MEDIEVAL LATIN SERIES · VOLUME 6

The Ecclesiastical History of the English People

Bede

Historia Ecclesiastica Gentis Anglorum

The Ecclesiastical History of the English People

Part One: Books I–III

---

with a word-for-word interlinear English translation

preserving the original word order



CANES NOBILES · MMXXVI

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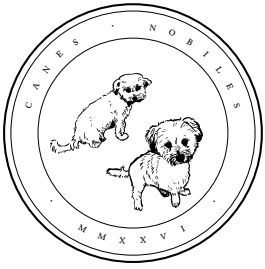

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CONTENTS

Preface 9

BOOK I

I · Britain and Ireland, and Their First Peoples 17
II · Julius Caesar Comes to Britain 25
III · Claudius Takes Britain, and Vespasian Wight 28
IV · King Lucius Asks to Become a Christian 30
V · Severus Divides Britain with a Rampart 31
VI · Diocletian, and the Persecution of the Christians 33
VII · The Passion of Saint Alban and His Companions 35
VIII · The Church at Peace Until the Arian Madness 43
IX · Maximus Made Emperor in Britain 45
X · Pelagius the Briton and His War Against Grace 46
XI · The Usurpers Gratian and Constantine 48
XII · The Britons Beg Rome for Help 50
XIII · The Britons Appeal to Aetius in Vain 56
XIV · Famine, Plenty, Plague, and the Saxons 58
XV · The English Come, and Turn on Their Allies 61

BOOK I

(continued)

XVI · The Britons' First Victory, Under Ambrosius 65
XVII · Germanus and Lupus Confute the Pelagians 67
XVIII · A Blind Girl Healed, and Saint Alban's Tomb 72
XIX · Germanus Quenches a Fire and Is Healed 74
XX · The Bishops Win the Alleluia Victory 76
XXI · Germanus Returns and Heals a Lame Youth 80
XXII · Civil War and Sin Among the Britons 84
XXIII · Gregory Sends Augustine to the English 86
XXIV · Gregory Commends Augustine to the Bishop of Arles 89
XXV · Augustine Preaches to King Æthelberht 91
XXVI · Augustine's Life and See in Canterbury 95
XXVII · Gregory's Answers to Augustine 98
XXVIII · Gregory Writes to the Bishop of Arles 127
XXIX · Gregory Sends the Pallium and More Missionaries 129
XXX · Gregory's Letter to Mellitus on the Temples 133
XXXI · Gregory Warns Augustine Against Pride 136
XXXII · Gregory's Letter and Gifts to Æthelberht 139
XXXIII · Christ Church and Saint Peter's Monastery 145
XXXIV · Æthelfrith Drives Out the Irish 147

BOOK II

I · The Death of Blessed Pope Gregory 149
II · Augustine and the British Bishops 164
III · Augustine Ordains Mellitus and Justus, and Dies 172
IV · Laurence Writes to the Irish and the Britons 175

BOOK II

(continued)

V · Kent and Essex Return to the Idols 179
VI · Laurence Converts King Eadbald 186
VII · Mellitus Quenches the Fire of Canterbury by Prayer 189
VIII · Boniface Sends Justus the Pallium and a Letter 192
IX · Edwin's Power, and Paulinus' Coming to Northumbria 196
X · Pope Boniface Urges Edwin to the Faith 202
XI · Boniface's Letter to Queen Æthelburh 209
XII · Edwin Is Moved to Believe by a Vision Seen in Exile 215
XIII · Edwin's Council, and Coifi Profanes the Altars 223
XIV · Edwin Baptized, and Paulinus' Baptisms 228
XV · The East Angles Receive the Faith 232
XVI · Paulinus in Lindsey, and Edwin's Peace 235
XVII · Honorius Exhorts Edwin and Sends Two Pallia 238
XVIII · Archbishop Honorius Receives the Pallium 241
XIX · Letters to the Irish on Easter and Pelagius 245
XX · Edwin Is Killed, and Paulinus Returns to Kent 249

BOOK III

I · Edwin's Apostate Successors, and Oswald 255
II · Oswald's Cross, and a Brother Healed 258
III · Oswald Gives Aidan Lindisfarne 262
IV · The Picts Receive the Faith 266
V · The Life of Bishop Aidan 271
VI · The Wonderful Piety of King Oswald 275

BOOK III

(continued)

VII · The West Saxons Receive the Faith Through Birinus 278
VIII · Eorcenberht, Eorcengota, and Æthelburh 283
IX · Healings at the Place Where Oswald Was Killed 288
X · Dust from That Place Prevails Against Fire 292
XI · The Light over Oswald's Relics at Bardney 294
XII · A Boy Cured, and Oswald's Last Prayer 300
XIII · A Scholar in Ireland Saved by Oswald's Relics 302
XIV · Ithamar, and the Humble King Oswine 306
XV · Aidan's Oil Calms a Storm at Sea 313
XVI · Aidan's Prayer Turns the Fire from the Royal City 315
XVII · The Unburned Buttress, and Aidan Judged 317
XVIII · The Life and Death of the Devout King Sigeberht 323
XIX · Fursa, His Visions, and His Incorrupt Body 325
XX · Deusdedit, and the Bishops of the South 336
XXI · The Middle Angles Become Christian Under Peada 337
XXII · The East Saxons Recover the Faith Through Cedd 341
XXIII · Cedd Founds Lastingham, and Dies 347
XXIV · Penda Killed, and the Mercians Converted 352
XXV · The Synod on Easter 359
XXVI · Colman Leaves, Tuda Succeeds, and the Irish Way 375
XXVII · Ecgberht, an Englishman in Ireland 380
XXVIII · Wilfrid and Chad Consecrated 385
XXIX · Wigheard Sent to Rome, Dies There 388
XXX · The East Saxons Lapse and Are Recalled 395

Praefatio

PREFACE

Bede sends King Ceolwulf the history he once lent him to read, now to copy and study, and praises his care for the deeds of famous men, since good examples spur the hearer to imitate them. He names his sources: Abbot Albinus of Canterbury, who sent him the Kentish records through the priest Nothhelm, who also searched the papal archive in Rome; Bishop Daniel for the West and South Saxons; the monks of Lastingham for Mercia and Essex; Abbot Esi for East Anglia; Bishop Cyneberht for Lindsey; and countless witnesses for Northumbria. He asks the reader to pardon errors and asks all his readers to pray for him.

Gloriosissimo regi Ceoluulfo Baeda famulus Christi et
to-the-most-glorious king Ceolwulf Bede servant of-Christ and
presbyter
priest
Historiam gentis Anglorum ecclesiasticam, quam nuper
the-history of-the-people of-the-English ecclesiastical which lately
edideram, libentissime tibi desideranti, rex, et prius ad
I-had-published most-gladly to-you desiring king both before for
legendum ac probandum transmisi, et nunc ad transscribendum
reading and approving I-sent and now for transcribing
ac plenius ex tempore meditandum retransmitto; satisque
and more-fully at leisure pondering I-send-back and-greatly
studium tuae sinceritatis amplector, quo non solum audiendis
the-zeal of-your sincerity I-embrace by-which not only to-be-heard
scripturae sanctae uerbis aurem sedulus accommodas, uerum
of-scripture holy to-the-words ear diligent you-lend but
etiam noscendis priorum gestis siue dictis, et maxime
also to-be-learned of-those-before to-the-deeds or sayings and above-all
nostrae gentis uirorum inlustrium, curam uigilanter impendis.
of-our people of-men illustrious care watchfully you-bestow

Siue enim historia de bonis bona referat, ad imitandum
whether for history of good-men good-things relates to imitating
bonum auditor sollicitus instigatur; seu mala commemoret
the-good the-hearer attentive is-urged or evil-things records
de prauis, nihilominus religiosus ac pius auditor siue lector
of the-wicked nonetheless the-devout and pious hearer or reader
deuitando quod noxium est ac peruersum, ipse sollertius
by-shunning what harmful is and perverse himself more-skillfully
ad exsequenda ea, quae bona ac Deo digna esse
to to-be-carried-out those-things which good and of-God worthy to-be
cognouerit, accenditur. Quod ipsum tu quoque uigilantissime
he-has-learned is-kindled which very-thing you also most-watchfully
deprehendens, historiam memoratam in notitiam tibi simul
perceiving the-history mentioned into knowledge for-you at-once
et eis, quibus te regendis diuina praefecit auctoritas, ob
and for-those whom you to-be-ruled divine set-over authority for
generalis curam salutis latius propalari desideras.
of-general care of-welfare more-widely to-be-made-public you-desire
Ut autem in his, quae scripsi, uel tibi, uel ceteris
that moreover in these-things which I-wrote either for-you or for-the-other
auditoribus siue lectoribus huius historiae occasionem
hearers or readers of-this history the-occasion
dubitandi subtraham, quibus haec maxime auctoribus
of-doubting I-may-take-away from-what these-things chiefly authorities
didicerim, breuiter intimare curabo.
I-learned briefly to-make-known I-shall-take-care
Auctor ante omnes atque adiutor opusculi huius Albinus
the-author before all and helper of-little-work this Albinus
abba reuerentissimus, uir per omnia doctissimus, extitit;
abbot most-reverend a-man in all-things most-learned was
qui in ecclesia Cantuariorum a beatae memoriae Theodoro
who in the-church of-the-people-of-Kent by of-blessed memory Theodore

archiepiscopo et Hadriano abbate, uiris uenerabilibus atque
archbishop and Hadrian abbot men venerable and
eruditissimis, institutus, diligenter omnia, quae in ipsa
most-learned taught diligently all-things which in that-very
Cantuariorum prouincia, uel etiam in contiguis eidem
of-the-people-of-Kent province or even in adjoining to-the-same
regionibus a discipulis beati papae Gregorii gesta fuere, uel
regions by the-disciples of-blessed pope Gregory done were either
monimentis litterarum, uel seniorum traditione cognouerat; et
from-records of-letters or of-elders by-tradition he-had-learned and
ea mihi de his, quae memoria digna uidebantur, per
those-things to-me of these which of-memory worthy seemed through
religiosum Lundoniensis ecclesiae presbyterum Nothelmum,
the-devout of-London church priest Nothhelm
siue litteris mandata, siue ipsius Nothelmi uiua uoce
either to-letters committed or of-the-same Nothhelm by-living voice
referenda, transmisit. Qui uidelicet Nothelmus postea Romam
to-be-reported sent who namely Nothhelm afterward to-Rome
ueniens, nonnullas ibi beati Gregorii papae simul et
coming several there of-blessed Gregory pope together and
aliorum pontificum epistulas, perscrutato eiusdem sanctae
of-other pontiffs letters searched-through of-the-same holy
ecclesiae Romanae scrinio, permissu eius, qui nunc ipsi
church Roman the-archive by-permission of-him who now that-very
ecclesiae praeest Gregorii pontificis, inuenit, reuersusque
church presides-over Gregory pontiff found and-having-returned
nobis nostrae historiae inserendas cum consilio praefati
to-us of-our history to-be-inserted with the-counsel of-the-aforesaid
Albini reuerentissimi patris adtulit. A principio itaque
Albinus most-reverend father brought from the-beginning and-so
uoluminis huius usque ad tempus, quo gens Anglorum
of-volume this all-the-way to the-time in-which the-people of-the-English

fidem Christi percepit, ex priorum maxime scriptis hinc
the-faith of-Christ received from of-earlier-men chiefly writings here
inde collectis ea, quae promeremus, didicimus. Exinde
there gathered those-things which we-were-to-set-forth we-learned from-then
autem usque ad tempora praesentia, quae in ecclesia
moreover all-the-way to times present what-things in the-church
Cantuariorum per discipulos beati papae Gregorii, siue
of-the-people-of-Kent through the-disciples of-blessed pope Gregory or
successores eorum, uel sub quibus regibus gesta sint,
successors their or under which kings done were
memorati abbatis Albini industria, Nothelmo, ut diximus,
of-the-mentioned abbot Albinus by-the-diligence Nothhelm as we-have-said
perferente, cognouimus. Qui etiam prouinciae Orientalium
conveying we-learned who also the-provinces of-the-East
simul et Occidentalium Saxonum, nec non et Orientalium
together and of-the-West Saxons nor not also of-the-East
Anglorum atque Nordanhymbrorum, a quibus praesulibus,
Angles and of-the-Northumbrians from what bishops
uel quorum tempore regum gratiam euangelii perceperint,
or what in-the-time of-kings the-grace of-the-gospel received
nonnulla mihi ex parte prodiderunt. Denique hortatu
several-things to-me in part made-known finally by-the-urging
praecipue ipsius Albini, ut hoc opus adgredi auderem,
chiefly of-the-same Albinus that this work to-undertake I-should-dare
prouocatus sum. Sed et Danihel reuerentissimus Occidentalium
roused I-was but also Daniel most-reverend of-the-West
Saxonum episcopus, qui nunc usque superest, nonnulla
Saxons bishop who now up-to survives several-things
mihi de historia ecclesiastica prouinciae ipsius, simul et
to-me about the-history ecclesiastical of-province that-same together and
proxima illi Australium Saxonum, nec non et Uectae insulae
next to-it of-the-South Saxons nor not also of-Wight island

litteris mandata declarauit. Qualiter uero per ministerium
to-letters committed made-clear how but through the-ministry
Ceddi et Ceadda religiosorum Christi sacerdotum, uel
of-Cedd and Chad devout of-Christ priests either
prouincia Merciorum ad fidem Christi, quam non nouerat,
the-province of-the-Mercians to the-faith of-Christ which not it-had-known
peruenerit, uel prouincia Orientalium Saxonum fidem, quam
came or the-province of-the-East Saxons the-faith which
olim exsufflauerat, recuperauerit, qualis etiam ipsorum
once it-had-spurned recovered of-what-kind also of-those-same
patrum uita uel obitus extiterit, diligenter a fratribus
fathers the-life or death was diligently from the-brothers
monasterii, quod ab ipsis conditum Læstingaeu cognominatur,
of-the-monastery which by them founded Lastingham is-named
agnouimus. Porro in prouincia Orientalium Anglorum, quae
we-learned further in the-province of-the-East Angles what-things
fuerint gesta ecclesiastica, partim ex scriptis uel traditione
were done ecclesiastical partly from writings or tradition
priorum, partim reuerentissimi abbatis Esi relatione
of-earlier-men partly of-most-reverend abbot Esi by-the-account
conperimus. At uero in prouincia Lindissi, quae sint gesta
we-learned but indeed in the-province of-Lindsey what-things were done
erga fidem Christi, quaeue successio sacerdotalis extiterit,
toward the-faith of-Christ or-what succession priestly was
uel litteris reuerentissimi antistitis Cynibercti uel aliorum
either by-letters of-most-reverend bishop Cyneberht or of-other
fidelium uirorum uiua uoce didicimus. Quae autem in
faithful men by-living voice we-learned what-things moreover in
Nordanhymbrorum prouincia, ex quo tempore fidem Christi
of-the-Northumbrians province from which time the-faith of-Christ
perceperunt, usque ad praesens per diuersas regiones in
they-received all-the-way to the-present through various regions in

ecclesia sint acta, non uno quolibet auctore, sed fideli
the-church were done not by-one any author but by-faithful
innumerorum testium, qui haec scire uel meminisse
of-countless witnesses who these-things to-know or to-remember
poterant, adsertione cognoui, exceptis his, quae per me
were-able testimony I-learned excepted these-things which through me
ipsum nosse poteram. Inter quae notandum, quod ea,
myself to-know I-was-able among which to-be-noted that those-things
quae de sanctissimo patre et antistite Cudbercto, uel in
which about most-holy father and bishop Cuthbert either in
hoc uolumine, uel in libello gestorum ipsius conscripsi,
this volume or in the-little-book of-the-deeds of-him I-wrote
partim ex eis, quae de illo prius a fratribus ecclesiae
partly from those-things which about him earlier by the-brothers of-the-church
Lindisfarnensis scripta repperi, adsumsi, simpliciter fidem
of-Lindisfarne written I-found I-took simply trust
historiae, quam legebam, accommodans, partim uero ea,
to-the-history which I-was-reading lending partly but those-things
quae certissima fidelium uirorum adtestatione per me ipse
which most-certain of-faithful men by-the-attestation through me myself
cognoscere potui, sollerter adicere curaui. Lectoremque
to-learn I-was-able skillfully to-add I-took-care and-the-reader
suppliciter obsecro, ut, siqua in his, quae scripsimus,
humbly I-beseech that if-any-things in these-things which we-wrote
aliter quam se ueritas habet, posita reppererit, non hoc
otherwise than itself the-truth has set he-finds not this
nobis imputet, qui, quod uera lex historiae est, simpliciter
to-us he-impute who which true the-law of-history is simply
ea, quae fama uulgante collegimus, ad instructionem
those-things which report spreading we-gathered for the-instruction
posteritatis litteris mandare studuimus.
of-posterity to-letters to-commit we-have-sought

Praeterea omnes, ad quos haec eadem historia peruenire
besides all to whom this same history to-come
potuerit nostrae nationis, legentes siue audientes, suppliciter
may-be-able of-our nation reading or hearing humbly
precor, ut pro meis infirmitatibus et mentis et corporis
I-pray that for my weaknesses both of-mind and of-body
apud supernam clementiam saepius interuenire meminerint;
before the-heavenly mercy often to-intercede they-remember
et in suis quique prouinciis hanc mihi suae remunerationis
and in their each provinces this to-me of-their reward
uicem rependant, ut, qui de singulis prouinciis siue locis
return may-pay-back that who about individual provinces or places
sublimioribus, quae memoratu digna atque incolis grata
more-notable what-things of-mention worthy and to-inhabitants pleasing
credideram, diligenter adnotare curaui, apud omnes fructum
I-had-believed diligently to-note I-took-care with all the-fruit
piae intercessionis inueniam.
of-pious intercession I-may-find

BOOK I

De situ Brittaniae uel Hiberniae, et priscis earum incolis

I · BRITAIN AND IRELAND, AND THEIR FIRST PEOPLES

Britain lies in the ocean opposite Germany, Gaul, and Spain, eight hundred miles long and two hundred broad. It is rich in crops, cattle, fish, shellfish, pearls, and jet, with hot springs and once twenty-eight noble cities, and its summer nights are short. Five tongues study one truth there: English, British, Irish, Pictish, and Latin. The Britons came first from Armorica; the Picts came from Scythia by way of Ireland, where the Irish sent them on to Britain and gave them wives on condition that kings be chosen through the female line. Ireland is milder still, has no snakes, and is the homeland of the Irish, who later settled Dál Riata.

Brittania Oceani insula, cui quondam Albion nomen fuit,
Britain of-the-Ocean an-island to-which once Albion name was
inter septentrionem et occidentem locata est, Germaniae,
between the-north and the-west situated is to-Germany
Galliae, Hispaniae, maximis Europae partibus, multo
to-Gaul to-Spain greatest of-Europe to-the-parts by-a-great
interuallo aduersa. Quae per milia passuum DCCC
interval opposite which for thousands of-paces eight-hundred
in Boream longa, latitudinis habet milia CC,
toward the-North long of-breadth has thousands two-hundred
exceptis dumtaxat prolixioribus diuersorum promontoriorum
excepted only the-longer of-various promontories
tractibus, quibus efficitur, ut circuitus eius quadragies
stretches by-which it-is-brought-about that the-circuit its forty-times
octies LXXV milia conpleat. Habet a meridie Galliam
eight-times seventy-five thousands completes it-has on the-south Gaul
Belgicam, cuius proximum litus transmeantibus aperit ciuitas,
Belgic whose nearest shore to-those-crossing opens a-city

quae dicitur Rutubi portus, a gente Anglorum nunc
which is-called Rutubi port by the-people of-the-English now
corrupte Reptacæstir uocata, interposito mari a Gessoriaco
corruptly Richborough called lying-between the-sea from Gesoriacum
Morynorum gentis litore proximo, traiectu milium L,
of-the-Morini of-the-people shore nearest by-a-crossing of-miles fifty
siue, ut quidam scripsere, stadiorum CCCCL. A tergo
or as some have-written of-stades four-hundred-fifty at the-back
autem, unde Oceano infinito patet, Orcadas insulas habet.
moreover where to-the-Ocean boundless it-lies-open the-Orkney islands it-has
Opima frugibus atque arboribus insula, et alendis apta
rich in-crops and in-trees the-island and for-feeding suited
pecoribus ac iumentis; uineas etiam quibusdam in locis
for-cattle and for-beasts-of-burden vines also certain in places
germinans; sed et auium ferax terra marique generis diuersi;
growing but also of-birds productive on-land and-on-sea of-kind various
fluuiis quoque multum piscosis ac fontibus praeclara copiosis,
in-rivers also very full-of-fish and in-springs famous abundant
et quidem praecipue issicio abundat, et anguilla. Capiuntur
and indeed chiefly in-salmon it-abounds and in-eel are-caught
autem saepissime et uituli marini, et delphines, nec non et
moreover very-often both seals marine and dolphins nor not also
balenae; exceptis uariorum generibus concyliorum; in quibus
whales excepted of-various kinds of-shellfish among which
sunt et musculae, quibus inclusam saepe margaritam omnis
are also mussels in-which enclosed often the-pearl of-every
quidem coloris optimam inueniunt, id est et rubicundi, et
indeed color excellent they-find that is both of-red and
purpurei, et iacintini, et prasini, sed maxime candidi. Sunt
of-purple and of-violet and of-green but chiefly of-white there-are
et cocleae satis superque abundantes, quibus tinctura coccinei
also whelks enough and-more abounding from-which a-dye of-scarlet

coloris conficitur, cuius rubor pulcherrimus nullo umquam
color is-made whose red most-beautiful by-no ever
solis ardore, nulla ualet pluuiarum iniuria pallescere; sed
of-the-sun heat no can of-rains injury to-fade but
quo uetustior, eo solet esse uenustior. Habet
by-how-much older by-so-much it-is-wont to-be more-beautiful it-has
fontes salinarum, habet et fontes calidos, et ex eis fluuios
springs of-salt-works it-has also springs hot and from them rivers
balnearum calidarum omni aetati et sexui per distincta
of-baths hot to-every age and sex in distinct
loca iuxta suum cuique modum accommodos. Aqua enim,
places according-to his-own to-each measure suited water for
ut sanctus Basilius dicit, feruidam qualitatem recipit, cum
as saint Basil says burning quality receives when
per certa quaedam metalla transcurrit, et fit non solum
through certain particular metals it-runs-across and becomes not only
calida, sed et ardens. Quae etiam uenis metallorum, aeris,
hot but also burning which also in-veins of-metals of-copper
ferri, et plumbi, et argenti, fecunda, gignit et lapidem
of-iron and of-lead and of-silver rich produces also the-stone
gagatem plurimum optimumque; est autem nigrogemmeus,
jet very-much and-excellent it-is moreover black-jeweled
et ardens igni admotus, incensus serpentes fugat, adtritu
and burning to-fire brought-near set-alight serpents puts-to-flight by-rubbing
calefactus adplicita detinet, aeque ut sucinum. Erat et
warmed things-applied holds just as amber it-was also
ciuitatibus quondam XX et VIII nobilissimis insignita,
with-cities once twenty and eight most-noble distinguished
praeter castella innumera, quae et ipsa muris turribus,
besides fortresses countless which also themselves with-walls with-towers
portis, ac seris erant instructa firmissimis.
with-gates and with-bars were built most-strong

Et quia prope sub ipso septentrionali uertice mundi
and because almost under the-very northern pole of-the-world
iacet, lucidas aestate noctes habet; ita ut medio saepe
it-lies bright in-summer nights it-has so that in-the-middle often
tempore noctis in quaestionem ueniat intuentibus, utrum
time of-the-night into question it-comes to-those-watching whether
crepusculum adhuc permaneat uespertinum, an iam aduenerit
the-twilight still remains of-evening or now has-arrived
matutinum, utpote nocturno sole non longe sub terris ad
of-morning inasmuch-as at-night the-sun not far under the-earth to
orientem boreales per plagas redeunte; unde etiam plurimae
the-east northern through regions returning whence also of-very-great
longitudinis habet dies aestate, sicut et noctes contra
length it-has days in-summer as also nights on-the-other-hand
in bruma, sole nimirum tunc Lybicas in partes secedente,
in winter the-sun of-course then Libyan into parts withdrawing
id est horarum X et VIII; plurimae item breuitatis noctes
that is of-hours ten and eight very-great likewise of-shortness nights
aestate, et dies habet in bruma, hoc est sex solummodo
in-summer and days it-has in winter that is of-six only
aequinoctialium horarum; cum in Armenia, Macedonia, Italia,
equinoctial hours while in Armenia Macedonia Italy
ceterisque eiusdem lineae regionibus longissima dies siue
and-the-other of-the-same latitude regions the-longest day or
nox XV, breuissima VIIII conpleat horas.
night fifteen the-shortest nine completes hours
Haec in praesenti, iuxta numerum librorum, quibus lex
this at present according-to the-number of-the-books in-which the-law
diuina scripta est, quinque gentium linguis, unam eandemque
divine written is of-five of-peoples in-tongues one and-the-same
summae ueritatis et uerae sublimitatis scientiam scrutatur,
of-the-highest truth and of-true sublimity knowledge searches

et confitetur, Anglorum uidelicet, Brettonum, Scottorum,
and confesses of-the-English namely of-the-Britons of-the-Irish
Pictorum et Latinorum, quae meditatione scripturarum
of-the-Picts and of-the-Latins which by-the-study of-the-scriptures
ceteris omnibus est facta communis.
to-the-others all is made common
In primis autem haec insula Brettones solum, a quibus nomen
in first moreover this island the-Britons alone from whom name
accepit, incolas habuit; qui de tractu Armoricano, ut fertur,
it-took as-inhabitants had who from the-region Armorican as is-said
Brittaniam aduecti, australes sibi partes illius uindicarunt.
to-Britain carried southern for-themselves parts of-it claimed
Et cum plurimam insulae partem, incipientes ab Austro,
and when the-greatest of-the-island part beginning from the-South
possedissent, contigit gentem Pictorum de Scythia, ut
they-had-possessed it-happened the-people of-the-Picts from Scythia as
perhibent, longis nauibus non multis Oceanum ingressam,
they-say in-long ships not many the-Ocean having-entered
circumagente flatu uentorum, extra fines omnes Brittaniae
driving-round the-blast of-the-winds beyond the-borders all of-Britain
Hiberniam peruenisse, eiusque septentrionales oras intrasse,
Ireland to-have-reached and-its northern shores to-have-entered
atque inuenta ibi gente Scottorum, sibi quoque in
and found there the-people of-the-Irish for-themselves also in
partibus illius sedes petisse, nec inpetrare potuisse.
parts of-it settlements to-have-sought nor to-obtain to-have-been-able
Est autem Hibernia insula omnium post Brittaniam maxima,
is moreover Ireland an-island of-all after Britain the-greatest
ad occidentem quidem Brittaniae sita; sed sicut contra
to the-west indeed of-Britain situated but as toward
Aquilonem ea breuior, ita in meridiem se trans illius fines
the-North it shorter so to the-south itself beyond its borders

plurimum protendens, usque contra Hispaniae septentrionalia,
very-far stretching all-the-way opposite of-Spain the-northern-parts
quamuis magno aequore interiacente peruenit. Ad hanc ergo
although by-a-great sea lying-between reaches to it therefore
usque peruenientes nauigio Picti, ut diximus, petierunt
all-the-way coming by-ship the-Picts as we-have-said sought
in ea sibi quoque sedes et habitationem donari.
in it for-themselves also settlements and dwelling to-be-given
Respondebant Scotti, quia non ambos eos caperet insula,
replied the-Irish that not both them would-hold the-island
'sed possumus,' inquiunt, 'salubre uobis dare consilium, quid
but we-can they-say wholesome to-you to-give counsel what
agere ualeatis. Nouimus insulam aliam esse non procul
to-do you-may-be-able we-know an-island another to-be not far
a nostra contra ortum solis, quam saepe lucidioribus
from ours toward the-rising of-the-sun which often on-brighter
diebus de longe aspicere solemus. Hanc adire si uultis,
days from afar to-see we-are-wont this to-go-to if you-wish
habitabilem uobis facere ualetis; uel, siqui restiterit, nobis
habitable for-you to-make you-are-able or if-anyone resists us
auxiliariis utimini.' Itaque petentes Brittaniam Picti, habitare
as-auxiliaries use and-so seeking Britain the-Picts to-dwell
per septentrionales insulae partes coeperunt, nam austrina
through the-northern of-the-island parts began for the-southern
Brettones occupauerant. Cumque uxores Picti non habentes
the-Britons had-occupied and-when wives the-Picts not having
peterent a Scottis, ea solum condicione dare consenserunt,
sought from the-Irish on-this alone condition to-give they-agreed
ut ubi res ueniret in dubium, magis de feminea regum
that where the-matter should-come into doubt rather from the-female of-kings

prosapia quam de masculina regem sibi eligerent;
line than from the-male king for-themselves they-should-choose
quod usque hodie apud Pictos constat esse seruatum.
which up-to today among the-Picts is-agreed to-have-been kept
Procedente autem tempore, Brittania post Brettones et
proceeding moreover time Britain after the-Britons and
Pictos tertiam Scottorum nationem in Pictorum parte recepit;
the-Picts a-third of-the-Irish nation in of-the-Picts part received
qui duce Reuda de Hibernia progressi, uel amicitia
who with-leader Reuda from Ireland having-advanced either by-friendship
uel ferro sibimet inter eos sedes, quas hactenus habent,
or by-iron for-themselves among them settlements which hitherto they-have
uindicarunt; a quo uidelicet duce usque hodie Dalreudini
claimed from which namely leader up-to today Dalreudini
uocantur, nam lingua eorum daal partem significat.
are-called for in-tongue their daal a-part means
Hibernia autem et latitudine sui status, et salubritate ac
Ireland moreover both in-breadth of-its condition and in-healthiness and
serenitate aerum multum Brittaniae praestat, ita ut raro ibi
in-serenity of-airs much Britain surpasses so that rarely there
nix plus quam triduana remaneat; nemo propter hiemem aut
snow more than of-three-days remains no-one on-account-of winter either
faena secet aestate, aut stabula fabricet iumentis; nullum
hay cuts in-summer or stables builds for-beasts-of-burden no
ibi reptile uideri soleat, nullus uiuere serpens ualeat; nam
there reptile to-be-seen is-wont no to-live serpent can for
saepe illo de Brittania adlati serpentes, mox ut, proximante
often thither from Britain brought serpents as-soon as approaching
terris nauigio, odore aeris illius adtacti fuerint, intereunt;
to-the-land the-ship by-the-smell of-air of-that touched they-have-been they-die
quin potius omnia pene, quae de eadem insula sunt, contra
nay rather all-things almost which from that-same island are against

uenenum ualent. Denique uidimus, quibusdam a serpente
poison avail finally we-have-seen to-certain-ones by a-serpent
percussis, rasa folia codicum, qui de Hibernia fuerant,
struck scraped the-leaves of-books which from Ireland had-been
et ipsam rasuram aquae inmissam ac potui datam, talibus
and the-very scrapings into-water put and to-drink given for-such
protinus totam uim ueneni grassantis, totum inflati
immediately the-whole force of-the-poison spreading the-whole of-the-swollen
corporis absumsisse ac sedasse tumorem. Diues lactis ac
body to-have-taken-away and to-have-allayed the-swelling rich of-milk and
mellis insula, nec uinearum expers, piscium uolucrumque, sed
of-honey the-island nor of-vines lacking of-fish and-of-birds but
et ceruorum caprearumque uenatu insignis. Haec autem
also of-stags and-of-roe-deer for-the-hunting notable this moreover
proprie patria Scottorum est; ab hac egressi, ut diximus,
properly the-fatherland of-the-Irish is from this having-gone-out as we-have-said
tertiam in Brittania Brettonibus et Pictis gentem addiderunt.
a-third in Britain to-the-Britons and to-the-Picts people they-added
Est autem sinus maris permaximus, qui antiquitus gentem
is moreover an-inlet of-the-sea very-great which anciently the-people
Brettonum a Pictis secernebat, qui ab occidente in
of-the-Britons from the-Picts separated which from the-west into
terras longo spatio erumpit, ubi est ciuitas Brettonum
the-lands for-a-long space breaks-in where is a-city of-the-Britons
munitissima usque hodie, quae uocatur Alcluith; ad cuius
most-fortified up-to today which is-called Dumbarton to whose
uidelicet sinus partem septentrionalem Scotti, quos diximus,
namely of-the-inlet part northern the-Irish whom we-have-said
aduenientes sibi locum patriae fecerunt.
arriving for-themselves a-place of-fatherland made

Ut Brittaniam primus Romanorum Gaius Iulius adierit

II · JULIUS CAESAR COMES TO BRITAIN

Sixty years before the Lord's incarnation Julius Caesar crosses from the land of the Morini, is worn down by battle and storm, and loses most of his fleet. Returning with six hundred ships, he loses forty more at anchor, but wins a second battle and marches to the Thames, where Cassivellaunus has lined the ford with lead-sheathed stakes still visible today. The Trinovantes surrender with forty hostages, other towns follow, and Caesar takes Cassivellaunus' stronghold before returning to Gaul.

Uerum eadem Brittania Romanis usque ad Gaium Iulium
but that-same Britain to-the-Romans all-the-way to Gaius Julius
Caesarem inaccessa atque incognita fuit; qui anno ab Urbe
Caesar unapproached and unknown was who in-the-year from the-City
condita DCXCIII, ante uero incarnationis dominicae
founded six-hundred-ninety-three before indeed of-the-incarnation of-the-Lord
tempus anno LX^mo, functus gradu consulatus cum
the-time in-the-year sixtieth having-discharged the-rank of-consulship with
Lucio Bibulo, dum contra Germanorum Gallorumque gentes,
Lucius Bibulus while against of-the-Germans and-of-the-Gauls the-peoples
qui Hreno tantum flumine dirimebantur, bellum gereret,
who by-the-Rhine only river were-divided war he-was-waging
uenit ad Morianos, unde in Brittaniam proximus et
came to the-Morini whence into Britain the-nearest and
breuissimus transitus est; et nauibus honerariis atque actuariis
shortest crossing is and with-ships of-burden and swift
circiter octoginta praeparatis, in Brittaniam transuehitur, ubi
about eighty prepared into Britain is-carried-across where
acerba primum pugna fatigatus, deinde aduersa tempestate
in-a-bitter first battle worn-down then by-a-contrary storm
correptus, plurimam classis partem, et non paruum numerum
caught the-greatest of-the-fleet part and no small number

militum, equitum uero pene omnem disperdidit. Regressus
of-soldiers of-cavalry but almost all he-lost having-gone-back
in Galliam, legiones in hiberna dimisit, ac DC^tas
into Gaul the-legions into winter-quarters he-dismissed and six-hundred
naues utriusque commodi fieri imperauit; quibus iterum
ships of-each kind to-be-made he-ordered with-which again
in Brittaniam primo uere transuectus, dum ipse in
into Britain in-early spring carried-across while he-himself against
hostem cum exercitu pergit, naues in anchoris stantes
the-enemy with the-army proceeds the-ships at anchor standing
tempestate correptae uel conlisae inter se, uel arenis
by-a-storm caught either dashed against one-another or on-the-sands
inlisae ac dissolutae sunt; ex quibus XL perierunt, ceterae
dashed and broken-up were of which forty perished the-rest
cum magna difficultate reparatae sunt. Caesaris equitatus
with great difficulty repaired were of-Caesar the-cavalry
primo congressu a Brittanis uictus, ibique Labienus tribunus
at-the-first encounter by the-Britons conquered and-there Labienus the-tribune
occisus est. Secundo proelio cum magno suorum discrimine
killed was in-the-second battle with great of-his-own peril
uictos Brittanos in fugam uertit. Inde ad flumen Tamensim
conquered the-Britons into flight he-turned thence to the-river Thames
profectus. In huius ulteriore ripa Cassobellauno duce inmensa
having-set-out on of-this the-farther bank with-Cassivellaunus as-leader a-vast
hostium multitudo consederat, ripamque fluminis ac pene
of-enemies multitude had-encamped and-the-bank of-the-river and almost
totum sub aqua uadum acutissimis sudibus praestruxerat;
the-whole under water ford with-sharpest stakes had-fortified
quarum uestigia sudium ibidem usque hodie uisuntur, et
of-which the-traces of-the-stakes there up-to today are-seen and
uidetur inspectantibus, quod singulae earum ad modum
it-seems to-those-looking that each of-them to the-measure

humani femoris grossae, et circumfusae plumbo inmobiliter
of-a-human thigh thick and surrounded with-lead immovably
erant in profundum fluminis infixae. Quod ubi a Romanis
were into the-depth of-the-river fixed which when by the-Romans
deprehensum ac uitatum est, barbari legionum impetum
perceived and avoided was the-barbarians of-the-legions the-onset
non ferentes, siluis sese abdidere, unde crebris
not bearing in-the-woods themselves hid whence with-frequent
eruptionibus Romanos grauiter ac saepe lacerabant. Interea
sallies the-Romans heavily and often they-tore meanwhile
Trinouantum firmissima ciuitas cum Androgio duce, datis XL
of-the-Trinovantes the-strongest city with Androgius as-leader given forty
obsidibus, Caesari sese dedit. Quod exemplum secutae,
hostages to-Caesar itself surrendered which example having-followed
urbes aliae conplures in foedus Romanorum uenerunt.
cities other many into the-treaty of-the-Romans came
Hisdem demonstrantibus, Caesar oppidum Cassobellauni inter
the-same pointing-out Caesar the-town of-Cassivellaunus between
duas paludes situm, obtentu insuper siluarum munitum,
two marshes situated by-the-cover moreover of-woods fortified
omnibusque rebus confertissimum tandem graui pugna
and-with-all things most-crowded at-last in-a-heavy battle
cepit. Exin Caesar a Brittanis reuersus in Galliam,
took thence Caesar from the-Britons having-returned into Gaul
postquam legiones in hiberna misit, repentinis bellorum
after the-legions into winter-quarters he-sent by-sudden of-wars
tumultibus undique circumuentus et conflictatus est.
uprisings on-all-sides surrounded and harassed was

Ut eandem secundus Romanorum Claudius adiens, Orcadas etiam insulas Romano adiecerit imperio; sed et Uespasianus ab eo missus Uectam quoque insulam Romanis subdiderit

III · CLAUDIUS TAKES BRITAIN, AND VESPASIAN WIGHT

In the year 46 the emperor Claudius crosses to Britain, takes most of the island in a few days without a battle, adds the Orkneys to the empire, and returns within six months, naming his son Britannicus. In that year a famine foretold by Agabus strikes Syria. Vespasian, sent by Claudius, conquers the Isle of Wight. Under Nero the empire nearly loses Britain, where two noble towns are taken and destroyed.

Anno autem ab Urbe condita DCCXCVIII Claudius
in-the-year moreover from the-City founded seven-hundred-ninety-eight Claudius
imperator ab Augusto quartus, cupiens utilem reipuplicae
emperor from Augustus fourth wishing useful to-the-state
ostentare principem, bellum ubique et uictoriam undecumque
to-show a-ruler war everywhere and victory from-anywhere
quaesiuit. Itaque expeditionem in Brittaniam mouit, quae
sought and-so an-expedition into Britain he-moved which
excitata in tumultum propter non redhibitos transfugas
roused into uprising on-account-of not returned deserters
uidebatur; transuectus in insulam est, quam neque ante
seemed carried-across into the-island he-was which neither before
Iulium Caesarem, neque post eum quisquam adire ausus
Julius Caesar nor after him anyone to-approach dared
fuerat, ibique sine ullo proelio ac sanguine intra paucissimos
had and-there without any battle and blood within very-few
dies plurimam insulae partem in deditionem recepit. Orcadas
days the-greatest of-the-island part into surrender he-received the-Orkney
etiam insulas ultra Brittaniam in oceano positas, Romano
also islands beyond Britain in the-ocean placed to-the-Roman

adiecit imperio, ac sexto, quam profectus erat, mense Romam
he-added empire and in-the-sixth after set-out he-had month to-Rome
rediit, filioque suo Brittanici nomen inposuit. Hoc autem
returned and-on-son his of-Britannicus the-name imposed this moreover
bellum quarto imperii sui anno conpleuit, qui est annus ab
war in-the-fourth of-the-reign his year he-completed which is the-year from
incarnatione Domini XLVI; quo etiam anno fames grauissima
the-incarnation of-the-Lord forty-six in-which also year a-famine most-severe
per Syriam facta est, quae in Actibus Apostolorum per
throughout Syria made was which in the-Acts of-the-Apostles through
prophetam Agabum praedicta esse memoratur.
the-prophet Agabus foretold to-have-been is-recorded
Ab eodem Claudio Uespasianus, qui post Neronem imperauit,
by the-same Claudius Vespasian who after Nero ruled
in Brittaniam missus, etiam Uectam insulam, Brittaniae
into Britain sent also Wight the-island to-Britain
proximam a meridie, Romanorum dicioni subiugauit; quae
next on the-south of-the-Romans to-the-sway subjected which
habet ab oriente in occasum XXX circiter milia passuum,
has from the-east to the-west thirty about thousands of-paces
ab austro in boream XII, in orientalibus suis partibus mari sex
from the-south to the-north twelve in eastern its parts by-sea six
milium, in occidentalibus trium, a meridiano Brittaniae littore
of-miles in western three from southern of-Britain shore
distans. Succedens autem Claudio in imperium Nero, nihil
distant succeeding moreover to-Claudius in the-empire Nero nothing
omnino in re militari ausus est. Unde inter alia Romani
at-all in the-matter military dared has whence among other of-the-Roman
regni detrimenta innumera, Brittaniam pene amisit; nam duo
realm losses countless Britain almost he-lost for two
sub eo nobilissima oppida illic capta atque subuersa sunt.
under him most-noble towns there taken and overthrown were

Ut Lucius Brittanorum rex, missis ad Eleutherum papam litteris, Christianum se fieri petierit

IV · KING LUCIUS ASKS TO BECOME A CHRISTIAN

In the year 156, under Marcus Antoninus Verus, Lucius, king of the Britons, writes to Pope Eleutherus asking to be made a Christian, and his request is granted. The Britons keep the faith whole and unbroken in peace until the time of Diocletian.

Anno ab incarnatione Domini C^mo^L^mo^VI^to^ Marcus
in-the-year from the-incarnation of-the-Lord one-hundred-fifty-sixth Marcus
Antoninus Uerus XIIII ab Augusto regnum cum Aurelio
Antoninus Verus fourteenth from Augustus the-reign with Aurelius
Commodo fratre suscepit; quorum temporibus cum Eleuther
Commodus his-brother took-up whose in-the-times when Eleutherus
uir sanctus pontificatui Romanae ecclesiae praeesset, misit
a-man holy to-the-pontificate of-the-Roman church presided sent
ad eum Lucius Brittaniarum rex epistolam, obsecrans, ut
to him Lucius of-the-Britains king a-letter beseeching that
per eius mandatum Christianus efficeretur; et mox
through his command a-Christian he-might-be-made and soon
effectum piae postulationis consecutus est; susceptamque
the-effect of-pious request obtained he-has and-the-received
fidem Brittani usque in tempora Diocletiani principis
faith the-Britons up-to into the-times of-Diocletian emperor
inuiolatam integramque quieta in pace seruabant.
unviolated and-whole quiet in peace kept

Ut Seuerus receptam Brittaniae partem uallo a cetera distinxerit

V · SEVERUS DIVIDES BRITAIN WITH A RAMPART

In 189 the African Severus becomes emperor and is drawn to Britain by the revolt of almost all the allies. After hard battles he divides the recovered part of the island from the unconquered tribes by a rampart of turf with a ditch and stakes, running from sea to sea, and dies at York. His son Geta is condemned as a public enemy, and Bassianus, called Antoninus, takes the throne.

Anno ab incarnatione Domini CLXXXVIIII Seuerus,
in-the-year from the-incarnation of-the-Lord one-hundred-eighty-nine Severus
genere Afer Tripolitanus ab oppido Lepti, XVII ab
by-birth an-African of-Tripolis from the-town of-Leptis seventeenth from
Augusto imperium adeptus X et VII annis tenuit. Hic
Augustus the-empire having-obtained ten and seven years held he
natura saeuus, multis semper bellis lacessitus, fortissime
by-nature fierce by-many always wars harassed most-bravely
quidem rempuplicam, sed laboriosissime rexit. Uictor ergo
indeed the-state but most-laboriously ruled victor therefore
ciuilium bellorum, quae ei grauissima occurrerant, in
of-the-civil wars which to-him most-grievous had-befallen into
Brittanias defectu pene omnium sociorum trahitur. Ubi
the-Britains by-the-defection almost of-all the-allies is-drawn where
magnis grauibusque proeliis saepe gestis receptam partem
in-great and-heavy battles often waged the-recovered part
insulae a ceteris indomitis gentibus, non muro, ut quidam
of-the-island from the-other unsubdued peoples not by-a-wall as some
aestimant, sed uallo distinguendam putauit. Murus etenim
judge but by-a-rampart to-be-divided he-thought a-wall for
de lapidibus, uallum uero, quo ad repellendam uim hostium
of stones a-rampart but by-which for repelling the-force of-enemies

castra muniuntur, fit de cespitibus, quibus circumcisis, e
camps are-fortified is-made of sods which cut-around from
terra uelut murus exstruitur altus supra terram, ita ut in ante
the-earth like a-wall is-built-up high above the-earth so that in front
sit fossa, de qua leuati sunt cespites, supra quam sudes de
is a-ditch from which raised are the-sods over which stakes of
lignis fortissimis praefiguntur. Itaque Seuerus magnam fossam
timbers most-strong are-fixed-in-front and-so Severus a-great ditch
firmissimumque uallum, crebris insuper turribus conmunitum,
and-a-most-strong rampart with-frequent besides towers fortified
a mari ad mare duxit. Ibique apud Eboracum oppidum
from sea to sea drew and-there at York the-town
morbo obiit. Reliquit duos filios, Bassianum et Getam;
by-disease died he-left two sons Bassianus and Geta
quorum Geta hostis puplicus iudicatus interiit, Bassianus,
of-whom Geta enemy public judged perished Bassianus
Antonio cognomine adsumpto, regno potitus est.
Antoninus as-surname taken of-the-kingdom possessed-himself has

De imperio Diocletiani, et ut Christianos persecutus sit

VI · DIOCLETIAN, AND THE PERSECUTION OF THE CHRISTIANS

In 286 Diocletian becomes emperor with Maximian Herculius as his partner. Carausius, set to guard the coast against Franks and Saxons, keeps the plunder for himself, seizes Britain when ordered killed, and holds it seven years until his ally Allectus murders him; Asclepiodotus recovers the island after ten years. Diocletian and Maximian order the tenth persecution after Nero, crueler and longer than almost any before, and Britain too is glorified by many martyrs.

Anno incarnationis dominicae CCLXXXVI Diocletianus
in-the-year of-the-incarnation of-the-Lord two-hundred-eighty-six Diocletian
XXXIII ab Augusto imperator ab exercitu electus annis XX
thirty-third from Augustus emperor by the-army chosen years twenty
fuit, Maximianumque cognomento Herculium socium creauit
was and-Maximian by-surname Herculius partner he-made
imperii. Quorum tempore Corausius quidam, genere quidem
of-the-empire whose in-the-time Carausius a-certain by-birth indeed
infimus, sed consilio et manu promptus, cum ad obseruanda
lowest but in-counsel and in-hand ready when to guarding
Oceani litora, quae tunc Franci et Saxones infestabant,
of-the-Ocean the-shores which then the-Franks and the-Saxons were-infesting
positus, plus in perniciem quam in profectum reipuplicae
placed more to ruin than to advancement of-the-state
ageret, ereptam praedonibus praedam nulla ex parte
acted the-taken-back from-the-robbers booty no in part
restituendo dominis, sed sibi soli uindicando; accendens
by-restoring to-the-owners but for-himself alone by-claiming kindling
suspicionem, quia ipsos quoque hostes ad incursandos fines
suspicion that the-very also enemies to invading the-borders
artifici neglegentia permitteret; quam ob rem a Maximiano
by-artful negligence he-allowed which for reason by Maximian

iussus occidi purpuram sumsit, ac Brittanias occupauit;
ordered to-be-killed the-purple he-took and the-Britains seized
quibus sibi per VII annos fortissime uindicatis ac retentis,
which for-himself for seven years most-bravely claimed and held
tandem fraude Allecti socii sui interfectus est. Allectus
at-last by-the-treachery of-Allectus partner his killed was Allectus
postea ereptam Carausio insulam per triennium tenuit;
afterward the-taken from-Carausius island for three-years held
quem Asclipiodotus praefectus praetorio obpressit,
whom Asclepiodotus prefect of-the-praetorian-guard crushed
Brittaniamque post X annos recepit.
and-Britain after ten years recovered
Interea Diocletianus in oriente, Maximianus Herculius
meanwhile Diocletian in the-east Maximian Herculius
in occidente uastari ecclesias, affligi, interficique
in the-west to-be-laid-waste the-churches to-be-afflicted and-to-be-killed
Christianos, decimo post Neronem loco praeceperunt; quae
the-Christians tenth after Nero in-place ordered which
persecutio omnibus fere ante actis diuturnior atque
persecution than-all almost before carried-on longer and
inmanior fuit; nam per X annos incendiis ecclesiarum,
more-savage was for for ten years by-burnings of-churches
proscriptionibus innocentum, caedibus martyrum incessabiliter
by-proscriptions of-the-innocent by-slaughters of-martyrs unceasingly
acta est. Denique etiam Brittaniam tum plurima
carried-on was finally also Britain then very-great
confessionis Deo deuotae gloria sublimauit.
of-confession to-God devoted with-glory exalted

Passio sancti Albani et sociorum eius, qui eodem tempore pro Domino sanguinem fuderunt

VII · THE PASSION OF SAINT ALBAN AND HIS COMPANIONS

Alban, still a pagan, shelters a fleeing cleric, is converted by his prayers, and gives himself up to the soldiers in the cleric's cloak. Before the judge he refuses to sacrifice, names himself a Christian, and is flogged. Led to execution, he finds a crowd blocking the bridge, and at his prayer the river dries; the executioner throws down his sword and asks to die with him. On the hill a spring rises at his feet; he is beheaded, and his killer's eyes fall out. The soldier who refused is beheaded too, and the judge, struck by the miracles, halts the persecution. Alban dies at Verulamium, where a church now stands; Aaron and Julius suffer at the City of the Legions.

Siquidem in ea passus est sanctus Albanus, de quo presbyter
indeed in it suffered has saint Alban about whom the-priest
Fortunatus in Laude uirginum, cum beatorum martyrum, qui
Fortunatus in the-Praise of-Virgins when of-blessed martyrs who
de toto orbe ad Dominum uenirent, mentionem faceret, ait:
from the-whole world to the-Lord came mention he-made says

Albanum egregium fecunda Britania profert.
Alban the-illustrious fruitful Britain brings-forth

Qui uidelicet Albanus, paganus adhuc, cum perfidorum
who namely Alban a-pagan still when of-faithless
principum mandata aduersum Christianos saeuirent, clericum
princes the-commands against the-Christians raged a-cleric
quendam persecutores fugientem hospitio recepit; quem
certain the-persecutors fleeing with-hospitality received whom
dum orationibus continuis ac uigiliis die noctuque studere
while in-prayers continual and in-vigils by-day and-by-night to-be-zealous
conspiceret, subito diuina gratia respectus, exemplum fidei
he-perceived suddenly by-divine grace regarded the-example of-faith

ac pietatis illius coepit aemulari, ac salutaribus eius
and of-piety his began to-emulate and by-the-saving his
exhortationibus paulatim edoctus, relictis idolatriae tenebris,
exhortations gradually taught abandoned of-idolatry the-darkness
Christianus integro ex corde factus est. Cumque praefatus
a-Christian whole from heart made was and-when the-aforesaid
clericus aliquot diebus apud eum hospitaretur, peruenit ad
cleric some days with him was-lodging it-came to
aures nefandi principis confessorem Christi, cui necdum
the-ears of-the-wicked prince the-confessor of-Christ to-whom not-yet
fuerat locus martyrii deputatus, penes Albanum latere.
had the-place of-martyrdom been-allotted with Alban to-be-hiding
Unde statim iussit milites eum diligentius inquirere. Qui
whence at-once he-ordered the-soldiers him more-diligently to-search-for who
cum ad tugurium martyris peruenissent, mox se sanctus
when to the-hut of-the-martyr they-had-come at-once himself saint
Albanus pro hospite ac magistro suo, ipsius habitu, id
Alban for host and master his in-his-own garment that
est caracalla, qua uestiebatur, indutus, militibus exhibuit,
is the-hooded-cloak in-which he-was-clothed dressed to-the-soldiers presented
atque ad iudicem uinctus perductus est.
and to the-judge bound led was
Contigit autem iudicem ea hora, qua ad eum Albanus
it-happened moreover the-judge at-that hour in-which to him Alban
adducebatur, aris adsistere, ac daemonibus hostias offerre.
was-being-brought at-the-altars to-be-standing and to-demons victims to-offer
Cumque uidisset Albanum, mox ira succensus nimia,
and-when he-had-seen Alban at-once with-anger kindled excessive
quod se ille ultro pro hospite, quem susceperat,
because himself he of-his-own-accord for the-guest whom he-had-received
militibus offerre, ac discrimini dare praesumsisset, ad simulacra
to-the-soldiers to-offer and to-peril to-give had-presumed to the-images

daemonum, quibus adsistebat, eum iussit pertrahi: 'Quia
of-the-demons at-which he-was-standing him he-ordered to-be-dragged because
rebellem,' inquiens, 'ac sacrilegum celare quam militibus reddere
a-rebel saying and sacrilegious-man to-hide than to-the-soldiers to-give-up
maluisti, ut contemtor diuum meritam blasphemiae suae
you-preferred that a-despiser of-the-gods the-deserved of-blasphemy his
poenam lueret, quaecumque illi debebantur supplicia, tu
punishment he-might-pay whatever to-him were-owed punishments you
soluere habes, si a cultu nostrae religionis discedere temtas.'
to-pay have if from the-worship of-our religion to-depart you-attempt
At sanctus Albanus, qui se ultro persecutoribus
but saint Alban who himself of-his-own-accord to-the-persecutors
fidei Christianum esse prodiderat, nequaquam minas
of-the-faith a-Christian to-be had-revealed by-no-means the-threats
principis metuit; sed accinctus armis militiae spiritalis,
of-the-prince feared but girded with-the-arms of-warfare spiritual
palam se iussis illius parere nolle pronuntiabat.
openly himself to-the-commands his to-obey to-be-unwilling declared
Tum iudex: 'Cuius,' inquit, 'familiae uel generis es?' Albanus
then the-judge of-what he-says family or of-race are-you Alban
respondit: 'Quid ad te pertinet, qua sim stirpe genitus? sed si
answered what to you pertains of-what I-am stock born but if
ueritatem religionis audire desideras, Christianum iam me esse,
the-truth of-religion to-hear you-desire a-Christian now me to-be
Christianisque officiis uacare cognosce.' Ait iudex: 'Nomen
and-to-Christian duties to-be-devoted know says the-judge name
tuum quaero, quod sine mora mihi insinua.' At ille: 'Albanus,'
your I-ask which without delay to-me make-known but he Alban
inquit, 'a parentibus uocor, et Deum uerum ac uiuum, qui
he-says by my-parents I-am-called and God true and living who
uniuersa creauit, adoro semper, et colo.' Tum iudex repletus
all-things created I-adore always and worship then the-judge filled

iracundia dixit: ‘Si uis perennis uitae felicitate perfrui,
with-anger said if you-wish of-everlasting life the-happiness to-enjoy
diis magnis sacrificare ne differas.’ Albanus respondit:
to-the-gods great to-sacrifice not delay Alban answered
‘Sacrificia haec, quae a uobis redduntur daemonibus, nec
sacrifices these which by you are-rendered to-demons neither
auxiliari subiectis possunt, nec supplicantium sibi desideria uel
to-help their-subjects can nor of-those-praying to-them the-desires or
uota conplere. Quin immo, quicumque his sacrificia simulacris
vows to-fulfill nay rather whoever to-these sacrifices images
obtulerit, aeternas inferni poenas pro mercede recipiet.’
shall-have-offered eternal of-hell punishments for reward will-receive
His auditis, iudex nimio furore commotus, caedi
these heard the-judge with-excessive fury moved to-be-beaten
sanctum Dei confessorem a tortoribus praecepit, autumans
the-saint of-God confessor by the-torturers ordered thinking
se uerberibus, quam uerbis non poterat, cordis eius emollire
himself with-blows which with-words not he-could of-heart his to-soften
constantiam. Qui cum tormentis afficeretur acerrimis, patienter
the-constancy who when by-torments he-was-afflicted most-bitter patiently
haec pro Domino, immo gaudenter ferebat. At ubi iudex illum
these for the-Lord nay joyfully bore but when the-judge him
tormentis superari, uel a cultu Christianae religionis
by-torments to-be-overcome or from the-worship of-the-Christian religion
reuocari non posse persensit, capite eum plecti iussit.
to-be-recalled not to-be-able perceived by-the-head him to-be-punished ordered
Cumque ad mortem duceretur, peruenit ad flumen, quod muro
and-when to death he-was-being-led he-came to a-river which the-wall
et harena, ubi feriendus erat, meatu rapidissimo diuidebatur;
and the-arena where to-be-struck he-was with-a-course most-rapid divided
uiditque ibi non paruam hominum multitudinem utriusque
and-saw there no small of-men multitude of-each

sexus, condicionis diuersae et aetatis, quae sine dubio
sex of-condition various and of-age which without doubt
diuinitatis instinctu ad obsequium beatissimi confessoris
of-divinity by-the-prompting to the-attendance of-the-most-blessed confessor
ac martyris uocabatur, et ita fluminis ipsius occupabat pontem,
and martyr was-called and so of-the-river itself occupied the-bridge
ut intra uesperam transire uix posset. Denique cunctis
that before evening to-cross scarcely he-could finally all
pene egressis, iudex sine obsequio in ciuitate substiterat.
almost having-gone-out the-judge without attendance in the-city had-stayed
Igitur sanctus Albanus, cui ardens inerat deuotio mentis
therefore saint Alban in-whom burning was devotion of-mind
ad martyrium ocius peruenire, accessit ad torrentem, et
to martyrdom more-quickly to-come approached to the-torrent and
dirigens ad caelum oculos, illico siccato alueo, uidit undam
directing to heaven his-eyes immediately dried-up the-bed he-saw the-water
suis cessisse ac uiam dedisse uestigiis. Quod cum inter
to-his-own to-have-yielded and a-way to-have-given footsteps which when among
alios etiam ipse carnifex, qui eum percussurus erat, uidisset,
others also himself the-executioner who him about-to-strike was had-seen
festinauit ei, ubi ad locum destinatum morti uenerat,
he-hastened him where to the-place appointed for-death he-had-come
occurrere, diuino nimirum admonitus instinctu, proiectoque
to-meet by-divine of-course admonished prompting and-thrown-away
ense, quem strictum tenuerat, pedibus eius aduoluitur,
the-sword which drawn he-had-held at-the-feet his throws-himself
multum desiderans, ut cum martyre, uel pro martyre, quem
much desiring that with the-martyr or for the-martyr whom
percutere iubebatur, ipse potius mereretur percuti.
to-strike he-was-ordered himself rather he-might-deserve to-be-struck

Dum ergo is ex persecutore factus esset collega ueritatis
while therefore he from persecutor made had-been a-colleague of-truth
et fidei, ac iacente ferro esset inter carnifices iusta
and of-faith and lying the-sword was among the-executioners just
cunctatio, montem cum turbis reuerentissimus Dei confessor
hesitation the-hill with the-crowds most-reverend of-God confessor
ascendit; qui oportune laetus, gratia decentissima, quingentis
ascended which fittingly glad with-beauty most-seemly five-hundred
fere passibus ab harena situs est, uariis herbarum
about paces from the-arena situated is with-various of-plants
floribus depictus, immo usque quaque uestitus; in quo
with-flowers painted nay all-the-way everywhere clothed in which
nihil repente arduum, nihil praeceps, nihil abruptum, quem
nothing suddenly steep nothing headlong nothing sheer which
lateribus longe lateque deductum in modum aequoris natura
on-its-sides far and-wide drawn-out in the-manner of-a-sea-plain nature
conplanat, dignum uidelicet eum, pro insita sibi specie
levels worthy namely it for the-implanted to-it appearance
uenustatis, iam olim reddens, qui beati martyris cruore
of-beauty now long-ago rendering which of-the-blessed martyr with-the-blood
dicaretur. In huius ergo uertice sanctus Albanus dari
should-be-dedicated on of-this therefore the-summit saint Alban to-be-given
sibi a Deo aquam rogauit, statimque, incluso meatu, ante
to-himself by God water asked and-at-once enclosed course before
pedes eius fons perennis exortus est, ut omnes agnoscerent
feet his a-spring perennial arisen has so-that all might-recognize
etiam torrentem martyri obsequium detulisse; neque enim
even the-torrent to-the-martyr attendance to-have-paid nor for
fieri poterat, ut in arduo montis cacumine martyr aquam,
to-happen could-it that on the-steep of-the-hill top the-martyr water
quam in fluuio non reliquerat, peteret, si hoc oportunum
which in the-river not he-had-left should-seek if this fitting

esse non uideret. Qui uidelicet fluuius, ministerio persoluto,
to-be not he-saw who namely river the-ministry discharged
deuotione conpleta, officii testimonium relinquens, reuersus
the-devotion completed of-its-office a-testimony leaving returned
est ad naturam. Decollatus itaque martyr fortissimus ibidem
has to nature beheaded and-so the-martyr most-brave there
accepit coronam uitae, quam repromisit Deus diligentibus se.
received the-crown of-life which promised God to-those-loving him
Sed ille, qui piis ceruicibus impias intulit manus, gaudere
but he who on-pious necks impious laid hands to-rejoice
super mortuum non est permissus; namque oculi eius in
over the-dead-man not was permitted for the-eyes his onto
terram una cum beati martyris capite deciderunt.
the-ground together with of-the-blessed martyr the-head fell
Decollatus est ibi etiam tum miles ille, qui antea superno
beheaded was there also then soldier that who before by-heavenly
nutu correptus, sanctum Dei confessorem ferire recusauit;
will seized the-saint of-God confessor to-strike refused
de quo nimirum constat, quia, etsi fonte baptismatis
about whom of-course it-is-agreed that although in-the-font of-baptism
non est ablutus, sui tamen est sanguinis lauacro
not was washed of-his-own yet he-was of-blood in-the-bath
mundatus, ac regni caelestis dignus factus ingressu.
cleansed and of-the-kingdom heavenly worthy made of-entry
Tum iudex, tanta miraculorum caelestium nouitate perculsus,
then the-judge by-such of-miracles heavenly novelty struck
cessari mox a persecutione praecepit, honorem referre
to-be-ceased at-once from the-persecution ordered honor to-pay
incipiens caedi sanctorum, per quam eos opinabatur
beginning to-the-slaughter of-the-saints through which them be-thought
prius a Christianae fidei posse deuotione cessare. Passus
before from the-Christian of-faith to-be-able devotion to-cease suffered

est autem beatus Albanus die X Kalendarum Iuliarum
has moreover blessed Alban on-the-day tenth of-the-Kalends of-July
iuxta ciuitatem Uerolamium, quae nunc a gente Anglorum
near the-city Verulamium which now by the-people of-the-English
Uerlamacæstir siue Uaeclingacæstir appellatur, ubi postea,
Verlamacæstir or Wæclingacæstir is-called where afterward
redeunte temporum Christianorum serenitate, ecclesia est
returning of-times Christian the-serenity a-church was
mirandi operis atque eius martyrio condigna extructa. In
of-wonderful work and of-him to-the-martyrdom worthy built in
quo uidelicet loco usque ad hanc diem curatio infirmorum,
which namely place all-the-way to this day the-healing of-the-sick
et frequentium operatio uirtutum celebrari non desinit.
and of-frequent the-working of-miracles to-be-celebrated not ceases
Passi sunt ea tempestate Aaron et Iulius Legionum
suffered they-have in-that time Aaron and Julius of-the-Legions
urbis ciues, aliique utriusque sexus diuersis in locis
of-the-city citizens and-others of-each sex various in places
perplures, qui diuersis cruciatibus torti, et inaudita
very-many who by-various tortures racked and by-unheard-of
membrorum discerptione lacerati, animas ad supernae
of-limbs tearing-apart mangled their-souls to of-the-heavenly
ciuitatis gaudia perfecto agone miserunt.
city the-joys completed the-struggle sent

Ut, hac cessante persecutione, ecclesia in Brittaniis aliquantulam, usque ad tempora Arrianae uesaniae, pacem habuerit

VIII · THE CHURCH AT PEACE UNTIL THE ARIAN MADNESS

When the persecution ends, the Christians come out of the woods and caves, rebuild their churches, and keep the feasts in peace until Arianism infects even Britain. Constantius dies in Britain and leaves his son Constantine, born of Helena, as emperor of the Gauls; in his reign the Arian heresy is condemned at Nicaea but spreads its poison to the islands.

At ubi turbo persecutionis quieuit, progressi in
but when the-whirlwind of-persecution was-stilled having-come-forth into
puplicum fideles Christi, qui se tempore discriminis siluis
public the-faithful of-Christ who themselves in-the-time of-danger in-woods
ac desertis abditisue speluncis occulerant, renouant ecclesias
and in-deserts or-in-hidden caves had-concealed renew the-churches
ad solum usque destructas, basilicas sanctorum martyrum
to the-ground all-the-way destroyed basilicas of-the-holy martyrs
fundant, construunt, perficiunt, ac ueluti uictricia signa passim
they-found build complete and like victorious standards everywhere
propalant, dies festos celebrant, sacra mundo corde atque
display days festal they-celebrate the-sacred-rites with-pure heart and
ore conficiunt. Mansitque haec in ecclesiis Christi, quae erant
mouth perform and-remained this in the-churches of-Christ which were
in Brittania, pax usque ad tempora Arrianae uesaniae, quae,
in Britain peace all-the-way to the-times of-the-Arian madness which
corrupto orbe toto, hanc etiam insulam extra orbem tam
corrupted the-world whole this also island outside the-world so
longe remotam, ueneno sui infecit erroris; et hac quasi
far removed with-the-poison of-its-own infected error and this as-it-were

uia pestilentiae trans oceanum patefacta, non mora, omnis
way of-pestilence across the-ocean laid-open without delay every
se lues hereseos cuiusque, insulae noui semper aliquid
itself plague of-heresy of-every-kind into-the-island new always something
audire gaudenti, et nil certi firmiter obtinenti infudit.
to-hear rejoicing and nothing of-certain firmly holding poured
His temporibus Constantius, qui uiuente Diocletiano Galliam
in-these times Constantius who living Diocletian Gaul
Hispaniamque regebat, uir summae mansuetudinis et
and-Spain ruled a-man of-the-highest gentleness and
ciuilitatis, in Brittania morte obiit. Hic Constantinum filium
courtesy in Britain by-death died he Constantine his-son
ex concubina Helena creatum imperatorem Galliarum reliquit.
from the-concubine Helena born emperor of-the-Gauls left
Scribit autem Eutropius, quod Constantinus in Brittania creatus
writes moreover Eutropius that Constantine in Britain made
imperator, patri in regnum successerit; cuius temporibus
emperor to-his-father in the-reign succeeded whose in-the-times
Arriana heresis exorta, et in Nicena synodo detecta atque
the-Arian heresy having-arisen and at the-Nicene synod exposed and
damnata, nihilominus exitiabile perfidiae suae uirus, ut diximus,
condemned nonetheless the-deadly of-faithlessness its poison as we-have-said
non solum orbis totius, sed et insularum ecclesiis aspersit.
not only of-the-world whole but also of-the-islands on-the-churches sprinkled

Ut, regnante Gratiano, Maximus in Brittania imperator creatus, cum magno exercitu Galliam redierit

IX · MAXIMUS MADE EMPEROR IN BRITAIN

In 377 Gratian takes the empire after Valens' death and makes Theodosius emperor of the East. Maximus, a vigorous and upright man except that he rose against his oath, is made emperor in Britain almost against his will, crosses to Gaul, kills Gratian by treachery, and drives Valentinian from Italy. Theodosius restores Valentinian, and Maximus is shut in Aquileia and killed.

Anno ab incarnatione Domini CCCLXXVII, Gratianus
in-the-year from the-incarnation of-the-Lord three-hundred-seventy-seven Gratian
XL ab Augusto post mortem Ualentis sex annis imperium
fortieth from Augustus after the-death of-Valens for-six years the-empire
tenuit, quamuis iamdudum antea cum patruo Ualente et cum
held although long-since before with his-uncle Valens and with
Ualentiniano fratre regnaret. Qui cum adflictum et pene
Valentinian his-brother he-reigned who when afflicted and almost
conlapsum reipuplicae statum uideret, Theodosium Hispanum
collapsed of-the-state the-condition he-saw Theodosius a-Spaniard
uirum restituendae reipuplicae necessitate apud Syrmium
man of-restoring the-state by-the-necessity at Sirmium
purpura induit, Orientisque et Thraciae simul praefecit
with-the-purple clothed and-of-the-East and of-Thrace at-once set-over
imperio. Qua tempestate Maximus uir quidem strenuus et
the-empire in-which time Maximus a-man indeed vigorous and
probus, atque Augusto dignus, nisi contra sacramenti fidem
upright and of-Augustus worthy unless against of-his-oath the-faith
per tyrannidem emersisset, in Brittania inuitus propemodum
through usurpation he-had-risen in Britain unwilling almost
ab exercitu imperator creatus, in Galliam transiit. Ibi Gratianum
by the-army emperor made into Gaul crossed there Gratian

Augustum subita incursione perterritum, atque in Italiam
Augustus by-a-sudden attack terrified and into Italy
transire meditantem, dolis circumuentum interfecit, fratremque
to-cross intending by-tricks entrapped he-killed and-the-brother
eius Ualentinianum Augustum Italia expulit. Ualentinianus
his Valentinian Augustus from-Italy drove-out Valentinian
in orientem refugiens, a Theodosio paterna pietate susceptus,
into the-east fleeing by Theodosius with-fatherly devotion received
mox etiam imperio restitutus est; clauso uidelicet intra
soon also to-the-empire restored was shut-in namely within
muros Aquileiae, capto atque occiso ab eis Maximo tyranno.
the-walls of-Aquileia captured and killed by them Maximus the-usurper

Ut, Arcadio regnante, Pelagius Bretto contra gratiam Dei superba bella susceperit

X · PELAGIUS THE BRITON AND HIS WAR AGAINST GRACE

In 394, under Arcadius, Pelagius the Briton spreads far and wide his poison against the help of grace, with Julian of Campania as his ally. Augustine and the other orthodox fathers answer them with thousands of arguments, but cannot cure their madness. Prosper the rhetor mocks in verse the writer who creeps against Augustine, a little snake fed either by the Britons or by the grass of Campania.

Anno ab incarnatione Domini CCCXCIIII Arcadius
in-the-year from the-incarnation of-the-Lord three-hundred-ninety-four Arcadius
filius Theodosii cum fratre Honorio, XLIII ab Augusto
son of-Theodosius with his-brother Honorius forty-third from Augustus
regnum suscipiens, tenuit annos XIII. Cuius temporibus
the-reign taking-up held years thirteen whose in-the-times
Pelagius Bretto contra auxilium gratiae supernae uenena suae
Pelagius a-Briton against the-help of-grace heavenly the-poisons of-his

perfidiae longe lateque dispersit, utens cooperatore Iuliano
faithlessness far and-wide spread using as-fellow-worker Julian
de Campania, quem dudum amissi episcopatus intemperans
of Campania whom long-since of-the-lost bishopric immoderate
cupido exagitabat; quibus sanctus Augustinus, sicut et ceteri
desire was-driving to-whom saint Augustine as also the-other
patres orthodoxi, multis sententiarum catholicarum milibus
fathers orthodox with-many of-judgments catholic thousands
responderunt, nec eorum tamen dementiam corrigere ualebant;
replied nor their yet madness to-correct they-were-able
sed, quod grauius est, correpta eorum uesania magis augescere
but what more-grievous is rebuked their insanity rather to-grow
contradicendo, quam fauendo ueritati uoluit emundari. Quod
by-contradicting than by-favoring the-truth wished to-be-cleansed which
pulchre uersibus heroicis Prosper rethor insinuat, cum ait:
beautifully in-verses heroic Prosper the-rhetor makes-known when he-says

'Contra Augustinum narratur serpere quidam
against Augustine is-said to-creep a-certain
Scriptor, quem dudum liuor adurit edax.
writer whom long-since envy burns devouring
Quis caput obscuris contectum utcumque cauernis
who the-head in-dark hidden somehow caverns
Tollere humo miserum propulit anguiculum?
to-lift from-the-ground the-wretched drove little-snake
Aut hunc fruge sua aequorei pauere Britanni,
either this-one with-crops their-own sea-girt fed the-Britons
Aut hic Campano gramine corda tumet.'
or this-one with-Campanian grass in-heart swells

Ut, regnante Honorio, Gratianus et Constantinus in Brittania tyranni creati; et mox prior in Brittania, secundus in Gallia sint interemti

XI · THE USURPERS GRATIAN AND CONSTANTINE

In 407, two years before the Goths take Rome, the Vandals, Alans, and Sueves overrun Gaul. In Britain the townsman Gratian is made usurper and killed, and Constantine, a common soldier chosen only for his name, crosses to Gaul and is killed at Arles by Honorius' general Constantius. Rome falls to the Goths in the 1,164th year of the city, and Roman rule in Britain ends about 470 years after Caesar's landing.

Anno ab incarnatione Domini CCCCVII, tenente
in-the-year from the-incarnation of-the-Lord four-hundred-seven holding
imperium Honorio Augusto, filio Theodosii minoris, loco
the-empire Honorius Augustus son of-Theodosius the-younger in-the-place
ab Augusto XLIIII, ante biennium Romanae inruptionis,
from Augustus forty-fourth before two-years of-the-Roman invasion
quae per Halaricum regem Gothorum facta est, cum
which through Alaric king of-the-Goths made was when
gentes Halanorum, Sueuorum, Uandalorum, multaeque cum
the-peoples of-the-Alans of-the-Suevi of-the-Vandals and-many with
his aliae, protritis Francis, transito Hreno, totas per Gallias
them others crushed the-Franks crossed the-Rhine whole through the-Gauls
saeuirent, apud Brittanias Gratianus municeps tyrannus
raged in the-Britains Gratian a-townsman usurper
creatur, et occiditur. Huius loco Constantinus ex
is-made and is-killed his in-the-place Constantine from
infima militia propter solam spem nominis sine merito
lowest service on-account-of the-sole hope of-his-name without merit
uirtutis eligitur; qui continuo, ut inuasit imperium, in
of-valor is-chosen who immediately as he-seized the-empire into

Gallias transiit. Ibi saepe a barbaris incertis foederibus
the-Gauls crossed there often by the-barbarians with-uncertain treaties
inlusus, detrimento magis reipuplicae fuit; unde mox, iubente
deceived to-the-loss rather of-the-state he-was whence soon ordering
Honorio, Constantius comes in Galliam cum exercitu
Honorius Constantius the-count into Gaul with an-army
profectus, apud Arelatem ciuitatem eum clausit, cepit, occidit;
having-set-out at Arles the-city him shut-in captured killed
Constantemque filium eius, quem ex monacho Caesarem
and-Constans son his whom from monk Caesar
fecerat, Gerontius comes suus apud Uiennam interfecit.
he-had-made Gerontius count his at Vienne killed
Fracta est autem Roma a Gothis anno milesimo
broken was moreover Rome by the-Goths in-the-year thousandth
CLXIIII suae conditionis, ex quo tempore Romani
one-hundred-sixty-fourth of-its founding from which time the-Romans
in Brittania regnare cessarunt, post annos ferme CCCCLXX,
in Britain to-reign ceased after years about four-hundred-seventy
ex quo Gaius Iulius Caesar eandem insulam adiit. Habitabant
from when Gaius Julius Caesar the-same island approached they-dwelt
autem intra uallum, quod Seuerum trans insulam fecisse
moreover within the-rampart which Severus across the-island to-have-made
commemorauimus, ad plagam meridianam, quod ciuitates,
we-have-recalled toward the-region southern which the-cities
farus, pontes, et stratae ibidem factae usque hodie testantur;
lighthouses bridges and roads there made up-to today attest
ceterum ulteriores Brittaniae partes, uel eas etiam, quae ultra
for-the-rest the-farther of-Britain parts or those also which beyond
Brittaniam sunt, insulas iure dominandi possidebant.
Britain are islands by-the-right of-ruling they-possessed

Ut Brettones a Scottis uastati Pictisque, Romanorum auxilia quaesierint, qui secundo uenientes murum trans insulam fecerint; sed hoc confestim a praefatis hostibus interrupto, maiore sint calamitate depressi

XII · THE BRITONS BEG ROME FOR HELP

Stripped of soldiers, the Britons suffer the Irish from the northwest and the Picts from the north for many years. A Roman legion drives them out and has the Britons build a turf wall from Abercorn to Dumbarton, which they make badly. The enemy returns, a second legion routs them, and the Romans build a stone wall from sea to sea and towers on the southern shore, then leave for good. The enemy breaks through at once, the cowardly defenders are dragged from the wall, and the Britons rob one another until no food is left but what they can hunt.

Exin Brittania in parte Brettonum, omni armato milite,
thereafter Britain in the-part of-the-Britons of-every armed soldier
militaribus copiis uniuersis, tota floridae iuuentutis
of-military forces all of-the-whole flowering of-youth
alacritate spoliata, quae tyrannorum temeritate abducta
vigor stripped which of-usurpers by-the-rashness led-away
nusquam ultra domum rediit, praedae tantum patuit, utpote
nowhere again home returned to-plunder only lay-open inasmuch-as
omnis bellici usus prorsus ignara; denique subito duabus
of-all warlike practice utterly ignorant finally suddenly by-two
gentibus transmarinis uehementer saeuis, Scottorum a
peoples overseas violently savage of-the-Irish from
circio, Pictorum ab aquilone, multos stupet gemitque
the-northwest of-the-Picts from the-north for-many it-is-stunned and-groans
per annos. Transmarinas autem dicimus has gentes,
through years overseas moreover we-call these peoples
non quod extra Brittaniam essent positae; sed quia a
not because outside Britain they-were placed but because from

parte Brettonum erant remotae, duobus sinibus maris
the-part of-the-Britons they-were removed by-two inlets of-the-sea
interiacentibus, quorum unus ab orientali mari, alter ab
lying-between of-which one from the-eastern sea the-other from
occidentali, Brittaniae terras longe lateque inrumpit, quamuis
the-western of-Britain the-lands far and-wide breaks-into although
ad se inuicem pertingere non possint. Orientalis habet in
to each other to-reach not they-can the-eastern has in
medio sui urbem Giudi, occidentalis supra se, hoc est
the-middle of-itself the-city Giudi the-western above itself that is
ad dexteram sui, habet urbem Alcluith, quod lingua eorum
to the-right of-itself it-has the-city Dumbarton which in-tongue their
significat petram Cluith; est enim iuxta fluuium nominis illius.
means the-rock of-Clyde it-is for near the-river of-name that
Ob harum ergo infestationem gentium Brettones legatos
on-account-of of-these therefore the-harassment of-peoples the-Britons envoys
Romam cum epistulis mittentes, lacrimosis precibus auxilia
to-Rome with letters sending with-tearful prayers help
flagitabant, subiectionemque continuam, dummodo hostis
demanded and-subjection continual provided-that the-enemy
inminens longius arceretur, promittebant. Quibus mox legio
threatening farther should-be-kept-off they-promised to-whom soon a-legion
destinatur armata, quae, ubi insulam aduecta, et congressa est
is-assigned armed which when to-the-island carried and engaged has
cum hostibus, magnam eorum multitudinem sternens, ceteros
with the-enemies a-great their multitude laying-low the-rest
sociorum finibus expulit; eosque interim a dirissima
of-the-allies from-the-borders drove and-them meanwhile from most-dire
depressione liberatos, hortata est instruere inter duo maria
oppression freed urged has to-build between the-two seas
trans insulam murum, qui arcendis hostibus posset esse
across the-island a-wall which for-keeping-off the-enemies could to-be

praesidio; sicque domum cum triumpho magno reuersa est. At
for-a-defense and-so home with a-triumph great returned has but
insulani murum, quem iussi fuerant, non tam lapidibus
the-islanders the-wall which ordered they-had-been not so-much with-stones
quam cespitibus construentes, utpote nullum tanti operis
as with-sods building inasmuch-as no of-so-great work
artificem habentes, ad nihil utilem statuunt. Fecerunt autem
craftsman having for nothing useful they-set-up they-made moreover
eum inter duo freta uel sinus, de quibus diximus, maris,
it between the-two straits or inlets about which we-have-spoken of-the-sea
per milia passuum plurima; ut, ubi aquarum munitio deerat,
for thousands of-paces very-many so-that where of-the-waters the-defense was-lacking
ibi praesidio ualli fines suos ab hostium inruptione
there by-the-protection of-the-rampart the-borders their from of-the-enemies the-irruption
defenderent. Cuius operis ibidem facti, id est ualli latissimi
they-might-defend of-which work there made that is of-the-rampart very-broad
et altissimi, usque hodie certissima uestigia cernere licet.
and very-high up-to today most-certain traces to-see it-is-possible
Incipit autem duorum ferme milium spatio a monasterio
begins moreover of-two about miles at-the-distance from the-monastery
Aebbercurnig ad occidentem in loco, qui sermone Pictorum
of-Abercorn to the-west in the-place which in-the-speech of-the-Picts
Peanfahel, lingua autem Anglorum Penneltun appellatur; et
Peanfahel in-the-tongue moreover of-the-English Penneltun is-called and
tendens contra occidentem terminatur iuxta urbem Alcluith.
stretching toward the-west ends near the-city Dumbarton
Uerum priores inimici, ut Romanum militem abisse
but the-former enemies when the-Roman soldiery to-have-gone-away
conspexerant, mox aduecti nauibus inrumpunt terminos,
had-perceived at-once carried in-ships break-into the-borders
caeduntque omnia, et quasi maturam segetem obuia
and-slaughter all-things and like ripe grain in-their-way

quaeque metunt, calcant, transeunt; unde rursum mittuntur
each they-mow trample pass-over whence again are-sent
Romam legati, flebili uoce auxilium inplorantes, ne penitus
to-Rome envoys with-tearful voice help imploring lest utterly
misera patria deleretur, ne nomen Romanae prouinciae,
the-wretched fatherland should-be-destroyed lest the-name of-the-Roman province
quod apud eos tam diu claruerat, exterarum gentium
which among them so long had-shone of-foreign peoples
inprobitate obrutum uilesceret. Rursum mittitur legio,
by-the-wickedness overwhelmed should-become-cheap again is-sent a-legion
quae inopinata tempore autumni adueniens, magnas hostium
which unexpected in-the-time of-autumn arriving great of-the-enemies
strages dedit, eosque, qui euadere poterant, omnes trans
slaughters made and-them who to-escape were-able all across
maria fugauit, qui prius anniuersarias praedas trans maria
the-seas put-to-flight who before yearly booty across the-seas
nullo obsistente cogere solebant.
with-no-one resisting to-gather were-wont
Tum Romani denuntiauere Brettonibus non se ultra
then the-Romans announced to-the-Britons not themselves further
ob eorum defensionem tam laboriosis expeditionibus posse
for their defense by-so laborious expeditions to-be-able
fatigari; ipsos potius monent arma corripere, et certandi
to-be-wearied themselves rather they-advise arms to-seize and of-fighting
cum hostibus studium subire, qui non aliam ob causam,
with the-enemies zeal to-take-up who not other for cause
quam si ipsi inertia soluerentur, eis possent esse
than if they-themselves by-sloth were-weakened than-them could to-be
fortiores. Quin etiam, quia et hoc sociis, quos derelinquere
stronger nay even because also this to-the-allies whom to-abandon
cogebantur, aliquid commodi adlaturum putabant, murum
they-were-compelled something of-advantage would-bring they-thought a-wall

a mari ad mare recto tramite inter urbes, quae ibidem
from sea to sea in-a-straight line between the-cities which there
ob metum hostium factae fuerant, ubi et Seuerus
on-account-of fear of-the-enemies made had-been where also Severus
quondam uallum fecerat, firmo de lapide conlocarunt; quem
once a-rampart had-made firm of stone they-set which
uidelicet murum hactenus famosum atque conspicuum, sumtu
namely wall hitherto famous and conspicuous at-cost
puplico priuatoque, adiuncta secum Brittanorum manu,
public and-private joined with-them of-the-Britons a-band
construebant, VIII pedes latum, et XII altum, recta ab
they-built eight feet broad and twelve high straight from
oriente in occasum linea, ut usque hodie intuentibus clarum
the-east to the-west in-a-line as up-to today to-those-looking clear
est; quo mox condito dant fortia segni populo monita,
it-is which soon built they-give strong to-the-sluggish people warnings
praebent instituendorum exemplaria armorum. Sed et in
they-offer of-to-be-made patterns of-arms but also on
litore oceani ad meridiem, quo naues eorum habebantur,
the-shore of-the-ocean to the-south where ships their were-kept
quia et inde barbarorum inruptio timebatur, turres per
because also thence of-the-barbarians the-irruption was-feared towers at
interualla ad prospectum maris conlocant, et ualedicunt
intervals for a-view of-the-sea they-set and they-bid-farewell
sociis tanquam ultra non reuersuri.
to-the-allies as-if again not about-to-return
Quibus ad sua remeantibus, cognita Scotti Pictique
these to their-own-lands returning known the-Irish and-Picts
reditus denegatione, redeunt confestim ipsi, et solito
of-the-return by-the-refusal return at-once themselves and than-usual
confidentiores facti, omnem aquilonalem extremamque insulae
more-confident made all the-northern and-farthest of-the-island

partem pro indigenis ad murum usque capessunt. Statuitur
part as-though natives to the-wall all-the-way they-seize is-set-up
ad haec in edito arcis acies segnis, ubi trementi corde
against these on the-height of-the-fortress a-line sluggish where with-trembling heart
stupida die noctuque marcebat. At contra non cessant
stupefied by-day and-by-night it-languished but on-the-other-side not cease
uncinata hostium tela; ignaui propugnatores miserrime
barbed of-the-enemies weapons the-cowardly defenders most-wretchedly
de muris tracti solo adlidebantur. Quid plura? relictis
from the-walls dragged on-the-ground were-dashed what more abandoned
ciuitatibus ac muro fugiunt, disperguntur. Insequitur hostis,
the-cities and the-wall they-flee they-are-scattered pursues the-enemy
adcelerantur strages cunctis crudeliores prioribus. Sicut enim
are-hastened slaughters than-all more-cruel the-earlier as for
agni a feris, ita miseri ciues discerpuntur ab hostibus; unde
lambs by wild-beasts so the-wretched citizens are-torn-apart by the-enemies whence
a mansionibus ac possessiunculis suis eiecti, inminens sibi
from their-dwellings and little-properties their driven-out threatening to-them
famis periculum latrocinio ac rapacitate mutua temperabant,
of-famine the-danger by-robbery and plunder mutual they-relieved
augentes externas domesticis motibus clades, donec omnis regio
increasing foreign by-domestic upheavals disasters until every region
totius cibi sustentaculo, excepto uenandi solacio, uacuaretur.
of-all food of-the-support excepted of-hunting the-solace was-emptied

Ut, regnante Theodosio minore, cuius tempore Palladius ad Scottos in Christum credentes missus est, Brettones ab Aetio consule auxilium flagitantes non inpetrauerint

XIII · THE BRITONS APPEAL TO AETIUS IN VAIN

In 423 Theodosius the Younger becomes emperor, and Pope Celestine sends Palladius as first bishop to the Irish who believe in Christ. The remnant of the Britons write to Aetius, three times consul: the barbarians drive them to the sea, the sea drives them back to the barbarians, and they are either slaughtered or drowned. Aetius, at war with Bleda and Attila, cannot help them, and Constantinople suffers famine, plague, and the fall of its walls.

Anno dominicae incarnationis CCCCXXIII, Theodosius
in-the-year of-the-Lord's incarnation four-hundred-twenty-three Theodosius
iunior post Honorium XLV ab Augusto regnum
the-younger after Honorius forty-fifth from Augustus the-reign
suscipiens, XX et VI annis tenuit; cuius anno imperii
taking-up twenty and six years held whose in-the-year of-the-reign
VIII Palladius ad Scottos in Christum credentes a pontifice
eighth Palladius to the-Irish in Christ believing by the-pontiff
Romanae ecclesiae Celestino primus mittitur episcopus. Anno
of-the-Roman church Celestine first is-sent as-bishop in-the-year
autem regni eius XXIII, Aetius uir inlustris, qui et
moreover of-reign his twenty-third Aetius a-man illustrious who also
patricius fuit, tertium cum Simmacho gessit consulatum. Ad
patrician was the-third with Symmachus held consulship to
hunc pauperculae Brettonum reliquiae mittunt epistulam, cuius
him the-poor of-the-Britons remnants send a-letter whose
hoc principium est: 'Aetio ter consuli gemitus Brittanorum;'
this beginning is to-Aetius thrice consul the-groans of-the-Britons

et in processu epistulae ita suas calamitates explicant:
and in the-course of-the-letter thus their calamities they-set-forth
'Repellunt barbari ad mare, repellit mare ad barbaros;
drive-back the-barbarians to the-sea drives-back the-sea to the-barbarians
inter haec oriuntur duo genera funerum, aut iugulamur,
between these arise two kinds of-deaths either we-are-slaughtered
aut mergimur.' Neque haec tamen agentes quicquam ab
or we-are-drowned nor these-things yet doing anything from
illo auxilii impetrare quiuerunt, utpote qui grauissimis
him of-help to-obtain they-were-able inasmuch-as who in-most-grievous
eo tempore bellis cum Blaedla et Attila regibus Hunorum
at-that time wars with Bleda and Attila kings of-the-Huns
erat occupatus; et quamuis anno ante hunc proximo
was occupied and although in-the-year before this next
Blaedla Attilae fratris sui sit interemtus insidiis, Attila
Bleda of-Attila brother his was killed by-the-plots Attila
tamen ipse adeo intolerabilis reipuplicae remansit hostis,
yet himself so intolerable to-the-state remained an-enemy
ut totam pene Europam, excisis inuasisque ciuitatibus atque
that the-whole almost Europe destroyed and-invaded the-cities and
castellis, conroderet. Quin et hisdem temporibus fames
fortresses he-gnawed nay and at-these-same times famine
Constantinopolim inuasit; nec mora pestis secuta est; sed et
Constantinople invaded nor delay plague followed has but also
plurimi eiusdem urbis muri cum LVII turribus conruerunt;
very-many of-the-same city walls with fifty-seven towers fell-down
multis quoque ciuitatibus conlapsis, fames et aerum pestifer
many also cities collapsed famine and of-the-airs pestilent
odor plura hominum milia iumentorumque deleuit.
smell many of-men thousands and-of-beasts destroyed

Ut Brettones fame famosa coacti,
barbaros suis e finibus pepulerint;
nec mora, frugum copia, luxuria, pestilentia,
et exterminium gentis secutum sit

XIV · FAMINE, PLENTY, PLAGUE, AND THE SAXONS

Famine drives many Britons to surrender, but others fight back from the hills and at last drive out the raiders; the Irish go home, and the Picts settle in the far north. Plenty brings luxury, cruelty, hatred of truth, and drunkenness even among the clergy, and a plague kills so many that the living cannot bury the dead. The Britons and their king Vortigern then agree to call in the Saxons from overseas, which God arranged as a punishment for the wicked.

Interea Brettones fames sua praefata magis magisque adficiens,
meanwhile the-Britons famine their aforesaid more and-more afflicting
ac famam suae malitiae posteris diuturnam relinquens, multos
and the-fame of-its wickedness to-posterity lasting leaving many
eorum coegit uictas infestis praedonibus dare manus, alios
of-them compelled conquered to-the-hostile robbers to-give their-hands others
uero numquam, quin potius confidentes in diuinum, ubi
but never nay rather trusting in the-divine where
humanum cessabat auxilium, de ipsis montibus, speluncis,
the-human ceased help from the-very mountains caves
ac saltibus continue rebellabant; et tum primum inimicis,
and forests continually rebelled and then first on-the-enemies
qui per multos annos praedas in terra agebant, strages
who for many years plunder in the-land were-driving slaughters
dare coeperunt. Reuertuntur ergo inpudentes grassatores
to-inflict began return therefore the-shameless raiders
Hiberni domus, post non longum tempus reuersuri; Picti in
the-Irish home after not long time about-to-return the-Picts in

extrema parte insulae tunc primum et deinceps quieuerunt,
the-farthest part of-the-island then first and thereafter were-quiet
praedas tamen nonnumquam exinde et contritiones de
plunder yet sometimes thenceforth and devastations from
Brettonum gente agere non cessarunt.
of-the-Britons the-people to-carry-out not ceased
Cessante autem uastatione hostili, tantis frugum copiis
ceasing moreover the-devastation hostile with-such of-crops abundance
insula, quantas nulla retro aetas meminit, affluere coepit;
the-island as-great-as no back age remembers to-abound began
cum quibus et luxuria crescere, et hanc continuo omnium
with which also luxury to-grow and this immediately of-all
lues scelerum comitari adcelerauit; crudelitas praecipue,
the-plague of-crimes to-accompany hastened cruelty chiefly
et odium ueritatis, amorque mendacii, ita ut, siquis eorum
and hatred of-truth and-love of-falsehood so that if-anyone of-them
mitior et ueritati aliquatenus propior uideretur, in hunc
gentler and to-truth somewhat nearer seemed against him
quasi Brittaniae subuersorem omnium odia telaque
as-if of-Britain the-overthrower of-all the-hatreds and-weapons
sine respectu contorquerentur. Et non solum haec
without regard were-hurled and not only these-things
saeculares uiri, sed etiam ipse grex Domini eiusque pastores
secular men but even the-very flock of-the-Lord and-its shepherds
egerunt; ebrietati, animositati, litigio, contentioni, inuidiae,
did to-drunkenness to-animosity to-quarreling to-strife to-envy
ceterisque huiusmodi facinoribus sua colla, abiecto leui
and-to-the-other of-this-kind crimes their necks cast-off the-light
iugo Christi, subdentes. Interea subito corruptae mentis
yoke of-Christ submitting meanwhile suddenly of-corrupted mind
homines acerba pestis corripuit, quae in breui tantam eius
the-men a-bitter plague seized which in short so-great its

multitudinem strauit, ut ne sepeliendis quidem mortuis
multitude laid-low that not for-burying even the-dead
uiui sufficerent; sed ne morte quidem suorum, nec timore
the-living sufficed but not by-the-death even of-their-own nor by-fear
mortis hi, qui supererant, a morte animae, qua peccando
of-death those who survived from the-death of-the-soul by-which by-sinning
sternebantur, reuocari poterant. Unde non multo post acrior
they-were-laid-low to-be-recalled could whence not much after more-bitter
gentem peccatricem ultio diri sceleris secuta est. Initum
the-people sinful the-vengeance of-dire crime followed has entered
namque est consilium, quid agendum, ubi quaerendum esset
for was a-counsel what to-be-done where to-be-sought might-be
praesidium ad euitandas uel repellendas tam feras tamque
a-defense for avoiding or repelling so fierce and-so
creberrimas gentium aquilonalium inruptiones; placuitque
very-frequent of-the-peoples northern irruptions and-it-pleased
omnibus cum suo rege Uurtigerno, ut Saxonum gentem de
all with their king Vortigern that of-the-Saxons the-people from
transmarinis partibus in auxilium uocarent; quod Domini
overseas parts into help they-should-call which of-the-Lord
nutu dispositum esse constat, ut ueniret contra
by-the-will arranged to-have-been is-agreed that should-come against
improbos malum, sicut euidentius rerum exitus probauit.
the-wicked evil as more-clearly of-the-events the-outcome proved

Ut inuitata Brittaniam gens Anglorum, primo quidem adversarios longius eiecerit; sed non multo post, iuncto cum his foedere, in socios arma uerterit

XV · THE ENGLISH COME, AND TURN ON THEIR ALLIES

In 449 the Angles or Saxons, invited by Vortigern, arrive in three ships, settle in the east as if to defend the land, beat the northern enemy, and send for a larger fleet. They came from three strong peoples: from the Jutes come the people of Kent and of Wight; from the Old Saxons the East, South, and West Saxons; from Angeln the East and Middle Angles, the Mercians, and the Northumbrians. Their first leaders were Hengist and Horsa, descended from Woden. Soon they ally with the Picts, demand more supplies, and burn the land from sea to sea; priests are slain at the altars, and the survivors surrender, flee overseas, or hide in the hills.

Anno ab incarnatione Domini CCCCXLVIIII Marcianus
in-the-year from the-incarnation of-the-Lord four-hundred-forty-nine Marcian
cum Ualentiniano XLVI ab Augusto regnum adeptus,
with Valentinian forty-sixth from Augustus the-reign having-obtained
VII annis tenuit. Tunc Anglorum siue Saxonum gens,
seven years held then of-the-English or of-the-Saxons the-people
inuitata a rege praefato, Brittaniam tribus longis nauibus
invited by the-king aforesaid to-Britain in-three long ships
aduehitur, et in orientali parte insulae, iubente eodem rege,
is-carried and in the-eastern part of-the-island ordering the-same king
locum manendi, quasi pro patria pugnatura, re
a-place of-staying as-if for the-fatherland about-to-fight in-the-thing
autem uera hanc expugnatura, suscipit. Inito ergo certamine
but true this about-to-conquer takes-up entered therefore a-contest
cum hostibus, qui ab aquilone ad aciem uenerant, uictoriam
with the-enemies who from the-north to battle had-come victory
sumsere Saxones. Quod ubi domi nuntiatum est, simul et
took the-Saxons which when at-home announced was together also

insulae fertilitas, ac segnitia Brettonum; mittitur confestim
of-the-island the-fertility and the-sloth of-the-Britons is-sent at-once
illo classis prolixior, armatorum ferens manum fortiorem,
thither a-fleet larger of-armed-men bearing a-band stronger
quae praemissae adiuncta cohorti inuincibilem fecit exercitum.
which to-the-sent-ahead joined company an-invincible made army
Susceperunt ergo, qui aduenerant, donantibus Brittanis,
received therefore those-who had-arrived giving the-Britons
locum habitationis inter eos, ea condicione, ut hi pro
a-place of-dwelling among them on-this condition that these for
patriae pace et salute contra aduersarios militarent,
of-the-fatherland the-peace and safety against the-enemies should-fight
illi militantibus debita stipendia conferrent.
those to-those-fighting the-due pay should-bring
Aduenerant autem de tribus Germaniae populis fortioribus,
they-had-come moreover from three of-Germany peoples the-stronger
id est Saxonibus, Anglis, Iutis. De Iutarum origine sunt
that is the-Saxons the-Angles the-Jutes from of-the-Jutes origin are
Cantuarii et Uictuarii, hoc est ea gens, quae Uectam tenet
the-people-of-Kent and the-Wihtwara that is that people which Wight holds
insulam, et ea, quae usque hodie in prouincia Occidentalium
the-island and that which up-to today in the-province of-the-West
Saxonum Iutarum natio nominatur, posita contra ipsam
Saxons of-the-Jutes the-nation is-named placed opposite the-very
insulam Uectam. De Saxonibus, id est ea regione, quae
island Wight from the-Saxons that is that region which
nunc Antiquorum Saxonum cognominatur, uenere Orientales
now of-the-Old Saxons is-called came the-East
Saxones, Meridiani Saxones, Occidui Saxones. Porro de
Saxons the-South Saxons the-West Saxons further from
Anglis, hoc est de illa patria, quae Angulus dicitur, et ab
the-Angles that is from that fatherland which Angeln is-called and from

eo tempore usque hodie manere desertus inter prouincias
that time up-to today to-remain deserted between the-provinces
Iutarum et Saxonum perhibetur, Orientales Angli, Mediterranei
of-the-Jutes and of-the-Saxons is-said the-East Angles the-Middle
Angli, Merci, tota Nordanhymbrorum progenies, id
Angles the-Mercians the-whole of-the-Northumbrians race that
est illarum gentium, quae ad Boream Humbri fluminis
is of-those peoples which to the-North of-the-Humber river
inhabitant, ceterique Anglorum populi sunt orti. Duces
dwell and-the-other of-the-English peoples are sprung leaders
fuisse perhibentur eorum primi duo fratres Hengist et
to-have-been are-said their first two brothers Hengist and
Horsa; e quibus Horsa postea occisus in bello a Brettonibus,
Horsa of whom Horsa afterward killed in war by the-Britons
hactenus in orientalibus Cantiae partibus monumentum habet
hitherto in the-eastern of-Kent parts a-monument has
suo nomine insigne. Erant autem filii Uictgilsi, cuius
with-his-own name marked they-were moreover the-sons of-Wihtgils whose
pater Uitta, cuius pater Uecta, cuius pater Uoden, de cuius
father Witta whose father Wecta whose father Woden from whose
stirpe multarum prouinciarum regium genus originem duxit.
stock of-many provinces the-royal line its-origin drew
Non mora ergo, confluentibus certatim in insulam
without delay therefore flocking-together eagerly into the-island
gentium memoratarum cateruis, grandescere populus coepit
of-the-peoples mentioned in-bands to-grow the-population began
aduenarum, ita ut ipsis quoque, qui eos aduocauerant,
of-the-newcomers so that to-the-very also who them had-called-in
indigenis essent terrori. Tum subito inito ad tempus foedere
natives they-were a-terror then suddenly entered for a-time a-treaty
cum Pictis, quos longius iam bellando pepulerant, in socios
with the-Picts whom farther now by-warring they-had-driven against the-allies

arma uertere incipiunt. Et primum quidem annonas sibi
arms to-turn they-begin and first indeed provisions to-themselves
eos affluentius ministrare cogunt, quaerentesque occasionem
them more-abundantly to-supply they-compel and-seeking an-occasion
diuortii, protestantur, nisi profusior sibi alimentorum copia
of-rupture they-declare unless more-lavish to-them of-food abundance
daretur, se cuncta insulae loca rupto foedere uastaturos.
were-given they all of-the-island the-places broken the-treaty about-to-lay-waste
Neque aliquanto segnius minas effectibus prosequuntur.
nor somewhat more-slowly the-threats with-deeds they-follow-up
Siquidem, ut breuiter dicam, accensus manibus paganorum
indeed that briefly I-may-say kindled by-the-hands of-the-pagans
ignis, iustas de sceleribus populi Dei ultiones expetiit,
fire just for the-crimes of-the-people of-God vengeance exacted
non illius inpar, qui quondam a Chaldaeis succensus,
not that unlike which once by the-Chaldeans kindled
Hierosolymorum moenia, immo aedificia cuncta consumsit.
of-Jerusalem the-walls nay buildings all consumed
Sic enim et hic agente impio uictore, immo disponente
so for also here acting the-impious victor nay arranging
iusto Iudice, proximas quasque ciuitates agrosque depopulans,
the-just Judge the-nearest all cities and-fields laying-waste
ab orientali mari usque ad occidentale, nullo prohibente,
from the-eastern sea all-the-way to the-western with-no-one preventing
suum continuauit incendium, totamque prope insulae
its continued burning and-the-whole nearly of-the-island
pereuntis superficiem obtexit. Ruebant aedificia puplica simul
perishing surface covered fell buildings public together
et priuata, passim sacerdotes inter altaria trucidabantur,
and private everywhere priests among the-altars were-slaughtered
praesules cum populis sine ullo respectu honoris, ferro
bishops with the-peoples without any regard of-honor by-iron

pariter et flammis absumebantur; nec erat, qui crudeliter
alike and by-flames were-consumed nor was-there-one who cruelly
interemtos sepulturae traderet. Itaque nonnulli de miserandis
the-slain to-burial would-give and-so some of the-pitiable
reliquiis in montibus conprehensi, aceruatim iugulabantur;
remnants in the-mountains caught in-heaps were-slaughtered
alii fame confecti procedentes manus hostibus dabant,
others by-famine worn-out coming-forth their-hands to-the-enemies gave
pro accipiendis alimentorum subsidiis aeternum subituri
for receiving of-food aids eternal about-to-undergo
seruitium, si tamen non continuo trucidarentur; alii
servitude if yet not at-once they-were-slaughtered others
transmarinas regiones dolentes petebant; alii perstantes in
overseas regions grieving sought others persisting in
patria trepidi pauperem uitam in montibus, siluis, uel
the-fatherland fearful a-poor life in mountains forests or
rupibus arduis suspecta semper mente agebant.
cliffs steep suspicious always in-mind led

Ut Brettones primam de gente Anglorum uictoriam duce Ambrosio, Romano homine, sumserint

XVI · THE BRITONS' FIRST VICTORY, UNDER AMBROSIUS

When the invaders have gone home, the Britons come out of hiding. Under Ambrosius Aurelianus, a modest man of Roman family, they challenge the victors and win. From then on victory goes now to one side, now to the other, until the siege of Mount Badon, about forty-four years after the English arrived.

At ubi hostilis exercitus exterminatis dispersisque insulae
but when the-hostile army destroyed and-scattered of-the-island
indigenis, domum reuersus est, coeperunt et illi paulatim
the-natives home returned has began also they gradually

uires animosque resumere, emergentes de latibulis,
strength and-courage to-regain emerging from the-hiding-places
quibus abditi fuerant, et unanimo consensu auxilium
in-which hidden they-had-been and with-unanimous consent help
caeleste precantes, ne usque ad internicionem usquequaque
heavenly praying lest all-the-way to annihilation everywhere
delerentur. Utebantur eo tempore duce Ambrosio
they-be-destroyed they-used at-that time as-leader Ambrosius
Aureliano, uiro modesto, qui solus forte Romanae gentis
Aurelianus a-man moderate who alone by-chance of-the-Roman people
praefatae tempestati superfuerat, occisis in eadem parentibus
the-aforesaid storm had-survived killed in the-same his-parents
regium nomen et insigne ferentibus. Hoc ergo duce uires
royal name and insignia bearing with-this therefore as-leader strength
capessunt Brettones, et uictores prouocantes ad proelium,
take-up the-Britons and the-victors challenging to battle
uictoriam ipsi Deo fauente suscipiunt. Et ex eo tempore
victory themselves God favoring take-up and from that time
nunc ciues, nunc hostes uincebant, usque ad annum
now the-citizens now the-enemies conquered all-the-way to the-year
obsessionis Badonici montis, quando non minimas eisdem
of-the-siege of-the-Badonic hill when not least on-the-same
hostibus strages dabant, XL^mo^ circiter et IIII° anno
enemies slaughters they-inflicted in-the-fortieth about and fourth year
aduentus eorum in Brittaniam. Sed haec postmodum.
of-the-arrival their into Britain but these-things later

Ut Germanus episcopus cum Lupo Brittaniam nauigans, et primo maris, et postmodum Pelagianorum tempestatem diuina uirtute sedauerit

XVII · GERMANUS AND LUPUS CONFUTE THE PELAGIANS

The Pelagian heresy, brought by Agricola, troubles the Britons, who ask help of the Gallic bishops; Germanus of Auxerre and Lupus of Troyes are sent. Demons raise a storm midway, but Germanus wakes, calls on the Trinity, sprinkles water, and the sea is calm. They fill Britain with preaching and miracles until the Pelagians, rich and splendidly dressed, come forward to debate before a vast crowd; the bishops answer with scripture, and the people barely keep from laying hands on the heretics.

Ante paucos sane aduentus eorum annos heresis Pelagiana per
before few indeed of-the-arrival their years the-heresy Pelagian by
Agricolam inlata, Seueriani episcopi Pelagiani filium, fidem
Agricola brought-in of-Severianus the-bishop the-Pelagian the-son the-faith
Brittaniarum feda peste commaculauerat. Uerum Brittanni,
of-the-Britains with-foul plague had-stained but the-Britons
cum neque suscipere dogma peruersum gratiam Christi
since neither to-accept the-doctrine perverse the-grace of-Christ
blasphemando ullatenus uellent, neque uersutiam nefariae
by-blaspheming in-any-way they-wished nor the-cunning of-the-wicked
persuasionis refutare uerbis certando sufficerent, inueniunt
persuasion to-refute with-words by-contending were-able find
salubre consilium, ut a Gallicanis antistitibus auxilium
wholesome counsel that from the-Gallican bishops help
belli spiritalis inquirant. Quam ob causam collecta magna
of-war spiritual they-should-seek which for cause gathered a-great
synodo quaerebatur in commune, qui illic ad succurrendum
synod it-was-asked in common who thither for succoring
fidei mitti deberent; atque omnium iudicio electi sunt
the-faith to-be-sent ought and of-all by-the-judgment chosen were

apostolici sacerdotes Germanus Autissidorensis et Lupus
apostolic priests Germanus of-Auxerre and Lupus
Trecasenae ciuitatis episcopi, qui ad confirmandam fidem
of-Troyes of-the-city bishops who for strengthening the-faith
gratiae caelestis Brittanias uenirent. Qui cum promta deuotione
of-grace heavenly to-the-Britains should-come who when with-ready devotion
preces et iussa sanctae ecclesiae suscepissent, intrant
the-prayers and commands of-holy church they-had-received enter
oceanum et usque ad medium itineris, quo a Gallico
the-ocean and all-the-way to the-middle of-the-journey by-which from the-Gallic
sinu Brittanias usque tenditur, secundis flatibus nauis
bay to-the-Britains all-the-way one-travels with-favorable winds the-ship
tuta uolabat. Tum subito occurrit pergentibus inimica uis
safe was-flying then suddenly meets those-going-on a-hostile force
daemonum, qui tantos talesque uiros ad recuperandam tendere
of-demons who so-great and-such men to recovering to-strive
populorum salutem inuiderent; concitant procellas, caelum
of-the-peoples the-salvation begrudged they-stir-up storms the-sky
diemque nubium nocte subducunt; uentorum furores uela
and-the-day of-clouds with-the-night they-take-away of-the-winds the-fury the-sails
non sustinent; cedebant ministeria uicta nautarum; ferebatur
not withstand gave-way the-services conquered of-the-sailors was-carried
nauigium oratione, non uiribus; et casu dux ipse uel
the-ship by-prayer not by-strength and by-chance the-leader himself or
pontifex fractus corpore, lassitudine ac sopore resolutus est.
the-bishop broken in-body by-weariness and by-sleep overcome was
Tum uero, quasi repugnatore cessante, tempestas excitata
then indeed as-if the-resister ceasing the-storm roused
conualuit, et iam nauigium superfusis fluctibus mergebatur.
grew-strong and now the-ship by-the-overflowing waves was-being-sunk
Tum beatus Lupus omnesque turbati excitant seniorem
then blessed Lupus and-all disturbed rouse the-elder

elementis furentibus obponendum; qui periculi inmanitate
to-the-elements raging to-be-set-against who of-the-peril by-the-enormity
constantior, Christum inuocat, et adsumto in nomine sanctae
more-steadfast Christ invokes and taken in the-name of-the-holy
Trinitatis leui aquae spargine fluctus saeuientes obprimit,
Trinity with-a-light of-water sprinkling the-waves raging he-subdues
collegam commonet, hortatur uniuersos, oratio uno ore
his-colleague he-admonishes he-exhorts all a-prayer with-one mouth
et clamore profunditur; adest diuinitas, fugantur inimici,
and shout is-poured-out is-present the-divinity are-put-to-flight the-enemies
tranquillitas serena subsequitur, uenti e contrario ad
a-calm serene follows the-winds from the-contrary to
itineris ministeria reuertuntur, decursisque breui spatiis
of-the-journey the-services return and-run-through in-short the-spaces
pelagi, optati littoris quiete potiuntur. Ibi conueniens ex
of-the-sea of-the-desired shore the-quiet they-gain there assembling from
diuersis partibus multitudo excepit sacerdotes, quos uenturos
various parts a-multitude received the-priests whom about-to-come
etiam uaticinatio aduersa praedixerat. Nuntiabant enim sinistri
even the-prophecy hostile had-foretold announced for the-evil
spiritus, quod timebant, qui imperio sacerdotum dum
spirits what they-feared who by-the-command of-the-priests while
ab obsessis corporibus detruduntur, et tempestatis ordinem,
from the-possessed bodies they-are-thrust-out both of-the-storm the-course
et pericula, quae intulerant, fatebantur, uictosque se
and the-dangers which they-had-brought confessed and-conquered themselves
eorum meritis et imperio non negabant.
their by-the-merits and command not they-denied
Interea Brittaniarum insulam apostolici sacerdotes raptim
meanwhile of-the-Britains the-island the-apostolic priests swiftly
opinione, praedicatione, uirtutibus impleuerunt; diuinusque
with-reputation with-preaching with-miracles filled and-the-divine

per eos sermo cotidie non solum in ecclesiis, uerum
through them word daily not only in the-churches but
etiam per triuia, per rura praedicabatur; ita ut
even at the-crossroads through the-countryside was-preached so that
passim et fideles catholici firmarentur, et deprauati uiam
everywhere both the-faithful catholics were-strengthened and the-depraved the-way
correctionis agnoscerent. Erat illis apostolorum instar
of-correction acknowledged there-was to-them of-the-apostles after-the-likeness
et gloria et auctoritas per conscientiam, doctrina per
both glory and authority through conscience teaching through
litteras, uirtutes ex meritis. Itaque regionis uniuersitas
letters miracles from merits and-so of-the-region the-whole
in eorum sententiam promta transierat. Latebant abditi
into their opinion readily had-passed lay-hidden concealed
sinistrae persuasionis auctores, et more maligni
of-the-evil persuasion the-authors and in-the-manner of-the-malignant
spiritus, gemebant perire sibi populos euadentes; ad
spirit lamented to-perish to-themselves the-peoples escaping at
extremum, diuturna meditatione concepta, praesumunt inire
the-last with-long reflection conceived they-presume to-enter
conflictum. Procedunt conspicui diuitiis, ueste fulgentes,
conflict they-come-forward conspicuous in-riches in-dress shining
circumdati adsentatione multorum; discrimenque certaminis
surrounded by-the-flattery of-many and-the-peril of-the-contest
subire maluerunt, quam in populo, quem subuerterant,
to-undergo they-preferred than among the-people whom they-had-overturned
pudorem taciturnitatis incurrere, ne uiderentur se ipsi
the-shame of-silence to-incur lest they-should-seem them themselves
silentio damnauisse. Illic plane inmensa multitudo etiam
by-silence to-have-condemned there plainly a-vast multitude even
cum coniugibus ac liberis excita conuenerat, aderat populus
with wives and children roused had-assembled was-present the-people

expectator, futurus et iudex, adstabant partes dispari
a-spectator about-to-be and judge stood-by the-parties in-unequal
condicione dissimiles; hinc diuina fides, inde humana
condition unlike on-this-side divine faith on-that human
praesumtio; hinc pietas, inde superbia: inde Pelagius
presumption on-this-side piety on-that pride on-that Pelagius
auctor, hinc Christus. Primo in loco beatissimi sacerdotes
author on-this-side Christ the-first in place the-most-blessed priests
praebuerunt aduersariis copiam disputandi, quae sola
offered to-the-adversaries the-opportunity of-disputing which with-sole
nuditate uerborum diu inaniter et aures occupauit, et
nakedness of-words long emptily both the-ears occupied and
tempora; deinde antistites uenerandi torrentes eloquii sui
the-times then the-bishops venerable the-torrents of-eloquence their-own
cum apostolicis et euangelicis imbribus profuderunt; miscebatur
with apostolic and evangelic showers poured-forth was-mingled
sermo proprius cum diuino, et adsertiones molestissimas
speech their-own with the-divine and the-assertions most-wearisome
lectionum testimonia sequebantur. Conuincitur uanitas, perfidia
of-readings the-testimonies followed is-convicted vanity faithlessness
confutatur; ita ut ad singulas uerborum obiectiones errare
is-confuted so that to the-several of-the-words objections to-err
se, dum respondere nequiit, fateretur; populus arbiter uix
itself while to-answer it-could-not it-confessed the-people as-arbiter scarcely
manus continet, iudicium tamen clamore testatur.
its-hands restrains its-judgment yet with-a-shout attests

Ut idem filiam tribuni caecam inluminauerit,
ac deinde ad sanctum Albanum perueniens,
reliquias ibidem et ipsius acceperit, et beatorum
apostolorum siue aliorum martyrum posuerit

XVIII · A BLIND GIRL HEALED, AND SAINT ALBAN'S TOMB

A tribune brings his blind ten-year-old daughter; the Pelagians decline to heal her, and Germanus, invoking the Trinity, presses his box of relics to her eyes and she sees. The heresy is wiped out. The bishops go to Alban's tomb, where Germanus deposits relics of the apostles and martyrs and takes away earth reddened with Alban's blood, and a great crowd is converted that day.

Tum subito quidam tribuniciae potestatis cum coniuge
then suddenly a-certain-man of-tribunician power with his-wife
procedit in medium, filiam X annorum caecam
comes-forward into the-midst his-daughter of-ten years blind
curandam sacerdotibus offerens, quam illi aduersariis offerri
to-be-healed to-the-priests offering whom they to-the-adversaries to-be-offered
praeceperunt; sed hi conscientia puniente deterriti, iungunt cum
ordered but these by-conscience punishing deterred join with
parentibus preces, et curationem paruulae a sacerdotibus
the-parents prayers and the-healing of-the-little-girl from the-priests
deprecantur; qui inclinatos animo aduersarios intuentes,
beg who humbled in-mind the-adversaries seeing
orationem breuiter fundunt, ac deinde Germanus plenus
a-prayer briefly pour-forth and then Germanus full
Spiritu Sancto inuocat Trinitatem; nec mora, adherentem
of-the-Spirit Holy invokes the-Trinity nor delay clinging
lateri suo capsulam cum sanctorum reliquiis collo auulsam
to-side his a-little-box with of-the-saints relics from-his-neck torn
manibus conprehendit, eamque in conspectu omnium puellae
in-his-hands seized and-it in the-sight of-all of-the-girl

oculis adplicauit, quos statim euacuatos tenebris lumen ueritatis
to-the-eyes applied which at-once emptied of-darkness the-light of-truth
impleuit. Exultant parentes, miraculum populus contremescit;
filled exult the-parents the-miracle the-people trembles-at
post quam diem ita ex animis omnium suasio iniqua deleta
after which day so from the-minds of-all the-persuasion wicked blotted-out
est, ut sacerdotum doctrinam sitientibus desideriis sectarentur.
was that of-the-priests the-teaching with-thirsting desires they-followed
Conpressa itaque peruersitate damnabili, eiusque auctoribus
suppressed and-so the-perversity damnable and-its authors
confutatis, atque animis omnium fidei puritate conpositis,
confuted and the-minds of-all of-faith by-the-purity settled
sacerdotes beatum Albanum martyrem, acturi Deo per
the-priests blessed Alban the-martyr about-to-give to-God through
ipsum gratias, petierunt, ubi Germanus omnium apostolorum
him thanks sought where Germanus of-all the-apostles
diuersorumque martyrum secum reliquias habens, facta
and-of-various martyrs with-him relics having made
oratione, iussit reuelli sepulchrum, pretiosa ibidem munera
a-prayer ordered to-be-opened the-tomb precious there gifts
conditurus; arbitrans oportunum, ut membra sanctorum ex
about-to-lay-up judging fitting that the-limbs of-the-saints from
diuersis regionibus collecta, quos pares meritis receperat caelum,
various regions gathered whom equal in-merits had-received heaven
sepulchri quoque unius teneret hospitium. Quibus depositis
of-a-tomb also of-one should-hold the-hospitality which laid-down
honorifice atque sociatis, de loco ipso, ubi beati martyris
honorably and associated from the-place itself where of-the-blessed martyr
effusus erat sanguis, massam pulueris secum portaturus
poured-out had-been the-blood a-mass of-dust with-him to-carry
abstulit, in qua apparebat, cruore seruato, rubuisse martyrum
he-took-away in which it-appeared the-blood preserved to-have-reddened of-the-martyrs

aedem, persecutore pallente. Quibus ita gestis, innumera
the-shrine the-persecutor growing-pale which so done countless
hominum eodem die ad Dominum turba conuersa est.
of-men on-the-same day to the-Lord a-crowd converted was

Ut idem causa infirmitatis ibidem detentus,
et incendia domorum orando restinxerit,
et ipse per uisionem a suo sit langore curatus

XIX · GERMANUS QUENCHES A FIRE AND IS HEALED

On the way back the devil makes Germanus fall and injure his foot. While he lies ill, a fire sweeps through the reed-thatched houses toward his hut; he refuses to be carried out, and the flames leap over his dwelling while all around burn. A man in shining white then appears to him at night, raises him, and bids him stand, and he is so cured that next morning he takes up the journey.

Unde dum redeunt, insidiator inimicus, casualibus laqueis
whence while they-return the-lurking enemy accidental snares
praeparatis, Germani pedem lapsus occasione contriuit,
prepared of-Germanus the-foot of-a-fall by-the-occasion crushed
ignorans merita illius, sicut Iob beatissimi, afflictione
not-knowing the-merits his as of-Job most-blessed by-the-affliction
corporis propaganda; et dum aliquandiu uno in loco
of-body to-be-increased and while for-some-time one in place
infirmitatis necessitate teneretur, in uicina, qua manebat,
of-infirmity by-the-necessity he-was-held in neighboring in-which he-stayed
casula exarsit incendium; quod consumtis domibus, quae
the-cottage blazed-up a-fire which consumed the-houses which
illic palustri harundine tegebantur, ad eum habitaculum,
there with-marsh reed were-roofed to that dwelling
in quo idem iacebat, flabris stimulantibus ferebatur.
in which the-same-man lay with-the-blasts urging was-borne

Concursus omnium ad antistitem conuolauit, ut elatus
a-rush of-all to the-bishop flew that raised
manibus periculum, quod inminebat, euaderet; quibus
by-hands the-peril which threatened he-might-escape whom
increpatis moueri se fidei praesumtione non passus est.
rebuked to-be-moved himself of-faith by-the-confidence not suffered he-has
At multitudo omnis desperatione perterrita obuiam currit
but the-multitude whole by-despair terrified against runs
incendio. Sed ut Dei potentia manifestior appareret, quicquid
the-fire but that of-God the-power more-manifest might-appear whatever
custodire temtauerat turba, consumitur; quod uero iacens et
to-guard had-attempted the-crowd is-consumed what but lying and
infirmus defenderat, reserato hospitio sancti uiri, expauescens
sick he-had-defended opened the-lodging of-the-holy man fearing
flamma transiliuit, ultra citraque desaeuiens; et inter
the-flame leaped-over beyond and-on-this-side raging and amid
globos flammantis incendii incolume tabernaculum, quod
the-balls of-the-flaming fire unharmed the-dwelling which
habitator inclusus seruabat, emicuit. Exultat turba miraculo,
the-dweller shut-in kept shone-out exults the-crowd at-the-miracle
et uictam se diuinis uirtutibus gratulatur. Excubabat
and conquered itself by-the-divine powers rejoices kept-watch
diebus ac noctibus ante tugurium pauperis uulgus
by-days and by-nights before the-hut of-the-poor-man the-common-people
sine numero; hi animas curare, hi cupientes corpora.
without number these souls to-heal these desiring bodies
Referri nequeunt, quae Christus operabatur in famulo,
to-be-told cannot the-things-which Christ worked in his-servant
qui uirtutes faciebat infirmus; et cum debilitati suae
who miracles did sick and when for-weakness his-own
nihil remedii pateretur adhiberi, quadam nocte candentem
nothing of-remedy he-allowed to-be-applied one night shining

niueis uestibus uidit sibi adesse personam, quae manu
in-snowy garments he-saw to-himself to-be-present a-person which with-hand
extensa iacentem uideretur adtollere, eumque consistere
stretched-out the-lying-man seemed to-raise and-him to-stand
firmis uestigiis imperabat. Post quam horam ita, fugatis
with-firm footsteps commanded after which hour so put-to-flight
doloribus, recepit pristinam sanitatem, ut, die reddito,
the-pains he-recovered his-former health that the-day returned
itineris laborem subiret intrepidus.
of-the-journey the-labor he-undertook undaunted

Ut idem episcopi Brettonibus in pugna auxilium caeleste tulerint, sicque domum reuersi sint

XX · THE BISHOPS WIN THE ALLELUIA VICTORY

The Saxons and Picts make war on the Britons, who call in the bishops. It is Lent; most of the army is baptized at Easter in a church of woven branches. Germanus declares himself leader, stations the army in a valley among the hills, and when the enemy approaches the priests shout alleluia three times; the whole army takes up the cry, the hills echo it, and the enemy flees in terror, many drowning in the river they had crossed. Victory is won by faith without bloodshed, and the bishops sail home.

Interea Saxones Pictique bellum aduersum Brettones iunctis
meanwhile the-Saxons and-Picts war against the-Britons with-joined
uiribus susceperunt, quos eadem necessitas in castra
forces took-up whom the-same necessity into camp
contraxerat; et cum trepidi partes suas pene inpares
had-drawn-together and when fearful sides their-own almost unequal
iudicarent, sanctorum antistitum auxilium petierunt; qui
they-judged of-the-holy bishops the-help they-sought who
promissum maturantes aduentum, tantum pauentibus fiduciae
the-promised hastening arrival so-much to-the-fearful of-confidence

contulerunt, ut accessisse maximus crederetur exercitus. Itaque
brought that to-have-come the-greatest was-believed army and-so
apostolicis ducibus Christus militabat in castris. Aderant
with-apostolic leaders Christ fought in the-camp there-were-at-hand
etiam quadragesimae uenerabiles dies, quos religiosiores reddebat
also of-Lent the-venerable days which more-devout made
praesentia sacerdotum, in tantum, ut cotidianis praedicationibus
the-presence of-the-priests in so-much that by-daily preachings
instituti, certatim populi ad gratiam baptismatis conuolarent.
taught eagerly the-peoples to the-grace of-baptism flew
Nam maxima exercitus multitudo undam lauacri salutaris
for the-greatest of-the-army multitude the-water of-the-bath saving
expetiit, et ecclesia ad diem resurrectionis dominicae
sought and a-church for the-day of-the-resurrection of-the-Lord
frondibus contexta conponitur, atque in expeditione campestri
with-boughs woven is-built and in the-expedition of-the-field
instar ciuitatis aptatur. Madidus baptismate procedit
after-the-likeness of-a-city is-fitted wet with-baptism advances
exercitus, fides feruet in populo, et conterrito armorum
the-army faith burns in the-people and terrified-away of-arms
praesidio, diuinitatis expectatur auxilium. Institutio uel
the-protection of-the-divinity is-awaited the-help the-arrangement or
forma castitatis hostibus nuntiatur, qui uictoriam quasi de
form of-chastity to-the-enemies is-announced who victory as-if over
inermi exercitu praesumentes, adsumta alacritate festinant;
an-unarmed army presuming taken-up eagerness hasten
quorum tamen aduentus exploratione cognoscitur.
whose yet arrival by-scouting is-learned
Cumque, emensa sollemnitate paschali, recens de lauacro
and-when completed the-solemnity of-Easter fresh from the-bath
pars maior exercitus arma capere et bellum parare temtaret,
the-part greater of-the-army arms to-take and war to-prepare attempted

Germanus ducem se proelii profitetur, eligit expeditos,
Germanus leader himself of-the-battle declares chooses the-unencumbered
circumiecta percurrit, et e regione, qua hostium
the-surroundings runs-over and opposite the-region where of-the-enemies
sperabatur aduentus, uallem circumdatam mediis montibus
was-expected the-arrival a-valley enclosed by-intervening mountains
intuetur. Quo in loco nouum conponit exercitum ipse dux
sees which in place a-new he-arranges army himself leader
agminis. Et iam aderat ferox hostium multitudo, quam
of-the-column and now was-present the-fierce of-enemies multitude which
adpropinquare intuebantur in insidiis constituti. Tum subito
to-approach they-saw in ambush stationed then suddenly
Germanus signifer uniuersos admonet, et praedicat,
Germanus the-standard-bearer all admonishes and proclaims
ut uoci suae uno clamore respondeant; securisque
that to-voice his with-one shout they-answer and-to-the-unconcerned
hostibus, qui se insperatos adesse confiderent, alleluiam
enemies who themselves unexpected to-be-present trusted alleluia
tertio repetitam sacerdotes exclamabant. Sequitur una uox
for-the-third-time repeated the-priests shouted follows one voice
omnium, et elatum clamorem repercusso aere montium
of-all and the-raised shout with-the-struck-back air of-the-mountains
conclusa multiplicant; hostile agmen terrore prosternitur,
the-enclosed-places multiply the-hostile column with-terror is-laid-low
et super se non solum rupes circumdatas, sed etiam
and over themselves not only the-rocks surrounding but even
ipsam caeli machinam contremescunt, trepidationique iniectae
the-very of-heaven fabric they-tremble-at and-for-the-terror cast-in
uix sufficere pedum pernicitas credebatur. Passim fugiunt,
scarcely to-suffice of-feet the-swiftness was-believed everywhere they-flee
arma proiciunt, gaudentes uel nuda corpora eripuisse
arms throw-away rejoicing even naked bodies to-have-snatched

discrimini; plures etiam timore praecipites flumen, quod
from-peril many also through-fear headlong the-river which
transierant, deuorauit. Ultionem suam innocens exercitus
they-had-crossed swallowed vengeance their the-innocent army
intuetur, et uictoriae concessae otiosus spectator efficitur.
sees and of-the-victory granted an-idle spectator is-made
Spolia colliguntur exposita, et caelestis palmae gaudia miles
the-spoils are-gathered laid-out and of-the-heavenly palm the-joys the-soldier
religiosus amplectitur. Triumphant pontifices hostibus fusis
devout embraces triumph the-bishops the-enemies routed
sine sanguine; triumphant uictoria fide obtenta, non uiribus.
without blood they-triumph the-victory by-faith obtained not by-strength
Conposita itaque insula securitate multiplici, superatisque
settled and-so the-island with-security manifold and-overcome
hostibus uel inuisibilibus, uel carne conspicuis, reditum
the-enemies both invisible and in-flesh visible a-return
moliuntur pontifices. Quibus tranquillam nauigationem et
undertake the-bishops for-whom a-calm voyage both
merita propria et intercessio beati martyris Albani parauerunt,
the-merits their-own and the-intercession of-blessed martyr Alban prepared
quietosque eos suorum desideriis felix carina restituit.
and-at-rest them to-the-desires of-their-people the-happy keel restored

Ut, renascentibus uirgultis Pelagianae pestis,
Germanus cum Seuero Brittaniam reuersus, prius claudo
iuueni incessum, deinde et populo Dei, condemnatis
siue emendatis haereticis, gressum recuperarit fidei

XXI · GERMANUS RETURNS AND HEALS A LAME YOUTH

When Pelagianism revives, Germanus returns with Severus, bishop of Trier. Elafius, a leading man, brings his son whose leg is withered; Germanus touches the knee, and the youth is healed before them all. The heretics are banished from the island, and the faith remains pure there for long after. Germanus goes to Ravenna to plead for the Armoricans, dies there honored by Valentinian and Placidia, and is carried home; soon Valentinian is murdered and the Western empire falls.

Nec multo interposito tempore nuntiatur ex eadem
nor much intervening time it-is-announced from the-same
insula Pelagianam peruersitatem iterato paucis auctoribus
island the-Pelagian perversity again by-few authors
dilatari; rursusque ad beatissimum uirum preces sacerdotum
to-be-spread and-again to the-most-blessed man the-prayers of-the-priests
omnium deferuntur, ut causam Dei, quam prius obtinuerat,
of-all are-brought that the-cause of-God which before he-had-won
tutaretur. Quorum petitioni festinus obtemperat. Namque
he-should-protect whose to-petition swiftly he-complies for
adiuncto sibi Seuero, totius sanctitatis uiro, qui erat
joined to-himself Severus of-all holiness a-man who was
discipulus beatissimi patris Lupi Trecasenorum episcopi, et
a-disciple of-the-most-blessed father Lupus of-Troyes bishop and
tunc Treuiris ordinatus episcopus, gentibus primae Germaniae
then at-Trier ordained bishop to-the-peoples of-the-first Germany

uerbum praedicabat, mare conscendit, et consentientibus
the-word was-preaching the-sea he-embarks and agreeing
elementis, tranquillo nauigio Brittanias petit.
the-elements in-a-calm voyage the-Britains seeks
Interea sinistri spiritus peruolantes totam insulam Germanum
meanwhile the-evil spirits flying-through the-whole island Germanus
uenire inuitis uaticinationibus nuntiabant; in tantum, ut
to-be-coming by-unwilling prophecies announced in so-much that
Elafius quidam, regionis illius primus, in occursu sanctorum
Elafius a-certain of-region that the-first to the-meeting of-the-saints
sine ulla manifesti nuntii relatione properaret, exhibens secum
without any of-a-clear message report hastened bringing with-him
filium, quem in ipso flore adulescentiae debilitas dolenda
his-son whom in the-very flower of-youth infirmity lamentable
damnauerat. Erat enim arescentibus neruis contracto poplite,
had-condemned he-was for with-withering sinews with-contracted knee
cui per siccitatem cruris usus uestigii negabatur. Hunc
to-whom through the-dryness of-the-leg the-use of-the-foot was-denied this
Elafium prouincia tota subsequitur; ueniunt sacerdotes, occurrit
Elafius the-province whole follows come the-priests runs-to-meet
inscia multitudo, confestim benedictio et sermonis diuini
the-unknowing multitude at-once the-blessing and of-the-word divine
doctrina profunditur. Recognoscunt populum in ea, qua
the-teaching is-poured-out they-recognize the-people in that in-which
reliquerat, credulitate durantem; intellegunt culpam esse
he-had-left belief continuing they-understand the-fault to-be
paucorum, inquirunt auctores, inuentosque condemnant. Cum
of-few they-seek-out the-authors and-found condemn when
subito Elafius pedibus aduoluitur sacerdotum, offerens filium,
suddenly Elafius at-the-feet is-rolled of-the-priests offering his-son
cuius necessitatem ipsa debilitas etiam sine precibus adlegabat;
whose need the-very infirmity even without prayers pleaded

fit communis omnium dolor, praecipue sacerdotum, qui
becomes common of-all grief chiefly of-the-priests who
conceptam misericordiam ad diuinam clementiam contulerunt;
the-conceived mercy to the-divine clemency brought
statimque adulescentem beatus Germanus sedere conpulit,
and-at-once the-youth blessed Germanus to-sit compelled
adtrectat poplitem debilitate curuatum, et per tota
touches the-knee by-infirmity bent and through the-whole
infirmitatis spatia medicabilis dextera percurrit, salubremque
of-the-infirmity extent the-healing right-hand runs-over and-the-wholesome
tactum sanitas festina subsequitur. Ariditas sucum, nerui
touch health swift follows the-dryness sap the-sinews
officia receperunt, et in conspectu omnium filio incolumitas,
duties recovered and in the-sight of-all to-the-son soundness
patri filius restituitur. Inplentur populi stupore
to-the-father the-son is-restored are-filled the-peoples with-amazement
miraculi, et in pectoribus omnium fides catholica inculcata
at-the-miracle and in the-breasts of-all the-faith catholic implanted
firmatur. Praedicatio deinde ad plebem de praeuaricationis
is-strengthened preaching then to the-people about of-transgression
emendatione conuertitur, omniumque sententia prauitatis
the-amendment is-turned and-by-the-sentence of-all of-depravity
auctores, qui erant expulsi insula, sacerdotibus adducuntur
the-authors who had-been expelled from-the-island to-the-priests are-brought
ad mediterranea deferendi, ut et regio absolutione, et
to the-inland to-be-carried that both the-region by-deliverance and
illi emendatione fruerentur. Factumque est, ut in illis locis
they by-amendment might-enjoy and-done it-was that in those places
multo ex eo tempore fides intemerata perduraret.
much from that time the-faith undefiled lasted

Itaque, conpositis omnibus, beati sacerdotes ea, qua
and-so settled all-things the-blessed priests with-that with-which
uenerant, prosperitate redierunt. Porro Germanus post haec
they-had-come prosperity returned further Germanus after these-things
ad Rauennam pro pace Armoricanae gentis supplicaturus
to Ravenna for the-peace of-the-Armorican people to-make-supplication
aduenit, ibique a Ualentiniano et Placidia matre ipsius
came and-there by Valentinian and Placidia mother his
summa reuerentia susceptus, migrauit ad Christum. Cuius
with-the-highest reverence received passed to Christ whose
corpus honorifico agmine, comitantibus uirtutum operibus,
body with-an-honorable column accompanying of-miracles the-works
suam defertur ad urbem. Nec multo post Ualentinianus ab Aetii
his-own is-carried to city nor much after Valentinian by of-Aetius
patricii, quem occiderat, satellitibus interimitur, anno imperii
the-patrician whom he-had-killed the-attendants is-killed in-the-year of-the-reign
Marciani VI°, cum quo simul Hesperium concidit regnum.
of-Marcian sixth with which together the-Western fell kingdom

Ut Brettones, quiescentibus ad tempus exteris, ciuilibus sese bellis contriuerint, simul et maioribus flagitiis submerserint

XXII · CIVIL WAR AND SIN AMONG THE BRITONS

Britain is free for a while from foreign but not from civil war. While the memory of the disaster lasts, kings, priests, and people keep their order, but the next generation knows only peace, and all truth and justice are overthrown. Among the unspeakable crimes Gildas records, the Britons never preach the faith to the Saxons or Angles who share their island; but God provides worthier heralds for that people.

Interea Brittaniae cessatum quidem est parumper ab externis,
meanwhile in-Britain ceased indeed it-was for-a-little from foreign
sed non a ciuilibus bellis. Manebant exterminia ciuitatum ab
but not from civil wars there-remained the-ruins of-cities by
hoste derutarum ac desertarum; pugnabant contra inuicem,
the-enemy overthrown and deserted fought against one-another
qui hostem euaserant, ciues. Attamen recente adhuc memoria
who the-enemy had-escaped citizens but fresh still the-memory
calamitatis et cladis inflictae seruabant utcumque reges,
of-the-calamity and of-the-disaster inflicted kept somehow kings
sacerdotes, priuati, et optimates suum quique ordinem. At
priests private-men and nobles their-own each rank but
illis decedentibus, cum successisset aetas tempestatis illius
they departing when had-succeeded an-age of-storm that
nescia, et praesentis solum serenitatis statum experta, ita
ignorant and of-the-present only of-calm the-state having-experienced so
cuncta ueritatis ac iustitiae moderamina concussa ac subuersa
all of-truth and of-justice the-controls shaken and overturned
sunt, ut earum non dicam uestigium, sed ne memoria
were that of-them not I-will-say a-trace but not memory

quidem, praeter in paucis et ualde paucis ulla appareret.
even except in few and very few any appeared
Qui inter alia inenarrabilium scelerum facta, quae historicus
who among other of-unspeakable crimes the-deeds which the-historian
eorum Gildus flebili sermone describit, et hoc addebant,
their Gildas in-tearful speech describes also this added
ut numquam genti Saxonum siue Anglorum, secum
that never to-the-people of-the-Saxons or of-the-English with-them
Brittaniam incolenti, uerbum fidei praedicando committerent.
Britain inhabiting the-word of-faith by-preaching they-should-entrust
Sed non tamen diuina pietas plebem suam, quam praesciuit,
but not yet divine goodness people its-own which it-foreknew
deseruit, quin multo digniores genti memoratae praecones
deserted nay much worthier to-the-people mentioned heralds
ueritatis, per quos crederet, destinauit.
of-truth through whom it-might-believe it-appointed

Ut sanctus papa Gregorius Augustinum cum monachis ad praedicandum genti Anglorum mittens, epistula quoque illos exhortatoria, ne a laborando cessarent, confortauerit

XXIII · GREGORY SENDS AUGUSTINE TO THE ENGLISH

In 582 Maurice becomes emperor, and in his tenth year Gregory, eminent in learning and deeds, becomes pope. About 150 years after the English came, he sends Augustine and other monks to preach to them. On the way they lose heart, fearing a barbarous people whose language they do not know, and send Augustine back to plead to be released. Gregory replies that it would have been better not to begin than to turn back, bids them obey Augustine as their abbot, and wishes he could share their labor.

Siquidem anno ab incarnatione Domini DLXXXII
indeed in-the-year from the-incarnation of-the-Lord five-hundred-eighty-two
Mauricius ab Augusto LIIII imperium suscipiens XX et I
Maurice from Augustus fifty-fourth the-empire taking-up twenty and one
annis tenuit. Cuius anno regni X Gregorius, uir doctrina
years held whose in-the-year of-reign tenth Gregory a-man in-learning
et actione praecipuus, pontificatum Romanae et apostolicae
and in-conduct outstanding the-pontificate of-the-Roman and apostolic
sedis sortitus rexit annos XIII, menses VI, et dies X. Qui
see having-obtained ruled years thirteen months six and days ten who
diuino admonitus instinctu anno XIIII eiusdem principis,
by-divine admonished prompting in-the-year fourteenth of-the-same emperor
aduentus uero Anglorum in Brittanniam anno circiter
of-the-arrival but of-the-English in Britain in-the-year about
CL, misit seruum Dei Augustinum et alios plures
one-hundred-fiftieth sent the-servant of-God Augustine and others several
cum eo monachos timentes Dominum praedicare uerbum
with him monks fearing the-Lord to-preach the-word

Dei genti Anglorum. Qui cum iussis pontificalibus
of-God to-the-people of-the-English who when the-commands pontifical
obtemperantes memoratum opus adgredi coepissent, iamque
obeying the-mentioned work to-undertake had-begun and-now
aliquantulum itineris confecissent, perculsi timore inerti,
somewhat of-the-journey had-completed struck with-fear sluggish
redire domum potius, quam barbaram, feram, incredulamque
to-return home rather than a-barbarous fierce and-unbelieving
gentem, cuius ne linguam quidem nossent, adire cogitabant,
people whose not language even they-knew to-approach were-thinking
et hoc esse tutius communi consilio decernebant. Nec
and this to-be safer by-common counsel decided nor
mora, Augustinum, quem eis episcopum ordinandum, si
delay Augustine whom for-them bishop to-be-ordained if
ab Anglis susciperentur, disposuerat, domum remittunt, qui
by the-English they-were-received he-had-arranged home they-send-back who
a beato Gregorio humili supplicatu obtineret, ne tam
from blessed Gregory by-humble supplication should-obtain that-not so
periculosam, tam laboriosam, tam incertam peregrinationem
perilous so laborious so uncertain a-pilgrimage
adire deberent. Quibus ille exhortatorias mittens litteras,
to-undertake they-should to-whom he exhortatory sending letters
in opus eos uerbi, diuino confisos auxilio, proficisci
into the-work them of-the-word in-divine trusting help to-set-out
suadet. Quarum uidelicet litterarum ista est forma:
persuades of-which namely letters this is the-form
Gregorius seruus seruorum Dei seruis Domini nostri.
Gregory servant of-the-servants of-God to-the-servants of-the-Lord our
Quia melius fuerat bona non incipere, quam ab his,
because better it-had-been good-things not to-begin than from those
quae coepta sunt, cogitatione retrorsum redire, summo
which begun are in-thought backward to-return with-the-highest

studio, dilectissimi filii, oportet, ut opus bonum, quod
zeal most-beloved sons it-is-fitting that the-work good which
auxiliante Domino coepistis, impleatis. Nec labor uos ergo
helping the-Lord you-have-begun you-fulfill nor the-toil you therefore
itineris, nec maledicorum hominum linguae deterreant; sed
of-the-journey nor of-slanderous men the-tongues should-deter but
omni instantia, omnique feruore, quae inchoastis, Deo auctore
with-all urgency and-all fervor what you-have-begun God as-author
peragite; scientes, quod laborem magnum maior aeternae
carry-through knowing that the-toil great a-greater of-eternal
retributionis gloria sequitur. Remeanti autem Augustino
reward glory follows to-the-returning moreover Augustine
praeposito uestro, quem et abbatem uobis constituimus, in
superior your whom also abbot for-you we-have-appointed in
omnibus humiliter oboedite; scientes hoc uestris animabus
all-things humbly obey knowing this to-your souls
per omnia profuturum, quicquid a uobis fuerit in eius
in all-things about-to-profit whatever by you shall-have-been at his
admonitione conpletum. Omnipotens Deus sua uos
admonition fulfilled almighty God with-his-own you
gratia protegat, et uestri laboris fructum in aeterna me
grace may-protect and of-your labor the-fruit in the-eternal me
patria uidere concedat; quatinus etsi uobiscum laborare
fatherland to-see may-grant so-that even-if with-you to-labor
nequeo, simul in gaudio retributionis inueniar, quia laborare
I-cannot together in the-joy of-the-reward I-may-be-found because to-labor
scilicet uolo. Deus uos incolumes custodiat, dilectissimi filii.
namely I-wish God you unharmed keep most-beloved sons
Data die X Kalendarum Augustarum, imperante domino
given on-the-day tenth of-the-Kalends of-August reigning lord
nostro Mauricio Tiberio piissimo Augusto anno XIIII,
our Maurice Tiberius most-pious Augustus in-the-year fourteenth

post consulatum eiusdem domini nostri anno XIII,
after the-consulship of-the-same lord our in-the-year thirteenth
indictione XIIII.
in-the-indiction fourteenth

Ut Arelatensi episcopo epistulam pro eorum susceptione miserit

XXIV · GREGORY COMMENDS AUGUSTINE TO THE BISHOP OF ARLES

Gregory also writes to Etherius, archbishop of Arles, asking him to receive Augustine on his way to Britain with priestly kindness and to help him, and commending to him the priest Candidus, sent to manage the church's little estate.

Misit etiam tunc isdem uenerandus pontifex ad Etherium
sent also then the-same venerable pontiff to Etherius
Arelatensem archiepiscopum, ut Augustinum Brittaniam
of-Arles archbishop that Augustine to-Britain
pergentem benigne susciperet, litteras, quarum iste est textus:
going kindly he-might-receive a-letter of-which this is the-text
Reuerentissimo et sanctissimo fratri Etherio coepiscopo
to-the-most-reverend and most-holy brother Etherius fellow-bishop
Gregorius seruus seruorum Dei.
Gregory servant of-the-servants of-God
Licet apud sacerdotes habentes Deo placitam caritatem
although among priests having to-God pleasing charity
religiosi uiri nullius commendatione indigeant; quia tamen
devout men of-no-one of-commendation need because yet
aptum scribendi se tempus ingessit, fraternitati uestrae
a-fit of-writing itself time has-presented to-brotherliness your
nostra mittere scripta curauimus; insinuantes latorem
our to-send writings we-have-taken-care making-known the-bearer

praesentium Augustinum seruum Dei, de cuius certi
of-the-present Augustine servant of-God about whose certain
sumus studio, cum aliis seruis Dei, illic nos pro utilitate
we-are zeal with other servants of-God thither us for the-benefit
animarum auxiliante Domino direxisse; quem necesse est,
of-souls helping the-Lord to-have-directed whom necessary it-is
ut sacerdotali studio sanctitas uestra adiuuare, et sua ei
that with-priestly zeal holiness your to-help and its-own to-him
solacia praebere festinet. Cui etiam, ut promtiores ad
comforts to-offer should-hasten to-whom also that readier to
suffragandum possitis existere, causam uobis iniunximus
supporting you-may-be-able to-be the-cause to-you we-have-enjoined
subtiliter indicare; scientes quod, ea cognita, tota uos
in-detail to-show knowing that it known with-whole you
propter Deum deuotione ad solaciandum, quia res exigit,
for-the-sake-of God devotion to comforting since the-matter requires
commodetis. Candidum praeterea presbyterum, communem
you-may-lend Candidus besides priest common
filium, quem ad gubernationem patrimonioli ecclesiae nostrae
son whom to the-management of-the-little-patrimony of-church our
transmisimus, caritati uestrae in omnibus commendamus.
we-have-sent to-charity your in all-things we-commend
Deus te incolumem custodiat, reuerentissime frater.
God you unharmed keep most-reverend brother
Data die X Kalendarum Augustarum, imperante domino
given on-the-day tenth of-the-Kalends of-August reigning lord
nostro Mauricio Tiberio piissimo Augusto, anno XIIII,
our Maurice Tiberius most-pious Augustus in-the-year fourteenth
post consulatum eiusdem domini nostri anno XIII,
after the-consulship of-the-same lord our in-the-year thirteenth
indictione XIIII.
in-the-indiction fourteenth

Ut ueniens Brittaniam Augustinus primo in insula Tanato regi Cantuariorum praedicarit; et sic accepta ab eo licentia, Cantiam praedicaturus intrauerit

XXV · AUGUSTINE PREACHES TO KING ÆTHELBERHT

Augustine and about forty companions land on Thanet, separated from Kent by the Wantsum. Æthelberht, king of Kent and overlord to the Humber, has a Christian Frankish wife, Bertha, with her bishop Liudhard. Fearing magic indoors, he meets the monks in the open air; they come bearing a silver cross and a painted image of Christ, chanting litanies. He replies that their promises are fair but new, and that he will not abandon his ancestral religion, but he gives them a dwelling at Canterbury and leave to preach. They enter the city chanting a litany.

Roboratus ergo confirmatione beati patris Gregorii,
strengthened therefore by-the-confirmation of-blessed father Gregory
Augustinus cum famulis Christi, qui erant cum eo, rediit in
Augustine with the-servants of-Christ who were with him returned to
opus uerbi, peruenitque Brittaniam. Erat eo tempore
the-work of-the-word and-came to-Britain there-was at-that time
rex Aedilberct in Cantia potentissimus, qui ad confinium
king Æthelberht in Kent most-powerful who to the-border
usque Humbrae fluminis maximi, quo meridiani et
all-the-way of-the-Humber river very-great by-which the-southern and
septentrionales Anglorum populi dirimuntur, fines imperii
northern of-the-English peoples are-divided the-borders of-his-rule
tetenderat. Est autem ad orientalem Cantiae plagam
had-stretched is moreover toward the-eastern of-Kent region
Tanatos insula non modica, id est magnitudinis iuxta
Thanet an-island not moderate that is of-a-size according-to
consuetudinem aestimationis Anglorum, familiarum DC^{rum},
the-custom of-reckoning of-the-English of-families six-hundred
quam a continenti terra secernit fluuius Uantsumu, qui est
which from continental land separates the-river Wantsum which is

latitudinis circiter trium stadiorum, et duobus tantum in locis
of-a-breadth about of-three stades and in-two only in places
est transmeabilis; utrumque enim caput protendit in mare. In
is crossable each for end it-stretches into the-sea on
hac ergo adplicuit seruus Domini Augustinus, et socii
this therefore landed the-servant of-the-Lord Augustine and the-companions
eius, uiri, ut ferunt, ferme XL. Acceperunt autem, praecipiente
his men as they-say about forty they-took moreover instructing
beato papa Gregorio, de gente Francorum interpretes; et
blessed pope Gregory from the-people of-the-Franks interpreters and
mittens ad Aedilberctum mandauit se uenisse de Roma,
sending to Æthelberht he-sent-word himself to-have-come from Rome
ac nuntium ferre optimum, qui sibi obtemperantibus aeterna
and a-message to-bring excellent which it to-those-obeying eternal
in caelis gaudia, et regnum sine fine cum Deo uiuo et uero
in heaven joys and a-kingdom without end with God living and true
futurum sine ulla dubietate promitteret. Qui, haec audiens,
to-be without any doubt promised who these-things hearing
manere illos in ea, quam adierant, insula, et eis necessaria
to-stay them on that which they-had-reached island and to-them necessary-things
ministrari, donec uideret, quid eis faceret, iussit. Nam
to-be-supplied until he-should-see what with-them he-should-do ordered for
et antea fama ad eum Christianae religionis peruenerat,
also before the-fame to him of-the-Christian religion had-come
utpote qui et uxorem habebat Christianam de gente
inasmuch-as he-who also a-wife had Christian from the-people
Francorum regia, uocabulo Bercta; quam ea condicione
of-the-Franks royal by-name Bertha whom on-that condition
a parentibus acceperat, ut ritum fidei ac religionis suae
from her-parents he-had-received that the-rite of-faith and of-religion her-own

cum episcopo, quem ei adiutorem fidei dederant, nomine
with the-bishop whom to-her as-helper of-faith they-had-given by-name
Liudhardo, inuiolatum seruare licentiam haberet.
Liudhard unviolated to-keep leave she-should-have
Post dies ergo uenit ad insulam rex, et residens sub diuo,
after days therefore came to the-island the-king and sitting under the-sky
iussit Augustinum cum sociis ad suum ibidem aduenire
ordered Augustine with his-companions to his there to-come
colloquium. Cauerat enim, ne in aliquam domum ad
conference he-had-taken-care for lest into any house to
se introirent, uetere usus augurio, ne superuentu suo,
him they-should-enter an-old having-used augury lest at-the-arrival their
siquid malificae artis habuissent, eum superando deciperent.
if-any of-magic art they-had him by-overcoming they-should-deceive
At illi non daemonica, sed diuina uirtute praediti, ueniebant
but they not with-demonic but with-divine power endowed came
crucem pro uexillo ferentes argenteam, et imaginem Domini
a-cross for a-standard bearing silver and the-image of-the-Lord
Saluatoris in tabula depictam, laetaniasque canentes pro sua
the-Savior on a-panel painted and-litanies singing for their-own
simul et eorum, propter quos et ad quos uenerant, salute
together and of-those for-the-sake-of whom and to whom they-had-come salvation
aeterna, Domino supplicabant. Cumque ad iussionem regis
eternal to-the-Lord they-made-supplication and-when at the-order of-the-king
residentes uerbum ei uitae una cum omnibus, qui aderant,
sitting the-word to-him of-life together with all who were-present
eius comitibus praedicarent, respondit ille dicens: ‘Pulchra
his companions they-preached answered he saying fine
sunt quidem uerba et promissa, quae adfertis; sed quia
are indeed the-words and promises which you-bring but because
noua sunt et incerta, non his possum adsensum tribuere,
new they-are and uncertain not to-these I-can assent to-give

relictis eis, quae tanto tempore cum omni Anglorum
abandoned those-things which for-so-long time with all of-the-English
gente seruaui. Uerum quia de longe huc peregrini uenistis,
the-people I-have-kept but because from afar hither as-strangers you-have-come
et, ut ego mihi uideor perspexisse, ea, quae uos uera
and as I to-myself seem to-have-perceived those-things which you true
et optima credebatis, nobis quoque communicare desiderastis,
and best believed to-us also to-share you-have-desired
nolumus molesti esse uobis; quin potius benigno uos
we-do-not-wish troublesome to-be to-you nay rather in-kindly you
hospitio recipere, et, quae uictui sunt uestro necessaria,
hospitality to-receive and what-things for-sustenance are your necessary
ministrare curamus; nec prohibemus, quin omnes, quos
to-supply we-take-care nor do-we-forbid but-that all whom
potestis, fidei uestrae religionis praedicando societis.' Dedit
you-can to-the-faith of-your religion by-preaching you-may-join gave
ergo eis mansionem in ciuitate Doruuernensi, quae imperii
therefore them a-dwelling in the-city of-Canterbury which of-the-rule
sui totius erat metropolis, eisque, ut promiserat, cum
his whole was the-capital and-to-them as he-had-promised with
administratione uictus temporalis licentiam quoque praedicandi
the-provision of-food temporal the-leave also of-preaching
non abstulit. Fertur autem, quia adpropinquantes ciuitati,
not he-took-away it-is-said moreover that approaching the-city
more suo cum cruce sancta et imagine magni regis
in-the-manner their-own with the-cross holy and the-image of-the-great king
Domini nostri Iesu Christi hanc laetaniam consona uoce
Lord our Jesus Christ this litany with-harmonious voice
modularentur: 'Deprecamur te, Domine, in omni misericordia
they-chanted we-beseech you Lord in all mercy

tua, ut auferatur furor tuus et ira tua a ciuitate
your that may-be-taken-away fury your and anger your from city
ista, et de domo sancta tua, quoniam peccauimus. Alleluia.'
this and from house holy your for we-have-sinned alleluia

Ut idem in Cantia primitiuae ecclesiae et doctrinam sit imitatus, et uitam, atque in urbe regis sedem episcopatus acceperit

XXVI · AUGUSTINE'S LIFE AND SEE IN CANTERBURY

In Canterbury the monks live like the apostles, in prayer, vigils, and fasts, owning nothing but what they need, and several are baptized, marveling at their simple life. They use the old Roman church of Saint Martin where the queen prayed. When the king himself is baptized, many more flock to the faith; he compels no one, having learned that the service of Christ must be willing, but he gives the teachers a seat at Canterbury and possessions.

At ubi datam sibi mansionem intrauerant, coeperunt
but when the-given to-them dwelling they-had-entered they-began
apostolicam primitiuae ecclesiae uitam imitari; orationibus
the-apostolic of-the-primitive church life to-imitate in-prayers
uidelicet assiduis, uigiliis ac ieiuniis seruiendo, uerbum uitae,
namely constant in-vigils and in-fasts serving the-word of-life
quibus poterant, praedicando, cuncta huius mundi uelut
to-whom they-could preaching all of-this world as
aliena spernendo, ea tantum, quae uictui necessaria
foreign scorning those-things only which for-sustenance necessary
uidebantur, ab eis, quos docebant, accipiendo, secundum
seemed from those whom they-taught receiving according-to
ea, quae docebant, ipsi per omnia uiuendo, et paratum
the-things which they-taught themselves in all-things living and ready

ad patiendum aduersa quaeque, uel etiam moriendum pro ea,
for suffering adversities all or even for-dying for that
quam praedicabant, ueritate animum habendo. Quid mora?
which they-preached truth a-mind having what delay
Crediderunt nonnulli et baptizabantur, mirantes simplicitatem
believed some and were-baptized marveling-at the-simplicity
innocentis uitae, ac dulcedinem doctrinae eorum caelestis.
of-innocent life and the-sweetness of-teaching their heavenly
Erat autem prope ipsam ciuitatem ad orientem ecclesia in
there-was moreover near the-very city to the-east a-church in
honorem sancti Martini antiquitus facta, dum adhuc Romani
honor of-saint Martin anciently made while still the-Romans
Brittaniam incolerent, in qua regina, quam Christianam
Britain inhabited in which the-queen whom Christian
fuisse praediximus, orare consuerat. In hac ergo et
to-have-been we-have-said-before to-pray had-been-accustomed in this therefore also
ipsi primo conuenire, psallere, orare, missas facere,
they-themselves first to-meet to-sing-psalms to-pray masses to-celebrate
praedicare, et baptizare coeperunt; donec, rege ad fidem
to-preach and to-baptize began until the-king to the-faith
conuerso, maiorem praedicandi per omnia, et ecclesias
converted greater of-preaching through all-places and churches
fabricandi uel restaurandi licentiam acciperent.
of-building or of-restoring leave they-received
At ubi ipse etiam inter alios delectatus uita mundissima
but when he-himself also among others delighted by-the-life most-pure
sanctorum, et promissis eorum suauissimis, quae uera
of-the-saints and by-promises their sweetest which true
esse miraculorum quoque multorum ostensione firmauerant,
to-be of-miracles also many by-the-showing they-had-confirmed
credens baptizatus est, coepere plures cotidie ad audiendum
believing baptized was began more daily to hearing

uerbum confluere, ac, relicto gentilitatis ritu, unitati
the-word to-flock-together and abandoned of-paganism the-rite to-the-unity
se sanctae Christi ecclesiae credendo sociare. Quorum
themselves of-holy of-Christ church by-believing to-join whose
fidei et conuersioni ita congratulatus esse rex
to-the-faith and conversion so rejoiced to-have the-king
perhibetur, ut nullum tamen cogeret ad Christianismum;
is-said that none yet he-compelled to Christianity
sed tantummodo credentes artiori dilectione, quasi conciues
but only the-believers with-closer love as-if fellow-citizens
sibi regni caelestis, amplecteretur. Didicerat enim
to-himself of-the-kingdom heavenly he-embraced he-had-learned for
a doctoribus auctoribusque suae salutis seruitium Christi
from the-teachers and-authors of-his salvation the-service of-Christ
uoluntarium, non coacticium esse debere. Nec distulit, quin
voluntary not compelled to-be ought nor did-he-delay but-that
etiam ipsis doctoribus suis locum sedis eorum gradui
also to-the-very teachers his a-place of-see their to-rank
congruum in Doruuerni metropoli sua donaret, simul et
suited in Canterbury capital his-own he-should-give together also
necessarias in diuersis speciebus possessiones conferret.
necessary in various kinds possessions he-should-confer

Ut idem episcopus factus Gregorio papae, quae sint Brittaniae gesta mandarit, simul et necessariis eius responsa petens acceperit

XXVII · GREGORY'S ANSWERS TO AUGUSTINE

Augustine is consecrated archbishop of the English at Arles and sends Laurence and Peter to Rome with news of the conversion and his questions, which Gregory answers. A bishop's income is divided four ways, but Augustine, a monk, should live in common with his clergy; clerics outside holy orders may marry. Augustine may take from any church whatever pleases God best. A thief is corrected in charity, as his circumstances require. Gregory rules on which kin may marry and on consecrating bishops without the usual three or four. Augustine has no authority over the Gallic bishops, but all the bishops of the Britains are his. Gregory also rules on childbirth, menstruation, the marriage bed, and illusions in sleep, with the three stages of sin: suggestion, delight, and consent.

Interea uir Domini Augustinus uenit Arelas, et ab
meanwhile the-man of-the-Lord Augustine came to-Arles and by
archiepiscopo eiusdem ciuitatis Aetherio, iuxta quod
the-archbishop of-the-same city Etherius according-to what
iussa sancti patris Gregorii acceperant, archiepiscopus
the-commands of-holy father Gregory they-had-received archbishop
genti Anglorum ordinatus est; reuersusque Brittaniam
for-the-people of-the-English ordained was and-having-returned to-Britain
misit continuo Romam Laurentium presbyterum et Petrum
sent at-once to-Rome Laurence the-priest and Peter
monachum, qui beato pontifici Gregorio gentem Anglorum
the-monk who to-the-blessed pontiff Gregory the-people of-the-English
fidem Christi suscepisse, ac se episcopum factum esse
the-faith of-Christ to-have-received and himself bishop made to-have-been
referrent; simul et de eis, quae necessariae uidebantur,
should-report together also about those which necessary seemed

quaestionibus eius consulta flagitans. Nec mora, congrua
questions his advice demanding nor delay fitting
quaesitui responsa recepit; quae etiam huic historiae nostrae
to-the-inquiry answers he-received which also into-this history our
commodum duximus indere.
convenient we-have-thought to-insert

I. Interrogatio beati Augustini episcopi Cantuariorum
first the-question of-blessed Augustine bishop of-the-people-of-Kent
ecclesiae: De episcopis, qualiter cum suis clericis conuersentur,
of-the-church about bishops how with their clerics they-should-live
uel de his, quae fidelium oblationibus accedunt altario;
or about those-things which of-the-faithful from-the-offerings come to-the-altar
quantae debeant fieri portiones et qualiter episcopus
how-many ought to-be-made portions and how the-bishop
agere in ecclesia debeat?
to-act in the-church ought
Respondit Gregorius papa urbis Romae: Sacra scriptura
answered Gregory pope of-the-city of-Rome sacred scripture
testatur, quam te bene nosse dubium non est, et specialiter
testifies which you well to-know doubtful not it-is and especially
beati Pauli ad Timotheum epistulae, in quibus eum erudire
of-blessed Paul to Timothy the-epistles in which him to-teach
studuit, qualiter in domo Dei conuersari debuisset.
he-was-zealous how in the-house of-God to-conduct-himself he-ought
Mos autem sedis apostolicae est ordinatis episcopis
the-custom moreover of-the-see apostolic is to-ordained bishops
praecepta tradere, ut omni stipendio, quod accedit, quattuor
precepts to-hand-down that of-every income which comes four
debeant fieri portiones; una uidelicet episcopo et familiae
ought to-be-made portions one namely to-the-bishop and to-the-household
propter hospitalitatem atque susceptionem, alia clero,
for hospitality and reception another to-the-clergy

tertia pauperibus, quarta ecclesiis reparandis. Sed quia tua
the-third to-the-poor the-fourth for-churches to-be-repaired but because your
fraternitas monasterii regulis erudita, seorsum fieri non debet
brotherliness of-the-monastery in-the-rules trained apart to-be not ought
a clericis suis in ecclesia Anglorum, quae auctore Deo nuper
from clerics your in the-church of-the-English which as-author God lately
adhuc ad fidem perducta est, hanc debet conuersationem
still to the-faith brought was this ought manner-of-life
instituere, quae initio nascentis ecclesiae fuit patribus
to-establish which at-the-beginning of-the-new-born church was to-fathers
nostris; in quibus nullus eorum ex his, quae possidebant,
our among whom not-any of-them of these-things which they-possessed
aliquid suum esse dicebat, sed erant eis omnia communia.
anything his-own to-be said but there-were to-them all-things in-common
Siqui uero sunt clerici extra sacros ordines constituti,
if-any but are clerics outside the-sacred orders placed
qui se continere non possunt, sortiri uxores debent,
who themselves to-contain not are-able to-take wives they-ought
et stipendia sua exterius accipere; quia et de hisdem
and incomes their outside to-receive because also about the-same
patribus, de quibus praefati sumus, nouimus scriptum,
fathers about whom spoken-before we-have we-know written
quod diuidebatur singulis, prout cuique opus erat. De
that it-was-divided to-each as to-each need there-was about
eorum quoque stipendio cogitandum atque prouidendum
their also income it-must-be-considered and provided
est, et sub ecclesiastica regula sunt tenendi, ut bonis
is and under ecclesiastical rule they-are to-be-held that by-good
moribus uiuant, et canendis psalmis inuigilent, et ab
morals they-live and for-singing psalms keep-watch and from
omnibus inlicitis et cor et linguam et corpus Deo
all unlawful-things both heart and tongue and body God

auctore conseruent. Communi autem uita uiuentibus iam
as-author they-keep a-common moreover life to-those-living now
de faciendis portionibus, uel exhibenda hospitalitate, et
about to-be-made portions or to-be-shown hospitality and
adimplenda misericordia nobis quid erit loquendum? Cum
to-be-fulfilled mercy to-us what will-be to-be-said since
omne, quod superest, in causis piis ac religiosis erogandum
all which remains on causes pious and religious to-be-spent
est, Domino magistro omnium docente: 'Quod superest,
is the-Lord the-master of-all teaching what remains
date elemosinam, et ecce omnia munda sunt uobis.'
give alms and behold all-things clean are to-you
II. Interrogatio Augustini: Cum una sit fides, sunt
second the-question of-Augustine since one is the-faith are-there
ecclesiarum diuersae consuetudines, et altera consuetudo
of-the-churches various customs and one custom
missarum in sancta Romana ecclesia, atque altera in
of-masses in the-holy Roman church and another in
Galliarum tenetur?
of-the-Gauls is-kept
Respondit Gregorius papa: Nouit fraternitas tua Romanae
answered Gregory pope knows brotherliness your of-the-Roman
ecclesiae consuetudinem, in qua se meminit nutritam. Sed
church the-custom in which itself it-remembers nurtured but
mihi placet ut, siue in Romana, siue in Galliarum, seu
to-me it-is-pleasing that whether in the-Roman or in of-the-Gauls or
in qualibet ecclesia aliquid inuenisti, quod plus omnipotenti
in any church something you-have-found which more to-almighty
Deo possit placere, sollicite eligas, et in Anglorum ecclesia,
God may to-please carefully you-choose and in of-the-English the-church
quae adhuc ad fidem noua est, institutione praecipua, quae
which still to the-faith new is by-instruction especial what

de multis ecclesiis colligere potuisti, infundas. Non enim
from many churches to-gather you-have-been-able you-pour-in not for
pro locis res, sed pro bonis rebus loca amanda
on-account-of places things but on-account-of good things places to-be-loved
sunt. Ex singulis ergo quibusque ecclesiis, quae pia, quae
are from individual therefore all churches what-things pious what
religiosa, quae recta sunt, elige; et haec quasi in fasciculum
religious what right are choose and these as-if into a-bundle
collecta apud Anglorum mentes in consuetudinem depone.
gathered in of-the-English the-minds into custom lay-down
III. Interrogatio Augustini: Obsecro, quid pati debeat,
third the-question of-Augustine I-beseech what to-suffer ought
siquis aliquid de ecclesia furtu abstulerit?
if-anyone anything from the-church by-theft has-taken-away
Respondit Gregorius: Hoc tua fraternitas ex persona furis
answered Gregory this your brotherliness from the-person of-the-thief
pensare potest, qualiter ualeat corrigi. Sunt enim
to-weigh can how he-may-be-able to-be-corrected there-are for
quidam, qui habentes subsidia furtum perpetrant, et sunt alii,
some who having means theft commit and there-are others
qui hac in re ex inopia delinquunt; unde necesse est, ut
who this in matter from want offend whence necessary it-is that
quidam damnis, quidam uero uerberibus, et quidam districtius,
some by-fines some but by-blows and some more-strictly
quidam autem lenius corrigantur. Et cum paulo districtius
some moreover more-gently be-corrected and when a-little more-strictly
agitur, ex caritate agendum est, et non ex furore; quia
it-is-acted out-of charity to-be-acted it-is and not out-of fury because
ipsi hoc praestatur, qui corrigitur, ne gehennae ignibus
to-him-himself this is-given who is-corrected lest of-hell to-the-fires
tradatur. Sic enim nos fidelibus tenere disciplinam debemus,
he-be-handed-over thus for we to-the-faithful to-keep discipline ought

sicut boni patres carnalibus filiis solent, quos et pro culpis
as good fathers to-fleshly sons are-wont whom both for faults
uerberibus feriunt, et tamen ipsos, quos doloribus adfligunt,
with-blows they-strike and yet those-very whom with-pains they-afflict
habere heredes quaerunt; et quae possident, ipsis seruant,
to-have as-heirs they-seek and what they-possess for-them they-keep
quos irati insequi uidentur. Haec ergo caritas in mente tenenda
whom angry to-pursue they-seem this therefore charity in mind to-be-held
est, et ipsa modum correctionis dictat, ita ut mens extra
is and itself the-measure of-correction dictates so that the-mind outside
rationis regulam omnino nihil faciat. Addes etiam, quomodo
of-reason the-rule at-all nothing may-do you-will-add also how
ea, quae furtu de ecclesiis abstulerint, reddere debeant.
those-things which by-theft from the-churches they-have-taken-away to-return they-ought
Sed absit, ut ecclesia cum augmento recipiat, quod de
but far-be-it that the-church with increase receive what of
terrenis rebus uidetur amittere, et lucra de uanis quaerere.
earthly things it-seems to-lose and gains from vain-things to-seek
IIII. Interrogatio Augustini: Si debeant duo germani
fourth the-question of-Augustine whether ought two full
fratres singulas sorores accipere, quae sunt ab illis longa
brothers one-each sisters to-take who are from them by-a-long
progenie generatae?
lineage begotten
Respondit Gregorius: Hoc fieri modis omnibus licet;
answered Gregory this to-be-done in-ways all is-permitted
nequaquam enim in sacris eloquiis inuenitur, quod huic
by-no-means for in the-sacred utterances is-found what to-this
capitulo contradicere uideatur.
article to-contradict may-seem

V. Interrogatio Augustini: Usque ad quotam generationem
fifth the-question of-Augustine all-the-way to which generation
fideles debeant cum propinquis sibi coniugio copulari?
the-faithful ought with kinsmen to-themselves in-marriage to-be-joined
et nouercis et cognatis si liceat copulari
and with-stepmothers and with-sisters-in-law whether it-is-permitted to-be-joined
coniugio?
in-marriage
Respondit Gregorius: Quaedam terrena lex in Romana
answered Gregory a-certain earthly law in the-Roman
repuplica permittit, ut siue frater et soror, seu duorum
state permits that whether brother and sister or of-two
fratrum germanorum, uel duarum sororum filius et filia
brothers full or of-two sisters son and daughter
misceantur. Sed experimento didicimus ex tali coniugio
be-united but by-experience we-have-learned from such a-marriage
sobolem non posse succrescere. Et sacra lex prohibet
offspring not to-be-able to-grow and the-sacred law forbids
cognationis turpitudinem reuelare. Unde necesse est, ut iam
of-kinship the-nakedness to-uncover whence necessary it-is that now
tertia uel quarta generatio fidelium licenter sibi iungi
the-third or fourth generation of-the-faithful lawfully to-themselves to-be-joined
debeat; nam secunda, quam praediximus, a se omni
ought for the-second which we-have-said-before from itself in-every
modo debet abstinere. Cum nouerca autem miscere graue est
way ought to-abstain with a-stepmother moreover to-mingle a-grave is
facinus, quia et in lege scriptum est: 'Turpitudinem patris
crime because also in the-law written it-is the-nakedness of-father
tui non reuelabis.' Neque enim patris turpitudinem filius
your not you-shall-uncover nor for of-the-father the-nakedness the-son
reuelare potest. Sed quia scriptum est: 'Erunt duo in carne
to-uncover can but because written it-is they-shall-be two in flesh

una,' qui turpitudinem nouercae, quae una caro cum patre
one who the-nakedness of-the-stepmother who one flesh with the-father
fuit, reuelare praesumserit, profecto patris turpitudinem
was to-uncover has-presumed surely of-the-father the-nakedness
reuelauit. Cum cognata quoque miscere prohibitum est,
has-uncovered with a-sister-in-law also to-mingle forbidden it-is
quia per coniunctionem priorem caro fratris fuerit
because through the-union former the-flesh of-the-brother she-had-been
facta. Pro qua re etiam Iohannes Baptista capite truncatus
made for which thing also John the-Baptist in-the-head cut-off
est, et sancto martyrio consummatus, cui non est dictum,
was and by-holy martyrdom consummated to-whom not was said
ut Christum negaret, et pro Christi confessione occisus
that Christ he-should-deny and for of-Christ the-confession killed
est; sed quia isdem Dominus noster Iesus Christus dixerat:
was but because the-same Lord our Jesus Christ had-said
'Ego sum ueritas'; quia pro ueritate Iohannes occisus est,
I am the-truth because for the-truth John killed was
uidelicet et pro Christo sanguinem fudit.
namely also for Christ his-blood he-shed
Quia uero sunt multi in Anglorum gente, qui, dum adhuc
because but there-are many in of-the-English the-people who while still
in infidelitate essent, huic nefando coniugio dicuntur admixti,
in unbelief they-were in-this wicked marriage are-said joined
ad fidem uenientes admonendi sunt, ut se abstineant,
to the-faith coming to-be-admonished they-are that themselves they-abstain
et graue hoc esse peccatum cognoscant. Tremendum Dei
and grave this to-be a-sin they-recognize the-dreadful of-God
iudicium timeant, ne pro carnali dilectione tormenta aeterni
judgment they-should-fear lest for fleshly love the-torments of-eternal
cruciatus incurrant. Non tamen pro hac re sacri corporis
torture they-incur not yet for this thing of-the-sacred body

ac sanguinis Domini communione priuandi sunt, ne in eis
and blood of-the-Lord of-the-communion to-be-deprived they-are lest in them
illa ulcisci uideantur, in quibus se per ignorantiam
those-things to-avenge they-may-seem in which themselves through ignorance
ante lauacrum baptismatis adstrinxerunt. In hoc enim tempore
before the-bath of-baptism they-bound in this for time
sancta ecclesia quaedam per feruorem corrigit, quaedam
holy church some-things through fervor corrects some-things
per mansuetudinem tolerat, quaedam per considerationem
through gentleness tolerates some-things through consideration
dissimulat, atque ita portat et dissimulat, ut saepe malum, quod
overlooks and so bears and overlooks that often the-evil which
aduersatur, portando et dissimulando conpescat. Omnes autem,
opposes-it by-bearing and by-overlooking it-checks all moreover
qui ad fidem ueniunt, admonendi sunt, ne tale aliquid audeant
who to the-faith come to-be-admonished are lest such anything they-dare
perpetrare. Siqui autem perpetrauerint, corporis et sanguinis
to-commit if-any moreover shall-have-committed of-the-body and blood
Domini communione priuandi sunt; quia, sicut in his, qui
of-the-Lord of-the-communion to-be-deprived they-are because as in those who
per ignorantiam fecerunt, culpa aliquatenus toleranda est, ita
through ignorance did-it the-fault somewhat to-be-tolerated is so
in his fortiter insequenda, qui non metuunt sciendo peccare.
in those strongly to-be-pursued who not fear knowingly to-sin
VI. Interrogatio Augustini: Si longinquitas itineris magna
sixth the-question of-Augustine if the-distance of-the-journey great
interiacet, ut episcopi non facile ualeant conuenire, an
lies-between so-that bishops not easily can to-assemble whether
debeat sine aliorum episcoporum praesentia episcopus
ought without of-other bishops the-presence a-bishop
ordinari?
to-be-ordained

Respondit Gregorius: Et quidem in Anglorum ecclesia, in qua
answered Gregory and indeed in of-the-English the-church in which
adhuc solus tu episcopus inueniris, ordinare episcopum non
still alone you bishop are-found to-ordain a-bishop not
aliter nisi sine episcopis potes. Nam quando de Galliis
otherwise except without bishops you-can for when from the-Gauls
episcopi ueniunt, qui in ordinatione episcopi testes adsistant?
bishops come who at the-ordination of-a-bishop as-witnesses may-stand-by
Sed fraternitatem tuam ita uolumus episcopos ordinare, ut
but brotherliness your so we-wish bishops to-ordain that
ipsi sibi episcopi longo interuallo minime disiungantur,
they to-themselves the-bishops by-a-long interval by-no-means be-separated
quatinus nulla sit necessitas, ut in ordinatione episcopi pastores
so-that no be necessity that at the-ordination of-a-bishop pastors
quoque alii, quorum praesentia ualde est utilis, facile debeant
also others whose presence very is useful easily ought
conuenire. Cum igitur auctore Deo ita fuerint episcopi in
to-assemble when therefore as-author God so shall-have-been bishops in
propinquis sibi locis ordinati, per omnia episcoporum
near to-one-another places ordained in all-cases of-bishops
ordinatio sine adgregatis tribus uel quattuor episcopis fieri
the-ordination without assembled three or four bishops to-be-done
non debet. Nam in ipsis rebus spiritalibus, ut sapienter
not ought for in the-very things spiritual that wisely
et mature disponantur, exemplum trahere a rebus etiam
and maturely they-be-arranged an-example to-draw from things even
carnalibus possumus. Certe enim dum coniugia in mundo
fleshly we-can surely for while marriages in the-world
celebrantur, coniugati quique conuocantur, ut qui in uia
are-celebrated the-married all are-called-together so-that those-who in the-way
iam coniugii praecesserunt, in subsequentis quoque copulae
already of-marriage have-gone-before in of-the-following also union

gaudio misceantur. Cur non ergo et in hac spiritali ordinatione,
the-joy may-be-mingled why not therefore also in this spiritual ordination
qua per sacrum ministerium homo Deo coniungitur, tales
in-which through the-sacred ministry a-man to-God is-joined such
conueniant, qui uel in prouectu ordinati episcopi gaudeant,
should-assemble who either at the-advancement of-the-ordained bishop may-rejoice
uel pro eius custodia omnipotenti Deo preces pariter fundant?
or for his keeping to-almighty God prayers alike may-pour-out
VII. Interrogatio Augustini: Qualiter debemus cum Galliarum
seventh the-question of-Augustine how ought-we with of-the-Gauls
atque Brittaniarum episcopis agere?
and of-the-Britains the-bishops to-deal
Respondit Gregorius: In Galliarum episcopis nullam tibi
answered Gregory over of-the-Gauls the-bishops no to-you
auctoritatem tribuimus; quia ab antiquis praedecessorum
authority we-give because from ancient of-predecessors
meorum temporibus pallium Arelatensis episcopus accepit,
my times the-pallium of-Arles the-bishop has-received
quem nos priuare auctoritate percepta minime debemus. Si
whom we to-deprive of-authority received by-no-means ought if
igitur contingat, ut fraternitas tua ad Galliarum prouinciam
therefore it-happen that brotherliness your to of-the-Gauls the-province
transeat, cum eodem Arelatense episcopo debet agere, qualiter,
crosses with the-same of-Arles bishop ought to-deal how
siqua sunt in episcopis uitia, corrigantur. Qui si forte
if-any there-are in bishops vices they-may-be-corrected who if perhaps
in disciplinae uigore tepidus existat, tuae fraternitatis zelo
in of-discipline the-vigor lukewarm he-be of-your brotherliness by-the-zeal
accendendus est. Cui etiam epistulas fecimus, ut cum
to-be-kindled he-is to-whom also letters we-have-made that with
tuae sanctitatis praesentia in Galliis, et ipse tota
of-your holiness the-presence in the-Gauls both he-himself with-whole

mente subueniat, et quae sunt Creatoris nostri iussioni
mind may-assist and what-things are of-the-Creator our to-the-command
contraria, ab episcoporum moribus conpescat. Ipse autem
contrary from of-the-bishops the-morals he-may-restrain you-yourself moreover
extra auctoritatem propriam episcopos Galliarum iudicare non
outside authority your-own the-bishops of-the-Gauls to-judge not
poteris; sed suadendo, blandiendo, bona quoque opera eorum
will-be-able but by-persuading by-coaxing good also works their
imitationi monstrando, prauorum mentes ad sanctitatis studia
for-imitation by-showing of-the-depraved the-minds to of-holiness the-pursuits
reforma; quia scriptum est in lege: 'Per alienam messem
reform because written it-is in the-law through another's harvest
transiens falcem mittere non debet, sed manu spicas
passing a-sickle to-put-in not one-ought but with-the-hand ears-of-corn
conterere et manducare.' Falcem enim iudicii mittere non
to-rub and to-eat the-sickle for of-judgment to-put-in not
potes in ea segete, quae alteri uidetur esse commissa;
you-can in that grain which to-another seems to-be entrusted
sed per affectum boni operis frumenta dominica uitiorum
but by the-disposition of-good work the-wheat of-the-Lord of-vices
suorum paleis expolia, et in ecclesiae corpore monendo
its-own of-the-chaff strip and into of-the-church the-body by-admonishing
et persuadendo, quasi mandendo conuerte. Quicquid uero ex
and by-persuading as-if by-chewing turn whatever but by
auctoritate agendum est, cum praedicto Arelatense episcopo
authority to-be-done is with the-aforesaid of-Arles bishop
agatur, ne praetermitti possit hoc, quod antiqua patrum
let-it-be-done lest to-be-passed-over may this which the-ancient of-the-fathers
institutio inuenit. Brittaniarum uero omnes episcopos tuae
ordinance has-found of-the-Britains but all the-bishops to-your

fraternitati committimus, ut indocti doceantur, infirmi
brotherliness we-commit that the-unlearned be-taught the-weak
persuasione roborentur, peruersi auctoritate corrigantur.
by-persuasion be-strengthened the-perverse by-authority be-corrected
VIII. Interrogatio Augustini: Si pregnans mulier debeat
eighth the-question of-Augustine whether a-pregnant woman ought
baptizari? aut postquam genuerit, post quantum tempus
to-be-baptized or after she-has-given-birth after how-much time
possit ecclesiam intrare? aut etiam, ne morte praeoccupetur,
she-may the-church to-enter or also lest by-death it-be-overtaken
quod genuerit, post quot dies hoc liceat sacri
what she-has-borne after how-many days this it-is-permitted of-sacred
baptismatis sacramenta percipere? aut post quantum temporis
baptism the-sacraments to-receive or after how-much time
huic uir suus possit in carnis copulatione coniungi?
to-her husband her may in of-the-flesh union to-be-joined
aut, si menstrua consuetudine tenetur, an ecclesiam
or if in-menstrual custom she-is-held whether the-church
intrare ei liceat, aut sacrae communionis sacramenta
to-enter for-her it-is-permitted or of-sacred communion the-sacraments
percipere? aut uir suae coniugi permixtus, priusquam
to-receive or a-man with-his wife united before
lauetur aqua, si ecclesiam possit intrare? uel etiam
he-is-washed with-water whether the-church he-may to-enter or even
ad mysterium communionis sacrae accedere? Quae omnia
to the-mystery of-communion sacred approach which all-things
rudi Anglorum genti oportet haberi conperta.
to-the-rude of-the-English people it-is-fitting to-be-held ascertained
Respondit Gregorius: Hoc non ambigo fraternitatem tuam
answered Gregory this not I-doubt brotherliness your
esse requisitam, cui iam et responsum reddidisse
to-have-been asked to-whom already also an-answer to-have-given

me arbitror. Sed hoc, quod ipse dicere et sentire potuisti,
I I-think but this which yourself to-say and to-feel you-were-able
credo, quia mea apud te uolueris responsione firmari.
I-believe that by-my with you you-wished answer to-be-confirmed
Mulier etenim pregnans cur non debeat baptizari, cum non
a-woman for pregnant why not ought to-be-baptized since not
sit ante omnipotentis Dei oculos culpa aliqua fecunditas
is before of-almighty God the-eyes a-fault any the-fruitfulness
carnis? Nam cum primi parentes nostri in paradiso
of-the-flesh for when the-first parents our in paradise
deliquissent, inmortalitatem, quam acceperant, recto Dei
had-sinned the-immortality which they-had-received by-the-right of-God
iudicio perdiderunt. Quia itaque isdem omnipotens Deus
judgment lost because and-so the-same almighty God
humanum genus pro culpa sua funditus extinguere noluit,
the-human race for fault its utterly to-destroy did-not-wish
et inmortalitatem homini pro peccato suo abstulit, et tamen
and the-immortality from-man for sin his took-away and yet
pro benignitate suae pietatis fecunditatem ei subolis
for the-kindness of-his goodness the-fruitfulness to-him of-offspring
reseruauit. Quod ergo naturae humanae ex omnipotentis
reserved what therefore to-nature human by of-almighty
Dei dono seruatum est, qua ratione poterit a sacri
God the-gift preserved was by-what reason will-one-be-able from of-sacred
baptismatis gratia prohibere? In illo quippe mysterio, in
baptism the-grace to-forbid in that surely mystery in
quo omnis culpa funditus extinguitur, ualde stultum est,
which every fault utterly is-destroyed very foolish it-is
si donum gratiae contradicere posse uideatur.
if the-gift of-grace to-oppose to-be-able it-seem

Cum uero enixa fuerit mulier, post quot dies debeat
when but delivered has-been a-woman after how-many days she-ought
ecclesiam intrare, testamenti ueteris praeceptione didicisti,
the-church to-enter of-the-testament old by-the-precept you-have-learned
ut pro masculo diebus XXXIII, pro femina autem diebus
that for a-male for-days thirty-three for a-female but for-days
LXVI debeat abstinere. Quod tamen sciendum est, quia in
sixty-six she-ought to-abstain which yet to-be-known is that in
mysterio accipitur. Nam si hora eadem, qua genuerit,
a-mystery it-is-taken for if at-the-hour same in-which she-has-given-birth
actura gratias intrat ecclesiam, nullo peccati pondere
about-to-give thanks she-enters the-church by-no of-sin weight
grauatur; uoluptas etenim carnis, non dolor in culpa est.
is-she-burdened the-pleasure for of-the-flesh not the-pain in fault is
In carnis autem commistione uoluptas est; nam in prolis
in of-the-flesh moreover the-mingling the-pleasure is for in of-offspring
prolatione gemitus. Unde et ipsi primae matri omnium
the-bringing-forth groaning whence also to-the-very first mother of-all
dicitur: 'In doloribus paries.' Si itaque enixam mulierem
it-is-said in pains you-shall-bring-forth if and-so a-delivered woman
prohibemus ecclesiam intrare, ipsam ei poenam suam in
we-forbid the-church to-enter her-very to-her the-punishment her-own into
culpam deputamus. Baptizare autem uel enixam mulierem,
fault we-reckon to-baptize moreover either the-delivered woman
uel hoc quod genuerit, si mortis periculo urguetur, uel ipsam
or this which she-has-borne if of-death by-the-peril it-is-pressed either herself
hora eadem, qua gignit, uel hoc, quod gignitur,
at-the-hour same in-which she-gives-birth or that which is-born
eadem, qua natum est, nullo modo prohibetur; quia
at-the-same at-which born it-is by-no means is-it-forbidden because
sancti mysterii gratia, sicut uiuentibus atque discernentibus
of-the-holy mystery the-grace as to-the-living and discerning

cum magna discretione prouidenda est; ita his, quibus mors
with great discretion to-be-provided is so to-those to-whom death
inminet, sine ulla dilatione offerenda; ne dum adhuc tempus
threatens without any delay to-be-offered lest while still time
ad praebendum redemtionis mysterium quaeritur, interueniente
for giving of-redemption the-mystery is-sought intervening
paululum mora, inueniri non ualeat, qui redimatur.
a-little delay to-be-found not be-able who may-be-redeemed
Ad eius uero concubitum uir suus accedere non debet,
to her but bed husband her to-approach not ought
quoadusque, qui gignitur, ablactatur. Praua autem in
until what is-born is-weaned a-depraved moreover in
coniugatorum moribus consuetudo surrexit, ut mulieres filios,
of-the-married the-morals custom has-arisen that women the-sons
quos gignunt, nutrire contemnant, eosque aliis mulieribus
whom they-bear to-nurse disdain and-them to-other women
ad nutriendum tradant, quod uidelicet ex sola causa
for nursing hand-over which namely from sole the-cause
incontinentiae uidetur inuentum; quia, dum se continere
of-incontinence seems devised because while themselves to-contain
nolunt, despiciunt lactare, quos gignunt. Hae itaque,
they-are-unwilling they-scorn to-suckle those-whom they-bear these and-so
quae filios suos ex praua consuetudine aliis ad nutriendum
who sons their from depraved custom to-others for nursing
tradunt, nisi purgationis tempus transierit, uiris suis non
hand-over unless of-purification the-time has-passed with-husbands their not
debent admisceri; quippe quia et sine partus causa, cum
ought to-be-united inasmuch as also without of-childbirth cause when
in suetis menstruis detinentur, uiris suis misceri
in their-accustomed menses they-are-held with-husbands their to-be-united
prohibentur; ita ut morte lex sacra feriat, siquis uir ad
they-are-forbidden so that with-death the-law sacred strikes if-any man to

menstruatam mulierem accedat. Quae tamen mulier, dum
a-menstruating woman approaches which yet woman while
consuetudinem menstruam patitur, prohiberi ecclesiam intrare
the-custom menstrual she-suffers to-be-forbidden the-church to-enter
non debet, quia ei naturae superfluitas in culpam non
not ought because to-her of-nature the-superfluity into fault not
ualet reputari; et per hoc, quod inuita patitur, iustum
can to-be-reckoned and through this which unwilling she-suffers just
non est, ut ingressu ecclesiae priuetur. Nouimus namque,
not it-is that of-the-entry of-the-church she-be-deprived we-know for
quod mulier, quae fluxum patiebatur sanguinis, post tergum
that the-woman who a-flow suffered of-blood behind the-back
Domini humiliter ueniens uestimenti eius fimbriam tetigit,
of-the-Lord humbly coming of-garment his the-fringe touched
atque ab ea statim sua infirmitas recessit. Si ergo in fluxu
and from her at-once her infirmity departed if therefore in a-flow
sanguinis posita laudabiliter potuit Domini uestimentum
of-blood placed praiseworthily she-could of-the-Lord the-garment
tangere, cur, quae menstruam sanguinis patitur, ei non
to-touch why she-who the-menstruation of-blood suffers to-her not
liceat Domini ecclesiam intrare? Sed dices: Illam
is-it-permitted of-the-Lord the-church to-enter but you-will-say her
infirmitas conpulit; has uero, de quibus loquimur, consuetudo
infirmity compelled these but of whom we-speak custom
constringit. Perpende autem, frater carissime, quia omne,
constrains consider moreover brother dearest that all
quod in hac mortali carne patimur ex infirmitate naturae,
which in this mortal flesh we-suffer from infirmity of-nature
est digno Dei iudicio post culpam ordinatum. Esurire
is by-the-worthy of-God judgment after the-fault ordained to-hunger
namque, sitire, aestuare, algere, lassescere ex infirmitate
for to-thirst to-be-hot to-be-cold to-grow-weary from infirmity

naturae est. Et quid est aliud contra famem alimenta, contra
of-nature is and what is other against hunger food against
sitim potum, contra aestum auras, contra frigus uestem, contra
thirst drink against heat breezes against cold clothing against
lassitudinem requiem quaerere, nisi medicamentum quidem
weariness rest to-seek than a-medicine indeed
contra egritudines explorare? Feminae itaque et menstruus
against sicknesses to-search-out to-a-woman and-so also the-menstrual
sui sanguinis fluxus egritudo est. Si igitur bene praesumsit,
of-her blood flow a-sickness is if therefore well she-presumed
quae uestimentum Domini in langore posita tetigit, quod
who the-garment of-the-Lord in sickness placed touched what
uni personae infirmanti conceditur, cur non concedatur
to-one person being-sick is-granted why not is-it-granted
cunctis mulieribus, quae naturae suae uitio infirmantur?
to-all women who of-nature their by-the-defect are-sick
Sanctae autem communionis mysterium in eisdem diebus
of-holy moreover communion the-mystery on the-same days
percipere non debet prohiberi. Si autem ex ueneratione
to-receive not she-ought to-be-forbidden if moreover out-of veneration
magna percipere non praesumit, laudanda est; sed si
great to-receive not she-presumes to-be-praised she-is but if
perceperit, non iudicanda. Bonarum quippe mentium est, et
she-has-received not to-be-judged of-good surely minds it-is also
ibi aliquo modo culpas suas agnoscere ubi culpa non est;
there in-some way faults their-own to-acknowledge where fault not is
quia saepe sine culpa agitur, quod uenit ex culpa; unde
because often without fault is-done what comes from fault whence
etiam cum esurimus, sine culpa comedimus, quibus ex culpa
also when we-hunger without fault we-eat to-whom from the-fault
primi hominis factum est, ut esuriamus. Menstrua enim
of-the-first man brought-about it-was that we-hunger the-menstrual for

consuetudo mulieribus non aliqua culpa est, uidelicet quae
custom to-women not any fault is namely which
naturaliter accedit. Sed tamen quod natura ipsa ita uitiata est,
naturally comes but yet that nature itself so corrupted is
ut etiam sine uoluntatis studio uideatur esse polluta, ex
that even without of-the-will the-inclination it-seems to-be polluted from
culpa uenit uitium, in quo se ipsa, qualis per iudicium
fault comes the-defect in which it itself of-what-kind through judgment
facta sit, humana natura cognoscat. Et homo, qui culpam
made has-been human nature may-recognize and man who the-fault
sponte perpetrauit, reatum culpae portet inuitus. Atque ideo
willingly committed the-guilt of-the-fault should-bear unwilling and therefore
feminae cum semet ipsis considerent, et si in menstrua
women when themselves themselves consider and if in menstrual
consuetudine ad sacramentum dominici corporis et sanguinis
custom to the-sacrament of-the-Lord's body and blood
accedere non praesumant, de sua recta consideratione laudandae
to-approach not they-presume for their right consideration to-be-praised
sunt; dum uero percipiendo ex religiosae uitae consuetudine
are while but by-receiving from of-devout life custom
eiusdem mysterii amore rapiuntur, reprimendae, sicut
of-the-same mystery by-love they-are-carried-away to-be-restrained as
praediximus, non sunt. Sicut enim in testamento ueteri
we-have-said-before not they-are as for in the-testament old
exteriora opera obseruantur, ita in testamento novo non
outward works are-observed so in the-testament new not
tam, quod exterius agitur, quam id, quod interius cogitatur,
so-much what outwardly is-done as that which inwardly is-thought
sollicita intentione adtenditur, ut subtili sententia puniatur.
with-anxious attention is-regarded that by-subtle sentence it-be-punished
Nam cum multa lex uelut inmunda manducare prohibeat,
for though many-things the-law as unclean to-eat forbids

in euangelio tamen Dominus dicit: 'Non quod intrat in os,
in the-gospel yet the-Lord says not what enters into the-mouth
coinquinat hominem; sed quae exeunt de ore, illa
defiles a-man but the-things-which go-out from the-mouth those
sunt, quae coinquinant hominem.' Atque paulo post subiecit
are which defile a-man and a-little after he-added
exponens: 'Ex corde exeunt cogitationes malae.' Ubi ubertim
explaining from the-heart go-out thoughts evil where abundantly
indicatum est, quia illud ab omnipotente Deo pollutum esse
shown it-is that that by almighty God polluted to-be
in opere ostenditur, quod ex pollutae cogitationis radice
in the-deed is-shown which from of-polluted thought the-root
generatur. Unde Paulus quoque apostolus dicit: 'Omnia
is-born whence Paul also the-apostle says all-things
munda mundis, coinquinatis autem et infidelibus nihil
clean to-the-clean to-the-defiled but and to-the-unbelieving nothing
est mundum.' Atque mox eiusdem causam coinquinationis
is clean and soon of-the-same the-cause of-defilement
adnuntians subiungit: Coinquinata sunt enim et mens eorum
announcing he-adds defiled are for both mind their
et conscientia.' Si ergo ei cibus inmundus non est,
and conscience if therefore to-him food unclean not is
cui mens inmunda non fuerit; cur, quod munda mente
to-whom the-mind unclean not has-been why what with-clean mind
mulier ex natura patitur, ei in inmunditiam reputetur?
a-woman from nature suffers to-her into uncleanness should-it-be-reckoned
Uir autem cum propria coniuge dormiens, nisi lotus aqua,
a-man moreover with his-own wife sleeping unless washed with-water
intrare ecclesiam non debet; sed neque lotus intrare statim
to-enter the-church not ought but nor washed to-enter at-once
debet. Lex autem ueteri populo praecepit, ut mixtus uir
ought the-law moreover to-the-old people commanded that united a-man

mulieri, et lauari aqua debeat, et ante solis occasum
to-a-woman both to-be-washed with-water ought and before of-the-sun the-setting
ecclesiam non intrare; quod tamen intellegi spiritaliter
the-church not to-enter which yet to-be-understood spiritually
potest. Quia mulieri uir miscetur, quando inlicitae
can because to-a-woman a-man is-united when of-unlawful
concupiscentiae animus in cogitatione per delectationem
desire the-mind in thought through delight
coniungitur; quia, nisi prius ignis concupiscentiae a mente
is-joined because unless first the-fire of-desire from the-mind
deferueat, dignum se congregationi fratrum aestimare
cool worthy himself of-the-congregation of-the-brothers to-judge
non debet, qui se grauari per nequitiam prauae
not ought who himself to-be-burdened through the-wickedness of-depraved
uoluntatis uidet. Quamuis de hac re diuersae hominum
will sees although about this matter different of-men
nationes diuersa sentiant, atque alia custodire uideantur,
nations different-things think and other-things to-observe seem
Romanorum tamen semper ab antiquioribus usus fuit,
of-the-Romans yet always from the-more-ancient-times the-usage was
post amixtionem propriae coniugis, et lauacri purificationem
after the-union of-one's-own wife both of-a-bath the-purification
quaerere, et ab ingressu ecclesiae paululum reuerenter
to-seek and from the-entry of-the-church for-a-little reverently
abstinere. Nec haec dicentes culpam deputamus esse
to-abstain nor these-things saying a-fault we-reckon to-be
coniugium; sed quia ipsa licita amixtio coniugis sine
marriage but because the-very lawful union of-a-wife without
uoluntate carnis fieri non potest, a sacri loci
the-pleasure of-the-flesh to-be-done not can from of-the-sacred place
ingressu abstinendum est; quia uoluntas ipsa esse sine culpa
the-entry to-be-abstained it-is because the-pleasure itself to-be without fault

nullatenus potest. Non enim de adulterio uel fornicatione,
by-no-means can not for from adultery or fornication
sed de legitimo coniugio natus fuerat, qui dicebat: 'Ecce
but from lawful marriage born he-had-been who said behold
enim in iniquitatibus conceptus sum, et in delictis peperit
for in iniquities conceived I-was and in sins bore
me mater mea.' Qui enim in iniquitatibus conceptum se
me mother my who for in iniquities conceived himself
nouerat, a delicto se natum gemebat; quia portat in
knew from sin himself born lamented because he-bears in
ramo umorem uitii, quem traxit ex radice. In quibus
the-branch the-moisture of-vice which he-drew from the-root in which
tamen uerbis non amixtionem coniugum iniquitatem nominat,
yet words not the-union of-spouses iniquity he-names
sed ipsam uidelicet uoluntatem amixtionis. Sunt etenim
but the-very namely pleasure of-union there-are for
multa, quae licita ac legitima, et tamen in eorum actu
many-things which lawful and legitimate and yet in their act
aliquatenus fedamur; sicut saepe irascendo culpas insequimur,
somewhat we-are-defiled as often by-being-angry faults we-pursue
et tranquillitatem in nobis animi perturbamus; et cum
and the-tranquility in us of-the-mind we-disturb and though
rectum sit, quod agitur, non est tamen adprobabile, quod in
right be what is-done not is yet approvable that in
eo animus perturbatur. Contra uitia quippe delinquentium
it the-mind is-disturbed against the-vices surely of-offenders
iratus fuerat, qui dicebat: 'Turbatus est prae ira oculus
angry he-had-been who said disturbed was through anger eye
meus.' Quia enim non ualet nisi tranquilla mens in
my because for not can unless a-tranquil mind in
contemplationis se lucem suspendere, in ira suum oculum
of-contemplation itself the-light to-suspend in anger his eye

turbatum dolebat; quia, dum male acta deorsum insequitur,
disturbed he-grieved because while evil deeds below it-pursues
confundi atque turbari a summorum contemplatione
to-be-confounded and to-be-disturbed from of-the-highest-things the-contemplation
cogebatur. Et laudabilis ergo est ira contra uitium,
it-was-compelled and praiseworthy therefore is anger against vice
et tamen molesta, qua turbatum se aliquem reatum
and yet troublesome by-which disturbed himself some guilt
incurrisse aestimabat. Oportet itaque legitimam carnis
to-have-incurred he-thought it-is-fitting and-so the-lawful of-the-flesh
copulam, ut causa prolis sit, non uoluntatis; et carnis
union that for-the-sake of-offspring it-be not of-pleasure and of-the-flesh
commixtio creandorum liberorum sit gratia, non satisfactio
the-mingling of-begetting children be for-the-sake not the-satisfaction
uitiorum. Siquis uero suam coniugem non cupidine uoluptatis
of-vices if-anyone but his wife not by-desire of-pleasure
raptus, sed solummodo creandorum liberorum gratia
carried-away but only of-begetting children for-the-sake
utitur, iste profecto siue de ingressu ecclesiae, seu de
uses he surely whether about the-entry of-the-church or about
sumendo dominici corporis sanguinisque mysterio, suo
receiving of-the-Lord's body and-blood the-mystery to-his-own
est iudicio relinquendus; quia a nobis prohiberi non debet
is judgment to-be-left because by us to-be-forbidden not ought
accipere, qui in igne positus nescit ardere. Cum uero non
to-receive who in fire placed knows-not to-burn when but not
amor ortandi subolis, sed uoluntas dominatur in opere
the-love of-begetting offspring but pleasure rules in the-work
commixtionis, habent coniuges etiam de sua commixtione,
of-the-mingling have the-spouses even for their mingling
quod defleant. Hoc enim eis concedit sancta praedicatio,
what they-may-weep-over this for to-them grants holy preaching

et tamen de ipsa concessione metu animum concutit.
and yet about the-very concession with-fear the-mind it-shakes
Nam cum Paulus apostolus diceret: 'Qui se continere non
for when Paul the-apostle said who himself to-contain not
potest, habeat uxorem suam,' statim subiungere curauit:
can let-him-have wife his at-once to-add he-took-care
'Hoc autem dico secundum indulgentiam, non secundum
this moreover I-say according-to indulgence not according-to
imperium.' Non enim indulgetur, quod licet, quia iustum
command not for is-indulged what is-permitted because just
est. Quod igitur indulgere dixit, culpam esse demonstrauit.
it-is what therefore to-indulge he-said a-fault to-be he-showed
Uigilanti uero mente pensandum est, quod in Sina monte
with-watchful but mind to-be-weighed is that on Sinai mountain
Dominus ad populum locuturus prius eundem populum
the-Lord to the-people about-to-speak first the-same people
abstinere a mulieribus praecipit. Et si illic, ubi Dominus per
to-abstain from women commands and if there where the-Lord through
creaturam subditam hominibus loquebatur, tanta prouisione est
a-creature subject to-men spoke with-such foresight was
munditia corporis requisita, ut, qui uerba Dei perciperent,
cleanness of-body required that those-who the-words of-God received
mulieribus mixti non essent: quanto magis mulieres, quae corpus
with-women united not should-be how-much more women who the-body
Domini omnipotentis accipiunt, custodire in se munditiam
of-the-Lord almighty receive to-keep in themselves cleanness
carnis debent, ne ipsa inaestimabilis mysterii magnitudine
of-flesh ought lest by-the-very of-the-inestimable mystery greatness
grauentur? Hinc etiam ad Dauid de pueris suis per
they-be-burdened hence also to David about servants his through
sacerdotem dicitur, ut si a mulieribus mundi essent, panes
the-priest it-is-said that if from women clean they-were the-loaves

propositionis acciperent, quos omnino non acciperent, nisi
of-proposition they-might-receive which at-all not they-would-receive unless
prius mundos eos Dauid a mulieribus fateretur. Tunc autem
first clean them David from women declared then moreover
uir, qui post amixtionem coniugis lotus aqua fuerit, etiam
the-man who after the-union of-his-wife washed with-water has-been even
sacrae communionis mysterium ualet accipere, cum ei iuxta
of-sacred communion the-mystery can receive when to-him according-to
praefinitam sententiam etiam ecclesiam licuerit intrare.
the-predetermined sentence even the-church it-has-been-permitted to-enter
VIIII. Interrogatio Augustini: Si post inlusionem, quae
ninth the-question of-Augustine whether after the-illusion which
per somnium solet accedere, uel corpus Domini quislibet
through a-dream is-wont to-come either the-body of-the-Lord anyone
accipere ualeat; uel, si sacerdos sit, sacra mysteria celebrare?
to-receive can or if a-priest he-be the-sacred mysteries to-celebrate
Respondit Gregorius: Hunc quidem testamentum ueteris legis,
answered Gregory this-man indeed the-testament of-the-old law
sicut in superiori capitulo iam diximus, pollutum dicit, et
as in the-above chapter already we-have-said polluted calls and
nisi lotum aqua ei usque ad uesperum intrare ecclesiam
unless washed with-water to-him all-the-way to evening to-enter the-church
non concedit. Quod tamen aliter populus spiritalis intellegens
not allows which yet otherwise a-people spiritual understanding
sub eodem intellectu accipiet, quo praefati sumus; quia
under the-same understanding will-take by-which spoken-before we-have because
quasi per somnium inluditur, qui temtatus inmunditia, ueris
as-if through a-dream is-deluded who tempted by-uncleanness by-true
imaginibus in cogitatione inquinatur; sed lauandus est aqua,
images in thought is-defiled but to-be-washed he-is with-water
ut culpas cogitationis lacrimis abluat; et nisi prius ignis
that the-faults of-thought with-tears he-may-wash-away and unless first the-fire

temtationis reciderit, reum se quasi usque ad uesperum
of-temptation has-subsided guilty himself as-if all-the-way to evening
cognoscat. Sed est in eadem inlusione ualde necessaria
he-should-know but there-is in the-same illusion very necessary
discretio, quae subtiliter pensari debet, ex qua re accedat
a-discernment which subtly to-be-weighed ought from what cause it-comes
menti dormientis; aliquando enim ex crapula, aliquando ex
to-the-mind of-the-sleeper sometimes for from surfeit sometimes from
naturae superfluitate uel infirmitate, aliquando ex cogitatione
of-nature superfluity or infirmity sometimes from thought
contingit. Et quidem cum ex naturae superfluitate uel
it-happens and indeed when from of-nature superfluity or
infirmitate euenerit, omnimodo haec inlusio non est timenda;
infirmity it-has-occurred in-every-way this illusion not is to-be-feared
quia hanc animum nescientem pertulisse magis dolendum
because this the-mind not-knowing to-have-endured more to-be-lamented
est, quam fecisse. Cum uero ultra modum appetitus
is than to-have-done-it when but beyond measure the-appetite
gulae in sumendis alimentis rapitur, atque idcirco
of-gluttony in taking food is-carried-away and therefore
umorum receptacula grauantur, habet exinde animus aliquem
of-the-humors the-receptacles are-burdened has thereafter the-mind some
reatum, non tamen usque ad prohibitionem percipiendi sancti
guilt not yet all-the-way to the-prohibition of-receiving the-holy
mysterii uel missarum sollemnia celebrandi; cum fortasse
mystery or of-masses the-solemnities of-celebrating when perhaps
aut festus dies exigit, aut exhiberi mysterium (pro eo, quod
either a-festal day requires or to-be-shown the-mystery for this that
sacerdos alius in loco deest) ipsa necessitas conpellit. Nam
a-priest other in the-place is-lacking the-very necessity compels for
si adsunt alii, qui implere ministerium ualeant, inlusio
if there-are-present others who to-fulfill the-ministry can an-illusion

pro crapula facta a perceptione sacri mysterii prohibere
through surfeit made from the-reception of-the-sacred mystery to-forbid
non debet; sed ab immolatione sacri mysterii abstinere,
not ought but from the-offering of-the-sacred mystery to-abstain
ut arbitror, humiliter debet; si tamen dormientis mentem
as I-think humbly he-ought if yet of-the-sleeper the-mind
turpi imaginatione non concusserit. Nam sunt, quibus ita
by-a-foul imagining not it-has-shaken for there-are to-whom so
plerumque inlusio nascitur, ut eorum animus, etiam in somno
mostly the-illusion is-born that their mind even in the-sleep
corporis positus, turpibus imaginationibus non fedetur. Qua
of-the-body placed by-foul imaginings not is-defiled which
in re unum ibi ostenditur ipsa mens rea, non tamen uel
in matter one-thing there is-shown the-very mind guilty not yet even
suo iudicio libera, cum se, etsi dormienti corpore, nihil
by-its-own judgment free since itself though in-the-sleeping body nothing
meminit uidisse, tamen in uigiliis corporis meminit in
it-remembers to-have-seen yet in the-waking of-the-body it-remembers into
ingluuiem cecidisse. Sin uero ex turpi cogitatione uigilantis
gluttony to-have-fallen but-if indeed from foul thought of-the-waking
oritur inlusio dormientis, patet animo reatus suus; uidet
arises the-illusion of-the-sleeper lies-open to-the-mind guilt its it-sees
enim, a qua radice inquinatio illa processerit, quia, quod
for from what root defilement that has-proceeded because what
cogitauit sciens, hoc pertulit nesciens. Sed pensandum est,
it-thought knowing this it-endured not-knowing but to-be-weighed is
ipsa cogitatio utrum suggestione an delectatione, uel, quod
the-thought itself whether by-suggestion or by-delight or what
maius est, peccati consensu acciderit. Tribus enim modis
greater is of-sin by-consent it-occurred in-three for ways
impletur omne peccatum, uidelicet suggestione, delectatione,
is-fulfilled every sin namely by-suggestion by-delight

consensu. Suggestio quippe fit per diabolum, delectatio
by-consent suggestion surely is-made by the-devil delight
per carnem, consensus per spiritum; quia et primam culpam
by the-flesh consent by the-spirit because also the-first fault
serpens suggessit, Eua uelut caro delectata est, Adam uero
the-serpent suggested Eve as the-flesh delighted was Adam but
uelut spiritus consensit; et necessaria est magna discretio, ut
as the-spirit consented and necessary is great discernment that
inter suggestionem atque delectationem, inter delectationem
between suggestion and delight between delight
et consensum iudex sui animus praesideat. Cum enim
and consent judge of-itself the-mind may-preside when for
malignus spiritus peccatum suggerit in mente, si nulla peccati
the-malignant spirit sin suggests in the-mind if no of-sin
delectatio sequatur, peccatum omnimodo perpetratum non
delight follows the-sin in-every-way committed not
est; cum uero delectare caro coeperit, tunc peccatum incipit
is when but to-delight the-flesh has-begun then sin begins
nasci; si autem etiam ex deliberatione consentit, tunc
to-be-born if moreover even from deliberation it-consents then
peccatum cognoscitur perfici. In suggestione igitur peccati
sin is-known to-be-completed in suggestion therefore of-sin
semen est, in delectatione fit nutrimentum, in consensu
the-seed is in delight is-made the-nourishment in consent
perfectio. Et saepe contingit, ut hoc, quod malignus
the-completion and often it-happens that that which the-malignant
spiritus seminat in cogitatione, caro in delectationem trahat;
spirit sows in thought the-flesh into delight draws
nec tamen anima eidem delectationi consentiat. Et cum
nor yet the-soul to-the-same delight consents and though
caro delectare sine animo nequeat, ipse tamen animus
the-flesh to-delight without the-mind cannot itself yet the-mind

carnis uoluptatibus reluctans, in delectatione carnali aliquo
of-the-flesh to-the-pleasures struggling-against in delight fleshly in-some
modo ligatur inuitus, ut ei ex ratione contradicat, ne
way is-bound unwilling so-that to-it from reason it-objects lest
consentiat; et tamen delectatione ligatus sit, sed ligatum
it-consent and yet by-delight bound it-be but bound
se uehementer ingemiscat. Unde et ille caelestis exercitus
itself vehemently groans whence also that of-the-heavenly army
praecipuus miles gemebat dicens: 'Uideo aliam legem in
outstanding soldier groaned saying I-see another law in
membris meis repugnantem legi mentis meae et captiuum
members my warring-against the-law of-mind my and captive
me ducentem in lege peccati, quae est in membris meis.'
me leading in the-law of-sin which is in members my
Si autem captiuus erat, minime pugnabat; sed et pugnabat;
if moreover a-captive he-was by-no-means did-he-fight but also he-fought
quapropter et captiuus erat, et pugnabat igitur legi
wherefore both a-captive he-was and he-fought therefore to-the-law
mentis, cui lex, quae in membris est, repugnabat. Si
of-the-mind to-which the-law which in the-members is was-warring-against if
autem pugnabat, captiuus non erat. Ecce itaque homo est,
moreover he-fought a-captive not he-was behold and-so man is
ut ita dixerim, captiuus et liber; liber ex iustitia, quam
as so I-may-say captive and free free from justice which
diligit, captiuus ex delectatione, quam portat inuitus.
he-loves captive from delight which he-bears unwilling

Ut papa Gregorius epistulam Arelatensi episcopo, pro adiuuando in opere Dei Augustino, miserit

XXVIII · GREGORY WRITES TO THE BISHOP OF ARLES

Gregory's letter to Virgilius, successor of Etherius at Arles, asks him to receive Augustine affectionately if he comes, and together with him to inquire carefully into any faults of priests that he reports, so that the guilty are punished and the innocent are not harmed by false report.

Hucusque responsiones beati papae Gregorii ad consulta
thus-far the-answers of-blessed pope Gregory to the-inquiries
reuerentissimi antistitis Augustini. Epistulam uero, quam se
of-the-most-reverend bishop Augustine the-letter but which himself
Arelatensi episcopo fecisse commemorat, ad Uergilium
to-the-Arlesian bishop to-have-made he-mentions to Virgilius
Aetherii successorem dederat; cuius haec forma est:
of-Etherius the-successor he-had-given whose this form is
'Reuerentissimo et sanctissimo fratri Uergilio coepiscopo
to-the-most-reverend and most-holy brother Virgilius fellow-bishop
Gregorius seruus seruorum Dei.
Gregory servant of-the-servants of-God
Quantus sit affectus uenientibus sponte fratribus
how-great is the-affection to-those-coming of-their-own-accord brothers
inpendendus, ex eo, quod plerumque solent caritatis
to-be-shown from this that mostly they-are-wont of-charity
causa inuitari, cognoscitur. Et ideo, si communem fratrem
for-the-sake to-be-invited is-known and therefore if common brother
Augustinum episcopum ad uos uenire contigerit, ita illum
Augustine the-bishop to you to-come it-shall-happen so him
dilectio uestra, sicut decet, affectuose dulciterque suscipiat, ut
love your as befits affectionately and-sweetly may-receive that

et ipsum consolationis suae bono refoueat, et alios, qualiter
both him of-consolation its by-the-good it-may-refresh and others how
fraterna caritas colenda sit, doceat. Et quoniam saepius
brotherly charity to-be-cultivated is it-may-teach and since more-often
euenit, ut hi, qui longe sunt positi, prius ab aliis, quae
it-happens that those who far-away are placed earlier from others what-things
sunt emendanda, cognoscant; siquas fortasse fraternitati uestrae
are to-be-amended may-learn if-any perhaps to-brotherliness your
sacerdotum uel aliorum culpas intulerit, una cum eo
of-priests or of-others faults he-shall-have-reported together with him
residentes subtili cuncta inuestigatione perquirite, et ita uos
sitting with-subtle all-things investigation search-out and so yourselves
in ea, quae Deum offendunt, et ad iracundiam prouocant,
in those-things which God offend and to anger provoke
districtos ac sollicitos exhibete, ut ad aliorum emendationem
strict and careful show that for of-others the-amendment
et uindicta culpabilem feriat, et innocentem falsa opinio non
both vengeance the-guilty may-strike and the-innocent false opinion not
affligat. Deus te incolumem custodiat, reuerentissime frater.
may-afflict God you unharmed keep most-reverend brother
Data die X Kalendarum Iuliarum, imperante domino
given on-the-day tenth of-the-Kalends of-July reigning lord
nostro Mauricio Tiberio piissimo Augusto anno XIX,
our Maurice Tiberius most-pious Augustus in-the-year nineteenth
post consulatum eiusdem domini anno XVIII, indictione
after the-consulship of-the-same lord in-the-year eighteenth in-the-indiction
IIII.'
fourth

Ut idem Augustino pallium et epistulam et plures uerbi ministros miserit

XXIX · GREGORY SENDS THE PALLIUM AND MORE MISSIONARIES

Gregory sends Mellitus, Justus, Paulinus, Rufinianus, and others, with vessels, vestments, relics, and books, and a letter granting Augustine the pallium. Augustine is to ordain twelve bishops under him; London's bishop shall in future be consecrated by his own synod and receive the pallium. A bishop is to be sent to York, who shall also ordain twelve bishops and be a metropolitan, subject to Augustine in his lifetime; after that, whichever of the two is senior in consecration shall take precedence. All the bishops of Britain are to be subject to Augustine.

Praeterea idem papa Gregorius Augustino episcopo, quia
besides the-same pope Gregory to-Augustine the-bishop because
suggesserat ei multam quidem sibi esse messem, sed
he-had-suggested to-him much indeed to-himself to-be the-harvest but
operarios paucos, misit cum praefatis legatariis suis plures
the-laborers few sent with the-aforesaid envoys his more
cooperatores ac uerbi ministros; in quibus primi et
fellow-workers and of-the-word ministers among whom the-first and
praecipui erant Mellitus, Iustus, Paulinus, Rufinianus; et per
chief were Mellitus Justus Paulinus Rufinianus and through
eos generaliter uniuersa, quae ad cultum erant ac ministerium
them generally all-things which for worship were and ministry
ecclesiae necessaria, uasa uidelicet sacra, et uestimenta
of-the-church necessary vessels namely sacred and vestments
altarium, ornamenta quoque ecclesiarum, et sacerdotalia
of-altars ornaments also of-churches and priestly
uel clericilia indumenta, sanctorum etiam apostolorum ac
or clerical garments of-the-holy also apostles and
martyrum reliquias, nec non et codices plurimos. Misit
martyrs relics nor not also books very-many he-sent

etiam litteras, in quibus significat se ei pallium
also a-letter in which he-signifies himself to-him the-pallium
direxisse, simul et insinuat, qualiter episcopos in Brittania
to-have-sent together also he-makes-known how bishops in Britain
constituere debuisset; quarum litterarum iste est textus:
to-establish he-ought of-which letter this is the-text
'Reuerentissimo et sanctissimo fratri Augustino coepiscopo
to-the-most-reverend and most-holy brother Augustine fellow-bishop
Gregorius seruus seruorum Dei.
Gregory servant of-the-servants of-God
Cum certum sit pro omnipotente Deo laborantibus ineffabilia
since certain it-is for almighty God to-those-laboring unspeakable
aeterni regni praemia reseruari; nobis tamen eis necesse
of-the-eternal kingdom rewards to-be-reserved for-us yet to-them necessary
est honorum beneficia tribuere, ut in spiritalis operis studio
it-is of-honors the-benefits to-bestow that in of-spiritual work the-zeal
ex remuneratione ualeant multiplicius insudare. Et quia
from the-reward they-may-be-able more-manifoldly to-toil and since
noua Anglorum ecclesia ad omnipotentis Dei gratiam eodem
the-new of-the-English church to of-almighty God the-grace the-same
Domino largiente, et te laborante perducta est, usum
Lord bestowing and you laboring brought has-been the-use
tibi pallii in ea ad sola missarum sollemnia agenda
to-you of-the-pallium in it for only of-masses the-solemnities to-be-performed
concedimus, ita ut per loca singula XII episcopos ordines,
we-grant so that through places individual twelve bishops you-ordain
qui tuae subiaceant dicioni, quatinus Lundoniensis ciuitatis
who to-your may-be-subject jurisdiction so-that of-London of-the-city
episcopus semper in posterum a synodo propria debeat
the-bishop always in the-future by synod his-own ought
consecrari, atque honoris pallium ab hac sancta et apostolica,
to-be-consecrated and of-honor the-pallium from this holy and apostolic

cui Deo auctore deseruio, sede percipiat. Ad Eburacam
which God as-author I-serve see should-receive to York
uero ciuitatem te uolumus episcopum mittere, quem ipse
but the-city you we-wish a-bishop to-send whom you-yourself
iudicaueris ordinare; ita duntaxat, ut, si eadem ciuitas cum
shall-have-judged to-ordain so only that if the-same city with
finitimis locis uerbum Dei receperit, ipse quoque XII
the-neighboring places the-word of-God shall-have-received he also twelve
episcopos ordinet, et metropolitani honore perfruatur; quia
bishops may-ordain and of-metropolitan the-honor may-enjoy because
ei quoque, si uita comes fuerit, pallium tribuere Domino
to-him also if life companion shall-be the-pallium to-bestow the-Lord
fauente disponimus, quem tamen tuae fraternitatis uolumus
favoring we-arrange whom yet of-your brotherliness we-wish
dispositioni subiacere; post obitum uero tuum ita episcopis,
to-the-disposition to-be-subject after death but your so over-the-bishops
quos ordinauerit, praesit, ut Lundoniensis episcopi nullo
whom he-shall-have-ordained may-preside that of-the-London bishop in-no
modo dicioni subiaceat. Sit uero inter Lundoniae et
way to-the-jurisdiction he-be-subject let-there-be but between of-London and
Eburacae ciuitatis episcopos in posterum honoris ista distinctio,
of-York of-the-city the-bishops in the-future of-honor this distinction
ut ipse prior habeatur, qui prius fuerit ordinatus; communi
that he first be-held who earlier shall-have-been ordained by-common
autem consilio, et concordi actione quaeque sunt pro Christi
moreover counsel and harmonious action whatever-things are for of-Christ
zelo agenda disponant unanimiter; recte sentiant, et ea,
zeal to-be-done let-them-arrange unanimously rightly let-them-think and those-things
quae senserint, non sibimet discrepando perficiant.
which they-have-thought not with-each-other disagreeing let-them-accomplish

Tua uero fraternitas non solum eos episcopos, quos
your but brotherliness not only those bishops whom
ordinauerit, neque hos tantummodo, qui per Eburacae
it-shall-have-ordained nor those only who through of-York
episcopum fuerint ordinati, sed etiam omnes Brittaniae
the-bishop shall-have-been ordained but also all of-Britain
sacerdotes habeat Deo Domino nostro Iesu Christo auctore
priests may-have God Lord our Jesus Christ as-author
subiectos; quatinus ex lingua et uita tuae sanctitatis
subject so-that from the-tongue and life of-your holiness
et recte credendi, et bene uiuendi formam percipiant,
both rightly of-believing and well of-living the-form they-may-receive
atque officium suum fide ac moribus exsequentes, ad
and the-office their in-faith and in-morals carrying-out to
caelestia, cum Dominus uoluerit, regna pertingant. Deus
the-heavenly when the-Lord shall-have-willed kingdoms they-may-attain God
te incolumem custodiat, reuerentissime frater.
you unharmed keep most-reverend brother
Data die X Kalendarum Iuliarum, imperante domino
given on-the-day tenth of-the-Kalends of-July reigning lord
nostro Mauricio Tiberio piissimo Augusto anno XVIIII,
our Maurice Tiberius most-pious Augustus in-the-year nineteenth
post consulatum eiusdem domini anno XVIII, indictione
after the-consulship of-the-same lord in-the-year eighteenth in-the-indiction
IIII.
fourth

Exemplar epistulae, quam Mellito abbati Brittaniam pergenti misit

XXX · GREGORY'S LETTER TO MELLITUS ON THE TEMPLES

After the envoys leave, Gregory sends after them a letter to Mellitus: the idols should be destroyed but not the temples, which, if well built, should be purified with holy water and turned to the worship of God, so that the people may come more readily to familiar places. Their feasts of sacrificed oxen are to become feasts of dedication and martyrs' days held in shelters of branches, since a hard mind cannot be stripped of everything at once; so God allowed Israel to keep sacrifice, offered to him and not to idols.

Abeuntibus autem praefatis legatariis, misit post eos beatus
departing moreover the-aforesaid envoys sent after them blessed
pater Gregorius litteras memoratu dignas, in quibus aperte,
father Gregory a-letter of-mention worthy in which openly
quam studiose erga saluationem nostrae gentis inuigilauerit,
how zealously toward the-salvation of-our people he-kept-watch
ostendit, ita scribens:
he-shows thus writing
'Dilectissimo filio Mellito abbati Gregorius seruus seruorum
to-the-most-beloved son Mellitus abbot Gregory servant of-the-servants
Dei.
of-God
Post discessum congregationis nostrae, quae tecum est,
after the-departure of-congregation our which with-you is
ualde sumus suspensi redditi, quia nihil de prosperitate
very we-are anxious rendered because nothing about the-prosperity
uestri itineris audisse nos contigit. Cum ergo Deus
of-your journey to-have-heard to-us it-has-happened when therefore God
omnipotens uos ad reuerentissimum uirum fratrem nostrum
almighty you to the-most-reverend man brother our

Augustinum episcopum perduxerit, dicite ei, quid diu
Augustine the-bishop shall-have-brought tell him what long
mecum de causa Anglorum cogitans tractaui; uidelicet,
with-myself about the-cause of-the-English thinking I-have-considered namely
quia fana idolorum destrui in eadem gente minime
that the-shrines of-the-idols to-be-destroyed in the-same people by-no-means
debeant; sed ipsa, quae in eis sunt, idola destruantur;
ought but the-very which in them are idols be-destroyed
aqua benedicta fiat, in eisdem fanis aspergatur, altaria
water blessed be-made in the-same shrines be-sprinkled altars
construantur, reliquiae ponantur. Quia, si fana eadem bene
be-built relics be-placed because if the-shrines same well
constructa sunt, necesse est, ut a cultu daemonum in
built are necessary it-is that from the-worship of-demons into
obsequio ueri Dei debeant commutari; ut dum gens
the-service of-the-true God they-ought to-be-changed so-that while the-people
ipsa eadem fana sua non uidet destrui, de corde
itself the-same shrines its-own not sees to-be-destroyed from the-heart
errorem deponat, et Deum uerum cognoscens ac adorans,
error it-may-lay-aside and God true knowing and adoring
ad loca, quae consueuit, familiarius concurrat. Et quia
to the-places which it-has-been-accustomed more-familiarly may-flock and since
boues solent in sacrificio daemonum multos occidere,
oxen they-are-wont in sacrifice of-demons many to-kill
debet eis etiam hac de re aliqua sollemnitas immutari;
ought for-them also this about matter some solemnity to-be-changed
ut die dedicationis, uel natalicii sanctorum martyrum,
so-that on-the-day of-dedication or of-the-birthday of-the-holy martyrs
quorum illic reliquiae ponuntur, tabernacula sibi circa
whose there the-relics are-placed tents for-themselves around
easdem ecclesias, quae ex fanis commutatae sunt, de ramis
the-same churches which from shrines changed have-been of branches

arborum faciant, et religiosis conuiuiis sollemnitatem
of-trees they-may-make and with-religious feasts the-solemnity
celebrent; nec diabolo iam animalia immolent, et ad laudem
may-celebrate nor to-the-devil now animals may-sacrifice and to the-praise
Dei in esu suo animalia occidant, et donatori omnium
of-God in eating their-own animals may-kill and to-the-giver of-all
de satietate sua gratias referant; ut dum eis aliqua exterius
for satiety their thanks may-render that while to-them some outwardly
gaudia reseruantur, ad interiora gaudia consentire facilius
joys are-reserved to the-inward joys to-consent more-easily
ualeant. Nam duris mentibus simul omnia abscidere
they-may-be-able for from-hard minds at-once all-things to-cut-off
impossibile esse non dubium est, quia et is, qui summum
impossible to-be not doubtful it-is because also he who the-highest
locum ascendere nititur, gradibus uel passibus, non autem
place to-climb strives by-steps or by-paces not moreover
saltibus eleuatur. Sic Israelitico populo in Aegypto Dominus
by-leaps is-raised thus to-the-Israelite people in Egypt the-Lord
se quidem innotuit; sed tamen eis sacrificiorum usus,
himself indeed made-known but yet for-them of-sacrifices the-use
quae diabolo solebat exhibere, in culto proprio reseruauit,
which to-the-devil it-was-wont to-offer in worship his-own reserved
ut eis in suo sacrificio animalia immolare praeciperet;
that to-them in his-own sacrifice animals to-sacrifice he-commanded
quatinus cor mutantes, aliud de sacrificio amitterent,
so-that the-heart changing one-thing of sacrifice they-might-lose
aliud retinerent; ut etsi ipsa essent animalia, quae offerre
another they-might-retain that even-if the-very were animals which to-offer
consueuerant, uero tamen Deo haec et non idolis
they-had-been-accustomed to-the-true yet God these and not to-idols
immolantes, iam sacrificia ipsa non essent. Haec igitur
sacrificing now sacrifices the-same not they-would-be these therefore

dilectionem tuam praedicto fratri necesse est dicere, ut
love your to-the-aforesaid brother necessary it-is to-tell so-that
ipse in praesenti illic positus perpendat, qualiter omnia debeat
he in the-present there placed may-weigh how all-things he-ought
dispensare. Deus te incolumem custodiat, dilectissime fili.
to-arrange God you unharmed keep most-beloved son
Data die XV Kalendarum Iuliarum, imperante domino
given on-the-day fifteenth of-the-Kalends of-July reigning lord
nostro Mauricio Tiberio piissimo Augusto anno XIX,
our Maurice Tiberius most-pious Augustus in-the-year nineteenth
post consulatum eiusdem domini anno XVIII, indictione
after the-consulship of-the-same lord in-the-year eighteenth in-the-indiction
IIII.
fourth

Ut Augustinum per litteras, ne de uirtutibus suis gloriaretur, hortatus sit

XXXI · GREGORY WARNS AUGUSTINE AGAINST PRIDE

Gregory writes that God has worked great miracles through Augustine among the English, and that he should rejoice with fear and fear with rejoicing: rejoice that the English are drawn to inward grace, fear lest his weak mind be lifted up. The disciples were told to rejoice not that demons obeyed them, but that their names were written in heaven. Augustine should remember his own sins and count the gifts of miracles as given for the people's sake.

Quo in tempore misit etiam Augustino epistulam super
which in time he-sent also to-Augustine a-letter about
miraculis, quae per eum facta esse cognouerat, in qua
the-miracles which through him done to-have-been he-had-learned in which

eum, ne per illorum copiam periculum elationis incurreret,
him lest through their abundance the-danger of-elation he-should-incur
his uerbis hortatur:
with-these words he-exhorts
Scio, frater carissime, quia omnipotens Deus per dilectionem
I-know brother dearest that almighty God through love
tuam in gentem, quam eligi uoluit, magna miracula
your in the-people which to-be-chosen he-willed great miracles
ostendit; unde necesse est, ut de eodem dono caelesti et
has-shown whence necessary it-is that over the-same gift heavenly both
timendo gaudeas, et gaudendo pertimescas. Gaudeas uidelicet,
by-fearing you-rejoice and by-rejoicing you-fear you-rejoice namely
quia Anglorum animae per exteriora miracula ad interiorem
because of-the-English the-souls through outward miracles to inward
gratiam pertrahuntur; pertimescas uero, ne inter signa, quae
grace are-drawn you-fear but lest amid the-signs which
fiunt, infirmus animus in sui praesumtione se eleuet, et
are-done the-weak mind in of-itself presumption itself raise and
unde foras in honorem tollitur, inde per inanem gloriam
whence outside into honor it-is-lifted thence through vain glory
intus cadat. Meminisse etenim debemus, quia discipuli cum
within it-fall to-remember for we-ought that the-disciples with
gaudio a praedicatione redeuntes, dum caelesti magistro
joy from preaching returning while to-the-heavenly master
dicerent: 'Domine, in nomine tuo etiam daemonia nobis
they-said Lord in name your even the-demons to-us
subiecta sunt,' protinus audierunt: 'Nolite gaudere super hoc,
subject are at-once they-heard do-not rejoice over this
sed potius gaudete, quia nomina uestra scripta sunt in caelo.'
but rather rejoice because names your written are in heaven
In priuata enim et temporali laetitia mentem posuerant, qui
in private for and temporal joy the-mind they-had-placed who

de miraculis gaudebant; sed de priuata ad communem, de
over miracles rejoiced but from private to common from
temporali ad aeternam laetitiam reuocantur, quibus dicitur:
temporal to eternal joy they-are-called-back to-whom it-is-said
'In hoc gaudete, quia nomina uestra scripta sunt in caelo.' Non
in this rejoice because names your written are in heaven not
enim omnes electi miracula faciunt, sed tamen eorum nomina
for all the-elect miracles do but yet their names
omnium in caelo tenentur adscripta. Ueritatis etenim discipulis
of-all in heaven are-held inscribed of-the-truth for for-the-disciples
esse gaudium non debet, nisi de eo bono, quod commune
to-be joy not ought except over that good which in-common
cum omnibus habent, et in quo finem laetitiae non habent.
with all they-have and in which end of-joy not they-have
Restat itaque, frater carissime, ut inter ea, quae
it-remains and-so brother dearest that among those-things which
operante Domino exterius facis, semper te interius
working the-Lord outwardly you-do always yourself inwardly
subtiliter iudices ac subtiliter intellegas et temet ipsum
subtly you-judge and subtly you-understand both yourself self
quis sis, et quanta sit in eadem gente gratia, pro cuius
who you-are and how-great is in the-same people the-grace for whose
conuersione etiam faciendorum signorum dona percepisti.
conversion even of-to-be-done signs the-gifts you-have-received
Et si quando te Creatori nostro seu per linguam,
and if ever yourself against-the-Creator our either through tongue
siue per operam reminisceris deliquisse, semper haec
or through deed you-remember to-have-offended always these-things
ad memoriam reuoces, ut surgentem cordis gloriam
to memory recall so-that the-rising of-the-heart glory
memoria reatus premat. Et quicquid de faciendis signis
the-memory of-guilt may-press-down and whatever of to-be-done signs

acceperis, uel accepisti, haec non tibi, sed illis
you-shall-have-received or you-have-received these not to-yourself but to-them
deputes donata, pro quorum tibi salute collata sunt.
reckon given for whose to-you salvation conferred they-have-been

Ut Ædilbercto regi litteras et dona miserit

XXXII · GREGORY'S LETTER AND GIFTS TO ÆTHELBERHT

Gregory sends Æthelberht a letter and gifts. God has set him over the English so that through him heavenly gifts might reach his people: he should spread the faith, suppress idol worship, overthrow the temples, and improve his subjects' morals, as Constantine did for Rome. He should listen to Augustine, whose prayers God will hear for him. The end of the world is near, and signs will come, but they should not alarm him. He sends small gifts blessed by Saint Peter.

Misit idem beatus papa Gregorius eodem tempore etiam
sent the-same blessed pope Gregory at-the-same time also
regi Aedilbercto epistulam, simul et dona in diuersis
to-king Æthelberht a-letter together also gifts in various
speciebus perplura; temporalibus quoque honoribus regem
kinds very-many with-temporal also honors the-king
glorificare satagens, cui gloriae caelestis suo labore et
to-glorify busying-himself to-whom of-glory heavenly by-his toil and
industria notitiam prouenisse gaudebat. Exemplar autem
industry the-knowledge to-have-come he-rejoiced the-copy moreover
praefatae epistulae hoc est:
of-the-aforesaid letter this is
Domino gloriosissimo atque praecellentissimo filio Aedilbercto
to-the-lord most-glorious and most-excellent son Æthelberht
regi Anglorum Gregorius episcopus.
king of-the-English Gregory bishop

Propter hoc omnipotens Deus bonos quosque ad populorum
on-account-of this almighty God the-good all to of-peoples
regimina perducit, ut per eos omnibus, quibus praelati
the-governments leads that through them to-all over-whom set
fuerint, dona suae pietatis inpendat. Quod in Anglorum
they-have-been the-gifts of-his goodness he-may-bestow which in of-the-English
gente factum cognouimus, cui uestra gloria idcirco est
the-people done we-have-learned over-which your glory therefore was
praeposita, ut per bona, quae uobis concessa sunt, etiam
set that through the-good-things which to-you granted have-been also
subiectae uobis genti superna beneficia praestarentur. Et ideo,
to-the-subject to-you people heavenly benefits might-be-furnished and therefore
gloriose fili, eam, quam accepisti diuinitus gratiam, sollicita
glorious son that which you-have-received from-heaven grace with-careful
mente custodi, Christianam fidem in populis tibi subditis
mind guard the-Christian faith among the-peoples to-you subject
extendere festina, zelum rectitudinis tuae in eorum conuersione
to-extend hasten the-zeal of-uprightness your in their conversion
multiplica, idolorum cultus insequere, fanorum aedificia euerte,
multiply of-idols the-worship pursue of-shrines the-buildings overthrow
subditorum mores ex magna uitae munditia, exhortando,
of-the-subjects the-morals from great of-life purity by-exhorting
terrendo, blandiendo, corrigendo, et boni operis exempla
by-terrifying by-coaxing by-correcting and of-good work examples
monstrando aedifica; ut illum retributorem inuenias in caelo,
by-showing build-up that him as-rewarder you-may-find in heaven
cuius nomen atque cognitionem dilataueris in terra. Ipse
whose name and knowledge you-shall-have-spread on earth he
enim uestrae quoque gloriae nomen etiam posteris gloriosius
for of-your also glory the-name even to-posterity more-glorious
reddet, cuius uos honorem quaeritis et seruatis in gentibus.
will-render whose you honor seek and keep among the-peoples

Sic etenim Constantinus quondam piissimus imperator
thus for Constantine once the-most-pious emperor
Romanam rempuplicam a peruersis idolorum cultibus
the-Roman state from the-perverse of-idols worships
reuocans omnipotenti Deo Domino nostro Iesu Christo secum
recalling to-almighty God Lord our Jesus Christ with-himself
subdidit, seque cum subiectis populis tota ad eum
subjected and-himself with the-subject peoples with-whole to him
mente conuertit. Unde factum est, ut antiquorum principum
mind converted whence done it-was that of-the-ancient princes
nomen suis uir ille laudibus uinceret, et tanto in opinione
the-name by-his man that praises he-surpassed and so-much in reputation
praecessores suos, quanto et in bono opere superaret. Et nunc
predecessors his as-much-as also in good work he-excelled and now
itaque uestra gloria cognitionem unius Dei, Patris, et Filii, et
and-so your glory the-knowledge of-one God Father and Son and
Spiritus Sancti, regibus ac populis sibimet subiectis festinet
Spirit Holy to-the-kings and peoples to-itself subject should-hasten
infundere, ut et antiquos gentis suae reges laudibus ac
to-pour-in so-that both the-ancient of-people its kings in-praises and
meritis transeat, et quanto in subiectis suis etiam aliena
merits it-may-surpass and as-much-as in subjects its even others'
peccata deterserit, tanto etiam de peccatis propriis
sins it-shall-have-wiped-away so-much also about sins its-own
ante omnipotentis Dei terribile examen securior fiat.
before of-almighty God the-terrible examination more-secure it-may-become
Reuerentissimus frater noster Augustinus episcopus in
most-reverend brother our Augustine bishop in
monasterii regula edoctus, sacrae scripturae scientia
of-the-monastery the-rule taught of-sacred scripture with-knowledge
repletus, bonis auctore Deo operibus praeditus, quaeque uos
filled with-good as-author God works endowed whatever you

ammonet, libenter audite, deuote peragite, studiose in memoria
he-admonishes gladly hear devoutly carry-out zealously in memory
reseruate; quia, si uos eum in eo, quod pro omnipotente Deo
keep because if you him in this which for almighty God
loquitur, auditis, isdem omnipotens Deus hunc pro uobis
he-speaks hear the-same almighty God him for you
exorantem celerius exaudit. Si enim, quod absit, uerba eius
praying more-quickly hears if for which far-be-it the-words his
postponitis, quando eum omnipotens Deus poterit audire
you-set-aside when him almighty God will-be-able to-hear
pro uobis, quem uos neglegitis audire pro Deo? Tota
for you whom you neglect to-hear for God with-whole
igitur mente cum eo uos in feruore fidei stringite,
therefore mind with him yourselves in the-fervor of-faith bind
atque adnisum illius uirtute, quam uobis diuinitas tribuit,
and the-striving his with-the-power which to-you divinity grants
adiuuate, ut regni sui uos ipse faciat esse participes,
help so-that of-kingdom his you he-himself may-make to-be sharers
cuius uos fidem in regno uestro recipi facitis et custodiri.
whose you faith in kingdom your to-be-received cause and to-be-guarded
Praeterea scire uestram gloriam uolumus, quia, sicut in
besides to-know your glory we-wish that as in
scriptura sacra ex uerbis Domini omnipotentis agnoscimus,
scripture sacred from the-words of-the-Lord almighty we-recognize
praesentis mundi iam terminus iuxta est, et sanctorum
of-the-present world now the-end near is and of-the-saints
regnum uenturum est, quod nullo umquam poterit fine
the-kingdom about-to-come is which by-no ever will-be-able end
terminari. Adpropinquante autem eodem mundi termino,
to-be-ended approaching moreover the-same of-the-world end
multa inminent, quae antea non fuerunt; uidelicet
many-things threaten which before not were namely

immutationes aeris, terroresque de caelo, et contra
changes of-the-air and-terrors from heaven and against
ordinationem temporum tempestates, bella, fames, pestilentiae,
the-order of-the-seasons storms wars famines pestilences
terrae motus per loca; quae tamen non omnia
of-the-earth movements throughout places which yet not all
nostris diebus uentura sunt, sed post nostros dies omnia
in-our days to-come are but after our days all-things
subsequentur. Uos itaque, siqua ex his euenire in terra uestra
will-follow you and-so if-any of these to-happen in land your
cognoscitis, nullo modo uestrum animum perturbetis; quia
you-learn in-no way your mind disturb because
idcirco haec signa de fine saeculi praemittuntur, ut de
for-this-reason these signs about the-end of-the-world are-sent-ahead that about
animabus nostris debeamus esse solliciti, de mortis hora
souls our we-ought to-be anxious about of-death the-hour
suspecti, et uenturo Iudici in bonis actibus inueniamur
wary and to-the-coming Judge in good deeds we-may-be-found
esse praeparati. Haec nunc, gloriose fili, paucis locutus
to-be prepared these-things now glorious son in-few-words spoken
sum, ut cum Christiana fides in regno uestro excreuerit,
I-have that when the-Christian faith in kingdom your shall-have-grown
nostra quoque apud uos locutio latior excrescat, et tanto
our also with you speech broader may-grow and so-much
plus loqui libeat, quanto se in mente nostra gaudia
more to-speak it-may-please as-much-as themselves in mind our the-joys
de gentis uestrae perfecta conuersione multiplicant.
over of-people your the-complete conversion multiply
Parua autem exenia transmisi, quae uobis parua non erunt, cum
small moreover gifts I-have-sent which to-you small not will-be when
a uobis ex beati Petri apostoli fuerint benedictione
by you from of-blessed Peter the-apostle they-shall-have-been with-the-blessing

suscepta. Omnipotens itaque Deus in uobis gratiam suam,
received almighty and-so God in you grace his
quam coepit, perficiat, atque uitam uestram et hic per
which he-has-begun may-complete and life your both here through
multorum annorum curricula extendat, et post longa tempora
of-many years the-courses may-extend and after long times
in caelestis uos patriae congregatione recipiat. Incolumem
in of-the-heavenly you fatherland the-congregation may-receive unharmed
excellentiam uestram gratia superna custodiat, domine fili.
excellence your grace heavenly keep lord son
Data die X Kalendarum Iuliarum, imperante domino
given on-the-day tenth of-the-Kalends of-July reigning lord
nostro Mauricio Tiberio piissimo Augusto anno XVIIII,
our Maurice Tiberius most-pious Augustus in-the-year nineteenth
post consulatum eiusdem domini anno XVIII, indictione
after the-consulship of-the-same lord in-the-year eighteenth in-the-indiction
IIII.
fourth

Ut Augustinus ecclesiam Saluatoris instaurauerit, et monasterium beati Petri apostoli fecerit; et de primo eius abbate Petro

XXXIII · CHRIST CHURCH AND SAINT PETER'S MONASTERY

Augustine restores an old Roman church in Canterbury and dedicates it to the Holy Savior, making it his seat. East of the city he founds a monastery, where Æthelberht builds the church of Peter and Paul to receive the bodies of the archbishops and the kings of Kent; it is consecrated by Laurence. Its first abbot, Peter, is drowned on a mission to Gaul at Amfleat and buried meanly, but a light shines over his grave each night until the people move him to an honorable tomb in Boulogne.

At Augustinus, ubi in regia ciuitate sedem episcopalem, ut
but Augustine when in the-royal city the-see episcopal as
praediximus, accepit, recuperauit in ea, regio fultus adminiculo,
we-have-said-before he-received recovered in it by-royal supported aid
ecclesiam, quam inibi antiquo Romanorum fidelium opere
a-church which there by-the-ancient of-the-Roman faithful work
factam fuisse didicerat, et eam in nomine sancti Saluatoris
made to-have-been he-had-learned and it in the-name of-the-holy Savior
Dei et Domini nostri Iesu Christi sacrauit, atque ibidem
God and Lord our Jesus Christ he-consecrated and there
sibi habitationem statuit et cunctis successoribus suis.
for-himself a-dwelling established and for-all successors his
Fecit autem et monasterium non longe ab ipsa ciuitate ad
he-made moreover also a-monastery not far from the-very city to
orientem, in quo, eius hortatu, Aedilberct ecclesiam beatorum
the-east in which of-him at-the-urging Æthelberht a-church of-the-blessed
apostolorum Petri et Pauli a fundamentis construxit, ac
apostles Peter and Paul from the-foundations built and
diuersis donis ditauit, in qua et ipsius Augustini, et
with-various gifts enriched in which both of-himself of-Augustine and

omnium episcoporum Doruuernensium, simul et regum
of-all the-bishops of-Canterbury together and of-the-kings
Cantiae poni corpora possent. Quam tamen ecclesiam non
of-Kent to-be-placed the-bodies might which yet church not
ipse Augustinus, sed successor eius Laurentius consecrauit.
himself Augustine but successor his Laurence consecrated
Primus autem eiusdem monasterii abbas Petrus presbiter fuit,
the-first moreover of-the-same monastery abbot Peter priest was
qui legatus Galliam missus demersus est in sinu maris, qui
who as-envoy to-Gaul sent drowned was in the-inlet of-the-sea which
uocatur Amfleat, et ab incolis loci ignobili traditus
is-called Amfleat and by the-inhabitants of-the-place to-ignoble handed-over
sepulturae; sed omnipotens Deus ut, qualis meriti uir
burial but almighty God that of-what-kind merit the-man
fuerit, demonstraret, omni nocte supra sepulchrum eius
had-been he-might-show every night above the-tomb his
lux caelestis apparuit, donec animaduertentes uicini, qui
a-light heavenly appeared until noticing the-neighbors who
uidebant, sanctum fuisse uirum, qui ibi esset sepultus,
saw holy to-have-been the-man who there was buried
et inuestigantes, unde uel quis esset, abstulerunt corpus, et
and inquiring whence or who he-was they-took-away the-body and
in Bononia ciuitate iuxta honorem tanto uiro congruum
in Boulogne the-city according-to the-honor to-so-great a-man fitting
in ecclesia posuerunt.
in a-church placed

Ut Aedilfrid rex Nordanhymbrorum Scottorum gentes proelio conterens ab Anglorum finibus expulerit

XXXIV · ÆTHELFRITH DRIVES OUT THE IRISH

Æthelfrith, king of the Northumbrians, brave and greedy for glory, lays waste the Britons more than any English king, like Saul the ravening wolf of Benjamin, except that he does not know God. Áedán, king of the Irish of Britain, comes against him with a great army, but is beaten at Degsastan, where his army is nearly destroyed and Æthelfrith's brother Theodbald falls. Since that battle of 603 no Irish king in Britain has dared to fight the English.

His temporibus regno Nordanhymbrorum praefuit
in-these times over-the-kingdom of-the-Northumbrians presided
rex fortissimus et gloriae cupidissimus Aedilfrid, qui plus
a-king most-brave and of-glory most-desirous Æthelfrith who more
omnibus Anglorum primatibus gentem uastauit Brettonum;
than-all of-the-English the-chiefs the-people laid-waste of-the-Britons
ita ut Sauli quondam regi Israeliticae gentis conparandus
so that to-Saul once king of-the-Israelite people to-be-compared
uideretur, excepto dumtaxat hoc, quod diuinae erat religionis
he-seemed excepted only this that of-divine he-was religion
ignarus. Nemo enim in tribunis, nemo in regibus plures
ignorant no-one for among tribunes no-one among kings more
eorum terras, exterminatis uel subiugatis indigenis, aut
their lands exterminated or subjugated the-natives either
tributarias genti Anglorum, aut habitabiles fecit. Cui
tributary to-the-people of-the-English or habitable made to-whom
merito poterat illud, quod benedicens filium patriarcha in
rightly could that which blessing his-son the-patriarch in
personam Saulis dicebat, aptari: 'Beniamin lupus rapax,
the-person of-Saul said to-be-fitted Benjamin a-wolf ravening
mane comedet praedam et uespere diuidet spolia.'
in-the-morning shall-eat the-prey and in-the-evening shall-divide the-spoils

Unde motus eius profectibus Aedan rex Scottorum, qui
whence moved of-him by-the-successes Áedán king of-the-Irish who
Brittaniam inhabitant, uenit contra eum cum inmenso ac
Britain inhabit came against him with a-vast and
forti exercitu; sed cum paucis uictus aufugit. Siquidem
strong army but with few conquered fled indeed
in loco celeberrimo, qui dicitur Degsastán, id est Degsa
in a-place most-famous which is-called Degsastan that is of-Degsa
lapis, omnis pene eius est caesus exercitus. In qua etiam
the-stone all almost his was slain army in which also
pugna Theodbald frater Aedilfridi cum omni illo, quem
battle Theodbald the-brother of-Æthelfrith with all that which
ipse ducebat, exercitu peremtus est. Quod uidelicet bellum
he-himself led army slain was which namely war
Aedilfrid anno ab incarnatione Domini DCIII,
Æthelfrith in-the-year from the-incarnation of-the-Lord six-hundred-three
regni autem sui, quod XX et IIII annis tenuit, anno
of-the-reign moreover his which twenty and four years he-held in-the-year
XI, perfecit; porro anno Focatis, qui tum Romani regni
eleventh finished further in-the-year of-Phocas who then of-the-Roman realm
apicem tenebat, primo. Neque ex eo tempore quisquam
the-summit held the-first nor from that time any
regum Scottorum in Brittania aduersus gentem Anglorum
of-the-kings of-the-Irish in Britain against the-people of-the-English
usque ad hanc diem in proelium uenire audebat.
all-the-way to this day into battle to-come dared

BOOK II

De obitu beati papae Gregorii

I · THE DEATH OF BLESSED POPE GREGORY

In 605 Gregory dies after thirteen years as pope, the apostle of the English. A noble Roman, he turned his family house into a monastery and lamented that pastoral care had drawn him from contemplation. As envoy at Constantinople he began the Moralia on Job and refuted Eutychius, who taught that our risen bodies would be impalpable; he also wrote the Pastoral Care, the homilies, and the Dialogues, though always in pain. He gave everything to the poor and added three phrases to the Canon of the Mass. His epitaph is given. The story is told that, seeing fair-haired boys for sale in Rome, he learned they were Angles from Deira under King Ælle; refused leave to go himself, he sent preachers once he was pope.

His temporibus, id est anno dominicae incarnationis
in-these times that is in-the-year of-the-Lord's incarnation
DCV, beatus papa Gregorius, postquam sedem Romanae
six-hundred-five blessed pope Gregory after the-see of-the-Roman
et apostolicae ecclesiae XIII annos, menses VI, et dies
and apostolic church thirteen years months six and days
X gloriosissime rexit, defunctus est, atque ad aeternam
ten most-gloriously he-had-ruled died has and to the-eternal
regni caelestis sedem translatus. De quo nos conuenit,
of-the-kingdom heavenly seat translated about whom for-us it-is-fitting
quia nostram, id est Anglorum, gentem de potestate Satanae
because our that is of-the-English people from the-power of-Satan
ad fidem Christi sua industria conuertit, latiorem in nostra
to the-faith of-Christ by-his industry he-converted a-broader in our
historia ecclesiastica facere sermonem, quem recte nostrum
history ecclesiastical to-make discourse whom rightly our
appellare possumus et debemus apostolum. Quia, cum primum
to-call we-can and ought apostle because when the-first

in toto orbe gereret pontificatum, et conuersis iam
in the-whole world he-held pontificate and converted already
dudum ad fidem ueritatis esset praelatus ecclesiis, nostram
long-ago to the-faith of-the-truth he-was set-over churches our
gentem eatenus idolis mancipatam Christi fecit ecclesiam, ita
people hitherto to-idols enslaved of-Christ he-made a-church so
ut apostolicum illum de eo liceat nobis proferre
that apostolic that about him it-may-be-permitted to-us to-bring-forth
sermonem: quia etsi aliis non est apostolus, sed tamen nobis
saying that although to-others not he-is an-apostle but yet to-us
est; nam signaculum apostolatus eius nos sumus in Domino.
he-is for the-seal of-apostleship his we are in the-Lord
Erat autem natione Romanus, a patre Gordiano, genus
he-was moreover by-nation a-Roman from his-father Gordianus his-descent
a proauis non solum nobile, sed et religiosum ducens.
from his-forefathers not only noble but also devout drawing
Denique Felix eiusdem apostolicae sedis quondam episcopus,
finally Felix of-the-same apostolic see once bishop
uir magnae gloriae in Christo et ecclesia, eius fuit
a-man of-great glory in Christ and church his was
atauus. Sed ipse nobilitatem religionis non minore
great-great-grandfather but he the-nobility of-religion with-no less
quam parentes et cognati uirtute deuotionis exercuit.
than parents and kinsmen virtue of-devotion exercised
Nobilitatem uero illam, quam ad saeculum uidebatur
the-nobility but that which toward the-world he-seemed
habere, totam ad nanciscendam supernae gloriam dignitatis
to-have whole to obtaining of-heavenly the-glory of-dignity
diuina gratia largiente conuertit. Nam mutato repente habitu
divine grace bestowing he-turned for changed suddenly the-garb
saeculari monasterium petiit, in quo tanta perfectionis
secular a-monastery he-sought in which with-such of-perfection

gratia coepit conuersari, ut, sicut ipse postea flendo solebat
grace he-began to-live that as he afterward weeping was-wont
adtestari, animo illius labentia cuncta subteressent, ut
to-testify to-mind his gliding all-things lay-beneath so-that
rebus omnibus, quae uoluuntur, emineret, ut nulla nisi
above-things all which revolve he-stood-out so-that nothing but
caelestia cogitare soleret, ut etiam retentus corpore
heavenly-things to-think he-was-wont so-that even held by-the-body
ipsa iam carnis claustra contemplatione transiret, ut
the-very already of-the-flesh barriers by-contemplation he-passed-beyond so-that
mortem quoque, quae pene cunctis poena est, uidelicet
death also which almost to-all a-punishment is namely
ut ingressum uitae, et laboris sui praemium amaret. Haec
as the-entry of-life and of-toil his reward he-loved these-things
autem ipse de se, non profectum iactando uirtutum,
moreover he about himself not progress boasting of-virtues
sed deflendo potius defectum, quem sibi per curam
but bewailing rather the-decline which to-himself through the-care
pastoralem incurrisse uidebatur, referre consuerat. Denique
pastoral to-have-incurred he-seemed to-relate was-accustomed finally
tempore quodam secreto, cum diacono suo Petro conloquens,
at-a-time certain in-private with deacon his Peter conversing
enumeratis animi sui uirtutibus priscis, mox dolendo
enumerated of-mind his the-virtues former soon grieving
subiunxit: ‘At nunc ex occasione curae pastoralis saecularium
he-added but now from the-occasion of-care pastoral of-secular
hominum negotia patitur, et post tam pulchram quietis
men the-business it-suffers and after so beautiful of-quiet
suae speciem terreni actus puluere fedatur. Cumque se pro
its appearance of-earthly activity by-the-dust is-defiled and-when itself for
condescensione multorum ad exteriora sparserit, etiam cum
the-condescension of-many to outward-things it-has-scattered even when

interiora appetit, ad haec procul dubio minor redit.
inward-things it-seeks to these-things far from-doubt lesser it-returns
Perpendo itaque, quid tolero, perpendo, quid amisi; dumque
I-weigh and-so what I-endure I-weigh what I-have-lost and-while
intueor illud, quod perdidi, fit hoc grauius, quod porto.'
I-look-at that which I-have-lost becomes this heavier which I-bear
Haec quidem sanctus uir ex magnae humilitatis intentione
these-things indeed the-holy man from of-great humility intention
dicebat; sed nos credere decet nihil eum monachicae perfectionis
said but us to-believe it-befits nothing him of-monastic perfection
perdidisse occasione curae pastoralis, immo potiorem tunc
to-have-lost by-the-occasion of-care pastoral nay greater then
sumsisse profectum de labore conuersionis multorum, quam de
to-have-taken progress from the-toil of-the-conversion of-many than from
propriae quondam quiete conuersationis habuerat; maxime quia
his-own once quiet of-manner-of-life he-had-had chiefly because
et pontificali functus officio domum suam monasterium
also pontifical having-discharged the-office house his a-monastery
facere curauit; et dum primo de monasterio abstractus,
to-make he-took-care and while first from the-monastery drawn-away
ad ministerium altaris ordinatus, atque Constantinopolim
to the-ministry of-the-altar ordained and to-Constantinople
apocrisiarius ab apostolica sede directus est, non tamen in
as-envoy from the-apostolic see directed was not yet in
terreno conuersatus palatio propositum uitae caelestis intermisit.
an-earthly living palace the-purpose of-life heavenly he-interrupted
Nam quosdam fratrum ex monasterio suo, qui eum gratia
for some of-the-brothers from monastery his who him by-the-grace
germanae caritatis ad regiam urbem secuti sunt, in tutamentum
of-brotherly charity to the-royal city followed have for safeguard
coepit obseruantiae regularis habere; uidelicet ut eorum
he-began of-observance regular to-have namely that of-them

semper exemplo, sicut ipse scribit, ad orationis placidum
always by-the-example as he-himself writes to of-prayer the-calm
litus, quasi anchorae fune restringeretur, cum incessabili
shore as-if of-an-anchor by-the-cable he-might-be-held-fast when by-the-incessant
causarum saecularium inpulsu fluctuaret, concussamque
of-causes secular impact he-tossed and-shaken
saeculi actibus mentem inter eos cotidie per studiosae
of-the-world by-the-activities the-mind among them daily through of-studious
lectionis roboraret alloquium. Horum ergo consortio
reading he-might-strengthen the-conversation their therefore by-companionship
non solum a terrenis est munitus incursibus, uerum
not only from earthly-things he-was defended attacks but
etiam ad caelestis exercitia uitae magis magisque succensus.
even to of-heavenly the-exercises of-life more and-more kindled
Nam hortati sunt eum, ut librum beati Iob magnis
for urged they-have him that the-book of-blessed Job in-great
inuolutum obscuritatibus mystica interpretatione discuteret;
wrapped obscurities by-mystical interpretation he-should-examine
neque negare potuit opus, quod sibi fraternus amor multis
nor to-refuse could-he the-work which on-him brotherly love for-many
utile futurum inponebat. Sed eundem librum, quomodo
useful to-be imposed but the-same book how
iuxta litteram intellegendus, qualiter ad Christi et ecclesiae
according-to the-letter to-be-understood how to of-Christ and of-the-church
sacramenta referendus, quo sensu unicuique fidelium sit
the-sacraments to-be-referred in-what sense to-each of-the-faithful it-is
aptandus, per XXX et V libros expositionis miranda
to-be-fitted through thirty and five books of-exposition with-wonderful
ratione perdocuit. Quod uidelicet opus in regia quidem
reason he-taught-thoroughly which namely work in the-royal indeed
urbe apocrisiarius inchoauit, Romae autem iam pontifex
city as-envoy he-began at-Rome moreover now pontiff

factus expleuit. Qui cum adhuc esset regia in urbe
made he-completed who when still he-was the-royal in city
positus, nascentem ibi nouam heresim de statu nostrae
placed being-born there a-new heresy about the-state of-our
resurrectionis, cum ipso, quo exorta est, initio, iuuante
resurrection with the-very in-which arisen it-was beginning helping
se gratia catholicae ueritatis, attriuit. Siquidem Eutycius
him the-grace of-catholic truth he-crushed indeed Eutychius
eiusdem urbis episcopus dogmatizabat corpus nostrum in illa
of-the-same city bishop dogmatized body our in that
resurrectionis gloria inpalpabile, uentis aereque subtilius esse
of-resurrection glory impalpable than-winds and-air subtler to-be
futurum; quod ille audiens, et ratione ueritatis, et exemplo
about-to-be which he hearing both by-reason of-truth and by-example
dominicae resurrectionis, probauit hoc dogma orthodoxae fidei
of-the-Lord's resurrection proved this dogma to-the-orthodox faith
omnimodis esse contrarium. Catholica etenim fides habet,
in-every-way to-be contrary the-catholic for faith holds
quod corpus nostrum illa inmortalitatis gloria sublimatum
that body our by-that of-immortality glory exalted
subtile quidem sit per effectum spiritalis potentiae, sed
subtle indeed is through the-effect of-spiritual power but
palpabile per ueritatem naturae; iuxta exemplum dominici
palpable through the-truth of-nature according-to the-example of-the-Lord's
corporis, de quo a mortuis suscitato dicit ipse discipulis:
body about which from the-dead raised says he-himself to-the-disciples
'Palpate et uidete, quia spiritus carnem et ossa non habet,
handle and see because a-spirit flesh and bones not has
sicut me uidetis habere.' In cuius adsertione fidei uenerabilis
as me you-see to-have in of-which the-assertion faith the-venerable
pater Gregorius in tantum contra nascentem heresim nouam
father Gregory in so-much against the-rising heresy new

laborare contendit, tanta hanc instantia, iuuante etiam
to-labor strove with-such this urgency helping also
piissimo imperatore Tiberio Constantino, conminuit, ut
the-most-pious emperor Tiberius Constantine he-crushed that
nullus exinde sit inuentus, qui eius resuscitator existeret.
none thenceforth was found who its reviver should-be
Alium quoque librum conposuit egregium, qui uocatur
another also book he-composed excellent which is-called
Pastoralis, in quo manifesta luce patefecit, quales ad ecclesiae
the-Pastoral in which with-clear light he-laid-open of-what-kind to of-the-church
regimen adsumi, qualiter ipsi rectores uiuere, qua
the-government to-be-taken how themselves the-rulers to-live with-what
discretione singulas quasque audientium instruere personas, et
discretion each all of-the-hearers to-instruct persons and
quanta consideratione propriam cotidie debeant fragilitatem
with-how-great consideration their-own daily they-ought frailty
pensare. Sed et omelias euangelii numero XL conposuit,
to-weigh but also homilies of-the-gospel in-number forty he-composed
quas in duobus codicibus aequa sorte distinxit. Libros etiam
which in two volumes with-equal lot he-divided books also
Dialogorum IIII fecit, in quibus, rogatu Petri diaconi sui,
of-Dialogues four he-made in which at-the-request of-Peter deacon his
uirtutes sanctorum, quos in Italia clariores nosse uel audire
the-miracles of-the-saints whom in Italy more-famous to-know or to-hear
poterat, ad exemplum uiuendi posteris collegit; ut, sicut in
he-could for an-example of-living for-posterity he-collected so-that as in
libris expositionum suarum, quibus sit uirtutibus insudandum,
the-books of-expositions his for-which it-is virtues to-be-toiled
edocuit, ita etiam descriptis sanctorum miraculis, quae
he-taught so also by-the-described of-the-saints miracles what
uirtutum earumdem sit claritas, ostenderet. Primam quoque
of-virtues the-same is the-brightness he-might-show the-first also

et ultimam Ezechielis prophetae partem, quae uidebantur
and last of-Ezekiel the-prophet part which seemed
obscuriores, per omelias XX et duas, quantum lucis intus
more-obscure through homilies twenty and two how-much of-light within
habeant, demonstrauit. Excepto libello responsionum, quem
they-have he-showed excepted the-little-book of-answers which
ad interrogationes sancti Augustini primi Anglorum gentis
to the-questions of-saint Augustine first of-the-English people
episcopi scripsit, ut et supra docuimus, totum ipsum libellum
bishop he-wrote as also above we-have-shown whole the-very little-book
his inserentes historiis; libello quoque synodico, quem
into-these inserting histories the-little-book also synodal which
cum episcopis Italiae de necessariis ecclesiae causis utillimum
with the-bishops of-Italy about the-necessary of-the-church causes most-useful
conposuit, et familiaribus ad quosdam litteris. Quod eo
he-composed and familiar to certain letters which by-this
magis mirum est tot eum ac tanta condere uolumina
more wonderful is so-many him and so-great to-compose volumes
potuisse, quod omni pene iuuentutis suae tempore,
to-have-been-able that all almost of-youth his time
ut uerbis ipsius loquar, crebris uiscerum doloribus
that with-words his-own I-may-speak by-frequent of-the-bowels pains
cruciabatur, horis momentisque omnibus fracta stomachi
he-was-tormented at-hours and-moments all broken of-the-stomach
uirtute lassescebat, lentis quidem, sed tamen continuis
the-strength he-grew-weary with-slow indeed but yet continual
febribus anhelabat. Uerum inter haec, dum sollicitus
fevers he-panted but amid these-things while anxious
pensaret, quia scriptura teste: ‘Omnis filius, qui recipitur,
he-weighed that scripture being-witness every son who is-received

flagellatur'; quo malis praesentibus durius deprimebatur,
is-scourged the-more by-evils present more-hardly he-was-pressed-down
eo de aeterna certius praesumtione respirabat.
the-more from the-eternal more-surely anticipation he-breathed
Haec quidem de inmortali eius sint dicta ingenio, quod
these-things indeed about the-immortal his let-be said genius which
nec tanto corporis potuit dolore restingui. Nam alii quidam
nor by-so-great of-body could pain to-be-quenched for other certain
pontifices construendis ornandisque auro uel argento ecclesiis
pontiffs to-be-built and-to-be-adorned with-gold or with-silver to-churches
operam dabant, hic autem totus erga animarum lucra uacabat.
attention gave he moreover wholly toward of-souls the-gains was-free
Quicquid pecuniae habuerat, sedulus hoc dispergere ac dare
whatever of-money he-had-had diligent this to-disperse and to-give
pauperibus curabat, ut iustitia eius maneret in saeculum
to-the-poor he-took-care that justice his might-remain unto the-age
saeculi, et cornu eius exaltaretur in gloria; ita ut illud beati
of-the-age and horn his might-be-exalted in glory so that that of-blessed
Iob ueraciter dicere posset: 'Auris audiens beatificauit me, et
Job truly to-say he-could the-ear hearing blessed me and
oculus uidens testimonium reddebat mihi, quod liberassem
the-eye seeing testimony gave to-me that I-had-delivered
pauperem uociferantem, et pupillum, cui non esset adiutor.
the-poor-man crying-out and the-orphan to-whom not was a-helper
Benedictio perituri super me ueniebat, et cor
the-blessing of-the-one-about-to-perish upon me came and the-heart
uiduae consolatus sum. Iustitia indutus sum, et uestiui me,
of-the-widow comforted I-have with-justice clothed I-was and I-clothed myself
sicut uestimento et diademate, iudicio meo. Oculus fui
as with-a-garment and with-a-diadem with-judgment my an-eye I-was
caeco, et pes claudo. Pater eram pauperum, et causam,
to-the-blind and a-foot to-the-lame a-father I-was of-the-poor and the-cause

quam nesciebam, diligentissime inuestigabam. Conterebam molas
which I-knew-not most-diligently I-investigated I-broke the-jaws
iniqui, et de dentibus illius auferebam praedam.' Et paulo
of-the-wicked and from teeth his I-took-away the-prey and a-little
post: 'Si negaui,' inquit, 'quod uolebant, pauperibus, et oculos
after if I-have-denied he-says what they-wanted to-the-poor and the-eyes
uiduae exspectare feci. Si comedi bucellam meam solus, et
of-the-widow to-wait I-made if I-ate morsel my alone and
non comedit pupillus ex ea. Quia ab infantia mea creuit mecum
not ate the-orphan of it because from infancy my grew with-me
miseratio, et de utero matris meae egressa est mecum.'
compassion and from the-womb of-mother my came-forth it-has with-me
Ad cuius pietatis et iustitiae opus pertinet etiam hoc,
to of-which piety and justice the-work belongs also this
quod nostram gentem per praedicatores, quos huc direxit,
that our people through the-preachers whom hither he-directed
de dentibus antiqui hostis eripiens aeternae libertatis fecit
from the-teeth of-the-ancient enemy snatching of-eternal liberty he-made
esse participem; cuius fidei et saluti congaudens, quamque
to-be a-sharer whose to-the-faith and salvation rejoicing-together and-which
digna laude commendans, ipse dicit in Expositione
with-worthy praise commending he-himself says in the-Exposition
beati Iob: 'Ecce lingua Brittaniae, quae nil aliud nouerat
of-blessed Job behold the-tongue of-Britain which nothing else had-known
quam barbarum frendere, iam dudum in diuinis laudibus
than barbarous to-gnash now long-since in divine praises
Hebreum coepit alleluia resonare. Ecce quondam tumidus, iam
the-Hebrew began alleluia to-resound behold once swollen now
substratus sanctorum pedibus seruit oceanus, eiusque barbaros
laid-beneath of-the-saints the-feet serves the-ocean and-its barbarous
motus, quos terreni principes edomare ferro nequiuerant, hos
motions which earthly princes to-tame with-iron had-been-unable these

pro diuina formidine sacerdotum ora simplicibus uerbis
for divine fear of-the-priests the-mouths with-simple words
ligant, et qui cateruas pugnantium infidelis nequaquam
bind and he-who the-bands of-fighters as-unbeliever by-no-means
metueret, iam nunc fidelis humilium linguas timet. Quia
would-fear already now as-believer of-the-humble the-tongues fears because
enim perceptis caelestibus uerbis, clarescentibus quoque
for received heavenly words shining-forth also
miraculis, uirtus ei diuinae cognitionis infunditur, eiusdem
miracles the-power to-it of-divine knowledge is-poured-in of-the-same
diuinitatis terrore refrenatur, ut praue agere metuat, ac
divinity by-the-terror it-is-curbed so-that wickedly to-act it-fears and
totis desideriis ad aeternitatis gratiam uenire concupiscat.'
with-all desires to of-eternity the-grace to-come longs
Quibus uerbis beatus Gregorius hoc quoque declarat, quia
by-which words blessed Gregory this also declares that
sanctus Augustinus et socii eius non sola praedicatione
saint Augustine and companions his not by-sole preaching
uerborum, sed etiam caelestium ostensione signorum gentem
of-words but also of-heavenly by-the-showing of-signs the-people
Anglorum ad agnitionem ueritatis perducebant.
of-the-English to the-acknowledgment of-the-truth led
Fecit inter alia beatus papa Gregorius, ut in ecclesiis
he-brought-about among other-things blessed pope Gregory that in the-churches
sanctorum apostolorum Petri et Pauli super corpora eorum
of-the-holy apostles Peter and Paul over the-bodies their
missae celebrarentur. Sed et in ipsa missarum celebratione
masses should-be-celebrated but also in the-very of-masses celebration
tria uerba maximae perfectionis plena superadiecit: 'Diesque
three words of-the-highest perfection full he-added and-days

nostros in tua pace disponas, atque ab aeterna damnatione nos
our in your peace may-you-order and from eternal damnation us
eripi, et in electorum tuorum iubeas grege numerari.'
to-be-snatched and in of-elect your may-you-bid the-flock to-be-numbered
Rexit autem ecclesiam temporibus imperatorum Mauricii
he-ruled moreover the-church in-the-times of-the-emperors Maurice
et Focatis. Secundo autem eiusdem Focatis anno transiens
and Phocas in-the-second moreover of-the-same Phocas year passing
ex hac uita, migrauit ad ueram, quae in caelis est, uitam.
from this life he-departed to the-true which in heaven is life
Sepultus uero est corpore in ecclesia beati Petri apostoli,
buried but he-was in-body in the-church of-blessed Peter the-apostle
ante secretarium, die quarto Iduum Martiarum, quandoque
before the-sacristy on-the-day fourth of-the-Ides of-March sometime
in ipso cum ceteris sanctae ecclesiae pastoribus resurrecturus
in it with the-other of-holy church shepherds about-to-rise
in gloria, scriptumque in tumba ipsius epitaphium huiusmodi:
in glory and-written on tomb his an-epitaph of-this-kind

Suscipe, terra, tuo corpus de corpore sumtum,
receive earth your-own body from body taken
Reddere quod ualeas uiuificante Deo.
to-return which you-may-be-able making-alive God
Spiritus astra petit, leti nil iura nocebunt,
the-spirit the-stars seeks of-death nothing the-rights will-harm
Cui uitae alterius mors magis ipsa uia est.
to-whom of-life of-another death rather itself the-way is
Pontificis summi hoc clauduntur membra sepulchro,
of-the-pontiff highest by-this are-enclosed the-limbs tomb
Qui innumeris semper uiuit ubique bonis.
who in-countless always lives everywhere good-deeds

Esuriem dapibus superauit, frigora ueste,
hunger with-feasts he-overcame the-colds with-clothing
Atque animas monitis texit ab hoste sacris.
and souls with-warnings he-shielded from the-enemy sacred
Implebatque actu, quicquid sermone docebat,
and-he-fulfilled by-deed whatever in-speech he-taught
Esset ut exemplum, mystica uerba loquens.
he-might-be as an-example mystical words speaking
Ad Christum Anglos conuertit pietate magistra,
to Christ the-English he-converted with-piety as-teacher
Adquirens fidei agmina gente noua.
gaining of-faith the-columns from-a-people new
Hic labor, hoc studium, haec tibi cura, hoc pastor agebas,
this the-toil this the-zeal this your care this as-shepherd you-did
Ut Domino offerres plurima lucra gregis.
that to-the-Lord you-might-offer very-many gains of-the-flock
Hisque Dei consul factus laetare triumphis;
and-in-these of-God consul made rejoice triumphs
Nam mercedem operum iam sine fine tenes.
for the-reward of-works now without end you-hold

Nec silentio praetereunda opinio, quae de beato Gregorio
nor in-silence to-be-passed-over the-story which about blessed Gregory
traditione maiorum ad nos usque perlata est; qua uidelicet
by-the-tradition of-the-elders to us all-the-way brought has-been what namely
ex causa admonitus tam sedulam erga salutem nostrae
from cause admonished such diligent toward the-salvation of-our
gentis curam gesserit. Dicunt, quia die quadam cum,
people care he-bore they-say that on-a-day certain when
aduenientibus nuper mercatoribus, multa uenalia in forum
arriving lately merchants many wares into the-forum

fuissent conlata, multi ad emendum confluxissent, et ipsum
had-been brought many to buying had-flocked and himself
Gregorium inter alios aduenisse, ac uidisse inter alia
Gregory among others to-have-come and to-have-seen among other-things
pueros uenales positos candidi corporis, ac uenusti uultus,
boys for-sale placed of-fair body and of-handsome face
capillorum quoque forma egregia. Quos cum aspiceret,
of-hair also with-a-form excellent whom when he-looked-at
interrogauit, ut aiunt, de qua regione uel terra essent adlati.
he-asked as they-say from what region or land they-were brought
Dictumque est, quia de Brittania insula, cuius incolae talis
and-said it-was that from Britain the-island whose inhabitants of-such
essent aspectus. Rursus interrogauit, utrum idem insulani
were appearance again he-asked whether the-same islanders
Christiani, an paganis adhuc erroribus essent inplicati.
Christians or in-pagan still errors were entangled
Dictum est, quod essent pagani. At ille, intimo ex corde
said it-was that they-were pagans but he inmost from heart
longa trahens suspiria: 'Heu, pro dolor!' inquit, 'quod tam
long drawing sighs alas for grief he-says that so
lucidi uultus homines tenebrarum auctor possidet, tantaque
bright of-face men of-darkness the-author possesses and-so-great
gratia frontispicii mentem ab interna gratia uacuam gestat!'
a-grace of-countenance a-mind from inward grace empty bears
Rursus ergo interrogauit, quod esset uocabulum gentis illius.
again therefore he-asked what was the-name of-people that
Responsum est, quod Angli uocarentur. At ille: 'Bene,'
answered it-was that Angles they-were-called but he good
inquit; 'nam et angelicam habent faciem, et tales angelorum
he-says for also an-angelic they-have face and such of-angels
in caelis decet esse coheredes. Quod habet nomen ipsa
in heaven it-befits to-be fellow-heirs what has name the-very

prouincia, de qua isti sunt adlati?' Responsum est, quod
province from which these are brought answered it-was that
Deiri uocarentur idem prouinciales. At ille: 'Bene,' inquit,
Deiri were-called the-same provincials but he good he-says
'Deiri; de ira eruti, et ad misericordiam Christi uocati.
Deiri from wrath snatched and to the-mercy of-Christ called
Rex prouinciae illius quomodo appellatur?' Responsum est,
the-king of-province that how is-he-called answered it-was
quod Aelli diceretur. At ille adludens ad nomen ait: 'Alleluia,
that Ælle he-was-called but he playing on the-name says alleluia
laudem Dei Creatoris illis in partibus oportet cantari.'
the-praise of-God the-Creator those in parts it-befits to-be-sung
Accedensque ad pontificem Romanae et apostolicae sedis,
and-approaching to the-pontiff of-the-Roman and apostolic see
nondum enim erat ipse pontifex factus, rogauit, ut
not-yet for was he-himself pontiff made he-asked that
genti Anglorum in Brittaniam aliquos uerbi ministros,
to-the-people of-the-English into Britain some of-the-word ministers
per quos ad Christum conuerteretur, mitteret; se ipsum
through whom to Christ it-might-be-converted he-should-send himself self
paratum esse in hoc opus Domino cooperante perficiendum,
ready to-be in this work the-Lord cooperating to-be-completed
si tamen apostolico papae, hoc ut fieret, placeret. Quod
if yet to-the-apostolic pope this that it-should-be-done were-pleasing which
dum perficere non posset, quia, etsi pontifex concedere
while to-accomplish not he-could because though the-pontiff to-grant
illi, quod petierat, uoluit, non tamen ciues Romani, ut
to-him what he-had-sought wished not yet the-citizens of-Rome that
tam longe ab urbe secederet, potuere permittere; mox
so far from the-city he-should-withdraw could to-permit as-soon
ut ipse pontificatus officio functus est, perfecit opus
as he-himself of-the-pontificate the-office discharged has he-accomplished the-work

diu desideratum; alios quidem praedicatores mittens, sed
long desired other indeed preachers sending but
ipse praedicationem ut fructificaret, suis exhortationibus
himself the-preaching that it-might-bear-fruit by-his exhortations
ac precibus adiuuans. Haec iuxta opinionem, quam ab
and prayers helping these-things according-to the-story which from
antiquis accepimus, historiae nostrae ecclesiasticae inserere
the-ancients we-have-received into-history our ecclesiastical to-insert
oportunum duximus.
fitting we-have-thought

Ut Augustinus Brettonum episcopos pro pace catholica, etiam miraculo caelesti coram eis facto, monuerit; quaeue illos spernentes ultio secuta sit

II · AUGUSTINE AND THE BRITISH BISHOPS

Augustine meets the British bishops at Augustine's Oak and urges them to keep the catholic Easter and join in preaching to the English. When argument fails, he heals a blind Englishman by prayer after their priests cannot, but they will not give up their customs without their people's consent. Before a second synod a hermit tells them to follow Augustine if he rises to greet them; he stays seated, and they reject him. He foretells that they will suffer death at English hands, and Æthelfrith later slaughters at Chester some twelve hundred who came to pray against him, most of them monks of Bangor.

Interea Augustinus adiutorio usus Aedilbercti regis
meanwhile Augustine the-help having-used of-Æthelberht the-king
conuocauit ad suum colloquium episcopos siue doctores
called-together to his conference the-bishops or teachers
proximae Brettonum prouinciae in loco, qui usque hodie
of-the-nearest of-the-Britons province in a-place which up-to today

lingua Anglorum Augustinaes Ác, id est robur Augustini,
in-the-tongue of-the-English Augustine's Oak that is the-oak of-Augustine
in confinio Huicciorum et Occidentalium Saxonum appellatur;
on the-border of-the-Hwicce and of-the-West Saxons is-called
coepitque eis fraterna admonitione suadere, ut pace catholica
and-began them with-brotherly admonition to-persuade that peace catholic
secum habita communem euangelizandi gentibus pro Domino
with-him held the-common of-evangelizing to-the-heathen for the-Lord
laborem susciperent. Non enim paschae diem dominicum
toil they-should-undertake not for of-Easter the-day of-the-Lord
suo tempore, sed a XIIII usque ad XX lunam
in-its time but from the-fourteenth all-the-way to the-twentieth moon
obseruabant; quae computatio LXXXIIII annorum circulo
they-observed which reckoning of-eighty-four years in-a-cycle
continetur. Sed et alia plurima unitati ecclesiasticae
is-contained but also other very-many-things to-unity ecclesiastical
contraria faciebant. Qui cum longa disputatione habita, neque
contrary they-did who when a-long dispute held neither
precibus, neque hortamentis, neque increpationibus Augustini
to-the-prayers nor to-the-exhortations nor to-the-rebukes of-Augustine
ac sociorum eius adsensum praebere uoluissent, sed suas
and of-the-companions his assent to-give had-been-willing but their-own
potius traditiones uniuersis, quae per orbem sibi
rather traditions to-all which throughout the-world with-one-another
in Christo concordant, ecclesiis praeferrent, sanctus pater
in Christ agree churches preferred the-holy father
Augustinus hunc laboriosi ac longi certaminis finem fecit,
Augustine this of-laborious and long struggle end made
ut diceret: 'Obsecremus Deum, qui habitare facit unanimes
that he-said let-us-beseech God who to-dwell makes those-of-one-mind
in domu Patris sui, ut ipse nobis insinuare caelestibus
in the-house of-Father his that he to-us to-make-known by-heavenly

signis dignetur, quae sequenda traditio, quibus sit uiis ad
signs may-deign which to-be-followed tradition by-what is ways to
ingressum regni illius properandum. Adducatur aliquis
the-entry of-the-kingdom his one-must-hasten let-there-be-brought some
eger, et per cuius preces fuerit curatus, huius fides
sick-man and through whose prayers he-shall-have-been cured his faith
et operatio Deo deuota atque omnibus sequenda credatur.'
and working to-God devoted and by-all to-be-followed let-it-be-believed
Quod cum aduersarii, inuiti licet, concederent, adlatus est
which when the-adversaries unwilling although they-granted brought was
quidam de genere Anglorum, oculorum luce priuatus;
a-certain-man of the-race of-the-English of-the-eyes of-light deprived
qui cum oblatus Brettonum sacerdotibus nil curationis uel
who when offered of-the-Britons to-the-priests nothing of-cure or
sanationis horum ministerio perciperet, tandem Augustinus,
of-healing their by-ministry he-received at-last Augustine
iusta necessitate conpulsus, flectit genua sua ad Patrem
by-just necessity compelled bends knees his to the-Father
Domini nostri Iesu Christi, deprecans, ut uisum caeco,
of-the-Lord our Jesus Christ praying that sight to-the-blind-man
quem amiserat, restitueret, et per inluminationem unius
which he-had-lost he-would-restore and through the-enlightening of-one
hominis corporalem, in plurimorum corde fidelium spiritalis
man bodily in of-very-many the-heart of-the-faithful of-spiritual
gratiam lucis accenderet. Nec mora, inluminatur caecus, ac
the-grace of-light he-would-kindle nor delay is-enlightened the-blind-man and
uerus summae lucis praeco ab omnibus praedicatur Augustinus.
the-true of-highest light herald by all is-proclaimed Augustine
Tum Brettones confitentur quidem intellexisse se ueram
then the-Britons confess indeed to-have-understood themselves true
esse uiam iustitiae, quam praedicaret Augustinus; sed non
to-be the-way of-justice which preached Augustine but not

se posse absque suorum consensu ac licentia priscis
themselves to-be-able without of-their-people the-consent and leave their-ancient
abdicare moribus. Unde postulabant, ut secundo synodus
to-renounce customs whence they-asked that a-second-time synod
pluribus aduenientibus fieret.
more coming be-held
Quod cum esset statutum, uenerunt, ut perhibent, VII
which when it-was decided came as they-say seven
Brettonum episcopi et plures uiri doctissimi, maxime
of-the-Britons bishops and many men most-learned chiefly
de nobilissimo eorum monasterio, quod uocatur lingua
from the-most-noble their monastery which is-called in-the-tongue
Anglorum Bancornaburg, cui tempore illo Dinoot abbas
of-the-English Bancornaburg over-which at-time that Dinoot abbot
praefuisse narratur, qui ad praefatum ituri concilium
to-have-presided is-said who to the-aforesaid about-to-go council
uenerunt primo ad quendam uirum sanctum ac prudentem,
came first to a-certain man holy and prudent
qui apud eos anachoreticam ducere uitam solebat, consulentes,
who among them an-anchorite's to-lead life was-wont consulting
an ad praedicationem Augustini suas deserere traditiones
whether at the-preaching of-Augustine their-own to-abandon traditions
deberent. Qui respondebat: 'Si homo Dei est, sequimini illum.'
they-ought who answered if a-man of-God he-is follow him
Dixerunt: 'Et unde hoc possumus probare?' At ille: 'Dominus,'
they-said and whence this can-we to-prove but he the-Lord
inquit, 'ait: "Tollite iugum meum super uos, et discite a me,
he-says says take yoke my upon you and learn from me
quia mitis sum et humilis corde." Si ergo Augustinus ille
because meek I-am and humble in-heart if therefore Augustine that-man
mitis est et humilis corde, credibile est, quia iugum Christi et
meek is and humble in-heart credible it-is that the-yoke of-Christ both

ipse portet, et uobis portandum offerat; sin autem inmitis
he-himself bears and to-you to-be-borne offers but-if moreover harsh
ac superbus est, constat, quia non est de Deo, neque nobis eius
and proud he-is it-is-plain that not he-is from God nor for-us his
sermo curandus.' Qui rursus aiebant: 'Et unde uel hoc dinoscere
speech to-be-heeded who again said and whence even this to-discern
ualemus?' 'Procurate,' inquit, 'ut ipse prior cum suis ad locum
can-we contrive he-says that he first with his-own to the-place
synodi adueniat, et, si uobis adpropinquantibus adsurrexerit,
of-the-synod arrive and if to-you approaching he-has-risen
scientes, quia famulus Christi est, obtemperanter illum audite;
knowing that the-servant of-Christ he-is obediently him hear
sin autem uos spreuerit, nec coram uobis adsurgere uoluerit,
but-if moreover you he-has-scorned nor before you to-rise has-wished
cum sitis numero plures, et ipse spernatur a uobis.'
though you-be in-number more also he be-scorned by you
Fecerunt, ut dixerat. Factumque est, ut uenientibus illis
they-did as he-had-said and-done it-was that coming they
sederet Augustinus in sella. Quod illi uidentes mox in
was-sitting Augustine in a-chair which they seeing at-once into
iram conuersi sunt, eumque notantes superbiae, cunctis, quae
anger turned were and-him branding of-pride to-all-things which
dicebat, contradicere laborabant. Dicebat autem eis quia
he-said to-contradict labored he-said moreover to-them that
'in multis quidem nostrae consuetudini, immo uniuersalis
in many-things indeed to-our custom nay of-the-universal
ecclesiae contraria geritis; et tamen si in tribus his
church contrary you-do and yet if in three these-things
mihi obtemperare uultis, ut pascha suo tempore celebretis;
me to-obey you-wish that Easter in-its time you-celebrate
ut ministerium baptizandi, quo Deo renascimur, iuxta
that the-ministry of-baptizing by-which to-God we-are-reborn according-to

morem sanctae Romanae et apostolicae ecclesiae conpleatis;
the-custom of-the-holy Roman and apostolic church you-complete
ut genti Anglorum una nobiscum uerbum Domini
that to-the-people of-the-English together with-us the-word of-the-Lord
praedicetis; cetera, quae agitis, quamuis moribus nostris
you-preach the-other-things which you-do although to-customs our
contraria, aequanimiter cuncta tolerabimus.' At illi nil horum
contrary with-equanimity all we-will-tolerate but they none of-these
se facturos, neque illum pro archiepiscopo habituros
themselves would-do nor him for archbishop about-to-hold
esse respondebant; conferentes ad inuicem, quia 'si modo
to-be answered conferring to one-another that if now
nobis adsurgere noluit, quanto magis, si ei subdi
to-us to-rise he-was-unwilling how-much more if to-him to-be-subject
coeperimus, iam nos pro nihilo contemnet.'
we-begin now us for nothing he-will-despise
Quibus uir Domini Augustinus fertur minitans praedixisse,
to-whom the-man of-the-Lord Augustine is-said threatening to-have-foretold
quia, si pacem cum fratribus accipere nollent, bellum
that if peace with brothers to-accept they-would-not war
ab hostibus forent accepturi; et, si nationi Anglorum
from enemies they-would-be about-to-receive and if to-the-nation of-the-English
noluissent uiam uitae praedicare, per horum manus
they-had-been-unwilling the-way of-life to-preach by their hands
ultionem essent mortis passuri. Quod ita per omnia,
the-vengeance they-would-be of-death about-to-suffer which so in all-things
ut praedixerat, diuino agente iudicio patratum est.
as he-had-foretold divine acting judgment accomplished was
Siquidem post haec ipse, de quo diximus, rex
indeed after these-things himself about whom we-have-spoken king
Anglorum fortissimus Aedilfrid collecto grandi exercitu ad
of-the-English most-brave Æthelfrith gathered a-great army at

ciuitatem Legionum, quae a gente Anglorum Legacaestir,
the-city of-the-Legions which by the-people of-the-English Legacaestir
a Brettonibus autem rectius Carlegion appellatur, maximam
by the-Britons moreover more-rightly Carlegion is-called a-very-great
gentis perfidae stragem dedit. Cumque bellum acturus
of-the-people faithless slaughter made and-when battle about-to-wage
uideret sacerdotes eorum, qui ad exorandum Deum pro milite
he-saw the-priests their who to entreat God for the-soldiery
bellum agente conuenerant, seorsum in tutiore loco consistere,
war waging had-assembled apart in a-safer place to-stand
sciscitabatur, qui essent hi, quidue acturi illo conuenissent.
he-asked who were these or-what about-to-do there they-had-assembled
Erant autem plurimi eorum de monasterio Bancor, in quo
there-were moreover very-many of-them from the-monastery of-Bangor in which
tantus fertur fuisse numerus monachorum, ut, cum in VII
so-great is-said to-have-been the-number of-monks that when into seven
portiones esset cum praepositis sibi rectoribus monasterium
portions was with set-over them rulers the-monastery
diuisum, nulla harum portio minus quam CCC^{tos} homines
divided none of-these portion less than three-hundred men
haberet, qui omnes de labore manuum suarum uiuere solebant.
had who all by the-labor of-hands their-own to-live were-wont
Horum ergo plurimi ad memoratam aciem, peracto ieiunio
of-these therefore very-many to the-mentioned battle-line completed a-fast
triduano, cum aliis orandi causa conuenerant, habentes
of-three-days with others of-praying for-the-sake had-assembled having
defensorem nomine Brocmailum, qui eos intentos precibus
a-defender by-name Brocmail who them intent on-prayers
a barbarorum gladiis protegeret. Quorum causam aduentus
from of-the-barbarians the-swords should-protect whose the-cause of-coming
cum intellexisset rex Ædilfrid, ait: 'Ergo si aduersum nos
when had-understood king Æthelfrith he-says therefore if against us

ad Deum suum clamant, profecto et ipsi, quamuis arma non
to God their they-cry surely also they although arms not
ferant, contra nos pugnant, qui aduersis nos inprecationibus
they-bear against us fight who with-hostile us imprecations
persequuntur.' Itaque in hos primum arma uerti iubet,
pursue and-so against these first arms to-be-turned he-orders
et sic ceteras nefandae militiae copias non sine magno
and so the-other of-the-wicked soldiery forces not without great
exercitus sui damno deleuit. Exstinctos in ea pugna ferunt de
of-army his loss he-destroyed slain in that battle they-say of
his, qui ad orandum uenerant, uiros circiter mille CC^tos^,
those who to praying had-come men about a-thousand two-hundred
et solum L fuga esse lapsos. Brocmail ad primum hostium
and only fifty by-flight to-have escaped Brocmail at the-first of-the-enemies
aduentum cum suis terga uertens, eos, quos defendere
arrival with his-own back turning those whom to-defend
debuerat, inermes ac nudos ferientibus gladiis reliquit.
he-ought unarmed and naked to-the-striking swords left
Sicque conpletum est praesagium sancti pontificis Augustini,
and-so fulfilled was the-presage of-the-holy bishop Augustine
quamuis ipso iam multo ante tempore ad caelestia regna
although he-himself now much before time to the-heavenly kingdoms
sublato, ut etiam temporalis interitus ultione sentirent
taken that also of-temporal death by-the-vengeance should-feel
perfidi, quod oblata sibi perpetuae salutis consilia spreuerant.
the-faithless that offered to-them of-perpetual salvation counsels they-had-scorned

Ut idem Mellitum ac Iustum episcopos fecerit; et de obitu ipsius

III · AUGUSTINE ORDAINS MELLITUS AND JUSTUS, AND DIES

In 604 Augustine consecrates Mellitus to preach to the East Saxons, whose king Sæberht is Æthelberht's nephew, with his see at London, where Æthelberht builds Saint Paul's; and Justus to Rochester, where the king builds Saint Andrew's. Augustine dies and is buried outside the unfinished church of Peter and Paul, then moved into its northern porch with the later archbishops. His epitaph is given.

Anno dominicae incarnationis DCIIII^mo^, Augustinus
in-the-year of-the-Lord's incarnation six-hundred-fourth Augustine
Brittaniarum archiepiscopus ordinauit duos episcopos, Mellitum
of-the-Britains archbishop ordained two bishops Mellitus
uidelicet et Iustum; Mellitum quidem ad praedicandum
namely and Justus Mellitus indeed for preaching
prouinciae Orientalium Saxonum, qui Tamense fluuio
to-the-province of-the-East Saxons who by-the-Thames river
dirimuntur a Cantia, et ipsi orientali mari contigui,
are-divided from Kent and themselves to-the-eastern sea adjoining
quorum metropolis Lundonia ciuitas est, super ripam
whose capital London the-city is on the-bank
praefati fluminis posita, et ipsa multorum emporium
of-the-aforesaid river placed and itself of-many a-market
populorum terra marique uenientium; in qua uidelicet gente
of-peoples by-land and-sea coming in which namely people
tunc temporis Saberct nepos Aedilbercti ex sorore Ricula
at-that time Sæberht nephew of-Æthelberht by his-sister Ricula
regnabat, quamuis sub potestate positus eiusdem Aedilbercti,
reigned although under the-power placed of-the-same Æthelberht
qui omnibus, ut supra dictum est, usque ad terminum
who over-all as above said it-was all-the-way to the-border

Humbrae fluminis Anglorum gentibus imperabat. Ubi uero
of-the-Humber river of-the-English peoples ruled when but
et haec prouincia uerbum ueritatis praedicante Mellito
also this province the-word of-truth preaching Mellitus
accepit, fecit rex Aedilberct in ciuitate Lundonia ecclesiam
received made king Æthelberht in the-city of-London the-church
sancti Pauli apostoli, in qua locum sedis episcopalis, et
of-saint Paul the-apostle in which the-place of-the-see episcopal both
ipse, et successores eius haberent. Iustum uero in ipsa
he-himself and the-successors his should-have Justus but in the-very
Cantia Augustinus episcopum ordinauit in ciuitate Dorubreui,
Kent Augustine bishop ordained in the-city Durobrivae
quam gens Anglorum a primario quondam illius, qui
which the-people of-the-English from a-chief once of-it who
dicebatur Hrof, Hrofæscæstræ cognominat. Distat autem a
was-called Hrof Hrofæscæstræ names it-is-distant moreover from
Doruuerni milibus passuum ferme XXIIII ad occidentem,
Canterbury by-miles of-paces about twenty-four to the-west
in qua rex Aedilberct ecclesiam beati Andreae apostoli
in which king Æthelberht the-church of-blessed Andrew the-apostle
fecit, qui etiam episcopis utriusque huius ecclesiae dona
made who also to-the-bishops of-each of-this church gifts
multa, sicut et Doruuernensis, obtulit; sed et territoria ac
many as also of-Canterbury offered but also lands and
possessiones in usum eorum, qui erant cum episcopis, adiecit.
possessions for the-use of-those who were with the-bishops he-added
Defunctus est autem Deo dilectus pater Augustinus, et
died has moreover to-God beloved father Augustine and
positum corpus eius foras iuxta ecclesiam beatorum apostolorum
placed the-body his outside near the-church of-the-blessed apostles
Petri et Pauli, cuius supra meminimus, quia necdum fuerat
Peter and Paul which above we-have-mentioned because not-yet it-had-been

perfecta nec dedicata. Mox uero ut dedicata est, intro inlatum,
finished nor dedicated soon but as dedicated it-was within brought
et in porticu illius aquilonali decenter sepultum est; in qua
and in the-porch its northern fittingly buried it-was in which
etiam sequentium archiepiscoporum omnium sunt corpora
also of-the-following archbishops of-all are the-bodies
tumulata praeter duorum tantummodo, id est Theodori et
entombed except of-two only that is of-Theodore and
Berctualdi, quorum corpora in ipsa ecclesia posita sunt,
of-Berhtwald whose bodies in the-very church placed have-been
eo quod praedicta porticus plura capere nequiuit. Habet haec
for-this that the-aforesaid porch more to-hold could-not it-has this
in medio pene sui altare in honore beati papae Gregorii
in the-middle almost of-itself an-altar in honor of-blessed pope Gregory
dedicatum, in quo per omne sabbatum a presbytero loci
dedicated at which through every Saturday by the-priest of-the-place
illius agendae eorum sollemniter celebrantur. Scriptum uero
that the-offices their solemnly are-celebrated written but
est in tumba eiusdem Augustini epitaphium huiusmodi: 'Hic
is on the-tomb of-the-same Augustine an-epitaph of-this-kind here
requiescit domnus Augustinus Doruuernensis archiepiscopus
rests the-lord Augustine of-Canterbury archbishop
primus, qui olim huc a beato Gregorio Romanae urbis
first who once hither by blessed Gregory of-the-Roman city
pontifice directus, et a Deo operatione miraculorum suffultus,
pontiff directed and by God with-the-working of-miracles supported
Aedilbertcum regem ac gentem illius ab idolorum cultu ad
Æthelberht the-king and people his from of-idols the-worship to
Christi fidem perduxit, et conpletis in pace diebus officii sui,
of-Christ the-faith led and completed in peace the-days of-office his
defunctus est VII Kalendas Iunias, eodem rege regnante.'
died has on-the-seventh Kalends of-June the-same king reigning

Ut Laurentius cum coepiscopis suis Scottos unitatem sanctae ecclesiae maxime in pascha obseruando sequi monuerit, et ut Mellitus Romam uenerit

IV · LAURENCE WRITES TO THE IRISH AND THE BRITONS

Laurence, consecrated by Augustine in his lifetime, as Peter consecrated Clement, labors to strengthen the church and writes with his fellow bishops to the Irish, whom they had first honored, about Easter; the Irish bishop Dagan refused even to eat with them. He writes also to the British priests, with what success the present shows. Mellitus attends Pope Boniface's synod in Rome and brings back its decrees and letters. Boniface obtains from Phocas the Pantheon and makes it a church of Mary and all martyrs.

Successit Augustino in episcopatum Laurentius, quem ipse
succeeded to-Augustine in the-bishopric Laurence whom he-himself
idcirco adhuc uiuens ordinauerat, ne, se defuncto, status
for-this-reason still living had-ordained lest he having-died the-state
ecclesiae tam rudis uel ad horam pastore destitutus uacillare
of-the-church so raw even for an-hour of-shepherd bereft to-totter
inciperet. In quo et exemplum sequebatur primi pastoris
should-begin in which also the-example he-followed of-the-first shepherd
ecclesiae, hoc est beatissimi apostolorum principis Petri, qui,
of-the-church that is of-the-most-blessed of-the-apostles prince Peter who
fundata Romae ecclesia Christi, Clementem sibi adiutorem
founded at-Rome the-church of-Christ Clement for-himself as-helper
euangelizandi, simul et successorem consecrasse perhibetur.
of-evangelizing together and successor to-have-consecrated is-said
Laurentius archiepiscopi gradu potitus strenuissime
Laurence of-archbishop the-rank having-obtained most-vigorously
fundamenta ecclesiae, quae nobiliter iacta uidit, augmentare,
the-foundations of-the-church which nobly laid he-saw to-increase
atque ad profectum debiti culminis, et crebra uoce
and to the-advancement of-the-due summit both by-frequent voice

sanctae exhortationis, et continuis piae operationis exemplis
of-holy exhortation and by-continual of-pious working examples
prouehere curauit. Denique non solum nouae, quae de
to-raise took-care finally not only of-the-new which from
Anglis erat collecta, ecclesiae curam gerebat, sed et ueterum
the-English was gathered of-the-church the-care he-bore but also of-the-old
Brittaniae incolarum, nec non et Scottorum, qui Hiberniam
of-Britain inhabitants nor not also of-the-Irish who Ireland
insulam Brittaniae proximam incolunt, populis pastoralem
the-island to-Britain next inhabit to-the-peoples pastoral
inpendere sollicitudinem curabat. Siquidem ubi Scottorum in
to-bestow solicitude took-care indeed when of-the-Irish in
praefata ipsorum patria, quomodo et Brettonum in ipsa
the-aforesaid their fatherland as also of-the-Britons in the-very
Brittania, uitam ac professionem minus ecclesiasticam in
Britain the-life and profession less ecclesiastical in
multis esse cognouit, maxime quod paschae sollemnitatem
many-things to-be he-learned chiefly that of-Easter the-solemnity
non suo tempore celebrarent, sed, ut supra docuimus, a
not in-its time they-celebrated but as above we-have-shown from
XIIII^{a} luna usque ad XX^{am} dominicae resurrectionis
the-fourteenth moon all-the-way to the-twentieth of-the-Lord's resurrection
diem obseruandum esse putarent; scripsit cum coepiscopis
the-day to-be-observed to-be they-thought he-wrote with fellow-bishops
suis exhortatoriam ad eos epistulam, obsecrans eos et
his an-exhortatory to them letter beseeching them and
contestans unitatem pacis et catholicae obseruationis cum
adjuring the-unity of-peace and of-catholic observance with
ea, quae toto orbe diffusa est, ecclesia Christi tenere;
that which over-the-whole world spread is church of-Christ to-hold
cuius uidelicet epistulae principium hoc est:
of-which namely letter the-beginning this is

Dominis carissimis fratribus episcopis uel abbatibus per
to-the-lords dearest brothers bishops or abbots through
uniuersam Scottiam Laurentius, Mellitus, et Iustus episcopi,
all Ireland Laurence Mellitus and Justus bishops
serui seruorum Dei.
servants of-the-servants of-God
Dum nos sedes apostolica more suo, sicut in uniuerso orbe
while us the-see apostolic by-custom its-own as in the-whole world
terrarum, in his occiduis partibus ad praedicandum gentibus
of-lands into these western parts for preaching to-peoples
paganis dirigeret, atque in hanc insulam, quae Brittania
pagan directed and into this island which Britain
nuncupatur, contigit introisse; antequam cognosceremus,
is-called it-happened to-have-entered before we-knew
credentes, quod iuxta morem uniuersalis ecclesiae
believing that according-to the-custom of-the-universal church
ingrederentur, in magna reuerentia sanctitatis tam Brettones
they-walked in great reverence of-holiness both the-Britons
quam Scottos uenerati sumus; sed cognoscentes Brettones,
and the-Irish venerated we-have but knowing the-Britons
Scottos meliores putauimus. Scottos uero per Daganum
the-Irish better we-thought the-Irish but through Dagan
episcopum in hanc, quam superius memorauimus, insulam, et
the-bishop into this which above we-have-mentioned island and
Columbanum abbatem in Gallis uenientem nihil discrepare a
Columbanus the-abbot in Gaul coming nothing to-differ from
Brettonibus in eorum conuersatione didicimus. Nam Daganus
the-Britons in their manner-of-life we-have-learned for Dagan
episcopus ad nos ueniens, non solum cibum nobiscum, sed
the-bishop to us coming not only food with-us but
nec in eodem hospitio, quo uescebamur, sumere uoluit.
not-even in the-same lodging in-which we-were-eating to-take was-willing

Misit idem Laurentius cum coepiscopis suis etiam Brettonum
sent the-same Laurence with fellow-bishops his also of-the-Britons
sacerdotibus litteras suo gradui condignas, quibus eos in
to-the-priests a-letter to-his rank worthy in-which them in
unitate catholica confirmare satagit. Sed quantum haec
unity catholic to-confirm he-busies-himself but how-far these-things
agendo profecerit, adhuc praesentia tempora declarant.
by-doing he-has-succeeded still the-present times declare
His temporibus uenit Mellitus Lundoniae episcopus Romam,
in-these times came Mellitus of-London bishop to-Rome
de necessariis ecclesiae Anglorum cum apostolico papa
about the-necessary-matters of-the-church of-the-English with the-apostolic pope
Bonifatio tractaturus. Et cum idem papa reuerentissimus
Boniface about-to-treat and when the-same pope most-reverend
cogeret synodum episcoporum Italiae, de uita monachorum et
assembled a-synod of-the-bishops of-Italy about the-life of-monks and
quiete ordinaturus, et ipse Mellitus inter eos adsedit anno
quiet about-to-ordain also himself Mellitus among them sat in-the-year
VIII imperii Focatis principis, indictione XIII[a], tertio
eighth of-the-reign of-Phocas the-emperor in-the-indiction thirteenth on-the-third
die Kalendarum Martiarum; ut quaeque erant regulariter
day of-the-Kalends of-March that whatever-things were regularly
decreta, sua quoque auctoritate subscribens confirmaret, ac
decreed with-his also authority subscribing he-might-confirm and
Brittaniam rediens secum Anglorum ecclesiis mandanda atque
to-Britain returning with-him to-the-English churches to-be-commanded and
obseruanda deferret, una cum epistulis, quas idem pontifex
to-be-observed might-bring together with letters which the-same pontiff
Deo dilecto archiepiscopo Laurentio et clero uniuerso,
to-God beloved archbishop Laurence and clergy all
similiter et Aedilbercto regi atque genti Anglorum direxit.
likewise and to-Æthelberht the-king and people of-the-English directed

Hic est Bonifatius, quartus a beato Gregorio Romanae urbis
this is Boniface fourth from blessed Gregory of-the-Roman city
episcopo, qui inpetrauit a Focate principe donari ecclesiae
bishop who obtained from Phocas the-emperor to-be-given to-the-church
Christi templum Romae, quod Pantheon uocabatur ab antiquis,
of-Christ the-temple at-Rome which the-Pantheon was-called by the-ancients
quasi simulacrum esset omnium deorum; in quo ipse,
as-if the-image it-were of-all gods in which he-himself
eliminata omni spurcitia, fecit ecclesiam sanctae Dei genetricis
thrown-out all filth made a-church of-the-holy of-God mother
atque omnium martyrum Christi; ut, exclusa multitudine
and of-all martyrs of-Christ so-that shut-out the-multitude
daemonum, multitudo ibi sanctorum memoriam haberet.
of-demons a-multitude there of-saints remembrance might-have

Ut defunctis Aedilbercto et Sabercto regibus successores eorum idolatriam resuscitarint, ob quod et Mellitus ac Iustus a Brittania discesserint

V · KENT AND ESSEX RETURN TO THE IDOLS

In 616 Æthelberht dies after fifty-six years, third of the kings who ruled all the southern English and the first to enter heaven; Bede lists the seven overlords. He left laws written in English. His son Eadbald refuses the faith and takes his father's wife, and many lapse. The three pagan sons of Sæberht demand the white bread of the Eucharist without baptism and expel Mellitus when he refuses. Mellitus and Justus withdraw to Gaul, and the three kings fall in battle against the Gewisse.

Anno ab incarnatione dominica DCXVI, qui est annus
in-the-year from the-incarnation of-the-Lord six-hundred-sixteen which is the-year
XXI, ex quo Augustinus cum sociis ad praedicandum
twenty-first from when Augustine with companions for preaching

genti Anglorum missus est, Aedilberct rex Cantuariorum
to-the-people of-the-English sent was Æthelberht king of-the-people-of-Kent
post regnum temporale, quod L et VI annis gloriosissime
after a-reign temporal which fifty and six years most-gloriously
tenuerat, aeterna caelestis regni gaudia subiit; qui tertius
he-had-held the-eternal of-the-heavenly kingdom joys entered who third
quidem in regibus gentis Anglorum cunctis australibus
indeed among the-kings of-the-people of-the-English over-all the-southern
eorum prouinciis, quae Humbrae fluuio et contiguis ei
their provinces which by-the-Humber river and adjoining to-it
terminis sequestrantur a borealibus, imperauit; sed primus
borders are-separated from the-northern ruled but first
omnium caeli regna conscendit. Nam primus imperium
of-all of-heaven the-kingdoms ascended for first rule
huiusmodi Aelli rex Australium Saxonum; secundus Caelin
of-this-kind Ælle king of-the-South Saxons second Caelin
rex Occidentalium Saxonum, qui lingua ipsorum Ceaulin
king of-the-West Saxons who in-tongue their Ceawlin
uocabatur; tertius, ut diximus, Aedilberct rex Cantuariorum;
was-called third as we-have-said Æthelberht king of-the-people-of-Kent
quartus Reduald rex Orientalium Anglorum, qui etiam uiuente
fourth Rædwald king of-the-East Angles who even living
Aedilbercto eidem suae genti ducatum praebebat, obtinuit;
Æthelberht to-the-same his-own people leadership afforded obtained
quintus Aeduini rex Nordanhymbrorum gentis, id est eius,
fifth Edwin king of-the-Northumbrian people that is of-that
quae ad Borealem Humbrae fluminis plagam inhabitat,
which to the-Northern of-the-Humber river region dwells
maiore potentia cunctis, qui Brittaniam incolunt, Anglorum
with-greater power over-all who Britain inhabit of-the-English
pariter et Brettonum populis praefuit, praeter Cantuariis
alike and of-the-Britons peoples ruled except the-people-of-Kent

tantum; nec non et Meuanias Brettonum insulas, quae inter
only nor not also the-Mevanian of-the-Britons islands which between
Hiberniam et Brittaniam sitae sunt, Anglorum subiecit
Ireland and Britain situated are of-the-English subjected
imperio; sextus Osuald et ipse Nordanhymbrorum rex
to-the-rule sixth Oswald also himself of-the-Northumbrians king
Christianissimus, hisdem finibus regnum tenuit; septimus
most-Christian within-the-same borders the-kingdom held seventh
Osuiu frater eius, aequalibus pene terminis regnum nonnullo
Oswiu brother his within-equal almost bounds the-kingdom for-some
tempore cohercens, Pictorum quoque atque Scottorum gentes,
time holding of-the-Picts also and of-the-Irish the-peoples
quae septentrionales Brittaniae fines tenent, maxima ex
which the-northern of-Britain borders hold for-the-greatest in
parte perdomuit, ac tributarias fecit. Sed haec postmodum.
part he-subdued and tributary made but these-things later
Defunctus uero est rex Aedilberct die XXIIII mensis
died but has king Æthelberht on-the-day twenty-fourth of-the-month
Februarii post XX et unum annos acceptae fidei, atque in
of-February after twenty and one years of-the-received faith and in
porticu sancti Martini intro ecclesiam beatorum apostolorum
the-porch of-saint Martin within the-church of-the-blessed apostles
Petri et Pauli sepultus, ubi et Berctæ regina condita est.
Peter and Paul buried where also Bertha the-queen laid was
Qui inter cetera bona, quae genti suae consulendo
who among other good-things which on-the-people his by-taking-thought
conferebat, etiam decreta illi iudiciorum, iuxta exempla
he-conferred also decrees for-it of-judgments according-to the-examples
Romanorum, cum consilio sapientium constituit; quae conscripta
of-the-Romans with the-counsel of-the-wise established which written-down
Anglorum sermone hactenus habentur, et obseruantur ab ea.
of-the-English in-speech hitherto are-held and are-observed by it

In quibus primitus posuit, qualiter id emendare deberet,
in which first he-set how that to-make-amends ought
qui aliquid rerum uel ecclesiae, uel episcopi, uel
he-who anything of-the-property either of-the-church or of-the-bishop or
reliquorum ordinum furto auferret; uolens scilicet tuitionem
of-the-other orders by-theft should-take-away wishing namely protection
eis, quos et quorum doctrinam susceperat, praestare.
to-them whom and whose teaching he-had-received to-afford
Erat autem idem Aedilberct filius Irminrici, cuius pater
was moreover the-same Æthelberht son of-Eormenric whose father
Octa, cuius pater Oeric cognomento Oisc, a quo reges
Octa whose father Oeric by-surname Oisc from whom the-kings
Cantuariorum solent Oiscingas cognominare. Cuius pater
of-the-people-of-Kent they-are-wont Oiscingas to-surname whose father
Hengist, qui cum filio suo Oisc inuitatus a Uurtigerno
Hengist who with son his Oisc invited by Vortigern
Brittaniam primus intrauit, ut supra retulimus.
Britain first entered as above we-have-related
At uero post mortem Aedilbercti, cum filius eius Eadbald
but indeed after the-death of-Æthelberht when son his Eadbald
regni gubernacula suscepisset, magno tenellis ibi adhuc
of-the-kingdom the-helm had-taken-up for-great to-the-tender there still
ecclesiae crementis detrimento fuit. Siquidem non solum fidem
of-the-church growths loss he-was indeed not only the-faith
Christi recipere noluerat, sed et fornicatione pollutus est tali,
of-Christ to-receive he-had-refused but also by-fornication defiled was such
qualem nec inter gentes auditam apostolus testatur, ita ut
as not-even among the-heathen heard-of the-apostle testifies so that
uxorem patris haberet. Quo utroque scelere occasionem
the-wife of-his-father he-had by-which each crime occasion
dedit ad priorem uomitum reuertendi his, qui sub imperio
he-gave to the-former vomit of-returning to-those who under the-rule

sui parentis, uel fauore uel timore regio, fidei et castimoniae
of-his parent either by-favor or by-fear royal of-faith and of-chastity
iura susceperant. Nec supernae flagella districtionis perfido
the-laws had-taken-up nor heavenly scourges of-severity for-the-faithless
regi castigando et corrigendo defuere; nam crebra mentis
king for-chastising and correcting were-lacking for by-frequent of-mind
uesania, et spiritus inmundi inuasione premebatur.
madness and of-spirit unclean by-the-invasion he-was-pressed
Auxit autem procellam huiusce perturbationis etiam mors
increased moreover the-storm of-this disturbance also the-death
Sabercti regis Orientalium Saxonum, qui ubi regna perennia
of-Sæberht king of-the-East Saxons who when kingdoms everlasting
petens tres suos filios, qui pagani perdurauerant, regni
seeking three his sons who pagans had-remained of-the-kingdom
temporalis heredes reliquit, coeperunt illi mox idolatriae,
temporal heirs he-left began they at-once idolatry
quam, uiuente eo, aliquantulum intermisisse uidebantur,
which living him somewhat to-have-interrupted they-seemed
palam seruire, subiectisque populis idola colendi liberam dare
openly to-serve and-to-the-subject peoples idols of-worshiping free to-give
licentiam. Cumque uiderent pontificem, celebratis in ecclesia
leave and-when they-saw the-bishop celebrated in the-church
missarum sollemniis, eucharistiam populo dare, dicebant, ut
of-masses the-solemnities the-eucharist to-the-people to-give they-said as
uulgo fertur, ad eum barbara inflati stultitia: 'Quare non
commonly is-related to him with-barbarous puffed-up folly why not
et nobis porrigis panem nitidum, quem et patri nostro
also to-us do-you-offer the-bread white which both to-father our
Saba,' sic namque eum appellare consuerant, 'dabas, et
Saba so for him to-call they-had-been-accustomed you-gave and
populo adhuc dare in ecclesia non desistis?' Quibus ille
to-the-people still to-give in the-church not you-cease to-whom he

respondebat: ‘Si uultis ablui fonte illo salutari, quo
answered if you-wish to-be-washed in-font that saving in-which
pater uester ablutus est, potestis etiam panis sancti, cui
father your washed was you-can also of-the-bread holy which
ille participabat, esse participes; sin autem lauacrum uitae
he partook to-be partakers but-if moreover the-bath of-life
contemnitis, nullatenus ualetis panem uitae percipere.’ At illi:
you-despise by-no-means you-can the-bread of-life to-receive but they
‘Nolumus,’ inquiunt, ‘fontem illum intrare, quia nec opus
we-do-not-wish they-say font that to-enter because not need
illo nos habere nouimus, sed tamen pane illo refici
of-it ourselves to-have we-know but yet with-bread that to-be-refreshed
uolumus.’ Cumque diligenter ac saepe ab illo essent
we-wish and-when diligently and often by him they-had-been
admoniti nequaquam ita fieri posse, ut absque purgatione
admonished by-no-means so to-be-done to-be-able that without purification
sacrosancta quis oblationi sacrosanctae communicaret, ad
most-holy anyone in-the-offering most-holy should-share at
ultimum furore commoti aiebant: ‘Si non uis adsentire
the-last with-fury moved they-said if not you-wish to-agree
nobis in tam facili causa, quam petimus, non poteris
with-us in so easy a-matter as we-ask not you-will-be-able
iam in nostra prouincia demorari.’ Et expulerunt eum, ac
longer in our province to-stay and they-expelled him and
de suo regno cum suis abire iusserunt.
from their kingdom with his-own to-go-away ordered
Qui expulsus inde uenit Cantiam, tractaturus cum Laurentio
who expelled thence came to-Kent about-to-treat with Laurence
et Iusto coepiscopis, quid in his esset agendum.
and Justus fellow-bishops what in these-things was to-be-done
Decretumque est communi consilio, quia satius esset, ut
and-decided it-was by-common counsel that better it-were that

omnes patriam redeuntes, libera ibi mente Domino
all to-the-fatherland returning with-free there mind the-Lord
deseruirent, quam inter rebelles fidei barbaros sine fructu
should-serve than among rebellious to-the-faith barbarians without fruit
residerent. Discessere itaque primo Mellitus et Iustus, atque
should-stay departed and-so first Mellitus and Justus and
ad partes Galliae secessere, ibi rerum finem exspectare
to the-parts of-Gaul withdrew there of-things the-end to-await
disponentes. Sed non multo tempore reges, qui praeconem
arranging but not for-long time the-kings who the-herald
a se ueritatis expulerant, daemonicis cultibus inpune
from themselves of-truth had-expelled to-demonic worships unpunished
seruiebant. Nam egressi contra gentem Geuissorum in
served for having-gone-out against the-people of-the-Gewisse into
proelium, omnes pariter cum sua militia corruerunt; nec,
battle all alike with their soldiery fell nor
licet auctoribus perditis, excitatum ad scelera uulgus
although the-authors destroyed the-roused to crimes common-people
potuit recorrigi, atque ad simplicitatem fidei et caritatis,
could to-be-corrected-again and to the-simplicity of-faith and of-charity
quae est in Christo, reuocari.
which is in Christ to-be-recalled

Ut correptus ab apostolo Petro Laurentius Aeodbaldum regem ad Christum conuerterit, qui mox Mellitum et Iustum ad praedicandum reuocauerit

VI · LAURENCE CONVERTS KING EADBALD

Laurence, about to follow Mellitus and Justus out of Britain, spends the night in the church of Peter and Paul, where Saint Peter appears and scourges him for abandoning his flock. In the morning he shows the king his wounds; Eadbald, terrified, renounces idolatry and his unlawful marriage, is baptized, and recalls Mellitus and Justus. Justus returns to Rochester, but London will not have Mellitus back. Eadbald builds a church of the Mother of God in the monastery.

Cum uero et Laurentius Mellitum Iustumque secuturus ac
when but also Laurence Mellitus and-Justus about-to-follow and
Brittaniam esset relicturus, iussit ipsa sibi nocte
Britain was about-to-leave he-ordered on-that-very for-himself night
in ecclesia beatorum apostolorum Petri et Pauli, de qua
in the-church of-the-blessed apostles Peter and Paul about which
frequenter iam diximus, stratum parari; in quo, cum
often already we-have-spoken a-bed to-be-prepared on which when
post multas preces ac lacrimas ad Dominum pro statu
after many prayers and tears to the-Lord for the-state
ecclesiae fusas ad quiescendum membra posuisset, atque
of-the-church poured-out for resting his-limbs he-had-placed and
obdormisset, apparuit ei beatissimus apostolorum princeps,
had-fallen-asleep appeared to-him the-most-blessed of-the-apostles prince
et multo illum tempore secretae noctis flagellis artioribus
and for-much him time of-the-secret night with-scourges very-hard
afficiens sciscitabatur apostolica districtione, quare gregem,
afflicting asked with-apostolic severity why the-flock
quem sibi ipse crediderat, relinqueret, uel cui pastorum
which to-him he-himself had-entrusted he-was-leaving or to-which of-the-shepherds

oues Christi in medio luporum positas fugiens ipse
the-sheep of-Christ in the-midst of-wolves placed fleeing he-himself
dimitteret.' 'An mei,' inquit, 'oblitus es exempli, qui
would-abandon or of-my he-says forgotten have-you of-the-example who
pro paruulis Christi, quos mihi in indicium suae dilectionis
for the-little-ones of-Christ whom to-me in proof of-his love
commendauerat, uincula, uerbera, carceres, adflictiones, ipsam
he-had-commended chains blows prisons afflictions the-very
postremo mortem, mortem autem crucis, ab infidelibus et
at-last death death moreover of-the-cross from unbelievers and
inimicis Christi ipse cum Christo coronandus pertuli?' His
enemies of-Christ myself with Christ to-be-crowned endured by-these
beati Petri flagellis simul ex exhortationibus animatus
of-blessed Peter scourges together from exhortations encouraged
famulus Christi Laurentius mox mane facto uenit ad regem,
the-servant of-Christ Laurence at-once morning made came to the-king
et, retecto uestimento, quantis esset uerberibus laceratus,
and drawn-back garment by-how-great he-had-been blows torn
ostendit. Qui multum miratus et inquirens, quis tanto
he-showed who much having-marveled and inquiring who on-so-great
uiro tales ausus esset plagas infligere; ut audiuit, quia
a-man such dared had blows to-inflict when he-heard that
suae causa salutis episcopus ab apostolo Christi tanta
for-his sake of-salvation the-bishop by the-apostle of-Christ such
esset tormenta plagasque perpessus, extimuit multum; atque
had torments and-blows suffered was-terrified much and
anathematizato omni idolatriae cultu, abdicato conubio non
anathematized all of-idolatry worship renounced the-marriage not
legitimo, suscepit fidem Christi, et baptizatus ecclesiae rebus,
lawful he-took-up the-faith of-Christ and baptized of-the-church the-affairs
quantum ualuit, in omnibus consulere ac fauere curauit.
as-much-as he-could in all-things to-consult and to-favor took-care

Misit etiam Galliam, et reuocauit Mellitum ac Iustum,
he-sent also to-Gaul and recalled Mellitus and Justus
eosque ad suas ecclesias libere instituendas redire praecepit;
and-them to their churches freely to-be-ordered to-return commanded
qui post annum, ex quo abierunt, reuersi sunt; et Iustus
who after a-year from when they-departed returned they-have and Justus
quidem ad ciuitatem Hrofi, cui praefuerat, rediit; Mellitum
indeed to the-city of-Hrof which he-had-ruled returned Mellitus
uero Lundonienses episcopum recipere noluerunt, idolatris
but the-people-of-London as-bishop to-receive refused to-idolatrous
magis pontificibus seruire gaudentes. Non enim tanta erat
rather pontiffs to-serve rejoicing not for so-great was
ei, quanta patri ipsius regni potestas, ut etiam
for-him as-much-as for-the-father his of-the-kingdom power that even
nolentibus ac contradicentibus paganis antistitem suae posset
unwilling and opposing the-pagans the-bishop to-his he-could
ecclesiae reddere. Uerumtamen ipse cum sua gente, ex
church to-restore nevertheless he with his people from
quo ad Dominum conuersus est, diuinis se studuit
when to the-Lord converted he-was to-divine himself strove
mancipare praeceptis. Denique et in monasterio beatissimi
to-enslave precepts finally also in the-monastery of-the-most-blessed
apostolorum principis ecclesiam sanctae Dei genetricis fecit,
of-the-apostles prince a-church of-the-holy of-God mother he-made
quam consecrauit archiepiscopus Mellitus.
which consecrated archbishop Mellitus

Ut Mellitus episcopus flammas ardentis suae ciuitatis orando restinxerit

VII · MELLITUS QUENCHES THE FIRE OF CANTERBURY BY PRAYER

Laurence dies and Mellitus becomes the third archbishop; Justus still rules Rochester. Mellitus is gouty but quick in spirit. When a fire threatens Canterbury, he is carried before the flames near the shrine of the Four Crowned Martyrs and prays, and the south wind turns back and dies. He dies in 624 and is buried with his predecessors.

Hoc enim regnante rege beatus archiepiscopus Laurentius
this for reigning king blessed archbishop Laurence
regnum caeleste conscendit, atque in ecclesia et monasterio
the-kingdom heavenly ascended and in the-church and monastery
sancti apostoli Petri iuxta prodecessorem suum Augustinum
of-the-holy apostle Peter beside predecessor his Augustine
sepultus est die quarto Nonarum Februariarum; post quem
buried was on-the-day fourth of-the-Nones of-February after whom
Mellitus, qui erat Lundoniae episcopus, sedem Doruuernensis
Mellitus who was of-London bishop the-see of-the-Canterbury
ecclesiae tertius ab Augustino suscepit. Iustus autem adhuc
church third from Augustine took-up Justus moreover still
superstes Hrofensem regebat ecclesiam. Qui, cum magna
surviving the-Rochester ruled church who when with-great
ecclesiam Anglorum cura ac labore gubernarent, susceperunt
the-church of-the-English care and labor they-governed they-received
scripta exhortatoria a pontifice Romanae et apostolicae sedis
writings exhortatory from the-pontiff of-the-Roman and apostolic see
Bonifatio, qui post Deusdedit ecclesiae praefuit, anno
Boniface who after Deusdedit over-the-church presided in-the-year
incarnationis dominicae DCXVIIII. Erat autem Mellitus
of-the-incarnation of-the-Lord six-hundred-nineteen was moreover Mellitus

corporis quidem infirmitate, id est podagra, grauatus, sed
of-body indeed by-infirmity that is by-gout burdened but
mentis gressibus sanis alacriter terrena quaeque transiliens, atque
of-mind with-steps sound eagerly earthly all leaping-over and
ad caelestia semper amanda, petenda, et quaerenda peruolans.
to the-heavenly always to-be-loved to-be-sought and to-be-searched-for flying
Erat carnis origine nobilis, sed culmine mentis nobilior.
he-was of-the-flesh by-origin noble but by-the-height of-mind nobler
Denique, ut unum uirtutis eius, unde cetera intellegi possint,
finally that one of-virtue his whence the-rest to-be-understood may
testimonium referam, tempore quodam ciuitas Doruuernensis
testimony I-may-relate at-a-time certain the-city of-Canterbury
per culpam incuriae igni correpta crebrescentibus coepit
through the-fault of-carelessness by-fire seized with-increasing began
flammis consumi; quibus cum nullo aquarum iniectu posset
by-flames to-be-consumed which when by-no of-waters throwing could
aliquis obsistere, iamque ciuitatis esset pars uastata non
anyone to-resist and-now of-the-city was a-part laid-waste not
minima, atque ad episcopium furens se flamma dilataret,
least and to the-bishop's-house raging itself the-flame was-spreading
confidens episcopus in diuinum, ubi humanum deerat,
trusting the-bishop in the-divine where the-human was-lacking
auxilium, iussit se obuiam saeuientibus et huc illucque
help ordered himself against the-raging and here and-there
uolantibus ignium globis efferri. Erat autem eo loci, ubi
flying of-fires balls to-be-carried was moreover at-that of-place where
flammarum impetus maxime incumbebat, martyrium beatorum
of-the-flames the-onset chiefly pressed the-shrine of-the-blessed
IIII Coronatorum. Ibi ergo perlatus obsequentum manibus
four Crowned-Martyrs there therefore carried of-the-attendants by-the-hands
episcopus coepit orando periculum infirmus abigere, quod
the-bishop began by-praying the-danger weak to-drive-away which

firma fortium manus multum laborando nequiuerat. Nec mora,
the-firm of-the-strong hand much by-laboring had-been-unable nor delay
uentus, qui a meridie flans urbi incendia sparserat,
the-wind which from the-south blowing over-the-city the-fires had-scattered
contra meridiem reflexus, primo uim sui furoris a lesione
toward the-south turned-back first the-force of-its fury from the-harm
locorum, quae contra erant, abstraxit, ac mox funditus
of-the-places which opposite were withdrew and soon utterly
quiescendo, flammis pariter sopitis atque exstinctis, conpescuit.
by-falling-quiet the-flames alike lulled and extinguished checked
Et quia uir Dei igne diuinae caritatis fortiter ardebat,
and because the-man of-God with-the-fire of-divine charity strongly burned
quia tempestates potestatum aeriarum a sua suorumque
because the-storms of-the-powers of-the-air from his-own and-his-people's
lesione crebris orationibus uel exhortationibus repellere
harm with-frequent prayers or exhortations to-drive-back
consuerat, merito uentis flammisque mundialibus
he-had-been-accustomed rightly over-winds and-flames worldly
praeualere, et, ne sibi suisque nocerent, obtinere poterat.
to-prevail and that-not him and-his they-should-harm to-obtain he-could
Et hic ergo postquam annis quinque rexit ecclesiam,
and he therefore after for-years five he-ruled the-church
Aeodbaldo regnante migrauit ad caelos, sepultusque est
Eadbald reigning passed to the-heavens and-buried was
cum patribus suis in saepe dicto monasterio et ecclesia
with fathers his in the-often mentioned monastery and church
beatissimi apostolorum principis, anno ab incarnatione
of-the-most-blessed of-the-apostles prince in-the-year from the-incarnation
Domini DCXXIIII, die VIII Kalendarum Maiarum.
of-the-Lord six-hundred-twenty-four on-the-day eighth of-the-Kalends of-May

Ut Bonifatius papa Iusto successori eius pallium et epistulam miserit

VIII · BONIFACE SENDS JUSTUS THE PALLIUM AND A LETTER

Justus succeeds Mellitus and consecrates Romanus to Rochester, by the authority Pope Boniface had granted him. Boniface's letter praises his labor, whose fruit is shown in the conversion of King Adulwald, sends him the pallium for use at the mass alone, and gives him leave to ordain bishops as need requires.

Cui statim successit in pontificatum Iustus, qui erat
to-whom at-once succeeded in the-pontificate Justus who was
Hrofensis ecclesiae episcopus. Illi autem ecclesiae Romanum
of-Rochester church the-bishop for-that moreover church Romanus
pro se consecrauit episcopum, data sibi ordinandi episcopos
for himself he-consecrated as-bishop given to-him of-ordaining bishops
auctoritate a pontifice Bonifatio, quem successorem fuisse
the-authority by the-pontiff Boniface whom successor to-have-been
Deusdedit supra meminimus; cuius auctoritatis ista est forma:
of-Deusdedit above we-have-mentioned of-which authority this is the-form
Dilectissimo fratri Iusto Bonifatius.
to-the-most-beloved brother Justus Boniface
Quam deuote quamque etiam uigilanter pro Christi euangelio
how devoutly and-how also watchfully for of-Christ the-gospel
elaborauerit uestra fraternitas, non solum epistulae a uobis
has-labored your brotherliness not only of-the-letter by you
directae tenor, immo indulta desuper operi uestro perfectio
sent the-tenor nay granted from-above to-work your the-completion
indicauit. Nec enim omnipotens Deus aut sui nominis
has-shown nor for almighty God either of-his name
sacramentum, aut uestri fructum laboris deseruit, dum ipse
the-sacrament or of-your the-fruit labor has-deserted while he-himself

praedicatoribus euangelii fideliter repromisit: 'Ecce ego uobiscum
to-the-preachers of-the-gospel faithfully promised behold I with-you
sum omnibus diebus usque ad consummationem mundi.'
am all days all-the-way to the-consummation of-the-world
Quod specialiter iniuncto uobis ministerio, eius clementia
which especially in-the-enjoined on-you ministry his mercy
demonstrauit, aperiens corda gentium ad suscipiendum
has-shown opening the-hearts of-the-heathen to receiving
praedicationis uestrae singulare mysterium. Magno enim
of-preaching your the-singular mystery with-a-great for
praemio fastigiorum uestrorum delectabilem cursum bonitatis
reward of-highnesses your the-delightful course of-goodness
suae suffragiis inlustrauit, dum creditorum uobis talentorum
his by-the-supports he-has-illumined while of-the-entrusted to-you talents
fidelissimae negotiationis officiis uberem fructum inpendens
of-most-faithful trading by-the-offices abundant fruit bestowing
ei, quod signare possetis multiplicatis generationibus,
to-that which to-seal you-could in-multiplied generations
praeparauit. Hocque etiam illa uobis repensatione conlatum
he-has-prepared and-this also by-that to-you requital conferred
est, qua iniuncto ministerio iugiter persistentes laudabili
is by-which in-the-enjoined ministry constantly persisting with-praiseworthy
patientia redemtionem gentis illius exspectastis, et uestris,
patience the-redemption of-people that you-have-awaited and by-your
ut proficerent, meritis eorum est saluatio propinata, dicente
that they-might-profit merits their was salvation offered saying
Domino: 'Qui perseuerauerit usque in finem, hic saluus erit.'
the-Lord who shall-have-persevered up-to to the-end he saved will-be
Saluati ergo estis spe patientiae et tolerantiae uirtute, ut
saved therefore you-are by-hope of-patience and of-endurance by-virtue that
infidelium corda naturali ac superstitioso morbo purgata,
of-the-unbelievers the-hearts from-natural and superstitious disease purged

sui consequerentur misericordiam Saluatoris. Susceptis namque
their might-obtain the-mercy of-the-Savior received for
apicibus filii nostri Adulualdi regis, repperimus, quanta
the-letters of-son our Adulwald the-king we-have-found with-how-great
sacri eloquii eruditione eius animum ad uerae conuersionis
of-sacred eloquence learning his mind to of-true conversion
et indubitatae fidei credulitatem fraternitas uestra perduxerit.
and of-undoubted faith belief brotherliness your has-led
Qua ex re de longanimitate clementiae caelestis certam
which from thing about the-long-suffering of-mercy heavenly certain
adsumentes fiduciam, non solum suppositarum ei gentium
taking confidence not only of-the-subject to-him peoples
plenissimam salutem, immo quoque uicinarum, uestrae
the-fullest salvation nay also of-the-neighboring by-your
praedicationis ministerio credimus subsequendam; quatinus,
of-preaching ministry we-believe to-be-following so-that
sicut scriptum est, consummati operis uobis merces a
as written it-is of-the-completed work to-you the-wage by
retributore omnium bonorum Domino tribuatur, et uere
the-rewarder of-all good-things the-Lord may-be-given and truly
'per omnem terram exisse sonum eorum, et in
through all the-earth to-have-gone-out sound their and to
fines orbis terrae uerba ipsorum,' uniuersalis gentium
the-ends of-the-circle of-the-earth words their the-universal of-peoples
confessio, suscepto Christianae sacramento fidei, protestetur.
confession received of-the-Christian sacrament of-faith may-declare
Pallium praeterea per latorem praesentium fraternitati
the-pallium besides through the-bearer of-the-present-letter to-brotherliness
tuae, benignitatis studiis inuitati, direximus, quod uidelicet
your of-kindness by-the-zeal invited we-have-sent which namely
tantum in sacrosanctis celebrandis mysteriis utendi licentiam
only in most-holy to-be-celebrated mysteries of-using the-leave

imperauimus; concedentes etiam tibi ordinationes episcoporum,
we-have-commanded granting also to-you the-ordinations of-bishops
exigente oportunitate, Domini praeueniente misericordia,
requiring the-occasion the-Lord's preceding mercy
celebrare; ita ut Christi euangelium plurimorum adnuntiatione
to-celebrate so that of-Christ the-gospel of-very-many by-the-announcing
in omnibus gentibus, quae necdum conuersae sunt, dilatetur.
among all peoples which not-yet converted are may-be-spread
Studeat ergo tua fraternitas hoc, quod sedis apostolicae
let-strive therefore your brotherliness this which of-the-see apostolic
humanitate percepit, intemerata mentis sinceritate seruare,
from-the-kindness it-has-received with-undefiled of-mind sincerity to-keep
intendens cuius rei similitudine tam praecipuum indumentum
considering of-what thing in-the-likeness so excellent a-garment
humeris tuis baiulandum susceperis. Talemque te Domini
on-shoulders your to-be-carried you-have-received and-such yourself of-the-Lord
inplorata clementia exhibendum stude, ut indulti muneris
implored the-mercy to-be-shown strive that of-the-granted gift
praemia non cum reatitudine, sed cum commodis animarum
the-rewards not with guilt but with the-profits of-souls
ante tribunal summi et uenturi Iudicis repraesentes.
before the-tribunal of-the-highest and coming Judge you-may-present
Deus te incolumem custodiat, dilectissime frater.
God you unharmed keep most-beloved brother

De imperio regis Aeduini, et ut ueniens ad euangelizandum ei Paulinus primo filiam eius cum aliis fidei Christianae sacramentis inbuerit

IX · EDWIN'S POWER, AND PAULINUS' COMING TO NORTHUMBRIA

Edwin, king of the Northumbrians, holds all the provinces of Britain, English and British, and even the Mevanian islands. He seeks Æthelburh, daughter of Æthelberht, and is told a Christian may not marry a pagan; he promises her freedom of worship and to consider the faith, and Paulinus is consecrated to go with her in 625. At Easter an assassin sent by the West Saxon king Cwichelm strikes at Edwin, and the thane Lilla dies shielding him. That night the queen bears Eanflæd; Edwin promises to serve Christ if he wins against Cwichelm, gives the infant to be baptized, defeats the West Saxons, but delays and ponders his own conversion.

Quo tempore etiam gens Nordanhymbrorum, hoc est ea
at-which time also the-people of-the-Northumbrians that is that
natio Anglorum, quae ad Aquilonalem Humbre fluminis
nation of-the-English which to the-Northern of-the-Humber river
plagam habitabat, cum rege suo Aeduino uerbum fidei
region dwelt with king its Edwin the-word of-faith
praedicante Paulino, cuius supra meminimus, suscepit. Cui
preaching Paulinus whom above we-have-mentioned received to-which
uidelicet regi, in auspicium suscipiendae fidei et regni
namely king for an-omen of-receiving faith and of-the-kingdom
caelestis, potestas etiam terreni creuerat imperii; ita ut, quod
heavenly the-power even of-earthly had-grown rule so that what
nemo Anglorum ante eum, omnes Brittaniae fines, qua uel
no-one of-the-English before him all of-Britain the-borders where either
ipsorum uel Brettonum prouinciae habitabant, sub dicione
their-own or of-the-Britons provinces dwelt under sway
acciperet. Quin et Meuanias insulas, sicut et supra docuimus,
he-received nay and the-Mevanian islands as also above we-have-shown

imperio subiugauit Anglorum; quarum prior, quae ad austrum
to-the-rule he-subjected of-the-English of-which the-former which to the-south
est, et situ amplior, et frugum prouentu atque ubertate felicior,
is both in-site larger and of-crops in-the-yield and in-richness happier
nongentarum LX familiarum mensuram iuxta aestimationem
of-nine-hundred sixty families the-measure according-to the-reckoning
Anglorum, secunda trecentarum et ultra spatium tenet.
of-the-English the-second of-three-hundred and beyond the-space holds
Huic autem genti occasio fuit percipiendae fidei, quod
to-this moreover people the-occasion was of-receiving the-faith that
praefatus rex eius cognatione iunctus est regibus Cantuariorum,
the-aforesaid king its by-kinship joined was to-the-kings of-the-people-of-Kent
accepta in coniugem Aedilbergae filia Aedilbercti regis, quae
taken in marriage Æthelburh daughter of-Æthelberht the-king who
alio nomine Tatae uocabatur. Huius consortium cum primo
by-another name Tate was-called her companionship when first
ipse missis procis a fratre eius Aeodbaldo, qui tunc
he-himself sent suitors from the-brother her Eadbald who then
regno Cantuariorum praeerat, peteret; responsum est
over-the-kingdom of-the-people-of-Kent presided sought answered it-was
non esse licitum Christianam uirginem pagano in coniugem
not to-be lawful a-Christian virgin to-a-pagan in marriage
dari, ne fides et sacramenta caelestis regis consortio
to-be-given lest the-faith and sacraments of-the-heavenly king by-the-companionship
profanarentur regis, qui ueri Dei cultus esset prorsus
be-profaned of-a-king who of-the-true God the-worship was utterly
ignarus. Quae cum Aeduino uerba nuntii referrent,
ignorant which when to-Edwin the-words the-messengers reported
promisit se nil omnimodis contrarium Christianae fidei,
he-promised himself nothing in-any-way contrary to-the-Christian faith
quam uirgo colebat, esse facturum; quin potius permissurum,
which the-virgin worshiped to-be about-to-do nay rather about-to-permit

ut fidem cultumque suae religionis cum omnibus, qui secum
that the-faith and-worship of-her religion with all who with-her
uenissent, uiris siue feminis, sacerdotibus seu ministris,
had-come men or women priests or ministers
more Christiano seruaret. Neque abnegauit se etiam
in-the-custom Christian she-should-keep nor did-he-deny himself even
eandem subiturum esse religionem; si tamen examinata a
the-same about-to-undergo to-be religion if yet examined by
prudentibus sanctior ac Deo dignior posset inueniri.
the-prudent holier and to-God worthier it-could to-be-found
Itaque promittitur uirgo, atque Æduino mittitur, et
and-so is-promised the-virgin and to-Edwin is-sent and
iuxta quod dispositum fuerat, ordinatur episcopus uir
according-to what arranged had-been is-ordained bishop a-man
Deo dilectus Paulinus, qui cum illa ueniret, eamque et
to-God beloved Paulinus who with her should-come and-her and
comites eius, ne paganorum possent societate pollui,
the-companions her lest of-the-pagans they-could by-the-company to-be-defiled
cotidiana et exhortatione, et sacramentorum caelestium
by-daily both exhortation and of-the-sacraments heavenly
celebratione confirmaret.
by-the-celebration should-strengthen
Ordinatus est autem Paulinus episcopus a Iusto archiepiscopo,
ordained was moreover Paulinus bishop by Justus the-archbishop
sub die XII Kalendarum Augustarum, anno ab
on day twelfth of-the-Kalends of-August in-the-year from
incarnatione Domini DCXXV; et sic cum praefata
the-incarnation of-the-Lord six-hundred-twenty-five and so with the-aforesaid
uirgine ad regem Aeduinum quasi comes copulae carnalis
virgin to the-king Edwin as-if a-companion of-the-union fleshly
aduenit. Sed ipse potius toto animo intendens, ut gentem,
came but he rather with-whole mind intending that the-people

quam adibat, ad agnitionem ueritatis aduocans, iuxta
which he-approached to the-acknowledgment of-the-truth calling according-to
uocem apostoli, uni uero sponso uirginem castam exhiberet
the-voice of-the-apostle to-one true spouse a-virgin chaste he-might-present
Christo. Cumque in prouinciam uenisset, laborauit multum,
Christ and-when into the-province he-had-come he-labored much
ut et eos, qui secum uenerant, ne a fide deficerent,
that both those who with-him had-come lest from the-faith they-fall-away
Domino adiuuante contineret, et aliquos, si forte posset,
the-Lord helping he-might-hold and some if perhaps he-could
de paganis ad fidei gratiam praedicando conuerteret. Sed
of the-pagans to of-faith the-grace by-preaching he-might-convert but
sicut apostolus ait, quamuis multo tempore illo laborante
as the-apostle says although for-a-long time he laboring
in uerbo: 'Deus saeculi huius excaecauit mentes infidelium,
in the-word the-God of-world this blinded the-minds of-the-unbelievers
ne eis fulgeret inluminatio euangelii gloriae Christi.'
lest on-them should-shine the-light of-the-gospel of-the-glory of-Christ
Anno autem sequente uenit in prouinciam quidam sicarius
in-the-year moreover following came into the-province a-certain assassin
uocabulo Eumer, missus a rege Occidentalium Saxonum
by-name Eomer sent by the-king of-the-West Saxons
nomine Cuichelmo, sperans se regem Aeduinum regno
by-name Cwichelm hoping himself king Edwin of-the-kingdom
simul et uita priuaturum; qui habebat sicam bicipitem
together and of-life about-to-deprive who had a-dagger two-edged
toxicatam; ut si ferri uulnus minus ad mortem regis
poisoned so-that if of-the-iron the-wound too-little for the-death of-the-king
sufficeret, peste iuuaretur ueneni. Peruenit autem ad
sufficed by-the-plague it-might-be-helped of-poison he-came moreover to
regem primo die paschae iuxta amnem Deruuentionem, ubi
the-king on-the-first day of-Easter near the-river Derwent where

tunc erat uilla regalis, intrauitque quasi nuntium domini
then was a-township royal and-entered as-if a-message of-the-lord
sui referens; et cum simulatam legationem ore astuto
his bringing and when the-feigned embassy with-mouth cunning
uolueret, exsurrexit repente, et, euaginata sub ueste
he-was-unfolding he-rose-up suddenly and drawn under his-garment
sica, impetum fecit in regem. Quod cum uideret
the-dagger an-attack he-made upon the-king which when saw
Lilla minister regi amicissimus, non habens scutum ad
Lilla a-thane to-the-king most-friendly not having a-shield at
manum, quo regem a nece defenderet, mox interposuit
hand with-which the-king from death he-might-defend at-once put-between
corpus suum ante ictum pungentis; sed tanta ui hostis
body his before the-blow of-the-stabber but with-such force the-enemy
ferrum infixit, ut per corpus militis occisi etiam regem
the-iron drove-in that through the-body of-the-thane killed even the-king
uulneraret. Qui cum mox undique gladiis inpeteretur, in
he-wounded who when at-once from-all-sides with-swords he-was-attacked in
ipso tumultu etiam alium de militibus, cui nomen erat
the-very uproar also another of the-thanes whose name was
Fordheri, sica nefanda peremit.
Forthhere with-the-dagger wicked he-slew
Eadem autem nocte sacrosancta dominici paschae pepererat
on-the-same moreover night most-holy of-the-Lord's Easter had-borne
regina filiam regi, cui nomen Æanfled. Cumque idem
the-queen a-daughter to-the-king whose name Eanflæd and-when the-same
rex, praesente Paulino episcopo, gratias ageret diis suis pro
king being-present Paulinus the-bishop thanks gave to-gods his for
nata sibi filia, e contra episcopus gratias coepit agere
the-born to-him daughter on the-contrary the-bishop thanks began to-give
Domino Christo, regique adstruere, quod ipse precibus
to-the-Lord Christ and-to-the-king to-assert that he by-prayers

suis apud illum obtinuerit, ut regina sospes et absque
his with him had-obtained that the-queen safe and without
dolore graui sobolem procrearet. Cuius uerbis delectatus
pain grievous offspring should-bring-forth whose by-words delighted
rex, promisit se, abrenuntiatis idolis, Christo seruiturum,
the-king promised himself renounced the-idols Christ about-to-serve
si uitam sibi et uictoriam donaret pugnanti aduersus
if life to-him and victory he-should-give fighting against
regem, a quo homicida ille, qui eum uulnerauerat, missus
the-king by whom murderer that who him had-wounded sent
est; et in pignus promissionis inplendae, eandem filiam
was and as a-pledge of-the-promise to-be-fulfilled the-same daughter
suam Christo consecrandam Paulino episcopo adsignauit;
his to-Christ to-be-consecrated to-Paulinus the-bishop assigned
quae baptizata est die sancto pentecostes prima de
who baptized was on-the-day holy of-Pentecost the-first of
gente Nordanhymbrorum, cum XI aliis de familia eius.
the-people of-the-Northumbrians with eleven others of the-household his
Quo tempore curatus a uulnere sibi pridem inflicto, rex
at-which time healed from the-wound on-him before inflicted the-king
collecto exercitu uenit aduersus gentem Occidentalium Saxonum,
gathered an-army came against the-people of-the-West Saxons
ac bello inito uniuersos, quos in necem suam conspirasse
and battle joined all whom to death his to-have-conspired
didicerat, aut occidit, aut in deditionem recepit. Sicque uictor
he-had-learned either he-killed or into surrender received and-so victor
in patriam reuersus, non statim et inconsulte sacramenta
to his-fatherland having-returned not at-once and inconsiderately the-sacraments
fidei Christianae percipere uoluit; quamuis nec idolis ultra
of-faith Christian to-receive he-wished although not-even idols longer
seruiuit, ex quo se Christo seruiturum esse promiserat.
he-served from when himself Christ about-to-serve to-be he-had-promised

Uerum primo diligentius ex tempore, et ab ipso uenerabili
but first more-diligently at leisure and from the-very venerable
uiro Paulino rationem fidei ediscere, et cum suis primatibus,
man Paulinus the-reason of-faith to-learn and with his chief-men
quos sapientiores nouerat, curauit conferre, quid de his
whom wiser he-knew he-took-care to-confer what about these-things
agendum arbitrarentur. Sed et ipse, cum esset uir natura
to-be-done they-would-judge but also he-himself since he-was a-man by-nature
sagacissimus, saepe diu solus residens ore quidem tacito,
most-shrewd often long alone sitting with-mouth indeed silent
sed in intimis cordis multa secum conloquens, quid
but in the-inmost-parts of-heart many-things with-himself conversing what
sibi esset faciendum, quae religio seruanda tractabat.
for-him was to-be-done what religion to-be-kept considered

Ut papa Bonifatius eundem regem missis litteris sit hortatus ad fidem

X · POPE BONIFACE URGES EDWIN TO THE FAITH

Boniface writes to Edwin that the one God, Father, Son, and Spirit, made heaven and earth and man in his image, and has now kindled the faith even at the ends of the earth, as in King Eadbald and in Edwin's own queen. Idols made by human hands cannot see, hear, or help, and Edwin should break them, receive the sign of the cross, and be reborn by water and the Spirit. He sends a shirt with gold ornament and a cloak from Ancyra.

Quo tempore exhortatorias ad fidem litteras a pontifice
at-which time exhortatory to the-faith a-letter from the-pontiff
sedis apostolicae Bonifatio accepit, quarum ista est forma:
of-the-see apostolic Boniface he-received of-which this is the-form

Exemplar epistulae beatissimi et apostolici papae urbis
copy of-the-letter of-the-most-blessed and apostolic pope of-the-city
Romanae ecclesiae Bonifatii directae uiro glorioso Æduino
Roman church Boniface directed to-the-man glorious Edwin
regi Anglorum.
king of-the-English
Uiro glorioso Aeduino regi Anglorum, Bonifatius episcopus
to-the-man glorious Edwin king of-the-English Boniface bishop
seruus seruorum Dei.
servant of-the-servants of-God
Licet summae diuinitatis potentia humanae locutionis officiis
although of-the-highest divinity the-power of-human of-speech by-the-offices
explanari non ualeat, quippe quae sui magnitudine ita
to-be-explained not can inasmuch-as which in-its greatness so
inuisibili atque inuestigabili aeternitate consistit, ut haec
in-invisible and unsearchable eternity consists that it
nulla ingenii sagacitas, quanta sit, conprendere dissereque
no of-intellect keenness how-great it-is to-comprehend and-to-discuss
sufficiat; quia tamen eius humanitas ad insinuationem sui
suffices because yet its humanity for the-making-known of-itself
reseratis cordis ianuis, quae de semet ipsa proferetur
opened of-the-heart the-doors what-things about itself itself shall-be-brought-forth
secreta humanis mentibus inspiratione clementer infundit; ad
secrets into-human minds by-inspiration mercifully pours to
adnuntiandam uobis plenitudinem fidei Christianae sacerdotalem
announcing to-you the-fullness of-faith Christian priestly
curauimus sollicitudinem prorogare, ut perinde Christi
we-have-taken-care solicitude to-extend that likewise of-Christ
euangelium, quod Saluator noster omnibus praecepit gentibus
the-gospel which Savior our to-all commanded peoples
praedicari, uestris quoque sensibus inserentes, salutis uestrae
to-be-preached into-your also senses inserting of-salvation your

remedia propinentur. Supernae igitur maiestatis clementia, quae
the-remedies may-be-offered of-the-heavenly therefore majesty the-mercy which
cuncta solo uerbo praeceptionis suae condidit et creauit,
all-things by-the-sole word of-command its-own founded and created
caelum uidelicet et terram, mare et omnia, quae in eis sunt,
heaven namely and earth the-sea and all-things which in them are
dispositis ordinibus, quibus subsisterent, coaeterni Uerbi sui
arranged the-orders by-which they-should-subsist of-the-coeternal Word its
consilio, et Sancti Spiritus unitate dispensans, hominem
by-the-counsel and of-the-Holy Spirit by-the-unity dispensing man
ad imaginem et similitudinem suam ex limo terrae
to the-image and likeness its-own from the-slime of-the-earth
plasmatum constituit, eique tantam praemii praerogatiuam
formed established and-to-him so-great of-reward a-prerogative
indulsit, ut eum cunctis praeponeret, atque seruato termino
granted that him to-all it-set-over and kept the-limit
praeceptionis, aeternitatis subsistentia praemuniret. Hunc
of-command of-eternity with-the-subsistence fortified this
ergo Deum Patrem, et Filium, et Spiritum Sanctum,
therefore God Father and Son and Spirit Holy
quod est indiuidua Trinitas, ab ortu solis usque ad
which is the-indivisible Trinity from the-rising of-the-sun all-the-way to
occasum, humanum genus, quippe ut creatorem omnium
the-setting the-human race inasmuch as the-creator of-all
atque factorem suum, salutifera confessione fide ueneratur
and maker its-own with-saving confession in-faith venerates
et colit; cui etiam summitates imperii rerumque potestates
and worships to-whom even the-summits of-empire and-of-things the-powers
submissae sunt, quia eius dispositione omnium praelatio
subjected are because of-him by-the-disposition of-all the-preeminence
regnorum conceditur. Eius ergo bonitatis misericordia totius
of-kingdoms is-granted of-his therefore goodness the-mercy of-all

creaturae suae dilatandi subdi etiam in extremitate terrae
creation its of-spreading to-be-subject even at the-extremity of-the-earth
positarum gentium corda frigida, Sancti Spiritus feruore
placed of-peoples the-hearts cold of-the-Holy Spirit with-the-fervor
in sui quoque agnitione mirabiliter est dignata succendere.
in of-itself also the-knowledge wonderfully has deigned to-kindle
Quae enim in gloriosi filii nostri Audubaldi regis
what-things for in of-the-glorious son our Eadbald the-king
gentibusque ei subpositis inlustratione, clementia Redemtoris
and-peoples to-him subjected by-the-enlightening the-mercy of-the-Redeemer
fuerit operata, plenius ex uicinitate locorum uestram gloriam
has worked more-fully from the-nearness of-places your glory
conicimus cognouisse. Eius ergo mirabile donum et in uobis
we-infer to-have-learned his therefore wonderful gift also on you
certa spe, caelesti longanimitate conferri confidimus;
with-certain hope by-heavenly long-suffering to-be-conferred we-trust
cum profecto gloriosam coniugem uestram, quae uestri
since indeed the-glorious wife your who of-your
corporis pars esse dinoscitur, aeternitatis praemio per
body a-part to-be is-known of-eternity with-the-reward through
sacri baptismatis regenerationem inluminatam agnouimus.
of-sacred baptism the-regeneration enlightened we-have-recognized
Unde praesenti stilo gloriosos uos adhortandos cum omni
whence with-the-present pen glorious you to-be-exhorted with all
affectu intimae caritatis curauimus; quatinus abominatis
affection of-inmost charity we-have-taken-care so-that abominated
idolis eorumque cultu, spretisque fanorum fatuitatibus, et
the-idols and-their worship and-scorned of-shrines the-follies and
auguriorum deceptabilibus blandimentis, credatis in Deum
of-auguries the-deceitful allurements you-believe in God
Patrem omnipotentem, eiusque Filium Iesum Christum, et
the-Father almighty and-his Son Jesus Christ and

Spiritum Sanctum, ut credentes, a diabolicae captiuitatis
the-Spirit Holy that believing from of-devilish captivity
nexibus, sanctae et indiuiduae Trinitatis cooperante potentia,
the-bonds of-the-holy and indivisible Trinity cooperating the-power
absoluti, aeternae uitae possitis esse participes.
released of-eternal life you-may-be-able to-be partakers
Quanta autem reatitudinis culpa teneantur obstricti hi,
by-how-great moreover of-guilt fault are-held bound those
qui idolatriarum perniciosissimam superstitionem colentes
who of-idolatries the-most-pernicious superstition worshiping
amplectuntur, eorum, quos colunt, exempla perditionis
embrace of-those whom they-worship the-examples of-perdition
insinuant; unde de eis per psalmistam dicitur: 'Omnes
make-known whence about them through the-psalmist it-is-said all
dii gentium daemonia, Dominus autem caelos fecit.'
the-gods of-the-heathen demons the-Lord moreover the-heavens made
Et iterum: 'Oculos habent, et non uident; aures habent,
and again eyes they-have and not they-see ears they-have
et non audiunt; nares habent, et non odorabunt; manus
and not they-hear nostrils they-have and not they-will-smell hands
habent, et non palpabunt; pedes habent, et non ambulabunt;
they-have and not they-will-feel feet they-have and not they-will-walk
similes ergo efficiuntur his, qui spem suae confidentiae
like therefore are-made to-them who the-hope of-their trust
ponunt in eis.' Quomodo enim iuuandi quemlibet possunt
place in them how for of-helping anyone can-they
habere uirtutem hi, qui ex corruptibili materia inferiorum
to-have the-power those who from corruptible matter of-the-lower
etiam subpositorumque tibi manibus construuntur; quibus
even and-of-the-subject to-you by-hands are-built to-whom
uidelicet artificium humanum adcommodans eis inanimatam
namely the-craft human applying to-them a-lifeless

membrorum similitudinem contulisti; qui, nisi a te moti
of-limbs likeness you-have-conferred who unless by you moved
fuerint, ambulare non poterunt, sed tamquam lapis in uno
they-have-been to-walk not will-be-able but like a-stone in one
loco posita, ita constructi nihilque intellegentiae habentes,
place set so built and-nothing of-understanding having
ipsaque insensibilitate obruti, nullam neque ledendi neque
and-by-the-very insensibility overwhelmed no neither of-harming nor
iuuandi facultatem adepti sunt? Qua ergo mentis deceptione
of-helping power obtained have by-what therefore of-mind deception
eos deos, quibus uos ipsi imaginem corporis tradidistis,
them as-gods to-whom you yourselves the-image of-a-body have-given
colentes sequimini, iudicio discreto repperire non possumus.
worshiping you-follow by-judgment discerning to-find not we-can
Unde oportet uos, suscepto signo sanctae crucis, per quod
whence it-is-fitting you received the-sign of-the-holy cross through which
humanum genus redemtum est, execrandam diabolicae uersutiae
the-human race redeemed was the-execrable of-devilish cunning
supplantationem, qui diuinae bonitatis operibus inuidus
undermining who of-divine goodness to-the-works envious
aemulusque consistit, a cordibus uestris abicere, iniectisque
and-rival stands from hearts your to-cast-off and-laid-on
manibus hos, quos eatenus materiae conpage uobis
hands these whom hitherto of-matter from-the-joining for-yourselves
deos fabricastis, confringendos diminuendosque summopere
as-gods you-have-fashioned to-be-broken and-to-be-shattered most-earnestly
procurate. Ipsa enim eorum dissolutio corruptioque, quae
take-care the-very for their dissolution and-corruption which
numquam uiuentem spiritum habuit, nec sensibilitatem a
never living spirit had nor sensibility from
suis factoribus potuit quolibet modo suscipere, uobis patenter
their makers could in-any way to-receive to-you plainly

insinuet, quam nihil erat, quod eatenus colebatis; dum profecto
may-show how nothing it-was which hitherto you-worshiped since surely
meliores uos, qui spiritum uiuentem a Domino percepistis,
better you who the-spirit living from the-Lord have-received
eorum constructioni nihilominus existatis; quippe quos Deus
their than-construction nonetheless are inasmuch-as whom God
omnipotens ex primi hominis, quem plasmauit, cognatione,
almighty from of-the-first man whom he-formed the-kinship
deductis per saecula innumerabilibus propaginibus, pullulare
drawn through the-ages in-countless offshoots to-sprout
constituit. Accedite ergo ad agnitionem eius, qui uos
established come therefore to the-knowledge of-him who you
creauit, qui in uobis uitae insufflauit spiritum, qui pro
created who into you of-life breathed the-spirit who for
uestra redemtione Filium suum unigenitum misit, ut uos
your redemption Son his only-begotten sent that you
ab originali peccato eriperet, et ereptos de potestate
from original sin he-might-snatch and snatched from the-power
nequitiae diabolicae prauitatis caelestibus praemiis muneraret.
of-the-wickedness of-devilish depravity with-heavenly rewards might-reward
Suscipite uerba praedicatorum, et euangelium Dei, quod
receive the-words of-the-preachers and the-gospel of-God which
uobis adnuntiant; quatinus credentes, sicut saepius dictum
to-you they-announce so-that believing as more-often said
est, in Deum Patrem omnipotentem, et in Iesum
it-has-been in God the-Father almighty and in Jesus
Christum eius Filium, et Spiritum Sanctum, et inseparabilem
Christ his Son and the-Spirit Holy and the-inseparable
Trinitatem; fugatis daemoniorum sensibus, expulsaque
Trinity put-to-flight of-the-demons the-senses and-driven-out
a uobis sollicitatione uenenosi et deceptibilis hostis,
from you the-solicitation of-the-poisonous and deceitful enemy

per aquam et Spiritum Sanctum renati ei, cui
through water and the-Spirit Holy reborn with-him in-whom
credideritis, in splendore gloriae sempiternae cohabitare,
you-shall-have-believed in the-splendor of-glory everlasting to-dwell
eius opitulante munificentia ualeatis.
his helping munificence you-may-be-able
Praeterea benedictionem protectoris uestri beati Petri
besides the-blessing of-protector your blessed Peter
apostolorum principis uobis direximus, id est camisia cum
of-the-apostles prince to-you we-have-sent that is a-shirt with
ornatura in auro una, et lena Anciriana una; quod petimus,
ornament in gold one and a-cloak of-Ancyra one which we-ask
ut eo benignitatis animo gloria uestra suscipiat, quo
that with-that of-kindness mind glory your may-receive with-which
a nobis noscitur destinatum.
by us it-is-known sent

Ut coniugem ipsius, per epistulam, salutis illius sedulam agere curam monuerit

XI · BONIFACE'S LETTER TO QUEEN ÆTHELBURH

Boniface writes to Æthelburh rejoicing at the news of King Eadbald's conversion and of her own steadfast faith, but grieving that her husband still serves idols, so that part of her own body remains a stranger to the Trinity. She should soften his heart by constant prayer and exhortation, since the unbelieving husband is saved by the believing wife, and send news. He sends a silver mirror and a gilded ivory comb.

Ad coniugem quoque illius Aedilbergam huiusmodi litteras
to the-wife also his Æthelburh of-this-kind a-letter
idem pontifex misit:
the-same pontiff sent

Exemplar epistulae beatissimi et apostolici Bonifatii papae
copy of-the-letter of-the-most-blessed and apostolic Boniface pope
urbis Romae directae Aedilbergae reginae Aeduini regis.
of-the-city of-Rome directed to-Æthelburh queen of-Edwin the-king
Dominae gloriosae filiae Aedilbergae reginae, Bonifatius
to-the-lady glorious daughter Æthelburh queen Boniface
episcopus seruus seruorum Dei.
bishop servant of-the-servants of-God
Redemptoris nostri benignitas humano generi, quod
of-Redeemer our the-kindness to-the-human race which
pretiosi sanguinis sui effusione a uinculis diabolicae
of-precious blood his by-the-shedding from the-chains of-devilish
captiuitatis eripuit, multae prouidentiae, quibus saluaretur,
captivity it-snatched of-much providence by-which it-might-be-saved
propinauit remedia; quatinus sui nominis agnitionem diuerso
offered remedies so-that of-his name the-knowledge in-various
modo gentibus innotescens, Creatorem suum suscepto
manner to-the-peoples making-known Creator their received
Christianae fidei agnoscerent sacramento. Quod equidem
of-the-Christian faith they-might-acknowledge the-sacrament which indeed
in uestrae gloriae sensibus caelesti conlatum munere mystica
in of-your glory the-senses by-heavenly conferred gift the-mystic
regenerationis uestrae purgatio patenter innuit. Magno ergo
of-regeneration your cleansing plainly indicates with-great therefore
largitatis dominicae beneficio mens nostra gaudio exultauit,
of-the-bounty of-the-Lord benefit mind our with-joy exulted
quod scintillam orthodoxae religionis in uestri dignatus est
that the-spark of-orthodox religion in your deigned it-has
confessione succendere; ex qua re non solum gloriosi
confession to-kindle from which thing not only of-the-glorious

coniugis uestri, immo totius gentis subpositae uobis
husband your nay of-the-whole people subject to-you
intellegentiam in amore sui facilius inflammaret.
the-understanding in love of-itself more-easily it-might-inflame
Didicimus namque referentibus his, qui ad nos gloriosi filii
we-have-learned for reporting those who to us of-the-glorious son
nostri Audubaldi regis laudabilem conuersionem nuntiantes
our Eadbald the-king the-praiseworthy conversion announcing
peruenerunt, quod etiam uestra gloria, Christianae fidei
came that also your glory of-the-Christian faith
suscepto mirabili sacramento, piis et Deo placitis iugiter
received the-wonderful sacrament with-pious and to-God pleasing constantly
operibus enitescat, ab idolorum etiam cultu seu fanorum
works shines from of-idols also the-worship or of-shrines
auguriorumque inlecebris se diligenter abstineat, et ita
and-of-auguries the-allurements herself diligently abstains and so
in amore Redemtoris sui inmutilata deuotione persistens
in the-love of-Redeemer her with-unimpaired devotion persisting
inuigilet, ut ad dilatandam Christianam fidem incessabiliter
keeps-watch that for spreading the-Christian faith unceasingly
non desistat operam commodare; cumque de glorioso coniuge
not she-ceases effort to-lend and-when about glorious husband
uestro paterna caritas sollicite perquisisset, cognouimus, quod
your fatherly charity anxiously had-inquired we-learned that
eatenus abominandis idolis seruiens, ad suscipiendam uocem
hitherto to-abominable idols serving to receiving the-voice
praedicatorum suam distulerit obedientiam exhibere. Qua
of-the-preachers his he-has-delayed obedience to-show which
ex re non modica nobis amaritudo congesta est, ab
from thing no small to-us bitterness heaped-up has-been from
eo, quod pars corporis uestri ab agnitione summae et
this that a-part of-body your from the-knowledge of-the-highest and

indiuiduae Trinitatis remansit extranea. Unde paternis officiis
indivisible Trinity has-remained estranged whence by-fatherly offices
uestrae gloriosae Christianitati nostram commonitionem
to-your glorious Christianity our admonition
non distulimus conferendam; adhortantes, quatinus diuinae
not we-have-delayed to-be-brought exhorting so-that of-divine
inspirationis inbuta subsidiis, inportune et oportune agendum
inspiration imbued with-the-aids out-of-season and in-season to-be-done
non differas, ut et ipse, Saluatoris nostri Domini Iesu Christi
not you-delay that both he of-the-Savior our Lord Jesus Christ
cooperante potentia, Christianorum numero copuletur;
cooperating the-power of-the-Christians to-the-number may-be-joined
ut perinde intemerato societatis foedere iura teneas
that likewise by-undefiled of-fellowship the-covenant the-rights you-may-hold
maritalis consortii. Scriptum namque est: 'Erunt duo in
of-marital companionship written for it-is they-shall-be two in
carne una.' Quomodo ergo unitas uobis coniunctionis inesse
flesh one how therefore the-unity in-you of-union to-be-in
dici poterit, si a uestrae fidei splendore, interpositis
to-be-said will-be-able if from of-your faith the-splendor interposed
detestabilis erroris tenebris, ille remanserit alienus?
of-detestable error the-darkness he shall-have-remained estranged
Unde orationi continuae insistens a longanimitate caelestis
whence to-prayer continual persisting from the-long-suffering of-heavenly
clementiae inluminationis ipsius beneficia inpetrare non
mercy of-enlightening of-him the-benefits to-obtain not
desinas; ut uidelicet, quos copulatio carnalis affectus
you-cease that namely those-whom the-union of-fleshly affection
unum quodam modo corpus exhibuisse monstratur, hos
one in-some way body to-have-shown is-shown these
quoque unitas fidei etiam post huius uitae transitum in
also the-unity of-faith even after of-this life the-passing in

perpetua societate conseruet. Insiste ergo, gloriosa filia, et
perpetual fellowship may-preserve persist therefore glorious daughter and
summis conatibus duritiam cordis ipsius religiosa diuinorum
with-the-highest efforts the-hardness of-heart his by-devout of-divine
praeceptorum insinuatione mollire summopere dematura;
precepts instilling to-soften most-earnestly hasten
infundens sensibus eius, quantum sit praeclarum, quod
pouring into-senses his how-great is the-glorious which
credendo suscepisti, mysterium, quantumue sit admirabile,
by-believing you-have-received mystery and-how-great is the-wonderful
quod renata praemium consequi meruisti. Frigiditatem
which reborn reward to-obtain you-have-deserved the-coldness
cordis ipsius Sancti Spiritus adnuntiatione succende; quatinus
of-heart his of-the-Holy Spirit by-the-announcing kindle so-that
amoto torpore perniciosissimi cultus, diuinae fidei calor eius
removed the-torpor of-most-pernicious worship of-divine faith the-warmth his
intellegentiam tuarum adhortationum frequentatione succendat,
understanding of-your exhortations by-the-frequency may-kindle
ut profecto sacrae scripturae testimonium per te expletum
that surely of-sacred scripture the-testimony through you fulfilled
indubitanter perclareat: 'Saluabitur uir infidelis per
undoubtedly may-shine-forth will-be-saved the-husband unbelieving through
mulierem fidelem.' Ad hoc enim misericordiam dominicae
the-wife believing for this for the-mercy of-the-Lord's
pietatis consecuta es, ut fructum fidei creditorumque tibi
goodness obtained you-have that the-fruit of-faith and-of-the-entrusted to-you
beneficiorum Redemtori tuo multiplicem resignares. Quod
benefits to-Redeemer your manifold you-might-return which
equidem, suffragante praesidio benignitatis ipsius, ut explere
indeed supporting the-protection of-kindness of-him that to-fulfill
ualeas, adsiduis non desistimus precibus postulare.
you-may-be-able with-constant not we-cease prayers to-ask

His ergo praemissis, paternae uobis dilectionis exhibentes
these therefore sent-before of-fatherly to-you love showing
officia, hortamur, ut nos reperta portitoris occasione de
the-offices we-exhort that us found of-a-bearer the-occasion about
his, quae per uos superna potentia mirabiliter in
those-things which through you the-heavenly power wonderfully in
conuersatione coniugis uestri summissaeque uobis gentis
the-conversion of-husband your and-of-the-subject to-you people
dignatus fuerit operari, prosperis quantocius nuntiis
deigned shall-have to-work with-prosperous as-soon-as-possible tidings
releuetis, quatinus sollicitudo nostra, quae de uestri
you-relieve so-that the-anxiety our which about of-your
uestrorumque omnium animae salute optabilia desideranter
and-of-yours of-all of-soul the-salvation things-desirable longingly
exspectat, uobis nuntiantibus releuetur, inlustrationemque
awaits by-you announcing may-be-relieved and-the-enlightening
diuinae propitiationis in uobis diffusam opulentius agnoscentes,
of-divine propitiation on you poured-out more-abundantly recognizing
hilari confessione largitori omnium bonorum Deo, et beato
with-cheerful confession to-the-giver of-all good-things God and to-blessed
Petro apostolorum principi uberes merito gratias exsoluamus.
Peter of-the-apostles prince abundant deservedly thanks we-may-pay
Praeterea benedictionem protectoris uestri beati Petri
besides the-blessing of-protector your blessed Peter
apostolorum principis uobis direximus, id est speculum
of-the-apostles prince to-you we-have-sent that is a-mirror
argenteum, et pectinem eboreum inauratum; quod petimus,
silver and a-comb of-ivory gilded which we-ask
ut eo benignitatis animo gloria uestra suscipiat, quo
that with-that of-kindness mind glory your may-receive with-which
a nobis noscitur destinatum.
by us it-is-known sent

Ut Aeduini per uisionem quondam sibi exuli ostensam sit ad credendum prouocatus

XII · EDWIN IS MOVED TO BELIEVE BY A VISION SEEN IN EXILE

Paulinus learns in spirit, it seems, of a vision Edwin once had. In exile from Æthelfrith, Edwin took refuge with Rædwald, king of the East Angles, who was bribed and threatened into promising to kill him. A friend offered to lead him away; Edwin refused to break faith. Sitting alone outside the palace at night, he was approached by a stranger who promised him safety, a kingdom greater than any English king's, and better counsel, if he would obey; the stranger laid his right hand on Edwin's head as a sign and vanished. The queen persuaded Rædwald to keep faith, and Rædwald defeated and killed Æthelfrith on the Idle. Now Paulinus lays his hand on Edwin's head and asks if he knows the sign.

Haec quidem memoratus papa Bonifatius de salute
these-things indeed the-mentioned pope Boniface about the-salvation
regis Aeduini ac gentis ipsius litteris agebat. Sed et oraculum
of-the-king Edwin and of-people his by-letters treated but also an-oracle
caeleste, quod illi quondam exulanti apud Redualdum regem
heavenly which to-him once in-exile with Rædwald king
Anglorum pietas diuina reuelare dignata est, non minimum ad
of-the-English goodness divine to-reveal deigned has not least to
suscipienda uel intellegenda doctrinae monita salutaris sensum
receiving or understanding of-teaching the-warnings saving the-sense
iuuit illius. Cum ergo uideret Paulinus difficulter posse
helped his when therefore saw Paulinus with-difficulty to-be-able
sublimitatem animi regalis ad humilitatem uiae salutaris,
the-loftiness of-mind royal to the-humility of-the-way saving
et suscipiendum mysterium uiuificae crucis inclinari, ac
and receiving the-mystery of-the-life-giving cross to-be-inclined and
pro salute illius simul et gentis, cui praeerat, et
for the-salvation of-him together and of-the-people over-which he-presided both

uerbo exhortationis apud homines, et apud diuinam
with-the-word of-exhortation among men and with divine
pietatem uerbo deprecationis ageret; tandem, ut uerisimile
goodness with-the-word of-prayer he-acted at-last as probable
uidetur, didicit in spiritu, quod uel quale esset oraculum
it-seems he-learned in spirit what or of-what-kind was the-oracle
regi quondam caelitus ostensum. Nec exinde distulit,
to-the-king once from-heaven shown nor thereafter did-he-delay
quin continuo regem ammoneret explere uotum, quod in
but-that at-once the-king he-admonished to-fulfill the-vow which in
oraculo sibi exhibito se facturum promiserat, si temporis
the-oracle to-him shown himself about-to-do he-had-promised if of-time
illius erumnis exemtus ad regni fastigia peruenire.
that from-the-hardships freed to of-the-kingdom the-summit he-should-come
Erat autem oraculum huiusmodi. Cum persequente illum
was moreover the-oracle of-this-kind when persecuting him
Aedilfrido, qui ante eum regnauit, per diuersa occultus
Æthelfrith who before him reigned through various hidden
loca uel regna multo annorum tempore profugus uagaretur,
places or kingdoms for-a-long of-years time a-fugitive he-wandered
tandem uenit ad Redualdum obsecrans, ut uitam suam a
at-last he-came to Rædwald beseeching that life his from
tanti persecutoris insidiis tutando seruaret; qui libenter
of-so-great persecutor the-plots by-protecting he-would-save who gladly
eum excipiens, promisit se, quae petebatur, esse facturum.
him receiving promised himself what was-asked to-be about-to-do
At postquam Aedilfrid in hac eum prouincia apparuisse, et
but after Æthelfrith in this him province to-have-appeared and
apud regem illius familiariter cum sociis habitare cognouit,
with the-king of-it familiarly with companions to-dwell learned
misit nuntios, qui Redualdo pecuniam multam pro nece
he-sent messengers who to-Rædwald money much for the-death

eius offerrent; neque aliquid profecit. Misit secundo, misit
his should-offer nor anything he-achieved he-sent a-second-time he-sent
tertio, et copiosiora argenti dona offerens, et bellum
a-third-time both more-abundant of-silver gifts offering and war
insuper illi, si contemneretur, indicens. Qui uel minis
besides to-him if he-were-despised declaring who either by-threats
fractus, uel corruptus muneribus, cessit deprecanti, et siue
broken or corrupted by-gifts yielded to-the-one-requesting and either
occidere se Aeduinum, seu legatariis tradere promisit.
to-kill himself Edwin or to-the-envoys to-hand-over promised
Quod ubi fidissimus quidam amicus illius animaduertit,
which when a-most-faithful certain friend of-his perceived
intrauit cubiculum, quo dormire disponebat, erat enim prima
he-entered the-chamber where to-sleep he-was-arranging it-was for the-first
hora noctis, et euocatum foras, quid erga eum agere rex
hour of-the-night and called outside what toward him to-do the-king
promisisset, edocuit, et insuper adiecit: 'Si ergo uis, hac
had-promised he-told and besides added if therefore you-wish in-this
ipsa hora educam te de hac prouincia, et ea in loca
very hour I-will-lead you from this province and those into places
introducam, ubi numquam te uel Reduald, uel Aedilfrid
I-will-bring where never you either Rædwald or Æthelfrith
inuenire ualeant.' Qui ait: 'Gratias quidem ago beneuolentiae
to-find can who says thanks indeed I-give to-goodwill
tuae; non tamen hoc facere possum, quod suggeris, ut pactum,
your not yet this to-do I-can which you-suggest that the-pact
quod cum tanto rege inii, ipse primus irritum faciam,
which with so-great a-king I-have-entered I-myself first void make
cum ille mihi nil mali fecerit, nil adhuc inimicitiarum
when he to-me nothing of-evil has-done nothing yet of-enmities
intulerit. Quin potius, si morituros sum, ille me magis quam
has-brought nay rather if about-to-die I-am he me rather than

ignobilior quisque morti tradat. Quo enim nunc fugiam,
meaner any to-death may-hand-over where for now shall-I-flee
qui per omnes Brittaniae prouincias tot annorum
who through all of-Britain the-provinces for-so-many of-years
temporumque curriculis uagabundus hostium uitabam insidias?'
and-seasons the-courses wandering of-enemies I-avoided the-plots
Abeunte igitur amico, remansit Aeduini solus foris, residensque
departing therefore the-friend remained Edwin alone outside and-sitting
mestus ante palatium, multis coepit cogitationum aestibus
sad before the-palace by-many he-began of-thoughts tides
affici, quid ageret, quoue pedem uerteret, nescius.
to-be-afflicted what he-should-do or-whither his-foot he-should-turn not-knowing
Cumque diu tacitis mentis angoribus, et caeco carperetur
and-when long by-silent of-mind anguish and by-hidden he-was-consumed
igni, uidit subito intempesta nocte silentio adpropinquantem
fire he-saw suddenly in-the-dead of-night in-silence approaching
sibi hominem uultus habitusque incogniti; quem uidens, ut
to-him a-man of-face and-dress unknown whom seeing as
ignotum et inopinatum, non parum expauit. At ille accedens
unknown and unexpected not a-little he-was-afraid but he approaching
salutauit eum, et interrogauit, quare illa hora, ceteris
greeted him and asked why at-that hour the-others
quiescentibus, et alto sopore pressis, solus ipse mestus in
resting and by-deep sleep pressed alone he sad on
lapide peruigil sederet. At ille uicissim sciscitabatur, quid ad
a-stone wakeful sat but he in-turn asked what to
eum pertineret, utrum ipse intus an foris noctem transigeret.
him it-pertained whether he within or outside the-night spent
Qui respondens ait: 'Ne me aestimes tuae mestitiae et
who answering says not me think of-your sadness and
insomniorum, et forinsecae et solitariae sessionis causam
of-sleeplessness and of-the-outdoor and solitary sitting the-cause

nescire; scio enim certissime qui es, et quare meres, et
not-to-know I-know for most-certainly who you-are and why you-grieve and
quae uentura tibi in proximo mala formidas. Sed dicito
what coming to-you in the-near-future evils you-dread but tell
mihi, quid mercedis dare uelis ei, siqui sit, qui
me what of-reward to-give you-would-wish to-him if-anyone there-be who
his te meroribus absoluat, et Redualdo suadeat, ut
from-these you griefs might-free and Rædwald might-persuade that
nec ipse tibi aliquid mali faciat, nec tuis te hostibus
neither he to-you any evil should-do nor to-your you enemies
perimendum tradat.' Qui cum se omnia, quae posset,
to-be-slain should-hand-over who when himself all-things which he-could
huic tali pro mercede beneficii daturum esse responderet,
to-this-one such for the-reward of-the-benefit about-to-give to-be answered
adiecit ille: 'Quod si etiam regem te futurum exstinctis
added he but if also king you to-be destroyed
hostibus in ueritate promittat, ita ut non solum omnes
the-enemies in truth he-promise so that not only all
tuos progenitores, sed et omnes, qui ante te reges in
your forefathers but also all who before you kings among
gente Anglorum fuerant, potestate transcendas?' At Aeduini
the-people of-the-English had-been in-power you-surpass but Edwin
constantior interrogando factus, non dubitauit promittere,
more-steadfast by-the-questioning made not doubted to-promise
quin ei, qui tanta sibi beneficia donaret, dignis ipse
but-that to-him who such to-himself benefits should-give with-worthy he-himself
gratiarum actionibus responderet. Tum ille tertio: 'Si autem,'
of-thanks acts would-respond then he a-third-time if moreover
inquit, 'is, qui tibi tanta taliaque dona ueraciter aduentura
he-says he who to-you so-great and-such gifts truly about-to-come
praedixerit, etiam consilium tibi tuae salutis ac uitae
shall-have-foretold also counsel to-you of-your salvation and of-life

melius atque utilius, quam aliquis de tuis parentibus aut
better and more-useful than any of your parents or
cognatis umquam audiuit, ostendere potuerit, num ei
kinsmen ever heard to-show shall-have-been-able will-you to-him
obtemperare, et monita eius salutaria suscipere consentis?'
to-obey and the-warnings his saving to-take-up consent
Nec distulit Æduini, quin continuo polliceretur in omnibus
nor delayed Edwin but-that at-once he-should-promise in all-things
se secuturum doctrinam illius, qui se tot ac tantis
himself about-to-follow the-teaching of-him who him from-so-many and so-great
calamitatibus ereptum, ad regni apicem proueheret.
calamities snatched to of-the-kingdom the-summit should-raise
Quo accepto responso, confestim is, qui loquebatur cum eo,
which received answer at-once he who was-speaking with him
inposuit dexteram suam capiti eius dicens: 'Cum hoc ergo
placed right-hand his on-head his saying when this therefore
tibi signum aduenerit, memento huius temporis ac loquellae
to-you sign shall-come remember this time and conversation
nostrae, et ea, quae nunc promittis, adimplere ne differas.'
our and those-things which now you-promise to-fulfill not delay
Et his dictis, ut ferunt, repente disparuit, ut intellegeret
and these said as they-say suddenly he-disappeared that he-might-understand
non hominem esse, qui sibi apparuisset, sed spiritum.
not a-man to-be who to-him had-appeared but a-spirit
Et cum regius iuuenis solus adhuc ibidem sederet, gauisus
and when the-royal youth alone still there sat having-rejoiced
quidem de conlata sibi consolatione, sed multum sollicitus,
indeed at the-conferred on-him consolation but much anxious
ac mente sedula cogitans, quis esset ille, uel unde ueniret,
and with-mind diligent pondering who was he or whence he-came
qui haec sibi loqueretur, uenit ad eum praefatus amicus
who these-things to-him spoke came to him the-aforesaid friend

illius, laetoque uultu salutans eum: 'Surge,' inquit, 'intra, et
his and-with-glad face greeting him rise he-says go-in and
sopitis ac relictis curarum anxietatibus, quieti membra simul
lulled and abandoned of-cares the-anxieties to-rest your-limbs together
et animum conpone, quia mutatum est cor regis, nec
and your-mind compose because changed is the-heart of-the-king nor
tibi aliquid mali facere, sed fidem potius pollicitam seruare
to-you anything of-evil to-do but faith rather promised to-keep
disponit; postquam enim cogitationem suam, de qua tibi
he-arranges after for thought his about which to-you
ante dixi, reginae in secreto reuelauit, reuocauit eum illa ab
before I-spoke to-the-queen in secret he-revealed recalled him she from
intentione, ammonens, quia nulla ratione conueniat tanto regi
the-intention warning that by-no reason it-befits so-great a-king
amicum suum optimum in necessitate positum auro uendere,
friend his best in need placed for-gold to-sell
immo fidem suam, quae omnibus ornamentis pretiosior est,
nay faith his which than-all ornaments more-precious is
amore pecuniae perdere.' Quid plura? Fecit rex, ut dictum
for-love of-money to-lose what more did the-king as said
est; nec solum exulem nuntiis hostilibus non tradidit,
it-was nor only the-exile to-the-messengers hostile not he-did-hand-over
sed etiam eum, ut in regnum peruenirent, adiuuit. Nam
but also him that into the-kingdom he-might-come helped for
mox redeuntibus domum nuntiis, exercitum ad debellandum
soon returning home the-messengers an-army for overthrowing
Aedilfridum colligit copiosum, eumque sibi occurrentem
Æthelfrith he-gathers large and-him against-himself coming
cum exercitu multum inpari (non enim dederat illi spatium,
with an-army much unequal not for he-had-given him time
quo totum suum congregaret atque adunaret exercitum),
in-which whole his he-might-gather and unite army

occidit in finibus gentis Merciorum ad orientalem plagam
he-killed on the-borders of-the-people of-the-Mercians at the-eastern region
amnis, qui uocatur Idlæ; in quo certamine et filius
of-the-river which is-called Idle in which contest also the-son
Redualdi, uocabulo Rægenheri, occisus est. Ac sic Aeduini
of-Rædwald by-name Rægenhere killed was and so Edwin
iuxta oraculum, quod acceperat, non tantum regis sibi
according-to the-oracle which he-had-received not only of-the-king to-him
infesti insidias uitauit, uerum etiam eidem peremto in
hostile the-plots avoided but also to-the-same slain in
regni gloriam successit.
of-the-kingdom the-glory succeeded
Cum ergo praedicante uerbum Dei Paulino rex
when therefore preaching the-word of-God Paulinus the-king
credere differret, et per aliquod tempus, ut diximus, horis
to-believe delayed and for some time as we-have-said at-hours
conpetentibus solitarius sederet, quid agendum sibi esset, quae
suitable alone sat what to-be-done for-him was what
religio sequenda, sedulus secum ipse scrutari consuesset,
religion to-be-followed diligent with-himself he-himself to-search had-been-accustomed
ingrediens ad eum quadam die uir Dei, inposuit dexteram
entering to him on-a-certain day the-man of-God placed his-right-hand
capiti eius et, an hoc signum agnosceret, requisiuit. Qui cum
on-head his and whether this sign he-recognized asked who when
tremens ad pedes eius procidere uellet, leuauit eum, et quasi
trembling at feet his to-fall-down wished he-raised him and as-if
familiari uoce affatus: 'Ecce,' inquit, 'hostium manus,
with-familiar voice having-addressed behold he-says of-the-enemies the-hands
quos timuisti, Domino donante euasisti; ecce regnum, quod
whom you-feared the-Lord granting you-have-escaped behold the-kingdom which
desiderasti, ipso largiente percepisti. Memento, ut tertium,
you-desired he-himself bestowing you-have-received remember that the-third

quod promisisti, facere ne differas, suscipiendo fidem eius,
which you-promised to-do not you-delay by-receiving the-faith his
et praecepta seruando, qui te et a temporalibus aduersis
and the-precepts by-keeping who you both from temporal adversities
eripiens, temporalis regni honore sublimauit; et si deinceps
snatching of-a-temporal kingdom with-the-honor has-exalted and if henceforth
uoluntati eius, quam per me tibi praedicat, obsecundare
to-the-will his which through me to-you he-preaches to-comply
uolueris, etiam a perpetuis malorum tormentis te liberans,
you-shall-wish also from perpetual of-evils torments you freeing
aeterni secum regni in caelis faciet esse participem.'
of-eternal with-himself kingdom in heaven will-make to-be a-sharer

Quale consilium idem cum primatibus suis de percipienda fide Christi habuerit; et ut pontifex eius suas aras profanauerit

XIII · EDWIN'S COUNCIL, AND COIFI PROFANES THE ALTARS

Edwin consults his counselors. The chief priest Coifi says the old religion has given him nothing for all his devotion. Another compares human life to a sparrow that flies through the warm hall in winter, in at one door and out at the other; if the new teaching tells more of what comes before and after, it should be followed. After hearing Paulinus, Coifi urges that the temples be burned, and Edwin openly accepts the faith. Coifi asks for arms and a stallion, forbidden to a priest, rides to the shrine at Goodmanham, hurls his spear into it, and has it burned.

Quibus auditis, rex suscipere quidem se fidem, quam
which heard the-king to-receive indeed himself the-faith which
docebat, et uelle et debere respondebat. Uerum adhuc
he-taught both to-wish and to-be-bound answered but still
cum amicis principibus et consiliariis suis sese de hoc
with friends chief-men and counselors his himself about this

conlaturum esse dicebat, ut, si et illi eadem cum
about-to-confer to-be said that if also they the-same-things with
illo sentire uellent, omnes pariter in fonte uitae Christo
him to-think wished all alike in the-font of-life to-Christ
consecrarentur. Et adnuente Paulino, fecit, ut dixerat. Habito
might-be-consecrated and assenting Paulinus he-did as he-had-said held
enim cum sapientibus consilio, sciscitabatur singillatim ab
for with the-wise counsel he-asked one-by-one from
omnibus, qualis sibi doctrina haec eatenus inaudita, et
all of-what-kind to-them teaching this hitherto unheard-of and
nouus diuinitatis, qui praedicabatur, cultus uideretur.
the-new of-divinity which was-preached worship seemed
Cui primus pontificum ipsius Coifi continuo respondit: 'Tu
to-whom the-first of-the-priests his Coifi at-once answered you
uide, rex, quale sit hoc, quod nobis modo praedicatur; ego
see king of-what-kind is this which to-us now is-preached I
autem tibi uerissime, quod certum didici, profiteor, quia
moreover to-you most-truly what certain I-have-learned declare that
nihil omnino uirtutis habet, nihil utilitatis religio illa, quam
nothing at-all of-virtue has nothing of-usefulness religion that which
hucusque tenuimus. Nullus enim tuorum studiosius quam ego
hitherto we-have-held none for of-your-men more-zealously than I
culturae deorum nostrorum se subdidit; et nihilominus
to-the-worship of-gods our himself has-subjected and nonetheless
multi sunt, qui ampliora a te beneficia quam ego, et
many there-are who greater from you benefits than I and
maiores accipiunt dignitates, magisque prosperantur in omnibus,
greater receive dignities and-more prosper in all-things
quae agenda uel adquirenda disponunt. Si autem dii aliquid
which to-be-done or to-be-gained they-arrange if moreover the-gods anything
ualerent, me potius iuuare uellent, qui illis inpensius
availed me rather to-help they-would-wish who to-them more-earnestly

seruire curaui. Unde restat, ut si ea, quae nunc nobis
to-serve I-have-taken-care whence it-remains that if those-things which now to-us
noua praedicantur, meliora esse et fortiora, habita examinatione
new are-preached better to-be and stronger held examination
perspexeris, absque ullo cunctamine suscipere illa festinemus.'
you-have-perceived without any delay to-receive them let-us-hasten
Cuius suasioni uerbisque prudentibus alius optimatum
whose to-persuasion and-words prudent another of-the-nobles
regis tribuens assensum, continuo subdidit: 'Talis,' inquiens,
of-the-king giving assent at-once added such saying
'mihi uidetur, rex, uita hominum praesens in terris, ad
to-me seems king the-life of-men present on earth in
conparationem eius, quod nobis incertum est, temporis, quale
comparison of-that which to-us uncertain is of-time as-if
cum te residente ad caenam cum ducibus ac ministris
when you sitting at supper with ealdormen and thanes
tuis tempore brumali, accenso quidem foco in medio, et
your in-time of-winter kindled indeed the-fire in the-middle and
calido effecto caenaculo, furentibus autem foris per omnia
warm made the-hall raging moreover outside through all-places
turbinibus hiemalium pluuiarum uel niuium, adueniens unus
the-storms of-wintry rains or snows coming one
passerum domum citissime peruolauerit; qui cum per unum
of-the-sparrows the-house most-swiftly should-fly-through who when through one
ostium ingrediens, mox per aliud exierit. Ipso quidem
door entering soon through another goes-out in-that indeed
tempore, quo intus est, hiemis tempestate non tangitur,
time in-which within it-is of-winter by-the-storm not it-is-touched
sed tamen paruissimo spatio serenitatis ad momentum
but yet by-the-very-small space of-calm for a-moment
excurso, mox de hieme in hiemem regrediens, tuis oculis
run-through soon from winter into winter returning from-your eyes

elabitur. Ita haec uita hominum ad modicum apparet; quid
it-slips-away so this life of-men for a-little appears what
autem sequatur, quidue praecesserit, prorsus ignoramus. Unde
moreover follows or-what went-before utterly we-do-not-know whence
si haec noua doctrina certius aliquid attulit, merito esse
if this new teaching more-certain something has-brought rightly to-be
sequenda uidetur.' His similia et ceteri maiores natu
to-be-followed it-seems to-these similar-things also the-other elder by-birth
ac regis consiliarii diuinitus admoniti prosequebantur.
and of-the-king counselors divinely admonished pursued
Adiecit autem Coifi, quia uellet ipsum Paulinum diligentius
added moreover Coifi that he-wished himself Paulinus more-diligently
audire de Deo, quem praedicabat, uerbum facientem. Quod
to-hear about God whom he-preached the-word making which
cum iubente rege faceret, exclamauit auditis eius sermonibus
when ordering the-king he-did he-cried-out heard his speeches
dicens: 'Iam olim intellexeram nihil esse, quod colebamus;
saying already long-ago I-had-understood nothing to-be what we-worshiped
quia uidelicet, quanto studiosius in eo cultu ueritatem
because namely by-how-much more-zealously in that worship the-truth
quaerebam, tanto minus inueniebam. Nunc autem aperte
I-sought by-so-much less I-found now moreover openly
profiteor, quia in hac praedicatione ueritas claret illa, quae
I-declare that in this preaching truth shines that which
nobis uitae, salutis, et beatitudinis aeternae dona ualet
to-us of-life of-salvation and of-blessedness eternal the-gifts is-able
tribuere. Unde suggero, rex, ut templa et altaria, quae
to-bestow whence I-suggest king that the-temples and altars which
sine fructu utilitatis sacrauimus, ocius anathemati et
without fruit of-usefulness we-have-consecrated quickly to-anathema and
igni contradamus.' Quid plura? praebuit palam adsensum
to-fire we-consign what more gave openly assent

euangelizanti beato Paulino rex, et, abrenuntiata idolatria,
to-the-evangelizing blessed Paulinus the-king and renounced idolatry
fidem se Christi suscipere confessus est. Cumque a
the-faith himself of-Christ to-receive confessed he-has and-when of
praefato pontifice sacrorum suorum quaereret, quis aras et
the-aforesaid priest of-sacred-rites his he-asked who the-altars and
fana idolorum cum septis, quibus erant circumdata, primus
shrines of-the-idols with the-enclosures by-which they-were surrounded first
profanare deberet; ille respondit: 'Ego. Quis enim ea,
to-profane ought he answered I who for those-things
quae per stultitiam colui, nunc ad exemplum omnium
which through folly I-worshiped now for an-example to-all
aptius quam ipse per sapientiam mihi a Deo uero
more-fittingly than I-myself through the-wisdom to-me by God true
donatam destruam?' Statimque, abiecta superstitione uanitatis,
given should-destroy and-at-once cast-away the-superstition of-vanity
rogauit sibi regem arma dare et equum emissarium,
he-asked for-himself the-king arms to-give and a-horse stallion
quem ascendens ad idola destruenda ueniret. Non enim
which mounting to the-idols to-be-destroyed he-might-come not for
licuerat pontificem sacrorum uel arma ferre, uel praeter
it-had-been-lawful for-a-priest of-sacred-rites either arms to-bear or except
in equa equitare. Accinctus ergo gladio accepit lanceam
on a-mare to-ride girded therefore with-a-sword he-took a-spear
in manu, et ascendens emissarium regis, pergebat ad idola.
in hand and mounting the-stallion of-the-king proceeded to the-idols
Quod aspiciens uulgus, aestimabat eum insanire. Nec
which seeing the-common-people thought him to-be-mad nor
distulit ille, mox ut adpropiabat ad fanum, profanare illud,
delayed he as-soon as he-approached to the-shrine to-profane it
iniecta in eo lancea, quam tenebat; multumque gauisus de
thrown into it the-spear which he-held and-much having-rejoiced at

agnitione ueri Dei cultus, iussit sociis destruere
the-knowledge of-the-true of-God of-the-worship he-ordered his-companions to-destroy
ac succendere fanum cum omnibus septis suis. Ostenditur
and to-burn the-shrine with all enclosures its is-shown
autem locus ille quondam idolorum non longe ab Eburaco
moreover the-place that once of-the-idols not far from York
ad orientem, ultra amnem Doruuentionem, et uocatur hodie
to the-east beyond the-river Derwent and is-called today
Godmunddingaham, ubi pontifex ipse, inspirante Deo uero,
Goodmanham where the-priest himself inspiring God true
polluit ac destruxit eas, quas ipse sacrauerat, aras.
defiled and destroyed those which he-himself had-consecrated altars

Ut idem Aeduini cum sua gente fidelis sit factus; et ubi Paulinus baptizauerit

XIV · EDWIN BAPTIZED, AND PAULINUS' BAPTISMS

In 627 Edwin is baptized at York in a wooden church of Saint Peter built for the purpose, and begins a greater church of stone, left for Oswald to finish; Paulinus receives York as his see. For six years Paulinus preaches with the king's favor. Edwin's sons, a daughter, and a grandson are baptized. At Yeavering he spends thirty-six days catechizing and baptizing in the Glen; in Deira he baptizes in the Swale near Catterick. A stone altar from his church at Campodonum, burned by the pagans, survives in the forest of Elmet.

Igitur accepit rex Aeduini cum cunctis gentis suae
therefore received king Edwin with all of-people his
nobilibus ac plebe perplurima fidem et lauacrum sanctae
nobles and common-people very-many the-faith and the-bath of-holy
regenerationis anno regni sui XI, qui est annus dominicae
regeneration in-the-year of-reign his eleventh which is the-year of-the-Lord's

incarnationis DCXXVII, ab aduentu uero Anglorum in
incarnation six-hundred-twenty-seven from the-arrival but of-the-English in
Brittaniam annus circiter CLXXX^mus^. Baptizatus est autem
Britain the-year about one-hundred-eightieth baptized was moreover
Eburaci die sancto paschae pridie Iduum Aprilium in
at-York on-the-day holy of-Easter the-day-before the-Ides of-April in
ecclesia Petri apostoli, quam ibidem ipse de ligno, cum
the-church of-Peter the-apostle which there he-himself of wood when
cathecizaretur, atque ad percipiendum baptisma inbueretur,
he-was-being-catechized and for receiving baptism was-being-instructed
citato opere construxit. In qua etiam ciuitate ipsi
with-hastened work built in which also city to-the-very
doctori atque antistiti suo Paulino sedem episcopatus donauit.
teacher and bishop his Paulinus the-see of-the-bishopric he-gave
Mox autem ut baptisma consecutus est, curauit, docente
soon moreover as baptism obtained he-has he-took-care teaching
eodem Paulino, maiorem ipso in loco et augustiorem de
the-same Paulinus a-greater that-very in place and more-august of
lapide fabricare basilicam, in cuius medio ipsum, quod prius
stone to-build basilica in whose middle that-very which before
fecerat, oratorium includeretur. Praeparatis ergo fundamentis
he-had-made oratory might-be-enclosed prepared therefore the-foundations
in gyro prioris oratorii per quadrum coepit aedificare
in a-circle of-the-former oratory through a-square he-began to-build
basilicam. Sed priusquam altitudo parietis esset consummata,
the-basilica but before the-height of-the-wall was completed
rex ipse impia nece occisus, opus idem successori
the-king himself by-impious murder killed work the-same to-successor
suo Osualdo perficiendum reliquit. Paulinus autem ex eo
his Oswald to-be-completed left Paulinus moreover from that
tempore sex annis continuis, id est ad finem usque
time for-six years continuous that is to the-end all-the-way

imperii regis illius, uerbum Dei, adnuente ac fauente ipso,
of-the-reign of-king that the-word of-God assenting and favoring him
in ea prouincia praedicabat; credebantque et baptizabantur
in that province preached and-they-believed and were-baptized
quotquot erant praeordinati ad uitam aeternam, in quibus
as-many-as were foreordained to life eternal among whom
erant Osfrid et Eadfrid filii regis Aeduini, qui ambo ei
were Osfrith and Eadfrith sons of-king Edwin who both to-him
exuli nati sunt de Quoenburga filia Cearli regis Merciorum.
in-exile born were of Cwenburh daughter of-Ceorl king of-the-Mercians
Baptizati sunt tempore sequente et alii liberi eius de
baptized were in-time following also other children his by
Aedilberga regina progeniti, Aedilhun et Aedilthryd filia,
Æthelburh the-queen begotten Æthelhun and Æthelthryth a-daughter
et alter filius Uuscfrea, quorum primi albati adhuc rapti
and another son Wuscfrea of-whom the-first in-white-robes still snatched
sunt de hac uita, et Eburaci in ecclesia sepulti. Baptizatus et
were from this life and at-York in the-church buried baptized also
Yffi filius Osfridi, sed et alii nobiles ac regii uiri non pauci.
Yffi son of-Osfrith but also other nobles and royal men not few
Tantus autem fertur tunc fuisse feruor fidei ac desiderium
so-great moreover is-said then to-have-been the-fervor of-faith and the-desire
lauacri salutaris genti Nordanhymbrorum, ut quodam
of-the-bath saving in-the-people of-the-Northumbrians that at-a-certain
tempore Paulinus ueniens cum rege et regina in uillam
time Paulinus coming with the-king and queen into the-township
regiam, quae uocatur Adgefrin, XXXVI diebus ibidem cum eis
royal which is-called Yeavering thirty-six days there with them
cathecizandi et baptizandi officio deditus moraretur; quibus
of-catechizing and of-baptizing to-the-office devoted he-stayed on-which
diebus cunctis a mane usque ad uesperam nil aliud
days all from morning all-the-way to evening nothing else

ageret, quam confluentem eo de cunctis uiculis ac locis
he-did than flocking thither from all villages and places
plebem Christi uerbo salutis instruere, atque instructam
the-people of-Christ with-the-word of-salvation to-instruct and instructed
in fluuio Gleni, qui proximus erat, lauacro remissionis
in the-river Glen which nearest was with-the-bath of-remission
abluere. Haec uilla tempore sequentium regum deserta, et
to-wash this township in-the-time of-the-following kings deserted and
alia pro illa est facta in loco, qui uocatur Maelmin.
another for it was made in a-place which is-called Milfield
Haec quidem in prouincia Berniciorum; sed et in prouincia
these-things indeed in the-province of-the-Bernicians but also in the-province
Deirorum, ubi saepius manere cum rege solebat, baptizabat
of-the-Deirans where more-often to-stay with the-king he-was-wont he-baptized
in fluuio Sualua, qui uicum Cataractam praeterfluit. Nondum
in the-river Swale which the-village Catterick flows-past not-yet
enim oratoria uel baptisteria in ipso exordio nascentis
for oratories or baptisteries in the-very beginning of-the-rising
ibi ecclesiae poterant aedificari. Attamen in Campodono,
there church could to-be-built yet in Campodonum
ubi tunc etiam uilla regia erat, fecit basilicam, quam
where then also a-township royal was he-made a-basilica which
postmodum pagani, a quibus Aeduini rex occisus est,
afterward the-pagans by whom Edwin the-king killed was
cum tota eadem uilla succenderunt; pro qua reges
with the-whole same township burned in-place-of which kings
posteriores fecere sibi uillam in regione, quae uocatur
later made for-themselves a-township in the-region which is-called
Loidis. Euasit autem ignem altare, quia lapideum erat;
Leeds escaped moreover the-fire the-altar because of-stone it-was

et seruatur adhuc in monasterio reuerentissimi abbatis et
and is-kept still in the-monastery of-the-most-reverend abbot and
presbyteri Thryduulfi, quod est in silua Elmete.
priest Thrythwulf which is in the-forest of-Elmet

Ut prouincia Orientalium Anglorum fidem Christi susceperit

XV · THE EAST ANGLES RECEIVE THE FAITH

Edwin persuades Eorpwald, son of Rædwald, king of the East Angles, to receive the faith. Rædwald himself had been baptized in Kent but kept an altar to Christ and an altar to demons in the same temple, which King Ealdwulf remembered seeing as a boy. Eorpwald is killed by a pagan, and after three years his brother Sigeberht, baptized in exile in Gaul, makes the whole province Christian with the help of Felix, a Burgundian bishop, who sets his see at Dunwich and rules seventeen years.

Tantum autem deuotionis Æduini erga cultum ueritatis
so-much moreover of-devotion Edwin toward the-worship of-truth
habuit, ut etiam regi Orientalium Anglorum, Earpualdo
had that even to-the-king of-the-East Angles Eorpwald
filio Redualdi, persuaderet, relictis idolorum superstitionibus,
son of-Rædwald he-persuaded abandoned of-idols the-superstitions
fidem et sacramenta Christi cum sua prouincia suscipere. Et
the-faith and sacraments of-Christ with his province to-receive and
quidem pater eius Reduald iamdudum in Cantia sacramentis
indeed father his Rædwald long-since in Kent in-the-sacraments
Christianae fidei inbutus est, sed frustra; nam rediens domum
of-the-Christian faith imbued was but in-vain for returning home
ab uxore sua et quibusdam peruersis doctoribus seductus est,
by wife his and certain perverse teachers seduced was
atque a sinceritate fidei deprauatus habuit posteriora peiora
and from the-sincerity of-faith corrupted had the-latter-things worse

prioribus; ita ut in morem antiquorum Samaritanorum et
than-the-former so that in the-manner of-the-ancient Samaritans both
Christo seruire uideretur et diis, quibus antea seruiebat; atque
Christ to-serve he-seemed and the-gods whom before he-served and
in eodem fano et altare haberet ad sacrificium Christi, et
in the-same shrine both an-altar he-had for the-sacrifice of-Christ and
arulam ad uictimas daemoniorum. Quod uidelicet fanum rex
a-little-altar for the-victims of-demons which namely shrine the-king
eiusdem prouinciae Alduulf, qui nostra aetate fuit, usque ad
of-the-same province Ealdwulf who in-our age was all-the-way to
suum tempus perdurasse, et se in pueritia uidisse testabatur.
his-own time to-have-lasted and himself in boyhood to-have-seen testified
Erat autem praefatus rex Reduald natu nobilis, quamlibet
was moreover the-aforesaid king Rædwald by-birth noble however
actu ignobilis, filius Tytili, cuius pater fuit Uuffa, a quo
by-deed ignoble son of-Tytil whose father was Wuffa from whom
reges Orientalium Anglorum Uuffingas appellant.
the-kings of-the-East Angles Wuffingas they-call
Uerum Eorpuald non multo, postquam fidem accepit, tempore
but Eorpwald not much after the-faith he-received time
occisus est a uiro gentili nomine Ricbercto; et exinde
killed was by a-man heathen by-name Ricberht and thereafter
tribus annis prouincia in errore uersata est, donec accepit
for-three years the-province in error turned was until received
regnum frater eiusdem Eorpualdi Sigberct, uir per omnia
the-kingdom the-brother of-the-same Eorpwald Sigeberht a-man in all-things
Christianissimus ac doctissimus, qui, uiuente adhuc fratre,
most-Christian and most-learned who living still his-brother
cum exularet in Gallia, fidei sacramentis inbutus
when he-was-in-exile in Gaul of-the-faith in-the-sacraments imbued
est, quorum participem, mox ubi regnare coepit, totam
was of-which a-sharer as-soon when to-reign he-began whole

suam prouinciam facere curauit. Cuius studiis gloriosissime
his province to-make he-took-care whose zeal most-gloriously
fauit Felix episcopus, qui de Burgundiorum partibus,
favored Felix the-bishop who from of-the-Burgundians the-parts
ubi ortus et ordinatus est, cum uenisset ad Honorium
where born and ordained he-was when he-had-come to Honorius
archiepiscopum, eique indicasset desiderium suum, misit eum
the-archbishop and-to-him had-shown desire his he-sent him
ad praedicandum uerbum uitae praefatae nationi Anglorum.
for preaching the-word of-life to-the-aforesaid nation of-the-English
Nec uota ipsius in cassum cecidere; quin potius fructum in
nor the-wishes his in vain fell nay rather fruit in
ea multiplicem credentium populorum pius agri spiritalis
it manifold of-believing peoples the-pious of-the-field spiritual
cultor inuenit. Siquidem totam illam prouinciam, iuxta sui
cultivator found indeed whole that province according-to of-his
nominis sacramentum, a longa iniquitate atque infelicitate
name the-sacrament from long iniquity and unhappiness
liberatam, ad fidem et opera iustitiae, ac perpetuae felicitatis
freed to the-faith and works of-justice and of-perpetual happiness
dona perduxit, accepitque sedem episcopatus in ciuitate
the-gifts he-led and-received the-see of-the-bishopric in the-city
Domnoc; et cum X ac VII annos eidem prouinciae
of-Dunwich and when ten and seven years over-the-same province
pontificali regimine praeesset, ibidem in pace uitam finiuit.
with-pontifical rule he-presided there in peace his-life he-ended

Ut Paulinus in prouincia Lindissi praedicauerit, et de qualitate regni Aeduini

XVI · PAULINUS IN LINDSEY, AND EDWIN'S PEACE

Paulinus converts Blæcca, reeve of Lincoln, and builds a stone church there, in which he later consecrates Honorius. An old man tells the abbot Deda how Paulinus baptized him in the Trent at midday before Edwin: tall, slightly stooped, black-haired, thin-faced, with a hooked nose. James the deacon assists him. Edwin's peace is such that a woman with her newborn child could cross the island unharmed; he sets bronze cups at springs for travelers, and a standard is carried before him.

Praedicabat autem Paulinus uerbum etiam prouinciae Lindissi,
preached moreover Paulinus the-word also to-the-province of-Lindsey
quae est prima ad meridianam Humbre fluminis ripam,
which is the-first to the-southern of-the-Humber river bank
pertingens usque ad mare, praefectumque Lindocolinae
reaching all-the-way to the-sea and-the-reeve of-the-Lincoln
ciuitatis, cui nomen erat Blaecca, primum cum domu sua
city whose name was Blæcca first with house his
conuertit ad Dominum. In qua uidelicet ciuitate et ecclesiam
he-converted to the-Lord in which namely city also a-church
operis egregii de lapide fecit; cuius tecto uel longa incuria,
of-work excellent of stone he-made whose roof either by-long neglect
uel hostili manu deiecto, parietes hactenus stare uidentur, et
or by-hostile hand thrown-down the-walls hitherto to-stand are-seen and
omnibus annis aliqua sanitatum miracula in eodem loco solent
in-all years some of-healings miracles in the-same place are-wont
ad utilitatem eorum, qui fideliter quaerunt, ostendi. In qua
for the-benefit of-those who faithfully seek to-be-shown in which
ecclesia Paulinus, transeunte ad Christum Iusto, Honorium pro
church Paulinus passing to Christ Justus Honorius for
eo consecrauit episcopum, ut in sequentibus suo loco dicemus.
him consecrated bishop as in the-following in-its place we-will-say

De huius fide prouinciae narrauit mihi presbyter et abbas
about of-this the-faith province told me a-priest and abbot
quidam uir ueracissimus de monasterio Peartaneu, uocabulo
a-certain a-man most-truthful from the-monastery of-Partney by-name
Deda, retulisse sibi quendam seniorem, baptizatum se
Deda to-have-related to-himself a-certain elder baptized himself
fuisse die media a Paulino episcopo, praesente rege
to-have-been at-day mid by Paulinus the-bishop being-present king
Æduino, et multam populi turbam in fluuio Treenta, iuxta
Edwin and a-great of-people crowd in the-river Trent near
ciuitatem, quae lingua Anglorum Tiouulfingacæstir uocatur;
the-city which in-the-tongue of-the-English Tiowulfingacæstir is-called
qui etiam effigiem eiusdem Paulini referre esset solitus, quod
who also the-appearance of-the-same Paulinus to-relate was accustomed that
esset uir longae staturae, paululum incuruus, nigro capillo,
he-was a-man of-tall stature a-little stooping with-black hair
facie macilenta, naso adunco pertenui, uenerabilis simul et
with-face thin with-nose hooked very-slender venerable at-once and
terribilis aspectu. Habuit autem secum in ministerio et Iacobum
terrible in-aspect he-had moreover with-him in the-ministry also James
diaconum, uirum utique industrium ac nobilem in Christo
the-deacon a-man certainly industrious and noble in Christ
et in ecclesia, qui ad nostra usque tempora permansit.
and in the-church who to our all-the-way times remained
Tanta autem eo tempore pax in Brittania, quaquauersum
so-great moreover at-that time peace in Britain wherever
imperium regis Æduini peruenerat, fuisse perhibetur, ut,
the-rule of-king Edwin had-reached to-have-been is-said that
sicut usque hodie in prouerbio dicitur, etiam si mulier una
as up-to today in a-proverb it-is-said even if a-woman together
cum recens nato paruulo uellet totam perambulare insulam
with newly born little-one wished the-whole to-walk-through island

a mari ad mare, nullo se ledente ualeret. Tantum
from sea to sea with-no-one her harming she-could so-much
rex idem utilitati suae gentis consuluit, ut plerisque
the-king the-same for-the-benefit of-his people took-thought that many
in locis, ubi fontes lucidos iuxta puplicos uiarum transitus
in places where springs clear near public of-roads the-ways
conspexit, ibi ob refrigerium uiantium, erectis stipitibus,
he-saw there for the-refreshment of-travelers set-up posts
aereos caucos suspendi iuberet, neque hos quisquam, nisi ad
of-bronze cups to-be-hung he-ordered nor these anyone except for
usum necessarium, contingere prae magnitudine uel timoris
use necessary to-touch for greatness either of-the-fear
eius auderet, uel amoris uellet. Tantum uero in regno
of-him dared or of-the-love wished so-much indeed in the-kingdom
excellentiae habuit, ut non solum in pugna ante illum uexilla
of-excellence he-had that not only in battle before him banners
gestarentur, sed et tempore pacis equitantem inter ciuitates
were-carried but also in-time of-peace riding among the-cities
siue uillas aut prouincias suas cum ministris, semper
or townships or provinces his with thanes always
antecedere signifer consuesset; nec non et incedente
to-go-before a-standard-bearer was-accustomed nor not also walking
illo ubilibet per plateas, illud genus uexilli, quod Romani
he anywhere through the-streets that kind of-banner which the-Romans
tufam, Angli appellant thuuf, ante eum ferri solebat.
tufa the-English call thuf before him to-be-carried was-wont

Ut idem ab Honorio papa exhortatorias litteras acceperit, qui etiam Paulino pallium miserit

XVII · HONORIUS EXHORTS EDWIN AND SENDS TWO PALLIA

Pope Honorius, hearing of the Northumbrians' conversion, sends Paulinus the pallium and writes to Edwin urging him to persevere in the faith and to read Gregory often. He sends pallia for both Honorius of Canterbury and Paulinus, so that when one dies the other may consecrate his successor without the long journey to Rome.

Quo tempore praesulatum sedis apostolicae Honorius
at-which time the-bishopric of-the-see apostolic Honorius
Bonifatii successor habebat, qui, ubi gentem Nordanhymbrorum
of-Boniface the-successor held who when the-people of-the-Northumbrians
cum suo rege ad fidem confessionemque Christi, Paulino
with its king to the-faith and-confession of-Christ Paulinus
euangelizante, conuersam esse didicit, misit eidem
evangelizing converted to-have-been he-learned sent to-the-same
Paulino pallium; misit et regi Æduino litteras
Paulinus a-pallium he-sent also to-the-king Edwin a-letter
exhortatorias, paterna illum caritate accendens, ut in fide
exhortatory with-fatherly him charity kindling that in the-faith
ueritatis, quam acceperant, persistere semper ac proficere
of-truth which they-had-received to-persist always and to-advance
curarent. Quarum uidelicet litterarum iste est ordo:
they-should-take-care of-which namely letter this is the-order
Domino excellentissimo atque praecellentissimo filio Æduino
to-the-lord most-excellent and most-preeminent son Edwin
regi Anglorum Honorius episcopus seruus seruorum Dei
king of-the-English Honorius bishop servant of-the-servants of-God
salutem.
greeting

Ita Christianitatis uestrae integritas circa sui conditoris
so of-Christianity your the-integrity concerning of-its founder
cultum fidei est ardore succensa, ut longe lateque
the-worship of-faith is with-the-ardor kindled that far and-wide
resplendeat, et in omni mundo adnuntiata uestri operis
it-shines and in all the-world announced of-your work
multipliciter referat fructum. Sic enim uos reges esse
manifoldly it-reports the-fruit thus for you kings to-be
cognoscitis, dum regem et Creatorem uestrum orthodoxa
know while the-king and Creator your by-orthodox
praedicatione edocti Deum uenerando creditis, eique, quod
preaching taught God by-venerating you-believe and-to-him what
humana ualet condicio, mentis uestrae sinceram deuotionem
human can condition of-mind your the-sincere devotion
exsoluitis. Quod enim Deo nostro aliud offerre ualebimus,
you-pay what for to-God our other to-offer shall-we-be-able
nisi ut in bonis actibus persistentes, ipsumque auctorem
except that in good deeds persisting and-him the-author
humani generis confitentes, eum colere, eique uota
of-the-human race confessing him to-worship and-to-him vows
nostra reddere festinemus? Et ideo, excellentissime fili,
our to-render we-hasten and therefore most-excellent son
paterna uos caritate, qua conuenit, exhortamur, ut hoc,
with-fatherly you charity as befits we-exhort that this
quod uos diuina misericordia ad suam gratiam uocare
which you the-divine mercy to its-own grace to-call
dignata est, sollicita intentione et adsiduis orationibus
deigned has with-careful intention and with-constant prayers
seruare omnimodo festinetis; ut, qui uos in praesenti
to-keep in-every-way you-hasten so-that he-who you in the-present
saeculo ex omni errore absolutos ad agnitionem sui
world from all error freed to the-knowledge of-his

nominis est dignatus perducere, et caelestis patriae uobis
name has deigned to-lead also of-the-heavenly fatherland for-you
praeparet mansionem. Praedicatoris igitur uestri domini mei
prepare a-mansion of-the-preacher therefore your lord my
apostolicae memoriae Gregorii frequenter lectione occupati,
of-apostolic memory Gregory frequently in-reading occupied
prae oculis affectum doctrinae ipsius, quem pro uestris
before your-eyes the-affection of-teaching his which for your
animabus libenter exercuit, habetote; quatinus eius oratio et
souls gladly he-exercised have so-that his prayer both
regnum uestrum populumque augeat, et uos omnipotenti
kingdom your and-people may-increase and you to-almighty
Deo inreprehensibiles repraesentet. Ea uero, quae a
God blameless may-present those-things but which from
nobis pro uestris sacerdotibus ordinanda sperastis, haec pro
us for your priests to-be-ordained you-have-hoped these for
fidei uestrae sinceritate, quae nobis multimoda relatione per
of-faith your the-sincerity which to-us by-manifold report through
praesentium portitores laudabiliter insinuata est, gratuito
of-the-present-letter the-bearers praiseworthily made-known has-been with-free
animo adtribuere ulla sine dilatione praeuidemus; et duo
mind to-grant any without delay we-provide and two
pallia utrorumque metropolitanorum, id est Honorio et
pallia of-each metropolitan that is for-Honorius and
Paulino, direximus, ut, dum quis eorum de hoc saeculo ad
Paulinus we-have-sent so-that when either of-them from this world to
auctorem suum fuerit arcessitus, in loco ipsius alter
author his shall-have-been summoned into the-place of-him the-other
episcopum ex hac nostra auctoritate debeat subrogare. Quod
a-bishop by this our authority ought to-put-in which
quidem tam pro uestrae caritatis affectu, quam pro tantarum
indeed both for of-your charity the-affection and for of-so-great

prouinciarum spatiis, quae inter nos et uos esse noscuntur,
provinces the-distances which between us and you to-be are-known
sumus inuitati concedere, ut in omnibus deuotioni uestrae
we-have-been invited to-grant that in all-things to-devotion your
nostrum concursum, et iuxta uestra desideria praeberemus.
our support and according-to your desires we-might-offer
Incolumem excellentiam uestram gratia superna custodiat.
unharmed excellence your grace heavenly keep

Ut Honorius, qui Iusto in episcopatum Dorouernensis ecclesiae successit, ab eodem papa Honorio pallium et litteras acceperit

XVIII · ARCHBISHOP HONORIUS RECEIVES THE PALLIUM

Justus dies and Honorius is consecrated archbishop by Paulinus at Lincoln, the fifth after Augustine. Pope Honorius writes praising his labors as a follower of Gregory and granting that whichever of the archbishops of Canterbury and York survives the other may ordain his successor, so that the churches need not be wearied with the long journey to Rome. The letter is dated 634.

Haec inter Iustus archiepiscopus ad caelestia regna
these-things among Justus the-archbishop to the-heavenly kingdoms
subleuatus quarto Iduum Nouembrium die, et Honorius
raised-up on-the-fourth of-the-Ides of-November day and Honorius
pro illo est in praesulatum electus; qui ordinandus uenit ad
for him was to the-bishopric elected who to-be-ordained came to
Paulinum, et occurrente sibi illo in Lindocolino, quintus ab
Paulinus and meeting him he in Lincoln the-fifth from
Augustino Doruuernensis ecclesiae consecratus est antistes.
Augustine of-the-Canterbury church consecrated was bishop
Cui etiam praefatus papa Honorius misit pallium et
to-whom also the-aforesaid pope Honorius sent the-pallium and

litteras, in quibus decernit hoc ipsum, quod in epistula
a-letter in which he-decrees this very-thing which in the-letter
ad Aeduinum regem missa decreuerat; scilicet ut cum
to Edwin the-king sent he-had-decreed namely that when
Doruuernensis uel Eburacensis antistes de hac uita transierit,
of-Canterbury or of-York the-bishop from this life shall-have-passed
is, qui superest, consors eiusdem gradus habeat potestatem
he who survives partner of-the-same rank should-have the-power
alterum ordinandi in loco eius, qui transierat, sacerdotem;
another of-ordaining in the-place of-him who had-passed as-priest
ne sit necesse ad Romanam usque ciuitatem per tam
lest it-be necessary to the-Roman all-the-way city through such
prolixa terrarum et maris spatia pro ordinando archiepiscopo
long of-lands and of-sea spaces for ordaining an-archbishop
semper fatigari. Quarum etiam textum litterarum in nostra
always to-be-wearied of-which also the-text letter in our
hac historia ponere commodum duximus.
this history to-set convenient we-have-thought
Dilectissimo fratri Honorio Honorius.
to-the-most-beloved brother Honorius Honorius
Inter plurima, quae Redemtoris nostri misericordia suis
among the-very-many which of-Redeemer our the-mercy to-his
famulis dignatur bonorum munera praerogare, illud etiam
servants deigns of-good-things gifts to-bestow that also
clementer conlata suae pietatis munificentia tribuit, quoties
mercifully by-the-conferred of-his goodness munificence it-grants whenever
per fraternos affatus unianimam dilectionem quadam
through brotherly addresses unanimous love in-a-certain
contemplatione alternis aspectibus repraesentat. Pro quibus
contemplation by-mutual sight it-presents for which
maiestati eius gratias indesinenter exsoluimus, eumque uotis
to-majesty his thanks unceasingly we-pay and-him with-vows

supplicibus exoramus, ut uestram dilectionem in praedicatione
suppliant we-entreat that your love in the-preaching
euangelii elaborantem et fructificantem, sectantemque magistri
of-the-gospel laboring and bearing-fruit and-following of-master
et capitis sui sancti Gregorii regulam, perpeti stabilitate
and of-head its saint Gregory the-rule with-perpetual stability
confirmet, et ad augmentum ecclesiae suae potiora per uos
he-may-confirm and for the-increase of-his church greater through you
suscitet incrementa; ut fide et opere, in timore Dei et
he-may-raise growths so-that by-faith and work in the-fear of-God and
caritate, uestra adquisitio decessorumque uestrorum, quae per
charity your acquisition and-of-predecessors your which through
domini Gregorii exordia pullulat, conualescendo amplius
of-lord of-Gregory the-beginnings sprouts by-growing-strong more-widely
extendatur; ut ipsa uos dominici eloquii promissa in futuro
may-be-extended that the-very you of-the-Lord's word the-promises in the-future
respiciant, uosque uox ista ad aeternam festiuitatem euocet:
may-regard and-you voice that to the-eternal festival may-call-forth
'Uenite ad me omnes, qui laboratis et onerati estis, et ego
come to me all who labor and burdened are and I
reficiam uos;' et iterum: 'Euge, serue bone et fidelis; quia
will-refresh you and again well-done servant good and faithful because
super pauca fuisti fidelis, super multa te constituam;
over few-things you-were faithful over many-things you I-will-set
intra in gaudium Domini tui.' Et nos equidem, fratres
enter into the-joy of-Lord your and we indeed brothers
carissimi, haec uobis pro aeterna caritate exhortationis uerba
dearest these-things to-you for eternal charity of-exhortation words
praemittentes, quae rursus pro ecclesiarum uestrarum priuilegiis
sending-before which again for of-churches your the-privileges
congruere posse conspicimus, non desistimus inpertire.
to-fit to-be-able we-perceive not we-cease to-impart

Et tam iuxta uestram petitionem, quam filiorum nostrorum
and both according-to your petition and of-sons our
regum uobis per praesentem nostram praeceptionem, uice
the-kings to-you through the-present our precept in-place
beati Petri apostolorum principis, auctoritatem tribuimus,
of-blessed Peter of-the-apostles prince authority we-grant
ut quando unum ex uobis diuina ad se iusserit gratia
that when one of you divine to itself shall-have-ordered grace
euocari, is, qui superstes fuerit, alterum in loco defuncti
to-be-called-forth he who surviving shall-be another in the-place of-the-deceased
debeat episcopum ordinare. Pro qua etiam re singula
ought as-bishop to-ordain for which also thing one-each
uestrae dilectioni pallia pro eadem ordinatione celebranda
to-your love pallia for the-same ordination to-be-celebrated
direximus, ut per nostrae praeceptionis auctoritatem possitis
we-have-sent that through of-our precept the-authority you-may
Deo placitam ordinationem efficere; quia, ut haec uobis
to-God pleasing an-ordination to-effect because that these-things to-you
concederemus, longa terrarum marisque interualla, quae inter
we-might-grant the-long of-lands and-of-sea intervals which between
nos ac uos obsistunt, ad haec nos condescendere
us and you stand-in-the-way to these-things us to-condescend
coegerunt, ut nulla possit ecclesiarum uestrarum iactura
compelled so-that no can of-churches your loss
per cuiuslibet occasionis obtentum quoquo modo prouenire;
through of-any occasion the-pretext in-any way come-about
sed potius commissi uobis populi deuotionem plenius
but rather of-the-entrusted to-you people the-devotion more-fully
propagare. Deus te incolumem custodiat, dilectissime frater.
to-spread God you unharmed keep most-beloved brother

Data die III Iduum Iunii, imperantibus dominis nostris
given on-the-day third of-the-Ides of-June reigning lords our
Augustis, Heraclio anno XXºIIIIº, post consulatum eiusdem
Augusti Heraclius in-the-year twenty-fourth after the-consulship of-the-same
anno XXºIIIº, atque Constantino filio ipsius anno uicesimo
in-the-year twenty-third and Constantine son his in-the-year twentieth
tertio, et consulatus eius anno IIIº; sed et Heraclio
third and of-consulship his in-the-year third but also Heraclius
felicissimo Caesare id est filio eius anno III, indictione
most-fortunate Caesar that is son his in-the-year third in-the-indiction
VII, id est anno dominicae incarnationis DCXXXIIII.
seventh that is in-the-year of-the-Lord's incarnation six-hundred-thirty-four

Ut primo idem Honorius et post Iohannes litteras genti Scottorum pro pascha simul et pro Pelagiana heresi miserit

XIX · LETTERS TO THE IRISH ON EASTER AND PELAGIUS

Pope Honorius writes to the Irish, warning them not to think their few, at the ends of the earth, wiser than all the churches of the world, nor to keep a different Easter. John, pope-elect after Severinus, writes to the Irish bishops and teachers that Easter Sunday must fall between the fifteenth and twenty-first day of the moon, and warns them that the Pelagian heresy is reviving among them: no man is without sin save Christ.

Misit idem papa Honorius litteras etiam genti Scottorum,
sent the-same pope Honorius a-letter also to-the-people of-the-Irish
quos in obseruatione sancti paschae errasse conpererat,
whom in the-observance of-holy Easter to-have-erred he-had-found
iuxta quod supra docuimus; sollerter exhortans, ne
according-to what above we-have-shown skillfully exhorting that-not

paucitatem suam in extremis terrae finibus constitutam,
fewness their in the-farthest of-the-earth borders placed
sapientiorem antiquis siue modernis, quae per orbem
wiser than-the-ancient or modern which throughout the-world
erant, Christi ecclesiis aestimarent; neue contra paschales
were of-Christ churches they-should-judge nor against the-Easter
computos, et decreta synodalium totius orbis pontificum
reckonings and decrees of-synodal of-the-whole world bishops
aliud pascha celebrarent.
another Easter they-should-celebrate
Sed et Iohannes, qui successori eiusdem Honorii Seuerino
but also John who to-the-successor of-the-same Honorius Severinus
successit, cum adhuc esset electus in pontificatum, pro eodem
succeeded when still he-was elected to the-pontificate for the-same
errore corrigendo litteras eis magna auctoritate atque
error to-be-corrected a-letter to-them with-great authority and
eruditione plenas direxit; euidenter astruens, quia dominicum
learning full directed clearly asserting that the-Lord's
paschae diem a XV^{a} luna usque ad XXI^{am}, quod
of-Easter day from the-fifteenth moon all-the-way to the-twenty-first which
in Nicena synodo probatum est, oportet inquiri. Necnon
in the-Nicene synod approved was it-is-fitting to-be-sought and-also
pro Pelagiana heresi, quam apud eos reuiuescere didicerat,
for the-Pelagian heresy which among them to-revive he-had-learned
cauenda ac repellenda, in eadem illos epistula admonere
to-be-guarded-against and to-be-repelled in the-same them letter to-admonish
curauit; cuius epistulae principium est:
took-care of-which letter the-beginning is
Dilectissimis et sanctissimis Tomiano, Columbano, Cromano,
to-the-most-beloved and most-holy Tomianus Columbanus Cronan
Dinnao, et Baithano episcopis; Cromano, Ernianoque,
Dimma and Baithan bishops Cronan and-Ernianus

Laistrano, Scellano, et Segeno presbyteris; Sarano ceterisque
Laistran Scellan and Ségéne priests Saran and-the-other
doctoribus seu abbatibus Scottis, Hilarus archipresbyter et
teachers or abbots Irish Hilarus archpriest and
seruans locum sanctae sedis apostolicae, Iohannes diaconus
keeping the-place of-the-holy see apostolic John deacon
et in Dei nomine electus; item Iohannes primicerius et
and in of-God the-name elect likewise John chief-secretary and
seruans locum sanctae sedis apostolicae, et Iohannes seruus
keeping the-place of-the-holy see apostolic and John servant
Dei, consiliarius eiusdem apostolicae sedis.
of-God counselor of-the-same apostolic see
Scripta, quae perlatores ad sanctae memoriae Seuerinum papam
the-writings which the-bearers to of-holy memory Severinus pope
adduxerunt, eo de hac luce migrante, reciproca responsa ad
brought he from this light passing the-answering replies to
ea, quae postulata fuerant, siluerunt. Quibus reseratis,
those-things which requested had-been were-silent which opened
ne diu tantae quaestionis caligo indiscussa remaneret,
lest long of-so-great a-question the-darkness unexamined remain
repperimus quosdam prouinciae uestrae contra orthodoxam
we-have-found certain of-province your against the-orthodox
fidem, nouam ex ueteri heresim renouare conantes, pascha
faith a-new from an-old heresy to-renew trying Easter
nostrum, in quo immolatus est Christus, nebulosa caligine
our in which sacrificed was Christ with-cloudy darkness
refutantes, et XIIII[a] luna cum Hebreis celebrare nitentes.
rejecting and on-the-fourteenth moon with the-Hebrews to-celebrate striving

Quo epistulae principio manifeste declaratur, et nuperrime
by-which of-the-letter beginning manifestly is-declared both very-recently
temporibus illis hanc apud eos heresim exortam, et non totam
in-times those this among them heresy to-have-arisen and not whole
eorum gentem, sed quosdam in eis hac fuisse inplicitos.
their people but certain among them in-this to-have-been entangled
Exposita autem ratione paschalis obseruantiae, ita de
set-forth moreover the-reason of-the-Easter observance thus about
Pelagianis in eadem epistula subdunt:
the-Pelagians in the-same letter they-add
Et hoc quoque cognouimus, quod uirus Pelagianae hereseos
and this also we-have-learned that the-poison of-the-Pelagian heresy
apud uos denuo reuiuescit; quod omnino hortamur, ut a
among you anew revives which altogether we-exhort that from
uestris mentibus huiusmodi uenenatum superstitionis facinus
your minds of-this-kind poisonous of-superstition crime
auferatur. Nam qualiter ipsa quoque execranda heresis
be-taken-away for how the-very also execrable heresy
damnata est, latere uos non debet; quia non solum per
condemned was to-escape you not ought because not only through
istos CC annos abolita est, sed et cotidie a nobis
these two-hundred years abolished it-was but also daily by us
perpetuo anathemate sepulta damnatur; et hortamur, ne,
with-perpetual anathema buried is-condemned and we-exhort that-not
quorum arma conbusta sunt, apud uos eorum cineres
whose arms burned-up have-been among you their ashes
suscitentur. Nam quis non execretur superbum eorum
be-stirred-up for who not would-execrate proud their
conamen et impium, dicentium posse sine peccato hominem
attempt and impious of-those-saying to-be-able without sin a-man
existere ex propria uoluntate, et non ex gratia Dei? Et
to-exist from his-own will and not from the-grace of-God and

primum quidem blasphemiae stultiloquium est dicere esse
first indeed of-blasphemy foolish-talk it-is to-say to-be
hominem sine peccato; quod omnino non potest, nisi unus
a-man without sin which at-all not can-be except one
mediator Dei et hominum homo Christus Iesus, qui sine
mediator of-God and of-men the-man Christ Jesus who without
peccato est conceptus et partus. Nam ceteri homines cum
sin was conceived and born for the-other men with
peccato originali nascentes testimonium praeuaricationis Adae,
sin original being-born the-testimony of-the-transgression of-Adam
etiam sine actuali peccato existentes, portare noscuntur,
even without actual sin existing to-bear are-known
secundum prophetam dicentem: 'Ecce enim in iniquitatibus
according-to the-prophet saying behold for in iniquities
conceptus sum, et in peccatis peperit me mater mea.'
conceived I-was and in sins bore me mother my

Ut occiso Aeduine Paulinus Cantiam rediens Hrofensis ecclesiae praesulatum susceperit

XX · EDWIN IS KILLED, AND PAULINUS RETURNS TO KENT

In 633 Edwin is killed at Hatfield by Cadwallon, king of the Britons, and Penda of the Mercians, and his son Osfrith with him. Cadwallon, though a Christian, is more savage than the pagan Penda. Edwin's head is buried at York. Paulinus takes the queen by ship to Kent, where the thane Bassus brings her children, and becomes bishop of Rochester; James the deacon stays at York, baptizing and teaching church singing.

At uero Aeduini cum X et VII annis genti Anglorum
but indeed Edwin when ten and seven years over-the-people of-the-English
simul et Brettonum gloriosissime praeesset, e quibus sex
together and of-the-Britons most-gloriously presided of which six

etiam ipse, ut diximus, Christi regno militauit,
also he-himself as we-have-said of-Christ for-the-kingdom fought
rebellauit aduersus eum Caedualla rex Brettonum, auxilium
rebelled against him Cadwallon king of-the-Britons help
praebente illi Penda uiro strenuissimo de regio genere
furnishing to-him Penda a-man most-vigorous of the-royal race
Merciorum, qui et ipse ex eo tempore gentis eiusdem
of-the-Mercians who also himself from that time of-the-people the-same
regno annis XX et II^bus^ uaria sorte praefuit; et
over-the-kingdom for-years twenty and two with-varying fortune presided and
conserto graui proelio in campo, qui uocatur Haethfelth,
joined a-grievous battle on the-plain which is-called Hatfield
occisus est Æduini die IIII Iduum Octobrium, anno
killed was Edwin on-the-day fourth of-the-Ides of-October in-the-year
dominicae incarnationis DCXXXIII, cum esset annorum
of-the-Lord's incarnation six-hundred-thirty-three when he-was of-years
XL et VIII; eiusque totus uel interemtus uel dispersus
forty and eight and-his whole either slain or scattered
est exercitus. In quo etiam bello ante illum unus filius eius
was army in which also war before him one son his
Osfrid iuuenis bellicosus cecidit, alter Eadfrid necessitate
Osfrith a-youth warlike fell the-other Eadfrith by-necessity
cogente ad Pendam regem transfugit, et ab eo postmodum,
compelling to Penda the-king deserted and by him afterward
regnante Osualdo, contra fidem iuris iurandi peremtus est.
reigning Oswald against the-faith of-the-oath sworn slain was
Quo tempore maxima est facta strages in ecclesia uel gente
at-which time the-greatest was made slaughter in the-church or people
Nordanhymbrorum, maxime quod unus ex ducibus, a quibus
of-the-Northumbrians chiefly because one of the-leaders by whom
acta est, paganus, alter, quia barbarus erat pagano
carried-out it-was a-pagan the-other because a-barbarian he-was than-a-pagan

saeuior. Siquidem Penda cum omni Merciorum gente idolis
more-savage indeed Penda with all of-the-Mercians people to-idols
deditus, et Christiani erat nominis ignarus; at uero Caedualla,
given and of-the-Christian was name ignorant but indeed Cadwallon
quamuis nomen et professionem haberet Christiani, adeo tamen
although the-name and profession he-had of-a-Christian so yet
erat animo ac moribus barbarus, ut ne sexui quidem muliebri,
he-was in-mind and in-morals barbarous that not the-sex even female
uel innocuae paruulorum parceret aetati, quin uniuersos
or the-innocent of-little-ones he-would-spare age but all
atrocitate ferina morti per tormenta contraderet, multo
with-cruelty bestial to-death through torments he-handed-over for-much
tempore totas eorum prouincias debacchando peruagatus,
time whole their provinces by-raging having-wandered-over
ac totum genus Anglorum Brittaniae finibus erasurum
and the-whole race of-the-English of-Britain from-the-borders about-to-erase
se esse deliberans. Sed nec religioni Christianae, quae apud
himself to-be resolving but nor to-the-religion Christian which among
eos exorta erat, aliquid inpendebat honoris. Quippe cum usque
them arisen was any he-paid of-honor inasmuch as up-to
hodie moris sit Brettonum, fidem religionemque Anglorum
today of-custom it-is of-the-Britons the-faith and-religion of-the-English
pro nihil habere, neque in aliquo eis magis communicare
for nothing to-hold nor in anything with-them more to-communicate
quam paganis. Adlatum est autem caput Aeduini regis
than with-pagans brought was moreover the-head of-Edwin the-king
Eburacum, et inlatum postea in ecclesiam beati apostoli
to-York and brought afterward into the-church of-blessed apostle
Petri, quam ipse coepit, sed successor eius Osuald perfecit,
Peter which he-himself began but the-successor his Oswald completed

ut supra docuimus, positum est in porticu sancti papae
as above we-have-shown placed it-was in the-porch of-holy pope
Gregorii, a cuius ipse discipulis uerbum uitae susceperat.
Gregory from whose he-himself disciples the-word of-life had-received
Turbatis itaque rebus Nordanhymbrorum huius articulo
disturbed and-so the-affairs of-the-Northumbrians of-this at-the-moment
cladis, cum nil alicubi praesidii nisi in fuga esse
disaster when nothing anywhere of-protection except in flight to-be
uideretur, Paulinus adsumta secum regina Aedilberge, quam
it-seemed Paulinus taken with-him the-queen Æthelburh whom
pridem adduxerat, rediit Cantiam nauigio, atque ab Honorio
before he-had-brought returned to-Kent by-ship and by Honorius
archiepiscopo et rege Eadbaldo multum honorifice susceptus
the-archbishop and the-king Eadbald very honorably received
est. Uenit autem illuc duce Basso milite regis Æduini
was came moreover thither with-leader Bassus a-thane of-king Edwin
fortissimo, habens secum Eanfledam filiam, et Uuscfrean
most-brave having with-him Eanflæd the-daughter and Wuscfrea
filium Æduini, nec non et Yffi filium Osfridi filii eius, quos
the-son of-Edwin nor not also Yffi the-son of-Osfrith son his whom
postea mater metu Eadbaldi et Osualdi regum misit in
afterward the-mother for-fear of-Eadbald and Oswald the-kings sent into
Galliam nutriendos regi Daegberecto, qui erat amicus illius,
Gaul to-be-brought-up to-king Dagobert who was a-friend of-hers
ibique ambo in infantia defuncti, et iuxta honorem uel
and-there both in infancy died and according-to the-honor either
regiis pueris uel innocentibus Christi congruum in ecclesia
to-royal children or to-innocents of-Christ fitting in the-church
sepulti sunt. Attulit quoque secum uasa pretiosa Aeduini
buried were he-brought also with-him vessels precious of-Edwin
regis perplura, in quibus et crucem magnam auream, et
the-king very-many among which also a-cross great golden and

calicem aureum consecratum ad ministerium altaris, quae
a-chalice golden consecrated for the-ministry of-the-altar which
hactenus in ecclesia Cantiae conseruata monstrantur.
hitherto in the-church of-Kent preserved are-shown
Quo in tempore Hrofensis ecclesia pastorem minime habebat,
which in time the-Rochester church a-shepherd by-no-means had
eo quod Romanus praesul illius ad Honorium papam a
for-this that Romanus the-bishop of-it to Honorius the-pope by
Iusto archiepiscopo legatarius missus absortus fuerat fluctibus
Justus the-archbishop as-envoy sent swallowed-up had-been by-the-waves
Italici maris; ac per hoc curam illius praefatus Paulinus
of-the-Italian sea and through this the-care of-it the-aforesaid Paulinus
inuitatione Honorii antistitis et Eadbaldi regis suscepit ac
at-the-invitation of-Honorius the-bishop and of-Eadbald the-king took-up and
tenuit, usque dum et ipse suo tempore ad caelestia regna
held up-to while also he-himself in-his-own time to the-heavenly kingdoms
cum gloriosi fructu laboris ascendit. In qua ecclesia moriens
with of-glorious the-fruit labor ascended in which church dying
pallium quoque, quod a Romano papa acceperat, reliquit.
the-pallium also which from the-Roman pope he-had-received he-left
Reliquerat autem in ecclesia sua Eburaci Iacobum diaconum,
he-had-left moreover in church his at-York James the-deacon
uirum utique ecclesiasticum et sanctum, qui multo exhinc
a-man certainly ecclesiastical and holy who for-much thereafter
tempore in ecclesia manens, magnas antiquo hosti praedas
time in the-church remaining great from-the-ancient enemy booty
docendo et baptizando eripuit; cuius nomine uicus, in
by-teaching and by-baptizing snatched whose by-name the-village in
quo maxime solebat habitare, iuxta Cataractam, usque
which chiefly he-was-wont to-dwell near Catterick up-to
hodie cognominatur. Qui, quoniam cantandi in ecclesia erat
today is-named who since of-singing in church he-was

peritissimus, recuperata postmodum pace in prouincia, et
most-skilled recovered afterward peace in the-province and
crescente numero fidelium, etiam magister ecclesiasticae
growing the-number of-the-faithful also a-master of-church
cantionis iuxta morem Romanorum siue Cantuariorum
song according-to the-custom of-the-Romans or of-the-people-of-Kent
multis coepit existere; et ipse senex ac plenus dierum,
to-many began to-be and he-himself old and full of-days
iuxta scripturas, patrum uiam secutus est.
according-to the-scriptures of-the-fathers the-way followed has

Ut primi successores Æduini regis et fidem suae gentis prodiderint, et regnum porro Osuald christianissimus rex utrumque restaurauerit

I · EDWIN'S APOSTATE SUCCESSORS, AND OSWALD

After Edwin's death his cousin Osric, baptized by Paulinus, takes Deira, and Eanfrith, son of Æthelfrith, who had been baptized among the Irish in exile, takes Bernicia. Both return to idolatry. Within a year Cadwallon kills Osric in a sortie and Eanfrith when he comes to sue for peace. That year is so hated that it is counted to Oswald's reign. Oswald, with a small army strong in faith, kills Cadwallon at Denisesburn.

At interfecto in pugna Æduino, suscepit pro illo regnum
but killed in battle Edwin took-up for him the-kingdom
Deirorum, de qua prouincia ille generis prosapiam et
of-the-Deirans from which province he of-race the-lineage and
primordia regni habuerat, filius patrui eius Aelfrici, uocabulo
the-beginnings of-reign had-had the-son of-uncle his of-Ælfric by-name
Osric, qui ad praedicationem Paulini fidei erat sacramentis
Osric who at the-preaching of-Paulinus of-faith had-been in-the-sacraments
inbutus. Porro regnum Berniciorum, nam in has duas
imbued further the-kingdom of-the-Bernicians for into these two
prouincias gens Nordanhymbrorum antiquitus diuisa erat,
provinces the-people of-the-Northumbrians anciently divided had-been
suscepit filius Aedilfridi, qui de illa prouincia generis et
took-up the-son of-Æthelfrith who from that province of-race and
regni originem duxerat, nomine Eanfrid. Siquidem tempore
of-reign the-origin had-drawn by-name Eanfrith indeed time
toto, quo regnauit Æduini, filii praefati regis Aedilfridi,
whole in-which reigned Edwin the-sons of-the-aforesaid king Æthelfrith

qui ante illum regnauerat, cum magna nobilium iuuentute
who before him had-reigned with a-great of-nobles youth
apud Scottos siue Pictos exulabant, ibique ad doctrinam
among the-Irish or Picts were-in-exile and-there to the-teaching
Scottorum cathecizati, et baptismatis sunt gratia recreati.
of-the-Irish catechized and of-baptism were by-the-grace renewed
Qui ut, mortuo rege inimico, patriam sunt redire
who when dead the-king hostile to-the-fatherland they-were to-return
permissi, accepit primus eorum, quem diximus, Eanfrid
permitted received the-first of-them whom we-have-named Eanfrith
regnum Berniciorum. Qui uterque rex, ut terreni regni
the-kingdom of-the-Bernicians who each king as of-the-earthly kingdom
infulas sortitus est, sacramenta regni caelestis, quibus
the-insignia obtained has the-sacraments of-the-kingdom heavenly in-which
initiatus erat, anathematizando prodidit, ac se priscis
initiated he-had-been by-anathematizing betrayed and himself to-the-ancient
idolatriae sordibus polluendum perdendumque restituit.
of-idolatry filth to-be-defiled and-to-be-destroyed restored
Nec mora, utrumque rex Brettonum Ceadualla impia
nor delay each the-king of-the-Britons Cadwallon by-impious
manu, sed iusta ultione peremit. Et primo quidem proxima
hand but by-just vengeance slew and first indeed the-next
aestate Osricum, dum se in oppido municipio temerarie
summer Osric while him in a-town fortified rashly
obsedisset, erumpens subito cum suis omnibus inparatum
he-had-besieged breaking-out suddenly with his-men all unprepared
cum toto exercitu deleuit. Dein cum anno integro
with the-whole army he-destroyed then when for-a-year whole
prouincias Nordanhymbrorum, non ut rex uictor possideret,
the-provinces of-the-Northumbrians not as a-king victor he-possessed
sed quasi tyrannus saeuiens disperderet, ac tragica caede
but as-if a-tyrant raging he-ruined and with-tragic slaughter

dilaceraret, tandem Eanfridum inconsulte ad se cum XII lectis
tore-apart at-last Eanfrith unadvisedly to him with twelve chosen
militibus postulandae pacis gratia uenientem, simili sorte
thanes of-to-be-asked peace for-the-sake coming by-like fate
damnauit. Infaustus ille annus, et omnibus bonis exosus
he-condemned unlucky that year and to-all good-men hateful
usque hodie permanet, tam propter apostasiam regum
up-to today remains both on-account-of the-apostasy of-the-kings
Anglorum, qua se fidei sacramentis exuerant,
of-the-English by-which themselves of-the-faith of-the-sacraments they-had-stripped
quam propter uesanam Brettonici regis tyrannidem. Unde
and on-account-of the-mad of-the-British king tyranny whence
cunctis placuit regum tempora computantibus, ut, ablata de
to-all it-pleased of-the-kings the-times reckoning that removed from
medio regum perfidorum memoria, idem annus sequentis
the-midst of-the-kings faithless the-memory the-same year of-the-following
regis, id est Osualdi, uiri Deo dilecti, regno adsignaretur;
king that is of-Oswald a-man to-God beloved to-the-reign should-be-assigned
quo, post occisionem fratris Eanfridi, superueniente
by-whom after the-killing of-his-brother Eanfrith coming-up
cum paruo exercitu, sed fide Christi munito, infandus
with a-small army but with-faith of-Christ fortified the-unspeakable
Brettonum dux cum inmensis illis copiis, quibus nihil
of-the-Britons leader with vast those forces to-which nothing
resistere posse iactabat, interemtus est in loco, qui lingua
to-resist to-be-able he-boasted slain was in a-place which in-the-tongue
Anglorum Denisesburna, id est riuus Denisi, uocatur.
of-the-English Denisesburn that is the-brook of-Denis is-called

Ut de ligno crucis, quod idem rex contra barbaros pugnaturus erexerat, inter innumera sanitatum miracula, quidam a dolentis brachii sit langore curatus

II · OSWALD'S CROSS, AND A BROTHER HEALED

Before the battle Oswald sets up a wooden cross with his own hands, makes his army kneel and pray, and wins at dawn. Splinters of the cross, put in water, heal men and cattle. The place is called Heavenfield, and the brothers of Hexham keep a vigil there each year on the eve of his death. No sign of the faith had been raised among the Bernicians before it. Bothelm, a Hexham monk with a broken arm, is healed in the night by moss from the cross that he had put in his bosom.

Ostenditur autem usque hodie, et in magna ueneratione
is-shown moreover up-to today and in great veneration
habetur locus ille, ubi uenturus ad hanc pugnam Osuald
is-held place that where about-to-come to this battle Oswald
signum sanctae crucis erexit, ac flexis genibus Deum
the-sign of-the-holy cross set-up and with-bent knees God
deprecatus est, ut in tanta rerum necessitate suis cultoribus
besought has that in such of-things need to-his worshipers
caelesti succurreret auxilio. Denique fertur, quia facta
with-heavenly he-would-come-to-aid help finally it-is-said that made
citato opere cruce, ac fouea praeparata, in qua statui
with-hastened work the-cross and the-pit prepared in which to-be-set
deberet, ipse fide feruens hanc arripuerit, ac foueae
it-ought he-himself with-faith burning it seized and into-the-pit
inposuerit, atque utraque manu erectam tenuerit, donec adgesto
put and with-each hand erect held until heaped
a militibus puluere terrae figeretur; et hoc facto, elata
by the-thanes the-dust of-the-earth it-was-fixed and this done raised
in altum uoce cuncto exercitui proclamauerit: 'Flectamus
on high with-voice to-the-whole army he-proclaimed let-us-bend

omnes genua, et Deum omnipotentem, uiuum, ac uerum in
all our-knees and God almighty living and true in
commune deprecemur, ut nos ab hoste superbo ac feroce
common let-us-beseech that us from the-enemy proud and fierce
sua miseratione defendat; scit enim ipse, quia iusta pro
by-his compassion he-defend he-knows for himself that just for
salute gentis nostrae bella suscepimus.' Fecerunt omnes, ut
the-safety of-people our wars we-have-undertaken they-did all as
iusserat, et sic incipiente diluculo in hostem progressi,
he-had-ordered and so beginning the-dawn against the-enemy having-advanced
iuxta meritum suae fidei uictoria potiti sunt. In
according-to the-merit of-their faith of-victory possessed-themselves they-have in
cuius loco orationis innumerae uirtutes sanitatum noscuntur
which place of-prayer countless miracles of-healings are-known
esse patratae, ad indicium uidelicet ac memoriam
to-have-been performed as a-proof namely and memorial
fidei regis. Nam et usque hodie multi de ipso ligno
of-the-faith of-the-king for also up-to today many from the-very wood
sacrosanctae crucis astulas excidere solent, quas cum in
of-the-most-holy cross splinters to-cut-off are-wont which when into
aquas miserint, eisque languentes homines aut pecudes
waters they-have-put and-with-them sick men or cattle
potauerint, siue asperserint, mox sanitati restituuntur.
have-given-to-drink or sprinkled at-once to-health they-are-restored
Uocatur locus ille lingua Anglorum Hefenfelth, quod
is-called place that in-the-tongue of-the-English Hefenfelth which
dici potest latine caelestis campus, quod certo utique
to-be-called can in-Latin heavenly field which by-a-certain surely
praesagio futurorum antiquitus nomen accepit; significans
presage of-things-to-come anciently the-name it-received signifying
nimirum, quod ibidem caeleste erigendum tropaeum, caelestis
of-course that there a-heavenly to-be-set-up trophy a-heavenly

inchoanda uictoria, caelestia usque hodie forent miracula
to-be-begun victory heavenly up-to today would-be miracles
celebranda. Est autem locus iuxta murum illum ad
to-be-celebrated is moreover the-place near wall that to
aquilonem, quo Romani quondam ob arcendos barbarorum
the-north with-which the-Romans once for keeping-off of-the-barbarians
impetus totam a mari ad mare praecinxere Brittaniam, ut
the-attacks whole from sea to sea girded Britain as
supra docuimus. In quo uidelicet loco consuetudinem multo
above we-have-shown in which namely place a-custom for-much
iam tempore fecerant fratres Hagustaldensis ecclesiae, quae
already time had-made the-brothers of-the-Hexham church which
non longe abest, aduenientes omni anno pridie quam
not far is-distant coming every year on-the-day-before that
postea idem rex Osuald occisus est, uigilias pro salute
afterward the-same king Oswald killed was vigils for the-salvation
animae eius facere, plurimaque psalmorum laude celebrata,
of-soul his to-hold and-with-very-much of-psalms praise celebrated
uictimam pro eo mane sacrae oblationis offerre. Qui
the-victim for him in-the-morning of-the-sacred offering to-offer who
etiam crescente bona consuetudine, nuper ibidem ecclesia
also growing the-good custom lately there a-church
constructa, sacratiorem et cunctis honorabiliorem omnibus
built more-sacred and than-all more-honorable all
locum fecere. Nec inmerito, quia nullum, ut conperimus,
the-place made nor undeservedly because no as we-have-learned
fidei Christianae signum, nulla ecclesia, nullum altare
of-faith Christian sign no church no altar
in tota Berniciorum gente erectum est, priusquam hoc
in the-whole of-the-Bernicians people erected was before this

sacrae crucis uexillum nouus militiae ductor, dictante fidei
of-the-holy cross standard the-new of-warfare leader dictating of-faith
deuotione, contra hostem inmanissimum pugnaturus statueret.
devotion against an-enemy most-savage about-to-fight set-up
Nec ab re est unum e pluribus, quae ad hanc crucem
nor off the-point is-it one of many which at this cross
patrata sunt, uirtutis miraculum enarrare. Quidam de fratribus
performed were of-power a-miracle to-relate a-certain of the-brothers
eiusdem Hagustaldensis ecclesiae, nomine Bothelm qui nunc
of-the-same Hexham church by-name Bothelm who now
usque superest, ante paucos annos, dum incautius forte
up-to survives before few years while too-incautiously by-chance
noctu in glacie incederet, repente conruens, brachium contriuit,
at-night on the-ice he-walked suddenly falling his-arm he-crushed
ac grauissima fracturae ipsius coepit molestia fatigari; ita
and by-the-most-grievous of-the-fracture itself began trouble to-be-wearied so
ut ne ad os quidem adducere ipsum brachium ullatenus
that not to the-mouth even to-bring the-very arm in-any-way
dolore arcente ualeret. Qui cum die quadam mane
pain preventing he-could who when on-a-day certain in-the-morning
audiret unum de fratribus ad locum eiusdem sanctae crucis
he-heard one of the-brothers to the-place of-the-same holy cross
ascendere disposuisse, rogauit, ut aliquam sibi partem de illo
to-go-up to-have-arranged he-asked that some to-him part of that
ligno uenerabili rediens adferret, credere se dicens, quia
wood venerable returning he-would-bring to-believe himself saying that
per hoc, donante Domino, salutem posset consequi. Fecit
through this granting the-Lord health he-could to-obtain did
ille, ut rogatus est, et reuersus ad uesperam, sedentibus
he as asked he-was and having-returned toward evening sitting
iam ad mensam fratribus, obtulit ei aliquid de ueteri musco,
already at table the-brothers he-offered him something of the-old moss

quo superficies ligni erat obsita. Qui cum sedens ad
with-which the-surface of-the-wood was overgrown who when sitting at
mensam non haberet ad manum, ubi oblatum sibi munus
table not he-had at hand where the-offered to-him gift
reponeret, misit hoc in sinum sibi. Et dum iret
he-might-put-away he-put this into his-bosom for-himself and while he-went
cubitum, oblitus hoc alicubi deponere, permisit suo in
to-bed having-forgotten this somewhere to-put-down he-let his in
sinu permanere. At medio noctis tempore, cum euigilaret,
bosom to-remain but in-the-middle of-the-night time when he-woke
sensit nescio quid frigidi suo lateri adiacere, admotaque
he-felt I-know-not what cold to-his side to-lie-against and-moved
manu requirere quid esset, ita sanum brachium manumque
his-hand to-seek what it-was so sound his-arm and-hand
repperit, ac si nihil umquam tanti langoris habuisset.
he-found as if nothing ever of-so-great affliction he-had-had

Ut idem rex postulans de gente Scottorum antistitem acceperit Aidanum, eidemque in insula Lindisfarnensi sedem episcopatus donauerit

III · OSWALD GIVES AIDAN LINDISFARNE

Oswald asks the Irish elders for a bishop and receives Aidan, a man of great gentleness, though he keeps Easter by the Irish reckoning. Oswald gives him Lindisfarne for his see and interprets his preaching for his thanes, having learned Irish in exile. Irish monks come to preach, churches are built, and English boys are taught.

Idem ergo Osuald, mox ubi regnum suscepit, desiderans
the-same therefore Oswald as-soon when the-kingdom he-took-up desiring
totam, cui praeesse coepit, gentem fidei Christianae
the-whole over-which to-preside he-began people of-faith Christian

gratia inbui, cuius experimenta permaxima in
with-the-grace to-be-imbued of-which proofs very-great in
expugnandis barbaris iam ceperat, misit ad maiores natu
overcoming the-barbarians already he-had-received sent to the-elders by-birth
Scottorum, inter quos exulans ipse baptismatis sacramenta
of-the-Irish among whom in-exile he-himself of-baptism the-sacraments
cum his, qui secum erant, militibus consecutus erat; petens, ut
with those who with-him were thanes obtained had asking that
sibi mitteretur antistes, cuius doctrina ac ministerio gens,
to-him should-be-sent a-bishop whose by-teaching and ministry the-people
quam regebat, Anglorum, dominicae fidei et dona disceret,
which he-ruled of-the-English of-the-Lord's faith both the-gifts might-learn
et susciperet sacramenta. Neque aliquanto tardius, quod petiit,
and might-receive the-sacraments nor somewhat more-slowly what he-sought
inpetrauit; accepit namque pontificem Aedanum summae
he-obtained he-received for as-bishop Aidan of-the-highest
mansuetudinis, et pietatis, ac moderaminis uirum, habentemque
gentleness and goodness and moderation a-man and-having
zelum Dei, quamuis non plene secundum scientiam. Namque
zeal of-God although not fully according-to knowledge for
diem paschae dominicum more suae gentis, cuius saepius
the-day of-Easter of-the-Lord in-the-custom of-his people of-which more-often
mentionem fecimus, a XIIII[a] luna usque ad XX[am]
mention we-have-made from the-fourteenth moon all-the-way to the-twentieth
obseruare solebat. Hoc etenim ordine septentrionalis Scottorum
to-observe he-was-wont in-this for order the-northern of-the-Irish
prouincia, et omnis natio Pictorum illo adhuc tempore
province and every nation of-the-Picts at-that still time
pascha dominicum celebrabat, aestimans se in hac obseruantia
Easter of-the-Lord celebrated thinking itself in this observance
sancti ac laude digni patris Anatolii scripta secutam.
of-the-holy and of-praise worthy father Anatolius the-writings to-have-followed

Quod an uerum sit, peritus quisque facillime cognoscit.
which whether true it-is skilled anyone most-easily knows
Porro gentes Scottorum, quae in australibus Hiberniae insulae
further the-peoples of-the-Irish who in the-southern of-Ireland of-the-island
partibus morabantur, iamdudum ad admonitionem apostolicae
parts dwelt long-since at the-admonition of-the-apostolic
sedis antistitis, pascha canonico ritu obseruare didicerunt.
of-the-see of-the-bishop Easter by-canonical rite to-observe learned
Uenienti igitur ad se episcopo, rex locum sedis episcopalis
to-the-coming therefore to him bishop the-king the-place of-the-see episcopal
in insula Lindisfarnensi, ubi ipse petebat, tribuit. Qui
on the-island of-Lindisfarne where he-himself asked granted which
uidelicet locus accedente ac recedente reumate, bis cotidie
namely place approaching and receding the-tide twice daily
instar insulae maris circumluitur undis, bis renudato
after-the-likeness of-an-island of-the-sea is-washed-around by-the-waves twice laid-bare
littore contiguus terrae redditur; atque eius admonitionibus
the-shore adjoining to-the-land is-rendered and of-him to-the-admonitions
humiliter ac libenter in omnibus auscultans, ecclesiam Christi
humbly and gladly in all-things listening the-church of-Christ
in regno suo multum diligenter aedificare ac dilatare curauit.
in kingdom his very diligently to-build and to-spread he-took-care
Ubi pulcherrimo saepe spectaculo contigit, ut euangelizante
where in-a-most-beautiful often spectacle it-happened that evangelizing
antistite, qui Anglorum linguam perfecte non nouerat, ipse
the-bishop who of-the-English the-tongue perfectly not knew himself
rex suis ducibus ac ministris interpres uerbi existeret
the-king to-his ealdormen and thanes interpreter of-the-word was
caelestis; quia nimirum tam longo exilii sui tempore linguam
heavenly because of-course in-so long of-exile his time the-tongue
Scottorum iam plene didicerat. Exin coepere plures
of-the-Irish already fully he-had-learned thereafter began more

per dies de Scottorum regione uenire Brittaniam atque
through the-days from of-the-Irish the-region to-come to-Britain and
illis Anglorum prouinciis, quibus regnauit Osuald, magna
to-those of-the-English provinces over-which reigned Oswald with-great
deuotione uerbum fidei praedicare et credentibus gratiam
devotion the-word of-faith to-preach and to-believers the-grace
baptismi, quicumque sacerdotali erant gradu praediti, ministrare.
of-baptism whoever with-priestly were rank endowed to-minister
Construebantur ergo ecclesiae per loca, confluebant ad
were-built therefore churches through the-places flocked to
audiendum uerbum populi gaudentes, donabantur munere
hear the-word the-peoples rejoicing were-given by-gift
regio possessiones et territoria ad instituenda monasteria,
royal possessions and lands for establishing monasteries
inbuebantur praeceptoribus Scottis paruuli Anglorum una
were-instructed by-teachers Irish the-little-ones of-the-English together
cum maioribus studiis et obseruatione disciplinae regularis.
with elders in-studies and the-observance of-discipline regular
Nam monachi erant maxime, qui ad praedicandum uenerant.
for monks they-were chiefly who for preaching had-come
Monachus ipse episcopus Aedan, utpote de insula, quae
a-monk himself the-bishop Aidan inasmuch-as from the-island which
uocatur Hii, destinatus, cuius monasterium in cunctis pene
is-called Iona sent whose monastery among all almost
septentrionalium Scottorum, et omnium Pictorum monasteriis
of-the-northern Irish and of-all Picts monasteries
non paruo tempore arcem tenebat, regendisque eorum
for-no small time the-citadel held and-over-to-be-ruled their
populis praeerat; quae uidelicet insula ad ius quidem
peoples presided which namely island to the-jurisdiction indeed
Brittaniae pertinet, non magno ab ea freto discreta, sed
of-Britain belongs not by-a-great from it strait separated but

donatione Pictorum, qui illas Brittaniae plagas incolunt,
by-the-gift of-the-Picts who those of-Britain regions inhabit
iamdudum monachis Scottorum tradita, eo quod illis
long-since to-the-monks of-the-Irish handed-over for-this that by-them
praedicantibus fidem Christi perceperint.
preaching the-faith of-Christ they-received

Quando gens Pictorum fidem Christi perceperit

IV · THE PICTS RECEIVE THE FAITH

In 565 Columba comes from Ireland to preach to the northern Picts; the southern Picts had long before been converted by Ninian, a Briton trained at Rome, whose see is called the White House because he built a church of stone there. Columba converts the Picts in the ninth year of King Bridei, and they give him Iona, where he is buried at seventy-seven; he had earlier founded Durrow in Ireland. Iona is ruled by an abbot who is a priest, to whom even bishops are subject. His successors are holy but keep a doubtful Easter until Ecgberht corrects them in 715.

Siquidem anno incarnationis dominicae DºLXºVº, quo
indeed in-the-year of-the-incarnation of-the-Lord five-hundred-sixty-fifth at-which
tempore gubernaculum Romani imperii post Iustinianum
time the-helm of-the-Roman empire after Justinian
Iustinus minor accepit, uenit de Hibernia presbyter et abbas
Justin the-younger received came from Ireland a-priest and abbot
habitu et uita monachi insignis, nomine Columba Brittaniam,
by-habit and life of-a-monk distinguished by-name Columba to-Britain
praedicaturus uerbum Dei prouinciis septentrionalium
about-to-preach the-word of-God to-the-provinces of-the-northern
Pictorum, hoc est eis quae arduis atque horrentibus
Picts that is to-those which by-steep and bristling
montium iugis ab australibus eorum sunt regionibus
of-mountains ridges from the-southern their are regions

sequestratae. Namque ipsi australes Picti, qui intra eosdem
separated for those-very southern Picts who within the-same
montes habent sedes, multo ante tempore, ut perhibent,
mountains have their-seats for-much before time as they-say
relicto errore idolatriae, fidem ueritatis acceperant, praedicante
abandoned the-error of-idolatry the-faith of-truth had-received preaching
eis uerbum Nynia episcopo reuerentissimo et sanctissimo uiro
to-them the-word Ninian a-bishop most-reverend and most-holy man
de natione Brettonum, qui erat Romae regulariter fidem
of the-nation of-the-Britons who had-been at-Rome regularly in-the-faith
et mysteria ueritatis edoctus; cuius sedem episcopatus, sancti
and mysteries of-the-truth taught whose see of-the-bishopric of-saint
Martini episcopi nomine et ecclesia insignem, ubi ipse
Martin the-bishop by-the-name and church distinguished where he-himself
etiam corpore una cum pluribus sanctis requiescit, iam nunc
also in-body together with many saints rests already now
Anglorum gens obtinet. Qui locus, ad prouinciam Berniciorum
of-the-English the-people holds which place to the-province of-the-Bernicians
pertinens, uulgo uocatur Ad Candidam Casam, eo quod
belonging commonly is-called At White House because that
ibi ecclesiam de lapide, insolito Brettonibus more fecerit.
there a-church of stone unusual to-the-Britons in-the-manner he-made
Uenit autem Brittaniam Columba, regnante Pictis Bridio
came moreover to-Britain Columba reigning over-the-Picts Bridei
filio Meilochon, rege potentissimo, nono anno regni eius,
son of-Maelchon a-king most-powerful in-the-ninth year of-reign his
gentemque illam uerbo et exemplo ad fidem Christi conuertit;
and-the-people that by-word and example to the-faith of-Christ he-converted
unde et praefatam insulam ab eis in possessionem
whence also the-aforesaid island from them into possession
monasterii faciendi accepit. Neque enim magna est, sed quasi
of-a-monastery to-be-made he-received nor for great is-it but as-it-were

familiarum quinque, iuxta aestimationem Anglorum; quam
of-families five according-to the-reckoning of-the-English which
successores eius usque hodie tenent, ubi et ipse sepultus
the-successors his up-to today hold where also he-himself buried
est, cum esset annorum LXXVII, post annos circiter XXX
was when he-was of-years seventy-seven after years about thirty
et duos, ex quo ipse Brittaniam praedicaturus adiit.
and two from when he-himself Britain about-to-preach approached
Fecerat autem, priusquam Brittaniam ueniret, monasterium
he-had-made moreover before to-Britain he-came a-monastery
nobile in Hibernia, quod a copia roborum Dearmach
noble in Ireland which from the-abundance of-oaks Dearmach
lingua Scottorum, hoc est campus roborum, cognominatur.
in-the-tongue of-the-Irish that is the-field of-oaks is-named
Ex quo utroque monasterio plurima exinde monasteria per
from which each monastery very-many thereafter monasteries through
discipulos eius et in Brittania et in Hibernia propagata
disciples his both in Britain and in Ireland propagated
sunt, in quibus omnibus idem monasterium insulanum,
were among which all the-same monastery of-the-island
in quo ipse requiescit corpore, principatum teneret.
in which he-himself rests in-body the-primacy held
Habere autem solet ipsa insula rectorem semper abbatem
to-have moreover is-wont that-very island as-ruler always an-abbot
presbyterum, cuius iuri et omnis prouincia, et ipsi
priest whose to-jurisdiction both the-whole province and the-very
etiam episcopi ordine inusitato debeant esse subiecti, iuxta
even bishops in-an-order unusual ought to-be subject according-to
exemplum primi doctoris illius, qui non episcopus, sed
the-example of-the-first teacher that who not a-bishop but
presbyter extitit et monachus; de cuius uita et uerbis nonnulla
a-priest was and a-monk about whose life and words some-things

a discipulis eius feruntur scripta haberi. Uerum qualiscumque
by disciples his are-said written to-be-had but of-whatever-kind
fuerit ipse, nos hoc de illo certum tenemus, quia reliquit
he-was himself we this about him certain hold that he-left
successores magna continentia ac diuino amore regularique
successors for-great continence and divine love and-regular
institutione insignes; in tempore quidem summae festiuitatis
institution distinguished in the-time indeed of-the-highest festival
dubios circulos sequentes, utpote quibus longe ultra orbem
doubtful cycles following inasmuch-as to-whom far beyond the-world
positis nemo synodalia paschalis obseruantiae decreta porrexerat;
placed no-one the-synodal of-Easter observance decrees had-held-out
tantum ea, quae in propheticis, euangelicis, et apostolicis
only those-things which in prophetic evangelic and apostolic
litteris discere poterant, pietatis et castitatis opera diligenter
writings to-learn they-could of-piety and of-chastity the-works diligently
obseruantes. Permansit autem huiusmodi obseruantia paschalis
observing remained moreover of-this-kind observance of-Easter
apud eos tempore non pauco, hoc est usque ad annum
among them for-a-time not little that is all-the-way to the-year
dominicae incarnationis DCCXV per annos CL.
of-the-Lord's incarnation seven-hundred-fifteen for years one-hundred-fifty
At tunc ueniente ad eos reuerentissimo et sanctissimo patre
but then coming to them the-most-reverend and most-holy father
et sacerdote Ecgbercto, de natione Anglorum, qui in Hibernia
and priest Ecgberht of the-nation of-the-English who in Ireland
diutius exulauerat pro Christo, eratque et doctissimus in
for-long had-been-in-exile for Christ and-was both most-learned in
scripturis, et longaeua uitae perfectione eximius, correcti
the-scriptures and by-long of-life perfection outstanding corrected
sunt per eum, et ad uerum canonicumque paschae diem
they-were through him and to the-true and-canonical of-Easter day

translati; quem tamen et antea non semper in luna XIIII[a]
brought which yet also before not always on the-moon fourteenth
cum Iudaeis, ut quidam rebantur, sed in die quidem
with the-Jews as some thought but on the-day indeed
dominica, alia tamen, quam decebat, ebdomada celebrabant.
of-the-Lord in-another yet than was-fitting week they-celebrated
Sciebant enim, ut Christiani, resurrectionem dominicam, quae
they-knew for as Christians the-resurrection of-the-Lord which
prima sabbati facta est, prima sabbati semper esse
on-the-first of-the-week come-about was on-the-first of-the-week always to-be
celebrandam; sed ut barbari et rustici, quando eadem prima
to-be-celebrated but as barbarians and rustics when the-same first-day
sabbati, quae nunc dominica dies cognominatur, ueniret,
of-the-week which now the-Lord's day is-named should-come
minime didicerant. Uerum quia gratia caritatis feruere
by-no-means had-they-learned but because with-the-grace of-charity to-burn
non omiserunt, et huius quoque rei notitiam ad perfectum
not they-neglected and of-this also thing the-knowledge to perfection
percipere meruerunt, iuxta promissum apostoli dicentis: 'Et
to-receive they-deserved according-to the-promise of-the-apostle saying and
siquid aliter sapitis, et hoc quoque uobis Deus reuelabit.'
if-anything otherwise you-think even this also to-you God will-reveal
De quo plenius in sequentibus suo loco dicendum est.
about which more-fully in the-following in-its place to-be-said it-is

De uita Aidani episcopi

V · THE LIFE OF BISHOP AIDAN

Aidan teaches only as he lives, giving away what kings give him and walking so that he can speak to everyone he meets, and he ransoms slaves with the gifts of the rich. The elders choose him because he told a harsh earlier missionary that the English needed the milk of gentler teaching first.

Ab hac ergo insula, ab horum collegio monachorum, ad
from this therefore island from of-these the-college monks to
prouinciam Anglorum instituendam in Christo, missus est
the-province of-the-English to-be-instructed in Christ sent was
Aedan, accepto gradu episcopatus. Quo tempore eidem
Aidan received the-rank of-bishop at-which time over-the-same
monasterio Segeni abbas et presbyter praefuit. Unde inter alia
monastery Ségéne abbot and priest presided whence among other
uiuendi documenta saluberrimum abstinentiae uel continentiae
of-living lessons a-most-wholesome of-abstinence or of-continence
clericis exemplum reliquit; cuius doctrinam id maxime
to-the-clergy example he-left whose teaching this chiefly
commendabat omnibus, quod non aliter, quam uiuebat cum
commended to-all that not otherwise than he-lived with
suis, ipse docebat. Nil enim huius mundi quaerere, nil
his-own he-himself taught nothing for of-this world to-seek nothing
amare curabat. Cuncta, quae sibi a regibus uel diuitibus
to-love he-cared all-things which to-him by kings or rich-men
saeculi donabantur, mox pauperibus, qui occurrerent, erogare
of-the-world were-given at-once to-the-poor who met-him to-distribute
gaudebat. Discurrere per cuncta et urbana et rustica
he-rejoiced to-travel-about through all both town and country
loca, non equorum dorso, sed pedum incessu uectus,
places not of-horses on-the-back but of-feet by-the-walking carried

nisi si maior forte necessitas conpulisset, solebat; quatinus
unless if greater perhaps necessity had-compelled he-was-wont so-that
ubicumque aliquos uel diuites uel pauperes incedens aspexisset,
wherever any either rich or poor walking he-had-seen
confestim ad hos diuertens, uel ad fidei suscipiendae
at-once to them turning-aside either to of-faith to-be-received
sacramentum, si infideles essent, inuitaret; uel si fideles, in
the-sacrament if unbelievers they-were he-invited or if believers in
ipsa eos fide confortaret, atque ad elimosynas operumque
the-very them faith he-strengthened and to alms and-of-works
bonorum exsecutionem, et uerbis excitaret et factis.
good the-performance both by-words he-roused and by-deeds
In tantum autem uita illius a nostri temporis segnitia
in so-much moreover life his from of-our time the-sloth
distabat, ut omnes, qui cum eo incedebant, siue adtonsi,
differed that all who with him walked whether tonsured
seu laici, meditari deberent, id est, aut legendis scripturis,
or laymen to-meditate were-bound that is either on-reading scriptures
aut psalmis discendis operam dare. Hoc erat cotidianum opus
or on-psalms being-learned attention to-give this was the-daily work
illius et omnium, qui cum eo erant, ubicumque locorum
of-him and of-all who with him were wherever of-places
deuenissent. Et si forte euenisset, quod tamen raro euenit,
they-came and if perhaps it-happened which yet rarely happened
ut ad regis conuiuium uocaretur, intrabat cum uno clerico
that to of-the-king the-feast he-was-invited he-entered with one cleric
aut duobus; et, ubi paululum reficiebatur, adcelerauit ocius
or two and when a-little he-was-refreshed he-hastened quickly
ad legendum cum suis, siue ad orandum egredi. Cuius
for reading with his-own or for praying to-go-out whose
exemplis informati tempore illo religiosi quique uiri ac
by-examples formed at-time that devout all men and

feminae consuetudinem fecerunt per totum annum, excepta
women a-custom made through the-whole year excepted
remissione quinquagesimae paschalis, IIII[a] et VI[a] sabbati
the-relaxation of-the-fifty-days of-Easter on-the-fourth and sixth of-the-week
ieiunium ad nonam usque horam protelare. Numquam
fasting to the-ninth up-to hour to-prolong never
diuitibus honoris siue timoris gratia, siqua delinquissent,
to-rich-men of-honor or of-fear for-the-sake if-any they-had-offended
reticebat; sed aspera illos inuectione corrigebat. Nullam
he-was-silent but with-harsh them reproof he-corrected no
potentibus saeculi pecuniam, excepta solum esca, siquos
to-the-powerful of-the-world money excepted only food if-any
hospitio suscepisset, umquam dare solebat, sed ea
with-hospitality he-had-received ever to-give he-was-wont but those-things
potius, quae sibi a diuitibus donaria pecuniarum largiebantur,
rather which to-him by rich-men as-gifts of-money were-bestowed
uel in usus pauperum, ut diximus, dispergebat, uel ad
either for the-uses of-the-poor as we-have-said he-scattered or for
redemtionem eorum, qui iniuste fuerant uenditi, dispensabat.
the-redemption of-those who unjustly had-been sold he-dispensed
Denique multos, quos pretio dato redemerat, redemtos
finally many whom with-price paid he-had-redeemed redeemed
postmodum suos discipulos fecit, atque ad sacerdotalem
afterward his disciples he-made and to the-priestly
usque gradum erudiendo atque instituendo prouexit.
all-the-way rank by-teaching and by-instructing advanced
Ferunt autem, quia, cum de prouincia Scottorum rex Osuald
they-say moreover that when from the-province of-the-Irish king Oswald
postulasset antistitem, qui sibi suaeque genti uerbum fidei
had-asked a-bishop who to-him and-to-his people the-word of-faith
ministraret, missus fuerit primo alius austerioris animi uir,
should-minister sent was first another of-harsher mind a-man

qui, cum aliquandiu genti Anglorum praedicans nihil
who when for-some-time to-the-people of-the-English preaching nothing
proficeret, nec libenter a populo audiretur, redierit patriam,
achieved nor gladly by the-people was-heard returned to-his-fatherland
atque in conuentu seniorum rettulerit, quia nil prodesse
and in the-assembly of-the-elders reported that nothing to-avail
docendo genti, ad quam missus erat, potuisset, eo
by-teaching to-the-people to which sent he-had-been he-had-been-able because
quod essent homines indomabiles, et durae ac barbarae
that they-were men untamable and of-hard and barbarous
mentis. At illi, ut perhibent, tractatum magnum in concilio,
mind but they as they-say a-discussion great in council
quid esset agendum, habere coeperunt; desiderantes quidem
what was to-be-done to-hold began desiring indeed
genti, quam petebantur, saluti esse, sed de non
to-the-people for-which they-were-asked for-salvation to-be but about not
recepto, quem miserant, praedicatore dolentes. Tum ait
received whom they-had-sent preacher grieving then says
Aedan, nam et ipse concilio intererat, ad eum, de
Aidan for also he-himself in-the-council was-present to that about
quo agebatur, sacerdotem: ‘Uidetur mihi, frater, quia durior
whom it-was-treated priest it-seems to-me brother that harder
iusto indoctis auditoribus fuisti, et non eis iuxta
than-was-just on-the-unlearned hearers you-were and not to-them according-to
apostolicam disciplinam primo lac doctrinae mollioris
the-apostolic discipline first the-milk of-teaching softer
porrexisti, donec paulatim enutriti uerbo Dei, ad capienda
you-offered until gradually nourished by-the-word of-God to taking
perfectiora, et ad facienda sublimiora Dei praecepta
more-perfect-things and to doing more-sublime of-God precepts
sufficerent.’ Quo audito omnium, qui considebant, ad ipsum
they-should-suffice which heard of-all who sat-together to him

ora et oculi conuersi, diligenter, quid diceret, discutiebant,
the-faces and eyes turned diligently what he-said they-examined
et ipsum esse dignum episcopatu, ipsum ad erudiendos
and him to-be worthy of-the-bishopric him for teaching
incredulos et indoctos mitti debere decernunt, qui gratia
the-unbelieving and unlearned to-be-sent ought decide who with-the-grace
discretionis, quae uirtutum mater est, ante omnia probabatur
of-discretion which of-virtues the-mother is before all-things was-proved
inbutus; sicque illum ordinantes ad praedicandum miserunt.
imbued and-so him ordaining for preaching they-sent
Qui ubi tempus accepit, sicut prius moderamine discretionis,
who when time received as before with-the-moderation of-discretion
ita postmodum et ceteris uirtutibus ornatus apparuit.
so afterward also with-the-other virtues adorned appeared

De religione ac pietate miranda Osualdi regis

VI · THE WONDERFUL PIETY OF KING OSWALD

Taught by Aidan, Oswald rules all the peoples of Britain, Britons, Picts, Irish, and English. On Easter Day, when his thane reports a crowd of poor sitting in the streets, he orders his food given to them and the silver dish broken up and shared; Aidan takes his right hand and prays that it may never grow old, and the hand and arm remain incorrupt in Saint Peter's at Bamburgh. He unites Deira and Bernicia; he is Edwin's nephew through his mother Acha.

Huius igitur antistitis doctrina rex Osuald cum ea, cui
of-this therefore bishop by-the-teaching king Oswald with that over-which
praeerat, gente Anglorum institutus, non solum incognita
he-presided people of-the-English taught not only unknown
progenitoribus suis regna caelorum sperare didicit; sed
to-forefathers his the-kingdoms of-the-heavens to-hope he-learned but

et regna terrarum plus quam ulli maiorum suorum, ab
also kingdoms of-lands more than any of-ancestors his from
eodem uno Deo, qui fecit caelum et terram, consecutus
the-same one God who made heaven and earth obtained
est. Denique omnes nationes et prouincias Brittaniae, quae
has finally all nations and provinces of-Britain which
in IIII linguas, id est Brettonum, Pictorum, Scottorum,
into four languages that is of-the-Britons of-the-Picts of-the-Irish
et Anglorum, diuisae sunt, in dicione accepit.
and of-the-English divided are into his-sway he-received
Quo regni culmine sublimatus, nihilominus, quod mirum
by-which of-kingdom height exalted nonetheless which wonderful
dictu est, pauperibus et peregrinis semper humilis, benignus,
to-say is to-the-poor and to-strangers always humble kind
et largus fuit. Denique fertur, quia tempore quodam, cum
and generous he-was finally it-is-said that at-a-time certain when
die sancto paschae cum praefato episcopo consedisset
on-the-day holy of-Easter with the-aforesaid bishop he-had-sat-down
ad prandium, positusque esset in mensa coram eo discus
to dinner and-placed had-been on the-table before him a-dish
argenteus regalibus epulis refertus, et iamiamque essent
silver with-royal dishes filled and just-now they-were
manus ad panem benedicendum missuri, intrasse subito
their-hands to the-bread to-be-blessed about-to-put to-have-entered suddenly
ministrum ipsius, cui suscipiendorum inopum erat cura
the-thane his to-whom of-receiving the-needy was the-care
delegata, et indicasse regi, quia multitudo pauperum
delegated and to-have-announced to-the-king that a-multitude of-the-poor
undecumque adueniens maxima per plateas sederet, postulans
from-everywhere arriving very-great through the-streets sat asking
aliquid elimosynae a rege. Qui mox dapes sibimet
something of-alms from the-king who at-once the-dishes to-himself

adpositas deferri pauperibus, sed et discum confringi, atque
set-before to-be-carried to-the-poor but also the-dish to-be-broken and
eisdem minutatim diuidi praecepit. Quo uiso pontifex, qui
to-them piece-by-piece to-be-divided ordered which seen the-bishop who
adsidebat, delectatus tali facto pietatis, adprehendit dexteram
sat-by delighted by-such a-deed of-piety took the-right-hand
eius, et ait: 'Numquam inueterescat haec manus.' Quod et
his and said never may-grow-old this hand which also
ita iuxta uotum benedictionis eius prouenit. Nam cum
so according-to the-prayer of-blessing his came-about for when
interfecto illo in pugna, manus cum brachio a cetero essent
killed he in battle the-hand with the-arm from the-rest had-been
corpore resectae, contigit, ut hactenus incorruptae perdurent.
of-the-body cut-off it-happened that hitherto incorrupt they-last
Denique in urbe regia, quae a regina quondam uocabulo
finally in the-city royal which from a-queen once by-name
Bebba cognominatur, loculo inclusae argenteo in ecclesia sancti
Bebba is-named in-a-box enclosed silver in the-church of-saint
Petri seruantur, ac digno a cunctis honore uenerantur.
Peter they-are-kept and with-worthy by all honor are-venerated
Huius industria regis Derorum et Berniciorum prouinciae,
of-this by-the-industry of-king of-the-Deirans and of-the-Bernicians the-provinces
quae eatenus ab inuicem discordabant, in unam sunt pacem,
which hitherto with one-another were-at-variance into one were peace
et uelut unum conpaginatae in populum. Erat autem
and as-if one joined-together into people he-was moreover
nepos Aeduini regis ex sorore Acha, dignumque fuit, ut
the-nephew of-Edwin the-king by his-sister Acha and-worthy it-was that
tantus praecessor talem haberet de sua consanguinitate
so-great a-predecessor such should-have from his-own kinship
et religionis heredem et regni.
both of-religion an-heir and of-kingdom

Ut prouincia Occidentalium Saxonum uerbum Dei, praedicante Birino, susceperit; et de successoribus eius Agilbercto et Leutherio

VII · THE WEST SAXONS RECEIVE THE FAITH THROUGH BIRINUS

Birinus, consecrated at Genoa, comes to preach in the interior but finds the Gewisse wholly pagan and stays there. King Cynegils is baptized, with Oswald as his godfather, who is to marry his daughter. The kings give Birinus Dorchester for his see. Cynegils' son Cenwalh refuses the faith, is driven out by Penda after setting aside Penda's sister, and is converted in exile with Anna of the East Angles. Agilberht, a Gaul, becomes his bishop, but Cenwalh tires of his speech and installs Wine at Winchester; Agilberht leaves in anger, Cenwalh later expels Wine, and at the king's plea Agilberht sends his nephew Leuthere, whom Theodore consecrates.

Eo tempore gens Occidentalium Saxonum, qui antiquitus
at-that time the-people of-the-West Saxons who anciently
Geuissae uocabantur, regnante Cynigilso fidem Christi
Gewisse were-called reigning Cynegils the-faith of-Christ
suscepit, praedicante illis uerbum Birino episcopo, qui cum
received preaching to-them the-word Birinus the-bishop who with
consilio papae Honorii uenerat Brittaniam, promittens quidem
the-counsel of-pope Honorius had-come to-Britain promising indeed
se illo praesente in intimis ultra Anglorum partibus,
himself he being-present in the-inmost beyond of-the-English parts
quo nullus doctor praecessisset, sanctae fidei semina esse
where no teacher had-gone-before of-the-holy faith the-seeds to-be
sparsurum. Unde et iussu eiusdem pontificis per Asterium
about-to-scatter whence also by-the-order of-the-same pontiff by Asterius
Genuensem episcopum in episcopatus consecratus est gradum.
of-Genoa the-bishop to of-bishop consecrated was the-rank
Sed Brittaniam perueniens, ac primum Geuissorum gentem
but to-Britain arriving and first of-the-Gewisse the-people

ingrediens, cum omnes ibidem paganissimos inueniret,
entering when all there most-pagan he-found
utilius esse ratus est ibi potius uerbum praedicare, quam
more-useful to-be judged has there rather the-word to-preach than
ultra progrediens eos, quibus praedicare deberet, inquirere.
beyond advancing those to-whom to-preach he-ought to-seek
Itaque euangelizante illo in praefata prouincia, cum rex
and-so evangelizing he in the-aforesaid province when the-king
ipse cathecizatus, fonte baptismi cum sua gente ablueretur,
himself catechized in-the-font of-baptism with his people was-washed
contigit tunc temporis sanctissimum ac uictoriosissimum regem
it-happened at-that time the-most-holy and most-victorious king
Nordanhymbrorum Osualdum adfuisse, eumque de lauacro
of-the-Northumbrians Oswald to-have-been-present and-him from the-bath
exeuntem suscepisse, ac pulcherrimo prorsus et Deo digno
going-out to-have-received and by-a-most-beautiful indeed and of-God worthy
consortio, cuius erat filiam accepturus in coniugem, ipsum prius
fellowship whose he-was daughter about-to-take in marriage him first
secunda generatione Deo dedicatum sibi accepit in filium.
in-second birth to-God dedicated for-himself he-took as son
Donauerunt autem ambo reges eidem episcopo ciuitatem, quae
they-gave moreover both kings to-the-same bishop the-city which
uocatur Dorcic, ad faciendum inibi sedem episcopalem; ubi
is-called Dorchester for making there the-see episcopal where
factis dedicatisque ecclesiis, multisque ad Dominum pio eius
made and-dedicated churches and-many to the-Lord by-pious his
labore populis aduocatis, migrauit ad Dominum, sepultusque
labor peoples called he-passed to the-Lord and-buried
est in eadem ciuitate, et post annos multos, Haedde
was in the-same city and after years many Hædde

episcopatum agente, translatus inde in Uentam ciuitatem, atque
the-bishopric holding translated thence to Winchester the-city and
in ecclesia beatorum apostolorum Petri et Pauli positus est.
in the-church of-the-blessed apostles Peter and Paul placed was
Defuncto autem et rege, successit in regnum filius eius
having-died moreover also the-king succeeded into the-kingdom the-son his
Coinualch, qui et fidem ac sacramenta regni caelestis
Cenwalh who both the-faith and sacraments of-the-kingdom heavenly
suscipere rennuit, et non multo post etiam regni
to-receive refused and not much after also of-the-kingdom
terrestris potentiam perdidit. Repudiata enim sorore Pendan
earthly the-power lost repudiated for the-sister of-Penda
regis Merciorum, quam duxerat, aliam accepit uxorem;
king of-the-Mercians whom he-had-married another he-took as-wife
ideoque bello petitus, ac regno priuatus ab illo, secessit
and-therefore by-war attacked and of-his-kingdom deprived by him he-withdrew
ad regem Orientalium Anglorum, cui nomen erat Anna; apud
to the-king of-the-East Angles whose name was Anna with
quem triennio exulans fidem cognouit ac suscepit ueritatis.
whom for-three-years in-exile the-faith he-learned and took-up of-truth
Nam et ipse, apud quem exulabat, rex erat uir bonus,
for also he-himself with whom he-was-in-exile the-king was a-man good
et bona ac sancta sobole felix, ut in sequentibus docebimus.
and with-good and holy offspring blessed as in the-following we-shall-show
Cum uero restitutus esset in regnum Coinualch, uenit in
when but restored he-had-been into the-kingdom Cenwalh came into
prouinciam de Hibernia pontifex quidam nomine Agilberctus,
the-province from Ireland a-bishop certain by-name Agilberht
natione quidem Gallus, sed tunc legendarum gratia
by-nation indeed a-Gaul but then of-reading for-the-sake
scripturarum in Hibernia non paruo tempore demoratus,
of-the-scriptures in Ireland for-no small time having-stayed

coniunxitque se regi, sponte ministerium praedicandi
and-joined himself to-the-king of-his-own-accord the-ministry of-preaching
assumens. Cuius eruditionem atque industriam uidens rex,
taking-up whose learning and industry seeing the-king
rogauit eum, accepta ibi sede episcopali, suae gentis manere
asked him received there the-see episcopal of-his people to-remain
pontificem; qui precibus eius adnuens, multis annis eidem
as-bishop who to-the-prayers his assenting for-many years over-the-same
genti sacerdotali iure praefuit. Tandem rex, qui Saxonum
people by-priestly right presided at-last the-king who of-the-Saxons
tantum linguam nouerat, pertaesus barbarae loquellae,
only the-language knew weary of-the-barbarous speech
subintroduxit in prouinciam alium suae linguae episcopum,
brought-in into the-province another of-his language bishop
uocabulo Uini, et ipsum in Gallia ordinatum; diuidensque in
by-name Wine also himself in Gaul ordained and-dividing into
duas parrochias prouinciam, huic in ciuitate Uenta, quae
two dioceses the-province to-this-one in the-city Venta which
a gente Saxonum Uintancæstir appellatur, sedem episcopatus
by the-people of-the-Saxons Wintancæstir is-called the-see of-the-bishopric
tribuit; unde offensus grauiter Agilberctus, quod haec ipso
granted whence offended gravely Agilberht that these-things he
inconsulto ageret rex, rediit Galliam, et accepto episcopatu
unconsulted did the-king returned to-Gaul and received the-bishopric
Parisiacae ciuitatis, ibidem senex ac plenus dierum obiit. Non
of-the-Paris city there old and full of-days died not
multis autem annis post abscessum eius a Brittania transactis,
many moreover years after the-departure his from Britain passed
pulsus est et Uini ab eodem rege de episcopatu; qui secedens
driven-out was also Wine by the-same king from the-bishopric who withdrawing
ad regem Merciorum uocabulo Uulfheri, emit pretio ab
to the-king of-the-Mercians by-name Wulfhere bought with-a-price from

eo sedem Lundoniae ciuitatis, eiusque episcopus usque ad
him the-see of-London city and-its bishop all-the-way to
uitae suae terminum mansit. Sicque prouincia Occidentalium
of-life his the-end remained and-so the-province of-the-West
Saxonum tempore non pauco absque praesule fuit.
Saxons for-a-time not little without bishop was
Quo etiam tempore rex praefatus ipsius gentis,
at-which also time the-king aforesaid of-that-very people
grauissimis regni sui damnis saepissime ab hostibus
by-most-grievous of-kingdom his losses very-often by enemies
adflictus, tandem ad memoriam reduxit, quod eum pridem
afflicted at-last to memory brought that him before
perfidia regno pulerit, fides agnita Christi in regnum
faithlessness from-the-kingdom had-driven faith acknowledged of-Christ into the-kingdom
reuocauerit; intellexitque, quod etiam tunc destituta pontifice
had-recalled and-understood that even then deprived of-a-bishop
prouincia recte pariter diuino fuerit destituta praesidio. Misit
the-province rightly alike of-divine had-been deprived protection he-sent
ergo legatarios in Galliam ad Agilberctum, summissa illum
therefore envoys into Gaul to Agilberht with-humble him
satisfactione deprecans ad episcopatum suae gentis redire.
satisfaction beseeching to the-bishopric of-his people to-return
At ille se excusans, et uenire non posse contestans,
but he himself excusing and to-come not to-be-able protesting
quia episcopatu propriae ciuitatis ac parrochiae teneretur
because by-the-bishopric of-his-own city and diocese he-was-held
adstrictus, ne tamen obnixe petenti nil ferret
bound that-not yet earnestly to-the-asking-one nothing he-might-bring
auxilii, misit pro se illo presbyterum Leutherium nepotem
of-help he-sent for himself thither the-priest Leuthere nephew
suum, qui ei, si uellet, ordinaretur episcopus; dicens,
his who for-him if he-wished should-be-ordained bishop saying

quod ipse eum dignum esse episcopatu iudicaret. Quo
that he-himself him worthy to-be of-the-bishopric judged who
honorifice a populo et a rege suscepto, rogauerunt
honorably by the-people and by the-king received they-asked
Theodorum, tunc archiepiscopum Doruuernensis ecclesiae,
Theodore then archbishop of-the-Canterbury church
ipsum sibi antistitem consecrari; qui consecratus in
him for-themselves as-bishop to-be-consecrated who consecrated in
ipsa ciuitate, multis annis episcopatum Geuissorum ex
the-very city for-many years the-bishopric of-the-Gewisse by
synodica sanctione solus sedulo moderamine gessit.
synodal sanction alone with-diligent rule held

Ut rex Cantuariorum Earconberct idola destrui praeceperit; et de filia eius Ercongota et propinqua Aedilbergae, sacratis Deo uirginibus

VIII · EORCENBERHT, EORCENGOTA, AND ÆTHELBURH

In 640 Eadbald dies, and his son Eorcenberht becomes the first English king to order idols destroyed and the Lenten fast kept. His daughter Eorcengota becomes a nun at Faremoutiers in Brie, as does Æthelburh, King Anna's daughter. Angels are heard singing at Eorcengota's death, and Æthelburh's body is found incorrupt seven years after her own.

Anno dominicae incarnationis DCXL, Eadbald rex
in-the-year of-the-Lord's incarnation six-hundred-forty Eadbald king
Cantuariorum transiens ex hac uita, Earconbercto filio
of-the-people-of-Kent passing from this life to-Eorcenberht his-son
regni gubernacula reliquit; quae ille suscepta XXIIII
of-the-kingdom the-helm left which he taken-up for-twenty-four
annis et aliquot mensibus nobilissime tenuit. Hic primus
years and some months most-nobly held he first

regum Anglorum in toto regno suo idola relinqui ac
of-the-kings of-the-English in the-whole kingdom his the-idols to-be-abandoned and
destrui, simul et ieiunium XL dierum obseruari principali
to-be-destroyed together also the-fast of-forty days to-be-observed by-princely
auctoritate praecepit. Quae ne facile a quopiam posset contemni,
authority ordered which lest easily by anyone it-could to-be-despised
in transgressores dignas et conpetentes punitiones proposuit.
against the-transgressors worthy and fitting punishments he-set-out
Cuius filia Eorcengotæ, ut condigna parenti suboles,
whose daughter Eorcengota as worthy of-her-parent offspring
magnarum fuit uirgo uirtutum, seruiens Domino in monasterio,
of-great was a-virgin virtues serving the-Lord in a-monastery
quod in regione Francorum constructum est ab abbatissa
which in the-region of-the-Franks built was by an-abbess
nobilissima uocabulo Fara, in loco, qui dicitur in Brige. Nam
most-noble by-name Fara in the-place which is-called in Brie for
eo tempore necdum multis in regione Anglorum monasteriis
at-that time not-yet many in the-region of-the-English monasteries
constructis, multi de Brittania monachicae conuersationis
built many from Britain of-monastic life
gratia Francorum uel Galliarum monasteria adire solebant;
for-the-sake of-the-Franks or of-the-Gauls the-monasteries to-go-to were-wont
sed et filias suas eisdem erudiendas, ac sponso caelesti
but also daughters their to-the-same to-be-taught and to-the-spouse heavenly
copulandas mittebant; maxime in Brige, et in Cale, et in
to-be-joined they-sent chiefly in Brie and in Chelles and in
Andilegum monasterio; inter quas erat Saethryd, filia uxoris
Andelys monastery among whom was Sæthryth daughter of-the-wife
Annae regis Orientalium Anglorum, cuius supra meminimus,
of-Anna king of-the-East Angles whom above we-have-mentioned
et filia naturalis eiusdem regis Aedilberg; quae utraque
and the-daughter natural of-the-same king Æthelburh who each

cum esset peregrina, prae merito uirtutum eiusdem monasterii
though she-was a-foreigner for merit of-virtues of-the-same monastery
Brigensis est abbatissa constituta. Cuius regis filia
of-Brie was abbess appointed of-which king the-daughter
maior Sexburg, uxor Earconbercti regis Cantuariorum, habuit
elder Seaxburh wife of-Eorcenberht king of-the-people-of-Kent had
filiam Earcongotam, de qua sumus dicturi.
a-daughter Eorcengota about whom we-are about-to-speak
Huius autem uirginis Deo dicatae multa quidem ab incolis
of-this moreover virgin to-God dedicated many indeed by the-inhabitants
loci illius solent opera uirtutum et signa miraculorum
of-place that are-wont works of-virtues and signs of-miracles
usque hodie narrari. Uerum nos de transitu tantum illius,
up-to today to-be-told but we about the-passing only of-her
quo caelestia regna petiit, aliquid breuiter dicere sufficiat.
by-which the-heavenly kingdoms she-sought something briefly to-say let-it-suffice
Inminente ergo die suae uocationis, coepit circuire in
approaching therefore the-day of-her calling she-began to-go-around in
monasterio casulas infirmarum Christi famularum, earumque
the-monastery the-cells of-the-sick of-Christ handmaids and-of-them
uel maxime, quae uel aetate prouectae, uel probitate
even chiefly who either in-age advanced or in-uprightness
erant morum insigniores. Quarum se omnium precibus
were of-morals more-distinguished of-whom herself of-all to-the-prayers
humiliter commendans, obitum proxime suum, quem reuelatione
humbly commending her-death very-near her-own which by-revelation
didicerat, non celauit esse futurum. Quam uidelicet
she-had-learned not she-concealed to-be about-to-come which namely
reuelationem huiusmodi esse perhibebat: uidisse se albatorum
revelation of-this-kind to-be she-declared to-have-seen herself of-white-clad
cateruam hominum idem monasterium intrare; hosque a se
a-band of-men the-same monastery to-enter and-these by her

interrogatos, quid quaererent, aut quid ibi uellent, respondisse,
asked what they-sought or what there they-wanted to-have-answered
quod ob hoc illo fuerint destinati, ut aureum illud nomisma,
that for this thither they-had-been sent that golden that coin
quod eo de Cantia uenerat, secum adsumerent. Ipsa
which thither from Kent had-come with-them they-might-take on-that-very
autem nocte, in cuius ultima parte, id est incipiente aurora,
moreover night in whose last part that is beginning the-dawn
praesentis mundi tenebras transiens supernam migrauit ad
of-the-present world the-darkness passing the-heavenly she-passed to
lucem, multi de fratribus eiusdem monasterii, qui aliis erant in
light many of the-brothers of-the-same monastery who other were in
aedibus, iam manifeste se concentus angelorum psallentium
buildings now plainly themselves the-harmony of-angels singing-psalms
audisse referebant, sed et sonitum quasi plurimae
to-have-heard reported but also the-sound as-if of-a-very-great
multitudinis monasterium ingredientis; unde mox egressi
multitude the-monastery entering whence at-once having-gone-out
dignoscere quid esset, uiderunt lucem caelitus emissam
to-discern what it-was they-saw a-light from-heaven sent
fuisse permaximam, quae sanctam illam animam carnis
to-have-been very-great which holy that soul of-the-flesh
uinculis absolutam ad aeterna patriae caelestis gaudia
from-the-chains released to the-eternal of-the-fatherland heavenly joys
ducebat. Addunt et alia, quae ipsa nocte in monasterio eodem
led they-add also other which that-very night in the-monastery same
diuinitus fuerint ostensa miracula; sed haec nos ad alia
divinely had-been shown miracles but these we to other-things
tendentes, suis narrare permittimus. Sepultum est autem
tending to-their-own to-tell permit buried was moreover
corpus uenerabile uirginis et sponsae Christi in ecclesia beati
the-body venerable of-the-virgin and bride of-Christ in the-church of-blessed

protomartyris Stephani; placuitque post diem tertium, ut lapis,
protomartyr Stephen and-it-pleased after the-day third that the-stone
quo monumentum tegebatur, amoueretur, et altius ipso in
with-which the-tomb was-covered should-be-removed and higher that-very in
loco reponeretur; quod dum fieret, tantae flagrantia suauitatis
place should-be-set-back which while it-was-done of-such a-fragrance sweetness
ab imis ebulliuit, ut cunctis, qui adstabant, fratribus ac
from the-depths bubbled-up that to-all who stood-by brothers and
sororibus, quasi opobalsami cellaria esse uiderentur aperta.
sisters as-if of-balsam storerooms to-be seemed opened
Sed et matertera eius, de qua diximus, Aedilberg, et
but also the-aunt her about whom we-have-spoken Æthelburh also
ipsa Deo dilectam perpetuae uirginitatis gloriam in magna
herself to-God beloved of-perpetual virginity glory in great
corporis continentia seruauit; quae cuius esset uirtutis, magis
of-body continence kept who of-what she-was virtue more
post mortem claruit. Cum enim esset abbatissa, coepit
after death shone when for she-was abbess she-began
facere in monasterio suo ecclesiam in honorem omnium
to-make in monastery her a-church in honor of-all
apostolorum, in qua suum corpus sepelliri cupiebat. Sed cum
the-apostles in which her body to-be-buried she-desired but when
opus idem ad medium ferme esset perductum, illa ne hoc
work the-same to the-middle almost had-been brought she lest this
perficeret, morte praerepta est, et in ipso ecclesiae loco,
she-should-complete by-death snatched-away was and in the-very of-the-church place
ubi desiderabat, condita. Post cuius mortem, fratribus alia
where she-desired laid after whose death the-brothers other-things
magis curantibus, intermissum est hoc aedificium annis VII,
rather caring-for interrupted was this building for-years seven
quibus conpletis statuerunt ob nimietatem laboris, huius
which completed they-decided for the-excess of-the-labor this

structuram ecclesiae funditus relinquere, ossa uero abbatissae
structure of-church utterly to-abandon the-bones but of-the-abbess
illo de loco eleuata, in aliam ecclesiam, quae esset
that from place raised into another church which should-be
perfecta ac dedicata, transferre. Et aperientes sepulchrum
completed and dedicated to-transfer and opening tomb
eius, ita intemeratum corpus inuenere, ut a corruptione
her so undefiled the-body they-found that from the-corruption
concupiscentiae carnalis erat inmune; et ita denuo lotum,
of-desire fleshly it-was free and so anew washed
atque aliis uestibus indutum transtulerunt illud in ecclesiam
and in-other garments clothed they-transferred it into the-church
beati Stephani martyris. Cuius uidelicet natalis ibi solet
of-blessed Stephen the-martyr whose namely birthday there is-wont
in magna gloria celebrari die Nonarum Iuliarum.
in great glory to-be-celebrated on-the-day of-the-Nones of-July

Ut in loco, in quo occisus est rex Osuald, crebra sanitatum miracula facta; utque ibi primo iumentum cuiusdam uiantis ac deinde puella sit paralitica curata

IX · HEALINGS AT THE PLACE WHERE OSWALD WAS KILLED

After nine years' reign Oswald is killed at Maserfelth on the fifth of August, in his thirty-eighth year, by Penda and the pagan Mercians. The earth where he fell heals the sick, and so many carry it away that a hole the height of a man is dug. A rider's sick horse rolls onto the spot and is healed; the rider marks it, and a paralyzed girl laid there wakes healed and walks home.

Regnauit autem Osuald christianissimus rex Nordanhymbrorum
reigned moreover Oswald the-most-Christian king of-the-Northumbrians
VIIII annos, adnumerato etiam illo, quem et feralis impietas
nine years counted also that which both the-savage impiety

regis Brettonum, et apostasia demens regum Anglorum
of-the-king of-the-Britons and the-apostasy mad of-the-kings of-the-English
detestabilem fecerat. Siquidem, ut supra docuimus, unanimo
detestable had-made indeed as above we-have-shown by-unanimous
omnium consensu firmatum est, ut nomen et memoria
of-all consent established it-was that the-name and memory
apostatarum de catalogo regum Christianorum prorsus
of-the-apostates from the-catalog of-kings Christian utterly
aboleri deberet, neque aliquis regno eorum annus adnotari.
to-be-abolished ought nor any to-the-reign their year to-be-noted
Quo conpleto annorum curriculo occisus est, commisso graui
which completed of-years course killed was joined a-grievous
proelio, ab eadem pagana gente paganoque rege Merciorum,
battle by the-same pagan people and-pagan king of-the-Mercians
a quo et prodecessor eius Aeduini peremtus fuerat, in
by whom also predecessor his Edwin slain had-been in
loco, qui lingua Anglorum nuncupatur Maserfelth, anno
a-place which in-the-tongue of-the-English is-called Maserfelth in-the-year
aetatis suae XXXVIII, die quinto mensis Augusti.
of-age his thirty-eighth on-the-day fifth of-the-month of-August
Cuius quanta fides in Deum, quae deuotio mentis fuerit,
whose how-great faith in God what devotion of-mind was
etiam post mortem uirtutum miraculis claruit. Namque in
even after death of-powers by-miracles shone for in
loco, ubi pro patria dimicans a paganis interfectus est,
the-place where for his-fatherland fighting by the-pagans killed he-was
usque hodie sanitates infirmorum et hominum et pecorum
up-to today healings of-the-sick both of-men and of-cattle
celebrari non desinunt. Unde contigit, ut puluerem ipsum,
to-be-celebrated not cease whence it-happened that the-dust itself
ubi corpus eius in terram conruit, multi auferentes et
where body his onto the-ground fell many carrying-away and

in aquam mittentes suis per haec infirmis multum
into water putting for-their through this sick much
commodi adferrent. Qui uidelicet mos adeo increbruit, ut
of-benefit brought which namely custom so increased that
paulatim ablata exinde terra fossam ad mensuram staturae
gradually taken thence the-earth a-pit to the-measure of-the-stature
uirilis altam reddiderit. Nec mirandum in loco mortis
of-a-man deep it-rendered nor to-be-wondered in the-place of-death
illius infirmos sanari, qui semper, dum uiueret, infirmis
his the-sick to-be-healed who always while he-lived for-the-sick
et pauperibus consulere, elimosynas dare, opem ferre non
and poor to-provide alms to-give help to-bring not
cessabat. Et multa quidem in loco illo uel de puluere loci
ceased and many indeed in place that or from the-dust of-place
illius facta uirtutum miracula narrantur; sed nos duo tantum,
that done of-miracles wonders are-told but we two only
quae a maioribus audiuimus, referre satis duximus.
which from the-elders we-have-heard to-relate enough we-have-thought
Non multo post interfectionem eius exacto tempore, contigit,
not much after the-killing his passed time it-happened
ut quidam equo sedens iter iuxta locum ageret illum;
that a-certain-man on-a-horse sitting journey near the-place made that
cuius equus subito lassescere, consistere, caput in terram
whose horse suddenly to-grow-weary to-stop its-head to the-ground
declinare, spumas ex ore demittere, et, augescente dolore
to-lower foam from the-mouth to-send-down and increasing the-pain
nimio, in terram coepit ruere. Desiluit eques, et stramime
excessive to the-ground began to-fall leaped-down the-rider and the-saddle-cloth
subtracto coepit expectare horam, qua aut melioratum
drawn-off began to-await the-hour in-which either improved
reciperet iumentum, aut relinqueret mortuum. At ipsum
he-might-recover the-beast or might-leave dead but it

diu graui dolore uexatum, cum diuersas in partes se
long by-grievous pain tormented when various into parts itself
torqueret, repente uolutando deuenit in illud loci, ubi
it-twisted suddenly by-rolling came into that of-place where
rex memorabilis occubuit. Nec mora, quiescente dolore
the-king memorable fell nor delay subsiding the-pain
cessabat ab insanis membrorum motibus, et consueto
it-ceased from the-mad of-the-limbs movements and in-the-accustomed
equorum more, quasi post lassitudinem in diuersum latus
of-horses manner as-if after weariness onto different side
uicissim sese uoluere, statimque exsurgens quasi sanum per
in-turn itself to-roll and-at-once rising-up as-if sound in
omnia, uirecta herbarum auidius carpere coepit.
all-things the-green of-the-grass more-greedily to-crop began
Quo ille uiso, ut uir sagacis ingenii, intellexit aliquid mirae
which he seen as a-man of-shrewd wit understood something of-wonderful
sanctitatis huic loco, quo equus est curatus, inesse; et posito
holiness in-this place where the-horse was healed to-be-in and placed
ibi signo, non multo post ascendit equum, atque ad hospitium,
there a-sign not much after mounted the-horse and to the-inn
quo proposuerat, accessit; quo dum aduenire, inuenit puellam
where he-had-planned went where when he-arrived he-found a-girl
ibi neptem patris familias longo paralysis morbo grauatam;
there the-niece of-the-father of-the-household by-long of-paralysis disease weighed-down
et cum familiares domus illius de acerba puellae infirmitate
and when the-members of-house that about the-bitter of-the-girl infirmity
ipso praesente quererentur, coepit dicere ille de loco, ubi
he being-present complained he-began to-tell he about the-place where
caballus suus esset curatus. Quid multa? inponentes eam carro,
horse his had-been healed what more placing her on-a-cart
duxerunt ad locum, ibidemque deposuerunt. At illa posita in
they-brought to the-place and-there set-down but she placed in

loco obdormiuit parumper; et ubi euigilauit, sanatam se
the-place fell-asleep for-a-little and when she-woke healed herself
ab illa corporis dissolutione sentiens, postulata aqua, ipsa lauit
from that of-the-body palsy feeling asked-for water herself washed
faciem, crines conposuit, caput linteo cooperuit, et cum
her-face her-hair arranged her-head with-a-linen-cloth covered and with
his, qui se adduxerant, sana pedibus incedendo reuersa est.
those who her had-brought sound on-feet by-walking returned has

Ut puluis loci illius contra ignem ualuerit

X · DUST FROM THAT PLACE PREVAILS AGAINST FIRE

A Briton notices a patch greener than the rest of the field and guesses a holy man fell there; he ties up some of its dust in a cloth. At a village feast he hangs it on a post, and when the thatched roof catches fire the whole house burns except the post with the dust. The villagers learn where the dust came from, and many begin to seek healing there.

Eodem tempore uenit alius quidam de natione Brettonum,
at-the-same time came another certain-man of the-nation of-the-Britons
ut ferunt, iter faciens iuxta ipsum locum, in quo praefata
as they-say a-journey making near the-very place in which the-aforesaid
erat pugna conpleta; et uidit unius loci spatium cetero
had-been battle fought and saw of-one place the-space than-the-rest
campo uiridius ac uenustius; coepitque sagaci animo
of-the-field greener and more-beautiful and-began with-shrewd mind
conicere, quod nulla esset alia causa insolitae illo in loco
to-conjecture that no was other cause of-unusual that in place
uiriditatis, nisi quia ibidem sanctior cetero exercitu uir
greenness except that there holier than-the-rest of-the-army a-man
aliquis fuisset interfectus. Tulit itaque de puluere terrae illius
some had-been killed he-took and-so of the-dust of-earth that

secum inligans in linteo, cogitans, quod futurum erat,
with-him tying in a-linen-cloth thinking what about-to-be it-was
quia ad medellam infirmantium idem puluis proficeret; et
that for the-healing of-the-sick the-same dust would-avail and
pergens itinere suo peruenit ad uicum quendam uespere,
going on-journey his he-came to a-village certain in-the-evening
intrauitque in domum, in qua uicani caenantes epulabantur;
and-entered into a-house in which the-villagers supping were-feasting
et susceptus a dominis domus, resedit et ipse cum eis
and received by the-lords of-the-house sat-down also he with them
ad conuiuium, adpendens linteolum cum puluere, quem
at the-feast hanging the-little-cloth with the-dust which
adtulerat, in una posta parietis. Cumque diutius epulis atque
he-had-brought on a post of-the-wall and-when for-long to-feasting and
ebrietati uacarent, accenso grandi igne in medio, contigit
drunkenness they-were-given kindled a-great fire in the-middle it-happened
uolantibus in altum scintillis culmen domus, quod erat uirgis
flying on high the-sparks the-roof of-the-house which was of-rods
contextum, ac foeno tectum, subitaneis flammis impleri. Quod
woven and with-hay covered with-sudden flames to-be-filled which
cum repente conuiuae terrore confusi conspicerent, fugerunt
when suddenly the-guests by-terror confused saw they-fled
foras nil ardenti domui et iamiamque perituraе
outside nothing for-the-burning house and just-now about-to-perish
prodesse ualentes. Consumpta ergo domu flammis, posta
to-avail being-able consumed therefore the-house by-flames the-post
solummodo, in qua puluis ille inclusus pendebat, tuta
only on which dust that enclosed hung safe
ab ignibus et intacta remansit. Qua uisa uirtute mirati
from the-fires and untouched remained which seen the-power marveled
sunt ualde; et perquirentes subtilius, inuenerunt, quia de
they-have greatly and inquiring more-closely they-found that from

illo loco adsumptus erat puluis, ubi regis Osualdi sanguis
that place taken was the-dust where of-king Oswald the-blood
fuerat effusus. Quibus patefactis ac diffamatis longe lateque
had-been poured-out which disclosed and spread far and-wide
miraculis, multi per dies locum frequentare illum, et
the-miracles many through the-days the-place to-frequent that and
sanitatum ibi gratiam capere sibi suisque coeperunt.
of-healings there the-grace to-take for-themselves and-their-own began

Ut super reliquias eius lux caelestis tota nocte steterit, et ut per eas sint daemoniaci curati

XI · THE LIGHT OVER OSWALD'S RELICS AT BARDNEY

Queen Osthryth of the Mercians, Oswald's niece, brings his bones to Bardney, but the monks, hating him as a king from another province who had ruled them, leave them outside overnight; a pillar of light stands over the cart until morning, and they take them in, wash them, and hang his banner over the tomb. The earth where the water was poured drives out demons. The abbess Æthelhild takes some of it home, and when a guest at her monastery is seized by a devil, the box is brought in and he falls quiet and is cured.

Inter quae nequaquam silentio praetereundum reor, quid
among which by-no-means in-silence to-be-passed-over I-think what
uirtutis ac miraculi caelestis fuerit ostensum, cum ossa
of-power and of-miracle heavenly was shown when the-bones
eius inuenta, atque ad ecclesiam, in qua nunc seruantur,
his found and to the-church in which now they-are-kept
translata sunt. Factum est autem hoc per industriam
translated were done was moreover this through the-industry
reginae Merciorum Osthrydae, quae erat filia fratris
of-the-queen of-the-Mercians Osthryth who was the-daughter of-the-brother

eius, id est Osuiu, qui post illum regni apicem
his that is of-Oswiu who after him of-the-kingdom the-summit
tenebat, ut in sequentibus dicemus.
held as in the-following we-shall-say
Est monasterium nobile in prouincia Lindissi, nomine
there-is a-monastery noble in the-province of-Lindsey by-name
Beardaneu, quod eadem regina cum uiro suo Aedilredo
Bardney which the-same queen with husband her Æthelred
multum diligebat, uenerabatur, excolebat, in quo desiderabat
much loved venerated cultivated in which she-desired
honoranda patrui sui ossa recondere. Cumque uenisset
to-be-honored of-the-uncle her bones to-lay-up and-when had-come
carrum, in quo eadem ossa ducebantur, incumbente uespera,
the-cart in which the-same bones were-carried coming-on evening
in monasterium praefatum, noluerunt ea, qui erant in
to the-monastery aforesaid were-unwilling them who were in
monasterio, libenter excipere; quia etsi sanctum eum
the-monastery gladly to-receive because though holy him
nouerant, tamen, quia de alia prouincia ortus fuerat,
they-knew yet because from another province sprung he-had-been
et super eos regnum acceperat, ueteranis eum odiis etiam
and over them the-kingdom had-received with-old him hatreds even
mortuum insequebantur. Unde factum est, ut ipsa nocte
dead they-pursued whence done it-was that on-that-very night
reliquiae adlatae foris permanerent, tentorio tantum maiore
the-relics brought outside remained a-tent only larger
supra carrum, in quo inerant, extenso. Sed miraculi caelestis
over the-cart in which they-were stretched but of-miracle heavenly
ostensio, quam reuerenter eae suscipiendae a cunctis fidelibus
the-showing how reverently they to-be-received by all the-faithful
essent, patefecit. Nam tota ea nocte columna lucis a
were revealed for whole that night a-column of-light from

carro illo ad caelum usque porrecta, omnibus pene eiusdem
cart that to heaven up-to stretched to-all almost of-the-same
Lindissæ prouinciae locis conspicua stabat. Unde mane facto
Lindsey province places visible stood whence morning made
fratres monasterii illius, qui pridie abnuerant, diligenter
the-brothers of-monastery that who the-day-before had-refused diligently
ipsi petere coeperunt, ut apud se eaedem sanctae
themselves to-ask began that with themselves the-same holy
ac Deo dilectae reliquiae conderentur. Lota igitur ossa
and to-God beloved relics should-be-laid-up washed therefore the-bones
intulerunt in thecam, quam in hoc praeparauerant, atque in
they-brought into a-shrine which for this they-had-prepared and in
ecclesia iuxta honorem congruum posuerunt; et ut regia
the-church according-to the-honor fitting placed and that the-royal
uiri sancti persona memoriam haberet aeternam, uexillum
of-the-man holy person a-memorial should-have eternal banner
eius super tumbam auro et purpura conpositum adposuerunt,
his over the-tomb of-gold and purple made they-set-up
ipsamque aquam, in qua lauerant ossa, in angulo sacrarii
and-the-very water in which they-had-washed the-bones in a-corner of-the-sacristy
fuderunt. Ex quo tempore factum est, ut ipsa terra,
they-poured from which time done it-was that the-very earth
quae lauacrum uenerabile suscepit, ad abigendos ex obsessis
which the-washing venerable received for driving from possessed
corporibus daemones gratiae salutaris haberet effectum.
bodies demons of-grace saving should-have the-effect
Denique tempore sequente, cum praefata regina in eodem
finally in-time following when the-aforesaid queen in the-same
monasterio moraretur, uenit ad salutandam eam abbatissa
monastery was-staying came to greet her an-abbess
quaedam uenerabilis, quae usque hodie superest, uocabulo
certain venerable who up-to today survives by-name

Aedilhild, soror uirorum sanctorum Aediluini et Alduini,
Æthelhild the-sister of-men holy Æthelwine and Ealdwine
quorum prior episcopus in Lindissi prouincia, secundus
of-whom the-former bishop in Lindsey province the-second
erat abbas in monasterio, quod uocatur Peartaneu, a quo
was abbot in the-monastery which is-called Partney from which
non longe et illa monasterium habebat. Cum ergo ueniens
not far also she a-monastery had when therefore coming
illo loqueretur cum regina, atque inter alia, sermone de
thither she-spoke with the-queen and among other-things talk about
Osualdo exorto, diceret, quod et ipsa lucem nocte illa
Oswald having-arisen she-said that also she-herself a-light on-night that
supra reliquias eius ad caelum usque altam uidisset, adiecit
over relics his to heaven up-to high had-seen added
regina, quia de puluere pauimenti, in quo aqua lauacri
the-queen that from the-dust of-the-pavement on which the-water of-washing
illius effusa est, multi iam sanati essent infirmi. At illa petiit
that poured was many already healed had-been sick but she asked
sibi portionem pulueris salutiferi dari; et accipiens
for-herself a-portion of-the-dust health-bringing to-be-given and receiving
inligatum panno condidit in capsella, et rediit. Transacto
tied in-a-cloth she-put-away in a-little-box and returned passed
autem tempore aliquanto, cum esset in suo monasterio, uenit
moreover time some when she-was in her monastery came
illic quidam hospes, qui solebat nocturnis saepius horis
there a-certain guest who was-wont nocturnal more-often at-hours
repente ab inmundo spiritu grauissime uexari. Qui cum
suddenly by an-unclean spirit most-grievously to-be-troubled who when
benigne susceptus post caenam in lecto membra posuisset,
kindly received after supper on the-bed his-limbs had-placed
subito a diabolo arreptus, clamare, dentibus frendere, spumare,
suddenly by the-devil seized to-cry-out with-his-teeth to-gnash to-foam

et diuersis motibus coepit membra torquere. Cumque a
and with-various movements began his-limbs to-twist and-when by
nullo uel teneri uel ligari potuisset, cucurrit minister, et
no-one either to-be-held or to-be-bound he-could ran a-servant and
pulsans ad ostium nuntiauit abbatissae. At illa aperiens ianuam
knocking at the-door announced to-the-abbess but she opening the-gate
monasterii, exiuit ipsa cum una sanctimonialium feminarum
of-the-monastery went-out herself with one of-the-nuns women
ad locum uirorum, et euocans presbyterum, rogauit secum
to the-place of-the-men and calling-out the-priest asked with-her
uenire ad patientem. Ubi cum uenientes uiderent multos
to-come to the-sufferer where when coming they-saw many
adfuisse, qui uexatum tenere, et motus eius insanos
to-have-been-present who the-troubled-man to-hold and the-movements his mad
conprimere conati nequaquam ualebant, dicebat presbyter
to-restrain having-tried by-no-means could said the-priest
exorcismos, et quaeque poterat, pro sedando miseri
exorcisms and whatever he-could for calming of-the-wretched-man
furore agebat. Sed nec ipse, quamuis multum laborans,
the-fury did but not-even he though much laboring
proficere aliquid ualebat. Cumque nil salutis furenti
to-achieve anything could and-when nothing of-health for-the-raging-man
superesse uideretur, repente uenit in mentem abbatissae puluis
to-remain seemed suddenly came into mind of-the-abbess dust
ille praefatus; statimque iussit ire ministram, et capsellam,
that aforesaid and-at-once she-ordered to-go the-servant-woman and the-little-box
in qua erat, adducere. Et cum illa adferens, quae iussa est,
in which it-was to-bring and when she bringing what ordered she-was
intraret atrium domus, in cuius interioribus daemoniosus
entered the-forecourt of-the-house in whose inner-parts the-possessed-man

torquebatur, conticuit ille subito, et quasi in somnum
was-tormented fell-silent he suddenly and as-if into sleep
laxatus deposuit caput, membra in quietem omnia conposuit.
relaxed laid-down his-head his-limbs into rest all composed

'Conticuere omnes, intentique ora tenebant,'
fell-silent all and-intent their-faces held

quem res exitum haberet, solliciti exspectantes. Et post
what the-matter outcome would-have anxious awaiting and after
aliquantum horae spatium resedit qui uexabatur, et grauiter
some of-an-hour space sat-up he-who was-troubled and heavily
suspirans: 'Modo,' inquit, 'sanum sapio, recepi enim
sighing now he-says soundly I-think I-have-recovered for
sensum animi mei.' At illi sedulo sciscitabantur, quomodo hoc
the-sense of-mind my but they diligently asked how this
contigisset. Qui ait: 'Mox ut uirgo haec cum capsella, quam
had-happened who says as-soon as virgin this with the-little-box which
portabat, adpropinquauit atrio domus huius, discessere
she-carried approached the-forecourt of-house this departed
omnes, qui me premebant, spiritus maligni, et me relicto
all who me pressed the-spirits malign and me left
nusquam conparuerunt.' Tunc dedit ei abbatissa portiunculam
nowhere appeared then gave him the-abbess a-little-portion
de puluere illo, et sic data oratione a presbytero, noctem
of dust that and so given a-prayer by the-priest night
illam quietissimam duxit; neque aliquid ex eo tempore
that most-quiet he-spent nor any from that time
nocturni timoris aut uexationis ab antiquo hoste pertulit.
of-nocturnal fear or of-trouble from the-ancient enemy suffered

Ut ad tumbam eius sit puerulus a febre curatus

XII · A BOY CURED, AND OSWALD'S LAST PRAYER

A boy at Bardney sick with fever sits by Oswald's tomb, and the fever never returns. Oswald often prays from matins until day, and men say he dies praying for the souls of his army. The king who killed him hangs his head and arms on stakes; a year later Oswiu takes them away, burying the head at Lindisfarne and the arms in the royal city.

Sequente dehinc tempore fuit in eodem monasterio puerulus
following thereafter time there-was in the-same monastery a-little-boy
quidam, longo febrium incommodo grauiter uexatus. Qui
certain by-long of-fevers ailment grievously troubled who
cum die quadam sollicitus horam accessionis exspectaret,
when on-a-day certain anxious the-hour of-the-attack he-awaited
ingressus ad eum quidam de fratribus: 'Uis,' inquit,
having-entered to him a-certain of the-brothers do-you-wish he-says
'mi nate, doceam te, quomodo cureris ab huius
my son I-should-teach you how you-may-be-cured from of-this
molestia langoris? Surge, ingredere ecclesiam, et accedens ad
trouble illness rise enter the-church and approaching to
sepulchrum Osualdi, ibi reside, et quietus manens adhere
the-tomb of-Oswald there sit and quiet remaining cling
tumbae. Uide, ne exeas inde, nec de loco mouearis,
to-the-tomb see that-not you-go-out thence nor from the-place you-be-moved
donec hora recessionis febrium transierit. Tunc ipse intrabo,
until the-hour of-the-departure of-the-fevers has-passed then I-myself will-enter
et educam te inde.' Fecit, ut ille suaserat; sedentemque
and I-will-lead-out you thence he-did as he had-advised and-sitting
ad tumbam sancti infirmitas tangere nequaquam praesumsit;
at the-tomb of-the-saint the-illness to-touch by-no-means presumed

quin in tantum timens aufugit, ut nec secunda die, nec
nay in so-much fearing fled that neither on-the-second day nor
tertia, neque umquam exinde eum auderet contingere. Quod
the-third nor ever thereafter him it-dared to-touch which
ita esse gestum, qui referebat mihi, frater inde adueniens
so to-have-been done who related to-me a-brother thence coming
adiecit, quod eo adhuc tempore, quo mecum loquebatur,
added that at-that still time at-which with-me he-spoke
superesset in eodem monasterio iam iuuenis ille, in quo tunc
there-survived in the-same monastery now a-young-man he in whom then
puero factum erat hoc miraculum sanitatis. Nec mirandum
as-a-boy done had-been this miracle of-healing nor to-be-wondered
preces regis illius iam cum Domino regnantis multum ualere
the-prayers of-king that now with the-Lord reigning much to-avail
apud eum, qui temporalis regni quondam gubernacula tenens,
with him who of-a-temporal kingdom once the-helm holding
magis pro aeterno regno semper laborare ac deprecari solebat.
more for the-eternal kingdom always to-labor and to-pray was-wont
Denique ferunt, quia a tempore matutinae laudis saepius
finally they-say that from the-time of-morning praise more-often
ad diem usque in orationibus persteterit, atque ob
to day up-to in prayers he-persisted and on-account-of
crebrum morem orandi, siue gratias agendi Domino semper
the-frequent custom of-praying or thanks of-giving to-the-Lord always
ubicumque sedens, supinas super genua sua manus habere
wherever sitting upturned upon knees his hands to-have
solitus sit. Uulgatum est autem, et in consuetudinem
accustomed he-was spread-abroad it-is moreover and into the-custom
prouerbii uersum, quod etiam inter uerba orationis uitam
of-a-proverb turned that even among the-words of-prayer his-life
finierit. Nam cum armis et hostibus circumseptus iamiamque
he-ended for when by-arms and enemies surrounded just-now

uideret se esse perimendum, orauit pro animabus exercitus
he-saw himself to-be to-be-slain he-prayed for the-souls of-the-army
sui. Unde dicunt in prouerbio: 'Deus miserere animabus,
his whence they-say in a-proverb God have-mercy on-the-souls
dixit Osuald cadens in terram.'
said Oswald falling to the-ground
Ossa igitur illius translata et condita sunt in monasterio,
the-bones therefore of-him translated and laid-up were in the-monastery
quo diximus. Porro caput et manus cum brachiis a corpore
where we-have-said further the-head and hands with the-arms from the-body
praecisas iussit rex, qui occiderat, in stipitibus suspendi. Quo
cut-off ordered the-king who had-killed on stakes to-be-hung to-which
post annum deueniens cum exercitu successor regni eius
after a-year coming with an-army the-successor of-kingdom his
Osuiu abstulit ea, et caput quidem in cymiterio Lindisfarnensis
Oswiu took-away them and the-head indeed in the-cemetery of-the-Lindisfarne
ecclesiae, in regia uero ciuitate manus cum brachiis condidit.
church in the-royal but city the-hands with the-arms laid-up

Ut in Hibernia sit quidam per reliquias eius a mortis articulo reuocatus

XIII · A SCHOLAR IN IRELAND SAVED BY OSWALD'S RELICS

Acca tells of a miracle in Ireland: during the plague a careless Irish scholar, fearing hell, begs Willibrord for a relic of Oswald. Willibrord puts a splinter of the stake that held Oswald's head into water; the scholar drinks it, recovers, and turns wholly to God.

Nec solum inclyti fama uiri Brittaniae fines lustrauit
nor only of-the-renowned the-fame man of-Britain the-borders traversed
uniuersos, sed etiam trans oceanum longe radios salutiferae
all but also across the-ocean far the-rays of-health-bringing

lucis spargens, Germaniae simul et Hiberniae partes attigit.
light scattering of-Germany together and of-Ireland the-parts reached
Denique reuerentissimus antistes Acca solet referre, quia,
finally the-most-reverend bishop Acca is-wont to-relate that
cum Romam uadens, apud sanctissimum Fresonum gentis
when to-Rome going with the-most-holy of-the-Frisians of-the-people
archiepiscopum Uilbrordum cum suo antistite Uilfrido
archbishop Willibrord with his bishop Wilfrid
moraretur, crebro eum audierit de mirandis, quae ad
he-stayed often him he-heard about the-wonders which at
reliquias eiusdem reuerentissimi regis in illa prouincia gesta
the-relics of-the-same most-reverend king in that province done
fuerint, narrare. Sed et in Hibernia cum presbyter adhuc
had-been to-tell but also in Ireland when a-priest still
peregrinam pro aeterna patria duceret uitam, rumorem
a-pilgrim's for the-eternal fatherland he-led life the-rumor
sanctitatis illius in ea quoque insula longe lateque iam
of-holiness his in that also island far and-wide already
percrebruisse ferebat; e quibus unum, quod inter alia rettulit,
to-have-spread he-reported of which one which among others he-related
miraculum praesenti nostrae historiae inserendum credidimus.
miracle into-the-present our history to-be-inserted we-have-believed
'Tempore,' inquit, 'mortalitatis, quae Brittaniam Hiberniamque
in-the-time he-says of-the-mortality which Britain and-Ireland
lata strage uastauit, percussus est eiusdem clade pestis
with-wide slaughter laid-waste struck was by-the-same disaster of-the-plague
inter alios scolasticus quidam de genere Scottorum, doctus
among others a-scholar certain of the-race of-the-Irish learned
quidem uir studio litterarum, sed erga curam perpetuae
indeed a-man in-the-study of-letters but toward the-care of-perpetual
suae saluationis nihil omnino studii et industriae gerens.
his salvation nothing at-all of-zeal and industry bearing

Qui cum se morti proximum uideret, timere coepit et
who when himself to-death nearest he-saw to-fear began and
pauere, ne mox mortuus ob merita scelerum ad inferni
to-tremble lest soon dead for the-deserts of-his-crimes to of-hell
claustra raperetur, clamauitque me, cum essem in uicinia
the-prisons he-be-snatched and-he-called me since I-was in the-neighborhood
positus, et inter egra tremens suspiria, flebili uoce talia
placed and amid sick trembling sighs with-tearful voice such-things
mecum querebatur: "Uides," inquit, "quia iamiamque crescente
with-me he-lamented you-see he-says that just-now increasing
corporis molestia ad articulum subeundae mortis conpellor;
of-the-body trouble to the-point to-be-undergone of-death I-am-driven
nec dubito me post mortem corporis statim ad perpetuam
nor do-I-doubt myself after the-death of-the-body at-once to perpetual
animae mortem rapiendum, ac infernalibus subdendum esse
of-the-soul death to-be-snatched and to-hellish to-be-subjected to-be
tormentis; quia tempore non pauco inter studia diuinae
torments because for-a-time not little amid the-studies of-divine
lectionis, uitiorum potius inplicamentis, quam diuinis solebam
reading of-vices rather to-the-entanglements than to-divine I-was-wont
seruire mandatis. Inest autem animo, si mihi pietas superna
to-serve commands there-is moreover in-my-mind if to-me goodness heavenly
aliqua uiuendi spatia donauerit, uitiosos mores corrigere, atque
some of-living spaces shall-give vicious morals to-correct and
ad imperium diuinae uoluntatis totam ex integro mentem
to the-command of-divine will whole from fresh mind
uitamque transferre. Uerum noui non hoc esse meriti mei,
and-life to-transfer but I-know not this to-be of-merit my
ut indutias uiuendi uel accipiam, uel me accepturum
that a-truce of-living either I-should-receive or myself about-to-receive
esse confidam, nisi forte misero mihi et indigno uenia,
to-be I-should-trust unless perhaps to-wretched me and unworthy with-pardon

per auxilium eorum, qui illi fideliter seruierunt, propitiari
through the-help of-those who him faithfully have-served to-be-gracious
dignatus fuerit. Audiuimus autem, et fama est creberrima,
deigned he-shall-have we-have-heard moreover and the-report is very-frequent
quia fuerit in gente uestra rex mirandae sanctitatis,
that there-was among people your a-king of-wonderful holiness
uocabulo Osuald, cuius excellentia fidei et uirtutis, etiam
by-name Oswald whose excellence of-faith and of-virtue even
post mortem, uirtutum frequentium operatione claruerit;
after death by-the-working of-frequent miracles shone
precorque, si aliquid reliquiarum illius penes te habes,
and-I-pray if anything of-relics his with you you-have
adferas mihi, si forte mihi Dominus per eius meritum
you-bring to-me if perhaps on-me the-Lord through his merit
misereri uoluerit." At ego respondi: "Habeo quidem de
to-have-mercy shall-have-willed but I answered I-have indeed of
ligno, in quo caput eius occisi a paganis infixum est; et,
the-wood on which the-head his killed by the-pagans fixed was and
si firmo corde credideris, potest diuina pietas per tanti
if with-firm heart you-shall-believe can divine goodness through of-so-great
meritum uiri et huius uitae spatia longiora concedere, et
the-merit a-man both of-this life spaces longer to-grant and
ingressu te uitae perennis dignum reddere." Nec moratus
of-entry you of-life everlasting worthy to-render nor having-delayed
ille integram se in hoc habere fidem respondebat.
he whole himself in this to-have faith answered
'Tum benedixi aquam, et astulam roboris praefati inmittens
then I-blessed water and a-splinter of-oak aforesaid putting-in
obtuli egro potandum. Nec mora, melius habere coepit,
I-offered to-the-sick-man to-be-drunk nor delay better to-be he-began
et conualescens ab infirmitate, multo deinceps tempore uixit;
and recovering from the-sickness for-much thereafter time he-lived

totoque ad Deum corde et opere conuersus, omnibus,
and-with-whole to God heart and deed converted to-all
ubicumque perueniebat, clementiam pii Conditoris et
wherever he-came the-mercy of-the-pious Creator and
fidelis eius famuli gloriam praedicabat.'
of-faithful his servant the-glory proclaimed

Ut, defuncto Paulino, Ithamar pro eo Hrofensis ecclesiae praesulatum susceperit; et de humilitate mirabili regis Osuini, qui ab Osuiu crudeli caede peremtus est

XIV · ITHAMAR, AND THE HUMBLE KING OSWINE

Oswiu succeeds his brother Oswald and rules twenty-eight years amid wars. In 644 Paulinus dies at Rochester and Honorius consecrates Ithamar, a man of Kent. Oswiu at first shares the kingship with Oswine of Deira, son of Osric, a handsome, generous, and humble king; but strife grows, Oswine disbands his army rather than fight, and Oswiu has him killed at Gilling after the gesith Hunwald betrays him; a monastery is later built there in atonement. Oswine once rebukes Aidan for giving a royal horse to a beggar, then kneels and begs pardon; Aidan weeps, foreseeing that so humble a king will not live long, and dies twelve days after him.

Translato ergo ad caelestia regna Osualdo, suscepit
translated therefore to the-heavenly kingdoms Oswald took-up
regni terrestris sedem pro eo frater eius Osuiu,
of-the-kingdom earthly the-seat for him brother his Oswiu
iuuenis XXX circiter annorum, et per annos XXVIII
a-young-man of-thirty about years and for years twenty-eight
laboriosissime tenuit, inpugnatus uidelicet et ab ea, quae
most-laboriously held attacked namely both by that which
fratrem eius occiderat, pagana gente Merciorum, et a filio
brother his had-killed pagan people of-the-Mercians and by son

quoque suo Alchfrido, nec non et a fratruo, id est
also his Alhfrith nor not also by his-brother's-son that is
fratris sui, qui ante eum regnauit, filio Oidilualdo.
of-brother his who before him reigned the-son Œthelwald
Cuius anno secundo, hoc est ab incarnatione dominica
whose in-the-year second that is from the-incarnation of-the-Lord
anno DCXLIIII, reuerentissimus pater Paulinus,
in-the-year six-hundred-forty-four the-most-reverend father Paulinus
quondam quidem Eburacensis, sed tunc Hrofensis episcopus
once indeed of-York but then of-Rochester bishop
ciuitatis, transiuit ad Dominum sexto Iduum Octobrium die;
of-the-city passed to the-Lord on-the-sixth of-the-Ides of-October day
qui X et VIIII annos, menses duos, dies XXI episcopatum
who ten and nine years months two days twenty-one the-bishopric
tenuit; sepultusque est in secretario beati apostoli Andreae,
held and-buried was in the-sacristy of-blessed apostle Andrew
quod rex Aedilberct a fundamentis in eadem Hrofi ciuitate
which king Æthelberht from the-foundations in the-same of-Hrof city
construxit. In cuius locum Honorius archiepiscopus ordinauit
built in whose place Honorius archbishop ordained
Ithamar, oriundum quidem de gente Cantuariorum, sed
Ithamar sprung indeed from the-people of-Kent but
uita et eruditione antecessoribus suis aequandum.
in-life and in-learning to-predecessors his to-be-equaled
Habuit autem Osuiu primis regni sui temporibus consortem
had moreover Oswiu in-the-first of-reign his times as-partner
regiae dignitatis, uocabulo Osuini, de stirpe regis Aeduini,
of-royal dignity by-name Oswine from the-stock of-king Edwin
hoc est filium Osrici, de quo supra rettulimus, uirum
that is the-son of-Osric about whom above we-have-related a-man
eximiae pietatis et religionis; qui prouinciae Derorum
of-outstanding piety and religion who over-the-province of-the-Deirans

septem annis in maxima omnium rerum affluentia, et ipse
for-seven years in the-greatest of-all things abundance and himself
amabilis omnibus praefuit. Sed nec cum eo ille, qui
lovable to-all presided but not-even with him he who
ceteram Transhumbranae gentis partem ab Aquilone, id est
the-rest of-the-Northumbrian people part from the-North that is
Berniciorum prouinciam, regebat, habere pacem potuit; quin
of-the-Bernicians the-province ruled to-have peace could nay
potius, ingrauescentibus causis dissensionum, miserrima hunc
rather growing-worse the-causes of-dissensions by-most-wretched him
caede peremit. Siquidem congregato contra inuicem exercitu,
murder slew indeed gathered against one-another an-army
cum uideret se Osuini cum illo, qui plures habebat
when saw himself Oswine with him who more had
auxiliarios, non posse bello confligere, ratus est utilius tunc
auxiliaries not to-be-able in-war to-contend judged has more-useful then
demissa intentione bellandi, seruare se ad tempora meliora.
abandoned the-intention of-fighting to-keep himself for times better
Remisit ergo exercitum, quem congregauerat, ac singulos
sent-back therefore the-army which he-had-gathered and each
domum redire praecepit a loco, qui uocatur Uilfaræsdun,
home to-return ordered from the-place which is-called Wilfaresdun
id est mons Uilfari, et est a uico Cataractone X
that is the-hill of-Wilfar and it-is from the-village Catterick ten
ferme milibus passuum contra solstitialem occasum secretus;
about miles of-paces toward the-solstitial setting set-apart
diuertitque ipse cum uno tantum milite sibi fidissimo,
and-turned-aside he with one only thane to-him most-faithful
nomine Tondheri, celandus in domum comitis Hunualdi,
by-name Tondhere to-be-hidden into the-house of-the-gesith Hunwald
quem etiam ipsum sibi amicissimum autumabat. Sed heu,
whom even himself to-himself most-friendly he-thought but alas

pro dolor! longe aliter erat; nam ab eodem comite proditum
for grief far otherwise it-was for by the-same gesith betrayed
eum Osuiu cum praefato ipsius milite per praefectum
him Oswiu with the-aforesaid his thane through reeve
suum Ediluinum detestanda omnibus morte interfecit. Quod
his Æthelwine by-a-detestable to-all death killed which
factum est die XIIIª Kalendarum Septembrium, anno
done was on-the-day thirteenth of-the-Kalends of-September in-the-year
regni eius nono, in loco, qui dicitur Ingetlingum; ubi
of-reign his ninth in a-place which is-called Gilling where
postmodum, castigandi huius facinoris gratia, monasterium
afterward of-atoning this crime for-the-sake a-monastery
constructum est; in quo pro utriusque regis, et occisi
built was in which for of-each king both of-the-killed
uidelicet, et eius, qui occidere iussit, animae redemtione
namely and of-him who to-kill ordered of-the-soul the-redemption
cotidie Domino preces offerri deberent.
daily to-the-Lord prayers to-be-offered ought
Erat autem rex Osuini et aspectu uenustus, et statura
was moreover king Oswine both in-aspect handsome and in-stature
sublimis, et affatu iucundus, et moribus ciuilis, et manu
tall and in-address pleasant and in-manners courteous and with-hand
omnibus, id est nobilibus simul atque ignobilibus, largus; unde
to-all that is to-nobles together and to-commoners generous whence
contigit, ut ob regiam eius et animi, et uultus, et meritorum
it-happened that for the-royal his both of-mind and of-face and of-merits
dignitatem ab omnibus diligeretur, et undique ad eius
dignity by all he-was-loved and from-everywhere to his
ministerium de cunctis prope prouinciis uiri etiam nobilissimi
service from all nearly provinces men even most-noble
concurrerent. Cuius inter ceteras uirtutis et modestiae, et,
flocked of-whose among the-other of-virtue and of-modesty and

ut ita dicam, specialis benedictionis glorias etiam maxima
as so I-may-say of-special blessing glories also the-greatest
fuisse fertur humilitas, ut uno probare sat erit exemplo.
to-have-been is-said humility as by-one to-prove enough it-will-be example
Donauerat equum optimum antistiti Aidano, in quo ille,
he-had-given a-horse excellent to-the-bishop Aidan on which he
quamuis ambulare solitus, uel amnium fluenta transire,
although to-walk accustomed either of-rivers the-streams to-cross
uel si alia quaelibet necessitas insisteret, uiam peragere
or if other any necessity pressed the-way to-make
posset. Cui cum paruo interiecto tempore pauper quidam
he-could to-whom when a-little intervening time a-poor-man certain
occurreret elimosynam petens, desiliens ille praecepit equum,
met alms asking leaping-down he ordered the-horse
ita ut erat stratus regaliter, pauperi dari; erat enim
so as it-was caparisoned royally to-the-poor-man to-be-given he-was for
multum misericors, et cultor pauperum, ac uelut pater
very merciful and a-cherisher of-the-poor and as-if a-father
miserorum. Hoc cum regi esset relatum, dicebat episcopo,
of-the-wretched this when to-the-king had-been reported he-said to-the-bishop
cum forte ingressuri essent ad prandium: 'Quid uoluisti,
when by-chance about-to-go-in they-were to dinner what did-you-wish
domine antistes, equum regium, quem te conueniebat
lord bishop the-horse royal which you it-befitted
proprium habere, pauperi dare? Numquid non habuimus
your-own to-have to-a-poor-man to-give surely not had-we
equos uiliores plurimos, uel alias species, quae ad pauperum
horses cheaper very-many or other kinds which for of-the-poor
dona sufficerent, quamuis illum eis equum non dares, quem
gifts would-suffice although that to-them horse not you-gave which
tibi specialiter possidendum elegi?' Cui statim episcopus:
for-you especially to-be-possessed I-chose to-whom at-once the-bishop

‘Quid loqueris,’ inquit, ‘rex? Numquid tibi carior est ille
what are-you-saying he-says king surely-not to-you dearer is that
filius equae, quam ille filius Dei?’ Quibus dictis intrabant
son of-a-mare than that son of-God which said they-went-in
ad prandendum. Et episcopus quidem residebat in suo loco.
to dining and the-bishop indeed sat in his place
Porro rex, uenerat enim de uenatu, coepit consistens ad
further the-king he-had-come for from hunting began standing at
focum calefieri cum ministris; et repente inter calefaciendum
the-fire to-be-warmed with the-thanes and suddenly amid warming
recordans uerbum, quod dixerat illi antistes, discinxit se
remembering the-word which had-said to-him the-bishop ungirded himself
gladio suo, et dedit illum ministro, festinusque accedens ante
of-sword his and gave it to-a-thane and-hastily approaching before
pedes episcopi conruit, postulans, ut sibi placatus esset,
the-feet of-the-bishop fell begging that to-him reconciled he-would-be
‘quia numquam,’ inquit, ‘deinceps aliquid loquar de hoc
because never he-says henceforth anything I-shall-say about this
aut iudicabo, quid uel quantum de pecunia nostra filiis
or I-shall-judge what or how-much of money our to-the-sons
Dei tribuas.’ Quod uidens episcopus, multum pertimuit, ac
of-God you-give which seeing the-bishop much feared and
statim exsurgens leuauit eum, promittens se multum illi
at-once rising-up raised him promising himself much to-him
esse placatum, dum modo ille residens ad epulas tristitiam
to-be reconciled provided only he sitting at the-feast his-sadness
deponeret. Dumque rex, iubente ac postulante episcopo,
would-lay-aside and-while the-king ordering and asking the-bishop
laetitiam reciperet, coepit e contra episcopus tristis usque
joy recovered began on the-contrary the-bishop sad all-the-way
ad lacrimarum profusionem effici. Quem dum presbyter
to the-shedding of-tears to-become whom when priest

suus lingua patria, quam rex et domestici eius non
his in-the-tongue native which the-king and household his not
nouerant, quare lacrimaretur, interrogasset: 'Scio,' inquit, 'quia
knew why he-wept had-asked I-know he-says that
non multo tempore uicturus est rex; numquam enim ante
not for-much time about-to-live is the-king never for before
haec uidi humilem regem. Unde animaduerto illum citius
this I-saw a-humble king whence I-perceive him more-quickly
ex hac uita rapiendum; non enim digna est haec gens talem
from this life to-be-snatched not for worthy is this people such
habere rectorem.' Nec multo post dira antistitis praesagia
to-have a-ruler nor much after the-dire of-the-bishop presages
tristi regis funere, de quo supra diximus, impleta sunt.
by-the-sad of-the-king funeral about which above we-have-spoken fulfilled were
Sed et ipse antistes Aidan non plus quam XII° post
but also himself the-bishop Aidan not more than on-the-twelfth after
occisionem regis, quem amabat, die, id est pridie
the-killing of-the-king whom he-loved day that is the-day-before
Kalendas Septembres, de saeculo ablatus, perpetua laborum
the-Kalends of-September from the-world taken the-perpetual of-labors
suorum a Domino praemia recepit.
his from the-Lord rewards received

Ut episcopus Aidan nautis et tempestatem futuram praedixerit, et oleum sanctum, quo hanc sedarent, dederit

XV · AIDAN'S OIL CALMS A STORM AT SEA

The priest Utta, sent to Kent to bring Eanflæd, daughter of Edwin, as Oswiu's bride, asks Aidan's blessing. Aidan gives him consecrated oil, foretelling a storm on the return voyage, and tells him to pour it on the sea. The storm comes, the anchors fail, the ship begins to fill, and Utta remembers the oil; the sea is calmed at once. Bede had this from the priest Cynemund, who heard it from Utta himself.

Qui cuius meriti fuerit, etiam miraculorum signis internus
who of-what merit he-was also of-miracles by-signs the-inward
arbiter edocuit, e quibus tria memoriae causa ponere
judge showed of which three of-memory for-the-sake to-set-down
satis sit. Presbyter quidam, nomine Utta, multae grauitatis
enough let-it-be a-priest certain by-name Utta of-much gravity
ac ueritatis uir, et ob id omnibus, etiam ipsis principibus
and truth a-man and for this to-all even the-very princes
saeculi honorabilis, cum mitteretur Cantiam ob adducendam
of-the-world honorable when he-was-sent to-Kent for bringing
inde coniugem regi Osuio, filiam uidelicet Æduini regis
thence a-wife for-king Oswiu the-daughter namely of-Edwin the-king
Eanfledam, quae occiso patre illuc fuerat adducta; qui
Eanflæd who killed her-father thither had-been brought who
terrestri quidem itinere illo uenire, sed nauigio cum uirgine
by-land indeed journey thither to-come but by-ship with the-virgin
redire disponebat, accessit ad episcopum Aidanum, obsecrans
to-return arranged approached to the-bishop Aidan beseeching
eum pro se suisque, qui tantum iter erant adgressuri,
him for himself and-his-own who so-great a-journey were about-to-undertake

Domino supplicare. Qui benedicens illos ac Domino
the-Lord to-supplicate who blessing them and to-the-Lord
commendans, dedit etiam oleum sanctificatum: 'Scio,' inquiens,
commending gave also oil sanctified I-know saying
'quia, ubi nauem ascenderitis, tempestas uobis, et uentus
that when the-ship you-shall-have-boarded a-storm on-you and a-wind
contrarius superueniet; sed tu memento, ut hoc oleum,
contrary will-come-upon but you remember that this oil
quod tibi do, mittas in mare; et statim quiescentibus
which to-you I-give you-put into the-sea and at-once subsiding
uentis, serenitas maris uos laeta prosequetur, ac cupito
the-winds the-calm of-the-sea you glad will-follow and with-the-desired
itinere domum remittet.' Quae cuncta, ut praedixerat antistes,
journey home will-send-back which all as had-foretold the-bishop
ex ordine conpleta sunt; et quidem inprimis furentibus
in order fulfilled were and indeed first raging
undis pelagi, temtabant nautae anchoris in mare missis
the-waves of-the-sea tried the-sailors with-anchors into the-sea let-down
nauem retinere, neque hoc agentes aliquid proficiebant.
the-ship to-hold-back nor this doing anything they-availed
Cumque uerrentibus undique et inplere incipientibus nauem
and-when sweeping-over from-all-sides and to-fill beginning the-ship
fluctibus, mortem sibi omnes inminere, et iamiamque
the-waves death to-themselves all to-threaten and just-now
adesse uiderent, tandem presbyter reminiscens uerba
to-be-present they-saw at-last the-priest remembering the-words
antistitis, adsumta ampulla misit de oleo in pontum, et
of-the-bishop taken the-flask he-put of the-oil into the-sea and
statim, ut praedictum erat, suo quieuit a feruore.
at-once as foretold it-had-been its quieted from raging
Sicque factum est, ut uir Dei et per prophetiae
and-so done it-was that the-man of-God both through of-prophecy

spiritum tempestatem praedixerit futuram, et per uirtutem
the-spirit the-storm foretold to-come and through the-power
eiusdem spiritus hanc exortam, quamuis corporaliter absens,
of-the-same spirit it arisen although bodily absent
sopiuerit. Cuius ordinem miraculi non quilibet dubius relator,
he-lulled of-which the-order of-miracle not any doubtful reporter
sed fidelissimus mihi nostrae ecclesiae presbyter, Cynimund
but a-most-faithful to-me of-our church priest Cynemund
uocabulo, narrauit, qui se hoc ab ipso Utta presbytero,
by-name told who himself this from the-very Utta the-priest
in quo et per quem conpletum est, audisse perhibebat.
in whom and through whom fulfilled it-was to-have-heard declared

Ut idem admotum ab hostibus urbi regiae ignem orando amouerit

XVI · AIDAN'S PRAYER TURNS THE FIRE FROM THE ROYAL CITY

Penda, unable to take Bamburgh by siege, piles up timber, wattle, and thatch from the surrounding villages against its walls and sets them on fire when the wind is right. Aidan, on the island of Farne two miles away, sees the smoke rising over the city and prays: "See, Lord, how much evil Penda does." The wind turns back on the attackers, who give up the attack on a city so plainly helped by God.

Aliud eiusdem patris memorabile miraculum ferunt multi,
another of-the-same father memorable miracle report many
qui nosse potuerunt. Nam tempore episcopatus eius, hostilis
who to-know were-able for in-the-time of-the-bishopric his the-hostile
Merciorum exercitus Penda duce Nordanhymbrorum regiones
of-the-Mercians army with-Penda as-leader of-the-Northumbrians the-regions
impia clade longe lateque deuastans peruenit ad urbem
with-impious slaughter far and-wide laying-waste came to the-city

usque regiam, quae ex Bebbae quondam reginae uocabulo
all-the-way royal which from of-Bebba once queen the-name
cognominatur, eamque, quia neque armis neque obsidione
is-named and-it because neither by-arms nor by-siege
capere poterat, flammis absumere conatus est; discissisque
to-take he-could by-flames to-consume tried has and-pulled-down
uiculis, quos in uicinia urbis inuenit, aduexit illo
the-hamlets which in the-neighborhood of-the-city he-found he-brought thither
plurimam congeriem trabium, tignorum, parietum, uirgeorum,
a-very-great pile of-beams of-rafters of-walls of-wattle
et tecti fenei, et his urbem in magna altitudine
and of-roofing of-hay and with-these the-city to great height
circumdedit a parte, quae terrae est contigua, et dum
surrounded on the-side which to-the-land is adjoining and when
uentum oportunum cerneret, inlato igne conburere urbem
a-wind favorable he-saw brought-in fire to-burn the-city
nisus est. Quo tempore reuerentissimus antistes Aidan in
striven has at-which time the-most-reverend bishop Aidan on
insula Farne, quae duobus ferme milibus passuum ab urbe
the-island of-Farne which two about miles of-paces from the-city
procul abest, morabatur. Illo enim saepius secretae orationis
far is-distant was-staying thither for more-often of-secret prayer
et silentii causa secedere consuerat; denique usque
and of-silence for-the-sake to-withdraw he-had-been-accustomed finally up-to
hodie locum sedis illius solitariae in eadem insula solent
today the-place of-seat his solitary on the-same island they-are-wont
ostendere. Qui cum uentis ferentibus globos ignis ac fumum
to-show who when the-winds carrying balls of-fire and smoke
supra muros urbis exaltari conspiceret, fertur eleuatis
above the-walls of-the-city to-be-raised he-saw it-is-said raised
ad caelum oculis manibusque cum lacrimis dixisse: ‘Uide,
to heaven his-eyes and-hands with tears to-have-said see

Domine, quanta mala facit Penda.' Quo dicto statim mutati
Lord how-great evils does Penda which said at-once changed
ab urbe uenti in eos, qui accenderant, flammarum incendia
from the-city the-winds onto those who had-kindled of-the-flames the-fires
retorserunt, ita ut aliquot laesi, omnes territi, inpugnare
turned-back so that some hurt all terrified to-attack
ultra urbem cessarent, quam diuinitus iuuari cognouerant.
further the-city ceased which divinely to-be-helped they-had-learned

Ut apposta ecclesiae, cui idem adcumbens
obierat, ardente cetera domu, flammis
absumi nequiuerit; et de interna uita eius

XVII · THE UNBURNED BUTTRESS, AND AIDAN JUDGED

In his seventeenth year as bishop Aidan falls ill at a royal township and dies leaning against a buttress of the church; he is buried at Lindisfarne, and Finan succeeds him. When Penda burns the village and the church, the buttress alone is untouched; when the rebuilt church burns again through carelessness, the fire eats through its holes but cannot harm it, and it is set inside the third church, where many are healed. Bede praises Aidan's love of peace, humility, study, and care for the poor; he condemns his Easter reckoning but approves that he kept it on a Sunday, for the Resurrection.

Hunc cum dies mortis egredi e corpore cogeret, conpletis
him when the-day of-death to-go-out from the-body compelled completed
annis episcopatus sui XVII erat in uilla regia non
years of-bishopric his seventeen he-was in a-township royal not
longe ab urbe, de qua praefati sumus. In hac enim
far from the-city about which spoken-before we-have in this for
habens ecclesiam et cubiculum, saepius ibidem diuerti ac
having a-church and a-chamber more-often there to-turn-aside and

manere, atque inde ad praedicandum circumquaque exire
to-stay and thence for preaching all-around to-go-out
consueuerat; quod ipsum et in aliis uillis regiis facere
he-had-been-accustomed which very-thing also in other townships royal to-do
solebat, utpote nil propriae possessionis, excepta ecclesia
he-was-wont inasmuch-as nothing of-own possession excepted church
sua et adiacentibus agellis habens. Tetenderunt ergo ei
his and the-adjoining little-fields having they-stretched therefore for-him
egrotanti tentorium ad occidentalem ecclesiae partem, ita ut
being-sick a-tent at the-western of-the-church part so that
ipsum tentorium parieti hereret ecclesiae. Unde factum est,
the-very tent to-the-wall clung of-the-church whence done it-was
ut adclinis destinae, quae extrinsecus ecclesiae pro munimine
that leaning on-a-buttress which outside the-church for support
erat adposita, spiritum uitae exhalaret ultimum. Obiit autem
was set the-spirit of-life he-breathed-out the-last died moreover
septimo decimo episcopatus sui anno, pridie Kalendarum
in-the-seventh tenth of-bishopric his year the-day-before the-Kalends
Septembrium. Cuius corpus mox inde translatum ad insulam
of-September whose body soon thence translated to the-island
Lindisfarnensium, atque in cymiterio fratrum sepultum est.
of-the-people-of-Lindisfarne and in the-cemetery of-the-brothers buried was
At interiecto tempore aliquanto, cum fabricata esset ibi basilica
but intervening time some when built had-been there a-basilica
maior, atque in honorem beatissimi apostolorum principis
larger and in honor of-the-most-blessed of-the-apostles prince
dedicata, illo ossa eius translata, atque ad dexteram altaris
dedicated thither the-bones his translated and at the-right of-the-altar
iuxta uenerationem tanto pontifice dignam condita sunt.
according-to the-veneration of-so-great a-bishop worthy laid-up were

Successit uero ei in episcopatum Finan, et ipse illo ab
succeeded but him in the-bishopric Finan also himself thither from
Hii Scottorum insula ac monasterio destinatus, ac tempore
Iona of-the-Irish the-island and monastery sent and for-a-time
non pauco in episcopatu permansit. Contigit autem post
not little in the-bishopric remained it-happened moreover after
aliquot annos, ut Penda Merciorum rex cum hostili exercitu
some years that Penda of-the-Mercians king with a-hostile army
haec in loca perueniens, cum cuncta, quae poterat, ferro
these into places coming when all-things which he-could by-iron
flammaque perderet, uicus quoque ille, in quo antistes
and-flame destroyed the-village also that in which the-bishop
obiit, una cum ecclesia memorata flammis absumeretur. Sed
died together with the-church mentioned by-flames was-consumed but
mirum in modum sola illa destina, cui incumbens obiit,
wonderful in manner alone that buttress on-which leaning he-died
ab ignibus circum cuncta uorantibus absumi non potuit.
by the-fires around all-things devouring to-be-consumed not could
Quo clarescente miraculo, mox ibidem ecclesia restaurata,
which shining-forth miracle soon there the-church restored
et haec eadem destina in munimentum est parietis, ut
and this same buttress for support was of-the-wall as
ante fuerat, forinsecus adposita. Rursumque peracto tempore
before it-had-been outside set and-again passed time
aliquanto, euenit per culpam incuriae uicum eundem
some it-happened through the-fault of-carelessness the-village same
et ipsam pariter ecclesiam ignibus consumi. Sed ne
and the-very alike church by-fires to-be-consumed but not
tunc quidem eandem tangere flamma destinam ualebat; et
then even the-same to-touch the-flame buttress could and
cum magno utique miraculo ipsa eius foramina ingrediens,
with great certainly miracle itself its holes entering

quibus aedificio erat adfixa, perederet, ipsam tamen ledere
by-which to-the-building it-was fixed it-ate-through itself yet to-harm
nullatenus sinebatur. Unde tertio aedificata ibi ecclesia,
by-no-means was-it-allowed whence a-third-time built there the-church
destinam illam non, ut antea, deforis in fulcimentum domus
buttress that not as before outside for support of-the-house
adposuerunt, sed intro ipsam ecclesiam in memoriam miraculi
they-set but within the-very church in memory of-the-miracle
posuerunt, ubi intrantes genu flectere, ac misericordiae
they-placed where those-entering the-knee to-bend and to-mercy
caelesti supplicare deberent. Constatque multos ex eo
heavenly to-supplicate ought and-it-is-agreed many from that
tempore gratiam sanitatis in eodem loco consecutos; quin
time the-grace of-healing in the-same place to-have-obtained nay
etiam astulis ex ipsa destina excisis, et in aquam missis,
also with-splinters from the-very buttress cut and into water put
plures sibi suisque langorum remedia conquisiere.
many for-themselves and-their-own of-sicknesses remedies have-procured
Scripsi autem haec de persona et operibus uiri
I-have-written moreover these-things about the-person and works of-the-man
praefati; nequaquam in eo laudans aut eligens hoc, quod
aforesaid by-no-means in him praising or choosing this that
de obseruatione paschae minus perfecte sapiebat; immo
about the-observance of-Easter less perfectly he-understood nay
hoc multum detestans, sicut in libro, quem de temporibus
this much detesting as in the-book which about times
conposui, manifestissime probaui; sed quasi uerax historicus,
I-composed most-manifestly I-have-proved but as-a truthful historian
simpliciter ea, quae de illo siue per illum sunt
simply those-things which about him or through him were
gesta, describens, et quae laude sunt digna in eius
done describing and what-things of-praise are worthy in his

actibus laudans, atque ad utilitatem legentium memoriae
deeds praising and for the-benefit of-readers to-memory
commendans; studium uidelicet pacis et caritatis, continentiae
commending the-zeal namely of-peace and of-charity of-continence
et humilitatis; animum irae et auaritiae uictorem, superbiae
and of-humility the-mind of-anger and of-avarice conqueror of-pride
simul et uanae gloriae contemtorem; industriam faciendi
together and of-vain glory despiser the-industry of-doing
simul et docendi mandata caelestia, solertiam lectionis
together and of-teaching the-commands heavenly the-diligence of-reading
et uigiliarum, auctoritatem sacerdote dignam, redarguendi
and of-vigils the-authority of-a-priest worthy of-rebuking
superbos ac potentes, pariter et infirmos consolandi, ac
the-proud and powerful alike and the-weak of-consoling and
pauperes recreandi uel defendendi clementiam. Qui, ut breuiter
the-poor of-relieving or of-defending the-clemency who that briefly
multa conprehendam, quantum ab eis, qui illum nouere,
many-things I-may-comprise as-far-as from those who him knew
didicimus, nil ex omnibus, quae in euangelicis uel apostolicis
we-have-learned nothing of all which in evangelic or apostolic
siue propheticis litteris facienda cognouerat, praetermittere,
or prophetic writings to-be-done he-had-learned to-pass-over
sed cuncta pro suis uiribus operibus explere curabat.
but all-things according-to his strength by-works to-fulfill he-took-care
Haec in praefato antistite multum conplector et amo,
these-things in the-aforesaid bishop much I-embrace and love
quia nimirum haec Deo placuisse non ambigo. Quod
because of-course these-things to-God to-have-pleased not I-doubt that
autem pascha non suo tempore obseruabat, uel canonicum
moreover Easter not in-its time he-observed either canonical
eius tempus ignorans, uel suae gentis auctoritate ne agnitum
its time not-knowing or of-his people by-the-authority lest acknowledged

sequeretur deuictus, non adprobo nec laudo. In quo tamen hoc
he-should-follow overcome not I-approve nor praise in which yet this
adprobo, quia in celebratione sui paschae non aliud corde
I-approve that in the-celebration of-his Easter not other-thing in-heart
tenebat, uenerabatur, et praedicabat, quam quod nos; id est,
he-held venerated and preached than what we that is
redemtionem generis humani per passionem, resurrectionem,
the-redemption of-the-race human through the-passion resurrection
ascensionem in caelos mediatoris Dei et hominum
ascension into the-heavens of-the-mediator of-God and of-men
hominis Iesu Christi. Unde et hanc non, ut quidam falso
of-the-man Jesus Christ whence also this not as some falsely
opinantur, XIIII^{a} luna in qualibet feria cum Iudaeis, sed
suppose on-the-fourteenth moon on any weekday with the-Jews but
die dominica semper agebat, a luna XIIII^{a} usque
on-the-day of-the-Lord always he-kept from the-moon fourteenth all-the-way
ad XX^{am}; propter fidem uidelicet dominicae resurrectionis,
to the-twentieth on-account-of the-faith namely of-the-Lord's resurrection
quam una sabbati factam, propterque spem nostrae
which on-the-first of-the-week made and-on-account-of the-hope of-our
resurrectionis, quam eadem una sabbati, quae nunc dominica
resurrection which on-the-same first of-the-week which now the-Lord's
dies dicitur, ueraciter futuram cum sancta ecclesia credebat.
day is-called truly to-be with the-holy church he-believed

De uita uel morte religiosi regis Sigbercti

XVIII · THE LIFE AND DEATH OF THE DEVOUT KING SIGEBERHT

Sigeberht, king of the East Angles, baptized in exile in Gaul, founds a school with the help of Bishop Felix. He then gives his kingdom to his kinsman Ecgric and enters a monastery. When Penda attacks, the East Angles drag him from the monastery into battle, hoping his presence will hearten the army; holding only a staff, he is killed with Ecgric, and the army is scattered. Anna, a good king and father of excellent children, succeeds and is later killed by Penda too.

His temporibus regno Orientalium Anglorum, post
in-these times over-the-kingdom of-the-East Angles after
Erpualdum Redualdi successorem, Sigberct frater eius praefuit,
Eorpwald of-Rædwald the-successor Sigeberht brother his presided
homo bonus ac religiosus; qui dudum in Gallia, dum inimicitias
a-man good and devout who formerly in Gaul while the-enmities
Redualdi fugiens exularet, lauacrum baptismi percepit, et
of-Rædwald fleeing he-was-in-exile the-bath of-baptism received and
patriam reuersus, ubi regno potitus est, mox
to-his-fatherland having-returned when of-the-kingdom possessed-himself he-has at-once
ea, quae in Galliis bene disposita uidit, imitari cupiens,
those-things which in the-Gauls well arranged he-saw to-imitate desiring
instituit scolam, in qua pueri litteris erudirentur; iuuante se
established a-school in which boys in-letters might-be-taught helping him
episcopo Felice, quem de Cantia acceperat, eisque pedagogos
the-bishop Felix whom from Kent he-had-received and-to-them tutors
ac magistros iuxta morem Cantuariorum praebente.
and masters according-to the-custom of-the-people-of-Kent furnishing
Tantumque rex ille caelestis regni amator factus est, ut ad
and-so-much king that of-the-heavenly kingdom a-lover made was that at
ultimum, relictis regni negotiis, et cognato suo Ecgrice
the-last abandoned of-the-kingdom the-affairs and to-kinsman his Ecgric

commendatis, qui et antea partem eiusdem regni tenebat,
committed who also before part of-the-same kingdom held
intraret monasterium, quod sibi fecerat, atque accepta
he-entered a-monastery which for-himself he-had-made and received
tonsura pro aeterno magis regno militare curaret. Quod dum
the-tonsure for the-eternal rather kingdom to-fight took-care which while
multo tempore faceret, contigit gentem Merciorum duce
for-much time he-did it-happened the-people of-the-Mercians with-leader
rege Penda aduersus Orientales Anglos in bellum procedere,
king Penda against the-East Angles into war to-advance
qui, dum se inferiores in bello hostibus conspicerent,
who when themselves inferior in war to-the-enemies they-saw
rogauerunt Sigberctum ad confirmandum militem secum
asked Sigeberht for strengthening the-soldiery with-them
uenire in proelium. Illo nolente ac contradicente, inuitum
to-come into battle he unwilling and refusing unwilling
monasterio eruentes duxerunt in certamen, sperantes minus
from-the-monastery dragging led into the-contest hoping less
animos militum trepidare, minus praesente duce quondam
the-minds of-the-soldiers to-tremble less being-present a-leader once
strenuissimo et eximio posse fugam meditari. Sed ipse
most-vigorous and outstanding to-be-able flight to-contemplate but he
professionis suae non inmemor, dum opimo esset uallatus
of-profession his not unmindful when by-a-rich he-was surrounded
exercitu, nonnisi uirgam tantum habere in manu uoluit:
army only a-rod only to-have in hand he-wished
occisusque est una cum rege Ecgrice, et cunctus eorum,
and-killed was together with king Ecgric and all their
insistentibus paganis, caesus siue dispersus exercitus.
pressing-on the-pagans slain or scattered army

Successor autem regni eorum factus est Anna filius Eni
successor moreover of-kingdom their made was Anna son of-Eni
de regio genere, uir optimus, atque optimae genitor
of royal race a-man most-excellent and of-most-excellent the-father
sobolis, de quibus in sequentibus suo tempore dicendum
of-offspring about whom in the-following in-its time to-be-spoken
est; qui et ipse postea ab eodem pagano Merciorum duce,
it-is who also himself afterward by the-same pagan of-the-Mercians leader
a quo et prodecessores eius, occisus est.
by whom also predecessors his killed was

Ut Furseus apud Orientales Anglos monasterium fecerit; et de uisionibus uel sanctitate eius, cui etiam caro post mortem incorrupta testimonium perhibuerit

XIX · FURSA, HIS VISIONS, AND HIS INCORRUPT BODY

Fursa, a holy Irishman, comes to the East Angles in Sigeberht's time and founds a monastery at Cnobberesburg. Rapt from the body in sickness, he sees the joys of angels and the struggles of demons, and four fires that will consume the world: falsehood, covetousness, discord, and impiety. Demons throw at him a sinner whose garment he had once accepted, burning his shoulder and jaw, and he bears the scar for life, sweating as he tells the story even in winter. Later he goes to Gaul, founds Lagny, and dies; at Péronne his body is found incorrupt twenty-seven days and again four years after his death.

Uerum dum adhuc Sigberct regni infulas teneret,
but while still Sigeberht of-the-kingdom the-insignia held
superuenit de Hibernia uir sanctus nomine Furseus, uerbo
there-came from Ireland a-man holy by-name Fursa in-word
et actibus clarus, sed et egregiis insignis uirtutibus,
and in-deeds famous but also by-outstanding distinguished virtues

cupiens pro Domino, ubicumque sibi oportunum inueniret,
desiring for the-Lord wherever to-himself fitting he-should-find
peregrinam ducere uitam. Qui cum ad prouinciam Orientalium
a-pilgrim's to-lead life who when to the-province of-the-East
peruenisset Anglorum, susceptus est honorifice a rege
he-had-come Angles received was honorably by the-king
praefato, et solitum sibi opus euangelizandi exsequens,
aforesaid and the-accustomed to-him work of-evangelizing carrying-out
multos et exemplo uirtutis, et incitamento sermonis,
many both by-the-example of-virtue and by-the-incitement of-speech
uel incredulos ad Christum conuertit, uel iam credentes
either unbelievers to Christ he-converted or already believers
amplius in fide atque amore Christi confirmauit.
more in faith and love of-Christ strengthened
Ubi quadam infirmitate corporis arreptus, angelica meruit
where by-a-certain infirmity of-body seized an-angelic he-deserved
uisione perfrui, in qua admonitus est coepto uerbi
vision to-enjoy in which admonished he-was in-the-begun of-the-word
ministerio sedulus insistere, uigiliisque consuetis et orationibus
ministry diligent to-persist and-in-vigils accustomed and in-prayers
indefessus incumbere; eo quod certus sibi exitus, sed incerta
unwearied to-apply-himself for-this that certain to-him the-end but uncertain
eiusdem exitus esset hora futura, dicente Domino: 'Uigilate
of-the-same end was the-hour about-to-be saying the-Lord watch
itaque, quia nescitis diem neque horam.' Qua uisione
and-so because you-know-not the-day nor the-hour by-which vision
confirmatus, curauit locum monasterii, quem a praefato
strengthened he-took-care the-place of-the-monastery which from the-aforesaid
rege Sigbercto acceperat, uelocissime construere, ac regularibus
king Sigeberht he-had-received most-swiftly to-build and with-regular
instituere disciplinis. Erat autem monasterium siluarum et
to-order disciplines was moreover the-monastery of-woods and

maris uicinitate amoenum, constructum in castro quodam,
of-the-sea by-the-nearness pleasant built in a-fort certain
quod lingua Anglorum Cnobheresburg, id est urbs
which in-the-tongue of-the-English Cnobheresburg that is the-town
Cnobheri, uocatur; quod deinde rex prouinciae illius Anna ac
of-Cnobhere is-called which afterward the-king of-province that Anna and
nobiles quique augustioribus aedificiis ac donariis adornarunt.
nobles all with-more-august buildings and gifts adorned
Erat autem uir iste de nobilissimo genere Scottorum,
was moreover man this of most-noble race of-the-Irish
sed longe animo quam carne nobilior. Ab ipso tempore
but far in-mind than in-flesh nobler from the-very time
pueritiae suae curam non modicam lectionibus sacris simul
of-boyhood his care no moderate to-readings sacred together
et monasticis exhibebat disciplinis, et, quod maxime sanctos
and to-monastic he-showed disciplines and what most saints
decet, cuncta, quae agenda didicerat, sollicitus agere curabat.
befits all-things which to-be-done he-had-learned careful to-do took-care
Quid multa? Procedente tempore et ipse sibi monasterium,
what more proceeding time also he for-himself a-monastery
in quo liberius caelestibus studiis uacaret, construxit;
in which more-freely to-heavenly studies he-might-be-free built
ubi correptus infirmitate, sicut libellus de uita eius
where seized by-infirmity as the-little-book about the-life his
conscriptus sufficienter edocet, raptus est e corpore; et
written sufficiently shows snatched he-was from the-body and
a uespera usque ad galli cantum corpore exutus,
from evening all-the-way to of-the-cock the-crow from-the-body stripped
angelicorum agminum et aspectus intueri, et laudes beatas
of-angelic hosts both the-sight to-behold and the-praises blessed
meruit audire. Referre autem erat solitus, quod aperte
he-deserved to-hear to-relate moreover he-was accustomed that openly

eos inter alia resonare audiret: 'Ibunt sancti de uirtute
them among other-things to-resound he-heard shall-go the-saints from strength
in uirtutem'; et iterum: 'Uidebitur Deus deorum in Sion.'
to strength and again shall-be-seen the-God of-gods in Zion
Qui reductus in corpore, et die tertia rursum eductus,
who brought-back into the-body and on-the-day third again led-out
uidit non solum maiora beatorum gaudia, sed et maxima
saw not only greater of-the-blessed joys but also very-great
malignorum spirituum certamina, qui crebris accusationibus
of-the-malign spirits struggles who with-frequent accusations
inprobi iter illi caeleste intercludere contendebant; nec
wicked the-journey for-him heavenly to-shut-off strove nor
tamen, protegentibus eum angelis, quicquam proficiebant.
yet protecting him the-angels anything they-achieved
De quibus omnibus siqui plenius scire uult (id est,
about which all if-anyone more-fully to-know wishes that is
quanta fraudis solertia daemones et actus eius, et uerba
with-how-great of-fraud skill the-demons both deeds his and words
superflua, et ipsas etiam cogitationes quasi in libro descriptas
idle and the-very even thoughts as-if in a-book written-down
replicauerint; quae ab angelis sanctis, quae a uiris iustis
unrolled what-things from angels holy what from men just
sibi inter angelos apparentibus laeta uel tristia cognouerit),
to-him among the-angels appearing glad or sad he-learned
legat ipsum, de quo dixi, libellum uitae eius, et
let-him-read the-very about which I-have-spoken little-book of-life his and
multum ex illo, ut reor, profectus spiritalis accipiet.
much from it as I-think of-progress spiritual he-will-receive
In quibus tamen unum est, quod et nos in hac historia
among which yet one-thing is which also we in this history
ponere multis commodum duximus. Cum ergo in altum
to-set for-many useful we-have-thought when therefore on high

esset elatus, iussus est ab angelis, qui eum ducebant,
had-been raised ordered he-was by the-angels who him led
respicere, in mundum. At ille oculos in inferiora deflectens,
to-look-back at the-world but he his-eyes to the-lower-things bending
uidit quasi uallem tenebrosam subtus se in imo positam.
saw as-if a-valley dark beneath himself in the-depth placed
Uidit et quattuor ignes in aere non multo ab inuicem spatio
he-saw also four fires in the-air not much from one-another by-space
distantes. Et interrogans angelos, qui essent hi ignes, audiuit
distant and asking the-angels what were these fires he-heard
hos esse ignes, qui mundum succendentes essent consumturi.
these to-be the-fires which the-world setting-ablaze were about-to-consume
Unum mendacii, cum hoc, quod in baptismo abrenuntiare
one of-falsehood when this which in baptism to-renounce
nos Satanae et omnibus operibus eius promisimus, minime
we Satan and all works his have-promised by-no-means
inplemus; alterum cupiditatis, cum mundi diuitias amori
we-fulfill the-second of-covetousness when of-the-world the-riches to-the-love
caelestium praeponimus; tertium dissensionis, cum animos
of-heavenly-things we-prefer the-third of-discord when the-minds
proximorum etiam in superuacuis rebus offendere non
of-neighbors even in superfluous things to-offend not
formidamus; quartum impietatis, cum infirmiores spoliare
we-dread the-fourth of-impiety when the-weaker to-despoil
et eis fraudem facere pro nihilo ducimus. Crescentes
and on-them fraud to-commit for nothing we-count growing
uero paulatim ignes usque ad inuicem sese extenderunt,
but gradually the-fires all-the-way to one-another themselves extended
atque in inmensam adunati sunt flammam. Cumque
and into an-immense united were flame and-when
adpropinquassent, pertimescens ille dicit angelo: 'Domine,
they-had-approached fearing he says to-the-angel lord

ecce ignis mihi adpropinquat.' At ille: 'Quod non incendisti,'
behold the-fire to-me approaches but he what not you-kindled
inquit, 'non ardebit in te; nam etsi terribilis iste ac grandis
he-says not will-burn in you for though terrible this and great
esse rogus uidetur, tamen iuxta merita operum singulos
to-be the-pyre seems yet according-to the-merits of-works each
examinat; quia uniuscuiusque cupiditas in hoc igni ardebit.
it-examines because of-each-one the-covetousness in this fire will-burn
Sicut enim quis ardet in corpore per inlicitam uoluptatem,
as for anyone burns in body through unlawful pleasure
ita solutus corpore ardebit per debitam poenam.' Tunc
so loosed from-the-body he-will-burn through due punishment then
uidit unum de tribus angelis, qui sibi in tota utraque uisione
he-saw one of the-three angels who to-him in whole each vision
ductores adfuerunt, praecedentem ignes flammae diuidere,
as-guides were-present going-before the-fires of-flame to-divide
et duos ab utroque latere circumuolantes ab ignium se
and two on each side flying-around from of-the-fires him
periculo defendere. Uidit autem et daemones per ignem
the-danger to-defend he-saw moreover also demons through the-fire
uolantes incendia bellorum contra iustos struere. Sequuntur
flying the-fires of-wars against the-just to-build there-follow
aduersus ipsum accusationes malignorum, defensiones spirituum
against him the-accusations of-the-malign the-defenses of-spirits
bonorum, copiosior caelestium agminum uisio; sed et
good a-more-copious of-heavenly hosts sight but also
uirorum de sua natione sanctorum, quos olim sacerdotii
of-men of his-own nation holy whom once of-priesthood
gradu non ignobiliter potitos, fama iam uulgante, conpererat;
the-rank not ignobly having-held fame already spreading he-had-learned
a quibus non pauca, quae uel ipsi, uel omnibus, qui
from whom not few-things which either for-himself or for-all who

audire uellent, multum salubria essent, audiuit. Qui cum
to-hear would-wish very wholesome would-be he-heard who when
uerba finissent, et cum angelicis spiritibus ipsi quoque
the-words they-had-ended and with the-angelic spirits themselves also
ad caelos redirent, remanserunt cum beato Furseo tres
to the-heavens returned there-remained with blessed Fursa three
angeli, de quibus diximus, qui eum ad corpus referrent.
angels about whom we-have-said who him to the-body should-bring-back
Cumque praefato igni maximo adpropiarent, diuisit quidem
and-when to-the-aforesaid fire greatest they-approached divided indeed
angelus, sicut prius, ignem flammae. Sed uir Dei ubi ad
the-angel as before the-fire of-the-flame but the-man of-God when to
patefactam usque inter flammas ianuam peruenit, arripientes
the-opened all-the-way between the-flames gate he-came seizing
inmundi spiritus unum de eis, quos in ignibus torrebant,
the-unclean spirits one of those whom in the-fires they-were-roasting
iactauerunt in eum, et contingentes humerum maxillamque
threw at him and touching shoulder and-jaw
eius incenderunt; cognouitque hominem, et, quia uestimentum
his burned and-he-recognized the-man and that the-garment
eius morientis acceperit, ad memoriam reduxit. Quem
his when-dying he-had-received to memory he-brought-back whom
angelus sanctus statim adprehendens in ignem reiecit.
the-angel holy at-once seizing into the-fire threw-back
Dicebatque hostis malignus: 'Nolite repellere, quem ante
and-said the-enemy malign do-not repel whom before
suscepistis; nam sicut bona eius peccatoris suscepistis, ita et
you-received for as the-goods of-that sinner you-received so also
de poenis eius participes esse debetis.' Contradicens angelus:
of punishments his partakers to-be you-ought opposing the-angel
'Non,' inquit, 'propter auaritiam, sed propter saluandam
not he-says on-account-of avarice but on-account-of saving

eius animam suscepit'; cessauitque ignis. Et conuersus ad eum
his soul he-received and-ceased the-fire and turned to him
angelus: 'Quod incendisti,' inquit, 'hoc arsit in te. Si enim
the-angel what you-kindled he-says this burned in you if for
huius uiri in peccatis suis mortui pecuniam non accepisses,
of-this man in sins his dead the-money not you-had-received
nec poena eius in te arderet.' Et plura locutus,
not-even punishment his in you would-burn and more-things having-spoken
quid erga salutem eorum, qui ad mortem poeniterent,
what toward the-salvation of-those who at death should-repent
esset agendum, salubri sermone docuit. Qui postmodum
was to-be-done with-wholesome speech he-taught who afterward
in corpore restitutus, omni uitae suae tempore signum
to the-body restored through-all of-life his time the-mark
incendii, quod in anima pertulit, uisibile cunctis in humero
of-the-burning which in the-soul he-endured visible to-all on shoulder
maxillaque portauit; mirumque in modum, quid anima in
and-jaw carried and-wonderful in manner what the-soul in
occulto passa sit, caro palam praemonstrabat. Curabat autem
secret suffered has the-flesh openly showed he-took-care moreover
semper, sicut et antea facere consuerat, omnibus opus
always as also before to-do he-had-been-accustomed to-all the-work
uirtutum et exemplis ostendere, et praedicare sermonibus.
of-virtues both by-examples to-show and to-preach by-speeches
Ordinem autem uisionum suarum illis solummodo, qui
the-order moreover of-visions his to-those only who
propter desiderium conpunctionis interrogabant, exponere
for desire of-compunction asked to-set-forth
uolebat. Superest adhuc frater quidam senior monasterii
he-wished there-survives still a-brother certain older of-monastery
nostri, qui narrare solet dixisse sibi quendam multum
our who to-relate is-wont to-have-told to-him a-certain very

ueracem ac religiosum hominem, quod ipsum Furseum uiderit
truthful and devout man that he-himself Fursa saw
in prouincia Orientalium Anglorum, illasque uisiones ex ipsius
in the-province of-the-East Angles and-those visions from his-own
ore audierit; adiciens, quia tempus hiemis fuerit acerrimum
mouth heard adding that the-time of-winter was very-bitter
et glacie constrictum, cum sedens in tenui ueste uir ita
and with-ice bound when sitting in a-thin garment the-man so
inter dicendum, propter magnitudinem memorati timoris
while speaking for the-greatness of-the-mentioned fear
uel suauitatis, quasi in mediae aestatis caumate sudauerit.
or sweetness as-if in of-mid summer heat sweated
Cum ergo, ut ad superiora redeamus, multis annis
when therefore that to the-earlier-things we-may-return for-many years
in Scottia uerbum Dei omnibus adnuntians, tumultus
in Ireland the-word of-God to-all announcing the-tumults
inruentium turbarum non facile ferret, relictis omnibus, quae
of-rushing-in crowds not easily he-bore abandoned all-things which
habere uidebatur, ab ipsa quoque insula patria discessit; et
to-have he-seemed from the-very also island fatherland he-departed and
paucis cum fratribus per Brettones in prouinciam Anglorum
few with brothers through the-Britons into the-province of-the-English
deuenit, ibique praedicans uerbum, ut diximus, monasterium
came and-there preaching the-word as we-have-said a-monastery
nobile construxit. Quibus rite gestis, cupiens se ab omnibus
noble built which duly done desiring himself from all-the
saeculi huius et ipsius quoque monasterii negotiis alienare,
of-world this and of-the-very also monastery affairs to-estrange
reliquit monasterii et animarum curam fratri suo Fullano,
left of-the-monastery and of-souls the-care to-brother his Foillan
et presbyteris Gobbano et Dicullo, et ipse ab omnibus
and to-the-priests Gobban and Dicul and he-himself from all

mundi rebus liber in anchoretica conuersatione uitam finire
of-the-world things free in an-anchorite's manner-of-life his-life to-end
disposuit. Habuit alterum fratrem uocabulo Ultanum, qui de
arranged he-had another brother by-name Ultan who from
monasterii probatione diuturna ad heremiticam peruenerat
of-the-monastery probation long to a-hermit's had-come
uitam. Hunc ergo solus petens, annum totum cum eo in
life him therefore alone seeking a-year whole with him in
continentia et orationibus, in cotidianis manuum uixit laboribus.
continence and prayers in daily of-hands lived labors
Dein turbatam incursione gentilium prouinciam uidens,
then disturbed by-the-incursion of-the-heathen the-province seeing
et monasteriis quoque periculum inminere praeuidens,
and to-the-monasteries also danger to-threaten foreseeing
dimissis ordinate omnibus nauigauit Galliam, ibique a rege
dismissed in-order all-things he-sailed to-Gaul and-there by the-king
Francorum Hloduio uel patricio Ercunualdo honorifice
of-the-Franks Clovis or the-patrician Erchinoald honorably
susceptus, monasterium construxit in loco Latineaco
received a-monastery built in the-place Lagny
nominato, ac non multo post infirmitate correptus diem
named and not much after by-infirmity seized his-day
clausit ultimum. Cuius corpus idem Ercunualdus patricius
closed last whose body the-same Erchinoald patrician
accipiens, seruauit in porticu quodam ecclesiae, quam in
receiving kept in a-porch certain of-the-church which in
uilla sua, cui nomen est Perrona, faciebat, donec ipsa
township his whose name is Péronne he-was-making until that-very
ecclesia dedicaretur. Quod dum post dies XXVII esset
church should-be-dedicated which when after days twenty-seven had-been
factum, et corpus ipsum de porticu ablatum prope altare
done and the-body itself from the-porch taken near the-altar

esset recondendum, inuentum est ita inlesum, ac si eadem
was to-be-laid-up found it-was so unharmed as if at-the-same
hora de hac luce fuisset egressus. Sed et post annos
hour from this light had gone-out but also after years
IIII, constructa domuncula cultiore receptui corporis
four built a-little-house more-elegant for-the-reception of-the-body
eiusdem, ad orientem altaris, adhuc sine macula corruptionis
same to the-east of-the-altar still without stain of-corruption
inuentum, ibidem digno cum honore translatum est; ubi
found there worthy with honor translated it-was where
merita illius multis saepe constat Deo operante claruisse
the-merits his to-many often it-is-agreed God working to-have-shone
uirtutibus. Haec et de corporis eius incorruptione breuiter
with-miracles these-things also about of-body his the-incorruption briefly
attigimus, ut, quanta esset uiri sublimitas, legentibus
we-have-touched that how-great was of-the-man the-loftiness to-readers
notius existeret. Quae cuncta in libello eius sufficientius,
better-known might-be which all in the-little-book his more-sufficiently
sed et de aliis conmilitonibus ipsius, quisque legerit, inueniet.
but also about other fellow-soldiers his whoever shall-read will-find

Ut, defuncto Honorio, pontificatu sit functus Deusdedit; et qui tempore illo Orientalium Anglorum, qui Hrofensis ecclesiae fuerint antistites

XX · DEUSDEDIT, AND THE BISHOPS OF THE SOUTH

Felix of the East Angles dies after seventeen years; Honorius consecrates Thomas of the Gyrwe, and after him Berhtgisl called Boniface. Archbishop Honorius dies in 653, and after a year and a half Deusdedit of the West Saxons becomes the sixth archbishop, consecrated by Ithamar of Rochester; when Ithamar dies, Deusdedit consecrates Damian of the South Saxons in his place.

Interea, defuncto Felice Orientalium Anglorum episcopo post
meanwhile having-died Felix of-the-East Angles bishop after
X et VII annos accepti episcopatus, Honorius loco eius
ten and seven years of-the-received bishopric Honorius in-place his
ordinauit Thomam diaconum eius de prouincia Gyruiorum;
ordained Thomas deacon his from the-province of-the-Gyrwe
et hoc post quinque annos sui episcopatus de hac uita
and this-one after five years of-his bishopric from this life
subtracto, Berctgilsum, cognomine Bonifatium, de prouincia
withdrawn Berhtgisl by-surname Boniface from the-province
Cantuariorum, loco eius substituit. Et ipse quoque
of-the-people-of-Kent in-place his he-substituted and he-himself also
Honorius, postquam metas sui cursus inpleuit, ex hac luce
Honorius after the-goals of-his course he-fulfilled from this light
migrauit anno ab incarnatione Domini DCLIII,
passed in-the-year from the-incarnation of-the-Lord six-hundred-fifty-three
pridie Kalendarum Octobrium; et cessante episcopatu per
the-day-before the-Kalends of-October and ceasing the-bishopric for
annum et sex menses, electus est archiepiscopus cathedrae
a-year and six months elected was archbishop of-the-see

Doruuernensis sextus Deusdedit de gente Occidentalium
of-Canterbury sixth Deusdedit of the-people of-the-West
Saxonum; quem ordinaturus uenit illuc Ithamar, antistes
Saxons whom about-to-ordain came thither Ithamar bishop
ecclesiae Hrofensis. Ordinatus est autem die VII^mo
of-the-church of-Rochester ordained was moreover on-the-day seventh
Kalendarum Aprilium, et rexit ecclesiam annos VIIII, menses
of-the-Kalends of-April and ruled the-church years nine months
IIII et duos dies; et ipse, defuncto Ithamar, consecrauit pro eo
four and two days and he having-died Ithamar consecrated for him
Damianum, qui de genere Australium Saxonum erat oriundus.
Damian who of the-race of-the-South Saxons was sprung

Ut prouincia Mediterraneorum Anglorum sub rege Peada christiana sit facta

XXI · THE MIDDLE ANGLES BECOME CHRISTIAN UNDER PEADA

Peada, son of Penda, ruler of the Middle Angles, asks Oswiu for his daughter Alhflæd and is told he must first accept the faith; persuaded by Oswiu's son Alhfrith, married to his sister, he says he would be a Christian even without the bride. He is baptized by Finan and takes home four priests, Cedd, Adda, Betti, and Diuma, whose preaching wins many. Penda allows preaching in Mercia, despising only Christians who do not live by their faith. After Penda's death Diuma becomes bishop of the Middle Angles and Mercians, followed by Ceollach and then Trumhere.

His temporibus Middilangli, id est Mediterranei Angli,
in-these times the-Middle-Angles that is the-Middle Angles
sub principe Peada filio Pendan regis fidem et sacramenta
under prince Peada son of-Penda the-king the-faith and sacraments
ueritatis perceperunt. Qui cum esset iuuenis optimus,
of-truth received who since he-was a-young-man most-excellent

ac regis nomine ac persona dignissimus, praelatus est
and of-a-king in-name and person most-worthy set was
a patre regno gentis illius; uenitque ad regem
by his-father over-the-kingdom of-people that and-came to the-king
Nordanhymbrorum Osuiu, postulans filiam eius Alchfledam
of-the-Northumbrians Oswiu asking daughter his Alhflæd
sibi coniugem dari. Neque aliter, quod petebat, inpetrare
to-himself as-wife to-be-given nor otherwise what he-sought to-obtain
potuit, nisi fidem Christi ac baptisma cum gente, cui
could-he unless the-faith of-Christ and baptism with the-people over-which
praeerat, acciperet. At ille audita praedicatione ueritatis, et
he-presided he-should-receive but he heard the-preaching of-truth and
promissione regni caelestis, speque resurrectionis ac
the-promise of-the-kingdom heavenly and-the-hope of-resurrection and
futurae inmortalitatis, libenter se Christianum fieri uelle
of-future immortality gladly himself a-Christian to-become to-wish
confessus est, etiamsi uirginem non acciperet; persuasus
confessed has even-if the-virgin not he-should-receive persuaded
maxime ad percipiendam fidem a filio regis Osuiu, nomine
chiefly to receiving the-faith by the-son of-the-king Oswiu by-name
Alchfrido, qui erat cognatus et amicus eius, habens sororem
Alhfrith who was kinsman and friend his having the-sister
ipsius coniugem, uocabulo Cyniburgam, filiam Pendan regis.
his as-wife by-name Cyneburh daughter of-Penda the-king
Baptizatus est ergo a Finano episcopo cum omnibus, qui secum
baptized was therefore by Finan the-bishop with all who with-him
uenerant, comitibus ac militibus, eorumque famulis uniuersis in
had-come gesiths and thanes and-their servants all in
uico regis inlustri, qui uocatur Ad Murum. Et acceptis
the-township of-the-king famous which is-called At the-Wall and received
IIII presbyteris, qui ad docendam baptizandamque gentem illius
four priests who for teaching and-baptizing people his

et eruditione et uita uidebantur idonei, multo cum gaudio
both in-learning and in-life seemed fit much with joy
reuersus est. Erant autem presbyteri, Cedd, et Adda, et
returned has there-were moreover the-priests Cedd and Adda and
Betti, et Diuma, quorum ultimus natione Scottus, ceteri fuere
Betti and Diuma of-whom the-last by-nation an-Irishman the-others were
de Anglis. Adda autem erat frater Uttan presbyteri inlustris,
of the-English Adda moreover was the-brother of-Utta the-priest illustrious
et abbatis monasterii, quod uocatur Ad Caprae Caput, cuius
and abbot of-the-monastery which is-called At the-Goat's Head whom
supra meminimus. Uenientes ergo in prouinciam memorati
above we-have-mentioned coming therefore into the-province the-mentioned
sacerdotes cum principe, praedicabant uerbum, et libenter
priests with the-prince preached the-word and gladly
auditi sunt, multique cotidie, et nobilium, et infirmorum,
heard were and-many daily both of-the-nobles and of-the-humble
abrenuntiata sorde idolatriae, fidei sunt fonte abluti.
renounced the-filth of-idolatry of-faith were in-the-font washed
Nec prohibuit Penda rex, quin etiam in sua, hoc est
nor forbade Penda the-king but-that also in his that is
Merciorum, natione uerbum, siqui uellent audire, praedicaretur.
of-the-Mercians nation the-word if-any wished to-hear should-be-preached
Quin potius odio habebat, et dispiciebat eos, quos fide
nay rather in-hatred he-held and despised those whom with-the-faith
Christi inbutos opera fidei non habere deprehendit, dicens
of-Christ imbued the-works of-faith not to-have he-detected saying
contemnendos esse eos et miseros, qui Deo suo, in quem
contemptible to-be those and wretched who God their in whom
crederent, oboedire contemnerent. Coepta sunt haec biennio
they-believed to-obey scorned begun were these-things two-years
ante mortem Pendan regis. Ipso autem occiso, cum Osuiu rex
before the-death of-Penda the-king he moreover killed when Oswiu the-king

Christianus regnum eius acciperet, ut in sequentibus dicemus,
Christian the-kingdom his received as in the-following we-shall-say
factus est Diuma unus ex praefatis IIII sacerdotibus episcopus
made was Diuma one of the-aforesaid four priests bishop
Mediterraneorum Anglorum simul et Merciorum, ordinatus
of-the-Middle Angles together and of-the-Mercians ordained
a Finano episcopo. Paucitas enim sacerdotum cogebat unum
by Finan the-bishop the-fewness for of-priests compelled one
antistitem duobus populis praefici. Qui cum pauco sub tempore
bishop over-two peoples to-be-set who when short in time
non paucam Domino plebem adquisisset, defunctus est apud
no small for-the-Lord people he-had-gained died has among
Mediterraneos Anglos in regione, quae uocatur Infeppingum.
the-Middle Angles in the-region which is-called Infeppingum
Suscepitque pro illo episcopatum Ceollach, et ipse de natione
and-took-up for him the-bishopric Ceollach also himself of the-nation
Scottorum, qui non multo post, relicto episcopatu, reuersus
of-the-Irish who not much after abandoned the-bishopric returned
est ad insulam Hii, ubi plurimorum caput et arcem Scotti
has to the-island Iona where of-very-many the-head and citadel the-Irish
habuere coenobiorum; succedente illi in episcopatum Trumheri,
had of-monasteries succeeding him in the-bishopric Trumhere
uiro religioso et monachica uita instituto, natione quidem
a-man devout and in-monastic life trained by-nation indeed
Anglorum, sed a Scottis ordinato episcopo. Quod temporibus
of-the-English but by the-Irish ordained bishop which in-the-times
Uulfheri regis, de quo in sequentibus dicemus, factum est.
of-Wulfhere the-king about whom in the-following we-shall-speak done was

Ut Orientales Saxones fidem, quam dudum abiecerant, sub rege Sigbercto, praedicante Ceddo, receperint

XXII · THE EAST SAXONS RECOVER THE FAITH THROUGH CEDD

Oswiu often urges Sigeberht, king of the East Saxons, that gods made of wood or stone cannot be gods; Sigeberht is baptized by Finan and asks for teachers. Cedd is sent, later consecrated their bishop, and founds churches at Ythancaestir and Tilbury. Sigeberht is murdered by two kinsmen who say he forgave his enemies too readily. One of them had an unlawful marriage, and Cedd had forbidden anyone to enter his house; when the king dines there anyway, Cedd foretells that he will die in that house. Swithhelm succeeds him.

Eo tempore etiam Orientales Saxones fidem, quam olim,
at-that time also the-East Saxons the-faith which once
expulso Mellito antistite, abiecerant, instantia regis Osuiu
expelled Mellitus the-bishop they-had-cast-off at-the-urging of-king Oswiu
receperunt. Erat enim rex eiusdem gentis Sigberct, qui
received was for the-king of-the-same people Sigeberht who
post Sigberctum cognomento Paruum regnauit, amicus
after Sigeberht by-surname the-Little reigned a-friend
eiusdem Osuiu regis, qui, cum frequenter ad eum in
of-the-same Oswiu king who when frequently to him into
prouinciam Nordanhymbrorum ueniret, solebat eum hortari
the-province of-the-Northumbrians he-came he-was-wont him to-urge
ad intellegendum deos esse non posse, qui hominum
to understanding gods to-be not to-be-able which of-men
manibus facti essent; dei creandi materiam lignum
by-the-hands made had-been of-a-god to-be-created the-material wood
uel lapidem esse non posse, quorum recisurae uel igni
or stone to-be not to-be-able of-which the-cuttings either by-fire
absumerentur, uel in uasa quaelibet humani usus formarentur,
were-consumed or into vessels any of-human use were-formed

uel certe dispectui habita foras proicerentur, et pedibus
or surely in-contempt held outside were-thrown and by-feet
conculcata in terram uerterentur. Deum potius intellegendum
trampled into the-earth were-turned God rather to-be-understood
maiestate inconprehensibilem, humanis oculis inuisibilem,
in-majesty incomprehensible to-human eyes invisible
omnipotentem, aeternum, qui caelum et terram et humanum
almighty eternal who heaven and earth and the-human
genus creasset, regeret, et iudicaturus esset orbem in
race had-created ruled and about-to-judge was the-world in
aequitate; cuius sedes aeterna non in uili et caduco metallo,
equity whose seat eternal not in cheap and perishable metal
sed in caelis esset credenda; meritoque intellegendum, quia
but in heaven was to-be-believed and-rightly to-be-understood that
omnes, qui uoluntatem eius, a quo creati sunt, discerent et
all who the-will of-him by whom created were should-learn and
facerent, aeterna ab illo praemia essent percepturi. Haec
do eternal from him rewards were about-to-receive these-things
et huiusmodi multa cum rex Osuiu regi Sigbercto amicali
and of-this-kind many when king Oswiu to-king Sigeberht with-friendly
et quasi fraterno consilio saepe inculcaret, tandem iuuante
and as-if brotherly counsel often instilled at-last helping
amicorum consensu credidit, et, facto cum suis consilio,
of-his-friends the-consent he-believed and held with his-own counsel
cum exhortatione, fauentibus cunctis et adnuentibus fidei,
with exhortation favoring all and assenting to-the-faith
baptizatus est cum eis a Finano episcopo in uilla regia,
baptized was with them by Finan the-bishop in the-township royal
cuius supra meminimus, quae cognominatur Ad Murum. Est
which above we-have-mentioned which is-named At the-Wall it-is

enim iuxta murum, quo olim Romani Brittaniam insulam
for near the-wall with-which once the-Romans Britain the-island
praecinxere, XII milibus passuum a mari orientali secreta.
girded twelve miles of-paces from the-sea eastern removed
Igitur rex Sigberct aeterni regni iam ciuis effectus,
therefore king Sigeberht of-the-eternal kingdom now a-citizen made
temporalis sui regni sedem repetiit, postulans ab Osuiu
of-the-temporal his kingdom the-seat returned-to asking from Oswiu
rege, ut aliquos sibi doctores daret, qui gentem suam
the-king that some to-him teachers he-would-give who the-people his
ad fidem Christi conuerterent, ac fonte salutari abluerent.
to the-faith of-Christ might-convert and in-the-font saving might-wash
At ille mittens ad prouinciam Mediterraneorum Anglorum
but he sending to the-province of-the-Middle Angles
clamauit ad se uirum Dei Cedd, et dato illi socio
called to himself the-man of-God Cedd and given to-him as-companion
altero quodam presbytero, misit praedicare uerbum genti
another certain priest he-sent to-preach the-word to-the-people
Orientalium Saxonum. Ubi cum omnia perambulantes multam
of-the-East Saxons where when all-places traversing a-great
Domino ecclesiam congregassent, contigit tempore quodam
for-the-Lord church they-had-gathered it-happened at-a-time certain
eundem Cedd redire domum, ac peruenire ad ecclesiam
the-same Cedd to-return home and to-come to the-church
Lindisfaronensem propter conloquium Finani episcopi. Qui
of-Lindisfarne for conference with-Finan the-bishop who
ubi prosperatum ei opus euangelii conperit, fecit eum
when prospered for-him the-work of-the-gospel he-learned made him
episcopum in gentem Orientalium Saxonum, uocatis ad se
bishop for the-people of-the-East Saxons called to himself
in ministerium ordinationis aliis duobus episcopis. Qui accepto
for the-ministry of-ordination other two bishops who received

gradu episcopatus rediit ad prouinciam, et maiore auctoritate
the-rank of-the-bishopric returned to the-province and with-greater authority
coeptum opus explens, fecit per loca ecclesias, presbyteros
the-begun work fulfilling made through the-places churches priests
et diaconos ordinauit, qui se in uerbo fidei et ministerio
and deacons ordained who him in the-word of-faith and the-ministry
baptizandi adiuuarent, maxime in ciuitate, quae lingua
of-baptizing should-help chiefly in the-city which in-the-tongue
Saxonum Ythancaestir appellatur, sed et in illa, quae Tilaburg
of-the-Saxons Ythancaestir is-called but also in that which Tilbury
cognominatur; quorum prior locus est in ripa Pentæ
is-named of-which the-former place is on the-bank of-the-Pant
amnis, secundus in ripa Tamensis. In quibus, collecto
river the-second on the-bank of-the-Thames in which gathered
examine famulorum Christi, disciplinam uitae regularis, in
a-swarm of-servants of-Christ the-discipline of-life regular in
quantum rudes adhuc capere poterant, custodiri docuit.
as-much-as rude still to-grasp they-could to-be-kept he-taught
Cumque tempore non pauco in praefata prouincia, gaudente
and-when for-a-time not little in the-aforesaid province rejoicing
rege, congaudente uniuerso populo, uitae caelestis institutio
the-king rejoicing-together the-whole people of-life heavenly the-ordering
cotidianum sumeret augmentum, contigit ipsum regem
daily took increase it-happened the-very king
instigante omnium bonorum inimico, propinquorum suorum
inciting of-all good-men the-enemy of-kinsmen his
manu interfici. Erant autem duo germani fratres, qui hoc
by-the-hand to-be-killed there-were moreover two full brothers who this
facinus patrarunt; qui cum interrogarentur, quare hoc facerent,
crime committed who when they-were-asked why this they-did
nil aliud respondere potuerunt, nisi ob hoc se iratos
nothing else to-answer could except for this themselves angry

fuisse et inimicos regi, quod ille nimium suis parcere
to-have-been and enemies to-the-king that he too-much his to-spare
soleret inimicis, et factas ab eis iniurias mox obsecrantibus
was-wont enemies and done by them the-wrongs at-once on-their-beseeching
placida mente dimitteret. Talis erat culpa regis, pro qua
with-calm mind forgave such was the-fault of-the-king for which
occideretur, quod euangelica praecepta deuoto corde seruaret.
he-was-killed that the-gospel precepts with-devout heart he-kept
In qua tamen eius morte innoxia, iuxta praedictum
in which yet his death innocent according-to the-prediction
uiri Dei, uera est eius culpa punita. Habuerat enim unus
of-the-man of-God true was his fault punished had-had for one
ex his, qui eum occiderunt, comitibus inlicitum coniugium;
of these who him killed gesiths an-unlawful marriage
quod cum episcopus prohibere et corrigere non posset,
which when the-bishop to-forbid and to-correct not could
excommunicauit eum atque omnibus, qui se audire uellent,
he-excommunicated him and to-all who him to-hear would-wish
praecepit, ne domum eius intrarent, neque de cibis
he-commanded that-not the-house his they-should-enter nor of the-food
illius acciperent. Contemsit autem rex praeceptum, et
his take despised moreover the-king the-command and
rogatus a comite, intrauit epulaturus domum eius. Qui cum
asked by the-gesith entered about-to-feast the-house his who when
abisset, obuiauit ei antistes. At rex intuens eum,
he-had-gone-away met him the-bishop but the-king looking-at him
mox tremefactus desiluit equo, ceciditque ante pedes
at-once terrified leaped-down from-his-horse and-fell before the-feet
eius, ueniam reatus postulans. Nam et episcopus pariter
his pardon for-the-guilt asking for also the-bishop likewise
desiluit; sederat enim et ipse in equo. Iratus autem tetigit
leaped-down he-had-sat for also he on a-horse angry moreover he-touched

regem iacentem uirga, quam tenebat manu, et pontificali
the-king lying with-the-rod which he-held in-hand and with-pontifical
auctoritate protestatus: 'Dico tibi,' inquit, 'quia noluisti
authority having-declared I-say to-you he-says because you-were-unwilling
te continere a domu perditi et damnati illius, tu in
yourself to-keep from the-house of-the-lost and damned that-man you in
ipsa domu mori habes.' Sed credendum est, quia talis mors
the-very house to-die have but to-be-believed it-is that such a-death
uiri religiosi non solum talem culpam diluerit, sed etiam
of-a-man devout not only such a-fault washed-away but also
meritum eius auxerit; quia nimirum ob causam pietatis,
the-merit his increased because of-course on-account-of a-cause of-piety
quia propter obseruantiam mandatorum Christi contigit.
because for the-observance of-the-commands of-Christ it-happened
Successit autem Sigbercto in regnum Suidhelm, filius
succeeded moreover to-Sigeberht in the-kingdom Swithhelm son
Sexbaldi, qui baptizatus est ab ipso Cedde in prouincia
of-Seaxbald who baptized was by the-very Cedd in the-province
Orientalium Anglorum, in uico regio, qui dicitur
of-the-East Angles in the-township royal which is-called
Rendlæsham, id est mansio Rendili; suscepitque eum
Rendlesham that is the-dwelling of-Rendil and-received him
ascendentem de fonte sancto Aediluald rex ipsius gentis
coming-up from the-font holy Æthelwold king of-the-same people
Orientalium Anglorum, frater Anna regis eorundem.
of-the-East Angles the-brother of-Anna king of-the-same

Ut idem episcopus Cedd locum monasterii construendi ab Oidilualdo rege accipiens orationibus et ieiuniis Domino consecrauerit; et de obitu ipsius

XXIII · CEDD FOUNDS LASTINGHAM, AND DIES

Œthelwald, son of Oswald, gives Cedd land in remote hills for a monastery where he himself might pray and be buried. Cedd keeps Lent there, fasting each day but Sunday until evening on a little bread, an egg, and watered milk, to consecrate the place, as his teachers did; when he is called away, his brother Cynibil finishes the fast. The monastery is Lastingham. Cedd dies there of the plague, leaves it to his brother Chad, and is later buried in its stone church. About thirty of his East Saxon monks come to live or die by his body; all die but one boy, who later learns he was never baptized and becomes a priest.

Solebat autem idem uir Domini, cum apud Orientales
was-wont moreover the-same man of-the-Lord when among the-East
Saxones episcopatus officio fungeretur, saepius etiam suam,
Saxons of-the-bishopric the-office he-discharged more-often also his-own
id est Nordanhymbrorum, prouinciam exhortandi gratia
that is of-the-Northumbrians the-province of-exhorting for-the-sake
reuisere: quem cum Oidilualdi, filius Osualdi regis, qui
to-revisit whom when Œthelwald son of-Oswald the-king who
in Derorum partibus regnum habebat, uirum sanctum
in of-the-Deirans the-parts the-kingdom held a-man holy
et sapientem, probumque moribus uideret, postulauit eum
and wise and-upright in-morals saw he-asked him
possessionem terrae aliquam a se ad construendum
a-possession of-land some from himself for building
monasterium accipere, in quo ipse rex et frequentius
a-monastery to-receive in which he-himself the-king both more-frequently
ad deprecandum Dominum uerbumque audiendum aduenire,
for praying-to the-Lord and-the-word hearing to-come

et defunctus sepeliri deberet. Nam et se ipsum fideliter
and dead to-be-buried should for also himself self faithfully
credidit multum iuuari eorum orationibus cotidianis, qui illo
he-believed much to-be-helped of-them by-the-prayers daily who that
in loco Domino seruirent. Habuerat autem idem rex secum
in place the-Lord should-serve had-had moreover the-same king with-him
fratrem germanum eiusdem episcopi, uocabulo Caelin, uirum
the-brother full of-the-same bishop by-name Cælin a-man
aeque Deo deuotum, qui ipsi ac familiae ipsius uerbum
equally to-God devoted who to-him and to-the-household his the-word
et sacramenta fidei, erat enim presbyter, ministrare solebat,
and sacraments of-faith he-was for a-priest to-minister was-wont
per cuius notitiam maxime ad diligendum noscendumque
through whose acquaintance chiefly to loving and-knowing
episcopum peruenit. Fauens ergo uotis regis antistes
the-bishop he-came favoring therefore the-wishes of-the-king the-bishop
elegit sibi locum monasterii construendi in montibus arduis
chose for-himself a-place of-monastery to-be-built in mountains steep
ac remotis, in quibus latronum magis latibula, ac lustra
and remote in which of-robbers rather the-lurking-places and the-dens
ferarum, quam habitacula fuisse uidebantur hominum;
of-wild-beasts than dwellings to-have-been seemed of-men
ut, iuxta prophetiam Isaiae, 'in cubilibus, in quibus prius
that according-to the-prophecy of-Isaiah in the-lairs in which before
dracones habitabant, oriretur uiror calami et iunci,' id est
dragons dwelt might-arise the-green of-reed and of-rush that is
fructus bonorum operum ibi nascerentur, ubi prius uel
the-fruits of-good works there might-be-born where before either
bestiae commorari, uel homines bestialiter uiuere consuerant.
beasts to-dwell or men bestially to-live had-been-accustomed

Studens autem uir Domini acceptum monasterii locum
being-eager moreover the-man of-the-Lord received of-the-monastery the-place
primo precibus ac ieiuniis a pristina flagitiorum sorde
first by-prayers and fasts from the-former of-crimes filth
purgare, et sic in eo monasterii fundamenta iacere, postulauit
to-purge and so in it of-the-monastery the-foundations to-lay asked
a rege, ut sibi totum XL^mae^ tempus, quod instabat,
of the-king that to-him for-the-whole of-Lent time which was-at-hand
facultatem ac licentiam ibidem orationis causa demorandi
the-opportunity and leave there of-prayer for-the-sake of-staying
concederet. Quibus diebus cunctis, excepta dominica, ieiunium
he-would-grant on-which days all excepted Sunday fasting
ad uesperam usque iuxta morem protelans, ne tunc quidem
to evening up-to according-to custom prolonging not then even
nisi panis permodicum, et unum ouum gallinaceum cum
except of-bread a-very-little and one egg of-a-hen with
paruo lacte aqua mixto percipiebat. Dicebat enim hanc esse
little milk with-water mixed he-took he-said for this to-be
consuetudinem eorum, a quibus normam disciplinae regularis
the-custom of-those from whom the-norm of-discipline regular
didicerat, ut accepta nuper loca ad faciendum monasterium
he-had-learned that received lately places for making a-monastery
uel ecclesiam, prius orationibus ac ieiuniis Domino consecrent.
or a-church first by-prayers and fasts to-the-Lord they-consecrate
Cumque X dies XL^mae^ restarent, uenit qui clamaret
and-when ten days of-Lent remained came one-who should-call
eum ad regem. At ille, ne opus religiosum negotiorum
him to the-king but he lest the-work religious of-affairs
regalium causa intermitteretur, petiit presbyterum suum
royal for-the-sake be-interrupted asked priest his
Cynibillum, qui etiam frater germanus erat ipsius, pia
Cynibil who also brother full was his the-pious

coepta conplere. Cui cum ille libenter adquiesceret, expleto
beginnings to-complete to-whom when he gladly agreed completed
studio ieiuniorum et orationis, fecit ibi monasterium, quod
the-zeal of-fasts and of-prayer he-made there a-monastery which
nunc Laestingaeu uocatur, et religiosis moribus iuxta
now Lastingham is-called and with-religious customs according-to
ritus Lindisfarnensium, ubi educatus erat, instituit.
the-rites of-the-people-of-Lindisfarne where brought-up he-had-been he-established
Qui cum annis multis et in praefata prouincia episcopatum
who when for-years many both in the-aforesaid province the-bishopric
administraret, et huius quoque monasterii statutis propositis
administered and of-this also monastery appointed provosts
curam gereret, casu contigit, ut ad ipsum monasterium
the-care bore by-chance it-happened that to the-very monastery
tempore mortalitatis adueniens, tactus ibidem infirmitate
in-the-time of-the-mortality coming touched there by-infirmity
corporis obiret. Qui primo quidem foris sepultus est;
of-body he-died who first indeed outside buried was
tempore autem procedente, in eodem monasterio ecclesia est
in-time moreover proceeding in the-same monastery a-church was
in honorem beatae Dei genetricis de lapide facta, et
in honor of-the-blessed of-God mother of stone made and
in illa corpus ipsius ad dexteram altaris reconditum.
in it the-body his at the-right of-the-altar laid-up
Dedit autem episcopus regendum post se monasterium
gave moreover the-bishop to-be-ruled after himself the-monastery
fratri suo Ceadda, qui postea episcopus factus est, ut in
to-brother his Chad who afterward bishop made was as in
sequentibus dicemus. IIII siquidem hi, quos diximus,
the-following we-shall-say four indeed these whom we-have-mentioned
germani fratres, Cedd, et Cynibill, et Caelin, et Ceadda,
full brothers Cedd and Cynibil and Cælin and Chad

quod raro inuenitur, omnes sacerdotes Domini fuere praeclari,
which rarely is-found all priests of-the-Lord were illustrious
et duo ex eis etiam summi sacerdotii gradu functi sunt.
and two of them also of-the-highest priesthood the-rank discharged have
Cum ergo episcopum defunctum ac sepultum in prouincia
when therefore the-bishop dead and buried in the-province
Nordanhymbrorum audirent fratres, qui in monasterio eius
of-the-Northumbrians heard the-brothers who in monastery his
erant in prouincia Orientalium Saxonum, uenerunt illo de
were in the-province of-the-East Saxons came thither from
suo monasterio homines circiter XXX, cupientes ad corpus
their monastery men about thirty desiring at the-body
sui patris, aut uiuere, si sic Deo placeret, aut morientes
of-their father either to-live if so to-God it-pleased or dying
ibi sepeliri. Qui libenter a suis fratribus et conmilitonibus
there to-be-buried who gladly by their brothers and fellow-soldiers
suscepti, omnes ibidem superueniente praefatae pestilentiae
received all there coming-on of-the-aforesaid pestilence
clade defuncti sunt, excepto uno puerulo, quem
by-the-disaster died have excepted one little-boy who
orationibus patris sui a morte constat esse seruatum.
by-the-prayers of-father his from death it-is-agreed to-have-been preserved
Nam cum multo post haec tempore uiueret, et scripturis
for when much after these-things time he-lived and to-scriptures
legendis operam daret, tandem didicit se aqua
being-read attention gave at-last he-learned himself with-the-water
baptismatis non esse regeneratum, et mox fonte
of-baptism not to-have-been regenerated and soon in-the-font
lauacri salutaris ablutus, etiam postmodum ad ordinem
of-the-bath saving washed also afterward to the-order
presbyterii promotus est, multisque in ecclesia utilis fuit;
of-the-priesthood promoted was and-to-many in the-church useful he-was

de quo dubitandum non crediderim, quin intercessionibus,
about whom to-be-doubted not I-would-believe but-that by-the-intercessions
ut dixi, sui patris, ad cuius corpus dilectionis ipsius
as I-have-said of-his father to whose body of-love his
gratia uenerat, sit ab articulo mortis retentus, ut et
for-the-sake he-had-come he-was from the-point of-death held-back that both
ipse sic mortem euaderet aeternam, et aliis quoque
he-himself thus death might-escape eternal and to-other also
fratribus ministerium uitae ac salutis docendo exhiberet.
brothers the-ministry of-life and of-salvation by-teaching might-show

Ut prouincia Merciorum, occiso rege Penda, fidem Christi susceperit; et Osuiu, pro adepta uictoria, possessiones et territoria Deo ad construenda monasteria dederit

XXIV · PENDA KILLED, AND THE MERCIANS CONVERTED

Penda refuses all Oswiu's gifts and means to destroy his people. Oswiu vows his infant daughter to God and twelve estates for monasteries if he wins, and with a small army meets a force thirty times larger led by thirty royal commanders; Œthelwald, his nephew, guides the enemy but withdraws from the fight. Penda and nearly all his allies are killed by the river Winwæd, where more are drowned than slain. Oswiu gives his daughter Ælfflæd to Hild, later at Whitby, and twelve estates of ten families each. The Mercians are converted; Diuma, Ceollach, and Trumhere are their bishops. Peada receives the South Mercians but is murdered, and the Mercian nobles raise Wulfhere, son of Penda, as king.

His temporibus rex Osuiu, cum acerbas atque intolerabiles
in-these times king Oswiu when bitter and intolerable
pateretur inruptiones saepe dicti regis Merciorum, qui
he-suffered the-incursions often mentioned of-the-king of-the-Mercians who

fratrem eius occiderat, ad ultimum necessitate cogente promisit
the-brother his had-killed at the-last by-necessity compelling promised
se ei innumera et maiora, quam credi potest,
himself to-him countless and greater than to-be-believed can
ornamenta regia uel donaria in pretium pacis largiturum,
ornaments royal or gifts as the-price of-peace about-to-bestow
dummodo ille domum rediret, et prouincias regni eius
provided-that he home should-return and the-provinces of-kingdom his
usque ad internicionem uastare desineret. Cumque rex
all-the-way to annihilation to-lay-waste cease and-when the-king
perfidus nullatenus precibus illius assensum praeberet, qui
faithless by-no-means to-the-prayers his assent gave who
totam eius gentem a paruo usque ad magnum delere
the-whole his people from small all-the-way to great to-destroy
atque exterminare decreuerat, respexit ille ad diuinae auxilium
and to-exterminate had-decided looked he to of-divine the-help
pietatis, quo ab impietate barbarica posset eripi;
goodness by-which from impiety barbarous he-might to-be-rescued
uotoque se obligans: 'Si paganus,' inquit, 'nescit
and-by-a-vow himself binding if the-pagan he-says knows-not-how
accipere nostra donaria, offeramus ei, qui nouit, Domino
to-accept our gifts let-us-offer to-him who knows the-Lord
Deo nostro.' Uouit ergo, quia, si uictor existeret, filiam
God our he-vowed therefore that if victor he-should-be daughter
suam Domino sacra uirginitate dicandam offerret, simul
his to-the-Lord with-sacred virginity to-be-dedicated he-would-offer together
et XII possessiones praediorum ad construenda monasteria
also twelve possessions of-estates for building monasteries
donaret; et sic cum paucissimo exercitu se certamini dedit.
would-give and so with very-small army himself to-the-contest gave
Denique fertur, quia tricies maiorem pagani habuerint
finally it-is-said that thirty-times greater the-pagans had

exercitum; siquidem ipsi XXX legiones ducibus nobilissimis
army indeed they thirty legions with-leaders most-noble
instructas in bello habuere, quibus Osuiu rex cum Alchfrido
equipped in war had whom Oswiu the-king with Alhfrith
filio, perparuum, ut dixi, habens exercitum, sed Christo
his-son very-small as I-have-said having an-army but in-Christ
duce confisus, occurrit. Nam alius filius eius Ecgfrid eo
as-leader trusting met for the-other son his Ecgfrith at-that
tempore in prouincia Merciorum apud reginam Cynuise obses
time in the-province of-the-Mercians with queen Cynewise as-hostage
tenebatur; filius autem Osualdi regis Oidiluald, qui eis
was-held the-son moreover of-Oswald the-king Œthelwald who to-them
auxilio esse debuerat, in parte erat aduersariorum, eisdemque
for-help to-be ought on the-side was of-the-adversaries and-to-the-same
contra patriam et patruum suum pugnaturis ductor exstiterat,
against fatherland and uncle his about-to-fight guide had-been
quamuis ipso tempore pugnandi sese pugnae subtraxerat,
although at-the-very time of-fighting himself from-the-fight he-had-withdrawn
euentumque discriminis tuto in loco exspectabat. Inito ergo
and-the-outcome of-the-crisis safe in a-place he-awaited entered therefore
certamine fugati sunt et caesi pagani, duces regii
the-contest put-to-flight were and slain the-pagans the-ealdormen royal
XXX, qui ad auxilium uenerant, pene omnes interfecti; in
thirty who to help had-come almost all killed among
quibus Aedilheri, frater Anna regis Orientalium Anglorum,
whom Æthelhere brother of-Anna king of-the-East Angles
qui post eum regnauit, auctor ipse belli, perditis militibus
who after him reigned the-author himself of-the-war lost the-soldiers
siue auxiliis interemtus est. Et quia prope fluuium Uinuaed
or auxiliaries slain was and because near the-river Winwæd
pugnatum est, qui tunc prae inundantia pluuiarum late
fought it-was which then for the-flooding of-the-rains widely

alueum suum immo omnes ripas suas transierat, contigit, ut
bed its nay all banks its had-overflowed it-happened that
multo plures aqua fugientes, quam bellantes perderet ensis.
many more the-water fleeing than fighting destroyed the-sword
Tum rex Osuiu, iuxta quod Domino uouerat, pro
then king Oswiu according-to what to-the-Lord he-had-vowed for
conlata sibi uictoria gratias Deo referens dedit filiam
the-conferred on-him victory thanks to-God rendering gave daughter
suam Aelffledam, quae uixdum unius anni aetatem inpleuerat,
his Ælfflæd who scarcely of-one year the-age had-completed
perpetua ei uirginitate consecrandam; donatis insuper XII
by-perpetual to-him virginity to-be-consecrated given besides twelve
possessiunculis terrarum, in quibus ablato studio militiae
small-estates of-lands in which taken-away the-pursuit of-warfare
terrestris, ad exercendam militiam caelestem, supplicandumque
earthly for exercising warfare heavenly and-for-praying
pro pace gentis eius aeterna, deuotioni sedulae monachorum
for the-peace of-people his eternal to-the-devotion diligent of-monks
locus facultasque suppeteret. E quibus uidelicet possessiunculis
place and-means should-be-available of which namely small-estates
sex in prouincia Derorum, sex in Berniciorum dedit. Singulae
six in the-province of-the-Deirans six in of-the-Bernicians he-gave each
uero possessiones X erant familiarum, id est simul omnes
but possession ten were of-families that is together all
CXX. Intrauit autem praefata regis Osuiu filia Deo
one-hundred-twenty entered moreover the-aforesaid of-king Oswiu daughter to-God
dedicanda monasterium, quod nuncupatur Heruteu, id est
to-be-dedicated the-monastery which is-called Heruteu that is
insula cerui, cui tunc Hild abbatissa praefuit. Quae post
the-island of-the-hart over-which then Hild abbess presided who after
biennium conparata possessione X familiarum in loco, qui
two-years acquired a-possession of-ten families in the-place which

dicitur Streanæshalch, ibi monasterium construxit; in quo
is-called Streanæshalch there a-monastery built in which
memorata regis filia primo discipula uitae regularis, deinde
the-mentioned of-the-king daughter first a-pupil of-life regular then
etiam magistra extitit, donec conpleto undeLX annorum
also a-teacher was until completed fifty-nine of-years
numero, ad conplexum et nuptias sponsi caelestis uirgo
the-number to the-embrace and nuptials of-the-bridegroom heavenly the-virgin
beata intraret. In quo monasterio et ipsa, et pater eius Osuiu,
blessed should-enter in which monastery both she-herself and father her Oswiu
et mater eius Aeanfled, et pater matris eius Aeduini, et
and mother her Eanflæd and the-father of-mother her Edwin and
multi alii nobiles in ecclesia sancti apostoli Petri sepulti sunt.
many other nobles in the-church of-the-holy apostle Peter buried are
Hoc autem bellum rex Osuiu in regione Loidis tertio decimo
this moreover war king Oswiu in the-region of-Leeds in-the-third tenth
regni sui anno, XVII[a] die Kalendarum Decembrium
of-reign his year on-the-seventeenth day of-the-Kalends of-December
cum magna utriusque populi utilitate confecit. Nam et
with great of-each people benefit finished for both
suam gentem ab hostili paganorum depopulatione liberauit,
his-own people from the-hostile of-the-pagans depopulation he-freed
et ipsam gentem Merciorum finitimarumque prouinciarum,
and the-very people of-the-Mercians and-of-the-neighboring provinces
desecto capite perfido, ad fidei Christianae gratiam conuertit.
cut-off the-head faithless to of-faith Christian the-grace he-converted
Primus autem in prouincia Merciorum, simul et Lindisfarorum
the-first moreover in the-province of-the-Mercians together and of-the-Lindisfaras
ac Mediterraneorum Anglorum, factus est episcopus Diuma,
and of-the-Middle Angles made was bishop Diuma
ut supra diximus, qui apud Mediterraneos Anglos defunctus
as above we-have-said who among the-Middle Angles died

ac sepultus est; secundus Cellach, qui relicto episcopatus
and buried was the-second Ceollach who abandoned of-the-bishopric
officio uiuens ad Scottiam rediit, uterque de genere Scottorum;
the-office living to Ireland returned each of the-race of-the-Irish
tertius Trumheri, de natione quidem Anglorum, sed edoctus
the-third Trumhere of the-nation indeed of-the-English but taught
et ordinatus a Scottis, qui erat abbas in monasterio, quod
and ordained by the-Irish who was abbot in the-monastery which
dicitur Ingetlingum. Ipse est locus, ubi occisus est rex
is-called Gilling it is the-place where killed was king
Osuini, ut supra meminimus. Nam regina Aeanfled propinqua
Oswine as above we-have-mentioned for queen Eanflæd kinswoman
illius, ob castigationem necis eius iniustae, postulauit a
his for atonement of-the-death his unjust asked of
rege Osuio, ut donaret ibi locum monasterio construendo
king Oswiu that he-would-give there a-place for-a-monastery to-be-built
praefato Dei famulo Trumheræ, quia propinquus et ipse
to-the-aforesaid of-God servant Trumhere because a-kinsman also he
erat regis occisi; in quo uidelicet monasterio orationes
was of-the-king killed in which namely monastery prayers
assiduae pro utriusque regis, id est et occisi, et eius, qui
constant for of-each king that is both of-the-killed and of-him who
occidere iussit, salute aeterna fierent. Idem autem rex
to-kill ordered the-salvation eternal should-be-made the-same moreover king
Osuiu tribus annis post occisionem Pendan regis, Merciorum
Oswiu for-three years after the-killing of-Penda the-king of-the-Mercians
genti necnon et ceteris australium prouinciarum
over-the-people and-also also over-the-other of-the-southern provinces
populis praefuit; qui etiam gentem Pictorum maxima ex
peoples presided who also the-people of-the-Picts for-the-greatest in
parte regno Anglorum subiecit.
part to-the-kingdom of-the-English subjected

Quo tempore donauit praefato Peada filio regis Pendan,
at-which time he-gave to-the-aforesaid Peada son of-king Penda
eo quod esset cognatus suus, regnum Australium
for-this that he-was kinsman his the-kingdom of-the-South
Merciorum, qui sunt, ut dicunt, familiarum quinque milium,
Mercians who are as they-say of-families five thousand
discreti fluuio Treanta, ab Aquilonaribus Merciis, quorum
separated by-the-river Trent from the-North Mercians whose
terra est familiarum VII milium. Sed idem Peada proximo uere
land is of-families seven thousand but the-same Peada the-next spring
multum nefarie peremtus est, proditione, ut dicunt, coniugis
very wickedly slain was by-the-treachery as they-say of-wife
suae in ipso tempore festi paschalis. Conpletis autem
his at the-very time of-the-feast of-Easter completed moreover
tribus annis post interfectionem Pendan regis, rebellarunt
three years after the-killing of-Penda the-king rebelled
aduersus regem Osuiu duces gentis Merciorum, Immin,
against king Oswiu the-ealdormen of-the-people of-the-Mercians Immin
et Eafa, et Eadberct, leuato in regem Uulfhere filio eiusdem
and Eafa and Eadberht raised to king Wulfhere son of-the-same
Pendan adulescente, quem occultum seruauerant, et eiectis
Penda a-youth whom hidden they-had-kept and thrown-out
principibus regis non proprii, fines suos fortiter simul et
the-chiefs of-a-king not their-own borders their bravely together and
libertatem receperunt; sicque cum suo rege liberi, Christo
liberty they-recovered and-so with their-own king free to-Christ
uero regi pro sempiterno in caelis regno seruire gaudebant.
the-true king for the-everlasting in heaven kingdom to-serve they-rejoiced
Praefuit autem rex idem genti Merciorum annis X et
presided moreover king the-same over-the-people of-the-Mercians for-years ten and
VII, habuitque primum episcopum Trumheri, de quo supra
seven and-had as-first bishop Trumhere about whom above

diximus, secundum Iaruman, tertium Ceaddan, quartum
we-have-said second Jaruman third Chad fourth
Uynfridum. Omnes hi per ordinem sibimet succedentes
Winfrith all these in order to-one-another succeeding
sub rege Uulfhere, gentis Merciorum episcopatu sunt functi.
under king Wulfhere of-the-people of-the-Mercians the-bishopric have discharged

Ut quaestio sit mota de tempore paschae aduersus eos, qui de Scottia uenerant

XXV · THE SYNOD ON EASTER

Finan builds a wooden church at Lindisfarne. In Oswiu's court the king keeps the Irish Easter while Queen Eanflæd keeps the Roman one, so that one is fasting on Palm Sunday while the other feasts at Easter. Under Colman the dispute is brought to a synod at Whitby, with Hild as abbess. Colman claims the custom of Saint John and of Columba; Wilfrid, speaking for Agilberht, answers that John kept the law while the church still judaized, that Peter fixed Easter Sunday between the fifteenth and twenty-first day of the moon, as the whole world now keeps it, and that Columba cannot be preferred to Peter, to whom Christ gave the keys. Oswiu decides for Peter, the doorkeeper of heaven.

Interea Aidano episcopo de hac uita sublato, Finan pro illo
meanwhile Aidan the-bishop from this life taken Finan for him
gradum episcopatus a Scottis ordinatus ac missus acceperat.
the-rank of-the-bishopric by the-Irish ordained and sent had-received
Qui in insula Lindisfarnensi fecit ecclesiam episcopali
who on the-island of-Lindisfarne made a-church for-the-episcopal
sedi congruam; quam tamen more Scottorum non de
see fitting which yet in-the-manner of-the-Irish not of
lapide, sed de robore secto totam conposuit, atque harundine
stone but of oak hewn whole he-built and with-reed

texit; quam tempore sequente reuerentissimus archiepiscopus
thatched which in-time following the-most-reverend archbishop
Theodorus in honore beati apostoli Petri dedicauit. Sed et
Theodore in honor of-blessed apostle Peter dedicated but also
episcopus loci ipsius Eadberct ablata harundine, plumbi
the-bishop of-the-place itself Eadberht removed the-reed of-lead
lamminis eam totam, hoc est et tectum, et ipsos quoque
with-plates it whole that is both the-roof and the-very also
parietes eius, cooperire curauit.
walls its to-cover took-care
His temporibus quaestio facta est frequens et magna
in-these times a-question made was frequent and great
de obseruatione paschae, confirmantibus eis, qui de Cantia
about the-observance of-Easter asserting those who from Kent
uel de Galliis aduenerant, quod Scotti dominicum paschae
or from the-Gauls had-come that the-Irish the-Lord's of-Easter
diem contra uniuersalis ecclesiae morem celebrarent. Erat
day against of-the-universal church the-custom celebrated there-was
in his acerrimus ueri paschae defensor nomine Ronan,
among these a-most-zealous of-the-true Easter defender by-name Ronan
natione quidem Scottus, sed in Galliae uel Italiae partibus
by-nation indeed an-Irishman but in of-Gaul or of-Italy the-parts
regulam ecclesiasticae ueritatis edoctus. Qui cum Finano
the-rule of-ecclesiastical truth taught who with Finan
confligens, multos quidem correxit, uel ad solertiorem
contending many indeed corrected or to a-more-careful
ueritatis inquisitionem accendit, nequaquam tamen Finanum
of-truth inquiry kindled by-no-means yet Finan
emendare potuit; quin potius, quod esset homo ferocis animi,
to-amend he-could nay rather because he-was a-man of-fierce mind
acerbiorem castigando et apertum ueritatis aduersarium
more-bitter by-chastising and an-open of-truth adversary

reddidit. Obseruabat autem Iacob diaconus quondam, ut
rendered observed moreover James the-deacon once as
supra docuimus, uenerabilis archiepiscopi Paulini, uerum et
above we-have-shown of-the-venerable archbishop Paulinus the-true and
catholicum pascha cum omnibus, quos ad correctiorem uiam
catholic Easter with all whom to a-more-correct way
erudire poterat. Obseruabat et regina Eanfled cum suis,
to-instruct he-could observed also queen Eanflæd with her-people
iuxta quod in Cantia fieri uiderat, habens secum de
according-to what in Kent to-be-done she-had-seen having with-her from
Cantia presbyterum catholicae obseruationis, nomine Romanum.
Kent a-priest of-catholic observance by-name Romanus
Unde nonnumquam contigisse fertur illis temporibus, ut
whence sometimes to-have-happened it-is-said in-those times that
bis in anno uno pascha celebraretur, et cum rex pascha
twice in year one Easter was-celebrated and when the-king Easter
dominicum solutis ieiuniis faceret, tum regina cum suis
of-the-Lord loosed the-fasts kept then the-queen with her-people
persistens adhuc in ieiunio diem palmarum celebraret. Haec
persisting still in fast the-day of-palms celebrated this
autem dissonantia paschalis obseruantiae uiuente Aidano
moreover discord of-the-Easter observance living Aidan
patienter ab omnibus tolerabatur, qui patenter intellexerant,
patiently by all was-tolerated who plainly had-understood
quia, etsi pascha contra morem eorum, qui ipsum miserant,
that though Easter against the-custom of-those who him had-sent
facere non potuit, opera tamen fidei, pietatis, et dilectionis,
to-keep not he-could the-works yet of-faith of-piety and of-love
iuxta morem omnibus sanctis consuetum, diligenter exsequi
according-to the-custom to-all saints accustomed diligently to-perform
curauit. Unde ab omnibus, etiam his, qui de pascha aliter
he-took-care whence by all even those who about Easter otherwise

sentiebant, merito diligebatur; nec solum a mediocribus,
thought rightly he-was-loved nor only by the-middling
uerum ab ipsis quoque episcopis, Honorio Cantuariorum,
but by the-very also bishops Honorius of-the-people-of-Kent
et Felice Orientalium Anglorum, uenerationi habitus est.
and Felix of-the-East Angles in-veneration held was
Defuncto autem Finano, qui post illum fuit, cum Colmanus
having-died moreover Finan who after him was when Colman
in episcopatum succederet, et ipse missus a Scottia,
into the-bishopric succeeded also himself sent from Ireland
grauior de obseruatione paschae, necnon et de aliis
a-graver about the-observance of-Easter and-also also about other
ecclesiasticae uitae disciplinis controuersia nata est. Unde
of-ecclesiastical life disciplines controversy arisen was whence
merito mouit haec quaestio sensus et corda multorum,
rightly moved this question the-senses and hearts of-many
timentium, ne forte accepto Christianitatis uocabulo, in
fearing lest perhaps received of-Christianity the-name in
uacuum currerent aut cucurrissent. Peruenit et ad ipsas
vain they-should-run or had-run it-came also to the-very
principum aures, Osuiu uidelicet regis, et filii eius
of-the-princes ears of-Oswiu namely the-king and of-the-son his
Alchfridi. Quia nimirum Osuiu a Scottis edoctus ac
Alhfrith because of-course Oswiu by the-Irish taught and
baptizatus, illorum etiam lingua optime inbutus, nil
baptized of-them also in-the-tongue excellently imbued nothing
melius, quam quod illi docuissent, autumabat; porro Alchfrid
better than what they had-taught thought further Alhfrith
magistrum habens eruditionis Christianae Uilfridum uirum
as-master having of-learning Christian Wilfrid a-man
doctissimum (nam et Romam prius propter doctrinam
most-learned for also Rome before for-the-sake-of doctrine

ecclesiasticam adierat, et apud Dalfinum archiepiscopum
ecclesiastical he-had-gone-to and with Dalfinus archbishop
Galliarum Lugdoni multum temporis egerat, a quo etiam
of-the-Gauls at-Lyons much of-time had-spent from whom also
tonsurae ecclesiasticae coronam susceperat), huius doctrinam
of-tonsure ecclesiastical the-crown he-had-received his teaching
omnibus Scottorum traditionibus iure praeferendam sciebat;
to-all of-the-Irish traditions by-right to-be-preferred he-knew
unde ei etiam donauerat monasterium XL familiarum in
whence to-him also he-had-given a-monastery of-forty families in
loco, qui dicitur Inhrypum. Quem uidelicet locum paulo ante
the-place which is-called Ripon which namely place a-little before
eis, qui Scottos sequebantur, in possessionem monasterii
to-those who the-Irish followed into possession of-a-monastery
dederat. Sed quia illi postmodum data sibi optione magis
he-had-given but because they afterward given to-them the-option rather
loco cedere, quam suam mutare consuetudinem uolebant,
from-the-place to-yield than their to-change custom wished
dedit eum illi, qui dignam loco et doctrinam haberet,
he-gave it to-him who worthy of-the-place both teaching had
et uitam. Uenerat eo tempore Agilberctus Occidentalium
and life had-come at-that time Agilberht of-the-West
Saxonum episcopus, cuius supra meminimus, amicus Alchfridi
Saxons bishop whom above we-have-mentioned friend of-Alhfrith
regis et Uilfridi abbatis, ad prouinciam Nordanhymbrorum,
the-king and of-Wilfrid the-abbot to the-province of-the-Northumbrians
et apud eos aliquandiu demorabatur; qui etiam Uilfridum
and among them for-some-time stayed who also Wilfrid
rogatu Alchfridi in praefato suo monasterio presbyterum
at-the-request of-Alhfrith in the-aforesaid his monastery priest
fecit. Habebat autem secum ipse presbyterum nomine
made he-had moreover with-him himself a-priest by-name

Agathonem. Mota ergo ibi quaestione de pascha, uel
Agatho moved therefore there the-question about Easter or
tonsura, uel aliis rebus ecclesiasticis, dispositum est, ut in
tonsure or other matters ecclesiastical arranged it-was that in
monasterio, quod dicitur Strenæshalc, quod interpretatur sinus
the-monastery which is-called Streanæshalch which is-interpreted the-bay
Fari, cui tunc Hild abbatissa Deo deuota femina
of-the-lighthouse over-which then Hild abbess to-God devoted woman
praefuit, synodus fieri, et haec quaestio terminari deberet.
presided a-synod to-be-held and this question to-be-ended ought
Ueneruntque illo reges ambo, pater scilicet et filius;
and-came thither the-kings both father namely and son
episcopi, Colman cum clericis suis de Scottia, Agilberctus
the-bishops Colman with clerics his from Ireland Agilberht
cum Agathone et Uilfrido presbyteris. Iacobus et Romanus
with Agatho and Wilfrid priests James and Romanus
in horum parte erant; Hild abbatissa cum suis in parte
on their side were Hild the-abbess with her-people on the-side
Scottorum, in qua erat etiam uenerabilis episcopus Cedd,
of-the-Irish on which was also the-venerable bishop Cedd
iamdudum ordinatus a Scottis, ut supra docuimus, qui et
long-since ordained by the-Irish as above we-have-shown who also
interpres in eo concilio uigilantissimus utriusque partis extitit.
interpreter in that council most-watchful of-each party was
Primusque rex Osuiu praemissa praefatione, quod oporteret
and-first king Oswiu put-first a-preface that it-behooved
eos, qui uni Deo seruirent, unam uiuendi regulam tenere,
those who one God served one of-living rule to-hold
nec discrepare in celebratione sacramentorum caelestium, qui
nor to-differ in the-celebration of-the-sacraments heavenly who
unum omnes in caelis regnum expectarent; inquirendum
one all in heaven kingdom awaited to-be-inquired

potius, quae esset uerior traditio, et hanc ab omnibus
rather which was the-truer tradition and this by all
communiter esse sequendam; iussit primo dicere episcopum
in-common to-be to-be-followed ordered first to-speak bishop
suum Colmanum, qui esset ritus et unde originem ducens
his Colman what was the-rite and whence its-origin drawing
ille, quem ipse sequeretur. Tum Colmanus: 'Pascha,' inquit,
he whom he-himself followed then Colman Easter he-says
'hoc, quod agere soleo, a maioribus meis accepi, qui
this which to-keep I-am-wont from elders my I-have-received who
me huc episcopum miserunt, quod omnes patres nostri, uiri
me hither as-bishop sent which all fathers our men
Deo dilecti, eodem modo celebrasse noscuntur. Quod
by-God beloved in-the-same way to-have-celebrated are-known which
ne cui contemnendum et reprobandum esse uideatur,
lest to-anyone to-be-despised and to-be-rejected to-be it-may-seem
ipsum est, quod beatus euangelista Iohannes, discipulus
it-itself is which the-blessed evangelist John the-disciple
specialiter Domino dilectus, cum omnibus, quibus praeerat,
especially by-the-Lord beloved with all over-which he-presided
ecclesiis celebrasse legitur.' Quo haec et his similia
churches to-have-celebrated is-read he these-things and to-these like-things
dicente, iussit rex et Agilberctum proferre in medium
saying ordered the-king also Agilberht to-bring-forth into the-midst
morem suae obseruationis, unde initium haberet, uel
the-custom of-his observance whence the-beginning it-had or
qua hunc auctoritate sequeretur. Respondit Agilberctus:
by-what it authority he-followed answered Agilberht
'Loquatur, obsecro, uice mea discipulus meus Uilfrid
let-speak I-beseech in-place my disciple my Wilfrid
presbyter, quia unum ambo sapimus cum ceteris, qui
the-priest because one-thing both we-understand with the-others who

hic adsident, ecclesiasticae traditionis cultoribus; et ille
here sit-by of-ecclesiastical tradition cultivators and he
melius ac manifestius ipsa lingua Anglorum, quam ego
better and more-clearly in-the-very tongue of-the-English than I
per interpretem, potest explanare, quae sentimus.' Tum
through an-interpreter can to-explain what we-think then
Uilfrid, iubente rege, ut diceret, ita exorsus est: 'Pasca,
Wilfrid ordering the-king that he-should-speak thus begun has Easter
quod facimus,' inquit, 'uidimus Romae, ubi beati apostoli
which we-keep he-says we-have-seen at-Rome where the-blessed apostles
Petrus et Paulus uixere, docuere, passi sunt, et sepulti, ab
Peter and Paul lived taught suffered have and buried by
omnibus celebrari; hoc in Italia, hoc in Gallia, quas discendi
all to-be-celebrated this in Italy this in Gaul which for-learning
uel orandi studio pertransiuimus, ab omnibus agi
or for-praying out-of-zeal we-have-traveled-through by all to-be-done
conspeximus; hoc Africam, Asiam, Aegyptum, Greciam,
we-have-seen this Africa Asia Egypt Greece
et omnem orbem, quacumque Christi ecclesia diffusa est,
and the-whole world wherever of-Christ the-church spread is
per diuersas nationes et linguas, uno ac non diuerso
through various nations and tongues in-one and not different
temporis ordine geri conperimus; praeter hos tantum
of-time order to-be-done we-have-found except these only
et obstinationis eorum conplices, Pictos dico et Brettones,
and of-obstinacy their accomplices the-Picts I-mean and the-Britons
cum quibus de duabus ultimis oceani insulis, et his non
with whom from two farthest of-the-ocean islands and these not
totis, contra totum orbem stulto labore pugnant.' Cui
whole against the-whole world with-foolish labor they-fight to-whom
haec dicenti respondit Colmanus: 'Mirum quare stultum
these-things saying answered Colman strange why foolish

appellare uelitis laborem nostrum, in quo tanti apostoli,
to-call you-wish labor our in which of-so-great an-apostle
qui super pectus Domini recumbere dignus fuit, exempla
who upon the-breast of-the-Lord to-recline worthy was the-examples
sectamur; cum ipsum sapientissime uixisse omnis mundus
we-follow since him most-wisely to-have-lived the-whole world
nouerit.' At Uilfridus: 'Absit,' inquit, 'ut Iohannem stultitiae
knows but Wilfrid far-be-it he-says that John of-folly
reprehendamus, cum scita legis Mosaicae iuxta litteram
we-should-accuse when the-decrees of-the-law Mosaic according-to the-letter
seruaret, iudaizante adhuc in multis ecclesia, nec subito
he-kept judaizing still in many-things the-church nor suddenly
ualentibus apostolis omnem legis obseruantiam, quae a
being-able the-apostles all of-the-law observance which by
Deo instituta est, abdicare (quomodo simulacra, quae a
God established was to-renounce as the-images which by
daemonibus inuenta sunt, repudiare omnes, qui ad fidem
demons invented were to-reject all who to the-faith
ueniunt, necesse est), uidelicet ne scandalum facerent
come necessary it-is namely lest a-stumbling-block they-should-make
eis, qui inter gentes erant Iudaeis. Hinc est enim, quod
to-those who among the-heathen were Jews hence is for that
Paulus Timotheum circumcidit, quod hostias in templo
Paul Timothy circumcised that victims in the-temple
immolauit, quod cum Aquila et Priscilla caput Chorinti
he-sacrificed that with Aquila and Priscilla his-head at-Corinth
totondit; ad nihil uidelicet utile, nisi ad scandalum
he-shaved for nothing namely useful except for the-stumbling-block
uitandum Iudaeorum. Hinc quod eidem Paulo Iacobus
to-be-avoided of-the-Jews hence that to-the-same Paul James
ait: "Uides, frater, quot milia sunt in Iudaeis, qui
says you-see brother how-many thousands there-are among the-Jews who

crediderunt; et omnes hi aemulatores sunt legis." Nec
have-believed and all these zealots are of-the-law nor
tamen hodie clarescente per mundum euangelio necesse
yet today shining-forth through the-world the-gospel necessary
est, immo nec licitum fidelibus uel circumcidi, uel
it-is nay nor lawful for-the-faithful either to-be-circumcised or
hostias Deo uictimarum offerre carnalium. Itaque Iohannes
victims to-God of-sacrifices to-offer fleshly and-so John
secundum legis consuetudinem XIIII[a] die mensis
according-to of-the-law the-custom on-the-fourteenth day of-the-month
primi ad uesperam incipiebat celebrationem festi paschalis,
first at evening began the-celebration of-the-feast of-Easter
nil curans, utrum haec sabbato, an alia qualibet feria
not caring whether it on-the-Sabbath or on-another any weekday
proueniret. At uero Petrus cum Romae praedicaret, memor,
fell but indeed Peter when at-Rome he-preached remembering
quia Dominus prima sabbati resurrexit a mortuis, ac
that the-Lord on-the-first of-the-week rose from the-dead and
mundo spem resurrectionis contulit, ita pascha faciendum
to-the-world the-hope of-resurrection brought so Easter to-be-kept
intellexit, ut secundum consuetudinem ac praecepta legis
understood that according-to the-custom and precepts of-the-law
XIIII[am] lunam primi mensis, aeque sicut Iohannes,
the-fourteenth moon of-the-first month equally as John
orientem ad uesperam semper exspectaret; et hac exorta,
rising at evening always he-awaited and this having-risen
si dominica dies, quae tunc prima sabbati uocabatur, erat
if the-Lord's day which then the-first of-the-week was-called was
mane uentura, in ipsa uespera pascha dominicum
in-the-morning to-come on that-very evening Easter of-the-Lord
celebrare incipiebat, quomodo et nos omnes hodie facere
to-celebrate he-began as also we all today to-do

solemus. Sin autem dominica non proximo mane post lunam
are-wont but-if moreover the-Lord's-day not on-the-next morning after the-moon
XIIII^{am}, sed XVI^{a} aut XVII^{a} aut alia qualibet
fourteenth but on-the-sixteenth or on-the-seventeenth or on-another any
luna usque ad XXI^{am} esset uentura, exspectabat eam,
moon all-the-way to the-twenty-first was about-to-come he-awaited it
et praecedente sabbato, uespere, sacrosancta paschae sollemnia
and on-the-preceding Sabbath at-evening the-most-holy of-Easter solemnities
inchoabat; sicque fiebat, ut dominica paschae dies nonnisi
he-began and-so it-came-about that the-Lord's of-Easter day only
a XV^{a} luna usque ad XXI^{am} seruaretur. Neque
from the-fifteenth moon all-the-way to the-twenty-first was-kept nor
haec euangelica et apostolica traditio legem soluit, sed potius
this evangelic and apostolic tradition the-law dissolves but rather
adimplet, in qua obseruandum pascha a XIIII^{a} luna
fulfills in which to-be-observed Easter from the-fourteenth moon
primi mensis ad uesperam usque ad XXI^{am} lunam
of-the-first month at evening all-the-way to the-twenty-first moon
eiusdem mensis ad uesperam praeceptum est; in quam
of-the-same month at evening commanded it-was into which
obseruantiam imitandam omnes beati Iohannis successores
observance to-be-imitated all of-blessed John the-successors
in Asia post obitum eius, et omnis per orbem ecclesia
in Asia after the-death his and the-whole throughout the-world church
conuersa est. Et hoc esse uerum pascha, hoc solum fidelibus
turned was and this to-be the-true Easter this alone for-the-faithful
celebrandum, Niceno concilio non statutum nouiter, sed
to-be-celebrated by-the-Nicene council not established newly but
confirmatum est, ut ecclesiastica docet historia. Unde constat
confirmed was as ecclesiastical teaches history whence it-is-plain
uos, Colmane, neque Iohannis, ut autumatis, exempla sectari,
you Colman neither of-John as you-assert the-examples to-follow

neque Petri, cuius traditioni scientes contradicitis, neque
nor of-Peter whose tradition knowingly you-contradict neither
legi, neque euangelio in obseruatione uestri paschae
with-the-law nor with-the-gospel in the-observance of-your Easter
congruere. Iohannes enim ad legis Mosaicae decreta tempus
to-agree John for to of-the-law Mosaic the-decrees the-time
paschale custodiens, nil de prima sabbati curabat; quod
of-Easter keeping nothing about the-first of-the-week cared which
uos non facitis, qui nonnisi prima sabbati pascha celebratis.
you not do who only on-the-first of-the-week Easter celebrate
Petrus a XV[a] luna usque ad XXI[am] diem
Peter from the-fifteenth moon all-the-way to the-twenty-first the-day
paschae dominicum celebrabat; quod uos non facitis, qui
of-Easter of-the-Lord celebrated which you not do who
a XIIII[a] usque ad XX[am] lunam diem dominicum
from the-fourteenth all-the-way to the-twentieth moon the-day of-the-Lord
paschae obseruatis; ita ut XIII[a] luna ad uesperam
of-Easter observe so that on-the-thirteenth moon at evening
saepius pascha incipiatis, cuius neque lex ullam fecit
more-often Easter you-begin of-which neither the-law any made
mentionem, neque auctor ac dator euangelii Dominus in ea,
mention nor the-author and giver of-the-gospel the-Lord on it
sed in XIIII[a] uel uetus pascha manducauit ad uesperam,
but on the-fourteenth either the-old Passover ate at evening
uel noui testamenti sacramenta in commemorationem
or of-the-new testament the-sacraments in commemoration
suae passionis ecclesiae celebranda tradidit. Item lunam
of-his passion to-the-church to-be-celebrated handed-down likewise the-moon
XXI[am], quam lex maxime celebrandam commendauit, a
twenty-first which the-law most to-be-celebrated commended from
celebratione uestri paschae funditus eliminatis; sicque, ut
the-celebration of-your Easter utterly you-cast-out and-so as

dixi, in celebratione summae festiuitatis neque Iohanni,
I-have-said in the-celebration of-the-highest festival neither with-John
neque Petro, neque legi, neque euangelio concordatis.'
nor with-Peter nor with-the-law nor with-the-gospel you-agree
His contra Colmanus: 'Numquid,' ait, 'Anatolius uir
to-these on-the-other-side Colman surely-not he-says Anatolius a-man
sanctus, et in praefata historia ecclesiastica multum laudatus,
holy and in the-aforesaid history ecclesiastical much praised
legi uel euangelio contraria sapuit, qui a XIIII[a]
to-the-law or to-the-gospel contrary-things thought who from the-fourteenth
usque ad XX[am] pascha celebrandum scripsit? Numquid
all-the-way to the-twentieth Easter to-be-celebrated wrote surely-not
reuerentissimum patrem nostrum Columbam et successores
the-most-reverend father our Columba and successors
eius uiros Deo dilectos, qui eodem modo pascha fecerunt,
his men to-God beloved who in-the-same way Easter kept
diuinis paginis contraria sapuisse uel egisse credendum
to-the-divine pages contrary-things to-have-thought or done to-be-believed
est? cum plurimi fuerint in eis, quorum sanctitati caelestia
is-it since very-many were among them whose to-holiness heavenly
signa, et uirtutum quae fecerunt miracula testimonium
signs and of-miracles which they-did wonders testimony
praebuerunt; quos ipse sanctos esse non dubitans, semper
have-given whom I-myself saints to-be not doubting always
eorum uitam, mores, et disciplinam sequi non desisto.'
their life morals and discipline to-follow not I-cease
At Uilfridus: 'Constat,' inquit, 'Anatolium uirum sanctissimum,
but Wilfrid it-is-plain he-says Anatolius a-man most-holy
doctissimum, ac laude esse dignissimum; sed quid uobis cum
most-learned and of-praise to-be most-worthy but what to-you with
illo, cum nec eius decreta seruetis? Ille enim in pascha
him since not-even his decrees you-keep he for in Easter

suo regulam utique ueritatis sequens, circulum X et VIIII
his the-rule certainly of-truth following a-cycle ten and nine
annorum posuit, quem uos aut ignoratis, aut agnitum et
of-years set which you either do-not-know or acknowledged and
a tota Christi ecclesia custoditum pro nihilo contemnitis.
by the-whole of-Christ church kept for nothing despise
Ille sic in pascha dominico XIIII^{am} lunam conputauit, ut
he so in Easter of-the-Lord the-fourteenth moon reckoned that
hanc eadem ipsa die more Aegyptiorum XV^{am} lunam
it on-the-same very day in-the-custom of-the-Egyptians the-fifteenth moon
ad uesperam esse fateretur. Sic item XX^{am} die
at evening to-be he-acknowledged so likewise the-twentieth on-the-day
dominico paschae adnotauit, ut hanc declinata eadem die
of-the-Lord of-Easter he-noted that it declined the-same day
esse XXI^{am} crederet. Cuius regulam distinctionis uos
to-be the-twenty-first he-believed whose rule of-distinction you
ignorasse probat, quod aliquoties pascha manifestissime
to-have-not-known proves that sometimes Easter most-manifestly
ante plenilunium, id est in XIII^{a} luna, facitis. De
before the-full-moon that is on the-thirteenth moon you-keep about
patre autem uestro Columba et sequacibus eius, quorum
father moreover your Columba and followers his whose
sanctitatem uos imitari, et regulam ac praecepta caelestibus
holiness you to-imitate and rule and precepts by-heavenly
signis confirmata sequi perhibetis, possem respondere; quia
signs confirmed to-follow claim I-could to-answer that
multis in iudicio dicentibus Domino, quod in nomine eius
to-many at the-judgment saying to-the-Lord that in name his
prophetauerint, et daemonia eiecerint, et uirtutes multas
they-prophesied and demons cast-out and miracles many
fecerint, responsurus sit Dominus, quia numquam eos nouerit.
did about-to-answer is the-Lord that never them he-knew

Sed absit, ut hoc de patribus uestris dicam, quia iustius
but far-be-it that this about fathers your I-should-say because juster
multo est de incognitis bonum credere quam malum. Unde
much it-is about the-unknown good to-believe than evil whence
et illos Dei famulos ac Deo dilectos esse non nego,
also them of-God servants and to-God beloved to-be not I-deny
qui simplicitate rustica, sed intentione pia Deum dilexerunt.
who with-simplicity rustic but with-intention pious God loved
Neque illis multum obesse reor talem paschae obseruantiam,
nor them much to-harm I-think such of-Easter observance
quamdiu nullus aduenerat, qui eis instituti perfectioris
as-long-as no-one had-come who to-them of-institution more-perfect
decreta, quae sequerentur, ostenderet; quos utique credo, siqui
the-decrees which they-should-follow should-show who certainly I-believe if-any
tunc ad eos catholicus calculator aduenirent, sic eius monita
then to them a-catholic reckoner had-come so his warnings
fuisse secuturos, quomodo ea, quae nouerant ac
to-have-been about-to-follow as those-things which they-had-known and
didicerant, Dei mandata probantur fuisse secuti. Tu autem
learned of-God the-commands are-proved to-have followed you moreover
et socii tui, si audita decreta sedis apostolicae, immo
and companions your if heard the-decrees of-the-see apostolic nay
uniuersalis ecclesiae, et haec litteris sacris confirmata sequi
of-the-universal church and these by-letters sacred confirmed to-follow
contemnitis, absque ulla dubietate peccatis. Etsi enim patres
you-scorn without any doubt you-sin though for fathers
tui sancti fuerunt, numquid uniuersali, quae per orbem
your holy were surely-not to-the-universal which throughout the-world
est, ecclesiae Christi eorum est paucitas uno de angulo
is church of-Christ their is fewness one from corner
extremae insulae praeferenda? Et si sanctus erat, ac potens
of-the-farthest island to-be-preferred and if holy was and mighty

uirtutibus ille Columba uester, immo et noster, si Christi erat,
in-miracles that Columba your nay also ours if of-Christ he-was
num praeferri potuit beatissimo apostolorum principi,
surely-not to-be-preferred could-he to-the-most-blessed of-the-apostles prince
cui Dominus ait: "Tu es Petrus, et super hanc petram
to-whom the-Lord says you are Peter and upon this rock
aedificabo ecclesiam meam, et portae inferi non praeualebunt
I-will-build church my and the-gates of-hell not shall-prevail
aduersus eam, et tibi dabo claues regni caelorum"?'
against it and to-you I-will-give the-keys of-the-kingdom of-the-heavens
Haec perorante Uilfrido, dixit rex: 'Uerene, Colmane,
these-things concluding Wilfrid said the-king truly Colman
haec illi Petro dicta sunt a Domino?' Qui ait: 'Uere, rex.'
these-things to-that Peter said were by the-Lord who says truly king
At ille: 'Habetis,' inquit, 'uos proferre aliquid tantae potestatis
but he have he-says you to-bring-forth anything of-such power
uestro Columbae datum?' At ille ait: 'Nihil.' Rursum rex:
to-your Columba given but he says nothing again the-king
'Si utrique uestrum,' inquit, 'in hoc sine ulla controuersia
if both of-you he-says in this without any controversy
consentiunt, quod haec principaliter Petro dicta, et ei
agree that these-things chiefly to-Peter said and to-him
claues regni caelorum sint datae a Domino?' Responderunt:
the-keys of-the-kingdom of-the-heavens were given by the-Lord they-answered
'Etiam,' utrique. At ille ita conclusit: 'Et ego uobis dico, quia hic
yes both but he so concluded and I to-you say that this
est ostiarius ille, cui ego contradicere nolo; sed, in quantum
is doorkeeper that whom I to-contradict am-unwilling but in as-much-as
noui uel ualeo, huius cupio in omnibus oboedire statutis;
I-know or am-able his I-desire in all-things to-obey the-statutes

ne forte, me adueniente ad fores regni caelorum, non
lest perhaps me arriving at the-doors of-the-kingdom of-the-heavens not
sit qui reserat, auerso illo, qui claues tenere probatur.'
there-be one-who opens turned-away be who the-keys to-hold is-proved
Haec dicente rege, fauerunt adsidentes quique siue
these-things saying the-king favored those-sitting-by all or
adstantes maiores una cum mediocribus, et abdicata minus
standing-by the-greater together with the-middling and renounced the-less
perfecta institutione, ad ea, quae meliora cognouerant,
perfect institution to those-things which better they-had-known
sese transferre festinabant.
themselves to-transfer hastened

Ut Colman uictus domum redierit; et Tuda pro illo episcopatu sit functus; qualisque illis doctoribus fuerit habitus ecclesiae

XXVI · COLMAN LEAVES, TUDA SUCCEEDS, AND THE IRISH WAY

Colman returns to Ireland with those who will not accept the catholic Easter and tonsure; Cedd accepts it. The Irish had held the Northumbrian bishopric thirty years. Tuda, trained among the southern Irish, succeeds, and Eata, abbot of Melrose and one of Aidan's English boys, rules the monks of Lindisfarne. Colman takes some of Aidan's bones with him. Bede describes the simplicity of the Irish clergy: no money, few buildings, no feasts for the powerful, crowds flocking to hear them, and no estates accepted unless forced.

Finitoque conflictu, ac soluta contione, Agilberctus domum
and-ended the-conflict and dissolved the-assembly Agilberht home
rediit. Colman uidens spretam suam doctrinam, sectamque
returned Colman seeing scorned his teaching and-his-sect
esse dispectam, adsumtis his, qui se sequi uoluerunt, id
to-be despised taken those who him to-follow wished that

est qui pascha catholicum et tonsuram coronae (nam
is who Easter catholic and the-tonsure of-the-crown for
et de hoc quaestio non minima erat) recipere nolebant,
also about this the-question not least was to-receive were-unwilling
Scottiam regressus est, tractaturus cum suis, quid de
to-Ireland returned has about-to-consider with his-own what about
his facere deberet. Cedd, relictis Scottorum uestigiis, ad
these-things to-do he-ought Cedd abandoned of-the-Irish the-footsteps to
suam sedem rediit, utpote agnita obseruatione catholici
his see returned inasmuch-as acknowledged the-observance of-the-catholic
paschae. Facta est autem haec quaestio anno dominicae
Easter held was moreover this question in-the-year of-the-Lord's
incarnationis DCLXIIII°, qui fuit annus Osuiu regis
incarnation six-hundred-sixty-fourth which was the-year of-Oswiu the-king
XXII^us^, episcopatus autem Scottorum, quem gesserunt in
twenty-second of-the-bishopric moreover of-the-Irish which they-held in
prouincia Anglorum, annus XXX^us^; siquidem Aidan X et
the-province of-the-English the-year thirtieth indeed Aidan ten and
VII annis, Finan decem, Colman tribus episcopatum tenuere.
seven years Finan ten Colman three the-bishopric held
Reuerso autem patriam Colmano, suscepit pro illo
having-returned moreover to-his-fatherland Colman took-up for him
pontificatum Nordanhymbrorum famulus Christi Tuda, qui
the-pontificate of-the-Northumbrians the-servant of-Christ Tuda who
erat apud Scottos austrinos eruditus, atque ordinatus
had-been among the-Irish southern taught and ordained
episcopus, habens iuxta morem prouinciae illius coronam
bishop having according-to the-custom of-the-province that the-crown
tonsurae ecclesiasticae, et catholicam temporis paschalis
of-tonsure ecclesiastical and the-catholic of-the-time of-Easter
regulam obseruans; uir quidem bonus ac religiosus,
rule observing a-man indeed good and devout

sed permodico tempore ecclesiam regens. Uenerat autem
but for-a-very-short time the-church ruling he-had-come moreover
de Scottia, tenente adhuc pontificatum Colmano, et
from Ireland holding still the-pontificate Colman and
diligenter ea, quae ad fidem ac ueritatem pertinent, et
diligently those-things which to faith and truth pertain both
uerbo cunctos docebat, et opere. Porro fratribus, qui in
by-word all he-taught and by-deed further over-the-brothers who in
Lindisfarnensi ecclesia, Scottis abeuntibus, remanere maluerunt,
the-Lindisfarne church the-Irish departing to-remain preferred
praepositus est abbatis iure uir reuerentissimus ac
set-over was of-an-abbot with-the-right a-man most-reverend and
mansuetissimus Eata, qui erat abbas in monasterio, quod
most-gentle Eata who was abbot in the-monastery which
dicitur Mailros; quod aiunt Colmanum abiturum petisse et
is-called Melrose which they-say Colman about-to-depart to-have-asked and
inpetrasse a rege Osuiu, eo quod esset idem Eata unus
to-have-obtained from the-king Oswiu for-this that was the-same Eata one
de XII pueris Aidani, quos primo episcopatus sui tempore
of the-twelve boys of-Aidan whom in-the-first of-bishopric his time
de natione Anglorum erudiendos in Christo accepit. Multum
from the-nation of-the-English to-be-taught in Christ he-received much
namque eundem episcopum Colmanum rex pro insita
for the-same bishop Colman the-king for the-implanted
illi prudentia diligebat. Ipse est Eata, qui non multo post
in-him prudence loved he is Eata who not much after
eidem ecclesiae Lindisfarnensi episcopus factus est. Abiens
for-the-same church of-Lindisfarne bishop made was departing
autem domum Colman adsumsit secum partem ossuum
moreover home Colman took with-him part of-the-bones

reuerentissimi patris Aidani; partem uero in ecclesia, cui
of-the-most-reverend father Aidan part but in the-church over-which
praeerat, reliquit, et in secretario eius condi praecepit.
he-presided he-left and in the-sacristy its to-be-laid-up ordered
Quantae autem parsimoniae, cuius continentiae fuerit ipse
of-how-great moreover thrift of-what continence was he
cum prodecessoribus suis, testabatur etiam locus ille, quem
with predecessors his testified also place that which
regebant, ubi abeuntibus eis, excepta ecclesia, paucissimae
they-ruled where departing they excepted the-church very-few
domus repertae sunt, hoc est illae solummodo, sine quibus
houses found were that is those only without which
conuersatio ciuilis esse nullatenus poterat. Nil pecuniarum
manner-of-life civil to-be in-no-way could nothing of-money
absque pecoribus habebant. Siquid enim pecuniae a
besides cattle they-had if-any for of-money from
diuitibus accipiebant, mox pauperibus dabant. Nam neque ad
rich-men they-received at-once to-the-poor they-gave for neither for
susceptionem potentium saeculi, uel pecunias colligi, uel
the-reception of-the-powerful of-the-world either moneys to-be-gathered or
domus praeuideri necesse fuit, qui numquam ad ecclesiam nisi
houses to-be-provided necessary it-was who never to the-church except
orationis tantum et audiendi uerbi Dei causa ueniebant.
of-prayer only and of-hearing the-word of-God for-the-sake came
Rex ipse, cum oportunitas exegisset, cum V tantum aut VI
the-king himself when occasion had-required with five only or six
ministris ueniebat, et expleta in ecclesia oratione discedebat.
thanes came and completed in the-church prayer departed
Quod si forte eos ibi refici contingeret, simplici
but if perhaps them there to-be-refreshed it-happened with-the-simple
tantum et cotidiano fratrum cibo contenti, nil ultra
only and daily of-the-brothers food content nothing beyond

quaerebant. Tota enim fuit tunc sollicitudo doctoribus illis
they-sought whole for was then the-solicitude to-teachers those
Deo seruiendi, non saeculo; tota cura cordis excolendi,
God of-serving not the-world whole the-care of-the-heart of-cultivating
non uentris. Unde et in magna erat ueneratione tempore
not of-the-belly whence also in great was veneration at-time
illo religionis habitus; ita ut, ubicumque clericus aliqui aut
that of-religion the-habit so that wherever a-cleric any or
monachus adueniret, gaudenter ab omnibus tamquam Dei
monk came gladly by all as of-God
famulus exciperetur. Etiam si in itinere pergens inueniretur,
a-servant he-was-received even if on a-journey going he-was-found
adcurrebant, et flexa ceruice uel manu signari, uel
they-ran-up and with-bent neck either by-the-hand to-be-signed or
ore illius se benedici gaudebant; uerbis quoque
by-the-mouth his themselves to-be-blessed they-rejoiced to-the-words also
horum exhortatoriis diligenter auditum praebebant. Sed et
their exhortatory diligently a-hearing they-gave but also
diebus dominicis ad ecclesiam siue ad monasteria certatim,
on-days of-the-Lord to the-church or to the-monasteries eagerly
non reficiendi corporis, sed audiendi sermonis Dei gratia
not of-refreshing the-body but of-hearing the-word of-God for-the-sake
confluebant; et siquis sacerdotum in uicum forte deueniret,
they-flocked and if-any of-the-priests into a-village by-chance came
mox congregati in unum uicani uerbum uitae ab illo
at-once gathered into one the-villagers the-word of-life from him
expetere curabant. Nam neque alia ipsis sacerdotibus aut
to-ask took-care for neither other for-the-very priests or
clericis uicos adeundi, quam praedicandi, baptizandi, infirmos
clerics villages of-going-to than of-preaching of-baptizing the-sick
uisitandi, et, ut breuiter dicam, animas curandi causa fuit;
of-visiting and that briefly I-may-say souls of-caring the-cause was

qui in tantum erant ab omni auaritiae peste castigati, ut
who to such-a-degree were from all of-avarice the-plague purged that
nemo territoria ac possessiones ad construenda monasteria, nisi
no-one lands and possessions for building monasteries unless
a potestatibus saeculi coactus, acciperet. Quae consuetudo
by the-powers of-the-world compelled would-accept which custom
per omnia aliquanto post haec tempore in ecclesiis
in all-things somewhat after these-things time in the-churches
Nordanhymbrorum seruata est. Sed de his satis dictum.
of-the-Northumbrians kept was but about these-things enough said

Ut Ecgberct, uir sanctus de natione Anglorum, monachicam in Hibernia uitam duxerit

XXVII · ECGBERHT, AN ENGLISHMAN IN IRELAND

An eclipse of the sun on 3 May 664 is followed by a plague that kills Tuda and ravages Ireland, where many English, noble and common alike, have gone to study, receiving food, books, and teaching free from the Irish. At Rathmelsigi Ecgberht, sick and fearing death, vows never to return to Britain, to recite the whole psalter daily, and to fast a day and a night each week; his companion Æthelhun learns in a vision that his prayer is granted, and Æthelhun dies the next night. Ecgberht recovers and lives until 729, dying at ninety, an example of humility and severity in fasting.

Eodem autem anno dominicae incarnationis DCLXIIII°,
in-the-same moreover year of-the-Lord's incarnation six-hundred-sixty-fourth
facta erat eclipsis solis die tertio mensis Maii,
made had-been an-eclipse of-the-sun on-the-day third of-the-month of-May
hora circiter X^a^ diei; quo etiam anno subita
at-the-hour about tenth of-the-day in-which also year a-sudden
pestilentiae lues, depopulatis prius australibus Brittaniae plagis,
of-pestilence plague laid-waste first the-southern of-Britain regions

Nordanhymbrorum quoque prouinciam corripiens, atque acerba
of-the-Northumbrians also the-province seizing and with-bitter
clade diutius longe lateque desaeuiens, magnam hominum
slaughter for-long far and-wide raging a-great of-men
multitudinem strauit. Qua plaga praefatus Domini sacerdos
multitude laid-low by-which plague the-aforesaid of-the-Lord priest
Tuda raptus est de mundo, et in monasterio, quod uocatur
Tuda snatched was from the-world and in the-monastery which is-called
Pægnalaech, honorifice sepultus. Haec autem plaga Hiberniam
Pægnalæch honorably buried this moreover plague Ireland
quoque insulam pari clade premebat. Erant ibidem eo
also the-island with-equal slaughter pressed there-were there at-that
tempore multi nobilium simul et mediocrium de gente
time many of-the-nobles together and of-the-middling of the-people
Anglorum, qui tempore Finani et Colmani episcoporum,
of-the-English who in-the-time of-Finan and Colman the-bishops
relicta insula patria, uel diuinae lectionis, uel continentioris
abandoned the-island native either of-divine reading or of-a-more-continent
uitae gratia illo secesserant. Et quidam quidem mox
life for-the-sake thither had-withdrawn and some indeed at-once
se monasticae conuersationi fideliter mancipauerunt, alii
themselves to-the-monastic manner-of-life faithfully devoted others
magis circueundo per cellas magistrorum, lectioni operam
rather by-going-around through the-cells of-the-masters to-reading attention
dare gaudebant; quos omnes Scotti libentissime suscipientes,
to-give rejoiced whom all the-Irish most-gladly receiving
uictum eis cotidianum sine pretio, libros quoque ad
food to-them daily without price books also for
legendum, et magisterium gratuitum praebere curabant.
reading and teaching free to-provide took-care

Erant inter hos duo iuuenes magnae indolis de nobilibus
there-were among these two young-men of-great promise of the-nobles
Anglorum, Edilhun et Ecgberct, quorum prior frater
of-the-English Æthelhun and Ecgberht of-whom the-former the-brother
fuit Ediluini, uiri aeque Deo dilecti, qui et ipse aeuo
was of-Æthelwine a-man equally to-God beloved who also himself in-the-age
sequente Hiberniam gratia legendi adiit, et bene instructus
following Ireland for-the-sake of-reading went-to and well instructed
patriam rediit, atque episcopus in prouincia Lindissi factus,
to-his-fatherland returned and bishop in the-province of-Lindsey made
multo ecclesiam tempore nobilissime rexit. Hi ergo cum
for-much the-church time most-nobly ruled these therefore when
essent in monasterio, quod lingua Scottorum Rathmelsigi
they-were in the-monastery which in-the-tongue of-the-Irish Rathmelsigi
appellatur, et omnes socii ipsorum uel mortalitate de
is-called and all companions their either by-the-mortality from
saeculo rapti, uel per alia essent loca dispersi, correpti sunt
the-world snatched or through other were places scattered seized were
ambo morbo eiusdem mortalitatis, et grauissime adflicti;
both by-the-disease of-the-same mortality and most-grievously afflicted
e quibus Ecgberct, sicut mihi referebat quidam ueracissimus
of whom Ecgberht as to-me related a-certain most-truthful
et uenerandae canitiei presbyter, qui se haec ab ipso
and of-venerable gray-hair priest who himself these-things from him
audisse perhibebat, cum se aestimaret esse moriturum,
to-have-heard declared when himself he-thought to-be about-to-die
egressus est tempore matutino de cubiculo, in quo infirmi
gone-out has at-time morning from the-chamber in which the-sick
quiescebant, et residens solus in loco oportuno, coepit
rested and sitting alone in a-place suitable began
sedulus cogitare de actibus suis, et conpunctus memoria
diligent to-think about deeds his and pricked by-the-memory

peccatorum suorum faciem lacrimis abluebat, atque intimo ex
of-sins his his-face with-tears washed and inmost from
corde Deum precabatur, ne adhuc mori deberet, priusquam
heart God prayed that-not yet to-die he-should before
uel praeteritas neglegentias, quas in pueritia siue infantia
either the-past negligences which in boyhood or infancy
commiserat, perfectius ex tempore castigaret, uel in bonis
he-had-committed more-perfectly with time he-might-chastise or in good
se operibus habundantius exerceret. Uouit etiam uotum,
himself works more-abundantly might-exercise he-vowed also a-vow
quia adeo peregrinus uiuere uellet, ut numquam in insulam,
that so a-pilgrim to-live he-wished that never to the-island
in qua natus est, id est Brittaniam, rediret; quia praeter
in which born he-was that is Britain he-would-return that besides
sollemnem canonici temporis psalmodiam, si non ualetudo
the-solemn of-canonical time psalmody if not the-health
corporis obsisteret, cotidie psalterium totum in memoriam
of-body prevented daily the-psalter whole in memory
diuinae laudis decantaret; quia in omni septimana diem cum
of-divine praise he-would-chant that in every week a-day with
nocte ieiunus transiret. Cumque finitis lacrimis, precibus, et
night fasting he-would-pass and-when ended tears prayers and
uotis domum rediret, inuenit sodalem dormientem; et ipse
vows home he-returned he-found his-companion sleeping and he
quoque lectulum conscendens, coepit in quietem membra
also his-little-bed mounting began into rest his-limbs
laxare. Et cum paululum quiesceret, expergefactus sodalis
to-relax and when a-little he-rested awakened the-companion
respexit eum, et ait: ‘O frater Ecgbercte, o quid fecisti?
looked-at him and said O brother Ecgberht O what have-you-done
Sperabam, quia pariter ad uitam aeternam intraremus.
I-hoped that together into life eternal we-should-enter

Uerumtamen scito, quia, quae postulasti, accipies.' Didicerat
nevertheless know that what you-have-asked you-will-receive he-had-learned
enim per uisionem et quid ille petisset, et quia petita
for through a-vision both what he had-asked and that what-was-asked
inpetrasset. Quid multa? Ipse Edilhun proxima nocte defunctus
he-had-obtained what more he Æthelhun the-next night died
est; at uero Ecgberect decussa molestia egritudinis conualuit,
has but indeed Ecgberht shaken-off the-trouble of-sickness recovered
ac multo postea tempore uiuens, acceptumque sacerdotii
and for-much afterward time living and-the-received of-the-priesthood
gradum condignis ornans actibus, post multa uirtutum bona,
rank with-worthy adorning deeds after many of-virtues good-things
ut ipse desiderabat, nuper, id est anno dominicae
as he-himself desired lately that is in-the-year of-the-Lord's
incarnationis DCCXXVIIII°, cum esset ipse annorum
incarnation seven-hundred-twenty-ninth when he-was himself of-years
XC, migrauit ad regna caelestia. Duxit autem uitam in
ninety passed to the-kingdoms heavenly he-led moreover his-life in
magna humilitatis, mansuetudinis, continentiae, simplicitatis,
great of-humility of-gentleness of-continence of-simplicity
et iustitiae perfectione. Unde et genti suae et illis,
and of-justice perfection whence both to-people his and to-those
in quibus exulabat, nationibus Scottorum siue Pictorum,
among which he-lived-in-exile nations of-the-Irish or of-the-Picts
exemplo uiuendi, et instantia docendi, et auctoritate
by-the-example of-living and by-the-urgency of-teaching and by-the-authority
corripiendi, et pietate largiendi de his, quae a
of-rebuking and by-the-piety of-bestowing of those-things which from
diuitibus acceperat, multum profuit. Addidit autem uotis,
rich-men he-had-received much he-benefited he-added moreover to-the-vows
quae diximus, ut semper in XL^ma^ non plus quam semel in
which we-have-spoken that always in Lent not more than once in

die reficeret, non aliud quam panem ac lac tenuissimum,
the-day he-would-eat not other than bread and milk very-thin
et hoc cum mensura gustaret; quod uidelicet lac pridie
and this with measure he-tasted which namely milk the-day-before
nouum in fiala ponere solebat, et post noctem ablata
new in a-bowl to-place he-was-wont and after the-night removed
superficie crassiore, ipse residuum cum modico, ut diximus,
the-surface thicker he-himself the-rest with a-little as we-have-said
pane bibebat. Cuius modum continentiae etiam XL diebus
bread drank of-which the-measure of-continence also for-forty days
ante natale Domini, totidem quoque post peracta sollemnia
before the-birthday of-the-Lord as-many also after completed the-solemnities
pentecostes, hoc est L^mae^, semper obseruare curabat.
of-Pentecost that is of-the-fifty-days always to-observe he-took-care

Ut defuncto Tuda, Uilfrid in Gallia, Ceadda apud Occidentales Saxones, in prouinciam Nordanhymbrorum sint ordinati episcopi

XXVIII · WILFRID AND CHAD CONSECRATED

Alhfrith sends Wilfrid to Gaul, where Agilberht consecrates him at Compiègne. While he stays abroad, Oswiu sends Chad, brother of Cedd and abbot of Lastingham, to be consecrated bishop of York. Deusdedit has died, so Chad is consecrated by Wine of the West Saxons with two British bishops. Chad travels on foot, as the apostles did, preaching in towns and villages. Wilfrid returns and brings catholic order to the English churches, and the Irish there either conform or go home.

Interea rex Alchfrid misit Uilfridum presbyterum ad regem
meanwhile king Alhfrith sent Wilfrid the-priest to the-king
Galliarum, qui eum sibi suisque consecrari faceret
of-the-Gauls who him for-himself and-his-people to-be-consecrated should-cause

episcopum. At ille misit eum ordinandum ad Agilberectum, de
bishop but he sent him to-be-ordained to Agilberht about
quo supra diximus, qui, relicta Brittania, Parisiacae ciuitatis
whom above we-have-spoken who abandoned Britain of-the-Parisian city
factus erat episcopus; et consecratus est magno cum honore
made had-been bishop and consecrated was great with honor
ab ipso, conuenientibus plurimis episcopis in uico regio,
by him-himself assembling very-many bishops in the-township royal
qui uocatur In Conpendio. Quo adhuc in transmarinis partibus
which is-called In Compiègne who still in overseas parts
propter ordinationem demorante, imitatus industriam filii
for the-ordination staying having-imitated the-industry of-his-son
rex Osuiu misit Cantiam uirum sanctum, modestum moribus,
king Oswiu sent to-Kent a-man holy modest in-morals
scripturarum lectione sufficienter instructum, et ea, quae
of-the-scriptures in-reading sufficiently instructed and those-things which
in scripturis agenda didicerat, operibus solerter exsequentem,
in the-scriptures to-be-done he-had-learned in-works skillfully carrying-out
qui Eburacensis ecclesiae ordinaretur episcopus. Erat autem
who of-York church should-be-ordained bishop was moreover
presbyter uocabulo Ceadda, frater reuerentissimi antistitis
a-priest by-name Chad the-brother of-the-most-reverend bishop
Ceddi, cuius saepius meminimus, et abbas monasterii
Cedd whom more-often we-have-mentioned and abbot of-monastery
illius, quod uocatur Laestingaeu. Misitque cum eo rex
that which is-called Lastingham and-sent with him the-king
presbyterum suum uocabulo Eadhaedum, qui postea regnante
priest his by-name Eadhæd who afterward reigning
Ecgfrido, Hrypensis ecclesiae praesul factus est. Uerum illi
Ecgfrith of-the-Ripon church bishop made was but they
Cantiam peruenientes, inuenerunt archiepiscopum Deusdedit
to-Kent coming found the-archbishop Deusdedit

iam migrasse de saeculo, et necdum alium pro eo
already to-have-passed from the-world and not-yet another for him
constitutum fuisse pontificem. Unde deuerterunt ad
appointed to-have-been bishop whence they-turned to
prouinciam Occidentalium Saxonum, ubi erat Uini episcopus;
the-province of-the-West Saxons where was Wine the-bishop
et ab illo est uir praefatus consecratus antistes, adsumtis
and by him was the-man aforesaid consecrated bishop taken
in societatem ordinationis duobus de Brettonum gente
into the-fellowship of-the-ordination two of the-Britons' people
episcopis, qui dominicum paschae diem, ut saepius dictum
bishops who the-Lord's of-Easter day as more-often said
est, secus morem canonicum a XIIII[a] usque
it-has-been contrary-to the-custom canonical from the-fourteenth all-the-way
ad XX[am] lunam celebrant. Non enim erat tunc ullus,
to the-twentieth moon celebrate not for there-was then any
excepto illo Uine, in tota Brittania canonice ordinatus
excepted that Wine in the-whole Britain canonically ordained
episcopus. Consecratus ergo in episcopum Ceadda maximam
bishop consecrated therefore as bishop Chad the-greatest
mox coepit ecclesiasticae ueritati et castitati curam inpendere;
at-once began to-ecclesiastical truth and to-chastity care to-bestow
humilitati, continentiae, lectioni operam dare; oppida, rura,
to-humility to-continence to-reading attention to-give towns countryside
casas, uicos, castella propter euangelizandum, non equitando,
cottages villages fortresses for evangelizing not by-riding
sed apostolorum more pedibus incedendo peragrare. Erat
but of-the-apostles in-the-manner on-foot walking to-travel-through he-was
enim de discipulis Aidani, eisdemque actibus ac moribus
for of the-disciples of-Aidan and-by-the-same deeds and morals
iuxta exemplum eius ac fratris sui Ceddi suos instituere
according-to the-example his and of-brother his Cedd his to-instruct

curauit auditores. Ueniens quoque Brittaniam Uilfrid iam
took-care hearers coming also to-Britain Wilfrid already
episcopus factus et ipse perplura catholicae obseruationis
bishop made also himself very-many of-catholic observance
moderamina ecclesiis Anglorum sua doctrina contulit.
rules to-the-churches of-the-English by-his teaching brought
Unde factum est, ut, crescente per dies institutione
whence done it-was that growing through the-days the-instruction
catholica, Scotti omnes, qui inter Anglos morabantur, aut
catholic the-Irish all who among the-English dwelt either
his manus darent, aut suam redirent ad patriam.
to-these their-hands should-give or their-own should-return to fatherland

Ut Uighard presbyter ordinandus in archiepiscopum Romam de Brittania sit missus; quem remissa mox scripta papae apostolici ibidem obisse narrauerint

XXIX · WIGHEARD SENT TO ROME, DIES THERE

Oswiu and Ecgberht of Kent send the priest Wigheard to Rome to be consecrated archbishop, so that he may ordain catholic bishops for all Britain, but he dies there before he can be consecrated. Pope Vitalian writes to Oswiu rejoicing at his faith and his zeal to convert his subjects, citing Isaiah's prophecies of the nations, urging him to follow Peter in the Easter and all else, and promising to send a suitable bishop when one is found. He sends relics and, for the queen, a cross with a golden key made from the chains of Peter and Paul.

His temporibus reges Anglorum nobilissimi, Osuiu prouinciae
in-these times the-kings of-the-English most-noble Oswiu of-the-province
Nordanhymbrorum, et Ecgberct Cantuariorum, habito inter
of-the-Northumbrians and Ecgberht of-the-people-of-Kent held among
se consilio, quid de statu ecclesiae Anglorum esset
themselves counsel what about the-state of-the-church of-the-English was

agendum, intellexerat enim ueraciter Osuiu, quamuis educatus
to-be-done had-understood for truly Oswiu although educated
a Scottis, quia Romana esset catholica et apostolica ecclesia,
by the-Irish that the-Roman was the-catholic and apostolic church
adsumserunt cum electione et consensu sanctae ecclesiae
they-took with the-choice and consent of-the-holy church
gentis Anglorum, uirum bonum et aptum episcopatu,
of-the-people of-the-English a-man good and fit for-the-bishopric
presbyterum nomine Uighardum, de clero Deusdedit episcopi,
a-priest by-name Wigheard of the-clergy of-Deusdedit the-bishop
et hunc antistitem ordinandum Romam miserunt; quatinus
and him as-bishop to-be-ordained to-Rome they-sent so-that
accepto ipse gradu archiepiscopatus, catholicos per omnem
received himself the-rank of-the-archbishopric catholic throughout all
Brittaniam ecclesiis Anglorum ordinare posset antistites.
Britain for-the-churches of-the-English to-ordain he-might bishops
Uerum Uighard Romam perueniens, priusquam consecrari
but Wigheard to-Rome arriving before to-be-consecrated
in episcopatum posset, morte praereptus est, et huiusmodi
to the-bishopric he-could by-death snatched-away was and of-this-kind
litterae regi Osuiu Brittaniam remissae:
a-letter to-the-king Oswiu to-Britain sent-back
Domino excellenti filio Osuio regi Saxonum Uitalianus
to-the-lord excellent son Oswiu king of-the-Saxons Vitalian
episcopus, seruus seruorum Dei.
bishop servant of-the-servants of-God
Desiderabiles litteras excellentiae uestrae suscepimus;
desirable letters of-excellence your we-have-received
quas relegentes cognouimus eius piissimam deuotionem,
which rereading we-have-learned his most-pious devotion
feruentissimumque amorem, quem habet propter beatam
and-most-fervent love which he-has for the-blessed

uitam; et quia dextera Domini protegente, ad ueram et
life and that by-the-right-hand of-the-Lord protecting to the-true and
apostolicam fidem sit conuersus, sperans, sicut in sua
apostolic faith he-has-been converted hoping as in his-own
gente regnat, ita et cum Christo de futuro conregnare.
people he-reigns so also with Christ in the-future to-reign-together
Benedicta igitur gens, quae talem sapientissimum et
blessed therefore the-people which such a-most-wise and
Dei cultorem promeruit habere regem; quia non solum
of-God worshiper has-deserved to-have as-king because not only
ipse Dei cultor extitit, sed etiam omnes subiectos
he-himself of-God a-worshiper has-been but also all subjects
suos meditatur die ac nocte ad fidem catholicam atque
his he-meditates by-day and night to the-faith catholic and
apostolicam pro suae animae redemtione conuerti. Quis
apostolic for of-his soul the-redemption to-be-converted who
enim audiens haec suauia non laetetur? Quis non exultet
for hearing these sweet-things not would-rejoice who not would-exult
et gaudeat in his piis operibus? Quia et gens uestra Christo
and be-glad in these pious works because also people your in-Christ
omnipotenti Deo credidit secundum diuinorum prophetarum
almighty God has-believed according-to of-the-divine prophets
uoces, sicut scriptum est in Isaia: 'In die illa radix Iesse, qui
the-voices as written it-is in Isaiah in day that the-root of-Jesse which
stat in signum populorum, ipsum gentes deprecabuntur.' Et
stands for a-sign of-the-peoples him the-nations shall-beseech and
iterum: 'Audite insulae, et adtendite populi de longe.' Et
again hear islands and attend peoples from afar and
post paululum: 'Parum,' inquit, 'est, ut mihi sis seruus
after a-little a-small-thing he-says it-is that to-me you-should-be a-servant
ad suscitandas tribus Iacob, et feces Israel conuertendas.
to raise the-tribes of-Jacob and the-dregs of-Israel to-convert

Dedi te in lucem gentium, ut sis salus mea
I-have-given you for a-light of-the-nations that you-may-be salvation my
usque ad extremum terrae.' Et rursum: 'Reges uidebunt,
all-the-way to the-end of-the-earth and again kings shall-see
et consurgent principes, et adorabunt.' Et post pusillum:
and shall-rise-up princes and shall-worship and after a-little
'Dedi te in foedus populi, ut suscitares terram, et
I-have-given you for a-covenant of-the-people that you-might-raise-up the-earth and
possideres hereditates dissipatas, et diceres his, qui uincti
might-possess inheritances scattered and might-say to-those who bound
sunt: "Exite," et his, qui in tenebris: "Reuelamini."' Et
are go-out and to-those who in darkness be-revealed and
rursum: 'Ego Dominus uocaui te in iustitia, et adprehendi
again I the-Lord have-called you in justice and have-taken
manum tuam, et seruaui, et dedi te in foedus populi,
hand your and have-kept and have-given you for a-covenant of-the-people
in lucem gentium, ut aperires oculos caecorum, et
for a-light of-the-nations that you-might-open the-eyes of-the-blind and
educeres de conclusione uinctum, de domo carceris sedentes
lead-out from the-prison the-bound from the-house of-the-jail sitting
in tenebris.' Ecce, excellentissime fili, quam luce clarius est,
in darkness behold most-excellent son how than-light clearer it-is
non solum de uobis, sed etiam de omnibus prophetatum
not only about you but also about all prophesied
gentibus, quod sint crediturae in Christo omnium conditore.
the-nations that they-are about-to-believe in Christ of-all the-creator
Quamobrem oportet uestram celsitudinem, utpote membrum
wherefore it-is-fitting your highness as a-member
existens Christi, in omnibus piam regulam sequi perenniter
being of-Christ in all-things the-pious rule to-follow perpetually
principis apostolorum, siue in pascha celebrandum, siue
of-the-prince of-the-apostles whether in Easter to-be-celebrated or

in omnibus, quae tradiderunt sancti apostoli Petrus et
in all-things which handed-down the-holy apostles Peter and
Paulus, qui ut duo luminaria caeli inluminant mundum, sic
Paul who as two lights of-heaven illumine the-world so
doctrina eorum corda hominum cotidie inlustrat credentium.'
the-teaching their the-hearts of-men daily illumines of-believers
Et post nonnulla, quibus de celebrando per orbem
and after some-things in-which about to-be-celebrated throughout the-world
totum uno uero pascha loquitur:
whole one true Easter he-speaks
'Hominem denique,' inquit, 'docibilem et in omnibus ornatum
a-man finally he-says teachable and in all-things adorned
antistitem, secundum uestrorum scriptorum tenorem, minime
a-bishop according-to of-your writings the-tenor by-no-means
ualuimus nunc repperire pro longinquitate itineris.
have-we-been-able now to-find on-account-of the-length of-the-journey
Profecto enim dum huiusmodi apta reppertaque persona
surely for when of-this-kind fit and-found a-person
fuerit, eum instructum ad uestram dirigemus patriam,
shall-have-been him instructed to your we-shall-direct fatherland
ut ipse et uiua uoce, et per diuina oracula omnem
that he both by-living voice and through divine oracles all
inimici zizaniam ex omni uestra insula cum diuino nutu
of-the-enemy the-tares from all your island with divine will
eradicet. Munuscula a uestra celsitudine beato principi
may-root-out the-little-gifts by your highness to-the-blessed prince
apostolorum directa pro aeterna eius memoria suscepimus,
of-the-apostles sent for the-eternal his memory we-have-received
gratiasque ei agimus, ac pro eius incolumitate iugiter
and-thanks to-him we-give and for his safety constantly
Deum deprecamur cum Christi clero. Itaque qui haec
God we-beseech with of-Christ the-clergy and-so he-who these

obtulit munera, de hac subtractus est luce, situsque
brought gifts from this withdrawn has-been light and-placed
ad limina apostolorum, pro quo ualde sumus contristati,
at the-thresholds of-the-apostles for whom greatly we-are saddened
cum hic esset defunctus. Uerumtamen gerulis harum
since here he-had died nevertheless to-the-bearers of-these
nostrarum litterarum uestris missis, et beneficia sanctorum,
our letters your messengers both the-benefits of-the-saints
hoc est reliquias beatorum apostolorum Petri et Pauli,
that is the-relics of-the-blessed apostles Peter and Paul
et sanctorum martyrum Laurentii, Iohannis, et Pauli, et
and of-the-holy martyrs Laurence John and Paul and
Gregorii, atque Pancratii eis fecimus dari, uestrae
Gregory and Pancras to-them we-have-caused to-be-given to-your
excellentiae profecto omnes contradendas. Nam et coniugi
excellence surely all to-be-delivered for also to-the-wife
uestrae, nostrae spiritali filiae, direximus per praefatos
your our spiritual daughter we-have-sent through the-aforesaid
gerulos crucem clauem auream habentem de sacratissimis
bearers a-cross a-key golden having from the-most-sacred
uinculis beatorum Petri et Pauli apostolorum; de cuius
chains of-the-blessed Peter and Paul the-apostles about whose
pio studio cognoscentes, tantum cuncta sedes apostolica
pious zeal learning so-much the-whole see apostolic
una nobiscum laetatur, quantum eius pia opera coram
together with-us rejoices as-much-as her pious works before
Deo flagrant et uernant. Festinet igitur, quaesumus, uestra
God are-fragrant and flourish let-hasten therefore we-beg your
celsitudo, ut optamus, totam suam insulam Deo Christo
highness as we-desire whole its island to-God Christ
dicare. Profecto enim habet protectorem, humani generis
to-dedicate surely for it-has as-protector of-the-human race

redemtorem Dominum nostrum Iesum Christum, qui ei
the-redeemer Lord our Jesus Christ who on-it
cuncta prospera inpertiet, uti nouum Christi populum
all prosperous-things will-bestow that a-new of-Christ people
coaceruet, catholicam ibi et apostolicam constituens fidem.
it-may-gather the-catholic there and apostolic establishing faith
Scriptum est enim: 'Quaerite primum regnum Dei et
written it-is for seek first the-kingdom of-God and
iustitiam eius, et haec omnia adicientur uobis.' Nimirum
justice his and these all shall-be-added to-you of-course
enim quaerit et inpetrabit, et ei omnes suae insulae, ut
for it-seeks and will-obtain and to-it all its islands as
optamus, subdentur. Paterno itaque affectu salutantes uestram
we-desire will-be-subjected with-fatherly and-so affection greeting your
excellentiam, diuinam precamur iugiter clementiam, quae
excellence divine we-pray constantly the-mercy which
uos uestrosque omnes in omnibus bonis operibus auxiliari
you and-yours all in all good works to-help
dignetur, ut cum Christo in futuro regnetis saeculo.
may-deign that with Christ in the-future you-may-reign age
Incolumem excellentiam uestram gratia superna custodiat.'
unharmed excellence your grace heavenly may-keep
Quis sane pro Uighardo reppertus ac dedicatus sit antistes,
who indeed for Wigheard found and dedicated was as-bishop
libro sequente oportunius dicetur.
in-the-book following more-fittingly will-be-said

Ut Orientales Saxones tempore mortalitatis ad idolatriam reuersi, sed per instantiam Iarumanni episcopi mox sint ab errore correcti

XXX · THE EAST SAXONS LAPSE AND ARE RECALLED

During the plague Sighere, one of the two kings of the East Saxons, and part of his people abandon the faith and restore the temples; his fellow king Sebbi stands firm. Wulfhere of the Mercians sends Bishop Jaruman, who brings people and king back to the faith.

Eodem tempore prouinciae Orientalium Saxonum post
at-the-same time over-the-province of-the-East Saxons after
Suidhelmum, de quo supra diximus, praefuere reges
Swithhelm about whom above we-have-spoken presided the-kings
Sigheri et Sebbi, quamuis ipsi regi Merciorum Uulfheræ
Sighere and Sebbi although they to-the-king of-the-Mercians Wulfhere
subiecti. Quae uidelicet prouincia cum praefatae mortalitatis
subject which namely province when of-the-aforesaid mortality
clade premeretur, Sigheri cum sua parte populi,
by-the-disaster it-was-pressed Sighere with his part of-the-people
relictis Christianae fidei sacramentis, ad apostasiam conuersus
abandoned of-the-Christian faith the-sacraments to apostasy turned
est. Nam et ipse rex et plurimi de plebe
was for both himself the-king and very-many of the-common-people
siue optimatibus, diligentes hanc uitam, et futuram non
or nobles loving this life and the-future not
quaerentes, siue etiam non esse credentes, coeperunt fana,
seeking or even not to-be believing began the-shrines
quae derelicta erant, restaurare, et adorare simulacra,
which abandoned had-been to-restore and to-adore images
quasi per haec possent a mortalitate defendi. Porro
as-if through these they-could from the-mortality to-be-defended further

socius eius et coheres regni eiusdem, Sebbi, magna
the-partner his and fellow-heir of-the-kingdom same Sebbi with-great
fidem perceptam cum suis omnibus deuotione seruauit,
the-faith received with his-people all devotion kept
magna, ut in sequentibus dicemus, uitam fidelem felicitate
with-great as in the-following we-shall-say his-life faithful happiness
conpleuit. Quod ubi rex Uulfheri conperit, fidem uidelicet
completed which when king Wulfhere learned the-faith namely
prouinciae ex parte profanatam, misit ad corrigendum
of-the-province in part profaned he-sent for correcting
errorem, reuocandamque ad fidem ueritatis prouinciam
the-error and-recalling to the-faith of-truth the-province
Iaruman episcopum, qui successor erat Trumheri. Qui
Jaruman the-bishop who successor was of-Trumhere who
multa agens solertia, iuxta quod mihi presbyter, qui
much acting with-skill according-to what to-me a-priest who
comes itineris illi et cooperator uerbi extiterat,
companion of-the-journey to-him and fellow-worker of-the-word had-been
referebat, erat enim religiosus et bonus uir, longe lateque
related he-was for devout and good man far and-wide
omnia peruagatus, et populum et regem praefatum
all-places having-traveled-through both the-people and the-king aforesaid
ad uiam iustitiae reduxit; adeo ut relictis siue destructis
to the-way of-justice brought-back so that abandoned or destroyed
fanis arisque, quas fecerant, aperirent ecclesias, ac
the-shrines and-altars which they-had-made they-opened the-churches and
nomen Christi, cui contradixerant, confiteri gauderent, magis
the-name of-Christ which they-had-opposed to-confess rejoiced rather
cum fide resurrectionis in illo mori, quam in perfidiae
with faith of-resurrection in him to-die than in of-faithlessness
sordibus inter idola uiuere cupientes. Quibus ita gestis,
the-filth among idols to-live desiring which so done

et	ipsi	sacerdotes	doctoresque	eorum	domum	rediere
both	*the-very*	*priests*	*and-teachers*	*their*	*home*	*returned*

laetantes.

rejoicing
