor gæstlicra mægna, ða ðe hine hiowesclice
many wonders of-spiritual powers those who him intimately
cuðon, ȝ eallra swiþust se arwyrða wer ȝ se soðfæsta
knew and of-all most the venerable man and the truthful
Berhthun, se wæs his diacon, ȝ eft wæs abbud ðæs
Berhthun who was his deacon and afterward was abbot of-the
mynstres, ðæt is geceged In Dera Wuda. Ðuhte us
monastery which is called In of-Deirans Wood Seemed to-us
gerisne, ðæt we ða wundur sumu in ðysse baec gemyndgode.
fitting that we the wonders some in this book mentioned
Sindon sumu deagol wiic mid walle ȝ mid barwe ymbsealde, 388.3
Are some secret dwellings with wall and with grove surrounded
noht feorr from ðære ciricean Heagostealdes éae, ðæt is, huhuego
not far from the church of-Hexham — that is roughly
in oðerre halfre mile faece; floweð Tiine seo éa betwihn.
in second half mile space flows Tyne the river between
Habbað ða wiic gebaedhus ȝ ciricean Scē Michaheles ðæs
Have the dwellings prayer-house and church of-Saint Michael the

heahengles, in ðæm se Godes wer oft mid féaum broðrum
archangel in which the of-God man often with few brothers
his geferum stille wunude to biganne his leornunge ȝ halig
his companions still dwelt to practice his learning and holy
gebedu, ond swiðust in ða tiid ðæs feowertiglican fæstenes
prayers and most in the time of-the forty-day fast
ær Eastrum. Mid ðy he ða sumre tiide in foreword
before Easter With that he then at-a-certain time in beginning
Eastorfæsten ðider cuom to wunienne, ða heht he his
Easter-fast thither came to dwell then commanded he his
geferan, ðæt hio sohton sumne earmne ðearfan, se ðe wære
companions that they sought a wretched poor-man he who were
micelre untrumnisse ȝ woedelnisse hefigad, ðæt hie meahton
with-great infirmity and poverty burdened that they might
in ðæm dagum mid him habban ȝ mid him ælmesse doan.
in the days with them have and with him alms do
Forðon his gewuna wæs, ðæt he symle swæ dyde. Ða wæs in
Because his custom was that he ever so did Then was in
sumum tune noht feorr sum ging ðearfa, se wæs ge dumb ge
a village not far a young poor-man who was both dumb and
hreof, se wæs ðæm biscope cuð, forðon he oft ær for hine
scabby who was to-the bishop known because he often earlier before him
cuóm ȝ his ælmessan feng. Se næfre ænig word gecweðan
came and his alms received He never any word speak
meahte: ah swæ micle hreofle ȝ scyrf in his heafde hæfde,
could but so great scab and scurf on his head had
ðæt him næfre nænig feax in ðæm uferan daele ðæs heafdes
that to-him never any hair in the upper part of-the head
acenned beon meahte, ah in ymbhwyrfte stodon ongrislico her.
born be could but in circuit stood horrible hairs

Đa bebead se biścop ðeosne to him lædan, ȝ in his cafortune 388.20
Then commanded the bishop this-one to him lead and in his courtyard
heht him medmicel hús gewyrcan, ðæt he inwunian meahte
commanded for-him small house make that he dwell-in might
ȝ his dæghwæmlice onleofne onfóan. Mid ðy hit ða án wiice
and his daily sustenance receive With that it then one week
ðæs fæstnes gefylled wæs, ða wæs ðy æfterran Dryhtenlican
of-the fast fulfilled was then was on-the second Lordly
dæge, ðæt he heht ðone ðearfan ingongan. Đa he ða inne
day that he commanded the poor-man go-in When he then inside
wæs, ða heht he his tungan forðdóon of his muðe ȝ
was then commanded he his tongue put-forth from his mouth and
him heawan: genom hine ða bi his cinne ȝ mid tacne ðære
him show took him then by his chin and with sign of-the
halgan rode hio gesegnade. Đa he ða hio gesegnad hæfde, ða
holy rood it signed When he then it signed had then
heht he tion eft in muð, ȝ heht hine spreocan; ȝ
commanded he draw again into mouth and commanded him speak and
ðus cwæð: Cweð hwelc hwugu word; cweð nu gee. Đa sona
thus said Say some — word say now yea Then at-once
instæpe was se bend onlesed his tungan, ȝ he cuæð ðæt he
instantly was the bond loosed of-his tongue and he said what he
haten wæs. Toætecte se biscop ȝ hine heht steafa naman
bidden was Added the bishop and him commanded of-letters names
cweoðan. Cweð nu á. Cweð he á. Cwæð nu b. Cwæð he
say Say now a Said he a Say now b Said he
ðæt. Mid ðy he ðurh syndrige noman ðeara stafa æfter ðæm
that With that he through separate names of-the letters after the
biscope cuæð, þa heht he se biscop him syllabas ȝ word
bishop said then commanded he the bishop him syllables and words
forecweðan, ȝ in eallum he him gerisenlice ondsweorude.
foresay and in all he him fittingly answered

388.34 Ða bebead he þæt him mon lengran cwidas biforan cwæde.
Then commanded he that to-him one longer sentences before said
ȝ he symle gedæftlice æfter cwæð: ȝ ofer þæt ealle ðy dæge
and he ever aptly after said and beyond that for-all the day
ne ablan ȝ þære æfterfylgendan nihte, ða hwile ðe he wacian
not ceased and for-the following night the while that he wake
meahte — swa swa ða sægdon ða ðer onwearde wæron —
could so as those said who there present were
þæt he á hwæthwugu spræce ȝ oðrum mannum æteaude ða
that he ever something spoke and to-other men showed the
deagolnisse his willan ȝ his geðohta, þæt he næfre ærþon
secrets of-his will and of-his thoughts which he never before
gedon meahte; on gelicnisse þæs monnes, þe longe halt wæs
do could in likeness of-the man who long lame was
ȝ swa geboren of his modor hrife, þæt hiene his eldran
and so born from of-his mother womb that him his parents
beran scoldan ȝ he gan ne meahte. Þa gehældan hiene ða
carry had-to and he walk not could Then healed him the
apostole Petrus ȝ Iohannes, cwið seo boc, þæt he up astode
apostles Peter and John says the book that he up stood
ȝ ongunne hliapettan, ȝ mid þæm apostolum in ðæt
and began leap and with the apostles into the
temple eode ȝ áa wæs gongende ȝ hleapende ȝ Dryhten
temple went and ever was walking and leaping and Lord
herigende. Wæs he gefeonde, swa hit nænig wundor is, þære
praising Was he rejoicing as it no wonder is the
ðenunge his fota, ðara ðe he swa micelre tide benumen wæs.
service of-his feet of-which that he for-so great time deprived was
390.13 Ða wæs he se bisscop eefengefeonde his hælo: ȝ bebead his
Then was he the bishop rejoicing-with his health and commanded his
læce, þæt he scolde ec swelce hælan ȝ lecnian þa hreofle
physician that he should also likewise heal and cure the scab

his heafdes. ⁊ he swa dyde; ⁊ wæs gefultumad mid ðæs
of-his head and he so did and was helped with of-the
bisscopes blætsunge ⁊ gebedum, þæt se gunga wæs geworden
bishop blessing and prayers that the young-man was become
hale lichoman ⁊ fægre onseone ⁊ georowyrde in gespræce,
of-whole body and of-fair countenance and ready-worded in speech
⁊ hæfde crispe loccas fægre, se ðe ær wæs unwlitig,
and had curly locks fair he who before was unsightly
þearfa, ⁊ hreof ⁊ dumb. Ond he wæs blissiende be ðære
poor-man and scabby and dumb And he was rejoicing about the
onfongnan gesynto his; ond eac swylce se bisscop him forgeaf
received health his and also likewise the bishop to-him granted
þæt he moste in his geferscipe wunian, gif him ðæt leofre
that he might in his company dwell if to-him that dearer
wære, ah he ða ma geceas ðæt he wæs eft hám hweorfende.
were but he then rather chose that he was again home returning

III · THE NUN OF WATTON

After John moved to York on Bosa's death, he visited the nunnery of Watton, where the abbess's daughter lay dying of an arm swollen after bleeding. John said that, as Theodore had taught, it was folly to bleed her on the fourth night of the moon, but at last prayed over her and blessed her. During dinner she sent for Berhthun, and he found her well; she shared a drink with him and said the pain had gone out with the bishop.

Sægde se ilca Berhthun oðer wundor be ðæm forespræcenan 390.22
Said the same Berhthun other wonder about the aforesaid
bisscope. Ða se arwyrða wer Wilferð biscop æfter longum
bishop When the venerable man Wilfrid bishop after long
wræce wæs eft onfongen on his biscuphad ðære cirican
exile was again received in his bishopric of-the church

Heagostaldes ǽ, ond þæs ilca Iohannes, ða Bosa bisscop
of-Hexham — and the same John when Bosa bishop
forðfoered wæs, se wæs micelre halignisse ȝ eadmodnisse
departed was who was of-great holiness and humility
mon, for hiene geseted Eoforwicceastre, þa cwom he sumre
man for him set at-York then came he at-a-certain
tide to sumum nunmynstre, þæt is genemned Weatadun,
time to a nunnery which is named Watton
þæm ða Hereburh abbuddisse in aldordome fore wæs.
which then Hereburh abbess in authority over was
390.30 Mid ði we ða þider cuoman, cwæð se Beorhthun, ȝ
With that we then thither came said the Berhthun and
mid micle gefean ealra we onfongne wæron, sægde us
with great joy of-all we received were said to-us
seo abbuddisse, þæt sumu fæmne of ðara nunnena rime,
the abbess that a maiden of of-the nuns number
seo wæs hiere licumlic dohtor, mid hefigre adle gestonden
who was her bodily daughter with heavy disease assailed
wære. Sægde þæt hiere niowan blod læten wære in earme,
were Said that to-her newly blood let were in arm
ȝ in ðære blodlæswe þæt hio wære mid untrymnisse
and in the bloodletting that she were with infirmity
gestonden; ond seo sona wære to ðon swiðe weaxende ȝ
assailed and it at-once were to that greatly growing and
hefigende þæt se earm wæs in micelne swile gecerred ȝ
worsening that the arm was into great swelling turned and
to ðon swiðe aswollen, þæt hiene monna nan mid twam
to that greatly swollen that it of-men none with two
handum ymbspannan ne meahte; ȝ þæt hio wære on bedde
hands span — could and that she were on bed
licgende, ȝ hiere mon feores ne wende. Bæd heo forðon sio
lying and to-her one life not expected Asked she therefore the

abbuddisse ðone biscop, þæt he hine to ðon geeaðmodde,
abbess the bishop that he himself to that humbled
þæt he ín to hiere geeode ⁊ heo geblætsode; cwæð, þæt
that he in to her went and her blessed said that
heo gelefde þæt hiere sona wel wære æfter his blætsunge.
she believed that to-her at-once well were after his blessing
Ða frægn he se bisscop hwonne hiere blodlæs † os
Then asked he the bishop when of-her bloodletting (corrupt) made [?]
ærest wære. Ða he ða ongeat, þæt hit wæs on feowernihtne
first were When he then perceived that it was on four-night
monan gedon, cwæð he: Swiðe unwislice ⁊ ungelæredlice ge
moon done said he Very unwisely and unlearnedly ye
dedon, þæt ge scoldon on feowernihtne monan blod lætan.
did that ye should on four-night moon blood let
Forðon ic gemon, þæt ðære eadigan gemynde Theodor 392.14
Because I remember that of-the blessed memory Theodore
ercebiscop cwæð, þæt ðære tide blodlæs † eow wære
archbishop said that at-that time bloodletting (corrupt) to-you were
swiðe frecenlic, þonne ðæs monan leoht ⁊ sæs * flod
very dangerous when of-the moon light and of-sea (conjecture) flood
in weaxnesse bið. Ah hwæt mæg ic nu ðære fæmnan don,
in waxing is But what can I now for-the maiden do
gif hio æt forðfore is? ⁊ hio hwædre georнlice hiene bæd
if she at death is and she however earnestly him asked
⁊ halsode for hiere dohter, forðon hio hie swiðe lufode, ⁊
and besought for her daughter because she her greatly loved and
mynte heo for hiere to abbuddissan gesettan. Þa æt nihstan
intended her for her as abbess set Then at last
geðafode se biscop, þæt he to þæm untruman men geeode.
consented the bishop that he to the sick person went

392.22 Þa he ineode to ðære fæmnan, þe ðær læg, þa genom
When he went-in to the maiden who there lay then took
he me mid hiene. Wæs mid micle sare getogen, swa ic ær
he me with him Was with great pain drawn as I before
sæde, ⁊ se earm wæs swa swiðe great ⁊ aswollen, to ðon
said and the arm was so very great and swollen to that
þæt he nænge begnisse ín þæm elmbogan hæfde. Ða gestod
that it no bending in the elbow had Then stood
he se biscop æt hiere ⁊ orationem gecwæð ofer hiere ⁊
he the bishop by her and prayer said over her and
geblætsode ⁊ gesægnode ⁊ wæs utgongende. Mid ðy we
blessed and signed and was going-out With that we
ða gelimplicre tide æt beorde sæton ⁊ æt swæsendum, þa
then at-suitable time at table sat and at meals then
com sum þara hina, cleopode me ⁊ het utgan ⁊
came one of-the household called me and commanded go-out and
cwæð: Cwænburh bideð — wæs þæt þære fæmnan noma —
said Cwenburh asks was that of-the maiden name
þæt ðu hraðe eft to hie eode. Mid ðy ic ðæt dyde ⁊
that thou quickly again to her went With that I that did and
wæs íngongende, þa gemette ic heo glade ondwleotan ⁊
was going-in then found I her with-glad countenance and
hale ⁊ gesunde. ⁊ mid ðy ic ða æt hiere gesæt, cwæð
whole and sound and with that I then by her sat said
heo: Wilt ðu, wit unc abidde ondrincan. Cwæð ic: Ic
she Wilt thou we-two for-us-two ask drink Said I I
wille, ⁊ me leof is, gif ðu mæge. Þa bær unc mon
will and to-me dear is if thou canst Then bore to-us-two one
lið forð, ⁊ wið butu druncon. Ða ongon heo me sæcgan,
cider forth and we-two both drank Then began she me say
⁊ cwæð: Sona þæs ðe se biscop orationem ofer me arædde
and said Soon that that the bishop prayer over me read

ȝ me geblætsode ȝ gesægnode ȝ utgongende wæs, sona
and me blessed and signed and going-out was at-once
ic wæs wyrpende ȝ me wel wæs. ȝ ðeah ðe ic nu gena
I was recovering and to-me well was and though that I now yet
þa ærran mægen ne hæbbe, hwæðre eall ðæt sar ȝ se ece
the former strength not have however all the pain and the ache
ge of minum earme, þær he hattra ȝ beornendra wæs,
both from my arm where it hotter and more-burning was
ge of eallum minum lichoman eall onwæg alæded wæs,
and from all my body all away led was
efne swa se biscop ðone ece ȝ þæt sar mid hiene ut bære.
even as the bishop the ache and the pain with him out bore
Ond þeah ðe se swile ðæs earmes nu gena gesene sie, hwæðre 394.7
And though that the swelling of-the arm now yet seen be however
þæt sar is eall of gewiten. Ða we ðonon ferdon, þa wæs sona
the pain is all off departed When we thence went then was at-once
se swile gesweðrad, ȝ seo fæmne hal ȝ gesund ȝ from deaðe
the swelling abated and the maiden whole and sound and from death
genered. ȝ hio ðæs Ðryhtne Hælende lof ȝ wuldor sægde
saved and she of-that to-Lord Savior praise and glory said
ætgædere mid þæm oðrum Godes þeowum þe ðær wæron.
together with the other of-God servants who there were

Berhthun also told how a gesith named Puch, near their monastery, asked John to dine after he had dedicated his church, and John agreed only when the man promised alms to the poor. The gesith's wife had lain sick for forty days, three weeks unable to leave the house. John sent her holy water to drink and wash with; she rose healed, served them at table, and was like Peter's mother-in-law, who rose from her fever to serve.

394.13 Oðer wundor noht ungelic þissum be ðæm foresprecenan
Other wonder not unlike to-this about the aforesaid
biscope sægde se ilca abbud ⁊ ðus cwæð: Wæs sumes gesiðes
bishop said the same abbot and thus said Was of-a gesith
tun, se wæs Puh haten, noht feor ussum mynstre, þæt is,
village who was Puch called not far from-our monastery that is
hugu on twegra mila fæce. Þæs wif wæs huru feowertig daga
about at of-two miles space Whose wife was about forty days
mid grimre adle gestonden, swa ðæt heo þreom wicum fullum
with grim disease assailed so that she for-three weeks full
ne meahte uute cuman of ðæm huse ðe heo on læg. Ða
not could out come from the house which she in lay Then
gelomp ín ða ilcan tid, þæt se Godes wer wæs ðyder geladod
happened in the same time that the of-God man was thither invited
circan to halgianne from ðæm ilcan gesiðe. Þa seo circe
church to hallow by the same gesith When the church
gehalgad wæs, ⁊ he mæssan gesungen hæfde, ða bæd se gesið
hallowed was and he mass sung had then asked the gesith
hiene, ðæt he eode in his hus ⁊ ðær mete þege. Wiðsoc se
him that he went into his house and there food took Refused the
biscop ⁊ cwæð þæt his mynster neah wære, þæt he scolde
bishop and said that his monastery near were that he should
þyder feran. Þa ætfealh se gesið geornlice his benum, gehet
thither go Then persisted the gesith earnestly in-his prayers promised

þæt he wolde þearfum ælmessan sellan † ⁊ his fæsten
that he would to-poor alms give (corrupt) and his fast
aliesan, þæt hiene geeadmedde þæt he in his hus eode ⁊
redeem that him deigned that he into his house went and
mete þigde. Bæd ic eac ætgædre mid hiene, ⁊ eac swylce mec
food took Asked I also together with him and also likewise me
gehet wedlum ælmessan sellan, þa unc getigðade ⁊ ín
promised to-poor alms give when to-us-two granted and into
þes gesiðes hus íneode, ⁊ ðæt geblætsade ⁊ swæsendo þege.
of-the gesith house went and it blessed and meals took
Mid þy wit ðæt þa * lete ⁊ uneðelice þurhtugon, þæt
With that we-two that then (conjecture) late and with-difficulty accomplished that
he ðæs geðafa bion wolde, þa eodon we into swæsendum.
he of-that consenting be would then went we into meals
Þa sende se biscop ðæm wife, ðe þær untrum læg sumne 396.1
Then sent the bishop to-the woman who there sick lay some
dæl þæs haligwætres, ðe he to ðære circan gehalgode þurh
part of-the holy-water which he for the church hallowed through
ænne þara broðra, ðe mid mec ðyder coman, ⁊ bebead þæt
one of-the brothers who with me thither came and commanded that
he hiere sealde ðæt wæter to bergenne, ⁊ swa hwær swa
he to-her gave the water to taste and so where so
hiere mæst þearf ⁊ sar ⁊ ece wære, þæt hio mid þy wætre
to-her most need and pain and ache were that she with the water
þwoge. Þa ðæt swa gedon wæs, ða sona instæpe aras ðæt
washed When that so done was then at-once instantly arose the
wif hal ⁊ gesund: ⁊ nales ðæt an þæt hio þære longan
woman whole and sound and not-at-all that alone that she the long
untrymnisse beswicade, ah swylce eac ða forlorenan mægen
infirmity escaped but likewise also the lost strength
somod fullice onfeng; ⁊ íneode ⁊ ðæm biscupe bær drincan
together fully received and went-in and to-the bishop bore drink

ȝ us eallum þegnode, ȝ scęncte, oðþæt ða gereorde gefylled
and to-us all served and poured until the meal fulfilled
wæs. Wæs heo onhyrgende þa swægre Scs̄ Petrus þæs
was Was she imitating the mother-in-law of-Saint Peter the
apostoles, mid ðy heo wæs swenced mid hæto ȝ mid bryne
apostle with that she was afflicted with heat and with burning
fæferadle, þæt hio to hrinenisse þære Dryhtenlican honda somod
of-fever that she at touch of-the Lordly hand together
onfæng hælo ȝ mægen ȝ áras ȝ ðæm Hælende þegnade.
received health and strength and arose and to-the Savior ministered

V · THE GESITH'S SERVANT

At the dedication of another gesith's church, Addi's, John was begged to visit a servant who was near death, with his coffin already made. John prayed over him, blessed him, and said the customary words of comfort. At dinner the sick man asked for wine; John blessed a glass, the man drank it, rose, dressed, and joined them at table, and he lived many years afterward. The abbot had the story from those present.

396.14 Æft oðre tide wæs se biscop gelaðod sumes gesiðes circan to
Again at-another time was the bishop invited of-a gesith church to
halgianne, se wæs haten Addi. Mid þy he ða abedenan þenunga
hallow who was called Addi With that he the required ministries
gefylled hæfde, þa bæd se gesið hiene, þæt he eode ín to anum
fulfilled had then asked the gesith him that he went in to one
his geferena, se wæs mid þa grimmestan untrymnisse hefigad
of-his companions who was with the grimmest infirmity burdened
ȝ ðrycced, swa ðæt he wæs loma ȝ ealra his lioma þegnunga
and pressed so that he was lame and of-all his limbs service
benumen ȝ bescired, ȝ monnum gesewen wæs þæt he æt
deprived and bereft and to-men seen was that he at

forðfore wære. Wæs him eac þurh gegearwad ⁊ geworht, ín
death were Was for-him also coffin prepared and made in
ðære he forðfered bebyrged beon scolde. Toæteacte eac swelce se
which he departed buried be should Added also likewise the
gesið his benum, þæt he his tearas geat ⁊ weop ⁊ geornlice
gesith to-his prayers that he his tears shed and wept and earnestly
bæd ⁊ halsade, þæt he to ðæm untruman men ineode ⁊
asked and besought that he to the sick man went-in and
him fore gebæde; ⁊ sægde þæt him leof wære ⁊ his lif
him for prayed and said that to-him dear were and his life
niedbehæfdlic: ⁊ cwæð þæt he gelefde, gif he his honda hiene
needful and said that he believed if he his hands him
on sette ⁊ hiene blætsian wolde, þæt him sona wel wære.
on set and him bless would that to-him at-once well were
Ða eode se bisscop ðyder ín to him ⁊ hiene neah forðfore 396.26
Then went the bishop thither in to him and him near death
geseah, ⁊ ða men ealle unrote ða þe him ætwæron, ⁊
saw and the men all sad those who with-him were-present and
ða þruh him biggesette, in ðære he to bebyrgenne geseted
the coffin him beside-set in which he for burial set
beon scolde. Þa sang he orationes ofer hiene ⁊ hiene
be should Then sang he prayers over him and him
geblætsade ⁊ gesægnade. ⁊ ða ut he gan wolde, ða cwæð
blessed and signed and when out he go would then said
he þæt gewunelice word þæra frefrendra: Truma þec hræðe
he the customary word of-the comforters Strengthen thee quickly
⁊ wel. Þa wæs æfter þissum þa hio æt beode sæton ⁊ æt
and well Then was after this when they at table sat and at
swæsendum, ða sende se untruma man to his hlaforde, bæd
meals then sent the sick man to his lord asked
þæt he him onsende wines ondrincan: cwæð þæt hiene þyrste.
that he to-him sent of-wine drink said that him thirsted

Þa wæs he swiðe gefeonde þæt he drincan meahte: sende
Then was he greatly rejoicing that he drink could sent
him glæsfulne wines, ⁊ þæt se biscop geblætsade. Sona swa
to-him glassful of-wine and that the bishop blessed Soon as
he hit gedruncen hæfde, swa aras he instepe ⁊ þære ealdan
he it drunk had so arose he instantly and of-the old
untrumnesse getrumad wæs, ⁊ hiene gegyrede mid his hrægle
infirmity strengthened was and himself clothed with his garment
⁊ ut þonan eode. ⁊ he eode in to þam biscope ⁊ hiene
and out thence went and he went in to the bishop and him
grette ⁊ þa ymbsittend, ⁊ cwæð þæt hine lyste mid him
greeted and the sitters-around and said that him pleased with them
etan ⁊ drincan. Hehton hiene sittan mid him to swæsendum,
eat and drink Commanded him sit with them at meals
⁊ swiðe gefeonde wæron be his gesynto ⁊ hælo.
and greatly rejoicing were about his health and healing
398.9 Sæt he ⁊ swæsendo þeah ⁊ dronc ⁊ blissede mid him;
Sat he and meals took and drank and rejoiced with them
⁊ monig gear æfter þissum lifde, ⁊ in ðære ilcan hælo
and many years after this lived and in the same health
awunode, þe he onfæng. Þis wundor se gemyndgeda abud
remained which he received This wonder the mentioned abbot
sægde ðæt hit ne wære him ondweardum þus geworden,
said that it not were with-him present thus done
ah ðætte þa hit him sægden, ða þe ðær ondwearde wæron.
but that those it to-him said those who there present were

Herebald, later abbot at the mouth of the Tyne, told how as a youth in John's household he raced his horse against the bishop's command. The horse leapt a hollow, and he fell on a stone, breaking his thumb and his skull, and lay as dead. John prayed all night, named him at dawn, and learned that the priest who had baptized him was incompetent; once healed, Herebald was baptized properly. John was bishop thirty-three years and retired to his monastery in Deira Wood.

Nis ðæt wundor to forswugianne, þæt Herebald se Cristes 398.14
Not-is the wonder to pass-over-in-silence which Herebald the of-Christ
þeow sægde from him ge ðæt eac swylce geworden beon in
servant said about him and that also likewise done be in
him selfum. Wæs he ða in his gefærscipe drohtigende, ȝ
him self Was he then in his company living and
eft wæs abbud in ðæm mynstre æt ðæm gemyndum Tune
afterward was abbot in the monastery at the mouth of-Tyne
streames. Cwæð he: Ðæs biscopes lif, swa swiðe swa monnum
stream Said he Of-the bishop life so greatly as to-men
riht is to eahtienne, þæt ic ondweard gearwe cuðe, ðurh eall ic
right is to judge that I present readily knew through all I
gemette biscobwyrðe beon: ge eac swylce hwelcre gearnunge he
found bishop-worthy be and also likewise of-what merit he
hæfd wære mid ðone inlican gewitan, ge in mongum oðrum
held were with the inward judge both in many others
ge swiðust in me seolfum, ic wæs ongeotende. Forðon þe he
and most in me self I was perceiving Because that he
mæc, þæs ðe ic cwęðe, from deaðes þirscwalde wæs acegende,
me as that I say from of-death threshold was calling-back
ȝ mec to lifes wege mid his gebede ȝ blætsunge gelædde.
and me to of-life way with his prayer and blessing led

398.25 Wæs ic in ða ærestan tid minre geoguðhadnisse in his
Was I in the first time of-my youth in his
geferscipe drohtigende ȝ him befæsted wæs, to ðon þæt ic
company living and to-him committed was to that that I
scolde æghwæðer ge sang ge bec leornian; ac ða gena ic ne
should both and song and books learn but then yet I not
wæs min mod fulfremedlice bewergende þæm geoguðlicum
was my mind perfectly guarding from-the youthful
unalefednessum. Gelomp sume dæge, ða we ferende wæron
unlawfulnesses Happened on-a day when we traveling were
mid hiene, ðæt we becoman on smeðne feld ȝ rumne; ȝ
with him that we came on smooth field and roomy and
wæs gescrope ærneweg. Þa ongunnan ða geongan biddan
was fit race-course Then began the young-men ask
þone bisscop, þa ðe mid hiene wæron ȝ swiðust læde, þæt
the bishop those who with him were and most laymen that
he him alefde þæt hio ærnan moste ȝ gecunnian, hwelc
he to-them permitted that they gallop might and try which
heora swiftost hors hæfde. Ða wiðsoc he se bisscop ærest
of-them swiftest horse had Then refused he the bishop first
ȝ cwæð, þæt ðæt idel ȝ unnyt wære, þæt hio bædon ȝ
and said that that idle and useless were which they asked and
wilnedon. Ac ða æt nihstan mid anmode willan monigra þæt
desired But then at last with unanimous will of-many that
he wæs oferswiðed. Cwæð he: Doð swa gif ge willen: ond
he was overcome Said he Do so if ye will and
hwæðre þæt Herebald allinga hiene from ðæm geflite áhebbe.
however that Herebald altogether himself from the contest withhold
Þa abæd ic geornlice ȝ halsede, þætte me wære eac lefnes
Then asked I earnestly and besought that to-me were also leave

sald to ærnenne ⁊ to flitenne mid him; forðon ic getreowde
given to gallop and to contend with them because I trusted
minum horse wel, þæm betstan þæt me bisscop salde.
to-my horse well the best which to-me bishop gave
Ond þeah ðe ic georne bæde, ne meahte nænge þinga lefnesse 400.10
And though that I earnestly asked not could in-any way leave
abiddan. Mid ðy ic ða gelomlice hider ⁊ ðyder mec hwerfde
obtain With that I then frequently hither and thither me turned
⁊ se bisscop mec á beheold, þa geærndon hio sume ðrage, ⁊
and the bishop me ever beheld then galloped they some while and
eft hwurfon. ⁊ ic wæs mid gæglisce mode oferswiðed, þæt ic
again returned and I was with wanton mind overcome that I
me ne meahte bewergan, þeah ðe mec se biscop bewerede, ac ic
me not could restrain though that me the bishop forbade but I
me to ðam plegan gemængde, ⁊ ongon somod ærnan mid him.
me to the sport mixed and began together gallop with them
Mid ðy ic ðæt dyde, þa geherde ic þone bisscop me on 400.17
With that I that did then heard I the bishop me on
bæclinge mid geomrunge cweoðan: Eala; hwæt ðu me micel
back with lamentation say Alas what thou to-me great
yfel ⁊ lað dest mid þinre ærninge. ⁊ ic ða word geherde, ⁊
evil and harm doest with thy running and I the words heard and
nohte ðon ær þære ærninge blon. Ne wæs ða ælden; mid þy
not-at-all the sooner the running ceased Not was then delay with that
þæt hors swiðust orn ⁊ *onælþ hiene, wæs þæt hit sume sloh
the horse most ran and kindles itself was that it a slough
on þæm wæge mid swiðþran ræse oferhleop ⁊ oferstælde. Þa
on the way with stronger rush leaped-over and bounded-over Then
wearð me slide ⁊ him of afeol, ⁊ ic sona wæs aswolten, ⁊
befell me slip and it off fell and I at-once was dead and
min gewit ⁊ ealle mine styrenesse forleas. Wæs in ðære ilcan
my wit and all my movement lost Was in the same

stowe sum stan ðære eorðan gelic mid ðinre tyrf bewrigen, ⁊
place a stone to-the earth like with thin turf covered and
nænig oðer stan in eallum þam felde gemeted beon meahte.
no other stone in all the field found be could
Þa gelomp mid þa godcundan foreseonnesse þære synne to
Then happened with the divine providence of-the sin for
witnunge minre unhersumnesse; ða ic hreowsende wæs, ða
punishment of-my disobedience when I falling was that
ic mid ðy heafde, ⁊ mid honda com on ðone stan dryfan.
I with the head and with hand came on the stone drive
⁊ se ðuma gebrocen wæs, ⁊ eac swylce seo geðeodnes
and the thumb broken was and also likewise the joining
þæs heafdes tobrocen wæs ⁊ tolesed; ⁊ swa swa ic cwæð,
of-the head broken was and loosed and so as I said
þæt ic wæs deadum gelic ⁊ nan lim onstyrgan meahte.
that I was to-dead like and no limb stir could
400.31 Ða slogan heo geteld ofer me in ðæm ic læg. Wæs hit
Then pitched they tent over me in which I lay Was it
huhugu seo seofoðe tid dæges, ðæt is an tid ofer midne dæg:
roughly the seventh hour of-day that is one hour past mid day
from ðære tide oð æfen ic stille læg ⁊ swa dead wunode.
from the time until evening I still lay and as dead remained
Þa hit æfen wæs, ða ácwicode ic hwon ⁊ mine geferan
When it evening was then revived I a-little and my companions
mec ham bæran; ⁊ ic swigende ealle ða niht awunode, ⁊
me home bore and I silent all the night remained and
blode spaw, forðon mine innoðas in ðæm fylle tolocene wæran.
blood spewed because my insides in the fall wrenched were
402.6 ⁊ se biscop hefiglice sargade be ðæm fille ⁊ be minre
and the bishop heavily grieved about the fall and about my
forwyrde; forðon þe he mec mid syndrigre lufan lufode;
destruction because that he me with special love loved

ne he wolde ðære nihte æfter his ðeawe mid his geferum
nor he would on-that night after his custom with his companions
wunian: ac he ana ín gebedum stod, ⁊ ða niht ealle wacade.
dwell but he alone in prayers stood and the night all watched
Ic wænu þæt he wære bensiende ða uplican árfæstnisse minra
I think that he were beseeching the upper mercy (for)-my
gesynta. ⁊ sona in ærmorgen eode ínn to me; ⁊ song
health and at-once in early-morning went in to me and sang
orationem ofer me ⁊ næmde mec mine noman. Þa wæs ic
prayer over me and named me my name Then was I
sona swa ic of hefgum slæpe áweht wære. Ða fregn he
at-once as-if I from heavy sleep awakened were Then asked he
mec, hwæðer ic wiste hwa ðæt wære se ðe to mec spræcende
me whether I knew who that were he who to me speaking
wæs. Ða ontynde ic mine eagan, locode on hiene, ⁊ cwæð:
was Then opened I my eyes looked on him and said
Ic wat geare þæt ðu eart min se leofesta biscop. Cwæð he:
I know well that thou art my the dearest bishop Said he
Ðynceð þe? mæge ðu lyfgan? Cwæð ic: Ic mæg þurh eower
Seems to-thee canst thou live Said I I can through your
gebeodu, gif Dryhten wile. Þa sette he his hond on min
prayers if Lord will Then set he his hand on my
heafod ⁊ mæc sægnade ⁊ blædsade ⁊ hwearf eft to his
head and me signed and blessed and turned again to his
gebede; ⁊ æfter medmiclum fæce niosode he min eft ⁊
prayer and after brief space visited he me again and
cunnade. Ða gemette he mec sittende, ⁊ ic spræcan meahte.
tried Then found he me sitting and I speak could
Þa ongan he mec acsian ⁊ frinan, hwæðer ic wiste hwæðer 402.20
Then began he me ask and inquire whether I knew whether
ic on riht butan íncan gefulwad wære. Wæs he mid ða
I in right without doubt baptized were Was he with the

godcundan inbrydnesse monad, swa ðæt sona æfter gecyðed
divine inspiration admonished as that at-once after made-known
wæs. Ondswarode ic him ⁊ cwæð, þæt ic butan twion wiste
was Answered I him and said that I without doubt knew
mid fulwihte bæðe in synna forlætnesse aðwegen beon; ⁊ þæs
with of-baptism bath in of-sins remission washed be and of-the
mæssepreostes noman him næmde, from ðæm ic wiste þæt
masspriest name to-him named by whom I knew that
ic gefulwad wæs. Cwæð he se biscop: Gif ðu from þissum
I baptized was Said he the bishop If thou by this
mæssepreoste gefulwad wære, þonne ne eart ðu fullfremedlice
masspriest baptized wert then not art thou perfectly
no on riht gefullwad. Forðon ic hiene cuðe, þa he to
— in right baptized Because I him knew when he as
mæssepreoste gehalgad wæs, ⁊ he næfre fram ungleawnesse
masspriest consecrated was and he never from dullness
⁊ for his unscearpnisse ða ðenunge to cristienne oðþe to
and for his slowness the office to catechize or to
fullwienne on riht geleornian meahte. Ond ic him forðon ða
baptize in right learn could And I him therefore the
ðenunge forbead, forðon he rihtlice gefyllan ne meahte. Ða
office forbade because he rightly fulfill not could When
he ðis cwæð, sona in ða ilcan tid ða cristnade he mæc.
he this said at-once in the same time then catechized he me
Ða wæs geworden, þæs ðe he on minre ondwlitan bleow,
Then was become after-that that he on my countenance blew
ða sona instepe gefelde ic mec batiende ⁊ werpende. Ða
then at-once instantly felt I me bettering and recovering Then
heht he læce to him ⁊ him bebead, þæt he þa
commanded he physician to him and him commanded that he the
tolesdan geðiodnesse minre heafudwunde gesette ⁊ awriðe.
loosened joining of-my head-wound set and bound

Ond sona þæs ðe ic his blætsunge hæfde, ða getrumede 404.3
And soon that that I his blessing had then strengthened
ic mec ⁊ gestrongad wæs, swa þæt ic on morgen hleop
I myself and strengthened was so that I in morning leaped
on min hors ⁊ ferde mid hiene in oðre stowe to oðrum
on my horse and went with him into other place to other
ham. ⁊ æfter medmiclum fæce, ðæs ðe ic fullice gehæled
home and after brief space after-that that I fully healed
wæs, ðæt ic eac swylce mid ða liffestan yðe, þæt is mid
was that I also likewise with the life-giving wave that is with
fulwihte bæðe, rihtlice þurhgoten ⁊ gefulwad wæs.
of-baptism bath rightly poured-through and baptized was
Wunode þes Godes wer in biscophade ðreo ⁊ xxx wintra, 404.9
Dwelt this of-God man in bishopric three and thirty winters
⁊ swa wæs astigende to ðam heofonlican rice, ⁊ wæs
and so was ascending to the heavenly kingdom and was
bebyrged in Scǣ Petrus portice in his mynstre, þæt is
buried in of-Saint Peter porch in his monastery that is
cweden In Deora wuda. Forðon þa he for maran ældo
called In of-Deirans wood Because when he for greater age
ðone biscophad ðægnian ne meahte, ða gehadede mon in
the bishopric serve not could then ordained one in
biscophade Wilfrið his mæssepreost in Eoforwicceastre; ond
bishopric Wilfrid his masspriest in York and
he gewat to ðam forespræcenan mynstre, ⁊ ðær his lif
he departed to the aforesaid monastery and there his life
in Gode mid wyrðre drohtunge gefylde.
in God with worthy conduct fulfilled

In Aldfrith's third year Cædwalla of the West Saxons left his throne after two years to be baptized at Rome, hoping to die soon after. Pope Sergius baptized him at Easter and named him Peter, and he died still in his white robes and was buried in Saint Peter's under an epitaph. His successor Ine ruled thirty-seven years and then also went to Rome, as many English, noble and common, did at that time.

404.16 Þa wæs ðy þriddan geare Aldfriðes rices ðæs cyninges,
Then was in-the third year of-Aldfrith reign of-the king
þæt Ceadwala Wesseaxna cyning, mid ðy ðe he his ðeode
that Cædwalla of-West-Saxons king with that that he his nation
twa gear fromlice in cynedome fore wæs, ða he forlet
two years vigorously in kingship over was then he left
ðæt eorðlice rice for Dryhtne ⁊ for ðam ecan rice in
the earthly kingdom for Lord and for the eternal kingdom in
heofonum ⁊ to Rome com, ⁊ him syndriglice wilnade
heavens and to Rome came and for-himself specially desired
þæt wuldor begitan, þæt he æt stowe þara apostola mid
the glory obtain that he at place of-the apostles with
ða wællan fullwihte bæðes aðwegen wære, in ðam anum he
the well of-baptism bath washed were in which alone he
geleornode monna cynne ingong geopenian ðæs heofonlican
learned of-men for-race entrance open of-the heavenly
lifes. Ond swylc eac he wæs gehihtende, þæt he, sona þæs
life And likewise also he was hoping that he soon that
ðe hiene mon gefullwade, his lichoman tolesed wære ⁊
that him one baptized from-his body released were and
clæne to ðam ecan gefean ferde heofona rices wuldres. Ond
clean to the eternal joys went of-heavens kingdom glory And
æghwæðer ðara, swa swa he on his mode foresette, ðurh
each of-those so as he in his mind purposed through

Dryhtnes fultum gefylled wæs. Forðon he ðyder becom ⁊
of-Lord help fulfilled was Because he thither came and
fram Sirige þæm papan gefulwad wæs ðy halgan dæge þæs
by Sergius the pope baptized was on-the holy day of-the
Easterlecan ræstedages; ⁊ under crisman wæs sona adle
Easter rest-day and under chrism was at-once by-disease
stonden, ⁊ ðy twelftan dæge Kalendarum Maiarum, þæt
assailed and on-the twelfth day of-the-Kalends May that
he wæs fram lichoman álesed ⁊ forðferde, ⁊ wæs geðeoded
he was from body released and departed and was joined
to ðara eadigra rice in heofonum. Swylc him eac in ða
to of-the blessed kingdom in heavens Likewise to-him also in the
tid fulwihtes se gemyndega papa Petrus to naman scop, þæt
time of-baptism the mentioned pope Peter as name assigned that
he þæm eadigestan aldre þara apostola, to ðæs þam halgestan
he to-the most-blessed chief of-the apostles to whose the holiest
lichoman he mid arfæstan lufan feorran fram eorðan gemærum
body he with pious love from-afar from of-earth borders
com, eac swylce his noman gemanan geðeoded wære.
came also likewise of-his name fellowship joined were
Ond he wæs on his circan bebyrged: ⁊ se papa heht 406.4
And he was in his church buried and the pope commanded
gewrit on his byrgenne awritan, ðæt in ðam æghwæðer
writing on his tomb write that in it both
ge seo gemynd his wilsumnisse ðurh ealle woruld fæste
and the memory of-his devotion through all world fast
awunode, ge eac swylce ða men, ðe þæt gewrit ræddan oðþe
remained and also likewise the men who the writing read or
geherde, se bysen his dæde to æfestnesse geliese onbærnde.
heard the example of-his deed to of-piety study kindled

406.9 Þa Ceadweala to Rome gewat, ða fæng æfter him Ine to
When Cædwalla to Rome departed then succeeded after him Ine to
Wesseaxna rice, se wæs eac of ðære cynelican strynde. ⁊
of-West-Saxons kingdom who was also of the royal stock and
mid þy he seofon ⁊ xxx wintra rice hæfde ðære ðiode,
with that he seven and thirty winters kingdom had of-the nation
þæt he eac swylce þæt rice forleart ⁊ his gingrum
that he also likewise the kingdom left and to-his younger
bebead, ⁊ to þære eadigra apostola stowe ferende wæs. Ða
committed and to the of-blessed apostles place going was Then
wæs Gregorius papa haten in ða tid. Wilnade he in neawiste
was Gregory pope called in that time Desired he in neighborhood
ðara haligra stowe to tide elðiodgian on eorðan, þæt he ðy
of-the holy places for time sojourn on earth that he the
cuðlicor fram ðam halgan geearnade in heofonum onfongen
more-surely by the saints earned in heavens received
beon. Þæt ðyssum ylcum tidum monige of Ongelcynne æðele
be That in-these same times many of English-race noble
ge unæðele, lædde bescorene, wæpned ⁊ wif geflitlice dedon.
and ignoble lay shorn male and female emulously did

The next year Theodore died at eighty-eight, the age he had foretold, after twenty-two years as archbishop, and was buried in Saint Peter's at Canterbury with his predecessors; under him the English church prospered as never before. Berhtwald, abbot of Reculver, succeeded him, consecrated by Godwin of Gaul, and consecrated Tobias, learned in Latin, Greek, and English, as bishop of Rochester.

Þa wæs ðy nehstan geare, æfter ðam ðe Ceadwala æt Rome 406.18
Then was in-the next year after that that Cædwalla at Rome
forðfered wæs, þætte ðære eadgan gemynde Þeodor ercebiscop
departed was that of-the blessed memory Theodore archbishop
ald ⁊ dagena full forðfered wæs, þæt is þa he hæfde
old and of-days full departed was that is when he had
eahta ⁊ hundeahtatig wintra. Ðone seolfan riim wintra
eight and eighty winters The same number of-winters
hiene hæbbende beon, he oft ær his monnum foresægde,
him having be he often before to-his men foretold
ðæt he mid onwrignisse his swæfnes ongete. Wunode he on
which he with revelation of-his dream perceived Remained he in
biscophade tu ⁊ xx wintra, ⁊ wæs bebyrged on Scǣ
bishopric two and twenty winters and was buried in of-Saint
Petrus cirican, in ðære alra ðara biscopa lichoman Contwara
Peter church in which of-all the bishops bodies of-Kent
burge gesette seondon. Bi ðam ætgædre mid þæm ilcum
city set are About whom together with the same
efenhletum his hades rihtlice ⁊ soðlice mæg cweðan, þæt
partners of-his order rightly and truly can say that
heora lichoman in sibbe bebyrgde siondon, ⁊ hiora noma
their bodies in peace buried are and their name
leofað wide ferh in ecnesse. Ond ðæt ic hrædlice cweoðe, þæt
lives wide life in eternity And that I briefly say that

in ða tid his biscophada swa micel fromung ongon beon
in the time of-his bishopric so great progress began be
in Ongelcynnes cirican swa næfre ær ðon beon meahte.
in of-English-race church as never before that be could
408.1 Þa feng æfter Theodore Berhtwold to ðam bisscophade, se
Then succeeded after Theodore Berhtwald to the bishopric who
wæs abbud in ðæm mynstre ðe Reaculfe is nemned. Wæs
was abbot in the monastery which Reculver is named Was
se wer in wisdome gewrito wæl gelæred, ge eac somod in
the man in wisdom of-writings well taught and also together in
ciriclicum ðiodscipum ⁊ in mynsterlicum healice intimbred,
churchly disciplines and in monastic highly instructed
ðeah ðe he no sie his foregengan to wiðmeotene. Wæs he
though that he not be to-his predecessor to compare Was he
gecoren in biscophade ðy ærestan dæge Iulius monðes; wæran
chosen in bishopric on-the first day of-July month were
ða Wihtred ⁊ Swefheard cyningas on Cænt. Wæs he gehalgad
then Wihtred and Swæfheard kings in Kent Was he consecrated
ðy æftran geare ðy ðriddan dæge Kalendarum Iuliarum
in-the second year on-the third day of-the-Kalends July
— wæs se Dryhtenlica dæg — from Godwine aldorbisscope
was the Lordly day by Godwin chief-bishop
Gallia rices. Ond he set on his setle on Cænt ærran dæge
of-Gaul kingdom And he sat on his seat in Kent on-former day
Kalendarum Septembrium ðy Dryhtenlican dæge. Se betwih
of-the-Kalends September on-the Lordly day He among
monge bisscopas ða he gehalgade, eac swilce, ða Gefmund
many bishops whom he consecrated also likewise when Gebmund
ðære circan bisscop æt Hrofeceastre forðferde, ⁊ Tobiam
of-the church bishop at Rochester departed and Tobias

for hiene gehalgade; se wer wæs on Lædenesc gereorde ⁊
for him consecrated the man was in Latin language and
in Grecis ⁊ in Englisc micellice intimbred ⁊ well gelæred.
in Greek and in English greatly instructed and well taught

IX · ECGBERHT'S MISSION FORBIDDEN

Ecgberht, an English priest in Ireland, planned to preach to the German peoples the English came from, or else to visit Rome. A pupil of Boisil twice dreamed that Boisil sent Ecgberht to teach in Columba's monastery instead. Ecgberht kept preparing until a storm left his ship on its side; seeing it was meant for him, he gave up. His companion Wihtberht preached two years in Frisia in vain and went back to Ireland.

Þære tide se arwyrþa Cristes ðeow ⁊ saceard Ecbriht se 408.15
At-that time the venerable of-Christ servant and priest Ecgberht the
halga, ðone ðe we ær beforan sægdon, þæt he in Ibernia
holy whom that we before above said that he in Ireland
þæm londe in elðiodignisse lifde for ðæm ecan eðle in
the land in exile lived for the eternal homeland in
heofonum to betanne, foresette he ⁊ ðohte on his mode,
heavens to atone purposed he and thought in his mind
þæt he wolde monigum brycsian, þæt is ðæt he wolde ðæt
that he would to-many be-useful that is that he would the
apostolice wiorc onhyrgan, sumum ðara ðeoda Godes word ⁊
apostolic work imitate to-some of-the nations of-God word and
godspell læran ⁊ bodigan þæm ðe hit ða get ne geherdan.
gospel teach and preach to-those who it then yet not heard
Ðara cynna monig he wiste in Germanie wesan, þonon
Of-the races many he knew in Germany be whence
Ongle ⁊ Seaxan cumene wæron, ðe nu Breotene eardiað.
Angles and Saxons come were who now Britain inhabit

Wæran Fresan, Rugine, Dæne, Huna, Aldseaxan, Boructuare.
Were Frisians Rugians Danes Huns Old-Saxons Boructuari
Wæron eac oðer folc monig in ðæm ilcum dælum, ða
Were also other folks many in the same parts then
gena æðenum þeawum þeogende, to ðæm se forespræcana
yet to-heathen rites serving to whom the aforesaid
Cristes cæmpa ꝑymbliðendre Breotene utan cuman wolde,
of-Christ soldier sailing-around Britain outside come would
gif wen wære þæt he ðær hwelce meahte diofle oðgripan
if hope were that he there some might from-devil snatch
⁊ to Criste gecerran; oðþe gif ðæt beon ne meahte, ðurh
and to Christ turn or if that be not could through
ðæt he wolde Rome gesecan, ⁊ ða halgan stowe þara
that he would Rome seek and the holy places of-the
eadigra apostola ⁊ Cristes martyra geseon ⁊ him ðær
blessed apostles and of-Christ martyrs see and himself there
gebedigan. Ac him ða upplican onwrigenesse ⁊ weorc somod
pray But him the upper revelations and works together
wiðstodon, þæt no hwæðer ðissa gefremedæ ne ðurhteah.
withstood that neither — of-these performed nor carried-through
410.3 Ða gecas him geferan, ða þe æghwæðer ge on hiora
Then chose for-himself companions those who both and in their
dædum ge on gelærednesse frome ⁊ scearpe wæron Godes
deeds and in learning vigorous and sharp were of-God
word to bodienne ⁊ to lærenne, ⁊ ealle ða ðing gearwade
word to preach and to teach and all the things prepared
ða ðe sciplíðendum nedþearflicu gesewen wæron, þa com
those which to-seafarers necessary seen were then came
sume dæge on ærmorgen to him an ðara broðra, se wæs
on-a day in early-morning to him one of-the brothers who was
iu on Breotene Bosles discipul ⁊ ðegn Gode þæs leofan
formerly in Britain of-Boisil disciple and servant to-God of-the dear

sacerdes, mid ðy he ða se ilca Bósel wæs regolweard in ðæm
priest with that he then the same Boisil was rule-keeper in the
mynstre in Mailros, under Eatan þem abbude, suæ sue we
monastery in Melrose under Eata the abbot so as we
beforan sægdon. Sægde him his gesihðe, sio him on ðere
above said Said to-him his vision which to-him in the
ilcan nihte æteaude; cuæð he: Mid þy we gefylled haefdon
same night appeared said he With that we fulfilled had
userne uhtsong ⁊ ure gebedo, ⁊ ic mine limo on beddstowe
our matins and our prayers and I my limbs on bed-place
strehte ⁊ me liht slep oferorn, þa æteaude me mín giu
stretched and me light sleep overran then appeared to-me my former
magister ⁊ festerfæder min se leofesta Bósel ⁊ mec frægn,
master and foster-father my the dearest Boisil and me asked
hwæðer ic hine ongeotan meahte. Gea, cweð ic, þu eart
whether I him recognize could Yea said I thou art
min Bósel. Cueað he to þon: Ic com hider, þæt ic scealde
my Boisil Said he to that I came hither that I should
Drihtnes Hęlendes ærende Ecgbrihte bringan, ðæt þu hweðere
of-Lord Savior errand to-Ecgberht bring which thou however
scealt him sæcgan ⁊ gecyþan. Sage him forsoð, ðæt he ne
shalt him say and make-known Say to-him forsooth that he not
mæg þone siðfæt gefyllan, þe he gemynted hæfð; forþon þe
can the journey fulfill which he intended has because that
Godes willa is ðæt he fere to Columban mynstre to læranne.
of-God will is that he go to of-Columba monastery to teach
Wæs se Columba se æresta laruw ðæs cristinan geleafan in 410.19
Was the Columba the first teacher of-the Christian faith in
þæm mórlondum, ða ðe siondan to norðdæle Peohta rices.
the moorlands those which are to north-part of-Picts kingdom
⁊ he ærest getimbrede ⁊ gestaðolede þæt mynster, þe
and he first built and established the monastery which

in Hi ðem ealonde monigum folcum Pehta ȝ Scotta longe
in Iona the island to-many folks of-Picts and of-Scots long
aarwyrðe awunede. Wæs þæt se ilca Columba, þe Scottas
venerable remained Was that the same Columba whom Scots
siððan Columcille nemdon. Ða Ægbriht geherde ða word
afterward Columcille named When Ecgberht heard the words
þære gesihðe, ða bebead he þæm breðer ðæt he nængum
of-the vision then commanded he the brother that he to-no
mæn ne sægde þa gesihðe: cwæð þæt hit eaðe mehte beon,
man — said the vision said that it easily might be
ðæt hit þurh biosmrunge ȩteawed wære. Hweðre he þa wisan
that it through illusion shown were However he the matter
swigende sceawede ȝ ondred ðæt hit soð wære; ne he ohte
silent considered and dreaded that it true were nor he at-all
ðy mae blann from gearwunge þæs siðfætes, þe he feran
the more ceased from preparation of-the journey which he go
wolde þeode to læranne. ȝ æfter feaum dagum eft com se
would nations to teach and after few days again came the
forsprecena broðor to him ȝ him segde, þætte ðære ilcan
aforesaid brother to him and to-him said that on-the same
nihte him Bósel þurh gesihðe ætæawde æfter ðan þe uhtsang
night to-him Boisil through vision appeared after that that matins
wæs gefylled, ȝ him cuede to: Forhwon segdes ðu Ægbrihte
was fulfilled and him said to Why saidest thou to-Ecgberht
swa gemeleaslice ȝ swa wlæclice þa ðing, ðe ic bebead him
so carelessly and so lukewarmly the things which I commanded him
to ecganne. Ah gong nu ȝ saga him; swa he welle swa he ne
to say But go now and say to-him so he will so he not
wille, he sceal to Columban mynstre cuman, forðan þe hiora
will he shall to of-Columba monastery come because that their
sylh unrihte gongað; ah he ða sceal to rihtre stige geteon.
plows wrongly go but he them shall to right path draw

Þa he þas word geherde, þa bebead he eft þæm breðer, 412.4
When he these words heard then commanded he again the brother
þæt he nænigum menn ma openade ne ne cydde. ȝ
that he to-no man more disclosed nor — made-known and
þeh ðe he gewiss geworden wære þurh ða ætewnesse þære
though that he certain become were through the showing of-the
gesihðe, nohte þon læs he his fore gegearwede mid ðæm
vision not-at-all the less he his journey prepared with the
gemyndgadum broðrum. Mid þy heo ða þæt scip gehlested
mentioned brothers With that they then the ship laden
hefdan mid þæm þingum, þe swa miceles siðfetes need
had with the things which of-so great journey need
abædde, ȝ monige dagas windes ȝ gewidera beodan, ða
required and many days wind and weathers awaited then
wæs sumre neahte geworden swa grim storm ȝ swa reðe,
was on-a-certain night become so grim storm and so fierce
þætte of micelum dæle þa ðing to lose wurdan, þe in ðæm
that of great part the things to loss became which in the
scipe wæran, ȝ þæt scip forleort betihn þa yða in siðian
ship were and the ship left between the waves on side
licgende. Þa oncneow se Godes monn ðæt he faran ne moste,
lying Then knew the of-God man that he go not might
ȝ cuæð: Ic wat þætte þæs storm for me is cumen ȝ sended
and said I know that this storm for me is come and sent
wæs. ȝ he hine ofteah þære fore ȝ unrot ham ferde.
was and he himself withdrew from-the journey and sad home went
ȝ he hweðre, án his geferana, — wæs Wihtbriht haten, 412.16
and he however one of-his companions was Wihtberht called
se wæs middangeard forhycgende, ȝ he wæs on wiisdome
who was middle-earth despising and he was in wisdom
codcundre láre mære, ȝ monig gear he in Hibernia ellþeodig
of-divine teaching famous and many years he in Ireland exiled

áncorliif dede in micelre fullfremednesse — ða ástag he in
anchorite-life did in great perfection then climbed he into
scip, ȝ cóm in Fresena land; ȝ twa gear singal þær þeode
ship and came into of-Frisians land and two years continual there to-nation
ȝ Rædbedde hiora cyninge hælo word ȝ codcundre lare
and to-Radbod their king of-salvation word and of-divine teaching
bodade ȝ lærde. Ne he hwæðre ænigne * wæstem swa
preached and taught Not he however any (conjecture) fruit of-so
miceles gewinnes mid þam ellreordigum gemetan mehte. Ða
great labor among the foreign-tongued find could Then
hwearf he eft to ðære leofan stówe his ellðeodinesse, ȝ in
turned he again to the dear place of-his exile and in
ðære gewunelican stillnesse Drihtne lifde. ȝ forðon þe he
the customary stillness to-Lord lived and because that he
ðæm utlican to geleafan brytian ne mehte, he ða his geferum
to-the foreigners to faith profit not could he then to-his companions
ma of his mægna spedum ȝ bisenum brytian gemde.
more from of-his virtues riches and examples profit cared

X · WILLIBRORD AMONG THE FRISIANS

Since he could not go himself, Ecgberht sent twelve men led by the priest Willibrord. Pippin, king of the Franks, who had just conquered Frisia and driven out Radbod, received them and sent them to preach there, protecting them with his authority and rewarding converts, so that many quickly turned from idols to Christ.

412.28 Ða ðæt se Godes wer Ecgbrihte geseah, ðæt he ne wæs
When that the of-God man Ecgberht saw that he not was
forlæten, þeodum godcunde láre to bodienne, ah þæt he wæs
permitted to-nations divine teaching to preach but that he was
haefd fore oðre nyttenesse þære halgan cirican, bi ðære he
held for other usefulness of-the holy church about which he

foremanad wæs mid godcundre onwrignesse, ne ðætte Wihtbriht
forewarned was with divine revelation nor that Wihtberht
ówiht fremede, þeh ðe he in ða dælas become, ða ongann
at-all profited though that he into the parts came then began
he þa gena in ðæt *wærc godcundre láare saendan halige
he then yet into the work of-divine teaching send holy
weoras ȝ geornfulle tuelfe, þara aldormon wæs Willbrórd
men and zealous twelve of-whom leader was Willibrord
micelre geearnunge mæssepreost. Mid ðy hio ða þider coman
of-great merit masspriest With that they then thither came
on land, ða cerdan hio ærest to Pipine Froncana cyninge ȝ
on land then turned they first to Pippin of-Franks king and
ðoncweorðlice wæran from him onfongene. Ond forðan he
thankfully were by him received And because he
niwan geeode þa fyrran Fresan, ȝ þonon Ræbed ðone cyning
newly conquered the farther Frisians and thence Radbod the king
ádraf, sende hio ða þider, þæt hio scoldan þær Godes word
drove-out sent them then thither that they should there of-God word
bodian ȝ læran. ȝ he ec swylce hio wæs gefultumiende
preach and teach and he also likewise them was helping
mid his cynelicre aldorlicnesse, ðæt him mon noht hefiges
with his royal authority that to-them one nothing of-heavy
ne laðes gedon dorste, ȝ mid monigum fremsumnessum
nor of-hateful do dared and with many benefits
þa geweorðade, þa ðe Cristes geleafan onfon woldon. Ðonon
them honored those who of-Christ faith receive would Thence
wæs geworden þurh Drihtnes gife ȝ fultum, þæt hio monige
was become through of-Lord grace and help that they many
hrædlice from deofolgeldum to Cristes geleafan gecerdan.
quickly from idolatries to of-Christ faith turned

Two English priests, both named Hewald and called Black and White for their hair, went to the Old Saxons, who had no king. A reeve took them in, but the heathen, seeing them chant psalms and say mass, feared they would convert their ealdorman, and killed them and threw their bodies into the Rhine. The ealdorman burned the village. The bodies drifted forty miles upstream, a light shone over them, and Pippin buried them at Cologne.

414.15 Ðeossa bisene wæran fylgende sume tuegen messepreostas
Of-these example were following some two masspriests
of Ongolcynne, þa in Hibernia þem ealonde micelre tíide
of English-race who in Ireland the island for-great time
for hiofana riices lufan in ellðeodinesse liifdan. Cuomon
for of-heavens kingdom love in exile lived Came
hio to Ealdseaxna mægðe, gif wen wære þæt hi þær ænige
they to of-Old-Saxons province if hope were that they there any
þurh heora lare Criste begytan mihte. Wæran hie begn
through their teaching for-Christ win could Were they both
áne naman nemned, swa hio ec swylce anre willsumnesse
with-one name named as they also likewise of-one devotion
wæran. Wæs hiora æghweðer Heawald nemned. Wæs ðis
were Was of-them each Hewald named Was this
tosceaden hweðre, þætte for hiora missenlice feaxes hiwe
distinguished however that for their different of-hair hue
oðer wæs cueden se blaca Heawald, oðer se hwita Heawald.
one was called the black Hewald other the white Hewald
Wæs hiara oeghweðer æwfestlice gelæred; wæs se blaca
Was of-them each piously taught was the black
Heawald hweðere mae in wisdom haligra gewrita getyd.
Hewald however more in wisdom of-holy writings instructed

Þa hio ða in Ealdseaxe cuomon, þa eodon hio in 414.26
When they then among Old-Saxons came then went they into
sumes tungerefan giæstern, ⁊ hine bædon þætte hio onsende
of-a town-reeve guest-house and him asked that them sent
to ðæm aldormen þe ofer hine wæs; segdon þæt hio hefdon
to the ealdorman who over him was said that they had
nyt ærende ⁊ nyttne intigan sumne, þe hio him lædan
useful errand and useful cause some which they to-him bring
scoldan. Forðon hio ða ilcan Ealdseaxan næfdan agene cyning;
should Because they the same Old-Saxons had-not own king
ah monige aldormenn wæran þeode forsette. Ond þonne sio
but many ealdormen were to-nation set-over And when the
tiid gewinnes ⁊ gefeohtes, cuomon ðonne hio mid tanum to
time of-war and of-battle came then they with lots to
ðam ealdormannum, ⁊ swa hwylcne hiora swa him se tan
the ealdormen and so which of-them so to-them the lot
æteawde, þonne gecuran hio ðone him to heretogan ⁊
showed then chose they him for-themselves as commander and
to lattowe, ⁊ ðone fylgdan ⁊ him herdon. Ðonne ðæt fyht
as leader and him followed and him obeyed When the fight
⁊ þæt gewinn geenddad wæs, þonne weran hie eft efnrice,
and the war ended was then were they again equal-powerful
wæran ealdormenn. Þa onfoeng hio se tungerefa ⁊ him wæs
were ealdormen Then received them the town-reeve and to-them was
gehaterde, ðæt he hio wolde to his aldormen onsendan, swa swa
promising that he them would to his ealdorman send so as
hio bædan; ⁊ he hio þa hwylce hugu dagas mid hine geæfde.
they asked and he them then some — days with him kept
Mid þy hio ða ða ellreordigan ongeotan ðæt hio wæran oðere
With that they then the foreign-tongued perceived that they were of-other
aefestnesse, forðon hio simle hiora salmas sungan ⁊ in halgum
religion because they ever their psalms sang and in holy

gebedum Gode þeoddon, dæghwemlice Gode asægdnesse beran,
prayers to-God served daily to-God sacrifice bore
ȝ mæssan sungan — haefdan hio mid him gehalgude fatu, ȝ
and masses sang had they with them hallowed vessels and
gehalgadne tabul on wigbedes gewrixle — ða wæran þa hæðnan
hallowed table in of-altar stead then were the heathens
betwih him þehtiende ȝ sprecende: gif hio to ðem ealdormen
between them deliberating and speaking if they to the ealdorman
bicuomen ȝ mid hine sprecende wæran, ðæt hio hine from
came and with him speaking were that they him from
hiora godum acerden, ȝ to ðære niowan aæ þæs Cristes
their gods turned and to the new law of-the of-Christ
geleafan gehwerfde; swa sticcemælum all hiora mægðe neded
faith turned so little-by-little all their province compelled
wære, þæt hio hiora ald bigong forleorte ȝ þæt niowe beode.
were that they their old worship left and the new practiced
416.21 Genaman ða semniga þa Godes menn ȝ ofslogan; þone
Seized then suddenly the of-God men and slew the
hwitan Heawold hio hreðe mid sweorde ofslogan; þone blacan
white Hewald they quickly with sword slew the black
Heawald hio longe cuelmdon ȝ þurh limo witnadon. Þa hio
Hewald they long tortured and through limbs tormented When they
ða ofslægene weran, þa wurpan hio hiora lichaman úut in
then slain were then threw they their bodies out into
Riine þa eae. Ða þæt ða geherde se ealdormon, hu hie gedon
Rhine the river When that then heard the ealdorman how they done
ymbe þa menn haefdan, ða ðe gesion ȝ sæcgan waldon,
about the men had those who see and speak wished
þa wæs he swiðe eorre; sende þa weord þider ȝ heht
then was he very angry sent then band thither and commanded
ðone tunscipe ealne ofslean, ȝ þone tun forbernan. Weran
the villagers all slay and the village burn Were

þrowiende þa forsprecenan Cristes þeowas ⁊ messepreostas
suffering the aforesaid of-Christ servants and masspriests
þy fiftan dege Nonarum Octobrium. Ne hiora martirháda
on-the fifth day of-the-Nones October Not of-their martyrdom
won weran heofonlico wundor. Forðon þa hio ofslægne
lacking were heavenly wonders Because when they slain
weran, ⁊ hiora lichaman from þem hæðnum, swa swa we
were and their bodies by the heathens so as we
ær cuædan, in ða ea worpene weran, ða gelomp hit þæt ða
before said into the river thrown were then happened it that the
licoman ongen þam ræse ðes forðgeotendan streames geborene
bodies against the rush of-the forth-pouring stream borne
weran þurh all feowertig mila oð ða stowe, þe hiora cuðe
were through all forty miles to the place which their known
menn ⁊ hiora geferan on weran. Swylce ec se mæsta scima
men and their companions in were Likewise also the greatest brightness
hiofonlices leohtes ufan egwylcre nihte ofer þa stowe
of-heavenly light from-above on-each night over the place
scan, þer þæt gelomp þet þa lichoman cuomon; ⁊ þæt ec
shone where that happened that the bodies came and that also
swylce ða hæðnan geségon ⁊ beheoldon, þa ðe hio slogon.
likewise the heathens saw and beheld those who them slew
Ah ða oðer þara martira in neahtlicere gesihðe æteaude 418.6
But then other of-the martyrs in nightly vision appeared
sumum hiora geferan, þæs nama wæs Tilmon. Wæs þæt méere
to-one of-their companions whose name was Tilmon Was that famous
wer ⁊ for weorulde ec swylce aeðelre gebyrde; wæs he ærest
man and for world also likewise of-noble birth was he first
from cyninges þægn, ⁊ þa wæs eft munuc geworden.
vigorous of-king thane and then was afterward monk become
Wæs he him secgende, þæt he meahte hiora lichoman in ðere
Was he to-him saying that he could their bodies in the

stowe gemaetan, þær he gesawe þæt leoht of hiofonum on
place find where he saw the light from heavens on
eorðan scínan. Ðæt ec swylce gefylled wes. Ða fundan hio
earth shine That also likewise fulfilled was Then found they
sona hiora lichoman ⁊ æfter gerisenre áare martira bebyrgede
at-once their bodies and after fitting honor of-martyrs buried
wæran; ⁊ se deg hiora þrowunge ge hiora lichoman
were and the day of-their passion and of-their bodies
gemetnesse mid arwyrðre weorðunge in ðem stowum mærsade
finding with venerable honor in the places celebrated
syndon. Mid ða Pippin se cyning Froncna þas ðing geherde
are With that Pippin the king of-Franks these things heard
⁊ geacsade, þa sende he weorod ⁊ heht hiora lichoman
and learned then sent he host and commanded their bodies
to him gelædan, ⁊ hio mid micle wuldre ⁊ wyrðmyndum
to him bring and them with great glory and honors
bebyrgan in cirican Colóne þæræ ceastre bii Ríne. Is ðæt ec
bury in church of-Cologne the city by Rhine Is that also
sæd þætte in ðere stowe, þer hio ofslegne weran, weolle án
said that in the place where they slain were welled a
welle, sio in þere illcan stowe oð ðisne deg genihtsumu weter
spring which in the same place until this day abundant water
† forðflowæð ⁊ geotet monnum to ðegnunge ⁊ to áre.
(corrupt) flows-forth and pours to-men for service and for benefit

Willibrord went to Rome for Pope Sergius's leave and for relics. His brothers in Frisia chose Swithberht as bishop, whom Wilfrid consecrated in Britain; when the Old Saxons overran the Boructuari he had converted, Pippin gave him a Rhine island at Queen Plectrude's request, and he died there. Pippin then sent Willibrord to Rome, where Sergius made him archbishop of the Frisians and named him Clement; his see was at Utrecht.

Sona þæm erestan tidum, þes ða lareowas cuomon in 418.22
Soon in-the first times after-that the teachers came into
Fresena lond, ȝ Willbrod from ðem cyninge lefnesse onfeng
of-Frisians land and Willibrord from the king leave received
þæt he ðær læran moste, þa wolde he hredlice to Rome
that he there teach might then would he quickly to Rome
cuman, þa wes bisscop ðæs apostolican seðles Sergius papa,
come then was bishop of-the apostolic see Sergius pope
þæt he wólde mid his læfnesse ȝ mid his blætsunge þæt
that he would with his leave and with his blessing the
willsume weorc onginnan ȝ gefyllan þem ðiodum godspel to
desired work begin and fulfill to-the nations gospel to
læranne. Ond somod he willnade from him onfon þera eadigra
teach And at-once he desired from him receive of-the blessed
apastola reliquias ȝ Cristes martira, þæt mid þy he diofolgeld
apostles relics and of-Christ martyrs that with that he idols
towurpe ȝ cirican timbrede ȝ rærde in þære ðiode þe he
overthrew and churches built and raised in the nation which he
lærde, ðæt he ðer gearwe hefde haligra reliquias in to settenne,
taught that he there ready had of-saints relics in to set
ȝ he gerisenlice meahte in ðara haligra áare syndrige stowe
and he fittingly could in of-the saints honor separate places
gehwylce haligra halgian, þe hiora reliquias þær in weran.
each of-saints hallow that their relics there in were

Swylce ec monige oðre intingan he sohte ȝ willnade oððe
Likewise also many other causes he sought and desired either
þer leornian oððe þanon onfón. In ðem eallum mid ðy he
there learn or thence receive In them all with that he
willfegen wes gefremed, he eft hwearf to codcundre láare.
well-pleased was made he again turned to divine teaching
420.7 Þære tiide þa broðor, ða ðe in Fresum weran mid hine
At-that time the brothers those who among Frisians were with him
in ðere þegnunge ðes Godes wordes, gecuron hio of hiora
in the ministry of-the of-God word chose they from their
ríime gemetfæstne monn in his þeaum ȝ monþuerne heortan
number modest man in his customs and gentle in-heart
Swiðberht, þæt se him gehalgad were to bisscope. Sendon
Swithberht that he for-them consecrated were as bishop Sent
hine þa to Breotene ȝ for hiora béne se aárwyrða bisscop
him then to Britain and for their prayer the venerable bishop
Willferð hine gehalgade, se wes in þa tiid of his æðele
Wilfrid him consecrated who was in that time from his homeland
adrifen ȝ in Mercna lande folgade, ond forðon þe in ða tiid
driven and in of-Mercians land served and because that in that time
Contweara nefdan bisscop. Wes Theodor bisscop forðfered, ȝ
Kent-folk had-not bishop Was Theodore bishop departed and
Berhwald his efterfylgend þa get ne cuom to his bisscopseðle,
Berhtwald his successor then yet not came to his bishop-see
forðon he wes ofer sæ sended to hadienne. Ða Swiðberht
because he was over sea sent to be-ordained When Swithberht
hefde bisscophade onfongen, þa ferde he eft of Breotene ȝ
had bishopric received then went he again from Britain and
efter medmicelum fece he gewat to ðere þeode Boruchtuarorum,
after brief space he departed to the nation of-Boructuari
ȝ monige hiora þurh his lare to soðfestnesse wege gecerde.
and many of-them through his teaching to of-truth way turned

Ah ða aefter noht longre tiide sio ilce þiod wes oferwunnen
But then after not long time the same nation was conquered
from Ealdseaxum; ȝ ða geleafsuman menn, þa ðe Godes
by Old-Saxons and the faithful men those who of-God
worde onfengon, weran wide todrifene. Ond se bisscop mid
word received were widely scattered And the bishop with
his geferum sumum sohte Pipiin Froncna cyning; ȝ him
his companions some sought Pippin of-Franks king and for-him
ða geerendade Bliðryð his cuén, þet he him wunesse stowe
then interceded Plectrude his queen that he to-him of-dwelling place
gesealde in sumum ealonde bi Riíne, þet is on hiora gereorde
gave in an island by Rhine which is in their language
geceged ȝ nemned In Litore, in ðem he mynster getimbrede,
called and named In Litore in which he monastery built
þet nu gen oðð þis agon his erfeweardas. ȝ he þer sum
which now yet until this own his heirs and he there some
fec in forhebbendum liife lifde ȝ ðer his deagas geendade.
space in abstinent life lived and there his days ended
Efter ðon þe hie þa sum gear codcunde láre lærdon in 420.28
After that that they then some years divine teaching taught in
Fresena riice, þa ðe mid hine cuomon, þa sende Pipin mid
of-Frisians kingdom those who with him came then sent Pippin with
ealra hiora geþafunge þone arwyrðan wer Willbrord to Róome
of-all their consent the venerable man Willibrord to Rome
to Sergie þem papan, ond bæd þæt he hine Fresna ðeode
to Sergius the pope and asked that he him of-Frisians for-nation
to ercebiscope gehalgade. ȝ he swa dyde swa he bæd. Wæs
as archbishop consecrated and he so did as he asked Was
he gehadod in circan þære halgan fæmnan ȝ martires Scē
he ordained in church of-the holy maiden and martyr Saint
Cecilian þy dæge, ðe hire gemynddæg wes; ȝ se papa hine
Cecilia on-the day that her memorial-day was and the pope him

nemde freonaman Clemens. ⁊ sona þæs þe he geháadad wæs,
named surname Clement and soon that that he ordained was
þet is æfter feowertene dagum, þes ðe he in Romeburh
that is after fourteen days after-that that he into Rome-city
cuom, þet he hine eft sende to his bisscopseðle. Salde him
came that he him again sent to his bishop-see Gave to-him
⁊ forgeaf Piipin bisscopseðl in his þere meran byrig, sio
and granted Pippin bishop-see in his the famous city which
alde worde þere þiode is nemned Wiltaburg; Galleas nemnað
in-old word of-the nation is named Wiltaburg Gauls name
Traiectum; we cueðað Ættreocum. Bi ðære se arwyrða bisscop
Traiectum we say Utrecht By which the venerable bishop
ciirican getimbrede ⁊ feorr ⁊ wide Godes word ymbe
church built and far and wide of-God word about
Cristes geleafan bodade ⁊ lærde; ⁊ monige wes cegende
of-Christ faith preached and taught and many was calling
from hæðnesse gedwolan hiora liifes. ⁊ he monig mynsteŗ
from of-heathendom error of-their life and he many monasteries
⁊ cirican in ðæm londe getimbrede; ond æfter fæce monige
and churches in the land built and after space many
oðre bisscopas þér gesette ⁊ gehalgade of þara broðra
other bishops there set and consecrated from of-the brothers
ríime, þa ðe mid hine oðde æfter him cuomon codcunde
number those who with him or after him came divine
láre to bodienne; þara monige forðgeleordon in Drihten.
teaching to preach of-whom many passed-away in Lord
422.15 Ah he Willbrord, þe se papa Clemens nemde, longe aeldo
But he Willibrord whom the pope Clement named long age
⁊ árwyrðe he hefde; six ⁊ ðritig wintra in bisscophade
and venerable he had six and thirty winters in bishopric

liifde, ond efter monigfealdum gewinnum heofonlices
lived and after manifold labors of-heavenly
comphades to meordum þes uplican edleanes becuom to áare
warfare to rewards of-the upper recompense came to honor

XIII · DRYTHELM'S VISION

A Northumbrian householder named Drythelm died one night and revived at dawn, divided his goods, and became a monk at Melrose. His shining guide had shown him a valley of fire and ice where souls are cleansed, the pit of hell where devils dragged five souls, a flowering field of the good, and a brighter place near heaven. He told it to Hæmgisl and King Aldfrith, and stood in the icy river saying he had seen colder.

Đassum tidum gemyndelic wundar ȝ ealdum wundrum 422.19
In-these times memorable wonder and to-old wonders
geliic in Breotene wæs geworden. Forðon ðe to awehtnesse
like in Britain was done Because that for awakening
lifgendra monna of saule deaðe sum mon wes sum
of-living men from of-soul death a man was some
faec dead ȝ eft to life lichoman aras ȝ monig ðing
space dead and again to life of-body arose and many things
gemyndewyrðe segde, þa he geseah, þara sume we her
memorable said which he saw of-which some we here
hredlice areccan ȝ áasecgan ȝ aawritan willað.
quickly relate and tell and write will
Uues sum hioscipes fæder ȝ higina aldor in ðeodlonde 422.24
Was a of-household father and of-family head in district
Norðanhymbra, ðet is geceged In Cununingum; liifde he
of-Northumbrians which is called In Cunningham lived he
aefestlice his liif mid his heorde. Ða wearð he licumlicre
piously his life with his household Then was he by-bodily

untrumnesse gehrinen ȝ gestonden; ȝ seo deghwemlice
infirmity touched and assailed and it daily
weox, oððet he to ðem ytemestan dege gelæded wes, ȝ in
grew until he to the last day led was and in
forewearde neaht forðferde. Ah in dagunge he eft acuicode
early night departed But in dawning he again revived
ȝ semninga up heh asæt; ond ealle þa ðe æt his lichoman
and suddenly up high sat and all those who by his body
woepende sæton mid unmæte ege geslægene weron ȝ
weeping sat with immense fear struck were and
utflugon butan his wíif an, ðe hine swiðust lufade, sio án
out-fled except his wife alone who him most loved she alone
hinne aawunade, þeh ðe hio swiðe forht were ȝ beofiende.
within remained though that she very afraid were and trembling
Ða frefrede he hio ȝ cueð: Ne welle þu ðe ondredan,
Then comforted he her and said Not will thou thee dread
forðon þe ic soðlice from deaðe aáras ȝ eam eft forlæten
because that I truly from death arose and am again permitted
mid monnum liifgan, nales hweðre þy liife þe ic ær
with men live not-at-all however by-the life that I before
liifde, ah swiðe ungelice of ðisse tíide me is to lifigenne.
lived but very unlike from this time to-me is to live
Ond ða sona áaras ȝ eode to ðære cirican þes tunes ȝ
And then at-once arose and went to the church of-the village and
oð lutterne dæg in gebede stod. Ond sona æfter þon ealle
until clear day in prayer stood And at-once after that all
his æahte in þreo todælde; enne dæl he his wiife sealde,
his possessions into three divided one part he to-his wife gave
oðerne his bearnum, þone þriddan, þe him gelomp, he
other to-his children the third which to-him fell he
instepe þearrfum gedelde: ȝ æfter medmiclum fæce all
instantly to-poor distributed and after brief space all

weoruldþing forleorte ȝ to Mailros ðem mynstre cuoom, þet
world-things left and to Melrose the monastery came which
is of ðem mestan dæle mid ymbebegnesse Tuede streames
is of the greatest part with bending of-Tweed stream
betyned. ȝ he þer Godes þiohade ȝ scare onfeng, ȝ in
enclosed and he there of-God service and tonsure received and into
dygle aáncorstowe ęode, þe se abbud him foreseah; ȝ þer
secret anchorite-place went which the abbot for-him provided and there
oð ðone dæg his deaðes in swa micelum gedrehtnessum ȝ
until the day of-his death in so great afflictions and
forhefdnessum modes ȝ lichoman áheardade ȝ awunade,
abstinences of-mind and body endured and remained
þette menn mehtan ongeotan, þæt he monig ðing ge egslice
that men could perceive that he many things both terrible
ge willsumlice geseh, þe oðre meoðon, þeh ðe sio tunge
and desirable saw which others missed though that the tongue
swigade, þet his liif wes sprecende.
was-silent that his life was speaking
Sægde he þys gemete ðætte he geseah, ȝ cueð: Leohte 424.18
Said he in-this manner what he saw and said Of-shining
gesihðe ȝ onsione ȝ berhte gegerelan wes, se ðe me lædde.
appearance and countenance and of-bright garment was he who me led
Eodon wiit suigiende, þes ðe me ðuhte ȝ gesegn wes, ongen
Went we-two silent as that to-me seemed and seen was toward
norðeast rodor, swa sunnan upgong bið æt middum sumere.
north-east sky as of-sun rising is at mid summer
Mid ðy wit ða hwiile eodan, bicuomon wít to sumere
With that we-two the while went came we-two to a
dene, sio wæs micelre brædo ȝ deopnese ȝ ungeaendadre
valley which was of-great breadth and depth and of-endless
længe; wes unc on ða wynstran healfe geseted. Oðer dæl wæs
length was to-us on the left side set One part was

wallendum lægum full suiðe egesfullice, oðer wes nohte þon
with-boiling flames full very terribly other was not-at-all the
læs unaarefndlice cele hægles ȝ snawes. Wes gehweðer manna
less with-unbearable cold of-hail and snow Was each of-men
saula full, þa wrixendlice on tua healfe gesegene weeran, swa
souls full which alternately on two sides seen were so
swa mid unmætnesse miceles stormes, worpene beon. Þonne hio
as with immensity of-great storm thrown be When they
þæt mægn þere unmetan hætton áarefnan ne mehtan, þonne
the might of-the immense heat endure not could then
stældan heo eft earmlice in middel þæs unmætan ciles. ȝ
leaped they again miserably into middle of-the immense cold and
mid þy heo ðær nænige reste gemetan mihtan, þonne stældon
with that they there no rest find could then leaped
heo eft in middan þæs byrnendan fyres ȝ ðæs unadwæscedan
they again into midst of-the burning fire and of-the unquenched
leges. Mid þy heo ða þæs ungesælgan wrixles feor ȝ wide,
flame With that they then of-the unhappy exchange far and wide
swa geseon meahton, butan fyrstmearce ænigre ræste mid
as see could without interval of-any rest with
þa unriman mængo sweartra gasta þreste wæron, þa ongan
the countless multitude of-black spirits afflicted were then began
ic þencan, ȝ wende þæt hit hel wære, be ðam tintregum
I think and supposed that it hell were about whose torments
unaræfnendlicum ic oft sæcgan herde. Þa ondswarede he
unendurable I often say heard Then answered he
minum geðohte se min latteow, se ðe me foreeode, ȝ þus
to-my thought the my leader he who me preceded and thus
cwæð: Nis ðis seo hel, swa ðu talest ȝ wenest.
said Not-is this the hell as thou reckonest and supposest

Mid þy ic ða wæs mid þisse ongryslican wæferseone swiðe 426.6
With that I then was with this horrible spectacle greatly
gefyrhted ⁊ gebreged, þa lædde he me styccemælum forð on
frightened and terrified then led he me little-by-little forth into
fyran lond. Þa geseah ic sæmninga beforan unc onginnan
farther land Then saw I suddenly before us-two begin
ðeostrian ða stowe ⁊ miclum þeostrum all gefylled. Mid ðy
darken the places and with-great darkness all filled With that
wit ða in ða þeostro íneodon, ⁊ heo styccemælum swa
we-two then into the darkness went-in and they little-by-little so
micel ⁊ swa ðicco wæron, þæt ic noht geseon meahte, nemne
great and so thick were that I nothing see could except
þæt seo ansien scan ⁊ þa hrægl leoht wæron, se ðe mæc
that the countenance shone and the garments light were he who me
lædde. ⁊ mid ðy wit ða forðgongende wæron under ðæm
led and with that we-two then going-forth were under the
scuan þære ðeostran nihte, ða æteowdan sæmninga beforan
shadow of-the dark night then appeared suddenly before
unc monige heapas sweartra lega, ða wæron up astigende
us-two many heaps of-black flames which were up ascending
swa swa of miclum seaðe, ⁊ eft wæron fallende ⁊
so as from great pit and again were falling and
gewitende in ðone ilcan seað. Mid ðy ic ða ðyder gelæded
departing into the same pit With that I then thither led
wæs, ða ne wiste ic sæmninga hwær min latteow becom; ⁊
was then not knew I suddenly where my leader went and
he mec forlet ín middum þæm þeostrum ond ðære ongrislican
he me left in midst the darkness and the horrible
gesihðe. ⁊ mid ðy þa ilcan heapas þara fyra butan blinne
vision and with that the same heaps of-the fires without ceasing
hwilum upp astigon in heanesse, hwilum niðer gewiton in
at-times up ascended into height at-times down departed into

ða niolnesse ðæs seaðes, geseah ic ⁊ sceawade; ealle ða
the abyss of-the pit saw I and beheld all the
heanesse þara úpastigendra lega fulle wæron monna gasta,
height of-the ascending flames full were of-men spirits
þa on onlicnesse upastigendra yselena mid rece, hwilum in
which in likeness of-ascending sparks with smoke at-times into
heanesse beoð up worpene, hwilum eft togenum ðara fyra
height are up thrown at-times again with-withdrawn of-the fires
ðearsmum wæron eft aslidene in neolnesse ⁊ in grund.
vapors were again slid into abyss and into ground
426.25 Swelce eac unaræfnedlic fullness wæs mid þæs fyres þrosme
Likewise also unbearable foulness was with of-the fire vapor
uppawallende, ⁊ ealle ða stowe ðara þiostra gefylde. Mid ðy
up-welling and all the place of-the darkness filled With that
ic ða longe þær forht stod, ⁊ me wæs uncuð, hwæt ic dyde
I then long there afraid stood and to-me was unknown what I did
oðþe hwider ic eode oðþe hwelc ende me come, ða geherde
or whither I went or what end to-me came then heard
ic sæmninga micelne swæg me on bæcling unmætes wopes
I suddenly great sound me on back of-immense weeping
⁊ earmlices, swelce eac micel gehled ⁊ ceahetunge swa swa
and wretched likewise also great shouting and laughter so as
ungelæredes folces ⁊ biosmriendes gehæftum heora feondum.
of-untaught folk and mocking at-captured their enemies
Þa he ða se sweg me near wæs ⁊ to me becom, þa
When it then the sound to-me nearer was and to me came then
geseah ic mænigo þara wergra gasta .v. manna saula grornende
saw I multitude of-the accursed spirits five men souls groaning
⁊ heofende teon ⁊ lædan on midde þa þeostra, ⁊ heo
and lamenting drag and lead into midst the darkness and they
on ðon swiðe blissedon ⁊ ceahheton. Þara manna sum wæs,
at that greatly rejoiced and laughed Of-the men one was

þæs ðe ic gewiton meahte, bescoren preost, sum węs læwde,
as that I know could shorn priest one was layman
sum wæs wifmon. Tugon heo ða wergan gastas ȝ niðer mid
one was woman Dragged them the accursed spirits and down with
geweotan in midde ða niolnesse ðæs byrnendan leges. Mid
departed into midst the abyss of-the burning flame With
ðy heo ða fir gewiten wæron, ȝ ic ðone wop þara manna
that they then farther departed were and I the weeping of-the men
ȝ þone hleahtor þara diofla sweotolice geheran ne meahte,
and the laughter of-the devils clearly hear not could
hwæðre ic ðone sweg ða gena gemengedne in earum hæfde.
however I the sound then yet mingled in ears had
Betwioh ðas þing ða upp comon sume ðara þiostra gasta 428.7
Among these things then up came some of-the dark spirits
of ðere niolnesse, ȝ of ðære witestowe, ȝ mec utan
from the abyss and from the torment-place and me outside
ymbsaldon. Hæfdon heo fyrene eagan ȝ full fyr of heora
surrounded Had they fiery eyes and foul fire from their
muðe ȝ of heora nasum wæron ut blawende; ond fyrene
mouth and from their nostrils were out blowing and fiery
tangan him on handa hæfdon, ȝ mæc nerwdon, ȝ me
tongs to-them in hands had and me constrained and me
tobeotedon, þæt heo mid þam gegripan woldon, ȝ in ða
threatened that they with them seize would and into the
forwyrd sendan. Ond þeah ðe heo mec swa bregdan ȝ
destruction send And though that they me so terrified and
fyrhton, ne dorston heo mec hwæðre ongehrinan.
frightened not dared they me however touch
Mid ðy ic ða wæs æghwonan mid ðam feondum ymbsald ȝ 428.15
With that I then was on-every-side with the enemies surrounded and
mid ða blindnesse þara ðeostra utan betyned, ða áhof ic mine
with the blindness of-the darkness outside shut-in then raised I my

eagan upp ⁊ locade hider ⁊ geond, hwæðer me ænig fultum
eyes up and looked hither and yonder whether to-me any help
toweard wære, ðæt ic gehæled beon meahte. Þa æteowde me
coming were that I saved be might Then appeared to-me
æfter þæm wege, þe ic ær com on, betwioh ða þeostra swa
along the way that I before came on among the darkness as
beorht scinende steorra. ⁊ ðæt leoht wæs weaxende mare
bright shining star and the light was growing more
⁊ mare, ⁊ hraðe to me wæs efstende; ⁊ sona ðæs ðe hit
and more and quickly to me was hastening and soon that that it
me nealehte, ða wæron tostencte ⁊ onwæg flugon ealle ða
me approached then were scattered and away fled all the
awergdan gastas, ða ðe me ær mid heora tangan tobeotodan.
accursed spirits those who me before with their tongs threatened
Wæs ðæt se min latteow, se ðe mec lædde. Þa cerde he ða
Was that the my leader he who me led Then turned he then
sona on ða swiðran hond, ⁊ mec ongon lædan suðeast on
at-once on the right hand and me began lead south-east toward
ðon roðor, swa swa on wintre sunne upp gongeð. Þa wære
the sky so as in winter sun up goes Then were
wit sona of ðam þeostrum abrogdene, ⁊ he mec lædde in
we-two at-once from the darkness snatched and he me led into
fægernesse smoltes leohtes. Mid ðy he mec ða in openum leohte
fairness of-calm light With that he me then in open light
lædde, þa geseah ic beforan unc þone mæstan weall, þæs
led then saw I before us-two the greatest wall of-which
længo on twa healfe ne his heanesse ænig ende *gesen wæs.
length on two sides nor its height any end seen was
428.29 Þa ongan ic wundrian, for hwon wit to þam walle eodan,
Then began I wonder for why we-two to the wall went
mid ðy ic on him nænige duru ne eahþyrl ne uppastignesse
with that I on it no door nor window nor ascent

onhwonan on ænge halfe geseon meahte. Mid ðy wit ða
from-anywhere on any side see could With that we-two then
becoman to ðam walle, þa sona instæpe, ne wat ic hwelcre
came to the wall then at-once instantly not know I in-what
endebyrdnesse, wæron wit on his heanesse on ðam walle
order were we-two on its height on the wall
ufonweardum. ⁊ þa geseah ic ðær þone rumestan feld ⁊
uppermost and then saw I there the roomiest field and
þone fægerestan, ⁊ se wæs eall swetnesse anre full growendra
the fairest and it was all of-sweetness one full of-growing
blostmena. Ond seo wundrigende swetnesse þæs miclan swicces
blossoms And the wondrous sweetness of-the great fragrance
sona ealle ða fullnessa þæs fullan ofnes ⁊ þæs þeostran,
at-once all the foulnesses of-the foul furnace and of-the dark
þe mec ær ðurhseah, onwæg aflemde. Ond swa micel leoht
which me before pierced away put-to-flight And so great light
⁊ beorhtnes ealle þa stowe geondscan, þæt he ealles dæges
and brightness all the place shone-through that it of-all day
beorhtnisse oðþe ðære middæglican sunnan sciman wæs
brightness or of-the midday sun brightness was
beorhtre gesewen. Wæron on ðissum felda unrime gesomnunge
brighter seen Were on this field countless gatherings
hwitra manna ⁊ fægra ⁊ monig seðel gefeondra wæroda ⁊
of-white men and fair and many seats of-rejoicing hosts and
blissigendra. Mid ðy he mec ða lædde betwih midde ða þreatas
exulting With that he me then led between midst the troops
þara gesæligra woruda, þa ongan ic þencan ⁊ me huru
of-the happy hosts then began I think and to-me indeed
þuhte, þæt þær wære heofona rice, be ðam ic oft sæcgan
seemed that there were of-heavens kingdom about which I often say

herde. Þa ondswarode he minum geðohte ⁊ cwæð: Nis
heard Then answered he to-my thought and said Not-is
ðis, cwæð he, heofona rice, swa swa ðu talest ⁊ wenest.
this said he of-heavens kingdom so as thou reckonest and supposest
430.15 Mid ðy wit ða wæron forðgongende ⁊ oferferdon þas
With that we-two then were going-forth and passed-over these
wunenesse þara eadigra gasta, þa geseah ic beforan unc
dwellings of-the blessed spirits then saw I before us-two
micle maran gefe leohtes ⁊ beorhtnesse þonne ic ær geseah,
much greater grace of-light and brightness than I before saw
in ðære ic eac swylce þa swetestan stæfne geherde Godes
in which I also likewise the sweetest voice heard of-God
lof singendra. Swylce eac of ðære stowe swa micel swetnes
praise singing Likewise also from the place so great sweetness
wundorlices stænces wæs onsended, þæt sio swætnis, þe ic ær
of-wondrous odor was sent that the sweetness which I before
bregde ⁊ me micel þuhte, in ða witgemetnisse þæs æfteran
tasted and to-me great seemed in the comparison of-the second
leohtes ⁊ beorhtnesse wæs lytel ⁊ medmicel gesæwen. Swylce
light and brightness was little and small seen Likewise
eac swelce þæt leoht ⁊ seo biorhtnes þæs blostmiendan feldes
also as the light and the brightness of-the blossoming field
wæs medmicel gesewen in ðære stowe wynsumnesse. Mid
was small seen in of-the place delight With
ðy ic unc wende inngongende bion, þa somninga se min
that I us-two supposed entering be then suddenly the my
latteow gestod ⁊ butan eldenne wæs eft his gong cerrende:
leader stood and without delay was again his going turning
⁊ mec eft lædde ðy selfan wæge, ðe wit ær coman
and me again led by-the same way that we-two before came

Mid ðy wit ða eft hwerfende becoman to ðan bliðan 430.27
With that we-two then again returning came to the blithe
wunenessum ðara hwittra gasta ȝ fægra, cwæð he to me: Wast
dwellings of-the white spirits and fair said he to me Knowest
ðu hwæt ðas þing ealle seon, ðe þu sceawadest ȝ gesawa?
thou what these things all be which thou beheldest and sawest
Andswarode ic him: Nese, cwæð ic, ne wat ic heo. Cwæð he:
Answered I him No said I not know I them Said he
Seo stow þær seo denu wæs ðe þu gesawe wallende lege ȝ
The place where the valley was which thou sawest with-boiling flame and
strongum celum egeslice beon, þæt is seo stow, in ðære siondon
with-strong colds terrible be that is the place in which are
to ádemanne ȝ to clænsienne þæra manna saula, þa ðe eldende
to try and to cleanse of-the men souls those who delaying
wæran to andettenne ȝ to betenne heora synna ȝ mandæda,
were to confess and to amend their sins and evil-deeds
þa hio gefremedan: ȝ hwæðre æt nehstan in ða seolfan tid
which they committed and however at last in the same time
heora deaðes to reowe geflugon, ȝ swa of lichoman eodon.
of-their death to penance fled and so from body went
Þa hwæðre, forðon þe heo andetnesse ȝ hreowe in þam
They however because that they confession and penance in the
seolfan deaðe hæfdon, ealle in domes dæge to heofona rice
same death had all in of-doom day to of-heavens kingdom
becumað; ȝ monige eac swylce lifigendra manna bene ȝ
come and many also likewise of-living men supplications and
gebeda ȝ ælmesse ȝ fæsten ȝ ealra swiðust mæssesong
prayers and alms and fasting and of-all most mass-song
gefultumeð, þæt heo ær domes dæge generede beoð. ȝ wite
helps that they before of-doom day saved are and know
ðu þæt se legfamblawenda seað ȝ se fula, þone ðu gesawe,
thou that the flame-blowing pit and the foul which thou sawest

þæt wæs helle tintreges muð, in ðone swa hwelc mon swa
that was of-hell torment mouth into which so which man so
ænige siðe in befalleð, næfre he þonan in ecnisse genered bið.
any time in falls never he thence in eternity saved is
432.10 Sio blostmberende stow þonne, in ðære þu ðæt fægreste
The blossom-bearing place then in which thou the fairest
weorud in giogoðhadnesse gesawe scinan ȝ wynsumian, þæt
host in youthfulness sawest shine and rejoice that
is seo stow, in ðære beoð onfangne soðfæstra saula, ða
is the place in which are received of-righteous souls those
þe on godum wiorcum of lichoman gongað, ȝ hwæðre
which in good works from body go and however
ne beoð swa micelre fullfremednesse, þæt hio sona sion in
not are of-so great perfection that they at-once be into
heofona rice gelædde. Ealle ða hwæðre in domes dæge to
of-heavens kingdom led All those however in of-doom day to
Cristes gesihðe ȝ to gefean þæs heofonlican rices íngongað.
of-Christ sight and to joy of-the heavenly kingdom go-in
Forðon swa hwelc swa in eallum worde ȝ wiorce ȝ ín
Because so which so in all word and work and in
geðohte fullfremede beoð, sona ðæs ðe of lichoman gongað,
thought perfect are soon that that from body go
becumað to ðam heofonlican rice. To ðæs rices nioweste
come to the heavenly kingdom To of-the kingdom neighborhood
belimpeð sio stow, þær ðu þone sweg ðæs weðan songes mid
belongs the place where thou the sound of-the sweet song with
ðy swicce þære swetnisse geherdest, ȝ þa beorhtnesse þæs
the fragrance of-the sweetness heardest and the brightness of-the
miclan leohtes gesawa. Ac ðu þonne, forðon þu nu scealt
great light sawest But thou then because thou now shalt
eft to lichoman hweorfan ȝ eft betwih mannum lifgan,
again to body return and again among men live

gif ðu ðine dæde ⁊ þeawas ⁊ þin word in rihtnesse ⁊
if thou thy deeds and customs and thy words in rightness and
in bilewitnisse geornlice haldan wilt, þonne onfehstu æfter
in simplicity earnestly keep wilt then receivest-thou after
deaðe þa wunenesse stowe betwih ða blissiendan weorud
death the of-dwelling place among the rejoicing hosts
þara eadigra gasta, ðe ðu nu nehst gesawe ⁊ sceawadest.
of-the blessed spirits which thou now last sawest and beheldest
Ond eac wite ðu, þa ic sume tid fram ðe gewat, to ðon 432.26
And also know thou when I some time from thee departed to that
ic ðæt dyde, þæt ic wolde geahsian ⁊ gewitan hwæt be
I that did that I would learn and know what about
ðe beon scolde. Mid ðy he ða to me cwæð, þæt ic eft to
thee be should With that he then to me said that I again to
lichoman hweorfan scolde, þa wæs ic ðæs swiðe wundrigende
body return should then was I of-that greatly wondering
⁊ onscuniende ⁊ me lað wæs. Forðon þe ic lustfullede
and shunning and to-me hateful was Because that I delighted-in
þære stowe swetnesse ⁊ wlite, ðe ic ðær geseah, ⁊
of-the place sweetness and beauty which I there saw and
eac somod þara gemænan ⁊ eadignesse brucan, ðe ic on
also together the fellowship and blessedness enjoy which I in
ðære stowe sceawade. ⁊ ic hwæðre minne lateow ne dorste
the place beheld and I however my leader not dared
owiht biddan. Ah nu betwihn ðas ðing, ne wat ic hwelcre
anything ask But now among these things not know I in-what
ændebyrdnisse, ic mec nu geseo betwih monnum lifigan.
order I me now see among men live
Ða ðing ⁊ eac oðero, ðe se Dryhtnes wer geseah, 434.4
Those things and also others which the of-Lord man saw
nales eallum monnum æhwer suongrum ⁊ heora liifes
not-at-all to-all men anywhere to-sluggish and of-their life

ungemendum sæcgan wolde; ah ðæm anum, ða ðe oðþe for
careless say would but to-those alone who — either for
ege tinterigo afyrhte wæron, oðþe mid hyhte þara ecra gefeana
fear of-torments frightened were or with hope of-the eternal joys
⁊ eadignesse lustfulledon, þæm he wolde mid árfæstnesse
and blessedness delighted to-them he would with of-piety
lufan ða þing cyðan ⁊ sæcgan. Wæs sum munuc ⁊
love the things make-known and say Was a monk and
mæssepreost in nehnesse his cetan eardigende, þæs noma
masspriest in nearness of-his cell dwelling whose name
wæs Hamgels, ⁊ þone hæd mid godum dædum efenlice
was Hæmgisl and the order with good deeds equally
heold; se eft in Ibernia þæm ealonde þære ytmestan eldo
held who afterward in Ireland the island in-the last age
his lifes in ancorsetle mid medmicle hlafe ⁊ cealdan wætre
of-his life in anchorite-seat with little bread and cold water
awreðede. Þa gelomlice wæs inngongende to ðam ilcan were
sustained Then frequently was going-in to the same man
⁊ þurh his geornfulle frygenisse fram him geherde hwilice
and through his earnest questioning from him heard what
ðing ðe he geseah ða he wæs lichoman ongerwed. Þurh
things that he saw when he was of-body unclothed Through
þæs onwriginesse ⁊ gesegene eac swylce ða feoo ðe we her
whose revelation and account also likewise the few which we here
writon to usse cyðþe becuoman. Sægde he eac swylce his
wrote to our knowledge came Told he also likewise his
gesihðe Aldfriðe ðæm cyninge, se wæs in halgum gebedum
vision to-Aldfrith the king who was in holy prayers
se gelæredesta; ⁊ he swa lustlice ⁊ swa geornfullice wæs
the most-learned and he so gladly and so earnestly was

fram him gehered, þæt he in ðæt gemyndgade mynster
by him heard that he into the mentioned monastery
mid his bene inngedon wæs ȝ inn munuchade bescoren.
with his request put-in was and in monkhood shorn
Ond þonne he se cynng ín ða dælas ðæs londes becom, þæt 434.20
And when he the king into the parts of-the land came that
he gelomlice wæs to him gongende þæt he wolde his word ȝ
he frequently was to him going that he would his words and
his sægene geheran. In ðæm mynstre wæs in ða tid æfestes
his account hear In the monastery was in that time of-pious
lifes ȝ gemetfæstes liifes abbud ȝ mæssepreost Æðelwald
life and of-modest life abbot and masspriest Æthelwald
haten, se ęfter ðon eft ðæt biscopsetl efenwyrðum dædum
called who after that afterward the bishop-seat with-equally-worthy deeds
his hades ðære cirican æt Lindesfearona ea sæt ȝ heold.
of-his order of-the church at Lindisfarne — sat and held
Onfæng he se Godes mon ín ðæm ilcan mynstre dehle stowe 434.27
Received he the of-God man in the same monastery secret place
wunenesse, þæt he ðær meahte freolslice in singalum gebedum
of-dwelling that he there might freely in continual prayers
his sceppende heran ȝ ðeowigan. Ond forðon seo seolfe stow
his creator obey and serve And because the same place
on ofer ðæs streames wæs geseted, wæs his gewuna for ðære
on bank of-the stream was set was his custom for the
miclan lufan his lichoman clænsunge, þæt he gelomlice inn
great love of-his body chastening that he frequently into
ðone stream eode ȝ ðær ín sealmsonge ȝ in gebedum stod
the stream went and there in psalm-song and in prayers stood
ȝ fæste áwunode hwilum oð midden sidan, hwilum oð
and fast remained at-times up-to middle side at-times up-to
ðone sweoran; ȝ hiene in ðæm streame sæncte ȝ defde, swa
the neck and himself in the stream sank and dipped so

longe swæ he gesegen wæs þæt he áræfnan meahte. ⁊ þonne
long as he seen was that he endure could and when
he ðonan gongende wæs to londe, næfre he ða his wætan
he thence going was to land never he then his wet
hræl ⁊ þa cealdan forlætan wolde, oðþæt hio eft of his
garments and the cold leave would until they again from his
seolfes lichoman gewermedon ⁊ adrugedon. Mid ðy *
own body warmed and dried With that (conjecture)
þe in midwintres tide, ymb hiene flowendum þæm sticcum
that in of-midwinter time about him flowing the pieces
halfbrocenra iisa, ða he seolfa oft gebræc ⁊ gescęnde, þæt
of-half-broken ice which he self often broke and shattered that
he stowe hæfde in ðæm streame to standenne oðþe hiene to
he place had in the stream to stand or himself to
bisæncenne, cwædon him men to, þa ðæt gesawon: Hwæt þæt
sink said him men to who that saw Lo that
is wundor, broðor Dryhthelm — wæs ðæt þæs weres nama —
is wonder brother Drythelm was that of-the man name
þæt ðu swa micle reðnesse celes ænge rehte aræfnan meaht:
that thou so great fierceness of-cold in-any way endure canst
ondswarode he bilwitlice, forðon þe he wæs bilwitre gleawnisse
answered he simply because that he was of-simple prudence
⁊ gemetfæstre gecynde mon, ⁊ cwæð: Caldran ic geseah.
and of-modest nature man and said Colder I saw
436.12 Ond mid ðy heo cwædon: Þæt is wundor, þæt ðu swa ræðe
And with that they said That is wonder that thou so fierce
forhæfdnisse ⁊ swa hearde habban wilt: ondswarode he
abstinence and so hard have wilt answered he
him: Heardran ⁊ hræðþran ic geseah. ⁊ he swa oð þone
them Harder and fiercer I saw and he so until the
dæg his gecænenisse of middangearde mid ungeswencedlice
day of-his calling from middle-earth with untiring

luste heofonlicra goda þone ealdan lichoman his betwihn
desire of-heavenly goods the old body his between
dæghwæmlice fæsteno swæncte ȝ temede; ȝ he monegum
daily fasts afflicted and tamed and he to-many
mannum ge in wordum ge on his lifes bisene on hælo wæs.
men both in words and in of-his life example for salvation was

XIV · THE THANE AND THE TWO BOOKS

In Cenred's reign a Mercian thane, favored by the king for his outward zeal but careless of God, kept putting off repentance. Dying, he told the king he had seen two bright youths give him a small book of his few good deeds, then a host of devils with a huge book of all his sins, two of whom struck him at head and feet. He died in despair; Bede, who had the story from Bishop Pehthelm, explains its meaning.

Ongeæng þissum spelle wæs sum mon in Mercna londe, þæs 436.20
Contrary-to this story was a man in of-Mercians land whose
gesihðe ȝ word, nales his drohtung ȝ his lif, monegum
vision and words not-at-all his conduct and his life to-many
monna ne eac him seolfum brycsade. Wæs in Cænredes tidum
of-men nor also to-him self profited Was in of-Cenred times
Mærcna cynges, se æfter Æðelrede to rice fæng, sum wær
of-Mercians king who after Æthelred to kingdom succeeded a man
inn læwdum hade; wæs cyninges þeng. Ac swa swiðe swa he
in lay order was of-king thane But so greatly as he
for ðære utran geornfulnesse weoruldlicra dæda þam cynge wæs
for the outer zeal of-worldly deeds to-the king was
liciende, swa swiðe he for ðære innlican gemeleasnesse Godes
pleasing so greatly he for the inward neglect of-God
herenisse him seolfum mislicade. Monede se cyning hiene
obedience to-him self displeased Admonished the king him

gelomlice, þæt he ondette ⁊ bote ⁊ forlete his synna ⁊
frequently that he confessed and amended and forsook his sins and
mandæda, ær ðon he mid ofercyme sæmninga deaðes ealle
evil-deeds before that he with oncoming sudden of-death all
tid hreowe ⁊ bote forlure. Ond þeah ðe he gelomlice
time of-repentance and amendment lost And though that he frequently
monad wære, hwæðre he forhogode ða hælo word, ða
admonished were however he despised the of-salvation words those
þe he hiene lærde, ond hiene het æfterfylgendre tide,
which he him taught and himself promised at-following time
þonne he eldra wære, his synna hreowe ⁊ ondetnesse don.
when he older were of-his sins repentance and confession do
438.3 Þa betwih ðas ðing wæs he gehrinen ⁊ gestonden sæmninga
Then among these things was he touched and assailed suddenly
mid untrumnesse: ⁊ sona in bæd gefeol, ⁊ grymme sar
with infirmity and at-once into bed fell and grim pain
ongon þrowian. Þa wæs se cyng inngongende to him, forðon
began suffer Then was the king going-in to him because
he hiene swiðe lufode, trymede hiene ⁊ lærde, þæt he
he him greatly loved exhorted him and taught that he
ða get hreowe ⁊ ondetnesse dyde his synna, ær ðon he
then yet repentance and confession did of-his sins before that he
swulte. Ondswarode he him ⁊ ðus cwæð, þæt he ða geta
died Answered he him and thus said that he then yet
nolde his synna ondettan, ac eft, ðonne he eldra wære ⁊
would-not his sins confess but afterward when he older were and
of ðære untrymnesse arisen wære, ðy læs him ætwite ⁊ on
from the infirmity arisen were the less him blamed and in
edwit sette his geðoftan, þæt he for ege ðæs deaðes ða þing
reproach set his comrades that he for fear of-the death those things
dyde, þe he er gesund don nolde. Þuhte him seolfum
did which he before sound do would-not Seemed to-him self

ȝ him gesegen wæs, þæt heardlice ȝ stronglice spræce;
and to-him seen was that bravely and strongly spoke
ah he wæs earmlice beswicen mid deofles searwum, swa swa
but he was miserably deceived with of-devil wiles so as
hit æfter gecyðed wæs. Mid ðy seo adl swiðe weox ȝ
it afterward made-known was With that the disease greatly grew and
hefegade, eft se cyng íneode to him hiene to niosianne ȝ
grew-heavy again the king went-in to him him to visit and
to lærenne. Þa cleopode he sona earmlicre stæfne: Hwæt
to teach Then called he at-once with-wretched voice What
woldest ðu oðþe to hwon come ðu hider? forðon ne meaht
wouldst thou or for why camest thou hither because not canst
ðu me nu ofer ðisne dæg ænige helpe ne geoce gefremman.
thou me now beyond this day any help nor succor perform
Cwæð he se * cyng: Ne wille ðu swa sprecan; geseoh 438.17
Said he the (conjecture) king Not will thou so speak see
ðæt ðu teola wite. Cwæð he; Ne wede ic: ah ða wyrrestan
that thou well be-wise Said he Not rave I but the worst
ingewitnesse me ic geseo, ȝ fore minum eagum hæbbe.
conscience for-me I see and before my eyes have
Frægn se cyning hiene, hwæt ðæt wære. Cwæð he: Ær
Asked the king him what that were Said he Before
hwene ðu come, eode inn on þis hus to me twegen geonge
a-little thou camest went in into this house to me two young
men fægre ȝ beorhte, ȝ gesæton æt me, oðer æt minum
men fair and bright and sat by me one at my
heafde, oðer æt minum fotum. Þa teah heora oðer forð fægre
head other at my feet Then drew of-them one forth fair
boc ȝ swiðe medmicle ȝ me sealde to rædanne. Ða ic
book and very small and to-me gave to read When I
ða boc sceawade, þa mette ic ðær awriten ealle ða god ða
the book beheld then found I there written all the goods which

ic æfre gedyde. Ah ða wæron swiðe feawe ȝ medmicle.
I ever did But those were very few and small
Þa noman heo eft ða boc æt me ȝ me noht to cwædon.
Then took they again the book from me and me nothing to said
438.28 Þa com her sæmninga micel weorud werigra gasta, ȝ
Then came here suddenly great host of-accursed spirits and
wæron swiðe ongrislicum heowe ȝ ondwliotan. ȝ ðis hus
were of-very horrible hue and countenance and this house
utan ymbsætan; innan of mæstan dæle sittende gefyldon. Þa
outside beset inside for greatest part sitting filled Then
wæs heora sum þeostran onseone ȝ þæm oðrum egeslicran,
was of-them one of-dark countenance and than-the others more-terrible
se wæs setles eldest; ȝ me ðuhte ȝ gesegen wæs, þæt
who was of-seat eldest and to-me seemed and seen was that
he heora aldor beon scolde. Þa teah he forð boc ongryslicre
he their chief be should Then drew he forth book of-horrible
gesihðe ȝ unmættre micelnisse ȝ lytesne unabeorendlic
appearance and of-immense size and of-almost unbearable
byrdenne; sealde ða anum his geferena ȝ heht me
burden gave then to-one of-his companions and commanded to-me
beran to rædanne. Mid ðy ic ða þa boc rædde, ða gemette
bear to read With that I then the book read then found
ic on hiere sweartum stafum ȝ atolecum sweotole awritene
I in it with-black letters and hideous clearly written
eall ða man ðe ic æfre gefremede; ȝ nales ðæt an
all the crimes which I ever committed and not-at-all that alone
þæt ic on weorce ȝ on worde, ȝ eac hwylce þæt ic on
that I in work and in word and also likewise that I in
þæm medmestan geðohte gesyngode, ealle ða wæron ðær
the smallest thought sinned all those were there
on awritene. ȝ ða cwæð se aldor þara* wergra gasta to
in written and then said the chief of-the accursed spirits to

ðam fægran monnum ȝ ðam beorhtan ðe me æt sæton:
the fair men and the bright who me by sat
To hwon sitton ge her? Hwæt git cuðlice witon, þæt þis
For why sit ye here Lo ye-two certainly know that this
is ure mon. Ondswaredon heo: Soð ge sæcgað; ah onfoð
is our man Answered they Truth ye say but receive
hiene ȝ ín heapunge eowerre niðerunge gelædað.
him and into heaping of-your damnation lead
Ðy cwæde heo ínstæpe from minre gesihðe geweoton. 440.10
That said they instantly from my sight departed
Ond þa wæron arisende twegen ðara atolra gasta; hæfdon
And then were arising two of-the hideous spirits had
hondseax on heora hondum; slogon mec ða, oðer in heafod,
daggers in their hands struck me then one in head
oðer in fet. ȝ ða wunda nu mid micle sare tintrego
other in feet and the wounds now with great pain of-torment
togædre swicað ín ða innoðe mines lichoman; ȝ sona ðæs
together creep into the insides of-my body and soon that
ðe heo togædre cumað, þonne swelte ic: ȝ ða dioflu gearwe
that they together come then die I and the devils ready
bidað, hwonne heo mec gegrypen ȝ to helle locum gelæde.
wait when they me seize and to of-hell enclosures lead
Ða he ða se earma man þus mid órmodnisse spræcende 440.17
When he then the wretched man thus with despair speaking
wæs, ða swealt he sona æfter on his synnum. Ond þa
was then died he soon after in his sins And the
hreowe ða he to medmicelre tide mid forgifnisse wæstme
repentance which he for brief time with of-forgiveness fruit
forælde doan, þa he witum underðeoded butan wæstme in
put-off do that he to-torments subjected without fruit in
ecnesse doð. Ond þæt he cwæð, þæt he gesawe ungelice bec
eternity does And that he said that he saw unlike books

him berene bion þurh ða godan gastas oðþe þurh ða galan,
to-him borne be through the good spirits or through the wicked
forðon þæt ðurh ða uplican stihtunge Godes ælmihtiges
because that through the upper ordaining of-God almighty
geworden wæs, þæt we gemunden *þætte usse dæde ⁊ usse
done was that we remembered that our deeds and our
geðohtas, nales on þiosne wind in idelnesse toflowenne, ah
thoughts not-at-all on this wind in idleness flow-away but
to dome þæs hean deman ealle gehaldene beon, ⁊ us eft
for judgment of-the high judge all kept be and to-us again
in ende æteowde beon, oðþe ðurh ða freondlican ænglas oðþe
in end shown be either through the friendly angels or
ðurh ða feondas. Þæt he cwæð, þæt hie ærest ða fægran boc
through the enemies That he said that they first the fair book
⁊ ða hwitan englas forðbrohton, ⁊ æfter þon deofol þa
and the white angels brought-forth and after that devil the
sweartan, ⁊ hi þa englas swiðe medmicle ond þas unmætan,
black and they the angels very small and these immense
þæt is to ongeotene, þæt he in ðære ærestan ældo his
that is to perceive that he in the first age of-his
lifes hwelchwugu god dede, ða he hwæðre in midfeorum
life some good did which he however in middle
life ealle ðurh his unrihte dæde aðeostrade ⁊ fordilegade.
life all through his unrighteous deeds darkened and blotted-out
442.1 Þær he ða wið þon ða gedwolan his cneohthade gereccan
If he then against that the errors of-his boyhood correct
gemde in giguðhade ⁊ ða þurh gode dæde from Godes
cared in youth and them through good deeds from of-God
eagum ahwerfan, þonne meahte he ðara rime geðeoded bion,
eyes turn-away then could he to-their number joined be
be ðam se sealmscop cwæð: Beati quorum remisse sunt, et
about whom the psalmist said Blessed whose forgiven are and

cetera. Þa beoð eadge þe heora wonnesse forlætne beoð ⁊
the-rest Those are blessed who their iniquities forgiven are and
þara þe synna bewrigene beoð. Þis spell ic leornade fram
of-those whose sins covered are This story I learned from
Pehthelme ðæm arwyrðan biscope, ond ic hit for þære hælo,
Pehthelm the venerable bishop and I it for the salvation
ðe hit leornade oðþe geherde, hluttorlice awrat ⁊ sægde.
(of-those)-who it learned or heard clearly wrote and said

XV · THE SMITH WHO SAW HELL

Bede knew a brother, a skilled smith, who loved drink and his forge more than church. Dying, he told the brothers he saw hell open, with Satan, Caiaphas, and Christ's killers, and a place ready for him; too late to repent, he said, and died without the viaticum. No one dared pray for him. Stephen saw heaven open before his death; this man saw hell, and his ruin became a warning to others.

Ic * seolfa cuðe sumne broðar, ðone ic wolde ðæt 442.9
I (conjecture) self knew a brother whom I would that
ic næfre cuðe, ðæs noman ic eac swylce genemnan mæg,
I never knew whose name I also likewise name can
gif ðæt owiht bryciæ. Wæs he geseted in æðelum mynstre,
if that anything profit Was he set in noble monastery
ah he hwæðre unæðelice his lif lifde. Wæs he lomlice
but he however ignobly his life lived Was he frequently
fram ðam broðrum þread ⁊ ðæm ealdormonnum þære
by the brothers rebuked and the elders of-the
stowe; ⁊ hie hiene monedon ⁊ lærdon þæt he his life
place and they him admonished and taught that he in-his life
gecerde to clænsnunge his synna. ⁊ ðeah ðe he geheran
turned to cleansing of-his sins and though that he hear

ne wolde, hwæðre he geðyldelice wæs from him eallum
not would however he patiently was by them all
aræfned for nedþearfe his utran weorca; wæs he syndryglice
endured for need of-his outer works was he specially
in smiðcræfte wæl gelæred. Ðiode he swiðe druncennisse ⁊
in smith-craft well taught Served he greatly to-drunkenness and
mongum oðrum unalefednessum ðæs slæcran lifes; ond he ma
to-many other unlawfulnesses of-the slacker life and he more
gewunade in his smiðþan dæges ⁊ nihtæs sittan ⁊ licgan,
was-wont in his smithy by-day and by-night sit and lie
þonne he wolde on cirican syngan ⁊ gebiddan ⁊ mid ðæm
than he would in church sing and pray and with the
oðrum broðrum lifes word ⁊ godcunde lare geheran. Þonne
other brothers of-life word and divine teaching hear Then
him gelomp þæt sume men gewuniað cweðan: Se ðe ne
to-him happened what some men are-wont say He who not
wile cirican duru wilsumlice geeadmoded ingongan, se sceal
will of-church door willingly humbled go-in he shall
nede in helle duru unwillsumlice geniþerad gelæded beon.
needs into of-hell door unwillingly damned led be
442.24 Þa wæs se mon geslegen ⁊ gestonden hefigre adle; ⁊ seo
Then was the man struck and assailed with-heavy disease and it
weox ⁊ hefigade, oððæt he wæs to þam ytemestan dæge
grew and grew-heavy until he was to the last day
gelæded. Þa cygde he ⁊ het þa broþor him to. ⁊ he
led Then called he and commanded the brothers him to and he
swiðe gnorniende ⁊ geniðredum gelic ongan him secgan, þæt
greatly mourning and to-damned like began to-them say that
he gesawe helle opene ⁊ Satanan þone ealdan feond moncynnes
he saw hell open and Satan the old enemy of-mankind
besencedne on þam grundum helle tintreges. ⁊ cwæð, þæt
sunk in the depths of-hell torment and said that

he þær eac gesawe Caiphan þone ealdorman þara sacerda
he there also saw Caiaphas the chief of-the priests
mid þam oþrum, þa þe Drihten Crist ofslogon, bi him
with the others those who Lord Christ slew beside him
wrecendum ligum gesealdne beon. In þara neaweste, cwæð he,
to-avenging flames given be In whose neighborhood said he
wa me earmum, ic geseo me stowe gegearwade beon ecre
woe to-me wretched I see for-me place prepared be of-eternal
forlorenesse. Þa þa broþor þis gehyrdon, þa ongunnun hi
perdition When the brothers this heard then began they
hine geornlice trymman ⁊ læran, þæt he þa gena on lichaman
him earnestly exhort and teach that he then yet in body
geseted his synna hreowe ⁊ andetnesse dyde. Andswarode
set of-his sins repentance and confession did Answered
he mid ormodnesse: Nis me nu, cwæð he, tiid min lif to
he with despair Not-is to-me now said he time my life to
onwendanne, mid þy ic sylfa geseo minne dom gedemedne
change with that I self see my doom judged
beon. Þa he þa þus spræc, þa he butan hælo wegnyste
be When he then thus spoke then he without of-salvation viaticum
of worulde gewat: ⁊ his lichama wæs bebyriged on þam
from world departed and his body was buried in the
ytemestan stowum þæs mynstres. ⁊ nænig mon dorste for hine
outermost places of-the monastery and no man dared for him
ne sealmas ne mæssan singan ne furþum for hine gebiddan.
either psalms or masses sing or even for him pray
Eala mid hu micle gesceade God todælde betwyh leoht ⁊ 444.11
Oh with how great distinction God divided between light and
þystro. Se æresta martyr se eadiga Stephanus, þa he wæs
darkness The first martyr the blessed Stephen when he was
deað þrowiende for soðfæstnesse, geseah he heofonas opene,
death suffering for truth saw he heavens open

geseah he Godes wuldur ȝ þone Hælend standende Godes
saw he of-God glory and the Savior standing of-God
on þa swiðran. ȝ þider þe he sylfa toweard wæs æfter deaþe,
on the right and whither that he self coming was after death
þider he his eagan sende ær his deaðe, þæt he þy bliþelicor
thither he his eyes sent before his death that he the more-blithely
þrowade. ȝ wið ðon þes smið þæs þystran modes ȝ dæde,
suffered and against that this smith of-the dark mind and deed
þa he his deaþe nealæcte, geseah helle tintrego opene, geseah
when he to-his death approached saw of-hell torments open saw
he deofles niþrunge ȝ his æfterfylgendra. Geseah he eac
he of-devil damnation and of-his followers Saw he also
swylce his sylfes ungesælige stowe ȝ carcern betwyh swylce,
likewise his own unhappy place and prison among such
þæt he þy earmlicor georwenedre hælo her nu forwurde; ac
that he the more-wretchedly with-despaired-of salvation here now perished but
lifigendum mannum, þe þas þing ongeton, he forlet hælo
to-living men who these things perceived he left of-salvation
intingan mid his forlorenesse. Wæs þis niwan geworden on
cause with his perdition Was this newly done in
Beornica mægþe, ȝ feor ȝ wide gemæred; ȝ he monige forð
of-Bernicians province and far and wide spread-abroad and it many forth
acigde butan yldincge þæt hi heora mandæda hreowe dydon,
called without delay that they of-their evil-deeds repentance did
þæt ic eac swylce wisce forð swa on leornunge ura stafa.
which I also likewise wish forth so by reading of-our letters

In 705 Aldfrith died, and his son Osred, a boy of eight, reigned eleven years. Bishop Hædde of the West Saxons died, and so many took healing dust from the spot that a pit formed. His see was divided between Daniel and Aldhelm, whose writings Bede praises, including a book against the Britons' Easter and one on virginity. Forthhere followed Aldhelm; the South Saxons got bishops of their own, then none for many years.

Đa wæs æfter seofon hund wintra ⁊ fif wintrum æfter þære 446.1
Then was after seven hundred winters and five winters after the
Dryhtenlican menniscnesse þæt Ealdfriđ Norþanhymbra cyning
Lordly incarnation that Aldfrith of-Northumbrians king
forðferde ymb twentig wintra his rices, butan an ne wæs
departed about twenty winters of-his reign except one not was
þa gena gefylled. Feng to his rice Osred his sunu; wæs
then yet fulfilled Succeeded to his kingdom Osred his son was
eahtawintre cniht, ⁊ þæt rice he hæfde endleofan winter. On
eight-winter boy and the kingdom he had eleven winters In
þysses cyninges rice forweardum forðferde Hædde Westseaxna
of-this king reign beginning departed Hædde of-West-Saxons
bysceop ⁊ to þam heofonlican life ferde. Wæs he god se
bishop and to the heavenly life went Was he good the
wer ⁊ rihtwis; ⁊ þæt bysceoplice lif ge lare ma beeode
man and righteous and the episcopal life and teaching more practiced
on lufan gastlicra mægena þonne he on leornunge gelæred
in love of-spiritual virtues than he in learning taught
wære. Be þam bysceope oft gewunelice sæde Pehthelm se
were About the bishop often customarily said Pehthelm the
arwyrða bysceop, se mid Ealdhelme his æfterfylgende micle
venerable bishop who with Aldhelm his successor for-great
tid þa gena munuc ⁊ diacon wæs, þæt on þære stowe, þe
time then yet monk and deacon was that in the place where

se bysceop forðfered wæs, fore geearnunge his halignesse
the bishop departed was for merit of-his holiness
monig wundurhælo gefremed wæron. Ond þære mægðe men
many wonder-healings performed were And of-the province men
gewunelice þa moldan namon for adlum ⁊ untrumnessum
customarily the dust took for diseases and infirmities
⁊ on wæter sendon; ⁊ mid byrinesse oððe strægdnesse
and into water sent and with tasting or sprinkling
þæs wæteres monigum untrumum ge monnum ge neatum
of-the water to-many sick both men and cattle
to hælo gelomp. ⁊ for þære gelomlican onwegalædnesse
for health happened and for the frequent carrying-away
þære halgan moldan þæt þær wæs micel seað geworden.
of-the holy dust that there was great pit made
446.17 Þa he þa forðfered wæs, þa wæs se bysceopdom þare
When he then departed was then was the bishopric of-the
mægðe on twa bisceopscire todæled. Oþer wæs seald Daniele,
province into two dioceses divided One was given to-Daniel
þa he gen to dæge receð, oðer Ealdhelme, þære he feower
which he yet to day rules other to-Aldhelm which he four
ger fromlice fore wæs. Wæron hi begen on ciriclicum wisum
years vigorously over was Were they both in churchly matters
ge on wisdome haligra gewrita genihtsumlice gelæred. Þæt is
and in wisdom of-holy writings abundantly taught That is
to tacne, þæt Ealdhelm, mid þy he þa gena wæs mæssepreost
as token that Aldhelm with that he then yet was masspriest
⁊ abbud þæs mynstres þe hi nemnað Maldulfes burgh,
and abbot of-the monastery which they name Malmesbury —
awrat he æþele boc his þeode mid sinoþes bebode wið
wrote he noble book of-his nation with of-synod command against
Brytta gedwolan, þa hi rihte Eastran ne weorþedon on heora
of-Britons error when they right Easter not kept in their

tide, ge eac oþer monig, þa þe hi þære cyriclican clænnesse
time and also other many those which they to-the churchly purity
ȝ sibbe wiðerword dydon. ȝ he monige þara Brytta þe
and peace contrary did and he many of-the Britons who
Westsexum underðeodde wæron to rihtre weorþunge þære
to-West-Saxons subject were to right keeping of-the
Dryhtenlican Eastrana mid þa leornunge þyssa boca geteah ȝ
Lordly Easter with the reading of-these books drew and
gelædde. Wrat he eác heah bóc ȝ weorðlice de uirginitate,
led Wrote he also high book and worthy about virginity
ȝ þa on bysene Sedulius twifealde weorce meterfersum
and it after example of-Sedulius in-twofold work in-meter-verses
asang ȝ *geradre spræce gesette. Wrat he eac swylce moni
sang and in-plain speech set Wrote he also likewise many
oþer gewrito. Wæs he se wer æghwonan se gelæredesta;
other writings Was he the man in-every-way the most-learned
wæs he ge on wordum hluttor ȝ scinende ge eac on
was he both in words clear and shining and also in
gelærednesse gewrito ge freora ge cyriclicra to wundrienne.
learning of-writings both liberal and churchly to wonder-at
Þa he þa forðferde, þa onfeng fore hine þone bysceophad 448.8
When he then departed then received for him the bishopric
Forðhere, se gén oð to dæge, cwæð se writere, lifigende
Forthhere who yet until to day said the writer living
is. Wæs se mon eac on halgum gewritum wel gelæred.
is Was the man also in holy writings well taught
Þyssum monnum þone bysceophad þeniendum wæs on
These men the bishopric serving was in
seonoþe geseted ȝ gedemed, þæt Suðseaxna mægð sceolde
synod set and decreed that of-South-Saxons province should
habban agenne bysceop ȝ bysceopsetl on heora leodum.
have own bishop and bishop-seat among their people

Belumpun hi ær to Wintanceastre bysceopscire, þære þe
Belonged they before to of-Winchester diocese which that
Daniel se bysceop fore wæs. Þa wæs him to bysceope
Daniel the bishop over was Then was for-them as bishop
ærest gehalgad Eadbyrht, se wæs abbud þæs mynstres þære
first consecrated Eadberht who was abbot of-the monastery of-the
eadigan gemynde Willfriðes bysceopes, þæt is nemned Selesea.
blessed memory of-Wilfrid bishop which is named Selsey
Þa se forðferde, þa feng to þære bysceopþenunge Eolla:
When he departed then succeeded to the bishop-ministry Eolla
ȝ he þa æfter únmanegum gearum of þyssum leohte
and he then after not-many years from this light
alæded wæs. ȝ se bysceophad þær syððan fela gear blon.
led-away was and the bishopric there afterward many years ceased

XVII · CENRED, OFFA, AND THE LIFE OF WILFRID

Cenred of Mercia and Offa of the East Saxons became monks at Rome, and Wilfrid died at Oundle after forty-five years as bishop. His life follows: Lindisfarne at fourteen, the journey to Rome with Benedict Biscop, three years with Dalfinus at Lyons, Ripon, consecration in Gaul, expulsion, preaching to the Frisians, vindication at Rome, the South Saxons, a second appeal, a vision of Michael at Meaux, and four last years of peace.

448.21 Wæs þy feorðan geare Osredes rices þæt Cenred, se
Was in-the fourth year of-Osred reign that Cenred who
Myrcna rice æþelice sume tide fore wæs, ȝ micle æþelicor
of-Mercians kingdom nobly some time over was and much more-nobly
þæt anweald þæs rices forlet. Forþon he com to Rome, ȝ
the power of-the kingdom left Because he came to Rome and
þær scire onfeng ȝ munuc wæs geworden on Constantines
there tonsure received and monk was become in of-Constantine

tidum þæs papan; ⁊ æt þara apostola stowe on gebedum
times the pope and at of-the apostles place in prayers
⁊ on fæstenum ⁊ on ælmesdædum awunade oð ðone
and in fastings and in alms-deeds remained until the
ytemestan dæg. Þa feng æfter him to Myrcna rice
last day Then succeeded after him to of-Mercians kingdom
Ceollred Æþelredes sunu, se ær þam Cynrede þæt ylce
Ceolred of-Æthelred son who before the Cenred the same
rice hæfde. Com eac swylce mid hine to Rome Sigeheres
kingdom had Came also likewise with him to Rome of-Sighere
sunu Eastseaxna cyninges, þæs we beforan gemyngedon, þæs
son of-East-Saxons king whom we above mentioned whose
nama wæs Offa. Wæs he on iuguþe mon willsumlicre yldo ⁊
name was Offa Was he in youth man of-desirable age and
fægernesse, ⁊ ealre his þeode leof heora rice to habbanne
fairness and to-all his nation dear their kingdom to have
⁊ to healdenne. Wæs he gelicre willsumnesse modes Cenrede
and to hold Was he of-like devotion of-mind to-Cenred
þam cyninge: forlet he his wif ⁊ land ⁊ magas ⁊ eþel
the king left he his wife and land and kinsmen and homeland
for Cristes lufan ⁊ for his godspelle, þæt he on þyssum
for of-Christ love and for his gospel that he in this
life hundteontigfealdlice mede onfenge ⁊ on þære toweardan
life hundredfold reward received and in the coming
weorolde ecce lif. ⁊ he, sona þæs þe he to Rome com to þam
world eternal life and he soon that that he to Rome came to the
halgum stowum, scyre onfeng, ⁊ on munuchade his lif wæs
holy places tonsure received and in monkhood his life was
endiende, ⁊ to gesyhþe þara eadigra apostola on heofonum
ending and to sight of-the blessed apostles in heavens
becom, þa he lange mid his mode sohte ⁊ willnade.
came which he long with his mind sought and desired

450.11 Þa þy ylcan gere, þe þas cyningas Breotone forletan, se
Then in-the same year that these kings Britain left the
heah bysceop ⁊ se halga Willfrið æfter fif ⁊ feowertigum
high bishop and the holy Wilfrid after five and forty
wintra þæs onfongenan bysceophades þone ytemestan dæg
winters of-the received bishopric the last day
tynde ⁊ forðferde on þære mægþe, seo is gecyged
closed and departed in the province which is called
Inundalum. ⁊ his lichama wæs on cyste gedon ⁊ wæs
Oundle and his body was in chest put and was
gelæded norð ofer gemære on his mynster, þe is cweden
led north over border into his monastery which is called
Onhripum, ⁊ æfter gerisenre are swa mycelum bysceope
Ripon and after fitting honor to-so great bishop
on Scē Petres cyricean þæs apostoles wæs bebyriged. Be
in of-Saint Peter church of-the apostle was buried About
þysses bysceopes lifes stealle foreweardum we sculon feaum
of-this bishop of-life state early we shall with-few
wordum gemyngian, þa þe be him gedon wæron. Mid þy
words mention those which about him done were With that
he wæs godre gleaunesse cniht ⁊ he þa yldo mid þeawum
he was of-good prudence boy and he the age with customs
oferstigende, ⁊ he swa gemetfæstlice ⁊ swa ymbsceawiendlice
surpassing and he so modestly and so circumspectly
hine sylfne on eallum þingum beheold, þæt he be gewyrhtum
him self in all things kept that he by desert
fram his ealdormannum wæs lufad ⁊ arweorðad, swa swa an
by his elders was loved and honored so as one
of him sylfum. Þa he geweaxen wæs ⁊ hæfde feowertyne
of them selves When he grown was and had fourteen
winter, þa he mynsterlif þam woruldlife forbær ⁊ gelufade.
winters then he monastery-life to-the world-life preferred and loved

Þæs þe he þæt þa his fæder sæde, forþon his moder
After-that that he that then to-his father said because his mother
ær forðferde, he þa lustlice his willan ȝ his heofonlicum
before departed he then gladly to-his will and to-his heavenly
lustum geþafade ȝ gefultumade ȝ hine het ȝ lærde,
desires consented and helped and him commanded and taught
þæt he þam halwendan ongynnessum georne gefeole.
that he to-the salutary beginnings earnestly applied
Þa com he hraþe to Lindesfarena ea, ȝ hine sylfne þær 450.28
Then came he quickly to Lindisfarne — and him self there
on þeowdom gesealde þara muneca. ȝ he geornlice þa
into service gave of-the monks and he earnestly then
ongan leornian ȝ don þa þe he ongeat þætte belumpun
began learn and do those which he perceived that belonged
to þære mynsterlican clænsunge ȝ arfæstnesse; ȝ forþon
to the monastic chastity and piety and because
þe he wæs scearpre gleaunesse, he hrædlice his sealmas
that he was of-sharp prudence he quickly his psalms
geleornade ȝ eac fela oþra boca. Ne wæs he hwæþere þa
learned and also many other books Not was he however then
gena bescoren, ac hwæþere he þam, þa þe on scire maran
yet shorn but however he to-those who — in tonsure greater
wæron, on þam mægenum eaðmodnesse ȝ hyrsumnesse
were in the virtues of-humility and obedience
nohte þon læssa ne gneðra wæs. Forþon he ge fram þam
not-at-all the less nor poorer was Therefore he both by the
witum ge fram his efenealdum mid rihtre lufan lufad wæs.
elders and by his equals-in-age with right love loved was
Mid þy he þa sum ger on þam mynstre Gode þeowode,
With that he then some years in the monastery to-God served
þa onget he se giunga sticcemælum gleawes modes, þæt
then perceived he the young-man little-by-little of-prudent mind that

þæt ne wæs fullfremed weg gastlicra mægena, þe him fram
that not was perfect way of-spiritual virtues which to-him by
Scottum sæd ȝ seald wæs. Þohte þa ȝ foresette on his
Scots said and given was Thought then and purposed in his
mode þæt he wolde cuman to Rome ȝ þær geseon, hwylce
mind that he would come to Rome and there see what
cyriclice þeawas oððe mynsterþeawas æt þam apostolican setle
churchly customs or monastery-customs at the apostolic see
healdene wæron. Mid þy he þa þam broþrum þæt sæde, þa
held were With that he then to-the brothers that said then
heredon hi his gemynd ȝ his foresetenesse ȝ hine sponon
praised they his mind and his purpose and him urged
ȝ lærdon, þæt he þa fore þurhtuge, þe he on his mode
and taught that he the journey accomplished which he in his mind
gelufad hæfde. ȝ he hraþe com to Eanflæde þære cwene,
loved had and he quickly came to Eanflæd the queen
forþon he wæs hire cuð ȝ mid hire geþeahte ȝ fultume
because he was to-her known and with her counsel and help
on þæt foresprecene mynster gedon ȝ geþeoded wæs.
into the aforesaid monastery put and joined was
452.18 Sægde hire þa his lust ȝ willan, þæt his lufu wære, þæt
Told to-her then his desire and will that his love were that
he þa stowe neosode ȝ gesohte þara eadigra apostola. Wæs
he the places visited and sought of-the blessed apostles Was
heo seo cwen sona lustfulliende þære godan foresetenesse ȝ
she the queen at-once delighting in-the good purpose and
willan þæs iungan. Sende him þa to Cent to Ercenbyrhte
will of-the young-man Sent him then to Kent to Eorcenberht
þam cyninge, se wæs hyre eames sunu; bæd þæt he hine
the king who was of-her uncle son asked that he him
arwurðlice to Rome onsende. Þære tide þær on Cent heold
reverently to Rome sent At-that time there in Kent held

Honorius þone arcebysceophad, se wæs an of discipulum þæs
Honorius the archbishopric who was one of disciples of-the
eadigan papan Scē Gregorii. Wæs se wer on cyrclicum wisum
blessed pope Saint Gregory Was the man in churchly matters
healice ontimbred ⁊ gelæred. Mid þy he þa se iunga
highly instructed and taught With that he then the young-man
sum fæc þær wuniende wæs mid hine, he þa cwices modes
some space there dwelling was with him he then of-lively mind
geornlice leornade þa þing, þe he þær geseah ⁊ sceawode.
earnestly learned the things which he there saw and beheld
Com þider eac swylce on þa sylfan tid oþer iung man: wæs
Came thither also likewise in the same time another young man was
his nama Bysceop, ⁊ his freo nama Benedictus; wæs he
his name Biscop and his surname — Benedict was he
of æþelre strynde Angellþeode: þæs we beforan gemyngodon.
of noble stock of-English-nation whom we above mentioned
Wolde he eac swylce Rome gesecean. Þysses monnes geferscype
Would he also likewise Rome seek Of-this man company
se cyning þa Willfrið geþeodde ⁊ him bebead, þæt he hine
the king then Wilfrid joined and him commanded that he him
to Rome gelædde. Mid þy hi þa to Lugdunum coman, þa
to Rome led With that they then to Lyons came then
wæs Willfrið þær gehæfd fram Dalfino þære ceastre bysceope:
was Wilfrid there held by Dalfinus of-the city bishop
Benedictus þone ongunnenan siðfæt framlice to Rome geferde.
Benedict the begun journey vigorously to Rome traveled
Þa ongan se bysceop lustfullian þæs iungan snytro ⁊ his 454.4
Then began the bishop delight-in of-the young-man prudence and his
wislicra worda ⁊ his anwlitan fægernesse ⁊ glædnesse his
wise words and of-his countenance fairness and gladness of-his
dæda ⁊ gestæðþinesse his geþohta. ⁊ he him forðon eall þa
deeds and steadiness of-his thoughts and he to-him therefore all the

þingc genihtsumlice geaf ⁊ sealde, þe he þearfe hæfde mid
things abundantly gave and granted which he need had with
his geferum, swa lange swa hi mid him wæron: ⁊ him eac
his companions so long as they with him were and to-him also
swylce gebead, þæt he him wolde syllan to healdanne ⁊ to
likewise offered that he to-him would give to hold and to
reccanne mycelne dæl Gallia rices, ⁊ him wolde his broðor
rule great part of-Gaul kingdom and to-him would of-his brother
dohtor fæmnan to wife gesyllan, ⁊ hine symble on bearnlufan
daughter maiden to wife give and him ever in child-love
habban wolde. Þa þancode he him georнlice þære ærfæstnesse,
have would Then thanked he him earnestly for-the kindness
þe he him forgifen hæfde, mid þy he ællþeodig wæs: ⁊
which he to-him given had with that he foreign was and
him andswarode, þæt he oðer lif ma cure ⁊ lufade þonne
him answered that he other life rather chose and loved than
þæt woruldlif, ⁊ he forþon his eþelturf forlet ⁊ to Rome
the world-life and he therefore his homeland-turf left and to Rome
feran ongunne. Þa he þa se bysceop þæt gehyrde, þa sende
travel began When he then the bishop that heard then sent
he hine mid laðteowe to Rome ⁊ hine þider wel gescyrpte:
he him with guide to Rome and him thither well equipped
⁊ hine het, þonne he eft to his eðle hweorfan wolde, þæt
and him bade when he again to his homeland return would that
he to him come þæt he hine well ham gescyrpte. Þa com
he to him came that he him well home equipped Then came
he to Rome, ⁊ þær in gebedum ⁊ on smeaunge cyriclicra
he to Rome and there in prayers and in study of-churchly
wisena, swa swa he on his mode foresette, mid dæghwamlicre
matters so as he in his mind purposed with daily
georнfullnesse þeowiende wæs, becom he to freondscipe þæs
zeal serving was came he to friendship of-the

halgan weres ȝ þæs gelæredestan Bonefatius archidiacones, se
holy man and of-the most-learned Boniface archdeacon who
wæs eac swylce wita ȝ geþeahtere þæs apostolican papan.
was also likewise councilor and adviser of-the apostolic pope
Þæs lareowdome he of endebyrdnesse geleornade feower 454.23
By-whose teaching he in order learned four
Cristes bec ȝ getæl rihtra Eastrena ȝ monig oþre, þa þe
of-Christ books and reckoning of-right Easters and many others those which
belumpon to cyrclicum þeodscypum, þe he on his eþle
belonged to churchly disciplines which he in his homeland
leornian ne mihte. ȝ se ylca magister him æghwæþer ge bec
learn not could and the same master to-him both and books
sealde ge lare. ȝ mid þy he þa fela monþa þær gesæligum
gave and teaching and with that he then many months there with-happy
gelesum geornlice abysegad wæs, þa hwearf he eft on Gallia
studies earnestly busied was then turned he again into of-Gaul
rice to Dalfino þam bysceope his freonde, ȝ þreo winter
kingdom to Dalfinus the bishop his friend and three winters
wæs mid him wuniende. ȝ he wæs to preoste besceoren
was with him dwelling and he was as priest shorn
fram him, ȝ on swa micelre lufan hæfd wæs, þæt he þohte
by him and in so great love held was that he thought
hine him to yrfewearde gedon. Ac þæt hwæþere swa wesan
him for-himself as heir make But that however so be
ne mihte, forðon se bysceop wæs forgripen mid wællhreowe
not could because the bishop was seized with cruel
deaðe, ȝ Willfrið wæs má gehealden Ángelþeode to
death and Wilfrid was rather kept for-English-nation as
bysceope. Sende Balthild seo cwen mycel weorod, ȝ het
bishop Sent Balthild the queen great host and commanded
þone bysceop ofslean. Þa he þa to þære stowe læded wæs,
the bishop slay When he then to the place led was

þær him mon sceolde heafud ofslean, þa fyligde hine Wilfrið
where him one should head strike-off then followed him Wilfrid
his preost ⁊ his hondþeng. ⁊ he willnade ætgædere mid
his priest and his hand-servant and he desired together with
him sweltan, þeah þe se bysceop him þæt swiðe bewerede.
him die though that the bishop him that greatly forbade
Ac þæs þe þa cwelleras hine þa elþeodigne ongeaton, ⁊
But after-that that the executioners him then foreign perceived and
þæt he of Engle cumen wæs, aredon him þa ⁊ ne woldon
that he from Angles come was spared him then and not would
hine cwellan mid þy bysscope, þeah þe þæt his willa wære.
him kill with the bishop though that that his will were
456.12 ⁊ he þa eft on Breotone com ⁊ hine geþeodde on
and he then again into Britain came and himself joined in
freondscype Ealhfriðes þæs cyninges. Se cyning geleornade þæt
friendship of-Alhfrith the king The king learned that
he symble rihte regolas Godes cyricean fyligde ⁊ lufade. ⁊
he ever right rules of-God church followed and loved and
forþon þe he hine Wilfrið rihtgefremedne ⁊ wisne onfunde
because that he him Wilfrid orthodox and wise discovered
⁊ gemette, geaf he him sona ⁊ sealde tyn hiwisca landes
and found gave he to-him at-once and granted ten hides of-land
on þære stowe, þe cweden is Stanford. ⁊ æfter medmiclum
in the place which called is Stamford and after brief
fæce sealde him mynster þritiges hiwisca on stowe, seo is
space gave to-him monastery of-thirty hides in place which is
gecyged Inhripum. Þa stowe he ær sealde mynster on to
called Ripon That place he before gave monastery on to
timbrienne þam monnum, þa þe to Scotta lare fyligdon.
build to-the men those who to of-Scots teaching followed
Ac forþon þe hi æfter fæce, þa him ꝑwiisc seald wæs,
But because that they after space when to-them choice given was

ma woldon of þære stowe gewitan, þonne hi woldan rihte
rather would from the place depart than they would right
Eastran healdan, ⁊ eac oþre regollice ðeawas onfon æfter
Easter hold and also other regular customs receive after
gewunan þære Romaniscan cyricean ⁊ þare apostolican, ⁊
custom of-the Roman church and the apostolic and
forþon he þa stowe þam sealde, þone þe he geseah beteran
therefore he the place to-him gave whom that he saw with-better
þeodscypum ⁊ þeawum gelæredne. On þa tid to hæse þæs
disciplines and customs taught In that time at bidding of-the
foresprecenan cyninges wæs Willfrið to mæssepreoste gehalgad
aforesaid king was Wilfrid as masspriest consecrated
on þam ylcan mynstre fram Ægelbyrhte Westseaxna bysceope,
in the same monastery by Agilbert of-West-Saxons bishop
þæs we beforan gemyngedon. Willnade he se cyning þæt se
whom we above mentioned Desired he the king that the
wer swa micelre gelærednesse ⁊ æfestnesse him syndrilice
man of-so great learning and piety to-him specially
untodælede geférscype mæssepreost ⁊ lareow wære.
with-undivided company masspriest and teacher were
Þone he eft nalæs æfter miclum fæce sende on Gallia 456.30
Whom he afterward not-at-all after great space sent into of-Gaul
rice mid geþohte ⁊ geþafunge Oswioes his fæder; bæd
kingdom with counsel and consent of-Oswy his father asked
þæt hine mon him to byscope gehalgade, mid þy he þa
that him one for-him as bishop consecrated with that he then
hæfde þritig wintra.
had thirty winters
Wæs se ylca Ægelbyrht on þa tid Parisiace þære ceastre 458.4
Was the same Agilbert in that time of-Paris the city
bysceop. Mid þone wæron cumende oþre endlufon bysceopas
bishop With him were coming other eleven bishops

— he węs twelfta — to his halgunge; ⁊ hi swiðe
he was twelfth to his consecration and they very
arwyrðlice þa þenunge gefyldon. Mid þy he þa gena wæs
reverently the ministry fulfilled With that he then yet was
begeondan sæ wuniende, het Oswio se cyningc gehalgian
beyond sea dwelling commanded Oswy the king consecrate
to bysceope on Eoforwicceastre Ceaddan þone halgan wer,
as bishop in York Chad the holy man
swa swa we beforan gemyngedon. ⁊ he þreo winter healice
so as we above mentioned and he three winters highly
þa cyricean wæs reccende ⁊ styrende; æfter þon he gewat
the church was ruling and governing after that he departed
to his mynsterscire, þæt is on Læstinga ea. Ða feng
to his monastery-charge that is at Lastingham — Then succeeded
Willfrið to bysceopscire eallra Norþanhymbra mægþe: ⁊ he
Wilfrid to bishopric of-all Northumbrians province and he
æfter þon on Ecgfriðes rice þæs cyninges wæs adrifen of
after that in of-Ecgfrith reign of-the king was driven from
his bysceopscire, ⁊ oðre bysceopas fore him gehalgade, þara
his bishopric and other bishops for him consecrated whom
we beforan gemyngedon. Þa wæs he to Rome ferende ⁊
we above mentioned Then was he to Rome traveling and
beforan þam apostolican papan his intingan wæs reccende.
before the apostolic pope his cause was pleading
Sona þæs þe he on scyp eode ⁊ astagh, bleow westwind:
Soon that that he into ship went and embarked blew west-wind
⁊ he wæs adrifen þæt he com up on Frysana land. ⁊
and he was driven that he came up on of-Frisians land and
he arwyrðlice wæs onfangen fram þam ællreordum ⁊ fram
he reverently was received by the foreign-tongued and by
Ealdgylse heora cyninge. Bodade he him sona ⁊ lærde
Aldgisl their king Preached he to-them at-once and taught

Cristes geleafan ⁊ monig þusendo heora mid soðfæstnesse
of-Christ faith and many thousands of-them with of-truth
worde wæs ontimbrende, ⁊ hi fram unsyfernessum heora
word was instructing and them from impurities of-their
synna aðwoh mid fullwihte bæþe. ⁊ þæt æfter fæce
sins washed with of-baptism bath and that after space
Willbrord se arwyrða Cristes bysceop on micelre willsumnesse
Willibrord the venerable of-Christ bishop in great devotion
gefylde, he ærest ongan þæt weorc Cristes godspell læran. ⁊
fulfilled he first began the work of-Christ gospel teach and
he þær þone winter mid þy niwan folce þe he gestrynde,
he there the winter with the new folk which he won
gesælilice ⁊ wel wunade; ⁊ swa his siðfæt trymede ⁊
happily and well dwelt and so his journey arranged and
to Rome com. ⁊ þæs þe his intinga wæs geondsohte
to Rome came and after-that that his cause was examined
beforan Agathone þam papan ⁊ manegum byscopum, ⁊
before Agatho the pope and many bishops and
ealra heora dome he unscyldig ⁊ butan leahtrum wæs
of-all their by-judgment he guiltless and without vices was
clæne gemeted þara þinga, þe hine mon forewregde ⁊
clean found of-the things which him one accused and
onstælde; ⁊ þæt he wære his bisceophade wel wyrðe.
charged and that he were of-his bishopric well worthy
On þa sylfan tid se ylca papa þa Agatthón gesomnade sinoð 460.1
In the same time the same pope then Agatho gathered synod
on Rome byrig fif ⁊ hund twelftig byssceopa wið ðam
in of-Rome city five and hundred twenty bishops against the
gedwolmannum, þa ðe bodedon ⁊ lærdon ænne willan ⁊ ane
heretics those who preached and taught one will and one
wyrcnesse beon on Dryhtne Hælende. Ða het he se papa
operation be in Lord Savior Then commanded he the pope

eac Willfriþ bysceop to þam sinoþe laþian; ⁊ him mon tæhte
also Wilfrid bishop to the synod invite and to-him one assigned
setl betwyh oðre bysceopas, ⁊ het secgan his geleafan ⁊
seat among other bishops and commanded say his faith and
somod þæs ealandes ⁊ þære þeode, ðe he of com. Mid þy
at-once of-the island and of-the nation which he from came With that
he wæs rihtgelyfed on geleafan mid his geferum gemeted, þa
he was orthodox in faith with his companions found then
licade ðis betwih oþre dæde þæs ylcan sinoþes þæt hi on heora
pleased this among other deeds of-the same synod that they in their
sinoðgewrit ongeþeoddon, ⁊ þus writon betwyh him: Wilfriþ
synod-writing inserted and thus wrote among them Wilfrid
Gode se leofa bysceop Eoforwicceastre þæt apostolice setl be
to-God the dear bishop of-York the apostolic see about
his intingan wæs gesecende, ⁊ fram þære apostolican mihte be
his cause was seeking and by the apostolic power of
cuþum ⁊ uncuþum þingum wæs onlysed: ⁊ mid oþrum fif
known and unknown things was absolved and with other five
⁊ hund twelftigum his éfenbysceopum on sinoþe on domsetle
and hundred twenty his fellow-bishops in synod on judgment-seat
sittende wæs: ⁊ for eallum norðdæle Breotone ⁊ Hibernia
sitting was and for all north-part of-Britain and Ireland
þam ealande, þa fram Angellðeodum ⁊ Brytta ⁊ Scotta
the island which by English-nations and of-Britons and of-Scots
⁊ Pehta wæron begongne, soðne geleafan ⁊ rihtgelyfedne
and of-Picts were inhabited true faith and orthodox
wæs andettende, ⁊ mid his handgewrite getrymede.
was confessing and with his hand-writing confirmed
460.18 Æfter þyssum he hwearf eft to Breotone, ⁊ Suðseaxna
After this he turned again to Britain and of-South-Saxons
mægðe fram deofolgylda þeawum to Cristes geleafan gecyrde;
province from of-idols customs to of-Christ faith turned

ȝ eac swylce Godes wordes þegnas sende on Wyht þæt
and also likewise of-God word ministers sent into Wight the
ealond. ȝ þy æftran geare Ealdfriðes rices þæs cyninges,
island and in-the second year of-Aldfrith reign of-the king
se æfter Ecgfriðe to rice feng, his bysceopsettle onfeng:
who after Ecgfrith to kingdom succeeded his bishop-seat received
ȝ hine Ealdfrið se cyning togelaþade. Æfter fif gearum eft
and him Aldfrith the king invited After five years again
he wæs oncunnen fram þam ylcan cyninge ȝ monigum
he was accused by the same king and many
bysceopum; ȝ eft of his bysceopscire adrifen wæs, ȝ to
bishops and again from his bishopric driven was and to
Rome com; ȝ him wæs lyfnes seald þæt he him moste
Rome came and to-him was leave given that he himself might
scyldan ȝ besecgan on andweardnesse his gesacona. Wæron
defend and excuse in presence of-his adversaries Were
þær monige bysceopas sittende mid Iohannem þone apostolican
there many bishops sitting with John the apostolic
papan, ȝ eallra heora dome wæs cyþed, þæt his wregend
pope and of-all their by-judgment was made-known that his accusers
ȝ his gesacan on miclum dæle licettunge ȝ lease wið
and his adversaries in great part feigning and false against
hine syredon ȝ onsægdon. ȝ ða heht se foresprecena
him plotted and charged and then commanded the aforesaid
papa ærendgewrit writan to Æþelrede ȝ to Ealdfriðe
pope letter write to Æthelred and to Aldfrith
Ongelcyningum, ȝ þær on bead þæt hi æninga gedyden,
English-kings and there in bade that they by-all-means caused
þæt Willfrið wære onfongen on his bysceopscire: forþon þe
that Wilfrid were received in his bishopric because that
he hire unrihtlice benumen wære. Mid þy he þa wæs eft
he of-it wrongfully deprived were With that he then was again

hweorfende to Breotone, ⁊ he becom on dælas Gallia rices,
returning to Britain and he came into parts of-Gaul kingdom
þa wæs he gehrinen ⁊ gestonden semninga mid untrymnesse.
then was he touched and assailed suddenly with infirmity
⁊ seo to þon swiðe weox ⁊ hefegade, þæt he æt nyhstan ne
and it to that greatly grew and grew-heavy that he at last not
gan ne on horse ridan mihte; ac on his þegna handum þæt
walk nor on horse ride could but on of-his thanes hands that
he bære boren wæs, ⁊ swa gelæded wæs on Middan Gallia
he on-bier borne was and so led was into Meaux of-Gaul
ceastre. ⁊ he þær læg iiii dagas ⁊ iiii niht swa swa déad
city and he there lay four days and four nights so as dead
mon, nemne ðynre eðunge ánre ætywde þæt he lífes wæs.
man except by-thin breathing alone showed that he of-life was
462.7 Mid þy he swa butan mete ⁊ drynce ⁊ butan stæfne ⁊
With that he so without food and drink and without voice and
gehyrnesse iiii dagas ⁊ nihte fulle awunode, þa æt nyhstan
hearing four days and nights full remained then at last
on dagunge þæs fiftan dæges, swa he of hefigum slæpe
in dawning of-the fifth day as he from heavy sleep
onbrude, ⁊ wæs arisende ⁊ úp asæt, ⁊ his eagan ontynde
awoke and was arising and up sat and his eyes opened
⁊ geseah ymb hine þreatas singendra broðra somod ⁊
and saw about him troops of-singing brothers together and
wependra. ⁊ he sume hwile sǽt ⁊ sworette. Frægn ða ⁊
of-weeping and he some while sat and sighed Asked then and
acsade, hwær Acca mæssepreost wære. Cygde hine mon sona;
inquired where Acca masspriest were Called him one at-once
⁊ he into him eode ⁊ geseah, þæt him bet wæs ⁊ he
and he into him went and saw that to-him better was and he
sprecan mihte; ⁊ he his cneow bigde, ⁊ Gode þanc sægde
speak could and he his knee bent and to-God thanks said

mid eallum þam broðrum þe þær inne wæron æt him. ⁊ mid
with all the brothers who there inside were by him and with
þy hi ða sum fæc somod sæton ⁊ sumu þing forhte sprecan
that they then some space together sat and some things fearful speak
ongunnon be þam upplican domum Godes ælmihtiges, ða
began about the upper judgments of-God almighty then
hét se biscop ða oðre broðru sumu hwíle utgán, ⁊ wæs
commanded the bishop the other brothers some while go-out and was
ðus sprecende to Accan þam preoste: Me ætywde, cwæð
thus speaking to Acca the priest To-me appeared said
he, hwéne ær ondrysnlico gesihð, þa ic ðe wylle secgan
he a-little before terrible vision which I to-thee will say
⁊ cyðan; ⁊ þe hate, þæt ðu hi gehele ⁊ gehealde,
and make-known and thee bid that thou it conceal and keep
oð ðæt ic wite hwæt God wylle, hwæt be me gewurðe.
until that I know what God will what about me happen
Com me tó ⁊ ætstód sum swiðe beorht mon ⁊ scínende on 462.22
Came me to and stood-by a very bright man and shining in
hwítum gegyrelan: cwæð þæt he wære Michael se heah engel:
white garment said that he were Michael the high angel
⁊ forðon ic eom sended, þæt ic ðe fram deaðe generede
and therefore I am sent that I thee from death saved
⁊ alysde. Forgeaf ðe Drihten lif þurh gebedo ⁊ tearas
and released Gave to-thee Lord life through prayers and tears
ðinra discipula ⁊ ðinra broðra ⁊ þurh þingunge his þære
of-thy disciples and of-thy brothers and through intercession of-his the
eadigan meder ðære unmælan fæmnan Scā Mariam. Forðon ic
blessed mother the spotless virgin Saint Mary Therefore I
ðe secge þæt þu nu bist hrædlice fram þysse untrumnesse
to-thee say that thou now art quickly from this infirmity
gehæled. Ac westu gearo; forðon æfter feower gearum ic
healed But be-thou ready because after four years I

eft hwyrfe ȝ þe neosige. Þu becymest to þinum eðle;
again return and thee visit Thou comest to thy homeland
ȝ þone mæstan dæl ðinra æhta þu onfehst, þa ðe on
and the greatest part of-thy possessions thou receivest those which from
þe genemde wæron, ȝ on smyltre sibbe ðin líf geendast.
thee taken were and in calm peace thy life endest
464.1 Hwæt he se biscop hine ða hraðe getrumade, ȝ ealle
Lo he the bishop himself then quickly strengthened and all
his geferan to þon gefégon ȝ Gode þoncunge dydon; ȝ
his companions at that rejoiced and to-God thanks did and
þy ongunnenan siðfate to Breotone cóm. ȝ he sealde þa
with-the begun journey to Britain came and he gave the
ærendgewrito, þe he brohte fram þam apostolican papan, ærest
letters which he brought from the apostolic pope first
Brihtwalde þam arcebiscope to rædanne, ȝ eft Æþelrede,
to-Berhtwald the archbishop to read and afterward to-Æthelred
se wæs ær cyning; wæs ða Beardsætena abbud. ȝ hi begen
who was before king was then of-Bardney-dwellers abbot and they both
him lustlice ȝ ánmodlice fultumedon be þæs papan hæse; ȝ
him gladly and unanimously helped by of-the pope bidding and
Æþelred sona to him gelaðede Cenred þone cyning, þam
Æthelred at-once to him invited Cenred the king to-whom
he Myrcna ríce sealde. ȝ he hine bæd ȝ het, þæt he
he of-Mercians kingdom gave and he him asked and commanded that he
inlice þam biscope freond wære: ȝ he swa wæs. Ac Ealdfrið
heartily to-the bishop friend were and he so was But Aldfrith
Norðanhymbra cyning hine forhogode onfón: ne he langre
of-Northumbrians king him scorned receive nor he for-long
tide ofer þæt lifigende wæs. Ða wæs geworden, sona ðæs
time beyond that living was Then was become soon that
þe Osred his sunu to rice feng, þæt sinoð wæs gesomnod
that Osred his son to kingdom succeeded that synod was gathered

be Nide streame. ⁊ æfter hwylcehugu geflite æghwæðeres
by of-Nidd stream and after some contention of-each
dæles, þa æt nyhstan, him eallum fultumiendum, wæs Wilfrið
party then at last them all helping was Wilfrid
onfangen in biscophád his cyricean. ⁊ he swa IIII géar, þæt
received into bishopric of-his church and he so four years that
is oð ðone dæg his forðfóre, he his lif lædde on smyltre
is until the day of-his departure he his life led in calm
sibbe, ⁊ gefeonde þa heofonlican rico gestah ⁊ gesohte.
peace and rejoicing the heavenly kingdom ascended and sought
Ferde he forð on his mynstre, þe he hæfde on Undalana 464.17
Passed he forth in his monastery which he had in of-Oundle
mægðe under gerece Cuðbaldes þæs abbudes; ⁊ mid ðenunge
province under rule of-Cuthbald the abbot and with ministry
his broðra wæs gelæded on his þæt ærre mynster, þæt is
of-his brothers was led into his the former monastery which is
gecyged Onhripum, ⁊ wæs arwurðlice geseted ⁊ bebyriged
called Ripon and was reverently set and buried
on Scē Petres cyricean þæs apostoles be þam wigbede
in of-Saint Peter church of-the apostle by the altar
suðan, swa swa we ær beforan sægdon ⁊ gemyngedon.
to-the-south so as we before above said and mentioned

Abbot Hadrian died forty-one years after reaching Britain, and his pupil Albinus, who knew Greek well and Latin as well as English, succeeded him. Wilfrid's priest Acca became bishop of Hexham, adorned Saint Andrew's church, gathered relics and books, and kept the singer Maban twelve years. Raised by Bosa of York, Acca was a fine singer and scholar, served Wilfrid to the end, and went with him to Rome.

464.23 Ðy nyhstan geare æfter forðfore þæs foresprecenan fæder, þæt
In-the next year after departure of-the aforesaid father that
is þy fiftan geare Osredes rices þæs cyninges se arwurða
is in-the fifth year of-Osred reign of-the king the venerable
wer Adrianus abbud forðferde, se wæs æfenwyrcend on Godes
man Hadrian abbot departed who was fellow-worker in of-God
worde ðære eadigan gemynde Theodorus arcebiscopes; ⁊ on
word of-the blessed memory Theodore archbishop and in
his mynstre on cyricean þære eadigan fæmnan Scā Marian
his monastery in church of-the blessed virgin Saint Mary
bebyriged wæs ymb án ⁊ feowertig wintra, ðæs þe he
buried was about one and forty winters after-that that he
fram Uitaliano þam papan hider mid Ðeodor biscop sended
by Vitalian the pope hither with Theodore bishop sent
wæs. Ðæs abbudes lare ætgædere ⁊ Ðeodores þæs biscopes
was Of-the abbot teaching together and of-Theodore the bishop
betwih oðre cyðnesse sagað, þæt Albinus ðæs abbudes discipul,
among other testimony says that Albinus of-the abbot disciple
se to his mynstres gerece æfter him feng, þæt he wæs swa
who to of-his monastery rule after him succeeded that he was so
swyðe on gelesum haligra gewrita gelæred, þæt he Grecisc
greatly in studies of-holy writings taught that he Greek

gereord of miclum dæle cuðe, ⁊ Leden him wæs swa cuð
language from great part knew and Latin to-him was so known
⁊ swa gemimor swa swa Englisc, þæt him gecyndelic wæs.
and so familiar so as English which to-him native was
Ða onfeng for Wilfriðe biscophád ðære cyricean æt 466.4
Then received for Wilfrid bishopric of-the church at
Heagostealdes ea Acca his mæssepreost. Wæs he se wer se
Hexham — Acca his masspriest Was he the man the
fromesta ⁊ for Gode ⁊ for mannum micellic. ⁊ he his
boldest and before God and before men great and he his
cyricean getimbrade, seo on are Scǣ Andreę þæs apostoles
church built which in honor of-Saint Andrew the apostle
gehalgad is, monigfealde wlite ⁊ wundorlicum weorcum
hallowed is with-manifold beauty and wondrous works
gebrædde ⁊ gemonigfylde. ⁊ he micle geornfulnesse dyde,
broadened and multiplied and he great zeal did
þæt he æghwanon mæst reliquia begéate þara eadigra apostola
that he from-everywhere most of-relics obtained of-the blessed apostles
⁊ martyra, ⁊ on heora weorðunge wibedas sette ⁊ porticas
and martyrs and in their honor altars set and porches
worhte ⁊ todælde on þæt sylfe binnan þære ylcan cyricean
made and divided for that same within the same church
weallum. Swylce eac spell heora ðrowunge ætgædere mid
walls Likewise also stories of-their passion together with
oðrum cyriclicum bocum mid micelre geornfulnesse gesomnade,
other churchly books with great zeal gathered
⁊ ðider micel bócgestréon ⁊ æðele begéat. Swylce he eac
and thither great book-treasure and noble obtained Likewise he also
husulfatu ⁊ leohtfatu ⁊ monig oðer þysses gemetes, þa
housel-vessels and lamps and many other of-this sort those
ðe to Godes huses frætwednesse belimpað, he georn fullice
which to of-God house adornment belong he earnestly

gegearwode. Eac swylce he sumne æðelne cyricsangere begéat,
prepared Also likewise he a noble church-singer obtained
se wæs Mafa haten, se wæs on Cent on sangcræft gelæred fram
who was Maban called who was in Kent in song-craft taught by
æfterfyligendum þara discipula þæs eadigan papan Scē Gregorii;
successors of-the disciples of-the blessed pope Saint Gregory
ȝ he þone XII winter mid him hæfde. ȝ he gehwæðer ge
and he him twelve winters with him had and he both and
þa cyricsangas lærde, þe hi ær ne cuðan, ge eac, þa ðe hi
the church-songs taught which they before not knew and also those which they
íu cuðan ȝ mid langre gymeleasnesse ealdian ongunnon,
formerly knew and with long neglect grow-old began
þa eft mid his lare on ðone ærran steall geedniwode wæron.
those again with his teaching into the former state renewed were
466.23 Wæs he éac sylfa Acca biscop se getydesta sangere; swylce eac
Was he also self Acca bishop the most-skilled singer likewise also
he wæs on halgum gewritum se gelæredesta, ȝ on andetnesse
he was in holy writings the most-learned and in confession
þæs rihtan geleafan se clænesta; ȝ he wæs in reogolum
of-the right faith the purest and he was in rules
cyriclicre gesetnesse se behydegæsta þa to healdenne. ȝ he
of-churchly institution the most-careful them to hold and he
þæs ne blon, oððæt he fram Gode mede onfeng his arfæstre
that not ceased until he from God reward received of-his pious
wilsumnesse. Wæs he ærest fram his cnihthéde on geférscipe
devotion Was he first from his boyhood in company
þæs halgan Bosan ȝ Gode þæs leofan Eoforwicceastre
of-the holy Bosa and to-God of-the dear of-York
biscopes aféded ȝ gelæred. Æfter þon he cóm to Wilfriðe
bishop fed and taught After that he came to Wilfrid
biscope mid hyhte beteran foresetnesse, ȝ eall his yldo ȝ
bishop with hope of-better purpose and all his age and

líf on his þenunge gefylde oð his forðfore. Mid þone he eac
life in his service fulfilled until his departure With him he also
swilce to Rome wæs cumende ȝ monig nytlico ðing, ðe he
likewise to Rome was coming and many useful things which he
on his eðle ne mihte, cyriclicra gesetnessa þær he geseah
in his homeland not could of-churchly institutions there he saw
ȝ geleornode, ȝ ða wel heold læste oð his lifes ende.
and learned and them well held performed until of-his life end

XIX · NECHTAN AND CEOLFRITH'S LETTER

Nechtan, king of the Picts, moved by his reading, asked Ceolfrith, abbot of Wearmouth and Jarrow, for a letter on the right Easter and tonsure and for a master-builder to build a stone church for Saint Peter. When the letter was read and translated, Nechtan knelt before his nobles and thanked God, and ordered the nineteen-year Easter cycles to be copied and taught throughout his kingdom, and all its clergy took Peter's tonsure.

Ðyssum tidum Naitan Peohta cyning, ðe þone norðdæl 468.3
In-these times Nechtan of-Picts king who the north-part
Breotone eardiað, wæs he monad mid gelómlicre smeawunge
of-Britain inhabit was he admonished with frequent study
ȝ leornunge cyriclicra gewrita þæt he gedwolan wiðsóc ȝ þone
and learning of-churchly writings that he error renounced and it
ne geðafode, se oð þæt on his þeode hæfed wæs, be gehylde
not consented which until that in his nation held was about keeping
rihtra Eastrana. ȝ he hine ȝ his ðeode gelædde to mærsianne
of-right Easters and he himself and his nation led to celebrate
ȝ to weorðianne þa rihtgesettan tide þære Drihtenlican æriste.
and to honor the right-set time of-the Lordly resurrection
ȝ þæt he þæt mihte mid ðy maran ealdorlicnesse þurhteon
and that he that might with the greater authority accomplish

ȝ gefremman, sohte he him fultum of Angolþeode, þe
and perform sought he for-himself help from English-nation which
he geare ongeat ȝ wiste, þæt hi ða æfestnesse geleornad ȝ
he well perceived and knew that they the religion learned and
onfongen hæfdon to bysene þære halgan Romaniscan cyrican
received had after example of-the holy Roman church
ȝ ðære apostolican. Sende he ærendracan to þam arwurðan
and the apostolic Sent he messengers to the venerable
were Ceolfriðe, se wæs abbud ðæs mynstres þara eadigra
man Ceolfrith who was abbot of-the monastery of-the blessed
apostola Petrus ȝ Paulus, þæt is æt Wire muðan ȝ be Tínan
apostles Peter and Paul that is at Wear mouth and by Tyne
þære ea, on ðære stowe ðe is gecyged On Gyrwum. Þam
the river in the place which is called At Jarrow The
abbuddome he Ceolfrið wuldorlice fore wæs æfter Benedicte,
abbacy he Ceolfrith gloriously over was after Benedict
be þam we beforan sægdon. Bæd he se cyning þone abbud,
about whom we above said Asked he the king the abbot
þæt he him sende trymmendlice stafas ȝ gewrito, mid þam
that he to-him sent exhorting letters and writings with which
he ðy mihtlicor wiðscufan mihte, þa ðe gedyrstigedon þæt
he the more-mightily repel could those who presumed that
hi Eastran heoldan ȝ wurðedon butan heora rihtre tide.
they Easter held and honored outside their right time
468.20 Swylce he eac befrægn ȝ acsade be geméte ȝ rihte Godes
Likewise he also questioned and asked about manner and right of-God
* þeowa scéare, þe þreostas ȝ Godes þeowas
(conjecture) servants tonsure with-which priests and of-God servants
getacnode beon sceoldon. Bæd he se cyning eac hine þæt he
marked be should Asked he the king also him that he
him onsende sumne heahcræftigan stangeworces, þæt he mihte
to-him sent some master-builder of-stonework that he might

æfter Romana þeawe cyricean timbrian: ⁊ wæs gehatende
after of-Romans custom church build and was promising
þæt he þa wolde on áre ðæs eadigan ealdres þara apostola
that he it would in honor of-the blessed chief of-the apostles
gehalgian Scē Petres. ⁊ eac gehét, þæt he sylfa wolde mid
consecrate of-Saint Peter and also promised that he self would with
ealre his ðeode þone þeaw symble onhyrian ⁊ healdan ðære
all his nation the custom ever imitate and hold of-the
Romaniscan cyricean ⁊ þære apostolican, swa forð swa we
Roman church and the apostolic so forth as we
fyrmest geleornian magon. Ðæs cyninges arfæstnesse willum ⁊
best learn can Of-the king of-piety to-wishes and
benum wæs gefultumiende se arwurða abbud Ceolfrið. Sende
prayers was helping the venerable abbot Ceolfrith Sent
him cræftige wyrhtan stænene cyricean to timbrianne: sende
to-him skilled workmen stone church to build sent
him eac stafas ⁊ gewrit be gehealde rihtra Eastrana ⁊
to-him also letters and writing about keeping of-right Easters and
be Godes þeowa scéare, eac oðrum rihtum Godes cyricean.
about of-God servants tonsure also other rules of-God church
Mid ðy þæt gewrit ða wæs ræded beforan þam cyninge ⁊ 470.3
With that the writing then was read before the king and
monigum gelæredum werum ⁊ him geornlice wæs reht
many learned men and to-him earnestly was expounded
on his agen gereorde fram þam, ðe hit ongitan mihton, is
in his own language by those who it understand could is
þæt sáed, þæt he wære be his trymnesse ⁊ lare swyðe
that said that he were about its exhortation and teaching greatly
gefeonde ⁊ wære arisende of his setle of middum his
rejoicing and were arising from his seat from midst his
ealdormannum ⁊ his wítum; ⁊ his cneow bigde on eorðan
ealdormen and his councilors and his knee bent on earth

ȝ Gode þancunge dyde, þæt he geearnode swylce gife onfón
and to-God thanks did that he earned such gift receive
of Angolþeode. ȝ þus cwæð: Cuðlice ic þæt ær wiste ȝ
from English-nation and thus said Certainly I that before knew and
ongeat, þæt ðis wæs riht weorðung soðra Eastrana. Ac swa
perceived that this was right keeping of-true Easters But so
swiðe ic nu þæt riht ongite ðisse tide to healdanne, þæt me
greatly I now the right perceive of-this time to hold that to-me
is eallinga lytel ȝ medmicel gesewen, þæt ic ær ðyssum
is altogether little and small seen what I before this
cuðe ȝ ongeat. Forðon ic þonne nu eow openlice andette ȝ
knew and perceived Therefore I then now to-you openly confess and
cyðe, þe her andwearde sittað, þæt ic ðas tide Eastrena
make-known who here present sit that I this time of-Easters
ecelice healdan wille mid ealre minre ðeode, þe ic nu
eternally hold will with all my nation which I now
rihte ongite ȝ ocnáwe; ȝ ealle preostas ȝ Godes ðeowas,
rightly perceive and acknowledge and all priests and of-God servants
þa ðe on minum rice syndon, ða scéare onfón sculon,
those who in my kingdom are the tonsure receive shall
ðe we gehyrað fulle beon ealre rihtwisnesse. ȝ he ða
which we hear full be of-all righteousness and he then
butan yldinge mid his cynelicre ealdorlicnesse gefremede þæt
without delay with his royal authority performed what
he cwæð; ȝ sona sende geond eall his ríce, ȝ het
he said and at-once sent throughout all his kingdom and commanded
wrítan ȝ leornian ȝ healdan þurh ealle Peohta mægðe þa
write and learn and hold through all of-Picts provinces the
nigontýnlican hringas rihtra Eastrana. ȝ het fordilgian
nineteen-year circles of-right Easters and commanded blot-out
ðurh ealle ða gedwolhringas feower ȝ hundeahtatig geara.
through all the error-circles of-four and eighty years

Đa wæron scorene ealle munecas ⁊ sacerdas on ðone beh 470.22
Then were shorn all monks and priests in the crown
Scē Petres scéare. ⁊ hi swa swa niwe discipulhada þæs
of-Saint Peter tonsure and they so as to-new discipleship of-the
eadegestan ealdres þara apostola Scē Petres underðeodde
most-blessed chief of-the apostles of-Saint Peter subjected
beon ⁊ mid his mundbyrde gescylde ⁊ eall seo ðeod
be and with his protection shielded and all the nation
geriht gefeah ⁊ blissade.
corrected rejoiced and exulted

XX · IONA KEEPS THE RIGHT EASTER

Not long after, the monks of Iona were brought to the right Easter and tonsure by Ecgberht, who came there in 716, the year Osred was killed. Bede contrasts the Irish, who shared their faith freely with the English and learned in turn, with the Britons, who still hold to their errors. Ecgberht stayed on Iona and died there on Easter Day, the first time it was kept on that day.

Ne wæs þa æfter miclum fæce þæt eac swylce ða munecas 470.26
Not was then after great space that also likewise the monks
Scotta cynnes, þa ðe Hií þæt ealond eardedon ⁊ beeodan
of-Scots race those who Iona the island inhabited and occupied
mid þam mynstrum þe him underðeodde wæron to
with the monasteries which to-them subject were to
reogollicum þeawe rihtra Eastrena ⁊ scyre þurh Drihtnes
regular custom of-right Easters and tonsure through of-Lord
gyfe gelædde wæron. Wæs ymb seofon hund wintra ⁊
grace led were Was about seven hundred winters and
syxtene fram Drihtnes menniscnesse, þy geare Osred
sixteen from of-Lord incarnation in-the year Osred

cyning wæs ofslegen ⁊ Cynred æfter him ða steore onfeng
king was slain and Cenred after him the rule received
Norðanhymbra rices, ða com on Híí þæt ealond of
of-Northumbrians kingdom then came onto Iona the island from
Hibernia Gode se leofa fæder ⁊ sacerd ⁊ mid ealle are
Ireland to-God the dear father and priest and with all honor
to nemnenne Ecgbyrht se halga, ðæs we beforan gelomlice
to name Ecgberht the holy whom we above frequently
gemyngedon. ⁊ he arwurðlice ⁊ mid micle gefean fram
mentioned and he reverently and with great joy by
him onfangen wæs, forðon he wæs se swetesta lareow ⁊ se
them received was because he was the sweetest teacher and the
wynsumesta ⁊ ðara þinga, ðe he oðre lærde to donne, he
most-delightful and of-the things which he others taught to do he
sylfa wæs se wilsumesta fylgend ⁊ læstend: ⁊ he lustlice
self was the most-devoted follower and performer and he gladly
fram him eallum gehyred wæs. ⁊ he onwende mid his
by them all heard was and he changed with his
arfæstum trymenessum ⁊ geornfulnesse þone ealdan þeaw ⁊
pious exhortations and zeal the old custom and
gesetnysse heora ealdra, be þam mæg þæt apostolice word
institution of-their elders about which can the apostolic word
cweden beon, þæt hi hæfdon Godes ellnunge ac nalæs æfter
said be that they had of-God zeal but not-at-all after
wisdome. ⁊ he hi ðy apostolican þeawe monade ⁊ lærde,
wisdom and he them to-the apostolic custom admonished and taught
þæt hi ða weorðunge þære mæstan symbelnesse, swa swa we
that they the keeping of-the greatest festival so as we
cwǽdon, heoldan ⁊ dydon under bycnunge þæs ecan biges.
said held and did under sign of-the eternal crown

Wæs þæt mid wunderlicre stihtunge þære godcundan arfęstnesse 472.14
Was that with wondrous ordaining of-the divine mercy
swa geworden, þæt, forðan seo þeod þone * wisdom,
so done that because the nation the (conjecture) wisdom
ðe heo cuðe, þære godcundan cyððe lustlice butan æfeste
which it knew of-the divine knowledge gladly without envy
Angelfolcum cyðde ȝ gemænsumede, hi ða swylce æfter
to-English-folks made-known and shared they then likewise after
fæce þurh Angelþeode, on þam þingum þe hí won hæfdon,
space through English-nation in the things which they lacking had
to fulfremedum gemete rihtes lifes becóm. Swa swa Brittas
to perfect measure of-right life came So as Britons
wiððon, þe næfre woldon þa cyððo þæs cristenan geleafan,
against-that who never would the knowledge of-the Christian faith
þe hi hæfdon, Angelcynne openian ȝ cyðan, ono þa
which they had to-English-race open and make-known lo the
gelyfendum eft Angelfolcum ȝ þurh eall well ontimbredum
believing again English-folks and through all well instructed
ȝ gelæredum on reogole rihtes geleafan, hi nu gýt heora
and taught in rule of-right faith they now yet their
ealdan gewunon healdað, ȝ fram rihtum stigum healtiað;
old custom hold and from right paths limp
ȝ heora heafod ywað butan beage Scē Petres sceare; ȝ
and their head show without crown of-Saint Peter tonsure and
Cristes symbelnesse † rihte Eastran butan geðeodnesse
of-Christ festival (corrupt) right Easter without fellowship
ealra Godes cyricena healdað ȝ weorþiað. Ða onfengon
of-all of-God churches hold and honor Then received
Híisetena munecas þurh Ecgberhtes láre rihtgelyfede
of-Iona-dwellers monks through of-Ecgberht teaching orthodox
þeawas on to lifgenne, under Dunchade þæm abbode æfter
customs on to live under Dunchad the abbot after

hundeahtatigum wintra þæs þe hie sendon Aidan þone
eighty winters after-that that they sent Aidan the
bisceop Ongelþeode to lareowe. Wunade se Godes wer
bishop to-English-nation as teacher Dwelt the of-God man
Ecgbreht twelf winter in þam ealonde, þæt he sumre neowre
Ecgberht twelve winters in the island that he with-a new
gefe lihtendre þære ciriclican geþeodnesse and sibbe gehalgade.
grace shining of-the churchly fellowship and peace consecrated
474.1 Ond æfter seofon hund wintra ⁊ nigon ⁊ twentigum
And after seven hundred winters and nine and twenty
æfter þære Drihtenlican menniscnesse þy geare, þa mærsad
after the Lordly incarnation in-the year when celebrated
wæs ⁊ weorþad se Drihtenlica Eastordæg, þæt wæs þy
was and honored the Lordly Easter-day that was on-the
eahtoþan dæge Kalendarum Maiarum, mid þy he þa ilcan
eighth day of-the-Kalends May with that he the same
Drihtenlican æreste mid symbelnesse mæssesonga mærsade
Lordly resurrection with festival of-mass-songs celebrated
⁊ weorþade, þy ilcan dæge he forðferde to Drihtne.
and honored on-the same day he departed to Lord
Ond gefean þære hean symbelnesse, þone he mid þæm
And joy of-the high festival which he with the
broðruṁ ongon, þa he to annesse gife gehwyrfde, he mid
brothers began whom he to of-unity grace turned he with
Drihtne ⁊ þam halgum apostoluṁ ond mid oðrum heofones
Lord and the holy apostles and with other of-heaven
ceasterwaruṁ gefylde; oþþe þæt gen soþre is þæt seolfe he
citizens fulfilled or that yet truer is the same he
ne blinneþ mærsian ⁊ weorþian a butan ende. Wæs þæt
not ceases celebrate and honor ever without end Was that
wunderlico stihtung þære godcundan foreseonesse, þætte se
wondrous ordaining of-the divine providence that the

arwyrða wer nales þæt an þæt he in Eastran forðferde
venerable man not-at-all that alone that he at Easter departed
of þissum middangearde to Gode Fæder, ac eác swylce mid
from this middle-earth to God Father but also likewise with
þy þætte þy dæge Eastran mærsode wæron, þe hie næfre
that that on-the day Easter celebrated were which they never
ær gewunedon in þæm stowum weorþade beon. Ond þa
before were-wont in the places honored be And then
gefegon þa broþor be ongesetenesse þære cuþan ȝ þære
rejoiced the brothers about establishment of-the known and of-the
rihtgelefdon Eastortide. Ond hie blissedon þa mundbyrde þæs
orthodox Easter-time And they rejoiced the protection of-the
farendan fæder to Drihtne, þurh þone hie gerihte wæron.
departing father to Lord through whom they corrected were
Ond he blissade in þon, þæt he oð þæt in lichoman 474.17
And he rejoiced in that that he until that in body
gehealden wæs, oð þæt he geseah þa his geherend þone
kept was until that he saw then his hearers the
Eastordæg ońfon, ond mid hine in weorþunge habban, þone
Easter-day receive and with him in honor have which
hie simle ær þon warenedon to anfonne. Ond swa gewis
they ever before that shunned to receive And so certain
be hiora gerehtnesse se arwyrþa fæder blissade, þæt he
about their correction the venerable father rejoiced that he
gesawe Drihtnes dæg, ȝ he hine geseah ȝ gefeonde wæs.
saw of-Lord day and he it saw and rejoicing was

In 725 King Wihtred of Kent died, leaving three sons; the next year Tobias of Rochester died, a pupil of Theodore and Hadrian fluent in Greek and Latin, and Ealdwulf succeeded him. In 729 two comets appeared, and the Saracens ravaged Gaul. Ecgberht died that Easter, and King Osric of Northumbria soon after, naming Ceolwulf his heir, whose reign is so troubled that no one yet knows what to write of it.

474.23 Þa wæs ymb seofon hund wintra ⁊ fíf ⁊ twentig æfter
Then was about seven hundred winters and five and twenty after
þære Drihtenlican menniscnesse, þæt wæs þæt seofoþe gear
the Lordly incarnation that was the seventh year
Ósrices Norþanhymbra cyninges, se æfter Cenrede to rice
of-Osric of-Northumbrians king who after Cenred to kingdom
feng, þa Wihtred Ecgbrihtes sunu Cantwarena cyninges
succeeded when Wihtred of-Ecgberht son of-Kent king
forðfered wæs þy nigeþan dæge Kalendarum Maiarum; ond
departed was on-the ninth day of-the-Kalends May and
þæm rice, þe he hæfde feower ⁊ þritig wintra ond
to-the kingdom which he had four and thirty winters and
þæt fifte healf, his sunu þry yrfeweardas forlet Æþelbryht
the fifth half his sons three heirs left Æthelberht
⁊ Eadbryht ⁊ Æþelric. Æfter þæm þy nyhstan geare
and Eadberht and Æthelric After that in-the next year
Tobias Hrofeceastre bisceop forþferde. Wæs se wer micellice
Tobias of-Rochester bishop departed Was the man greatly
gelæred; wæs he discipul þære eadgan gemynde Theodores
learned was he disciple of-the blessed memory of-Theodore
ercebisceopes ond Adrianus þæs abbodes. Ond he forþon, swa
archbishop and of-Hadrian the abbot And he therefore so
swa cweden is, mid þa getydnesse ge ciriclicra gewrita ge eac
as said is with the learning both of-churchly writings and also

gemænelicra, þæt he eác swilce swa Grecisc geleornade mid
of-common that he also likewise so Greek learned with
Lædene, þæt him ða swa cuð wæron swa his agene reorde,
Latin that to-him they so known were as his own language
þe he in acenned wæs. Wæs he bebyrged in Scē Paules
which he in born was Was he buried in of-Saint Paul
portice þæs apostoles, se is in Scē Andreas ciricean, þær
porch of-the apostle which is in of-Saint Andrew church where
he seolfa byrgenstowe geworhte. Æfter þæm feng Aldwulf to
he self burial-place made After that succeeded Ealdwulf to
þære bisceopþenunge, þone Berhtwald ercebisceop gehalgode.
the bishop-ministry whom Berhtwald archbishop consecrated
Æfter þissum wæs ymbe seofan hund wintra ⁊ nigon 476.6
After this was about seven hundred winters and nine
and twentig æfter þære Drihtenlican menniscnesse; æteowdon
and twenty after the Lordly incarnation appeared
twegen steorran ymb þa sunnan utan, þa syndon oń
two stars about the sun around which are in
bocum cometa nemde; ⁊ hy mycle fyrhto onstyredon þæm
books comets named and they great fear stirred to-the
monnum þe hie sceawodon ⁊ gesawon. Oðer hiora foreeode
men who them beheld and saw One of-them preceded
þa sunnan oń morgen, þonne hio upgangende wæs, oþer oń
the sun in morning when it rising was other in
æfenne æfterfyligde, þonne hio on setl eode, swa swa hie
evening followed when it into setting went so as they
witegan were grimmes wæles uppeornendre sunnan samed
prophets were of-grim slaughter to-rising sun together
⁊ setlgongendre, þæt hi gehwæþere tide ge on dæg ge on
and setting that they at-either time both in day and in
niht micel yfel monnum toweard tácnedon. Stod se leoma
night great evil to-men coming betokened Stood the gleam

hiṁ of, swilce fyrenþecele, oṅgean norðdæle middangeardes.
them from as fiery-torch toward north-part of-middle-earth
Æteowdon hie þa steorran in Ianuarius monðe ⁊ twa wucan
Appeared they the stars in January month and two weeks
awunedon. Þære tide sona æfter se hefigesta wol Sarcina
remained At-that time soon after the heaviest pestilence of-Saracens
þeode Gallia rice mid sarlice wæle ond earmlice fornaman
nation of-Gaul kingdom with grievous slaughter and miserably destroyed
⁊ forhergodon; ⁊ hie sona æfter medmiclum fæce in þære
and ravaged and they soon after brief space in the
ilcan mægþe wyrþe wite onfengon ⁊ þrowedon hiora
same province worthy punishment received and suffered of-their
getreowleasnesse. Þy ilcan geare swilce se halga Godes wer
faithlessness In-the same year likewise the holy of-God man
Eċgbreht, swa swa we beforan gemyngedon, þy seolfan
Ecgberht so as we above mentioned on-the same
Eastordæge forþferde to Drihtne; ⁊ sona ofer þa Eastortide,
Easter-day departed to Lord and soon after the Easter-time
þæt is septima Idus Maias, Osric Norþanhymbra cyning of life
that is seventh Ides May Osric of-Northumbrians king from life
gewat, æfter þon þe he þæt rice .XI. gear hæfde ⁊ styrde.
departed after that that he the kingdom eleven years had and governed
476.24 Oṅd he wolde ⁊ gedemed hæfde þætte Ceolwulf æfter
And he wished and decreed had that Ceolwulf after
him cyning wære ⁊ his rices æfterfylgend. Wæs he
him king were and of-his kingdom successor Was he
Cenredes broþor þæs cyninges, se ær him rice hæfde.
of-Cenred brother of-the king who before him kingdom had
Þæs cyninges rice ge foreweard ge forðgong swa monegum
Of-the king reign both beginning and progress with-so many
⁊ swa miclum styrenessum wiþerweardra ðinga yþiað ⁊
and so great commotions of-adverse things surge and

gemengde syndon, þætte þæt mon nu geta gewitan ne
mingled are that that one now yet know not
mæg, hwæt be þissum̀ mon writan scyle, oððe hwilcne
can what about these one write shall or what
ende syndrigo þing hæbbende seondon.
end separate things having are

XXII · THE STATE OF BRITAIN, AND BEDE'S OWN WORKS

In 731 Archbishop Berhtwald died and Tatwine succeeded him. Bede lists the bishops of each kingdom, notes that the Picts are at peace, the Scots content, and the Britons hostile but subject, and that many Northumbrians now enter monasteries. He tells his own life, given at seven to Wearmouth, deacon at nineteen, priest at thirty, lists his books, and ends praying to Christ and asking his readers' prayers.

Wæs þa ymb seofan hund wintra ond XXXI. æfter þære 476.31
Was then about seven hundred winters and thirty-one after the
Drihtenlican menniscnesse þætte Beorhtwald ercebisceop
Lordly incarnation that Berhtwald archbishop
longre eldo fornumen forþfered wæs þy fiftan dæge Iduum
by-long age consumed departed was on-the fifth day of-the-Ides
Ianuariuḿ. Sæt he þæt bisceopsetl seofon ȝ þritig wintra
January Sat he the bishop-seat seven and thirty winters
ȝ .VI. monað ȝ feowertyne dagas. For þæm þy ilcan
and six months and fourteen days For him in-the same
geare wæs ercebisceop geworden Tatwine, se wæs of
year was archbishop become Tatwine who was from
Myrcna mægþe. Wæs he ær mæssepreost in þæm mynstre,
of-Mercians province Was he before masspriest in the monastery
þe is geceged Breodun. Wæs he gehalgod in Cantwarena
which is called Breedon Was he consecrated in of-Kent

byrig from þæm arwyrþan werum Daniele Wintanceastre
city by the venerable men Daniel of-Winchester
bisceope ond Ingwalde Lundenburge bisceope ond Aldwine
bishop and Ingwald of-London bishop and Aldwine
Liccetfelda bisceope ond Aldulfe Hrofesceastre biscope þy
of-Lichfield bishop and Ealdwulf of-Rochester bishop on-the
teoþan dæge Iunius monþes; wæs Sunnandæg. Wæs se wer
tenth day of-June month was Sunday Was the man
mære in æfæstnesse ȝ in snytro ȝ in wisdome ond swylce
famous in piety and in prudence and in wisdom and likewise
eác in halguṁ gewritum æþellice intimbred ȝ gelæred.
also in holy writings nobly instructed and taught
478.12 Seondon nu ȝ in ondweardnesse Cantwarena ciricena
Are now and in present of-Kent churches
bisceopas Tatwine ȝ Aldwulf; ond Ingeweald Eastseaxna
bishops Tatwine and Ealdwulf and Ingwald of-East-Saxons
bisceop; Eastengla bisceopas siondon Aldberht ȝ Heaþolac;
bishop of-East-Angles bishops are Ealdberht and Heathulac
Westseaxna bisceopas siondon Daniel ȝ Forðhere; Mercna
of-West-Saxons bishops are Daniel and Forthhere of-Mercians
bisceop is Aldwine. Ond þæm folcum þa þe eardiað be
bishop is Aldwine And to-the folks those who dwell to-the
westan Sæferne is Wealhstod bisceop. Wilfrið is Huicna
west-of Severn is Walhstod bishop Wilfrid is of-Hwicce
bisceop. Is Cyneberht Lindesfearona bisceop. Sio biscopscir
bishop Is Cyneberht of-Lindsey bishop The diocese
Wihte þæs ealondes belimpeþ to Daniele Wintanceastre
of-Wight the island belongs to Daniel of-Winchester
biscope. Suðseaxna mægð wæs wuniende fela geara butan
bishop of-South-Saxons province was remaining many years without
bisceope ȝ hiṁ bisceopþenunge secað to Westseaxna
bishop and for-themselves bishop-ministry seek to of-West-Saxons

bisceope. ond ealle þas mægþe ⁊ eác oðre suðmægðe oþ
bishop and all these provinces and also other south-provinces to
gemære Humbre streames mid heora cyningum eác swilce
border of-Humber stream with their kings also likewise
Æþelbolde Mercna cyninge in hyrsumnesse underþeodde
to-Æthelbald of-Mercians king in obedience subjected
seondon. Ond þonne Norþanhymbra mægþe þæm Ceolwulf se
are And then of-Northumbrians in-province which Ceolwulf the
cyning in cynedome ofer is, feower bisceopas nu biscopscire
king in kingship over is four bishops now dioceses
habbað, Wilfrið bisceop in þære ciricean Eoforwicceastre,
have Wilfrid bishop in the church of-York
Æþelwald in Lindesfearona eá, Acca in Heagostealdes eá,
Æthelwald in Lindisfarne — Acca in Hexham —
Pehthelm in þære stowe, þe is geceged Æt Hwitan Ærne.
Pehthelm in the place which is called At White House
Seo stow neowan gemonigfealdedum geleafsumum folcum in
The place with-newly multiplied faithful peoples in
setle bisceopstoles wæs toæteced, ond wæs þære stowe se
seat of-bishop-see was added and was of-the place the
æresta bisceop. Swilce eác Pehta cyn in þas tid hafað sibbe
first bishop Likewise also of-Picts race in this time has peace
⁊ were mid Ongelþeod, ond eac þære rihtgelyfedan sibbe ⁊
and covenant with English-nation and also of-the orthodox peace and
soþfæstnesse mid ealre Godes ciricean gifeð dælnimende beon.
truth with all of-God church rejoices partaking be
Scottas, þa þe Breotone eardiað, wæron þoncfulle heora 478.32
Scots those who Britain inhabit were content with-their
gemærum; ⁊ hi ne setunge ne gestrodo wið Ongelþeode
borders and they neither plots nor plunder against English-nation
serwað. Bryttas þonne, þeah þe hie óf miclum dæle
contrive Britons then though that they from great part

mid inlice hete ond fenge Ongelþeode ond þone steall
with inward hate and hostility English-nation and the state
ealre rihtgelyfedre Godes ciricean, ge in gehælde unrihtra
of-all orthodox of-God church both in keeping of-wrong
Eastrana ge in ungecostum þeawum afehten, hwæþere him
Easters and in reprobate customs attack however to-them
is ge mid godcunde mægene ge mid mennisce wiþstonden,
is both with divine power and with human withstood
þæt hi no hwæþerum hira willnunge habban ne þurhteon
that they not in-either their will have nor accomplish
magon. Ond þeah ðe hie synd óf miclum dæle heora
can And though that they are from great part of-their
seolfes ónwealdes, hwæþere óf miclum dæle hy syndon
own power however from great part they are
Ongelcynnes þeowdome betæhte ⁊ underþeodde. Þissa tida
of-English-race to-service committed and subjected Of-these times
sibbe ⁊ smoltnesse nu monige in Norþanhymbra þeode ge
in-peace and calm now many in of-Northumbrians nation both
æþele ge unæþele hi seolfe ⁊ hira bearn ma gyrnað in
noble and ignoble them selves and their children rather desire into
mynster ond on Godes þeowdomhad to sellenne, þonne hie
monastery and in of-God service-order to give than they
syn begongende weoroldlicne comphad. Sio wise hwelcne
be practicing worldly warfare The matter what
ende hæbbende sie, sio æfterre eldo gesið ⁊ sceawað.
end having be the later age sees and beholds
480.14 Þis is nu in ondweardnesse gestal ealre Breotone ymb tu
This is now in present state of-all Britain about two
hund wintra ⁊ fíf ⁊ hundeahtatig Ongelcynnes cymes in
hundred winters and five and eighty of-English-race coming into
Breotone ealond. And ymb seofon hund wintra ⁊ XXXI þære
Britain island And about seven hundred winters and thirty-one of-the

Drihtenlican menniscnesse in þæs Drihtnes þæm ecean rice
Lordly incarnation in of-the Lord the eternal kingdom
gefeoð eal eorþe; ⁊ efenblissiendre Breotone in his geleafan
rejoices all earth and with-rejoicing-alike Britain in his faith
⁊ monig ealond blissiað ⁊ ondettað gemynde his halignesse.
and many islands rejoice and confess to-memory of-his holiness
Þas þing by stære Ongelþiode cirican on Brytene, swa swa 480.20
These things about history of-English-nation church in Britain so as
geo of manna gewritum oððe of ealdra gesegene oððe of
formerly from of-men writings or from of-elders account or from
minre sylfre cyþeþe ic gewitan mihte, mid Dryhtnes fultume
my own knowledge I know could with of-Lord help
gedyde ic Beda Cristes þiow ⁊ mæssepreost þæs minstres
did I Bede of-Christ servant and masspriest of-the monastery
þara eadigra apostola Petrus ⁊ Paulus, þæt is æt Wiramuþon
of-the blessed apostles Peter and Paul that is at Wearmouth
⁊ on Gyrwum. Wæs ic acenned on sundurlonde þæs ylcan
and at Jarrow Was I born on private-land of-the same
mynstres. Mid þy ic wæs seofanwintre, þa wæs ic mid gimene
monastery With that I was seven-winters-old then was I with care
minra maga seald to fedanne ⁊ to lærenne þam arwyrþan
of-my kinsmen given to feed and to teach to-the venerable
abbude Benedicte ⁊ Ceolferþe æfter þon. ⁊ siðþan ealle tid
abbot Benedict and Ceolfrith after that and afterward all time
mines lifes on þæs ilcan mynstres eardunge ic wæs donde;
of-my life in of-the same monastery dwelling I was doing
⁊ ealle georнesse ic sealde to leornienne ⁊ to smeagenne
and all diligence I gave to learn and to study
halige gewritu. ⁊ betwih gehild regollices þeodscipes ⁊ þa
holy writings and between keeping of-regular discipline and the
dæghwamlican gimene to singanne on cyrcan me symble
daily care to sing in church to-me ever

swete ⁊ wynsum wæs, ðæt ic oþþe leornode oþþe lærde
sweet and delightful was that I either learned or taught
oððe write. ⁊ þa þy niganteoþan gere mines lifes, þæt ic
or wrote and then in-the nineteenth year of-my life that I
diaconhade onfeng, ⁊ þy ðritigoðan mæssepreosthade, ⁊
deaconhood received and in-the thirtieth massprieshood and
æghwæðerne þurh þenunge þæs arwyrþan bisceopes Iohannes
each through ministry of-the venerable bishop John
þurh hæse ⁊ bebod Ceolferþes abbudes. Of þære tide þæs
through bidding and command of-Ceolfrith abbot From that time after-that
þe ic mæssepreosthade onfeng oð nigan ⁊ fiftig wintra
that I massprieshood received until nine and fifty winters
minre yldo ic þas bec for minre nidþearfe ⁊ minra freonda
of-my age I these books for my need and of-my friends
of geweorcum arwyrðra fædera wrat ⁊ sette, ge eac swilce
from works of-venerable fathers wrote and set and also likewise
to mægwlite andgites ⁊ gastlicre gerecenesse ic toætecte.
to form of-sense and of-spiritual interpretation I added
482.11 Ærest on fruman Genesis oð Isaces gebyrd ⁊ aworpenesse
First on beginning of-Genesis until of-Isaac birth and casting-out
Ismahelis ic sette feower bec.
of-Ishmael I set four books
482.13 Be þam Tabernaculo ⁊ his fatum ⁊ sacerdlicum hræglum
About the Tabernacle and its vessels and priestly garments
þryo bec.
three books
482.15 On þone ærestan dæl Samuelis, þæt is oð Sawles deað
On the first part of-Samuel that is until of-Saul death
þæs cyninges, feower bec.
of-the king four books

Be þæs Temples getymbro ⁊ þære becnendlican race twa 482.17
About of-the Temple building and the figurative account two
béc.
books
Eft on cyninga béc XXX questionem. 482.18
Again on of-Kings book thirty questions
In Prouerbiorum Salomonis .III. béc. 482.19
On of-Proverbs of-Solomon three books
In Cantica Canticorum six béc. 482.20
On Song of-Songs six books
In Esdram ⁊ Neemiam þryo béc. 482.21
On Ezra and Nehemiah three books
In Canticum Abbacuc ane boc. 482.22
On Song of-Habakkuk one book
On boc þæs eadegan fæder Tobius becnendlicre race be 482.23
On book of-the blessed father Tobit of-figurative account about
Criste ⁊ circan ane bóc.
Christ and church one book
In godspelle Marce feower béc. 482.25
On gospel of-Mark four books
In godspelle Luce six béc. 482.26
On gospel of-Luke six books
Ofer godspel Omeliarum twa béc. 482.27
Upon gospel of-Homilies two books
In apostol, swa hwilc swa in geweorcum Scē Agustines 482.28
On apostle so which so in works of-Saint Augustine
gemete, eal þurh endebyrdnesse ic awrat.
found all through order I wrote
In Actus Apostolorum twa béc. 482.30
On Acts of-Apostles two books
In septem Epistolas Canonicas syndrie béc. 482.31
On seven Epistles Canonical separate books

482.32 In Apocalipsin Scē Iohannes þreo béc.
On Apocalypse of-Saint John three books

484.1 Be þam syx yldum worulde ane boc.
About the six ages of-world one book

484.2 Be wunenessum Israhela bearna ane boc.
About dwellings of-Israel children one book

484.3 Be þam þe Esaias cwæð: et claudentur ibi in carcerem
About that which Isaiah said and they-shall-be-shut there in prison
& post multos dies uisitabuntur.
and after many days they-shall-be-visited

484.5 Bi ryhte bissexte ane boc.
About right of-leap-year one book

484.6 Bi efenneahte æfter Anatolius race ane.
About equinox after of-Anatolius account one

484.7 Bi haligra spellum.
About of-saints stories

484.8 Scī Felices confessor lifes bóc ⁊ þrowunge.
of-Saint Felix confessor of-life book and of-passion

484.9 Paulinus boc of metergeweorce in rade spræce ic gehwirfde.
of-Paulinus book from meter-work into plain speech I turned

484.10 Lifes boc ⁊ þrowunge Scē Anastase martyr, sio wæs yfle
Of-life book and of-passion of-Saint Anastasius martyr which was ill
of Grecesce on Læden gehwyrfed ⁊ gyt wyrs from sumum
from Greek into Latin turned and yet worse by some
ungetydum geryhted, swa swa ic mihte, ic to ondgyte geryhte.
unskilled corrected so as I could I to sense corrected

484.13 Þæs halgan fæder lif ⁊ muneces somed ⁊ bisceopes Scē
Of-the holy father life and of-monk together and of-bishop of-Saint
Cuþbertes ærest eroico metere ⁊ æfter fæce gerædeword ic
Cuthbert first in-heroic meter and after space in-plain-words I
awrat.
wrote

Þara abbuda stær ȝ spel þisses mynstres, on þam ic gefeo 484.15
Of-the abbots history and story of-this monastery in which I rejoice
þiowian þære uplican arfæstnesse, Benedictes ȝ Ceolferðes
serve the upper mercy of-Benedict and of-Ceolfrith
ȝ Hwætberhtes, on twam bocum ic awrat.
and of-Hwætberht in two books I wrote
Ðæt cyriclice stær usses ealondes ȝ þiode ic on fif bec 484.18
The churchly history of-our island and nation I in five books
gesette.
set
Martyralogium be symbeldægum haligra martyra, on þære 484.19
Martyrology about feast-days of-holy martyrs in which
ealle þa þe ic gemetan mihte, nales þæt an hwilce
all those which I find could not-at-all that alone on-what
dæge ac eac swilce hwilce cyne compes, oþþe under hwilcum
day but also likewise what kind of-combat or under which
deman hie middangeard oferswiðden, ic geornlice awrat.
judge they middle-earth overcame I earnestly wrote
Ymenbec misenlice metre. 484.23
Hymn-books in-various meter
Boc epigrammatum eroico metre. 484.24
Book of-epigrams in-heroic meter
Be gecynde wisana ȝ be tydum sindrie bec. 484.25
About nature of-things and about times separate books
Eft be tidum ane micele boc. 484.26
Again about times one great book
Boc de orthographia mid stæfræwe endebyrdnesse tosceadene. 484.27
Book about orthography with alphabet order divided
Boc de metrica arte, ȝ oþere to þisse * geþydde 484.28
Book about metrical art and other to this (conjecture) joined
be scematibus ȝ tropes boc.
about figures and tropes book

486.1 Be gesetenessum ⁊ gemetum spræccynna, þam þæt
About institutions and measures of-speech-kinds with-which the
halige gewrit se canan awriten is.
holy writing the canon written is
486.3 Ond nu ic þe bidde, duguþa Hælend, þæt þu me milde
And now I thee pray of-blessings Savior that thou to-me mildly
forgife swetlice drincan þa word þines wisdomes, ðæt þu
grant sweetly drink the words of-thy wisdom that thou
eac fremsumlice forgife, þæt ic æt nihstan to ðe þam
also kindly grant that I at last to thee the
willan ealles wisdomes becuman mote ⁊ symle ætywan
fount of-all wisdom come may and ever appear
beforan þinum ansyne.
before thy countenance
486.7 Eac þonne ic eaðmodlice bidde þætte to eallum þe þis ylce
Also then I humbly pray that to all whom this same
stær to becyme ures cynnes to rædenne oþþe to gehyrenne,
history to come of-our race to read or to hear
þæt hie for minum untrymnessum ge modes ge lichoman
that they for my infirmities both of-mind and of-body
gelomlice ⁊ georнlice þingien mid þære uplican arfæstnesse
frequently and earnestly intercede with the upper mercy
Godes ælmihtiges, ⁊ on gehwilcum hiora mægþum þas mede
of-God almighty and in each of-their provinces this reward
hiora edleanes me agefe, þæt ic þe be syndrigum mægþum
of-their recompense to-me give that I who about separate provinces
oððe þam heorum stowum, þa þe ic gemyndewyrðe ⁊ þam
or the more-famous places those which I memorable and to-the
bigengum þoncwyrþe gelyfde, georнlice ic tilode to awritenne,
inhabitants acceptable believed earnestly I strove to write
þæt ic mid eallum þone wæstm arfæstre þingunge gemette.
that I among all the fruit of-pious intercession found

THE WEST SAXON GENEALOGY

A list of the West Saxon kings that manuscript Ca places after the preface and Miller prints after the History. Cerdic and his son Cynric landed at Cerdicesora in 494 and six years later won the kingdom from the Welsh; Cerdic's line is traced back to Woden, and the kings are counted from him to Alfred, who began to reign at twenty-three, three hundred and ninety-six years after his family first conquered the land.

Ða wæs agangen fram Cristes accennednysse CCCC ⁊ 486.16
Then was gone from of-Christ birth four-hundred and
XCIIII wintra, þa Cerdic ⁊ Cyneric his sunu coman
ninety-four winters when Cerdic and Cynric his son came
upp æt Cerdices oran mid fif scipum. ⁊ se Cerdic
up at of-Cerdic shore with five ships and the Cerdic
wæs Elesing, Elesa, Gewising, Gewis Wiging, Wiging
was son-of-Elesa Elesa son-of-Gewis Gewis son-of-Wig Wig
Freawining, Freawine Freoþo-garing, Freoðogar Bronding,
son-of-Freawine Freawine son-of-Frithugar Frithugar son-of-Brand
Brond Bældæging, Bældæg Wodening. Þæs ymbe syx
Brand son-of-Bældæg Bældæg son-of-Woden After-that about six
gear, þæs þe hi upp coman, geeodan Westseaxna rice.
years after-that that they up came conquered of-West-Saxons kingdom
Þæt wæron ða ærestan cyningas þe Westseaxena land on
Those were the first kings who of-West-Saxons land from
Wealum geeodan. ⁊ he hæfde þæt rice sixtyne gear
Welsh conquered and he had the kingdom sixteen years
⁊ ða gefor he; ⁊ þa feng his sunu Cyneric to þam
and then died he and then succeeded his son Cynric to the
rice, ⁊ hit heold XXVII wintra. Ða he forþferde,
kingdom and it held twenty-seven winters When he departed

þa feng Ceaulin his sunu to, ⁊ heold seofon winter.
then succeeded Ceawlin his son to and held seven winters
Þa he gefór, þa feng Ceol to þam rice ⁊ heold syx
When he died then succeeded Ceol to the kingdom and held six
gear. Þa he gefor, ða feng Ceolwulf to his broðor; ⁊
years When he died then succeeded Ceolwulf to his brother and
he ricxade seofontyne gear. Heora cynn gæð to Cerdice.
he reigned seventeen years Their race goes to Cerdic
Ða feng Cynegyls Ceolwulfes broðer suna to rice, ⁊
Then succeeded Cynegils of-Ceolwulf brother son to kingdom and
hæfde an ⁊ þrittig wintra. ⁊ he onfeng ærest fulluhte
had one and thirty winters and he received first baptism
Westseaxna cyninga. Ða feng Kenwalh to rice ⁊ heold
of-West-Saxons kings Then succeeded Cenwalh to kingdom and held
hit þrittig winter. Se Cenwalh wæs Cynegelses sunu; ⁊
it thirty winters The Cenwalh was of-Cynegils son and
þa heold Seaxburg his cwǽn an gear þæt rice æfter
then held Seaxburh his queen one year the kingdom after
him.
him
488.4 Ða feng Æscwine to rice; þæs cyn gæð to Ceardice; ⁊
Then succeeded Æscwine to kingdom whose race goes to Cerdic and
he heold twa gear. Þa feng Centwine to Westseaxna rice,
he held two years Then succeeded Centwine to of-West-Saxons kingdom
Cynegelsing, ⁊ ricsade nigon gear. Þa feng Ceadwala
son-of-Cynegils and reigned nine years Then succeeded Cædwalla
to þam rice; ðæs cynn gæð to Cerdice; ⁊ he heold
to the kingdom whose race goes to Cerdic and he held
III gear. Ða feng Ine to þam rice; þæs cyn gæð to
three years Then succeeded Ine to the kingdom whose race goes to
Cerdice; ⁊ he heold twa ⁊ þrittig winter. Ða feng
Cerdic and he held two and thirty winters Then succeeded

Æþelheard to rice ⁊ heold feowertyne winter. Ða feng
Æthelheard to kingdom and held fourteen winters Then succeeded
Cuðred to; þæs cynn gæð to Cerdice; ⁊ he heold syxtyne
Cuthred to whose race goes to Cerdic and he held sixteen
winter. Þa feng Sigebyrht to; þæs cyn gæð to Cerdice;
winters Then succeeded Sigeberht to whose race goes to Cerdic
⁊ he heold an gear. Ða feng Cynewulf to rice, þæs
and he held one year Then succeeded Cynewulf to kingdom whose
cyn gæð to Cerdice; ⁊ he heold an ⁊ ðrittig geara.
race goes to Cerdic and he held one and thirty years
Þa feng Beorhtric to rice, ⁊ he heold sixtene gear.
Then succeeded Beorhtric to kingdom and he held sixteen years
Ða feng Ecbyrht to þam rice ⁊ heold seofon ⁊
Then succeeded Ecgberht to the kingdom and held seven and
þrittig geara ⁊ seofen monað: ⁊ þa feng Æðelwulf his
thirty years and seven months and then succeeded Æthelwulf his
sunu to, ⁊ heold nigontoðe healf gear; ⁊ se Æðelwulf
son to and held nineteenth half year and the Æthelwulf
wæs Ecbyrhting, Ecbyrht Ealhmunding; Ealhmund Eabing;
was son-of-Ecgberht Ecgberht son-of-Ealhmund Ealhmund son-of-Eafa
Eaba Iopping; Ioppa Ingilding; Ingild Cenreding: ⁊ Ine
Eafa son-of-Eoppa Eoppa son-of-Ingild Ingild son-of-Cenred and Ine
Cenreding: ⁊ Cuðburh Cenreding; ⁊ Cwenburh Cenreding:
son-of-Cenred and Cuthburh child-of-Cenred and Cwenburh child-of-Cenred
Cenred Ceolwalding; Ceolwald Cuðwulfing; Cuðwulf Wining;
Cenred son-of-Ceolwald Ceolwald son-of-Cuthwulf Cuthwulf son-of-Wine
Cuðwine Celming; Celm Cynricing; Cyneric Creoding;
Cuthwine son-of-Celm Celm son-of-Cynric Cynric son-of-Creoda
Creodda Cerdicing.
Creoda son-of-Cerdic

488.22 Þa feng Æþelbald his sunu to rice, ⁊ heold fif
Then succeeded Æthelbald his son to kingdom and held five
gear. Þa feng Æðelbyrht to his broðor, ⁊ heold
years Then succeeded Æthelberht to his brother and held
.V. gear. Þa feng Æðered his broðor to rice, ⁊
five years Then succeeded Æthelred his brother to kingdom and
heold .V. gear. Ða feng Ælfred hyra broðer to
held five years Then succeeded Alfred their brother to
rice; ⁊ þa wæs agangen his ylde þreo ⁊ twentig
kingdom and then was gone of-his age three and twenty
wintra, ⁊ þreo hund ⁊ six ⁊ hundnygantig wintra
winters and three hundred and six and ninety winters
þæs þe his cyn ærest Westseaxna land on Wealum
after-that that his race first of-West-Saxons land from Welsh
geeodon.
conquered