MEDIEVAL LATIN SERIES · VOLUME 38

The Golden Legend

Jacobus de Voragine

Legenda aurea

The Golden Legend

Part Five: The Saints, Jerome to Pelagius

---

with a word-for-word interlinear English translation

preserving the original word order



CANES NOBILES · MMXXVI

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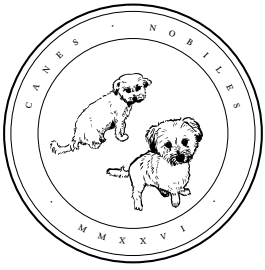

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De sancto Hieronymo

CXLVI · SAINT JEROME

Jerome is read as holy grove, holy law, vision of beauty, and judge of speech. Born at Stridon and schooled at Rome, he is beaten before the heavenly judge as a Ciceronian, not a Christian, and swears off pagan books. Hailed for the papacy, he is mocked by clerics with a woman's dress and leaves for Constantinople and the desert, where he tames his flesh with fasting. At Bethlehem he heals a lame lion, which guards the monastery's ass and, when merchants steal it, drives their camels home. He orders the Church's office and dies about 398.

Hieronymus dicitur a gerar, quod est sanctum, et nemus,
Jerome is-called from gerar which is holy and nemus
quasi sanctum nemus, vel noma, quod est lex. Unde dicitur
as-if holy grove or noma which is law whence it-is-said
in legenda sua, quod Hieronymus interpretatur sacra lex. Fuit
in legend his that Jerome is-interpreted sacred law he-was
enim sanctus, id est firmus vel mundus vel sanguine tinctus,
for holy that is firm or clean or with-blood dyed
vel usui sacro deputatus, sicut vasa templi dicebantur
or for-use sacred appointed as the-vessels of-the-temple were-called
sancta, quia sacro usui deputata. Fuit enim sanctus, id est
holy because for-sacred use appointed he-was for holy that is
firmus in bono opere propter perseverantiae longanimitatem
firm in good work on-account-of of-perseverance the-long-suffering
et mundus in mente per puritatem et sanguine tinctus
and clean in mind through purity and with-blood dyed
per dominicae passionis meditationem, sacro usui deputatus
through of-the-Lord's passion the-meditation for-sacred use appointed
per scripturae sacrae expositionem et interpretationem.
through of-scripture sacred the-exposition and interpretation
Dicitur et nemus a nemore, ubi aliquando conversatus
he-is-called also grove from the-grove where once he-lived

fuit, et lex propter regularem disciplinam, quam monachos
has and law on-account-of the-regular discipline which monks
suos docuit vel quia sacram legem exposuit et interpretatus
his he-taught or because the-sacred law he-expounded and interpreted
fuit. Hieronymus etiam interpretatur visio pulchritudinis
has Jerome also is-interpreted the-vision of-beauty
vel dijudicans locutiones. Est autem multiplex pulchritudo:
or judging utterances there-is moreover manifold beauty
prima est spiritualis, quae est in anima; secunda moralis,
the-first is spiritual which is in the-soul the-second moral
quae consistit in honestate morum; tertia intellectualis, quae
which consists in the-honesty of-manners the-third intellectual which
est pulchritudo angelica; quarta supersubstantialis, quae est
is the-beauty angelic the-fourth supersubstantial which is
divina; quinta coelestis, quae est sanctorum in patria. Hanc
divine the-fifth heavenly which is of-the-saints in the-fatherland this
quintuplicem pulchritudinem Hieronymus in se vidit et
fivefold beauty Jerome in himself saw and
habuit, nam habuit spiritualem in virtutum varietate, moralem
had for he-had the-spiritual in of-virtues the-variety the-moral
in vitae honestate, intellectualem in excellenti puritate,
in of-life the-honesty the-intellectual in excellent purity
supersubstantialem in ardenti caritate, coelestem in aeterna vel
the-supersubstantial in burning charity the-heavenly in eternal or
in excellenti caritate. Dijudicavit etiam locutiones sive verba,
in excellent charity he-judged also utterances or words
tam sua, quam aliorum; sua examinate proferendo, aliorum
as-much his-own as of-others his-own carefully-weighed bringing-forth of-others
vera confirmando, falsa confutando, dubia vero exponendo.
the-true confirming the-false confuting the-doubtful but expounding

Hieronymus Eusebii viri nobilis filius ab oppido Stridonis,
Jerome of-Eusebius a-man noble the-son from the-town of-Stridon
quod Dalmatiae et Pannoniae confinia tenet, exstitit oriundus.
which of-Dalmatia and Pannonia the-borders holds was a-native
Hic adhuc juvenis Romam adiit et litteris graecis et
he still young to-Rome went and in-letters Greek and
latinis et hebraycis plene eruditus est. In arte grammatica
Latin and Hebrew fully instructed was in the-art grammatical
Donatum habuit praeceptorem, in rhetoricis autem Victorinum
Donatus he-had as-teacher in rhetoric moreover Victorinus
oratorem, in scripturis autem divinis exercitabatur die ac
the-orator in the-scriptures moreover divine he-exercised-himself by-day and
nocte, et inde hausit avide et postmodum effudit abunde.
night and thence he-drew eagerly and afterward poured-out abundantly
Quodam vero tempore, sicut ipse in epistola ad Eustochium
at-a-certain but time as he in the-letter to Eustochium
perhibet, cum de die Tullium et de nocte Platonem avide
relates when by day Tully and by night Plato eagerly
legeret, eo quod sermo incultus sibi in libris propheticis
he-read this that the-style uncultivated to-him in the-books prophetic
non placeret, circa mediam quadragesimam tam subita et
not was-pleasing about mid Lent with-so sudden and
ardenti febre corripitur, ut toto frigescente jam corpore
burning a-fever he-is-seized that the-whole growing-cold now body
vitalis calor in solo pectore palpitaret. Dum ergo exsequiae
the-vital heat in the-sole breast throbbed while therefore the-obsequies
funeris pararentur, subito ad tribunal judicis trahitur
of-the-funeral were-being-prepared suddenly to the-tribunal of-the-judge he-is-dragged
et interrogatus, cujus conditionis esset, christianum se esse
and asked of-what condition he-was a-Christian himself to-be
libere profitetur. Ad quem judex: mentiris, inquit, Ciceronianus
freely he-professes to whom the-judge you-lie he-says a-Ciceronian

es, non Christianus, ubi enim est thesaurus tuus, ibi est
you-are not a-Christian where for is treasure your there is
et cor tuum. At Hieronymus obmutuit et continuo ipsum
also heart your but Jerome fell-silent and at-once him
judex durissime caedi jussit. Tunc exclamavit et dixit:
the-judge most-harshly to-be-beaten ordered then he-cried-out and said
miserere mei, domine, miserere mei. Tunc qui adstabant,
have-mercy on-me O-Lord have-mercy on-me then those-who stood-by
precabantur judicem, ut veniam tribueret adolescenti. Ipse
begged the-judge that pardon he-should-grant to-the-youth he
enim jurare coepit ac dicere: domine, si unquam habuero
for to-swear began and to-say O-Lord if ever I-shall-have-had
codices seculares, si legero, te negabo. In haec igitur
books secular if I-shall-have-read-them you I-shall-deny on these therefore
juramenti verba dimissus subito reviviscit, tunc lacrymis totum
of-the-oath words released suddenly he-revives then with-tears wholly
se invenit perfusum et ex verberibus, quae ante tribunal
himself he-found drenched and from the-blows which before the-tribunal
susceperat, scapulas terribiliter reperit livientes. Tanto
he-had-received his-shoulders terribly he-found bruised with-so-much
autem studio libros divinos legit extunc, quanto libros
moreover zeal books divine he-read from-then as-much-as books
gentiles unquam legerat. Dum autem esset annorum XXIX,
gentile ever he-had-read when moreover he-was of-years twenty-nine
in Romana ecclesia cardinalis presbiter ordinatus est, mortuo
in the-Roman church cardinal priest ordained he-was dead
autem Liberio papa Hieronymus dignus summo sacerdotio
moreover Liberius the-pope Jerome worthy of-the-highest priesthood
ab omnibus acclamatur. Sed dum quorundam clericorum
by all is-acclaimed but while of-certain clerics
et monachorum lasciviam increparet, illi nimium indignati
and monks the-wantonness he-rebuked they too-much indignant

ei insidias paraverunt, sed et per vestem muliebrem,
for-him ambushes prepared but also by-means-of a-garment of-a-woman
ut ait Johannes Beleth, ab iis turpiter est derisus. Nam
as says John Beleth by them shamefully was mocked for
cum Hieronymus ad matutinas solito more surgeret,
when Jerome for matins in-the-accustomed manner rose
vestem mulieris, quam aemuli juxta lectum posuerant, reperit
the-garment of-a-woman which the-rivals beside his-bed had-put he-found
suamque esse credens induit et in ecclesiam sic processit.
and-his to-be believing he-put-on and into the-church so went
Hoc autem aemuli faciebant, ut mulierem habere in thalamo
this moreover the-rivals did that a-woman to-have in his-chamber
crederetur. Quod ille videns tantae eorum vesaniae locum
he-might-be-believed which he seeing to-such their madness place
dedit et ad Gregorium Nazianzenum Constantinopolitanae
gave and to Gregory Nazianzen of-the-Constantinopolitan
urbis episcopum pervenit. Postquam autem ab ipso sacras
city bishop he-came after moreover from him the-sacred
litteras didicit, in eremum properavit, ubi pro Christo
letters he-learned into the-desert he-hastened where for Christ
quanta sustinuerit, ipse ad Eustochium narrat dicens: quotiens
how-much he-endured he to Eustochium relates saying how-often
in eremo constitutus et in illa vasta solitudine, quae exusta
in the-desert placed and in that vast solitude which burned
solis ardoribus horridum monachis praestat habitaculum,
of-the-sun by-the-heats a-horrid to-monks offers dwelling
putabam me romanis deliciis interesse. Horrebant sacco
I-thought myself at-Roman delights to-be-present bristled with-sackcloth
membra deformia, squalida cutis situm Aethiopicae carnis
the-limbs misshapen the-squalid skin the-look of-Ethiopian flesh
adduxerat, quotidie lacrymae, quotidie gemitus, et si quando
had-taken-on daily tears daily groans and if ever

repugnantem somnus imminens oppressisset, humo nuda
me-resisting sleep impending had-overwhelmed on-the-ground bare
vix ossa haerentia collidebantur. De cibis et potu taceo,
scarcely the-bones holding-together were-dashed of foods and drink I-keep-silent
cum etiam languentes aqua frigida utantur et coctum aliquid
since even the-sick water cold use and cooked something
accepisse luxuria sit, et dum scorpionum tantum essem
to-have-taken luxury be and while of-scorpions only I-was
socius et ferarum, saepe choreis intereram puellarum
the-companion and of-wild-beasts often in-the-dances I-was-present of-girls
et in frigido corpore et carne praemortua libidinum incendia
and in a-cold body and flesh dead-already of-lusts the-fires
pullulabant. Itaque continuo flebam et repugnantem carnem
sprouted and-so continually I-wept and the-resisting flesh
hebdomadarum inedia subigebam. Dies crebro conjunxi cum
of-weeks with-fasting I-subdued days often I-joined with
noctibus nec prius a pectoris cessabam verberibus, quam a
nights nor before from of-the-breast I-ceased the-blows than by
domino tranquillitas redderetur. Ipsam quoque cellulam meam
the-Lord calm was-restored the-very also cell my
quasi cogitationum conscientiam pertimescebam et mihi
as-if of-thoughts the-witness I-dreaded and with-myself
iratus et rigidus solus deserta penetrabam et ut mihi testis
angered and stern alone the-deserts I-penetrated and as to-me witness
est dominus, post multas lacrymas et nonnunquam videbar
is the-Lord after many tears also sometimes I-seemed
interesse agminibus angelorum. Per quadriennium igitur ibidem
to-be-present at-the-troops of-angels for four-years therefore there
poenitentia sic peracta ad Bethlehem oppidum remeavit, ubi
penance so performed to Bethlehem the-town he-returned where
quasi domesticum animal ad praesepe domini sese obtulit
like a-domestic animal at the-manger of-the-Lord himself he-offered

permansurum, bibliothecam autem suam, quam summo
about-to-remain the-library moreover his which with-highest
studio sibi condiderat clausam, aliosque libros iterum
zeal for-himself he-had-gathered closed and-other books again
relegens diem jejuniis ducebat ad vesperum, multos ibidem
rereading the-day in-fastings he-spent to evening many there
discipulos coadunans in sancto proposito et translatione
disciples gathering in holy purpose and in-the-translation
scripturarum quinquaginta quinque annis et sex mensibus
of-the-scriptures fifty five years and six months
desudavit et usque ad finem vitae virgo permansit. Licet
he-toiled and all-the-way to the-end of-life a-virgin remained although
autem in hac legenda dicatur, quod semper virgo fuerit, ipse
moreover in this legend it-be-said that always a-virgin he-was he
tamen de se ita scribit ad Pammachium: virginitatem in
yet about himself thus writes to Pammachius virginity in
coelo praefero, non quia habeo. Tanta denique lassitudine
heaven I-extol not because I-have-it so-great finally by-weariness
fatigatus est, ut in stratu suo jacens funiculo ad
wearied he-was that in bed his lying by-a-little-rope to
trabem suspenso supinis manibus se levaret, ut scilicet
a-beam hung with-upturned hands himself he-raised that namely
officium monasterii, prout poterat, exhiberet. Quadam
the-office of-the-monastery as-far-as he-could he-might-perform on-a-certain
vero die advesperascente cum Hieronymus cum fratribus
but day growing-toward-evening when Jerome with the-brothers
ad sacram lectionem audiendum sederet, subito leo quidam
for the-sacred reading to-be-heard sat suddenly a-lion certain
claudicans monasterium ingressus est. Quo viso cum caeteri
limping the-monastery entered has which seen when the-other
fratres fugerent, Hieronymus ei quasi hospiti obviavit. Leo
brothers fled Jerome it as-if a-guest met the-lion

igitur dum pedem sibi laesum ostenderet, vocatis fratribus
therefore while its-foot to-him injured it-showed called the-brothers
pedes sibi praecepit ablui et diligenter ejus plagam
the-feet to-it he-commanded to-be-washed and diligently its wound
inquiri. Quod cum factum fuisset, invenerunt leonis
to-be-examined which when done it-had-been they-found of-the-lion
plantam a sentibus vulneratam; adhibita igitur diligenti cura
the-sole by thorns wounded applied therefore diligent care
leo convaluit et omni feritate deposita inter eos quasi
the-lion recovered and all ferocity laid-aside among them as-if
domesticum animal habitavit. Tunc Hieronymus videns, quod
a-domestic animal dwelt then Jerome seeing that
non tam pro sanitate sui pedis, quam pro eorum utilitate
not so-much for the-health of-its foot as for their usefulness
dominus leonem misisset, de fratrum consilio eidem hoc
the-Lord the-lion had-sent by of-the-brothers the-counsel on-it this
injunxit officium, ut asinum, quem habebant, qui ligna
enjoined office that the-ass which they-had which wood
de nemore deferebat, ipse leo ad pascua duceret et
from the-grove carried itself the-lion to the-pastures should-lead and
ductum ibidem custodiret. Quod factum est. Nam injuncta
led there should-guard which done was for enjoined
leoni asini cura more pastoris industrii eundo ad
on-the-lion of-the-ass the-care in-the-manner of-a-shepherd diligent by-going to
pastum socius incessanter itineris rure pascendo
the-pasture a-companion unceasingly of-the-journey in-the-country while-it-grazed
undecunque defensor tutissimus erat, verumtamen ut se
from-every-side defender most-safe it-was nevertheless that itself
cibaret et asinus solitum perficeret opus, consuetis
it-might-feed and the-ass its-accustomed might-perform work at-the-accustomed
semper horis cum eo domum redibat. Quadam igitur vice
always hours with it home it-returned on-a-certain therefore occasion

pascente asino et leone graviter soporato mercatores cum
grazing the-ass and the-lion heavily sleeping merchants with
camelis inde transeuntes asinum solum viderunt et eum
camels thence passing the-ass alone saw and it
quantocius rapuerunt. Expergefactus itaque leo cum
as-quickly-as-possible seized awakened and-so the-lion when
socium non inveniret, rugiendo huc illucque ibat, quem
its-companion not it-found roaring hither and-thither went which
tandem non inveniens ad portas monasterii tristis adiit
at-last not finding to the-gates of-the-monastery sad came
et intus, ut solitus erat, prae verecundia ingredi non
and inside as accustomed it-was for shame to-enter not
praesumsit. Et videntes fratres, quod tardius solito
it-presumed and seeing the-brothers that later than-the-accustomed
more et sine asino venisset, putaverunt, quod fame
manner and without the-ass it-had-come they-thought that by-hunger
compulsus asinum comedisset, nolentesque ei annonam
compelled the-ass it-had-eaten and-not-wishing to-it the-rations
attribuere consuetam dicebant: vade et reliquam partem
to-assign accustomed they-said go and the-remaining part
aselli, quae tibi remansit, mande et tuam ingluviem
of-the-little-ass which to-you has-remained eat and your gluttony
reple. Haesitantes tamen, utrum hoc malum perpetrasset,
fill hesitating yet whether this evil it-had-perpetrated
exierunt ad pascua, si forte aliquod indicium invenirent, et
they-went-out to the-pastures if perhaps some sign they-might-find and
nihil invenientes hoc Hieronymo retulerunt. Tunc monitis
nothing finding this to-Jerome they-reported then by-the-warnings
ejus officium asini leoni injungunt et ligna caedentes
his the-office of-the-ass on-the-lion they-enjoin and wood cutting
leoni imponunt. Quod cum leo patienter ferret, quadam
on-the-lion they-load which when the-lion patiently bore on-a-certain

die expleto opere agrum exiit, hac illaque discurrit
day completed the-work the-field it-went-out this-way and-that ran-about
scire desiderans, quid de suo fuisset socio factum,
to-know desiring what about its had-been companion done
et ecce vidit a longe negotiatores cum onustis camelis
and behold it-saw from afar traders with laden camels
praecedente asino venientes. Mos enim illi regioni
going-before the-ass coming the-custom for in-that region
est, ut, quando cum camelis longius gradiuntur, cameli,
is that when with camels farther they-walk the-camels
ut directius vadant, praecedentem et collo funiculum
that more-directly they-may-go a-preceding and on-its-neck a-little-rope
gestantem asinum subsequantur. Recognito igitur leo asino
bearing ass follow recognized therefore the-lion the-ass
cum ingenti rugitu super eos irruit et omnes homines
with huge roaring upon them rushed and all the-men
in fugam convertit. Et leo terribiliter rugiens percutiebat
into flight turned and the-lion terribly roaring struck
cauda fortiter terram perterritosque camelos, sicut erant
with-its-tail strongly the-ground and-the-terrified camels as they-were
onusti, ante se ad cellam ire coegit. Quod cum fratres
laden before itself to the-cell to-go compelled which when the-brothers
vidissent et Hieronymo nuntiassent, ille ait: hospitibus
had-seen and to-Jerome had-announced he says for-guests
nostris, fratres carissimi, pedes abluite, escas praebete et
our O-brothers dearest the-feet wash food offer and
super hoc voluntatem domini exspectate. Tunc leo per
upon this the-will of-the-Lord await then the-lion through
monasterium coepit, ut solebat, laetus discurrere, singulorum
the-monastery began as it-was-wont glad to-run-about of-each
fratrum vestigiis se prosternens et quasi de perpetrata,
of-the-brothers at-the-footprints itself prostrating and as-if for a-perpetrated

quam non fecerat, culpa cauda alludens veniam postulabat.
which not it-had-done fault with-its-tail fawning pardon it-asked
Hieronymus autem futurorum praescius ait fratribus: ite,
Jerome moreover of-future-things foreknowing says to-the-brothers go
fratres, et venientibus hospitibus necessaria praeparate. Adhuc
O-brothers and for-the-coming guests necessities prepare still
eo loquente nuntius ad eum venit annuntians, ante fores
he speaking a-messenger to him came announcing before the-doors
hospites adesse, qui abbatem vellent videre. Ad quos cum
guests to-be-present who the-abbot wished to-see to whom when
ille ivisset, protinus illi ejus pedibus provolvuntur, pro culpa
he had-gone at-once they his at-feet roll-forward for their-fault
veniam postulantes; quos ille benigne elevans praecepit,
pardon asking whom he kindly raising commanded
ut sua reciperent et aliena non usurparent. Rogabant
that their-own they-should-take and others' not usurp asked
igitur illi beatum Hieronymum, ut medietatem olei pro
therefore they blessed Jerome that half of-the-oil for
benedictione accipiat. Quibus vix assentiens, tandem
blessing he-should-accept to-whom scarcely assenting at-last
coactus suscipi jubet. Promiserunt autem se annuatim
compelled to-be-received he-orders they-promised moreover themselves yearly
eandem olei mensuram fratribus ipsis daturos et
the-same of-oil measure to-the-brothers themselves to-be-about-to-give and
a suis dari haeredibus praecepturos. Cum autem olim
by their to-be-given heirs to-be-about-to-order when moreover formerly
in ecclesia unusquisque caneret, quod volebat, Theodosius
in the-church each sang what he-wished Theodosius
imperator, ut ait Johannes Beleth, Damasum papam rogavit,
the-emperor as says John Beleth Damasus the-pope asked
ut alicui viro docto officium ecclesiasticum committeret
that to-some man learned the-office ecclesiastical he-should-commit

ordinandum. Ipse igitur sciens Hieronymum in lingua graeca
to-be-ordered he therefore knowing Jerome in the-tongue Greek
et hebrayca perfectum et in omni sapientia summum, eidem
and Hebrew perfect and in all wisdom supreme to-him
officium praedictum commisit. Hieronymus igitur psalterium
the-office aforesaid committed Jerome therefore the-psalter
per ferias distinxit et unicuique feriae nocturnum proprium
by weekdays divided and to-each weekday a-nocturn proper
assignavit ac gloria patri in fine cujuslibet psalmi
assigned and the-glory to-the-Father at the-end of-each psalm
dicendum instituit, ut ait Sigebertus. Deinde epistolas et
to-be-said instituted as says Sigebert then the-epistles and
evangelia per anni circulum decantandas caeteraque
gospels through of-the-year the-circle to-be-sung and-the-other-things
ad officium pertinentia post cantum rationabiliter ordinavit
to the-office pertaining after the-chant reasonably ordered
misitque illum de Bethlehem ad summum pontificem et
and-he-sent it from Bethlehem to the-supreme pontiff and
ab eo et cardinalibus suis fuit valde approbatum et
by him and the-cardinals his it-was greatly approved and
perpetuo authenticatum. Post hoc autem in ore speluncae,
perpetually authenticated after this moreover at the-mouth of-the-cave
ubi dominus jacuit, monumentum sibi construxit, ubi
where the-Lord lay a-tomb for-himself he-built where
expletis nonaginta octo annis et sex mensibus sepultus
completed ninety eight years and six months buried
fuit. In quanta reverentia eum Augustinus habuerit, patet
he-was in how-great reverence him Augustine held is-plain
per epistolas, quas sibi misit; in quarum una ei tali
through the-letters which to-him he-sent in of-which one to-him in-such
modo scripsit: domino dilectissimo et cultu sincerissimo
manner he-wrote to-the-lord most-beloved and with-worship most-sincere

caritatis observando atque amplectendo Hieronymo Augustinus
of-charity to-be-observed and to-be-embraced Jerome Augustine
etc. Alibi quoque de eo sic scribit: sanctus Hieronymus
etc. elsewhere also about him thus he-writes saint Jerome
presbiter graeco, latino et hebraeo eloquio eruditus in locis
the-priest in-Greek Latin and Hebrew eloquence learned in places
sanctis atque in litteris sacris usque ad decrepitam vixit
holy and in letters sacred all-the-way to decrepit lived
aetatem, cujus nobilitas eloquii ab oriente in occidentem
age whose nobility of-eloquence from the-east into the-west
instar solis lampas resplenduit. Beatus autem Prosper in suis
like of-the-sun the-lamp shone blessed moreover Prosper in his
chronicis de eo sic ait: Hieronymus presbiter in Bethlehem
chronicles about him thus says Jerome the-priest in Bethlehem
toto jam mundo clarus habitabat egregio ingenio et
in-the-whole now world famous dwelt by-excellent talent and
studio universae ecclesiae serviens. Ipse quoque de se sic
zeal the-universal church serving he also about himself thus
ait ad Albigensem: nihil a pueritia ita vitare conatus sum,
says to Albigensis nothing from boyhood so to-avoid tried I-have
ut animum tumentem et erectam cervicem, Dei contra se
as a-mind swelling and a-raised neck of-God against itself
odium provocantem. Idem: ego etiam tuta omnia timeo.
the-hatred provoking the-same I even safe all-things fear
Idem: in monasterio hospitalitati ex corde intendimus et
the-same in the-monastery to-hospitality from the-heart we-attend and
omnes ad nos venientes praeter haereticos laeta fronte
all to us coming except heretics with-glad brow
suscipimus ac venientium pedes abluimus. Ysidorus vero in
we-receive and of-those-coming the-feet we-wash Isidore but in
libro etymologiarum ait: Hieronymus trium linguarum exstitit
the-book of-etymologies says Jerome of-three tongues was

peritus, cujus interpretatio caeteris antefertur, quoniam et
skilled whose translation to-the-others is-preferred since both
verborum tenacior est et perspicuitate sententiae clarior,
of-the-words more-tenacious it-is and in-clearness of-sense clearer
tamquam utpote a christiano interprete verior. In dyalogo
as as-being from a-Christian translator truer in the-dialogue
quoque Severi discipuli sancti Martini, qui ejus tempore
also of-Severus of-the-disciple of-saint Martin who his in-time
fuit, sic de Hieronymo scriptum habetur. Hieronymus
was thus about Jerome written is-had Jerome
praeter fidei meritum dotemque virtutum non solum latinis
besides of-faith the-merit and-the-dowry of-virtues not only in-Latin
atque graecis, sed etiam hebraeis ita litteris instructus est, ut
and Greek but also in-Hebrew so in-letters instructed was that
se illi in omni scientia nemo audeat comparare, cui
himself with-him in all knowledge no-one dare compare for-whom
jugis adversus malos pugna perpetuumque certamen.
a-continual against the-wicked fight and-perpetual contest
Oderunt eum haeretici, quia eos impugnare non desiit,
hate him the-heretics because them to-attack not he-has-ceased
oderunt clerici, quia vitam eorum insectatur et crimina, sed
hate-(him) the-clerics because the-life their he-assails and the-crimes but
plane boni omnes et mirantur et diligunt. Nam qui
plainly the-good all both wonder and love for those-who
eum haereticum esse arbitrantur, insaniunt; totus semper in
him a-heretic to-be think are-mad wholly always in
lectione, totus in libris est, non die, non nocte requiescit,
reading wholly in books he-is not by-day not by-night he-rests
aut legit aliquid aut semper scribit. Haec Severus. Et
either he-reads something or always writes these-things Severus and
sicut ex his verbis patet et sicut etiam ipse saepe testatur,
as from these words is-plain and as also he often attests

multos persecutores et multos detractores perpessus est.
many persecutors and many detractors he-endured has
Quas tamen persecutiones quam libenter sustinuerit, patet
which yet persecutions how willingly he-bore is-plain
ex eo, quod sic dicit in epistola ad Assellam: gratias ago
from this that thus he-says in the-letter to Asella thanks I-render
Deo, quia dignus sum habitus, quem oderit mundus,
to-God because worthy I-am held whom should-hate the-world
et maleficum me garriunt, sed scio ad regnum pervenire
and a-sorcerer me they-chatter but I-know to the-kingdom to-come
per infamiam et bonam famam. Item: utinam ob domini
through infamy and good fame likewise would-that for of-the-Lord
mei nomen atque justitiam universa me infidelium turba
my the-name and justice the-whole me of-the-unbelievers crowd
persequatur! utinam in opprobrium meum solidius exsurgat
may-persecute would-that to reproach my more-solidly may-rise
hic mundus! Tantum ut merear a Christo laudari et suae
this world only that I-may-merit by Christ to-be-praised and of-his
pollicitationis sperare mercedem. Grata utique et desiderata
promise to-hope the-reward pleasing surely and desired
tentatio est, cujus praemium a Christo speratur in coelo,
the-temptation is whose reward from Christ is-hoped in heaven
nec maledictio gravis est, quae divina laude mutatur. Obiit
nor the-cursing grave is which by-divine praise is-changed he-died
circa annos domini CCCXCVIII.
about the-years of-the-Lord three-hundred-ninety-eight

De sancto Remigio

CXLVII · SAINT REMIGIUS

Remigius is read as the rower who steers the Church from shipwreck. Queen Clotilda baptizes two sons over King Clovis's scorn; the first dies, the second recovers. Clovis, converted, grants Remigius all the land he can walk round while the king sleeps at noon; a miller who refuses him loses his mill into the earth, and drunken peasants who burn his grain are cursed in their descendants. His body grows too heavy to pass Saint Christopher's church, where it is buried, and angels later carry the tomb into a new crypt.

Remigius dicitur a remige, qui est navis ductor vel rector;
Remigius is-called from remex which is of-a-ship the-leader or ruler
vel dicitur a remis, quae sunt instrumenta, quibus navis
or he-is-called from remi which are the-instruments by-which a-ship
ducitur. Et dicitur a gyon, quod est luctatio. Ipse enim
is-led and is-called from gyon which is struggle he for
ecclesiam gubernavit a periculo naufragii, eam duxit ad
the-church governed from the-danger of-shipwreck it he-led to
portam paradisi, pro ea luctatus est contra insidias dyaboli.
the-gate of-paradise for it he-struggled has against the-ambushes of-the-devil
Remigius regem et gentem Francorum ad Christum
Remigius the-king and the-nation of-the-Franks to Christ
convertisse dicitur. Habebat enim rex uxorem, nomine
to-have-converted is-said had for the-king a-wife by-name
Clotildin christianissimam, quae virum suum nitebatur ad
Clotilda most-Christian who husband her strove to
fidem convertere, sed nequibat. Quae cum filium genuisset,
the-faith to-convert but could-not who when a-son she-had-borne
ipsum baptizare voluit, sed rex omnino prohibuit: illa
him to-baptize wished but the-king altogether forbade she
autem quiescere non valens tandem vix hoc a rege
moreover to-rest not able at-last scarcely this from the-king

obtinuit et filium baptizavit. Qui dum baptizatus esset,
obtained and the-son baptized who when baptized he-had-been
subito est defunctus. Cui rex ait: nunc apparet, quod
suddenly he-has died to-whom the-king says now it-appears that
Christus vilis est Deus, qui eum, per quem fides ejus
Christ a-cheap is God who him through whom the-faith his
poterat sublimari, in vita conservare non potuit. Cui illa:
could to-be-exalted in life to-keep not could to-whom she
imo in hoc a Deo meo valde me diligi sentio, quod
rather in this by God my greatly myself to-be-loved I-feel that
primum fructum ventris mei ipsum recepisse cognosco,
the-first fruit of-womb my him to-have-received I-know
qui regnum infinitum tuo melius filio meo largitus est.
who the-kingdom infinite than-your better on-son my bestowed has
Concepit igitur iterum et filium alium peperit, quem sicut
she-conceived therefore again and a-son another bore whom as
primum cum multa instantia baptizari fecit, sed ecce
the-first with much urgency to-be-baptized she-caused but behold
subito infirmatur, ita quod de ejus vita desperetur. Dixitque
suddenly he-falls-sick so that of his life it-is-despaired and-said
rex uxori: vere debilis est Deus tuus, qui nullum in
the-king to-his-wife truly weak is God your who no-one in
suo nomine baptizatum in vita conservare potest, nam si
his name baptized in life to-keep is-able for if
mille genueris et cunctos baptizaveris, omnes simul
a-thousand you-will-have-borne and all you-will-have-baptized all together
peribunt. Sed tamen puer convaluit et sanitatem recepit, ita
will-perish but yet the-boy recovered and health received so
quod post patrem regnavit. At fidelis mulier virum suum ad
that after his-father he-reigned but the-faithful woman husband her to
fidem reducere conabatur, sed ille modis omnibus resistebat.
the-faith to-bring-back tried but he by-means all resisted

Qualiter autem ad fidem conversus est, in alio festo, quod
how moreover to the-faith converted he-was in another feast which
est post epiphaniam, dictum est. Volens autem praedictus
is after Epiphany told it-is wishing moreover the-aforesaid
rex Clodoveus factus christianus Remensem ecclesiam dotare,
king Clovis made a-Christian the-church of-Reims to-endow
beato Remigio dixit, ut, quantum circuiret, dum ipse
to-blessed Remigius he-said that as-much-as he-should-go-around while he
in meridie dormiret, sibi dari vellet. Quod et factum
at noon slept to-him to-be-given he-would-wish which also done
est. Sed cum quidam molendinum suum habebat intra
was but since a-certain-man mill his had within
fines beati Remigii, molendinarius ipsum, dum circuiret,
the-bounds of-blessed Remigius the-miller him while he-went-around
cum indignatione repulit. Cui dixit Remigius: amice, non
with indignation repelled to-whom said Remigius O-friend not
sit tibi durum, ut hoc molendinum simul habeamus. At
let-it-be to-you hard that this mill together we-have but
ille ut eum rejecit, statim rota in contrarium verti coepit
he as him he-rejected at-once the-wheel in reverse to-turn began
clamavitque post sanctum Remigium dicens: serve Dei veni
and-he-cried after saint Remigius saying O-servant of-God come
et habeamus pariter molendinum. Cui ille: nec mihi nec
and let-us-have together the-mill to-whom he neither for-me nor
tibi, statimque se terra aperuit et molendinum penitus
for-you and-at-once itself the-earth opened and the-mill utterly
deglutivit. Praevidens Remigius famem futuram, cum in villa
swallowed foreseeing Remigius famine future when in a-village
quadam bladi cumulos congregasset, inebriati rustici senis
certain of-grain heaps he-had-gathered drunken rustics of-the-old-man
prudentiam deridentes ignem supposuerunt. Quod ille audiens
prudence mocking fire set-under which he hearing

illuc venit et prae frigore aetatis et vespertini temporis se
thither came and for the-cold of-age and of-the-evening time himself
calefacere coepit et tranquillo corde dixit: semper focus bonus
to-warm began and with-tranquil heart said always a-fire good
est; verumtamen qui hoc fecerunt et posteri ejus viri in
is nevertheless those-who this did and descendants their the-men in
genitalibus rupti feminae gutturosae erunt. Quod sic in illis
the-genitals ruptured the-women goitrous will-be which so in them
evenit, quousque per Carolum sunt dispersi. Notandum
came-about until by Charles they-were dispersed it-is-to-be-noted
autem, quod illud festum sancti Remigii, quod agitur in
moreover that that feast of-saint Remigius which is-kept in
mense Januarii, est festum de felici obitu illius. Istud autem
the-month of-January is the-feast of the-happy death his this moreover
dicitur esse de felici obitu illius et de ejus sacri corporis
is-said to-be of the-happy death his and of his sacred body
translatione. Cum enim corpus ejus post ipsius obitum ad
the-translation when for body his after his death to
ecclesiam sanctorum Timothei et Apollinaris cum feretro
the-church of-saints Timothy and Apollinaris with the-bier
deferretur secus ecclesiam sancti Christophori, coepit adeo
was-being-carried beside the-church of-saint Christopher it-began so-much
ponderare, quod nullatenus moveri potuit. Tandem coacti
to-weigh that by-no-means to-be-moved it-could at-last compelled
rogaverunt dominum, ut iis ostendere dignaretur, si
they-asked the-Lord that to-them to-show he-would-deign whether
forte in ecclesia illa sancti Christophori, ubi mille reliquiae
perhaps in church that of-saint Christopher where a-thousand relics
sanctorum quiescebant, sepeliri vellet, statimque corpus
of-saints rested to-be-buried he-wished and-at-once the-body
levissime sustulerunt et ipsum ibi honorifice posuerunt. Ubi
most-lightly they-lifted and it there honorably laid where

cum multa miracula fierent, ecclesiam ampliaverunt et facta
when many miracles were-done the-church they-enlarged and made
crypta retro altare, cum effosum corpus ibi reponere vellent,
a-crypt behind the-altar when the-dug-up body there to-lay-again they-wished
movere nullatenus potuerunt. Cum autem in orationibus
to-move-it by-no-means they-could when moreover in prayers
pernoctarent et media nocte omnes pariter obdormivissent,
they-spent-the-night and at-the-middle night all together had-fallen-asleep
in crastinum, scilicet calend. Octobres, invenerunt sepulchrum
on the-morrow namely the-calends of-October they-found the-tomb
cum corpore sancti Remigii in illam cryptam ab angelis
with the-body of-saint Remigius into that crypt by angels
deportatum, quod tamen post longum tempus in pulchriorem
carried which yet after a-long time into a-more-beautiful
cryptam eadem die cum capsa argentea translatum est.
crypt on-the-same day with a-case silver translated was
Floruit circa annum domini quadringentesimum nonagesimum.
he-flourished about the-year of-the-Lord four-hundredth ninetieth

De sancto Leodegario

CXLVIII · SAINT LEGER

Leger, bishop of Autun, sets Childeric on the throne against Ebroin, who becomes a monk. Turned against him by evil counsel, the king plots his death at Easter, and Leger withdraws to Luxeuil, where he serves Ebroin himself. When Ebroin returns to power as steward, Leger's eyes are torn out, his brother Garinus is stoned, and his tongue is cut, yet he still speaks and a crown of light rings his head. Three of his four executioners repent; the fourth beheads him and is seized by a demon. Ebroin, as Leger foretold, dies by the sword.

Leodegarius dum omni virtute polleret, Eduensi ecclesiae
Leger while in-every virtue he-was-strong of-the-Autun church
meruit in pontificem promoveri. Qui dum Clotario rege
he-merited as pontiff to-be-promoted who when Clothar the-king
decedente cura regni gravius premeretur, voluntate
departing with-the-care of-the-kingdom more-heavily he-was-pressed by-the-will
Dei et principum consilio Childericum fratrem Clotarii
of-God and of-the-princes by-the-counsel Childeric the-brother of-Clothar
adolescentem valde idoneum praefecit in regem. Sed Ebroinus
a-youth very fit he-set as king but Ebroin
Theodericum ipsius Childerici germanum praeficere nitebatur,
Theodoric of-this-very Childeric the-brother to-set-over strove
non propter regni commodum, sed quia de potestate
not on-account-of of-the-kingdom the-advantage but because from power
ejectus et omnibus odiosus iram regis et principum
cast-out and to-all hateful the-anger of-the-king and of-the-princes
verebatur. Timens igitur Ebroinus licentiam a rege petiit
he-feared fearing therefore Ebroin leave from the-king sought
et monasterium introivit. Quo concedente et fratrem suum
and a-monastery entered who granting and brother his
Theodoricum, ne contra regnum aliquid moliretur, in
Theodoric lest against the-kingdom anything he-should-attempt in

custodia detinente sanctitate et providentia episcopi pace
custody holding by-the-holiness and providence of-the-bishop with-peace
mirabili omnes gaudebant. Sed post aliquod tempus rex
wonderful all rejoiced but after some time the-king
malignorum consilio depravatus in tantum in viri Dei
of-malicious-men by-counsel depraved in so-much into of-the-man of-God
odium incitatur, quod opportunitatem et modum mortis ejus
hatred is-incited that the-opportunity and manner of-death his
attentius inquirebat. Sed episcopus blande ferens et omnes
more-attentively he-sought but the-bishop mildly bearing-it and all
inimicos suos ut amicos amplectens egit cum rege, ut diem
enemies his as friends embracing arranged with the-king that the-day
paschae in urbe, cui praeerat, celebraret. Et ecce illa
of-Easter in the-city over-which he-presided he-should-celebrate and behold on-that
die nuntiatum est ei, quod rex in illa nocte, quidquid
day announced it-was to-him that the-king in that night whatever
de morte ejus tractaverat, perficere decrevisset. At ille nihil
about the-death his he-had-treated to-carry-out had-decided but he nothing
trepidans, sed illa die cum rege in mensa communicans
trembling but on-that day with the-king at table communicating
persecutorem sic fugit, quod in Luxuniensi monasterio domino
the-persecutor so fled that in the-Luxeuil monastery the-Lord
serviens etiam Ebroino, qui in monastico habitu latitabat,
serving even Ebroin who in monastic habit was-hiding
sedula caritate servivit. Post modicum rex moritur et
with-assiduous charity he-served after a-little the-king dies and
Theodericus in regnum sublimatur. Quapropter Leodegarius
Theodoric to the-kingdom is-raised wherefore Leger
populi sui lacrymis et precibus motus et abbatis imperio
of-people his by-the-tears and prayers moved and of-the-abbot by-the-command
compulsus ad sedem suam rediit ac Ebroinus protinus
compelled to see his returned and Ebroin forthwith

apostatavit et regis senescallus ordinatus est. Qui licet
apostatized and of-the-king seneschal ordained was who although
prius malus fuerit, tamen postea fuit pejor totoque
before evil he-had-been yet afterward he-was worse and-with-whole
studio Leodegarium occidere nitebatur. Missis igitur militibus,
zeal Leger to-kill strove sent therefore soldiers
qui eum caperent, cum hoc Leodegarius comperisset, eorum
who him should-seize when this Leger had-learned their
furori cedens dum in habitu pontificali de urbe egrederetur,
to-fury yielding while in habit pontifical from the-city he-was-going-out
a militibus capitur, qui ei statim oculos eruerunt. Post
by the-soldiers he-is-seized who of-him at-once the-eyes tore-out after
biennium sanctus Leodegarius cum fratre suo Garino, quem
two-years saint Leger with brother his Garinus whom
Ebroinus exulaverat, in palatium regis est adductus. Cum
Ebroin had-exiled into the-palace of-the-king was brought when
ad irrisionem Ebroini sapienter et pacifice responderet, nequam
to the-mockery of-Ebroin wisely and peaceably he-answered the-wicked
ille jussit Garinum lapidibus obrui sanctumque
that-one ordered Garinus with-stones to-be-overwhelmed and-the-holy
episcopum tota die nudis pedibus per quendam fluvium
bishop for-the-whole day with-bare feet through a-certain river
super acutissimos lapides decurrentem deduci, et audiens,
over most-sharp stones running to-be-led and hearing
quod in his tormentis Deum laudaret, linguam ejus praescidi
that in these torments God he-praised tongue his to-be-cut-off
fecit et postmodum eum cuidam custodi tradidit, ut
he-caused and afterward him to-a-certain guard handed that
ipsum novis suppliciis reservaret. Ille autem usum loquendi
him for-new punishments he-should-reserve he moreover the-use of-speaking
non perdidit, sed praedicationi et exhortationi, prout poterat,
not lost but to-preaching and exhortation as-far-as he-could

vacabat praedixitque, quando et qualiter ipse et Ebroinus
gave-himself and-he-foretold when and how he and Ebroin
ex hac vita migrarent. Lux autem immensa ad modum
from this life should-depart light moreover immense in the-manner
coronae caput ejus circumdedit: quam cum multi vidissent,
of-a-crown the-head his surrounded which when many had-seen
quid hoc esset, ab episcopo quaesierunt. At ille se in
what this was of the-bishop they-asked but he himself in
oratione prosternens gratias Deo retulit et omnes adstantes,
prayer prostrating thanks to-God rendered and all standing-by
ut in melius vitam mutarent, admonuit. Quod Ebroinus
that for the-better their-life they-should-change admonished which Ebroin
audiens et invidens missis quatuor spiculatoribus ipsum
hearing and envying sent four executioners him
decollari praecepit. Cum ergo ipsum ducerent, ait iis:
to-be-beheaded commanded when therefore him they-led he-says to-them
non est, inquit, opus, fratres, vos diutius fatigari, sed hic
not is he-says need O-brothers you longer to-be-wearied but here
implete desiderium ejus, qui vos misit. Ad hoc tres illorum
fulfill the-desire of-him who you sent at this three of-them
adeo sunt compuncti, quod ad pedes ejus procidentes veniam
so were pricked that at the-feet his falling pardon
precabantur, quartus vero, cum eum decollasset, protinus a
they-begged the-fourth but when him he-had-beheaded at-once by
daemone arreptus et in ignem projectus vitam miserabiliter
a-demon seized and into the-fire thrown his-life wretchedly
terminavit. Biennio expleto audiens Ebroinus corpus sancti
ended two-years completed hearing Ebroin the-body of-the-holy
viri multis miraculis illustrari, miserabiliter cruciatus
man by-many miracles to-be-made-illustrious wretchedly tormented
invidia militem illuc misit, ut, an sic se haberet veritas,
by-envy a-soldier thither sent that whether so itself it-had the-truth

intimaret. Miles autem superbus et arrogans cum illuc
he-might-report the-soldier moreover proud and arrogant when thither
venisset, calce tumbam sancti percutiens exclamavit:
he-had-come with-his-heel the-tomb of-the-saint striking cried-out
moriatur, qui mortuum miracula facere posse credit. Mox
let-him-die who a-dead-man miracles to-do to-be-able believes at-once
ille arreptus a daemonio et subito moriens morte sua
he seized by a-demon and suddenly dying by-death his
sanctum amplius commendavit. His auditis Ebroinus
the-saint more commended these-things heard Ebroin
amplius invidia torquebatur et famam sancti exstinguere
more by-envy was-tormented and the-fame of-the-saint to-extinguish
moliebatur, sed juxta praedicationem sancti gladio
strove but according-to the-prediction of-the-saint by-the-sword
nequiter nequam occiditur ipse. Passus est autem circa
wickedly the-wicked-one is-killed himself suffered he-has moreover about
annum domini DCLXXX tempore Constantini quarti.
the-year of-the-Lord six-hundred-eighty in-the-time of-Constantine the-fourth

De sancto Francisco

CXLIX · SAINT FRANCIS

Francis is named for the gift of French, his mission, and the freedom he brings. A merchant of Assisi changed by sickness, he kisses a leper, hears the crucifix of San Damiano bid him repair its house, renounces his father, and takes the gospel's poverty. His rule is confirmed by Innocent; he drives demons from Arezzo, wrestles temptation in the snow, receives the stigmata from a seraph, refuses with Dominic to make his friars bishops, and preaches to the birds. He welcomes Sister Death; miracles of the stigmata, healings, and raisings follow.

Franciscus prius dictus est Johannes, sed postmodum mutato
Francis first called was John but afterward changed
nomine Franciscus vocatus est. Cujus nominis mutationis
the-name Francis called he-was of-which name of-the-change
multiplex causa fuisse videtur. Primo ratione miraculi
manifold the-cause to-have-been seems first by-reason of-the-miracle
connotandi, linguam enim gallicam miraculose a Deo
to-be-noted the-tongue for French miraculously from God
recepisse cognoscitur. Unde dicitur in legenda sua, quod
to-have-received he-is-known whence it-is-said in legend his that
semper, cum ardore sancti spiritus repleretur, ardentia
always when with-the-ardor of-the-Holy Spirit he-was-filled burning
foris verba eructans gallice loquebatur. Secundo ratione
outwardly words pouring-forth in-French he-spoke secondly by-reason
officii divulgandi, unde dicitur in legenda, quod divina
of-the-office to-be-spread whence it-is-said in the-legend that divine
prudentia sibi hoc vocabulum indidit, ut ex singulari et
prudence on-him this name imposed that from the-singular and
insueto nomine opinio mysterii ejus toti citius
unaccustomed name the-opinion of-the-mystery his to-the-whole more-quickly
innotesceret orbi. Tertio ratione effectus consequendi, ut
might-become-known world thirdly by-reason of-the-effect to-be-attained that

scilicet per hoc daretur intelligi, quod ipse per se et
namely through this it-be-given to-be-understood that he by himself and
per filios suos multos servos peccati et dyaboli debeat francos
by sons his many slaves of-sin and of-the-devil ought free
et liberos facere. Quarto ratione magnanimitatis in corde, nam
and liberated to-make fourthly by-reason of-magnanimity in heart for
Franci a ferocitate sunt dicti, quia iis inest naturalis
the-Franks from ferocity are named because in-them is natural
veritas et magnanimitas animorum. Quinto ratione virtuositatis
truth and magnanimity of-minds fifthly by-reason of-power
in sermone, quia ejus sermo instar securis vitia incidebat.
in speech because his speech like an-axe the-vices cut
Sexto ratione terroris in daemonum fugatione. Septimo
sixthly by-reason of-terror in of-demons the-putting-to-flight seventhly
ratione securitatis ex virtute et operum perfectione et
by-reason of-security from virtue and of-works the-perfection and
honestatis in conversatione. Ajunt enim franciscas dici signa
of-honesty in conduct they-say for francisca to-be-called signs
quaedam instar securium, quae Romae ante consules ferebantur,
certain like axes which at-Rome before the-consuls were-carried
quae erant in terrorem, in securitatem et in honorem.
which were for terror for security and for honor

Franciscus servus et amicus altissimi in civitate Assisii
Francis the-servant and friend of-the-most-high in the-city of-Assisi
ortus et negotiator effectus fere usque ad vicesimum
born and a-merchant made almost all-the-way to the-twentieth
aetatis suae annum tempus suum vane vivendo consumsit.
of-age his year time his vainly by-living consumed
Quem dominus infirmitatis flagello corripuit et in
whom the-Lord of-sickness with-the-scourge seized and into
virum alterum subito transformavit, ita quod jam spiritu
a-man other suddenly transformed so that now with-spirit

prophetico pollere coepit. Nam cum quadam vice ipse cum
prophetic to-be-strong he-began for when on-a-certain occasion he with
plurimis a Perusinis captus diro fuisset carceri mancipatus,
very-many by the-Perugians captured to-a-dire had-been prison delivered
dolentibus aliis hic solus exsultat et redargutus super hoc
grieving the-others he alone exults and reproved over this
a concaptivis respondit: ideo me exsultare noveritis, quia
by his-fellow-captives answered therefore me to-exult you-may-know because
adhuc sanctus per totum seculum adorabor. Quadam
still as-a-saint through the-whole world I-shall-be-adored on-a-certain
vice Romam causa devotionis proficiscens vestimenta sua
occasion to-Rome for-the-sake of-devotion setting-out garments his
deposuit et pauperis cujusdam vestimenta induens ante
he-laid-aside and of-a-poor-man certain the-garments putting-on before
ecclesiam sancti Petri inter pauperes sedit et cum iis velut
the-church of-saint Peter among the-poor sat and with them as
unus ex illis avide manducavit, et saepius simile fecisset,
one of them eagerly ate and more-often the-like he-would-have-done
nisi notorum verecundia impedivisset. Antiquus hostis eum
unless of-acquaintances shame had-hindered the-ancient enemy him
a salubri proposito conabatur avertere et feminam
from his-wholesome purpose tried to-turn-away and a-woman
quandam suae civitatis gibbosam cordi ejus immittit, et
certain of-his city hunchbacked into-the-heart his sends and
nisi resipiscat a coeptis, similem se facturum
unless he-come-to-his-senses from his-undertakings like himself about-to-make
minatur, sed a domino confortatus audivit: Francisce, amara
threatens but by the-Lord comforted he-heard O-Francis bitter-things
pro dulcibus sume et te ipsum contemne, si me cupis
for sweet take and you yourself despise if me you-desire
agnoscere. Quendam igitur leprosum obvium habens, cum
to-know a-certain therefore leper meeting having since

hujusmodi homines multum abhorrentur, divini tamen
such men much are-abhorred of-the-divine yet
memor oraculi accurrens in oscula ejus ruit, et post hoc
mindful oracle running-up into the-kisses his he-rushes and after this
ille statim disparuit. Quapropter ad leprosorum habitacula
he at-once vanished wherefore to of-the-lepers the-dwellings
properat et eorum manus devote osculans pecuniam donat.
he-hastens and their hands devoutly kissing money he-gives
Ecclesiam sancti Damiani orationis causa ingreditur et
the-church of-saint Damian of-prayer for-the-sake he-enters and
imago Christi eum miraculose alloquitur: Francisce, inquit,
the-image of-Christ him miraculously addresses Francis it-says
vade, repara domum meam, quae, ut cernis, tota destruitur.
go repair house my which as you-see wholly is-being-destroyed
Ab ea igitur hora anima ejus liquefacta est et crucifixi
from that therefore hour soul his melted was and of-the-crucified
compassio ejus cordi mirabiliter est infixa. Insistit
the-compassion his into-heart wonderfully was fixed he-applies-himself
sollicite ecclesiae reparandae et venditis, quae habebat,
anxiously to-the-church to-be-repaired and sold what-things he-had
cum pecuniam cuidam presbitero daret et ille timore
when the-money to-a-certain priest he-gave and he for-fear
parentum recipere recusaret, coram ipso eam projiciens
of-the-parents to-receive refused before him it throwing
tamquam pulverem vilipendit: quapropter a patre ligatus et
like dust he-despised wherefore by his-father bound and
captus pecuniam eidem restituit ac vestem pariter resignavit
seized the-money to-him he-restored and his-garment likewise gave-up
et sic nudus ad dominum evolavit et cilicio se
and so naked to the-Lord he-flew and in-hair-cloth himself
induit. Advocat insuper servus Dei quendam simplicem
clothed he-calls moreover the-servant of-God a-certain simple

virum, quem loco patris suscipiens rogat, ut, cum pater
man whom in-place of-father receiving he-asks that when father
ejus maledicta congeminet, ipse sibi e converso benedicat.
his curses redoubles he to-him on the-contrary should-bless
Frater ejus carnalis hyemali tempore Franciscum vilibus
brother his by-the-flesh in-the-wintry time Francis with-vile
panniculis tectum orationi vacantem et tremebundum videns
rags covered to-prayer giving-himself and trembling seeing
ait cuidam: dic Francisco, ut de sudore suo unam tibi
says to-a-certain-man tell Francis that of sweat his one to-you
nummatam vendat. Quod ille audiens alacriter respondit:
pennyworth he-sell which he hearing eagerly answered
revera ergo hanc domino meo vendam. Quadam die dum
in-truth therefore this to-the-Lord my I-shall-sell on-a-certain day while
audiret ea, quae dominus discipulis suis ad praedicandum
he-heard those-things which the-Lord to-disciples his for preaching
missis locutus est, statim ad universa servanda tota
sent spoken has at-once for all to-be-kept with-whole
virtute consurgit, solvit calceamenta de pedibus, tunica
strength he-rises he-loosed the-shoes from his-feet with-a-tunic
una, sed vili induitur et pro corrigia mutavit funiculum.
one but vile he-is-clothed and for a-belt he-changed a-little-rope
Tempore nivis per silvam ambulans a latronibus capitur
in-the-time of-snow through a-wood walking by robbers he-is-seized
et ab iis, quis sit, requisitus praeconem Dei se esse
and by them who he-was asked the-herald of-God himself to-be
asseruit. Quem illi arripientes in nivem projiciunt dicentes:
asserted whom they seizing into the-snow throw saying
jace, rustice praeco Dei. Multi nobiles et ignobiles clerici
lie O-rustic herald of-God many nobles and commoners clerics
et layci spreta seculari pompa ejus vestigiis adhaeserunt,
and laymen spurned the-worldly pomp his to-footsteps clung

quos pater sanctus docuit evangelicam perfectionem implere,
whom the-father holy taught the-evangelical perfection to-fulfill
paupertatem apprehendere et per viam sanctae simplicitatis
poverty to-grasp and by the-way of-holy simplicity
incedere. Scripsit praeterea evangelicam regulam sibi et
to-walk he-wrote besides an-evangelical rule for-himself and
suis fratribus habitis et habendis, quam dominus papa
for-his brothers had and to-be-had which the-lord pope
Innocentius confirmavit. Coepit extunc ferventius verbi
Innocent confirmed he-began from-then more-fervently of-the-word
Dei semina spargere et civitates et castella fervore mirabili
of-God the-seeds to-scatter and cities and castles with-fervor wonderful
circuire. Frater quidam erat, quantum a foris videbatur,
to-go-around a-brother certain was as-much-as from outside it-seemed
eximiae sanctitatis, sed tamen admodum singularis, qui
of-exceptional holiness but yet very singular who
tanta districtione silentium observabat, ut non verbis, sed
with-such strictness silence observed that not with-words but
nutibus confiteretur, cumque sanctus ab omnibus laudaretur,
with-nods he-confessed and-when as-a-saint by all he-was-praised
vir Dei illuc adveniens dixit: sinite, fratres, nec mihi in
the-man of-God thither arriving said let-be O-brothers nor to-me in
eo dyabolica figmenta laudate; moneatur semel vel bis
him the-devilish fictions praise let-him-be-admonished once or twice
in hebdomada confiteri, quod si non fecerit, dyabolica
in the-week to-confess which if not he-will-have-done a-devilish
tentatio est et deceptio fraudulenta. Monentibusque illum
temptation it-is and deception fraudulent and-admonishing him
fratribus digitum ori suo imposuit et caput concutiens
the-brothers his-finger to-mouth his he-put and his-head shaking
se nullatenus confessurum innuit. Non post multos dies
himself by-no-means about-to-confess he-signed not after many days

ad vomitum rediit et in facinorosis actibus vitam finivit.
to the-vomit he-returned and in criminal acts his-life ended
Fatigatus in itinere servus Dei dum asinum equitaret,
wearied on the-journey the-servant of-God while an-ass he-rode
socius ejus frater Leonardus de Assisio similiter fatigatus
companion his brother Leonard of Assisi likewise wearied
intra se coepit cogitare ac dicere: non de pari ludebant
within himself began to-think and to-say not on equal-terms played
hujus parentes et mei. Continuo vir Dei de asino
of-this-one the-parents and mine at-once the-man of-God from the-ass
descendens dixit fratri suo: non convenit me equitare et
descending said to-brother his not it-befits me to-ride and
te peditem venire, quia nobilior me fuisti. Stupefactus
you on-foot to-come because more-noble than-me you-were stupefied
frater ad pedes patris procidit et veniam postulavit.
the-brother at the-feet of-the-father fell and pardon asked
Transeunti sibi aliquando mulier quaedam nobilis concito
passing him once a-woman certain noble with-hastened
gradu occurrit, cujus lassitudinem et interclusos anhelitus
step ran-to-meet whose weariness and cut-off breaths
miseratus, quidnam requireret, inquisivit. Et illa: ora pro
pitying what she-sought he-asked and she pray for
me, pater, quia salubre propositum, quod concepi,
me O-father because the-wholesome purpose which I-have-conceived
viro impediente non exsequor, sed in servitio Christi
my-husband hindering not I-carry-out but in the-service of-Christ
mihi plurimum adversatur. Cui ille: vade, filia, quia
me very-much he-opposes to-whom he go O-daughter because
cito de eo consolationem recipies, et ex parte Dei
soon from him consolation you-will-receive and on the-part of-God
omnipotentis et mea sibi denunties, quod nunc est tempus
almighty and mine to-him announce that now is the-time

salutis, postmodum aequitatis. Qua denuntiante vir
of-salvation afterward of-justice who announcing the-husband
subito immutatur et continentiam pollicetur. Cuidam rustico
suddenly is-changed and continence promises for-a-certain rustic
in quadam solitudine siti deficienti fontem aquae ibidem
in a-certain solitude with-thirst failing a-spring of-water there
suis orationibus impetravit. Cuidam fratri sibi admodum
by-his prayers he-obtained to-a-certain brother to-him very
familiari secretum hoc sancto instigante spiritu retulit dicens:
intimate a-secret this the-Holy prompting Spirit he-related saying
hodie est aliquis servus Dei super terram, propter quem,
today is some servant of-God upon the-earth on-account-of whom
quamdiu vixerit; non permittet dominus famem super
as-long-as he-will-have-lived not will-allow the-Lord famine upon
homines desaevire. Sed sic procul dubio fuisse narratur.
men to-rage but so without doubt to-have-been it-is-related
Sed illo sublato tota in contrarium conditio permutatur,
but he taken-away the-whole into the-contrary the-condition is-changed
nam post ejus felicem transitum praedicto fratri apparuit
for after his happy passing to-the-aforesaid brother he-appeared
dicens: ecce jam venit fames, quam, donec viverem ego,
saying behold now has-come famine which while I-lived I
venire super terram dominus non permisit. In festo paschae
to-come upon the-earth the-Lord not allowed on the-feast of-Easter
cum fratres in eremo graeci mensam accuratius solito
when the-brothers in the-hermitage of-Greccio the-table more-carefully than-usual
albis et vitreis praepararent et vir Dei hoc
with-white-cloths and glass-vessels prepared and the-man of-God this
conspexisset, protinus gressum retrahens capellum cujusdam
had-beheld forthwith his-step drawing-back the-little-hat of-a-certain
pauperis, qui tunc aderat, capiti suo imponit et baculum
poor-man who then was-present on-head his he-puts and a-staff

manu gestans foras egreditur et ad ostium praestolatur.
in-hand carrying outside goes and at the-door waits
Manducantibus igitur fratribus clamabat ad ostium, ut
eating therefore the-brothers he-cried at the-door that
amore Dei peregrino pauperi et infirmo elemosinam
for-the-love of-God to-a-pilgrim poor and sick alms
largiantur. Vocatus pauper ingreditur et in terra solus
they-should-give called the-poor-man enters and on the-ground alone
recumbens discum ponit in cinere. Quod videntes fratres
reclining the-dish he-puts in the-ashes which seeing the-brothers
stupore nimio sunt repleti. Quibus ille ait: mensam
with-astonishment excessive were filled to-whom he says a-table
vidi paratam et ornatam et pauperum ostiatim euntium
I-saw prepared and adorned and of-the-poor from-door-to-door going
unicum non esse cognovi. Paupertatem in se et aliis
one not to-be I-knew poverty in himself and others
adeo diligebat, ut paupertatem dominam suam semper
so-much he-loved that poverty lady his always
vocaret, sed quando pauperiorem se ipso videret, protinus
he-called but when one-poorer than-him himself he-saw forthwith
invidebat et se ab alio vinci timebat. Nam et cum
he-envied and himself by another to-be-outdone he-feared for also when
die quadam pauperculum quendam obviam habuisset, ait
on-day a-certain a-very-poor-man certain meeting he-had-had he-says
socio suo: magnam verecundiam intulit nobis hujus
to-companion his great shame has-brought on-us of-this-one
inopia et nostram paupertatem plurimum reprehendit. Nam
the-want and our poverty very-much reproves for
pro meis divitiis meam dominam paupertatem elegi et
for my riches my lady poverty I-chose and
ecce amplius relucet in isto. Dum quidam pauper coram
behold more she-shines-out in this-one while a-certain poor-man before

eo transiret et vir Dei intima fuisset compassione
him passed and the-man of-God with-inward had-been compassion
commotus, dixit ei socius: etsi hic sit pauper, sed
moved said to-him the-companion although this-one be poor but
forsitan in tota provincia non est eo ditior voluntate.
perhaps in the-whole province not is than-him richer in-will
Cui vir Dei dixit: cito tunicam tuam exue et
to-whom the-man of-God said quickly tunic your take-off and
pauperi tribue et ad ejus pedes prostratus culpabilem
to-the-poor-man give and at his feet prostrate guilty
te clama. Cui ille protinus obedivit. Quadam vice tres
yourself proclaim to-whom he at-once obeyed on-a-certain occasion three
mulieres facie per omnia et habitu similes obvias habuit,
women in-face in all-things and habit alike meeting he-had
quae eum taliter salutaverunt: bene veniat domina paupertas,
who him thus greeted well may-come lady poverty
et continuo disparuerunt et ultra visae non sunt. Cum
and at-once vanished and further seen not were when
ad civitatem Aretii devenisset et ibi bellum intestinum
to the-city of-Arezzo he-had-come and there war civil
commotum fuisset, vidit vir Dei de burgo super terram
stirred-up had-been saw the-man of-God from the-suburb over land
illam daemones exsultantes vocansque socium suum nomine
that demons exulting and-calling companion his by-name
Silvestrum dixit ei: vade ad portam civitatis et daemonibus,
Silvester said to-him go to the-gate of-the-city and the-demons
ut civitatem exeant, ex parte Dei omnipotentis praecipe.
that the-city they-go-out on the-part of-God almighty command
Qui festinans ante portam valenter clamavit: ex parte
who hastening before the-gate mightily cried on the-part
Dei et jussu patris nostri Francisci discedite, daemones
of-God and by-the-order of-father our Francis depart O-demons

universi, sicque omnes cives post modicum ad concordiam
all and-so all the-citizens after a-little to concord
redierunt. Praedictus autem Silvester dum adhuc sacerdos
returned the-aforesaid moreover Silvester while still a-priest
secularis esset, vidit in somnis crucem auream de ore
secular he-was saw in sleep a-cross golden from the-mouth
Francisci prodeuntem, cujus summitas coelos tangebat, cujus
of-Francis coming-forth whose top the-heavens touched whose
brachia protensa latus utramque mundi partem amplexando
arms stretched broadly each of-the-world part embracing
cingebant. Compunctus sacerdos protinus mundum deserit
encircled pricked the-priest at-once the-world abandons
et viri Dei perfectus imitator efficitur. Exsistente viro
and of-the-man of-God a-perfect imitator becomes being the-man
Dei in oratione dyabolus ter eum proprio nomine
of-God in prayer the-devil three-times him by-his-own name
vocavit. Qui cum sanctus respondisset, adjecit: nullus est adeo
called who when the-saint had-answered he-added no-one is so
in hoc mundo peccator, cui, si conversus fuerit, non
in this world a-sinner whom if converted he-will-have-been not
indulgeat dominus, sed quicunque semet ipsum poenitentia
would-pardon the-Lord but whoever him himself by-penance
dura necaverit, misericordiam in perpetuo non inveniet.
hard will-have-killed mercy in eternity not will-find
Continuo servus Dei per revelationem cognovit hostis
at-once the-servant of-God through revelation knew of-the-enemy
fallaciam, quomodo nisus fuerit eum ad teporem reducere.
the-deceit how striven he-had him to lukewarmness to-bring-back
Cernens autem hostis antiquus, quia sic non praevaluit,
seeing moreover the-enemy ancient that so not he-prevailed
gravem carnis tentationem eidem immisit; quod vir Dei
a-grave of-the-flesh temptation on-him sent which the-man of-God

sentiens veste deposita cordula durissima se verberat
feeling his-garment laid-aside with-a-little-cord very-hard himself beats
dicens: eya, frater asine, sic te manere decet, sic subire
saying come O-brother ass so you to-remain befits so to-undergo
flagellum. Sed cum tentatio nequaquam discederet, foras
the-scourge but when the-temptation by-no-means departed outside
exiens in magnam nivem se nudum demersit accipiensque
going into a-great snow himself naked plunged and-taking
nivem in modum pilae septem glebas compingit, quas
snow in the-manner of-a-ball seven lumps he-makes-up which
sibi proponens coepit alloqui corpus: ecce, inquit, haec
before-himself setting he-began to-address his-body behold he-says this-one
major uxor tua, istae quatuor duo sunt filii et duae
the-greater wife your these four two are sons and two
filiae tuae, reliquae duae sunt servus et ancilla,
daughters your the-remaining two are a-manservant and a-maidservant
festina ergo omnes induere, quoniam frigore moriuntur,
hasten therefore all to-clothe since with-cold they-are-dying
si autem earum multiplex sollicitudo te molestat, uni
if moreover of-them the-manifold care you troubles to-one
domino sollicitus servi. Illico dyabolus confusus abscessit et
lord solicitously serve at-once the-devil confounded departed and
vir Dei Deum glorificans in cellam rediit. Cum apud
the-man of-God God glorifying into his-cell returned when with
dominum Leonem cardinalem sanctae crucis ab eo rogatus
lord Leo the-cardinal of-the-Holy Cross by him asked
aliquamdiu moraretur, nocte quadam daemones ad ipsum
for-some-time he-stayed on-night a-certain demons to him
venientes eum gravissime verberarunt, vocansque socium
coming him most-gravely beat and-calling his-companion
et rem sibi aperiens ait: daemones sunt Castaldi
and the-thing to-him disclosing he-says the-demons are the-castellans

domini nostri, quos destinat ipse ad puniendos excessus,
of-the-Lord our whom sends he for punishing excesses
ego enim offensam non recolo, quam per misericordiam
I for offense not recall which through the-mercy
Dei et satisfactionem non laverim, sed forte ideo
of-God and satisfaction not I-have-washed but perhaps therefore
Gastaldus suos in me permisit irruere, quia maneo in
the-castellan his upon me allowed to-rush because I-stay in
curiis magnatum, quod forsitan fratribus meis pauperculis
the-courts of-the-great which perhaps to-brothers my very-poor
bonam suspicionem non generat, quia forte me existimant
a-good suspicion not produces because perhaps me they-think
deliciis abundare. Et surgens summo mane inde recessit.
in-delights to-abound and rising at-the-highest morning thence he-withdrew
Exsistente aliquando eo in oratione audit super domus
being once he in prayer he-hears over of-the-house
tectum catervas daemonum discurrentes cum strepitu. Qui
the-roof throngs of-demons running-about with din who
concitus foris exiens et crucis signum sibi imprimens
hastily outside going and of-the-cross the-sign on-himself impressing
dixit: ex parte omnipotentis Dei vobis dico, daemones,
said on the-part of-almighty God to-you I-say O-demons
ut, quidquid vobis permissum est, in meo corpore faciatis;
that whatever to-you permitted is on my body you-do
libenter enim omnia sustinebo, quia, cum majorem inimicum
willingly for all-things I-shall-endure because since a-greater enemy
non habeam corpore, vindicabitis me de adversario meo,
not I-have than-the-body you-will-avenge me on adversary my
dum in ipso vice mea exercebitis ultionem. Confusi igitur
while on it in-place mine you-will-exercise vengeance confounded therefore
daemones evanescunt. Frater quidam socius viri Dei
the-demons vanish a-brother certain companion of-the-man of-God

in exstasi factus inter caeteras coeli sedes vidit unam
in ecstasy made among the-other of-heaven seats saw one
dignissimam et nobili gloria praefulgentem. Qui cum
most-worthy and with-noble glory shining who when
miraretur, cuinam tam praeclara sedes servaretur, audivit:
he-wondered for-whom so splendid a-seat was-kept he-heard
sedes ista unius de ruentibus principibus fuit et nunc
seat this of-one of the-falling princes was and now
humili Francisco paratur. Et exiens ab oratione virum
for-the-humble Francis is-prepared and going-out from prayer the-man
Dei interrogavit dicens: quid de te opinaris, pater? Et
of-God he-asked saying what about yourself do-you-think O-father and
ille: videor mihi maximus peccator. Statimque in corde
he I-seem to-myself the-greatest sinner and-at-once in the-heart
fratris spiritus dixit: cognosce, quam vera fuerit visio,
of-the-brother the-Spirit said know how true was the-vision
quam vidisti; quoniam ad sedem per superbiam perditam
which you-saw since to the-seat through pride lost
humilitas levabit humillimum. In visione servus Dei supra
humility will-raise the-most-humble in a-vision the-servant of-God above
se seraphin crucifixum adspexit, qui crucifixionis suae
himself a-seraph crucified beheld who of-crucifixion his
signa sic ei evidenter impressit, ut crucifixus videretur
the-signs so on-him plainly impressed that crucified he-seemed
et ipse. Consignantur manus et pedes et latus crucis
also himself are-signed the-hands and feet and side of-the-cross
charactere, sed diligenti studio ab omnium oculis ipsa
with-the-character but with-diligent zeal from of-all the-eyes the-very
stigmata abscondebat. Quidam tamen haec in vita viderunt,
stigmata he-hid some yet these in life saw
sed in morte plurimi conspexerunt. Quod autem haec
but at death very-many beheld that moreover these

stigmata per omnia vera exstiterint, multis miraculis ostensum
stigmata in all-things true were by-many miracles shown
est, quorum duo, quae post ejus obitum contigerunt, hic
it-has-been of-which two which after his death happened here
inseruisse sufficiat. In Apulia vir quidam nomine Rogerus
to-have-inserted let-it-suffice in Apulia a-man certain by-name Roger
ante imaginem sancti Francisci stans coepit cogitare dicens,
before the-image of-saint Francis standing began to-think saying
essetne hoc verum, ut tali claruisset miraculo an pia
was this true that by-such he-had-shone miracle or pious
fuisset illusio sive suorum fratrum simulata intentio. Quod
it-had-been illusion or of-his brothers a-feigned intention which
dum mente revolveret, subito audivit sonum, quasi spiculum
while in-mind he-turned-over suddenly he-heard a-sound as-if a-dart
prosiliens de ballista sensitque se in sinistra manu graviter
leaping from a-crossbow and-felt himself in the-left hand gravely
vulneratum, sed cum in chirotheca nihil laesionis appareret,
wounded but since on the-glove nothing of-injury appeared
chirothecam de manu extraxit et grave vulnus quasi
the-glove from his-hand he-drew-off and a-grave wound as-if
sagittae in palma conspexit, ex quo tanta vis procedebat
of-an-arrow in the-palm beheld from which such force came-forth
ardoris, ut totus ex dolore et ardore deficere videretur,
of-burning that wholly from pain and burning to-faint he-seemed
cumque poeniteret et se beati Francisci stigmata credere
and-when he-repented and himself of-blessed Francis the-stigmata to-believe
veraciter testaretur, post duos dies, dum sanctum Dei
truly testified after two days when the-saint of-God
per sua stigmata exorasset, fuit continuo liberatus. In
by his stigmata he-had-entreated he-was at-once freed in
regno quoque Castellae, cum quidam vir sancto Francisco
the-kingdom also of-Castile when a-certain man to-saint Francis

devotus ad completorium pergeret, ab insidiis ad mortem
devoted to compline was-going by an-ambush for the-death
alterius ibi paratis ex errore impetitur et letaliter vulneratus
of-another there prepared by mistake he-is-attacked and mortally wounded
semivivus relinquitur. Deinde gladium in gutture crudelis
half-alive is-left then a-sword into his-throat a-cruel
lictor infixit et extrahere non valens recessit. Fit undique
lictor fixed and to-draw-it-out not able withdrew there-is from-all-sides
concursus et clamor et ab omnibus plangitur mortuus.
a-running-together and outcry and by all he-is-mourned as-dead
Cum autem nocte media campana fratrum ad matutinas
when moreover by-night at-the-middle the-bell of-the-brothers for matins
pulsaretur, uxor clamare coepit: mi domine, surge et vade
was-rung his-wife to-cry began O-my lord rise and go
ad matutinas, quia campana te vocat. Statim ille manum
to matins because the-bell you calls at-once he his-hand
elevans videbatur alicui innuere, ut gladium extraheret,
raising seemed to-someone to-signal that the-sword he-should-draw-out
et ecce videntibus omnibus gladius, quasi validissimi
and behold seeing all the-sword as-if of-a-most-powerful
jactatus manu pugilis, eminus prosiluit, statimque ille
thrown by-the-hand of-a-fighter far leaped-out and-at-once he
perfecte sanatus se erexit dicens: beatus Franciscus ad
perfectly healed himself raised saying blessed Francis to
me veniens suaque stigmata meis vulneribus apponens
me coming and-his stigmata to-my wounds applying
eorum suavitate cuncta vulnera delinivit et contactu mirifice
their by-sweetness all wounds soothed and by-touch wonderfully
solidavit; qui cum vellet discedere, sibi innuebam, ut
made-solid who when he-wished to-depart to-him I-signed that
gladium abstraheret, quia loqui aliter non valebam. Quem
the-sword he-should-draw-out because to-speak otherwise not I-was-able which

apprehendens valide projecit statimque stigmatibus sanctis
taking strongly he-threw and-at-once with-the-stigmata holy
vulneratum guttur demulcens perfecte sanavit. In urbe
the-wounded throat stroking perfectly healed in the-city
Roma clara luminaria orbis scilicet beatus Franciscus
of-Rome the-bright lights of-the-world namely blessed Francis
et beatus Dominicus coram domino Hostiense, qui postea
and blessed Dominic before the-lord of-Ostia who afterward
fuit summus pontifex, aderant dixitque iis episcopus: cur
was the-supreme pontiff were-present and-said to-them the-bishop why
non facimus de vestris fratribus episcopos et praelatos, qui
not do-we-make from your brothers bishops and prelates who
documento et exemplo caeteris praevalent. Fit inter sanctos
by-teaching and example the-others excel there-is between the-saints
de respondendo longa contentio: vicit tandem humilitas
about answering a-long contention conquered at-last humility
Franciscum, ne se praeponeret; vicit et Dominicum, ut
Francis lest himself he-should-put-first conquered and Dominic that
primus respondendo humiliter obediret. Dixit ergo beatus
first by-answering humbly he-should-obey said therefore blessed
Dominicus: domine, gradu bono, si cognoscunt, sublimati
Dominic O-lord in-rank good if they-know raised
sunt fratres mei nec pro meo posse permittam, ut aliud
are brothers my nor for my power shall-I-allow that another
assequantur specimen dignitatis. Post hoc respondens sanctus
they-obtain mark of-dignity after this answering saint
Franciscus dixit: domine, minores ideo vocati sunt fratres
Francis said O-lord lesser therefore called are brothers
mei, ut majores fieri non praesumant. Igitur beatus
my that greater to-become not they-presume therefore blessed
Franciscus columbina simplicitate plenus omnes creaturas
Francis with-dove-like simplicity full all creatures

ad creatoris hortatur amorem, praedicat avibus, auditur
to of-the-creator he-exhorts the-love he-preaches to-birds he-is-heard
ab iis, tanguntur ab ipso nec nisi licentiate recedunt;
by them they-are-touched by him nor except permitted they-withdraw
hirundines, dum eo praedicante garrirent, ipso imperante
the-swallows while he preaching chattered he commanding
protinus conticescunt. Apud Portiunculam juxta ejus cellam
forthwith fall-silent at the-Portiuncula beside his cell
cicada in ficu residens frequenter canebat, quam vir
a-cicada on a-fig-tree sitting frequently sang which the-man
Dei manum extendens vocavit dicens: soror mea cicada veni
of-God his-hand stretching-out called saying O-sister my cicada come
ad me. Quae statim obediens super ejus manum adscendit.
to me which at-once obeying upon his hand went-up
Cui ille: canta, soror mea cicada, et dominum tuum
to-which he sing O-sister my cicada and the-Lord your
lauda. Quae protinus canens nonnisi licentiata recessit. Parcit
praise which forthwith singing only permitted withdrew he-spares
lucernis, lampadibus et candelis nolens sua manu deturpare
lanterns lamps and candles not-wishing by-his hand to-mar
fulgorem. Super petras reverenter ambulabat intuitu ejus, qui
the-brightness upon stones reverently he-walked in-regard of-him who
dicitur petra, legit de via vermiculos, ne transeuntium
is-called the-rock he-picks from the-way little-worms lest of-passers-by
pedibus conculcentur, et apibus, ne media pereant glacie
by-feet they-be-trampled and for-the-bees lest in-the-middle they-perish the-ice
hyemali, mel et optima vina jubet apponi, fraterno nomine
wintry honey and best wines he-orders to-be-set-out by-brotherly name
animalia cuncta vocabat. Miro et ineffabili gaudio
the-animals all he-called with-wonderful and unspeakable joy
replebatur ob creatoris amorem, cum solem, lunam et stellas
he-was-filled for of-the-creator the-love when the-sun moon and stars

intuebatur, et eas ad creatoris amorem invitabat. Coronam
he-gazed-at and them to of-the-creator the-love invited a-tonsure
sibi magnam fieri prohibebat dicens: volo, quod fratres
for-himself large to-be-made he-forbade saying I-wish that brothers
mei simplices partem habeant in capite meo. Vir quidam
my simple a-part may-have in head my a-man certain
admodum saecularis, cum servum Dei Franciscum apud
very worldly when the-servant of-God Francis at
sanctum Severinum praedicantem invenisset, vidit Deo sibi
saint Severinus preaching had-found saw God to-him
revelante sanctum Franciscum duobus transversis ensibus
revealing saint Francis with-two transverse swords
valde fulgentibus in modum crucis signatum, quorum unus
very shining in the-manner of-a-cross marked of-which one
a capite usque ad pedes, alius a manu in manum
from the-head all-the-way to the-feet the-other from hand to hand
per pectus transversaliter tendebatur. Quem cum nunquam
across the-breast transversely stretched whom since never
vidisset, tali judicio recognoscens compunctus ordinem
he-had-seen by-such sign recognizing pricked the-order
introivit et vitam feliciter consummavit. Cum infirmitatem
entered and his-life happily completed when an-infirmity
oculorum ex fletu continuo incurrisset, suadentibus, quod
of-the-eyes from weeping continual he-had-incurred to-those-urging that
abstineret a lacrymis, sic respondit: non est ob amorem
he-should-abstain from tears thus he-answered not is for the-love
luminis, quod habemus commune cum muscis, aeternae
of-light which we-have in-common with flies of-eternal
lucis visitatio repellenda. Cum autem a fratribus urgeretur,
light the-visitation to-be-repelled when moreover by the-brothers he-was-urged
ut pateretur infirmitati visus remedium adhiberi et
that he-should-allow for-the-infirmity of-sight a-remedy to-be-applied and

chirurgicum instrumentum ferreum igne candens in manu
the-surgical instrument iron with-fire glowing in his-hand
teneret, vir Dei ait: mi frater ignis, esto mihi in
held-it the-man of-God says O-my brother fire be to-me in
hac hora propitius et curialis; precor dominum, qui te
this hour propitious and courteous I-pray the-Lord who you
creavit, ut tuum mihi calorem temperet. Et haec dicens
created that your for-me heat he-may-temper and these-things saying
signum crucis contra illud edidit profundatoque illo in
the-sign of-the-cross against it made and-pressed-deep it into
tenera carne ab aure usque ad supercilium nullum, ut
the-tender flesh from the-ear all-the-way to the-eyebrow no as
retulit, dolorem sensit. Apud eremum sancti Urbani servo
he-related pain he-felt at the-hermitage of-saint Urban the-servant
Dei aegritudine validissima laborante, cum ipse defectum
of-God with-an-illness very-strong laboring when he the-failing
naturae sentiens vini poculum postulasset nihilque adesset,
of-nature feeling of-wine a-cup had-asked and-nothing was-there
allatam sibi aquam signo crucis edito benedixit; mox in
brought to-him the-water the-sign of-the-cross made he-blessed at-once into
optimum vinum conversa est. Quod deserti loci paupertas
best wine turned it-was what of-the-deserted place the-poverty
impetrare non potuit, viri sancti puritas impetravit, ad
to-obtain not could of-the-man holy the-purity obtained at
cujus gustum subito convaluit. Malebat de se vituperium
whose taste suddenly he-recovered he-preferred about himself reproach
audire quam laudem et ideo, cum populi merita in
to-hear than praise and therefore when of-the-people the-merits in
eo sanctitatis extollerent, praecipiebat alicui fratri, ut verba
him of-holiness extolled he-commanded some brother that words
ipsum vilificantia suis auribus conculcando proferret, cumque
him disparaging into-his ears trampling he-should-utter and-when

frater ille, licet invitus, eum rusticum et mercenarium
the-brother that although unwilling him a-rustic and hireling
imperitum et inutilem diceret, exhilaratus dicebat: benedicat
unskilled and useless called gladdened he-said may-bless
tibi dominus, quia tu verissima loqueris, et talia
you the-Lord because you most-true-things speak and such-things
me decet audire. Non tam servus Dei praeesse voluit
me befits to-hear not so-much the-servant of-God to-preside wished
quam subesse nec tam praecipere quam peragere. Idcirco
as to-be-subject nor so-much to-command as to-carry-out therefore
generali cedens officio guardianum petiit, cujus per omnia
the-general yielding office a-guardian he-sought whose in all-things
voluntati subjaceret. Fratri quoque, cum quo solitus
will he-might-be-subject to-the-brother also with whom accustomed
erat ire, semper promittebat obedientiam et servabat. Cum
he-was to-go always he-promised obedience and kept-it when
frater quidam contra legem obedientiae aliquid fecisset et
a-brother certain against the-law of-obedience something had-done and
poenitentiae signa haberet, vir tamen Dei ad aliorum
of-penance signs had the-man yet of-God for of-others
terrorem ejus capucium in ignem projici jussit, cumque per
the-terror his hood into the-fire to-be-thrown ordered and-when for
moram capucium fuisset in medio ignis, praecepit ipsum
a-while the-hood had-been in the-middle-of the-fire he-commanded it
extrahi et fratri restitui. Extrahitur igitur capucium
to-be-drawn-out and to-the-brother to-be-restored is-drawn-out therefore the-hood
de medio flammarum nullum habens adustionis vestigium.
from the-middle of-the-flames no having of-burning trace
Quodam tempore per paludes Venetiarum ambulans invenit
at-a-certain time through the-marshes of-Venice walking he-found
maximam avium multitudinem cantantium in palude dixitque
a-very-great of-birds multitude singing in the-marsh and-said

ad socium: sorores aves laudant creatorem suum, eamus
to his-companion the-sisters birds praise creator their let-us-go
in eorum medio, horas canonicas domino decantemus.
in their midst the-hours canonical to-the-Lord let-us-sing
Quibus intrantibus aves motae non sunt, sed quia ob
who entering the-birds moved not were but because for
nimium garritum se ad invicem audire non potuerunt,
excessive chattering themselves to each-other to-hear not they-could
ait: sorores aves, a cantu cessate, donec laudes debitas
he-says O-sisters birds from singing cease until the-praises due
domino persolvamus. Quibus statim tacentibus finitis laudibus
to-the-Lord we-pay whom at-once falling-silent finished the-praises
licentiam cantandi dedit et statim suum cantum more
leave of-singing he-gave and at-once their song in-manner
solito resumserunt. Invitatus devote a quodam milite, dixit
accustomed they-resumed invited devoutly by a-certain knight he-said
ei: frater hospes, meis monitis acquiesce et peccata tua
to-him O-brother host to-my warnings consent and sins your
confitere, quia cito alibi manducabis. Qui statim acquiescens
confess because soon elsewhere you-will-eat who at-once consenting
domui suae disposuit et poenitentiam salutarem accepit.
for-house his arranged and penance salutary received
Cum ergo ad mensam intrassent, hospes subito exspiravit.
when therefore to table they-had-entered the-host suddenly expired
Cum quandam avium multitudinem reperisset et eas velut
when a-certain of-birds multitude he-had-found and them as
rationis participes salutasset, dixit: fratres mei volucres,
of-reason sharers he-had-greeted he-said O-brothers my birds
multum debetis laudare creatorem vestrum, qui plumis
much you-ought to-praise creator your who with-feathers
vos induit, pennas ad volandum tribuit, aëris puritatem
you clothed wings for flying gave of-the-air the-purity

concessit et sine vestra sollicitudine vos gubernavit. Aves
granted and without your care you governed the-birds
autem coeperunt versus eum extendere colla, protendere
moreover began toward him to-stretch their-necks to-spread
alas, aperire rostra et in illum attente respicere. Ille
their-wings to-open their-beaks and on him attentively to-look he
vero per medium earum transiens tunica pertingebat
but through the-midst-of them passing with-his-tunic touched
easdem nec tamen aliqua de loco est mota, donec
them nor yet any from its-place was moved until
licentia data omnes insimul avolaverunt. Cum apud castrum
leave given all together flew-away when at the-castle
Almarium praedicaret, propter garritus hirundinum ibidem
of-Alviano he-preached on-account-of the-chattering of-swallows there
nidificantium audiri non poterat. Quibus ille: sorores meae
nesting to-be-heard not he-could to-whom he O-sisters my
hirundines, jam tempus est, ut loquar ego, quia vos satis
swallows now time it-is that speak I because you enough
dixistis, tenete silentium, donec verbum domini compleatur.
have-spoken keep silence until the-word of-the-Lord be-completed
Cui continuo obedientes protinus conticuerunt. Transeunte
to-whom at-once obeying forthwith they-fell-silent passing
aliquando viro Dei per Apuliam, unam bursam magnam
once the-man of-God through Apulia one purse great
reperit in via denariis tumescentem, quam socius
he-found on the-way with-denarii swelling which the-companion
videns accipere voluit, ut pauperibus erogaret, sed ille
seeing to-take wished that to-the-poor he-might-pay-out but he
nullatenus permisit dicens: non licet, fili, alienum auferre.
by-no-means allowed saying not it-is-lawful O-son another's to-take-away
Sed cum illo vehementer instaret, Franciscus paululum orans
but when him vehemently pressed Francis a-little praying

jubet, ut bursam tollat, quae jam colubrum pro pecunia
orders that the-purse he-take which now a-snake instead-of money
continebat. Quod videns frater timere coepit, sed obedire
contained which seeing the-brother to-fear began but to-obey
volens et implere mandatum bursam manibus capit et
wishing and to-fulfill the-command the-purse with-his-hands he-takes and
inde magnus serpens protinus exilivit. Et ait sanctus: pecunia
thence a-great serpent forthwith leaped-out and says the-saint money
servis Dei nihil aliud est quam dyabolus et coluber
for-the-servants of-God nothing other is than the-devil and a-snake
venenosus. Cum frater quidam graviter tentaretur, cogitare
poisonous when a-brother certain gravely was-tempted to-think
coepit, quod, si aliquod scriptum de manu patris haberet,
he-began that if some writing from the-hand of-the-father he-had
ipsa protinus tentatio fugaretur, sed cum rem sibi
that-very forthwith temptation would-be-put-to-flight but since the-thing to-him
nullatenus aperire auderet, quadam vice vir Dei vocavit
by-no-means to-disclose he-dared on-a-certain occasion the-man of-God called
eum dicens: porta mihi, fili, chartam et atramentum, quia
him saying bring me O-son paper and ink because
laudes quasdam Dei scribere volo. Quas cum scripsisset,
praises certain of-God to-write I-wish which when he-had-written
ait: accipe chartam hanc et usque ad diem mortis tuae
he-says take paper this and all-the-way to the-day of-death your
custodias diligenter. Statimque omnis tentatio ab eo recessit.
keep-it diligently and-at-once all temptation from him departed
Idem quoque frater, dum sanctus infirmus jaceret, cogitare
the-same also brother while the-saint sick lay to-think
coepit: ecce morti appropinquat pater et quamplurimum
began behold to-death approaches the-father and very-much
consolarer, si post mortem haberem tunicam patris
I-would-be-consoled if after death I-had the-tunic of-father

mei. Post modicum sanctus Franciscus vocat eum dicens:
my after a-little saint Francis calls him saying
tibi trado tunicam istam et post mortem meam ipsam
to-you I-hand tunic this and after death my it
habeas pleno jure. Cum apud Alexandriam Lombardiae
you-may-have by-full right when at Alessandria of-Lombardy
cum quodam honesto viro hospitatus fuisset, ab eo rogatur,
with a-certain honorable man lodged he-had-been by him he-is-asked
ut propter evangelii observantiam de omni apposito
that on-account-of of-the-gospel the-observance of every-thing set-before-him
manducaret. Qui cum ejus devotioni assentiret, ille accurrens
he-should-eat who when his to-devotion he-assented he running
caponem septennem praeparat manducandum. Manducantibus
a-capon seven-year-old prepares to-be-eaten eating
illis infidelis quidam amore Dei elemosinam petiit. Mox
they an-unbeliever certain for-the-love of-God alms asked at-once
vir Dei nomen audiens benedictum, membrum sibi
the-man of-God the-name hearing blessed a-limb to-him
transmittit caponis. Reservat infelix datum et in crastinum,
sends of-the-capon keeps the-wretch the-gift and on the-morrow
dum sanctus praedicaret, ostendit dicens: ecce, quales
while the-saint was-preaching he-shows-it saying behold what-kind-of
carnes comedit iste frater, quem ut sanctum honoratis, nam
meat eats this brother whom as a-saint you-honor for
mihi hoc in sero tribuit. Sed cum membrum caponis
to-me this in the-evening he-gave but since the-limb of-the-capon
ab omnibus piscis videretur, velut insanus ab omni populo
by all a-fish seemed as insane by all the-people
increpatur. Quod cum ille didicisset, erubuit et veniam
he-is-rebuked which when he had-learned he-blushed and pardon
postulavit redieruntque carnes ad sui speciem, postquam
asked and-returned the-meat to its appearance after

rediit praevaricator ad mentem. Dum quadam vice ad
returned the-transgressor to his-mind while on-a-certain occasion at
mensam sederet et de paupertate beatae virginis et filii
table he-sat and about the-poverty of-the-blessed virgin and son
ejus collatio fieret, protinus vir Dei a mensa surgens
her a-conversation was-held at-once the-man of-God from the-table rising
singultus ingeminat dolorosos et perfusus lacrymis super
sobs redoubles sorrowful and drenched with-tears upon
nudam humum reliquum panem manducat. Sacerdotalibus
the-bare ground the-remaining bread eats to-priestly
manibus, quibus conficiendi dominici corporis sacramentum
hands to-which of-making of-the-Lord's body the-sacrament
est collata potestas, magnam volebat reverentiam exhiberi.
is conferred the-power great he-wished reverence to-be-shown
Unde et saepe dicebat: si autem sancto cuiquam de coelo
whence also often he-said if moreover a-saint any from heaven
venienti et pauperculo alicui sacerdoti me contingeret obviare,
coming and a-very-poor any priest me it-happened to-meet
ad sacerdotis manus deosculandas citius me conferrem
to of-the-priest the-hands to-be-kissed more-quickly myself I-would-betake
et sancto dicerem: exspecta me, sancte Laurenti, quia
and to-the-saint I-would-say wait for-me O-saint Laurence because
manus hujus verbum vitae contrectant et ultra humanum
the-hands of-this-one the-word of-life handle and beyond the-human
aliquid possident. Miraculis multis in vita claruit, nam
something possess by-miracles many in life he-shone for
panes ei ad benedicendum oblati multis infirmis attulere
loaves to-him for blessing offered to-many sick brought
salutem. Aquam in vinum convertit et inde aeger quidam
health water into wine he-turned and thence a-sick-man certain
gustans protinus sanitatem recepit, et multa alia miracula
tasting forthwith health received and many other miracles

fecit. Cum vero ad dies jam appropinquaret extremos,
did when but to the-days now he-was-approaching last
longa infirmitate confectus super nudam humum poni
by-long sickness worn upon the-bare ground to-be-placed
se fecit fecitque omnes fratres ibidem assistentes ad
himself he-caused and-he-caused all the-brothers there present to
se vocari et manus singulis imponens omnibus ibi
himself to-be-called and hands on-each imposing all there
praesentibus benedixit et instar coenae dominicae singulis
present he-blessed and like the-supper the-Lord's to-each
bucellam panis divisit. Invitabat, ut moris sui erat, omnes
a-morsel of-bread he-divided he-invited as of-custom his it-was all
creaturas ad laudem Dei; nam et mortem ipsam cunctis
creatures to the-praise of-God for even death itself to-all
terribilem et exosam hortabatur ad laudem eique laetus
terrible and hateful he-exhorted to praise and-to-it glad
occurrit et ad suum invitabat hospitium dicens: bene
he-ran-to-meet and to his invited hospitality saying well
veniat soror mea mors. Ad extremam igitur horam veniens
may-come sister my death to the-last therefore hour coming
dormivit in domino. Cujus animam quidam frater vidit
he-slept in the-Lord whose soul a-certain brother saw
in modum stellae similis lunae in quantitate, soli
in the-manner of-a-star like to-the-moon in size to-the-sun
in splendore. Minister fratrum in terra laboris nomine
in splendor the-minister of-the-brothers in the-land of-Labor by-name
Augustinus in hora jam ultima positus, cum diu jam
Augustine in the-hour now last placed when long now
amisisset loquelam, subito clamans dixit: exspecta me, pater,
he-had-lost speech suddenly crying said wait for-me O-father
exspecta; ecce jam venio tecum. Quaerentibus fratribus,
wait behold now I-come with-you asking the-brothers

quid diceret, ait: non videtis patrem nostrum Franciscum,
what he-said he-says not do-you-see father our Francis
qui vadit in coelum? Et statim in pace obdormivit et
who goes into heaven and at-once in peace he-fell-asleep and
patrem secutus est. Cum quaedam domina, quae beato
his-father followed has when a-certain lady who to-blessed
Francisco devota exstiterat, viam universae carnis fuisset
Francis devoted had-been the-way of-all flesh had
ingressa, et clerici et presbiteri feretro exsequias celebrantes
entered and clerics and priests at-the-bier the-obsequies celebrating
adstarent, subito se mulier erigit super lectum et
stood suddenly herself the-woman raises upon the-bed and
unum de adstantibus sacerdotibus vocat dicens: volo, pater,
one of the-standing-by priests she-calls saying I-wish O-father
confiteri; ego enim, pater, mortua fueram et diro eram
to-confess I for O-father dead had-been and to-a-dire was
carceri mancipanda, quoniam peccatum, quod tibi pandam,
prison to-be-delivered since a-sin which to-you I-shall-disclose
necdum confessa fueram, sed orante pro me sancto Francisco
not-yet confessed I-had but praying for me saint Francis
ad corpus mihi redire indultum est, ut illo revelato
to the-body to-me to-return granted it-was that that revealed
peccato veniam merear; statimque, ut istud manifestavero,
sin pardon I-may-merit and-at-once as this I-shall-have-manifested
in pace cernentibus vobis quiescam. Confessa igitur et
in peace seeing you I-shall-rest confessed therefore and
absolutione recepta mox in domino obdormivit. Cum fratres
absolution received soon in the-Lord fell-asleep when the-brothers
de Vicera plaustrum quoddam a quodam viro mutuo
of Vicera a-cart certain from a-certain man on-loan
peterent, ille indignatus respondit: ego potius duos ex vobis
asked he indignant answered I rather two of you

cum sancto Francisco excoriarem, quam plaustrum meum
with saint Francis would-flay than cart my
vobis accommodarem. Sed in se reversus semet ipsum
to-you I-would-lend but into himself returned him himself
redarguit et blasphemiae poenituit iram Dei formidans,
he-reproved and of-the-blasphemy repented the-anger of-God dreading
moxque filius ejus infirmatur et ad extrema deducitur. Qui
and-soon the-son his falls-sick and to the-end is-brought who
filium defunctum videns in terra volutabatur et flens
his-son dead seeing on the-ground rolled and weeping
et sanctum Franciscum invocans dicebat: ego sum, qui
and saint Francis invoking said I am he-who
peccavi, me flagellare debuisti; redde, sancte, jam devote
sinned me to-scourge you-ought render O-saint now devoutly
precanti, quae abstulisti impie blasphemanti. Mox filius
to-one-praying what you-took-away impiously from-one-blaspheming at-once son
ejus surrexit et planctum prohibens ait: cum mortuus essem,
his rose and the-lament forbidding says when dead I-was
sanctus Franciscus per quandam viam longam et obscuram
saint Francis through a-certain way long and dark
me ducens in quodam tandem me viridario pulcherrimo
me leading in a-certain at-last me garden most-beautiful
collocavit ac deinde dixit mihi: revertere ad patrem tuum,
placed and then said to-me return to father your
nolo te amplius detinere. Pauper quidam cuidam
I-do-not-wish you longer to-detain a-poor-man certain to-a-certain
diviti debens quandam pecuniae quantitatem rogavit, ut
rich-man owing a-certain of-money quantity asked that
sancti Francisci amore sibi terminum prolongaret. Cui
of-saint Francis for-the-love to-him the-term he-should-prolong to-whom
ille superbe respondens: tali, inquit, loco te recludam,
he proudly answering in-such he-says a-place you I-shall-shut

ubi nec Franciscus nec aliquis poterit te juvare. Moxque
where neither Francis nor anyone will-be-able you to-help and-at-once
illum vinculatum in carcerem obscurum inclusit. Paulo
him chained into prison dark he-shut a-little
post sanctus Franciscus affuit et fracto carcere ruptisque
after saint Francis was-present and broken the-prison and-burst
vinculis hominem incolumem reduxit ad propria. Quidam
the-chains the-man unharmed brought-back to his-own a-certain
miles sancti Francisci operibus et miraculis detrahens,
knight of-saint Francis the-works and miracles disparaging
cum quadam vice luderet ad taxillos, vesania et
when on-a-certain occasion he-was-playing at dice with-madness and
incredulitate plenus circumstantibus ait: si Franciscus est
unbelief full to-those-standing-around says if Francis is
sanctus, XVIII veniant in taxillis. Mox in iis senarius
a-saint eighteen let-come on the-dice at-once on them a-six
triplicatus apparuit et usque ad novem vices quolibet
tripled appeared and all-the-way to nine times with-each
suo jactu tricenos accepit. Sed insaniam addens insaniae
his throw thirty he-received but madness adding to-madness
ait: si verum est, quod Franciscus iste sit sanctus, cadat
he-says if true it-is that Francis this be a-saint let-fall
hodie corpus meum gladio, si vero sanctus non est,
today body my by-the-sword if but a-saint not he-is
evadam incolumis. Ludo finito, ut ejus oratio fieret
I-shall-escape unharmed the-game finished that his prayer might-become
in peccatum, cum nepoti suo inferret injuriam, ille gladium
into sin when on-nephew his he-inflicted injury he the-sword
accipiens in viscera patrui transfixit et protinus interfecit.
taking into the-bowels of-his-uncle thrust and forthwith killed
Vir quidam crure sic perdito, ut nullatenus se movere
a-man certain his-leg so lost that by-no-means himself to-move

posset, sanctum Franciscum talibus vocibus inclamabat: adjuva
he-could saint Francis with-such words called-upon help
me, sancte Francisce, memor devotionis et servitii, quod
me O-saint Francis mindful of-the-devotion and service which
tibi impendi; nam in asino meo te portavi, sanctos pedes
to-you I-rendered for on ass my you I-carried the-holy feet
tuos et manus osculatus fui et ecce morior doloris hujus
your and hands kissed have and behold I-die of-pain this
durissimo cruciatu. Moxque ille sibi apparens cum parvulo
by-most-hard torture and-at-once he to-him appearing with a-little
baculo, qui Thau in se figuram habebat, locum doloris
staff which a-Tau in itself the-figure had the-place of-the-pain
tetigit et fracto apostemate sanitatem protinus recepit, sed
touched and broken the-abscess health forthwith he-received but
Thau signum super locum remansit. Hoc signo sanctus
the-Tau sign upon the-place remained with-this sign saint
Franciscus litteras suas consueverat consignare. Cum in castro
Francis letters his was-accustomed to-seal when in the-castle
Pomereto in montanis Apuliae puella quaedam et patri et
of-Pomarico in the-mountains of-Apulia a-girl certain both to-father and
matri unica fuisset defuncta et mater sancto Francisco
to-mother only had died and the-mother to-saint Francis
devota nimia tristitia fuisset absorpta, apparuit ei
devoted by-excessive sadness had-been absorbed appeared to-her
sanctus dicens: noli flere, quia lucernae tuae lumen, quod
the-saint saying do-not weep because of-lamp your the-light which
deploras exstinctum, mea est tibi intercessione reddendum.
you-bewail extinguished by-my is to-you intercession to-be-restored
Mater igitur sumta fiducia corpus exstinctum non permisit
the-mother therefore taken confidence the-body extinguished not allowed
efferri, sed sancti Francisci nomen invocans et mortuam
to-be-carried-out but of-saint Francis the-name invoking and her-dead

filiam apprehendens eam incolumem allevavit. In urbe Roma,
daughter taking her unharmed raised in the-city of-Rome
cum puer parvulus de fenestra palatii cecidisset et penitus
when a-boy little from the-window of-a-palace had-fallen and utterly
exspirasset, beatus Franciscus invocatur et vitae protinus
expired blessed Francis is-invoked and to-life forthwith
restituitur. In civitate Suessa cum quaedam domus corruens
is-restored in the-city of-Sessa when a-certain house collapsing
quendam juvenem exstinxisset et cadaver jam in lecto ad
a-certain youth had-killed and the-corpse now on a-bed for
sepeliendum posuissent, mater beatum Franciscum tota
burying they-had-placed the-mother blessed Francis with-all
devotione, qua poterat, invocabat, et ecce circa mediam
devotion that she-could invoked and behold about the-middle-of
noctem puer oscitavit et sanus surrexit et in laudis verba
the-night the-boy yawned and sound rose and into of-praise words
prorupit. Frater Jacobus Reatinus, cum in navicula parva
burst-forth brother James of-Rieti when in a-boat small
fluvium quendam cum fratribus pertransiisset et sociis
a-river certain with the-brothers had-crossed and the-companions
jam super ripam positis postremo se ad navis exitum
now on the-bank placed last himself for of-the-ship the-leaving
praepararet, revoluta nave ipse in profundum fluminis est
he-prepared overturned the-ship he into the-depth of-the-river was
demersus. Fratribus igitur pro liberatione submersi beatum
plunged the-brothers therefore for the-freeing of-the-drowned blessed
Franciscum invocantibus, ipso etiam corde, ut poterat,
Francis invoking he also with-heart as he-could
beati Francisci auxilium implorante, ecce praedictus frater
of-blessed Francis the-help imploring behold the-aforesaid brother
per profundum sicut per aridam ambulabat et demersam
through the-depth as through dry-land walked and the-sunken

naviculam capiens cum ea pervenit ad littus. Vestimenta
boat taking with it arrived at the-shore the-garments
autem ei madida non sunt nec aquae gutta proximavit
moreover on-him wet not were nor of-water a-drop came-near
ad tunicam.
to the-tunic

De sancta Pelagia

CL · SAINT PELAGIA

Pelagia, the first woman of Antioch in wealth and beauty, passes through the city decked in gold, and Bishop Veronus weeps that a harlot takes more care to please the world than he to please God. He dreams of a foul black dove washed white at the font. Struck by his preaching, she seeks him, confesses herself a sea of sin, and is baptized; the devil wails at the old man's victory. She gives away her goods, flees to the Mount of Olives as the monk Pelagius, and is found to be a woman only at her death.

Pelagia prima feminarum Antiochiae civitatis rebus et
Pelagia the-first of-the-women of-Antioch of-the-city in-goods and
divitiis plena, corpore pulcherrima, habitu ambitiosa et vana,
riches full in-body most-beautiful in-dress ostentatious and vain
animo et corpore impudica quadam vice per civitatem
in-mind and in-body unchaste on-a-certain occasion through the-city
cum ambitione maxima transibat, ita ut nihil super eam
with ostentation very-great passed so that nothing on her
nisi aurum et argentum et pretiosi lapides viderentur, ita
except gold and silver and precious stones were-seen so
ut, quocunque iret, aërem diversorum aromatum odore
that wherever she-went the-air of-various spices with-the-odor
repleret. Quam praecedebat et sequebatur multitudo maxima
she-filled whom preceded and followed a-multitude very-great

puellarum et puerorum, qui et ipsi praeclaris erant induti
of-girls and of-boys who also themselves in-splendid were clothed
vestimentis. Quam quidam sanctus pater nomine Veronus
garments whom a-certain holy father by-name Veronus
episcopus Heliopoleos, quae nunc Damieta vocatur, videns
bishop of-Heliopolis which now Damietta is-called seeing
amarissime flere coepit ex eo, quod majorem curam habebat
most-bitterly to-weep began from this that greater care she-had
placere mundo, quam ipse haberet, placere Deo, procidensque
to-please the-world than he had to-please God and-falling
super pavimentum faciem suam cum terra percutiebat
upon the-pavement face his with the-earth he-struck
et ipsam terram lacrymis rigans dicebat: altissime Deus,
and the-very earth with-tears watering said O-most-high God
ignosce mihi peccatori, quia unius diei meretricis ornatus
pardon me a-sinner because of-one day of-a-harlot the-adornment
totius vitae meae industriam superavit. Ne me, domine,
of-the-whole of-life my the-industry has-surpassed lest me O-Lord
confundat unius meretricis ornatus ante conspectum
confound of-one harlot the-adornment before the-sight
tremendae majestatis tuae; illa pro terrenis summo se
of-awful majesty your she for earthly-things with-highest herself
studio decoravit, ego tibi immortali domino placere proposui
zeal has-adorned I for-you immortal Lord to-please purposed
et per meam negligentiam non implevi. Dixitque his,
and through my negligence not fulfilled and-he-said to-those
qui secum erant: in veritate dico vobis, quia Deus hanc
who with-him were in truth I-say to-you that God her
contra nos in judicio producturus est, quoniam haec tam
against us in judgment about-to-produce is since she so
sollicite se depingit, ut terrenis amatoribus placeat,
anxiously herself paints that to-earthly lovers she-may-please

et nos coelesti sponso placere negligimus. Dum haec
and we the-heavenly bridegroom to-please neglect while these-things
et similia diceret, subito obdormivit visumque est sibi,
and like-things he-said suddenly he-fell-asleep and-seemed it-was to-him
quod quaedam columba nigra et foetida nimis circa eum
that a-certain dove black and foul exceedingly around him
celebrantem missam volaret. Qui dum catechumenos abscedere
celebrating mass flew who when the-catechumens to-withdraw
praecepisset, columba disparuit et post missam rediens et
he-had-commanded the-dove vanished and after mass returning and
ab ipso episcopo in vase quodam aquae mersa munda et
by the-very bishop in a-vessel certain of-water dipped clean and
candida exiens tam alte volavit, quod videri non potuit.
white going-out so high flew that to-be-seen not it-could
Evigilans igitur, dum quadam vice ad ecclesiam procedens
waking therefore while on-a-certain occasion to the-church going-forth
praedicaret et Pelagia praesens esset, adeo compuncta est,
he-preached and Pelagia present was so pricked she-was
quod ei litteras per nuntium misit dicens: sancto episcopo
that to-him letters by a-messenger she-sent saying to-the-holy bishop
discipulo Christi Pelagia discipula dyaboli; si vere Christi
the-disciple of-Christ Pelagia the-disciple of-the-devil if truly of-Christ
discipulus comprobaris, qui, ut audivi, pro peccatoribus de
a-disciple you-are-proved who as I-have-heard for sinners from
coelo descendit, me peccatricem, sed poenitentem suscipere
heaven descended me a-sinner but penitent to-receive
digneris. Cui ille remisit: rogo, ut humilitatem meam
deign to-whom he sent-back I-ask that humility my
non tentes, quia homo peccator sum, sed si vere salvari
not you-tempt because a-man sinner I-am but if truly to-be-saved
desideras, solum me videre non poteris, sed inter alios me
you-desire alone me to-see not you-will-be-able but among others me

videbis. Cumque ad eum coram pluribus advenisset, pedes
you-will-see and-when to him before many she-had-come feet
ejus apprehendit et amarissime flens dicere coepit: ego sum
his she-seized and most-bitterly weeping to-say began I am
Pelagia pelagus iniquitatis exundans fluctibus peccatorum,
Pelagia a-sea of-iniquity overflowing with-the-waves of-sins
ego sum perditionis abyssus, ego vorago et laqueus
I am of-perdition the-abyss I the-whirlpool and snare
animarum, multos deceptos decepi, quae nunc cuncta
of-souls many deceived I-have-deceived which now all
perhorrui. Tunc episcopus interrogavit eam dicens: quod
I-have-come-to-abhor then the-bishop asked her saying what
tibi nomen est? Cui illa: a nativitate Pelagia vocor, sed
for-you name is to-whom she from birth Pelagia I-am-called but
propter vestimentorum pompam me Margaritam appellant.
on-account-of of-my-garments the-pomp me Margaret they-call
Tunc episcopus clementer eam suscipiens poenitentiam ei
then the-bishop mercifully her receiving penance on-her
salutarem injunxit et in Dei timore diligenter instruxit
salutary enjoined and in of-God the-fear diligently instructed
et sacro baptismate regeneravit. Dyabolus autem ibidem
and with-holy baptism regenerated the-devil moreover there
clamabat dicens: o violentia, quam patior ab hoc sene
cried saying O the-violence which I-suffer from this old-man
decrepito! O violentia! O senectus mala! Maledictus dies, in
decrepit O violence O old-age evil cursed the-day on
quo contrarius natus es mihique spem meam maximam
which as-contrary born you-were and-from-me hope my greatest
abstulisti. Quadam insuper nocte, cum Pelagia dormiret,
you-have-taken-away on-a-certain moreover night when Pelagia slept
dyabolus ad eam venit et eam excitans dixit sibi: domina
the-devil to her came and her rousing said to-her lady

Margarita, quid unquam tibi male feci? Numquid non
Margaret what ever to-you evil have-I-done surely not
omnibus divitiis et gloria te ornavi? Quaeso dic mihi, in
with-all riches and glory you have-I-adorned I-beg tell me in
quo te contristavi, et protinus tibi satisfaciam. Tantum
what you I-have-saddened and forthwith to-you I-shall-make-amends only
obsecro, ne me deseras, ne opprobrium christianis efficiar.
I-beseech that-not me you-desert lest a-reproach to-the-Christians I-be-made
Ipsa autem se signavit et in dyabolum insufflavit et statim
she moreover herself signed and on the-devil blew and at-once
evanuit. Die tertio omnia, quae habebat, praeparavit et
he-vanished on-the-day third all-things which she-had she-prepared and
congregavit et pauperibus tribuit. Post aliquot autem dies
gathered and to-the-poor gave after some moreover days
cunctis ignorantibus Pelagia inde noctu aufugit et in monte
all not-knowing Pelagia thence by-night fled and on the-mount
oliveti devenit, ubi habitum eremitae accipiens in parva cella
of-Olives arrived where the-habit of-a-hermit taking in a-small cell
ibidem se collocavit et Deo in multa abstinentia servivit.
there herself placed and God in much abstinence served
Maximae autem famae ab omnibus habebatur et frater
of-very-great moreover fame by all she-was-held and brother
Pelagius dicebatur. Post hoc quidam dyaconus supradicti
Pelagius was-called after this a-certain deacon of-the-above-said
episcopi Hierosolimam causa visitandi loca sancta advenit.
bishop to-Jerusalem for-the-sake of-visiting the-places holy came
Cui dixit episcopus, ut post sanctorum locorum visitationem
to-whom said the-bishop that after of-the-holy places the-visit
quaereret quendam monachum nomine Pelagium et ipsum
he-should-seek a-certain monk by-name Pelagius and him
visitaret, cum verus Dei servus esset. Quod cum ille fecisset,
should-visit since a-true of-God servant he-was which when he had-done

mox ab illa cognitus nequaquam ipsam propter nimiam
at-once by her recognized by-no-means her on-account-of excessive
maciem cognovit. Cui dixit Pelagia: habes episcopum? Et
thinness he-recognized to-whom said Pelagia have-you a-bishop and
ille: imo domine. Et illa: oret pro me ad dominum, quia
he yes O-lord and she let-him-pray for me to the-Lord because
vere apostolus Christi est. Recedens autem inde die tertia
truly an-apostle of-Christ he-is withdrawing moreover thence on-the-day third
ad cellam ejus rediit, sed cum ad ostium percussisset et
to cell his he-returned but when on the-door he-had-knocked and
nullus ei aperuisset, fenestram aperuit et mortuum eum
no-one to-him had-opened the-window he-opened and dead him
invenit ac vidit. Currensque cum hoc episcopo nuntiasset,
found and saw and-running when this to-the-bishop he-had-announced
episcopus et clerus omnesque monachi convenerunt, ut
the-bishop and clergy and-all the-monks came-together that
tam sancto viro exsequias celebrarent, cumque de cella
for-so holy a-man obsequies they-might-celebrate and-when from the-cell
corpus ejus extraxissent, repererunt, quod mulier esset, et
body his they-had-drawn-out they-found that a-woman she-was and
plurimum admirantes Deo gratias reddiderunt et sanctum
greatly marveling to-God thanks rendered and the-holy
corpus honorifice sepelierunt. Obiit autem VIII. die
body honorably buried she-died moreover on-the-eighth day
intrante Octobri circa annos domini CCLXXXX.
beginning of-October about the-years of-the-Lord two-hundred-ninety

De sancta Margarita

CLI · SAINT MARGARET, CALLED PELAGIUS

Margaret, a noble virgin, flees her wedding night in a man's habit and is received into a monastery as brother Pelagius. Made provost of a convent of nuns, he is accused when a portress becomes pregnant, condemned without trial, and walled into a cave on barley bread and water. He bears it patiently, and dying writes to the abbot that she was a woman, innocent, and asks to be buried by the sisters. She is found a virgin and buried with honor while all do penance.

Margarita dicta Pelagius virgo pulcherrima, dives et nobilis,
Margaret called Pelagius a-virgin most-beautiful rich and noble
tanta fuit parentum sollicitudine custodita et optimis
with-such was of-her-parents care guarded and in-the-best
moribus instructa tantaque pudicitiae honestate vigebat, quod
manners instructed and-with-such of-modesty honor she-flourished that
ab hominibus videri modis omnibus renuebat. Denique a
by men to-be-seen by-means all she-refused at-last by
quodam adolescente nobili in conjugium quaeritur et utriusque
a-certain youth noble in marriage she-is-sought and of-each
parentis assensu cuncta nuptiis necessaria cum immensa
parent with-the-assent all-things for-the-nuptials necessary with immense
divitiarum et deliciarum gloria praeparantur. Cum ergo
of-riches and of-delights glory are-prepared when therefore
nuptiarum dies advenisset et juvenes et puellae et cuncta
of-the-nuptials the-day had-come and youths and girls and all
simul nobilitas ante thalamum jam paratum nuptiarum festa
together the-nobility before the-chamber now prepared of-the-nuptials the-feasts
cum gaudio celebrarent, virgo Deo inspirante considerans
with joy were-celebrating the-virgin God inspiring considering
damnum virginitatis tam damnosis plausibus comparari,
the-loss of-virginity with-such ruinous applause to-be-purchased

prostrata in terram cum lacrymis gloriam virginitatis et
prostrate on the-ground with tears the-glory of-virginity and
nuptiarum molestias tanta in corde suo compensatione
of-the-nuptials the-troubles with-such in heart her balancing
libravit, quod omnia hujus vitae gaudia quasi stercora
weighed that all of-this life the-joys as-if dung
respuebat. Unde nocte illa a viri consortio abstinens,
she-rejected whence on-night that from of-a-husband the-company abstaining
media nocte Deo se recommendans tonsis crinibus
at-the-middle night to-God herself recommending with-shorn hair
in virili habitu clam aufugit. Longe autem ad quoddam
in manly habit secretly she-fled far moreover to a-certain
monasterium veniens et fratrem Pelagium se appellans ab
monastery coming and brother Pelagius herself calling by
abbate receptus est et diligenter instructus. Qui tam sancte
the-abbot received he-was and diligently instructed who so holily
ac religiose se habuit, quod defuncto sanctimonialium
and religiously himself conducted that dead of-the-nuns
provisore de seniorum consilio et abbatis imperio licet
the-provisor by of-the-elders the-counsel and of-the-abbot the-command although
invitus monasterio virginum est praelatus. Dum ergo iis
unwilling over-the-monastery of-virgins he-was set while therefore to-them
non solum corporum, sed etiam animarum pabula continue
not only of-bodies but also of-souls the-food continually
et inculpabiliter ministraret, dyabolus ei invidens studuit,
and blamelessly he-supplied the-devil him envying strove
qualiter prosperum ejus cursum objectu criminis impediret.
how prosperous his course by-the-casting of-a-crime he-might-hinder
Nam unam virginem, quae prae foribus erat, in adulterium
for one virgin who before the-doors was into adultery
traxit et tumescente utero cum jam celari non posset,
he-drew and swelling the-womb when now to-be-hidden not it-could

tantus pudor et dolor omnes virgines et monachos utriusque
such shame and grief all the-virgins and monks of-each
monasterii consternavit, quod solus Pelagius utpote earum
monastery dismayed that alone Pelagius inasmuch-as their
familiaris atque praepositus sine judicio et examinatione
intimate and superior without judgment and examination
ab omnibus condemnaretur, qui foras cum ignominia pellitur
by all was-condemned who outside with ignominy is-driven
et in quodam rupis specu recluditur, sibique monachorum
and in a-certain of-a-rock cave is-shut and-for-him of-the-monks
severissimus deputatur, qui sibi panem hordeaceum et aquam
the-most-severe is-assigned who to-him bread of-barley and water
tenuissime ministraret. Quibus gestis monachi recesserunt
most-sparingly should-supply which done the-monks withdrew
et solum ibi Pelagium reliquerunt. At ille omnia patienter
and alone there Pelagius left but he all-things patiently
sustinens in nullo turbatus fuit, sed gratias semper Deo
bearing in nothing disturbed was but thanks always to-God
referens per sanctorum exempla se continue confortabat.
rendering through of-the-saints the-examples himself continually comforted
Tandem cum finem suum adesse cognovisset, abbati
at-last when end his to-be-near he-had-known to-the-abbot
et monachis per litteras sic mandavit: nobili orta genere
and monks by letters thus he-sent-word of-noble born race
Margarita in saeculo dicta fui, quae, ut pelagus tentationum
Margaret in the-world called I-was who that the-sea of-temptations
transirem, Pelagius mihi nomen imposui; vir sum non
I-might-cross Pelagius on-myself as-name imposed a-man I-am not
pro deceptione mentita, quod factis ostendi; de crimine
for deception I-lied what by-deeds I-have-shown from the-crime
virtutem obtinui, poenitentiam egi innocens, et jam
virtue I-have-obtained penance I-have-done innocent and now

quaeso, ut, quam viri feminam nescierunt, sanctae sorores
I-beg that her-whom men a-woman knew-not the-holy sisters
sepeliant et sit expiatio viventis, ostensio morientis, ut
may-bury and be the-expiation of-the-living the-showing of-the-dying that
feminae virginem recognoscant, quam calumniatores adulterum
women a-virgin may-recognize whom the-calumniators an-adulterer
judicabant. His auditis monachis et sanctimonialibus
judged these-things heard the-monks and nuns
ad speluncam currentibus Pelagius a feminis femina, virgo
to the-cave running Pelagius by women a-woman a-virgin
intacta cognoscitur et cunctis poenitentiam agentibus in
untouched is-recognized and all penance doing in
monasterio virginum honorifice sepelitur.
the-monastery of-virgins honorably is-buried

De sancta Thaisi meretrice

CLII · SAINT THAIS THE HARLOT

Thais's beauty ruins her lovers and bloodies her door. The abbot Paphnutius comes to her in secular dress with a coin, and when she says God sees every room, asks why she has lost so many souls. She burns her four hundred pounds of gain in the square and is walled into a cell, bidden only to pray, "You who made me, have mercy on me." After three years Antony's disciple Paul sees a bed in heaven kept for her, and she dies fifteen days after her release. Ephrem shames another harlot in the same way.

Thaisis meretrix, ut in vitis patrum legitur, tantae
Thais the-harlot as in the-lives of-the-fathers is-read of-such
pulchritudinis exstitit, ut multi propter eam venditis
beauty was that many on-account-of her sold
substantiis suis ad ultimam paupertatem devenirent, sed
substances their to the-last poverty came but

amatores sui prae zelo litibus inter se consertis
lovers her for jealousy quarrels among themselves joined
frequenter puellae limina sanguine juvenum replebant.
frequently of-the-girl the-thresholds with-the-blood of-youths filled
Quod cum audiisset abbas Pafuntius, sumto habitu seculari
which when had-heard the-abbot Paphnutius taken a-habit secular
et uno solido profectus est ad eam in quadam Aegypti
and one solidus set-out has to her in a-certain of-Egypt
civitate deditque ei solidum, quasi pro mercede peccandi.
city and-gave to-her the-solidus as-if as the-price of-sinning
Illa accepto pretio ait illi: ingrediamur in cameram,
she received the-price says to-him let-us-enter into the-room
cumque ingressus esset et lectum pretiosis vestibus
and-when entered he-had and onto-the-bed with-precious garments
stratum adscendere invitaretur, dicit ad eam: si est interius
spread to-mount he-was-invited he-says to her if there-is an-inner
cubiculum, in ipsum eamus. Et cum duxisset eum per
bedroom into it let-us-go and when she-had-led him through
plura loca, ille semper dicebat, quod videri timebat. Illa
several places he always said that to-be-seen he-feared she
autem dixit: est quoddam cubiculum, ubi nullus ingreditur,
moreover said there-is a-certain bedroom where no-one enters
si vero Deum times, non est locus, qui Deitati ejus
if but God you-fear not is a-place which from-the-Godhead his
abscondatur. Quod cum senex audivisset, dixit ei: et
is-hidden which when the-old-man had-heard he-said to-her and
scis esse Deum? Cumque illa respondisset, se scire
do-you-know there-to-be a-God and-when she had-answered herself to-know
Deum et regnum futuri saeculi necnon et tormenta
God and the-kingdom of-the-future age and-also and the-torments
peccatorum, dixit ei: si ergo nosti, cur tantas animas
of-sinners he-said to-her if therefore you-know why so-many souls

perdidisti? Et non solum pro tua, sed pro illorum redditura
have-you-lost and not only for your but for their about-to-render
rationem damnaberis. Illa vero haec audiens provoluta
account you-will-be-damned she but these-things hearing rolled
ad pedes abbatis Pafuntii cum lacrymis exorabat dicens:
at the-feet of-the-abbot Paphnutius with tears entreated saying
scio esse poenitentiam, pater, et confido remissionem te
I-know there-to-be penance O-father and I-trust remission you
orante sortiri; tantum peto tribus horis inducias et post hoc,
praying to-obtain only I-ask for-three hours a-truce and after this
quo jusseris, ibo et, quaecumque praeceperis,
where you-will-have-ordered I-shall-go and whatever you-will-have-commanded
faciam. Cumque locum illi abbas constituisset, ubi venire
I-shall-do and-when a-place for-her the-abbot had-set where to-come
deberet, illa collectis omnibus, quaecunque ex peccato lucrata
she-ought she gathered all whatever from sin gained
fuerat, perlatisque in mediam civitatem populo spectante
she-had and-carried into the-middle-of the-city the-people watching
igne combussit clamans: venite omnes, qui peccastis, mecum
with-fire burned crying come all who have-sinned with-me
et videte, quomodo ea, quae mihi contulistis, exuram.
and see how those-things which on-me you-bestowed I-shall-burn
Erat autem pretium auri librarum quadringentarum. Quae
there-was moreover the-price of-gold pounds four-hundred who
cum omnia incendisset, ad locum, quem abbas Pafuntius
when all she-had-burned to the-place which the-abbot Paphnutius
constituerat, perrexit. Quam ille reperto virginum monasterio
had-appointed went whom he found of-virgins a-monastery
in cellulam parvam recludens ostium cellulae plumbo
into a-little-cell small shutting the-door of-the-little-cell with-lead
signavit et parvam reliquit fenestram, per quam ei
sealed and a-small left window through which to-her

victus modicus inferretur, jussitque ei omnibus diebus
food scanty might-be-brought and-ordered for-her on-all days
parum panis et paululum aquae a caeteris ministrari. Cum
a-little of-bread and a-little of-water by the-others to-be-supplied when
autem senex discederet, Thaisis ad eum ait: quo jubes,
moreover the-old-man was-departing Thais to him says where do-you-order
pater, ut ex naturali meatu aquam meam effundam? Et
O-father that from the-natural passage water my I-should-pour and
ille: in cella, sicut digna es. Cumque iterum, quomodo
he in the-cell as worthy you-are and-when again how
Deum deberet adorare, inquireret, respondit: non es
God she-ought to-adore she-asked he-answered not you-are
digna nominare Deum neque in labiis tuis nomen trinitatis
worthy to-name God nor on lips your the-name of-the-Trinity
adducere, sed nec ad coelum manus expandere, quoniam labia
to-bring but nor to heaven your-hands to-spread since lips
tua iniquitate plena sunt et manus tuae sordibus inquinatae,
your with-iniquity full are and hands your with-filth defiled
sed tantummodo incumbens contra orientem respice, hunc
but only lying toward the-east look this
sermonem frequenter iterans: qui plasmasti me, miserere
word frequently repeating you-who formed me have-mercy
mei. Cum ergo tribus annis fuisset inclusa, condoluit
on-me when therefore for-three years she-had-been shut-in grieved
abbas Pafuntius et profectus est ad abbatem Antonium,
the-abbot Paphnutius and set-out has to the-abbot Antony
ut ab eo requireret, si remisisset illi Deus peccata sua.
that from him he-might-ask whether had-forgiven her God sins her
Et narrata causa sanctus Antonius convocatis discipulis suis
and told the-cause saint Antony called-together disciples his
praecepit iis, ut illa nocte vigilantes in oratione persisterent,
commanded them that that night watching in prayer they-should-persist

singillatim utique, quatenus alicui ex his declararet Deus
each-singly indeed so-that to-some-one of them might-declare God
causam, pro qua abbas Pafuntius venerat. Cum igitur
the-cause for which the-abbot Paphnutius had-come when therefore
incessanter orassent, abbas Paulus major discipulus Antonii
unceasingly they-had-prayed the-abbot Paul the-elder disciple of-Antony
vidit subito in coelo lectum pretiosis vestibus ornatum, quem
saw suddenly in heaven a-bed with-precious garments adorned which
tres virgines clara facie custodiebant. Tres istae virgines
three virgins with-bright face guarded three these virgins
fuerunt timor poenae futurae, quae ipsam a malo retraxit,
were the-fear of-punishment future which her from evil drew-back
pudor culpae commissae, quae ei veniam promeruit,
the-shame of-the-fault committed which for-her pardon merited
amor justitiae, qui eam ad superna transvexit. Cumque
the-love of-justice which her to the-heights carried and-when
Paulus illis diceret, gratiam illam tantam esse Antonii, vox
Paul to-them said the-grace that so-great to-be of-Antony a-voice
divina respondit: non est patris tui Antonii, sed Thaisidis
divine answered not is of-father your Antony but of-Thais
meretricis. Quod cum abbas Paulus mane retulisset,
the-harlot which when the-abbot Paul in-the-morning had-reported
cognita Dei voluntate abbas Pafuntius cum gaudio discessit
known of-God the-will the-abbot Paphnutius with joy departed
et mox profectus ad monasterium ostium cellae dissipavit.
and soon setting-out to the-monastery the-door of-the-cell broke
Illa vero rogabat, ut adhuc maneret inclusa. Dixit autem
she but asked that still she-might-remain shut-in he-said moreover
ei: egredere, quoniam remisit tibi Deus peccata tua. Et
to-her come-out since has-forgiven you God sins your and
illa respondit: testor Deum, quia, ex quo huc ingressa
she answered I-call-to-witness God that from when here entered

sum, ex omnibus peccatis feci velut sarcinam et statui
I-have of all sins I-made as-it-were a-bundle and set-it
ante oculos meos, et sicut non discedit anhelitus de naribus
before eyes my and as not departs breath from nostrils
meis, sic non discesserunt peccata mea ab oculis meis, sed
my so not have-departed sins my from eyes my but
flebam semper illa considerans. Cui abbas Pafuntius dixit:
I-wept always them considering to-whom the-abbot Paphnutius said
non propter poenitentiam tuam remisit tibi Deus peccata
not on-account-of penance your has-forgiven you God sins
tua, sed quia timorem semper habuisti in animo. Et cum
your but because fear always you-had in your-mind and when
inde illam eduxisset, XV dies supervixit et pausavit in
thence her he-had-led-out fifteen days she-survived and rested in
pace. Abbas quoque Effrem aliam meretricem simili vere
peace the-abbot also Ephrem another harlot in-like truly
modo convertere voluit. Nam cum illa meretrix sanctum
way to-convert wished for when that harlot saint
Effrem ad peccandum alliceret impudenter, dixit ei Effrem:
Ephrem to sinning enticed shamelessly said to-her Ephrem
sequere me. Qua sequente cum ad quendam locum, ubi
follow me who following when to a-certain place where
erat multitudo hominum, venisset, dixit ei: sede huc, ut
was a-multitude of-men he-had-come he-said to-her sit here that
commiscear tecum. Et illa: quomodo possum hoc facere,
I-may-lie with-you and she how can-I this do
tanta multitudine hic stante? Et ille: si homines erubescis,
so-great a-multitude here standing and he if men you-blush-before
nonne magis tuum debes erubescere creatorem, qui revelat
surely more your you-ought to-blush-before creator who reveals
occulta tenebrarum? Illa autem confusa recessit.
the-hidden-things of-darkness she moreover confounded withdrew

De sanctis Dionysio, Rustico et Eleutherio

CLIII · SAINTS DENIS, RUSTICUS, AND ELEUTHERIUS

Denis is read as fleeing the world, raised in body and soul, and fair to God. An Areopagite philosopher, he sees at Heliopolis the darkness at the Passion, which no natural eclipse explains; when a blind man is healed by a formula Denis sets and Paul bids him speak, he is converted and made bishop of Athens. Sent by Clement to Paris with Rusticus and Eleutherius, he is roasted, thrown to beasts and into a furnace, crucified, and beheaded, and carries his own head two miles. Jacobus adds his relics' miracles and defends him as the Areopagite.

Dionysius interpretatur vehementer fugiens, vel dicitur
Dionysius is-interpreted vehemently fleeing or he-is-called
Dionysius a dyo, quod est duo, et nisus, quod est elevatio,
Dionysius from dyo which is two and nisus which is elevation
quasi secundum duo elevatus, scilicet secundum corpus et
as-if according-to two-things raised namely according-to the-body and
secundum animam. Vel dicitur a Dyana, quod est Venus,
according-to the-soul or he-is-called from Diana which is Venus
scilicet Dea pulchritudinis, et syos, quod est Deus, quasi
namely the-goddess of-beauty and syos which is God as-if
pulcher Deo. Vel, ut quidam ajunt, dicitur a dionysia,
beautiful to-God or as some say he-is-called from dionysia
quae (ut dicit Ysidorus) est quaedam gemma nigra valens
which as says Isidore is a-certain gem black availing
contra ebrietatem. Fuit ergo vehementer fugiens de mundo
against drunkenness he-was therefore vehemently fleeing from the-world
propter perfectam abrenuntiationem, elevatus per internorum
on-account-of perfect renunciation raised through of-inward-things
contemplationem, pulcher Deo per decorem virtutum, valens
contemplation beautiful to-God through the-beauty of-virtues availing
peccatoribus contra ebrietatem vitiorum. Hic ante conversionem
for-sinners against the-drunkenness of-vices he before conversion

multa praenomina habuit. Vocatus est enim Areopagita a
many names had called he-was for the-Areopagite from
vico, in quo habitabat; item dictus est Theosophus, id
the-quarter in which he-dwelt likewise called he-was Theosophus that
est, Deum sapiens. Item a Graecorum sapientibus usque
is God knowing likewise by of-the-Greeks the-wise all-the-way
hodie dicitur Pterigiontuurani, quod latine dicitur ala
today he-is-called Pterigiontuurani which in-Latin is-called the-wing
coeli, quia in coelum ala spiritualis intelligentiae
of-heaven because into heaven on-the-wing of-spiritual understanding
mirabiliter volavit. Idem dictus est Macarius, id est beatus.
wonderfully he-flew the-same called was Macarius that is blessed
Item a patria dictus est Jonicus; Jonica autem, ut ait
likewise from his-homeland called he-was Ionic Ionic moreover as says
Papias, una est ex linguis Graecorum, vel Jonicae sunt genera
Papias one is of the-tongues of-the-Greeks or Ionic are kinds
columnarum, vel Jonicum (ut idem dicit) est pes, quae habet
of-columns or Ionic as the-same says is a-foot which has
duas correptas et duas longas; per quod ostenditur, quod
two short and two long by which is-shown that
ipse fuit sapiens domini per occultorum investigationem,
he was wise of-the-Lord through of-hidden-things the-investigation
ala coeli per coelestium contemplationem, beatus per
the-wing of-heaven through of-heavenly-things contemplation blessed through
aeternorum possessionem. Per alia ostenditur, quod ipse
of-eternal-things the-possession by the-others is-shown that he
fuit mirabilis rhetor per eloquentiam, ecclesiae sustentator
was a-wonderful rhetorician through eloquence of-the-church the-supporter
per doctrinam, brevis sibi per humilitatem, longus
through doctrine short to-himself through humility long
aliis per caritatem. Augustinus autem in L. VIII de
to-others through charity Augustine moreover in the-book eighth of

civitate Dei dicit, quod Jonicum est genus philosophorum.
the-city of-God says that Ionic is a-kind of-philosophers
Distinguit enim ibidem duo genera philosophorum,
he-distinguishes for in-the-same-place two kinds of-philosophers
scilicet Italicum, quod est ex parte Italiae, et Jonicum,
namely the-Italic which is from the-part of-Italy and the-Ionic
quod est ex parte Graeciae. Quia ergo Dionysius
which is from the-part of-Greece because therefore Dionysius
summus erat philosophus, ideo antonomatice dicebatur
the-highest was philosopher therefore by-antonomasia he-was-called
Jonicus. Ejus passionem et vitam graece dictavit Methodius
Ionic his passion and life in-Greek dictated Methodius
Constantinopolitanus, latine vero Anastasius apostolicae sedis
of-Constantinople in-Latin but Anastasius of-the-apostolic see
bibliothecarius, ut dicit Hincmarus Remorum episcopus.
the-librarian as says Hincmar of-Reims the-bishop

Dionysius Areopagita a beato Paulo apostolo ad fidem
Dionysius the-Areopagite by blessed Paul the-apostle to the-faith
Christi conversus fuit: qui Areopagita a vico civitatis,
of-Christ converted was who the-Areopagite from a-quarter of-the-city
in quo habitabat, dictus fuisse dicitur. Areopagus enim
in which he-dwelt called to-have-been is-said the-Areopagus for
erat vicus Martis, in quo scilicet erat templum Martis.
was the-quarter of-Mars in which namely was the-temple of-Mars
Athenienses enim singulos vicos denominabant a Diis,
the-Athenians for each quarters named from the-gods
quos colebant, ut vicum, in quo colebatur Mars, vocabant
whom they-worshiped as the-quarter in which was-worshiped Mars they-called
Areopagum, quia Areo dicitur Mars. Vicum, in quo colebant
Areopagus because Areo is-called Mars the-quarter in which they-worshiped
Pan, vocabant Panopagum, et ita a singulis Diis singulos
Pan they-called Panopagus and so from each gods each

vicos denominabant. Areopagus autem vicus erat excellentior,
quarters they-named the-Areopagus moreover quarter was more-excellent
quia ibi erat curia nobilium et scholae liberalium
because there was the-court of-the-nobles and the-schools of-the-liberal
artium. In hoc ergo vico morabatur Dionysius maximus
arts in this therefore quarter stayed Dionysius the-greatest
philosophus, qui ob plenitudinem divinorum nominum et
philosopher who for the-fullness of-divine names and
sapientiae Theosophus, id est Deo sapiens, dicebatur. Erat
of-wisdom Theosophus that is to-God wise was-called there-was
et secum Apollophanes, id est ejus conphilosophus. Ibi
also with-him Apollophanes that is his fellow-philosopher there
erant etiam Epicurei, qui ponebant felicitatem hominis in sola
were also Epicureans who placed the-happiness of-man in sole
corporis voluptate, et Stoici, qui in sola animi virtute. In
of-the-body pleasure and Stoics who in sole of-the-mind virtue on
die igitur dominicae passionis, cum tenebrae factae fuissent
the-day therefore of-the-Lord's passion when darkness made had-been
super universam terram, philosophi, qui erant Athenis, non
over the-whole earth the-philosophers who were at-Athens not
potuerunt hujus causam in causis naturalibus invenire. Non
could of-this the-cause in causes natural to-find not
fuit enim naturalis eclipsis solis, tum quia luna fere
was for a-natural eclipse of-the-sun both because the-moon almost
erat e regione ad solem, eclipsis vero fieri solet
was in the-region-opposite to the-sun an-eclipse but to-happen is-wont
tantum in synodo solis et lunae, luna autem tunc
only in the-conjunction of-the-sun and of-the-moon the-moon moreover then
erat quinta decima et ita in perfecta distantia a sole, tum
was fifth tenth and so in perfect distance from the-sun and
quia eclipsis non aufert lumen universis partibus terrae,
because an-eclipse not takes-away light from-all parts of-the-earth

tum quia per tres horas durare non potest. Quod autem
and because for three hours to-last not can that moreover
illa eclipsis in universis partibus terrae lumen abstulerit,
that eclipse in all parts of-the-earth the-light took-away
patet ex eo, quod Lucas evangelista hoc dicit, et ex eo,
is-plain from this that Luke the-evangelist this says and from this
quod universitatis dominus patiebatur, et ex eo, quod fuit
that of-the-universe the-Lord suffered and from this that it-was
apud Heliopolin Aegypti, et ex eo, quod fuit Romae et
at Heliopolis of-Egypt and from this that it-was at-Rome and
in Graecia et in Asia minore. Quod autem fuerit Romae,
in Greece and in Asia minor that moreover it-was at-Rome
testatur Orosius dicens: cum dominus patibulo affixus est,
attests Orosius saying when the-Lord to-the-gibbet fixed was
maximo terrae motu per orbem facto saxa in montibus
a-very-great of-the-earth motion through the-world made the-rocks in the-mountains
scissa maximarumque urbium plurimae partes plus solita
split and-of-the-greatest cities very-many parts beyond the-accustomed
concussione ceciderunt eodemque die ab hora diei
shaking fell and-on-the-same day from the-hour of-the-day
sexta sol in totum obscuratus est, tetra nox subito obducta
sixth the-sun in whole darkened was a-foul night suddenly drawn-over
terris est, adeo ut stellas tunc diurnis horis vel potius in
the-lands was so-much that the-stars then in-daytime hours or rather in
horrenda nocte toto coelo visas fuisse referatur. Haec
horrid night in-the-whole sky seen to-have-been is-reported these-things
Orosius. Fuit etiam apud Aegyptum, et hujus meminit
Orosius it-was also in Egypt and this recalls
Dionysius in epistola ad Apollophanem dicens: offusi namque
Dionysius in the-letter to Apollophanes saying overspread for
orbes uniformiter tenebrarum caligine tabescente, ut
the-orbs uniformly of-darkness with-the-gloom melting when

purgatum rediit solis diametrum, regulam Philippi Arrhidaei
cleansed returned of-the-sun the-diameter the-rule of-Philip Arrhidaeus
assumsimus, cumque reperimus, quod et erat notissimum,
we-took-up and-when we-found which also was most-known
solem pati molestias non debere, ajo ad te: peritiae vastae
the-sun to-suffer troubles not to-be-due I-say to you of-skill vast
sanctuarium, adhuc nescias tantae rei mysterium.
sanctuary still you-may-not-know of-so-great a-thing the-mystery
Quid, inquam, speculum doctrinae Apollophani, his secretis
what I-say O-mirror of-doctrine Apollophanes to-these secrets
adscribis? Ad quae tu mihi ore divino et non humani
do-you-ascribe to which you to-me with-mouth divine and not of-human
sensus sermone: o bone Dionysi, divinarum permutationes
sense with-speech O good Dionysius of-divine-things changes
sunt rerum. Denique notatum feriae diem et annum
are of-things finally noted of-the-weekday the-day and the-year
annuntiationis, quam Paulus nostris auribus suspensis intonuit,
of-the-annunciation which Paul our ears hanging thundered
signis acclamantibus recordari expertus dedi veritati manus et
the-signs acclaiming to-remember experienced I-gave to-truth my-hands and
falsitatis sum nexibus absolutus. Haec Dionysius. Hujus
of-falsehood I-am from-the-bonds loosed these-things Dionysius this
etiam meminit idem in epistola ad Polycarpum loquens
also recalls the-same in the-letter to Polycarp speaking
de se et Apollophane dicens: ambo apud Heliopolim
of himself and Apollophanes saying both at Heliopolis
tunc praesentes et coadstantes inopinabiliter soli lunam
then present and standing-together unexpectedly to-the-sun the-moon
incedentem videbamus; non enim erat conveniens tempus,
approaching we-saw not for was the-fitting time
et rursus ipsam a nona hora usque ad vesperam ad
and again it from the-ninth hour all-the-way to evening to

solis diametrum supernaturaliter restitutam. Eclipsim autem
of-the-sun the-diameter supernaturally restored the-eclipse moreover
illam vidimus in oriente inchoatam et usque ad solarem
that we-saw in the-east begun and all-the-way to the-solar
terminum venientem, postea regredientem et rursus non
boundary coming afterward receding and again not
ex eodem et defectum et repurgationem, sed e converso
from the-same both the-failing and the-cleansing but on the-contrary
secundum diametrum factam. Tunc enim Dionysius cum
according-to the-diameter made then for Dionysius with
Apollophane voto astrologicae disciplinae apud Heliopolim
Apollophanes for-the-desire of-astrological discipline to Heliopolis
Aegypti perrexerat et postea inde reversus est. Quod autem
of-Egypt had-gone and afterward thence returned has that moreover
fuerit in Asia, testatur Eusebius in chronica asserens, se
it-was in Asia attests Eusebius in the-chronicle asserting himself
in dictis ethnicorum legisse, quod tunc in Bithynia, quae
in the-sayings of-the-heathens to-have-read that then in Bithynia which
provincia est Asiae minoris, fuit terrae motus magnus et
a-province is of-Asia minor there-was of-the-earth a-motion great and
major solis obscuratio, quam unquam fuerit, et quod dies
greater of-the-sun a-darkening than ever had-been and that the-day
hora sexta in tenebrosam noctem versus sit, ut stellae
at-the-hour sixth into dark night turned was so-that the-stars
in coelo visae sint, et quod Nicaeae, quae urbs est Bithyniae,
in the-sky were seen and that at-Nicaea which a-city is of-Bithynia
cunctas aedes terrae motus subverterit. Tandem, ut in
all the-houses of-the-earth the-motion overturned at-last as in
hystoria scholastica legitur, philosophi ad hoc adducti sunt,
the-history scholastic is-read the-philosophers to this brought were
ut dicerent, quod Deus naturae patitur. Alibi tamen legitur,
that they-said that the-God of-nature suffers elsewhere yet it-is-read

quod dixerunt: aut ordo naturae pervertitur aut elementa
that they-said either the-order of-nature is-overturned or the-elements
mentiuntur aut Deus naturae patitur et elementa sibi
lie or the-God of-nature suffers and the-elements with-him
compatiuntur. Alibi vero dicitur, quod Dionysius dixit: haec
suffer-together elsewhere but it-is-said that Dionysius said this
nox, quam novam miramur, totius mundi veram lucem
night which new we-wonder-at of-the-whole world the-true light
adventuram significat. Tunc Athenienses illi Deo aram
about-to-come signifies then the-Athenians to-that God an-altar
construxerunt et superpositus est titulus: ignoto Deo.
built and placed-upon-it was the-title to-the-unknown God
Singulis enim aris superponebatur titulus indicans, cui
on-each for altars was-placed a-title showing to-whom
essent dedicatae. Et cum vellent illi offerri holocausta
they-were dedicated and when they-wished to-him to-be-offered holocausts
et victimas, dixerunt philosophi: bonorum nostrorum non
and victims said the-philosophers of-goods our not
eget, sed facietis genuflectationes ante aram ejus et
he-needs but you-will-make genuflections before altar his and
supplicabitis ei, quia non quaerit oblationes pecorum, sed
you-will-supplicate him because not he-seeks offerings of-cattle but
devotionem animorum. Cum ergo Paulus venisset Athenas,
the-devotion of-souls when therefore Paul had-come to-Athens
Epicurei et Stoici philosophi cum eo disputabant, quidam
the-Epicurean and Stoic philosophers with him disputed some
autem dicebant: quid seminator verborum hic vult dicere?
moreover said what the-sower of-words this-one wishes to-say
Alii dicebant: novorum daemoniorum videtur annuntiator esse.
others said of-new demons he-seems the-announcer to-be
Adducentes ergo eum ad vicum philosophorum, ut nova
bringing therefore him to the-quarter of-the-philosophers that the-new

doctrina ibidem examen reciperet, dixerunt: nova quidem
doctrine there examination might-receive they-said new-things indeed
infers auribus nostris, volumus ergo scire, quidnam velint
you-bring to-ears our we-wish therefore to-know what wish
haec esse. Athenienses autem ad nihil aliud vacabant,
these-things to-be the-Athenians moreover to nothing else were-free
nisi aut dicere aut audire aliquid novi. Cum ergo Paulus
except either to-say or to-hear something new when therefore Paul
Deorum altaria perlustrasset et inter caetera ignoti
of-the-gods the-altars had-surveyed and among the-other-things of-the-unknown
Dei altare vidisset, dixit illis philosophis: quem ignorantes
God the-altar had-seen he-said to-those philosophers whom not-knowing
colitis, hunc ego annuntio vobis verum Deum, qui fecit
you-worship this-one I announce to-you the-true God who made
coelum et terram. Deinde dixit Dionysio, quem prae caeteris
heaven and earth then he-said to-Dionysius whom above the-others
magis doctum in divinis videbat: quis est, Dionysi, ille
more learned in divine-things he-saw who is O-Dionysius that
Deus ignotus? Cui Dionysius: ipse est Deus verus, qui
God unknown to-whom Dionysius he is God true who
inter caeteros Deos non est demonstratus, sed nobis est
among the-other gods not is shown but to-us is
incognitus et nobis ignotus et saeculo venturo futurus
unknown and to-us unknown and in-the-age to-come about-to-be
et in perpetuum regnaturus. Et Paulus: homo an tantum
and into eternity about-to-reign and Paul a-man or only
spiritus est? Et Dionysius: Deus et homo est, sed ideo
a-spirit he-is and Dionysius God and man he-is but therefore
incognitus est, quia ejus tantum in coelo conversatio est.
unknown he-is because his only in heaven conversation is
Cui Paulus: ille est, quem praedico, qui de coelis
to-whom Paul he is whom I-preach who from the-heavens

descendit, carnem suscepit, mortem sustinuit et die tertia
descended flesh took-on death endured and on-the-day third
resurrexit. Cum autem Dionysius adhuc cum Paulo disputaret,
rose-again when moreover Dionysius still with Paul disputed
forte transiit caecus per viam coram iis statimque dixit
by-chance passed a-blind-man along the-way before them and-at-once said
Dionysius Paulo: si dixeris huic caeco, in nomine Dei
Dionysius to-Paul if you-will-have-said to-this blind-man in the-name of-God
tui vide, et viderit, statim credam, sed vitatis verbis
your see and he-will-have-seen at-once I-shall-believe but avoided words
magicis, quia forte nosti verba, quae habent hujusmodi
magic because perhaps you-know words which have such
efficaciam. Ego formam verborum tibi praescribam. In hac
efficacy I the-form of-words for-you shall-prescribe in this
igitur forma verborum dices ei: in nomine Jesu Christi,
therefore form of-words you-will-say to-him in the-name of-Jesus Christ
nati de virgine, crucifixi, mortui, qui resurrexit et ad coelum
born of a-virgin crucified dead who rose and to heaven
adscendit, vide. Sed ut omnis suspicio tolleretur, Paulus
ascended see but that all suspicion might-be-removed Paul
dixit Dionysio, ut haec ipse verba proferret. Cum ergo
said to-Dionysius that these himself words he-should-utter when therefore
in eadem forma Dionysius caeco, ut videret, dixisset,
in the-same form Dionysius to-the-blind-man that he-should-see had-said
protinus visum recepit. Statim Dionysius cum Damari uxore
forthwith sight he-received at-once Dionysius with Damaris wife
sua et tota familia baptizatus est et fidelis effectus sicque
his and the-whole household baptized was and faithful made and-so
a Paulo per triennium instructus Athenis episcopus ordinatus
by Paul for three-years instructed at-Athens bishop ordained
est, ubi ille praedicationi insistens ipsam civitatem et
was where he to-preaching applying-himself the-very city and

maximam partem regionis illius ad fidem Christi adduxit.
the-greatest part of-region that to the-faith of-Christ brought
Huic Paulus ea, quae in tertium coelum raptus
to-this-one Paul those-things which into the-third heaven caught-up
vidit, revelasse dicitur, sicut et ipse Dionysius in
he-saw to-have-revealed is-said as also Dionysius himself in
plerisque locis insinuare videtur. Unde et de gerarchiis
very-many places to-hint seems whence also about the-hierarchies
ipsorum angelorum, ordinibus, dispositionibus et officiis tam
of-the-very angels the-orders dispositions and offices so
luculenter et clare disseruit, ut non putares, ipsum hoc
lucidly and clearly he-discoursed that not you-would-think him this
ab alio didicisse, sed ipsum potius usque in tertium
from another to-have-learned but him rather all-the-way into the-third
coelum raptum esse et ibi haec omnia conspexisse.
heaven caught-up to-have-been and there these all-things to-have-beheld
Prophetiae spiritu claruit, sicut patet in epistola, quam
of-prophecy with-the-spirit he-shone as is-plain in the-letter which
misit ad Johannem evangelistam in Pathmos insulam in
he-sent to John the-evangelist into Patmos the-island in
exsilio relegatum, ubi prophetavit, quod rediturus esset,
exile banished where he-prophesied that about-to-return he-was
sic dicens: gaude vere dilecte, vere amabilis et desiderabilis
thus saying rejoice truly O-beloved truly lovable and desirable
et diligibilis valde dilecte; et infra: ex custodia, quae
and worthy-to-be-loved very beloved and below from the-custody which
est in Pathmos, dimitteris et ad terram Asiae reverteris
is on Patmos you-will-be-released and to the-land of-Asia you-will-return
et facies ibi boni Dei imitationes et his, qui erunt
and you-will-do there of-the-good God imitations and to-those who will-be
post te, trades. Dormitioni beatae Mariae interfuit,
after you you-will-hand-on at-the-falling-asleep of-blessed Mary he-was-present

sicut ipse in libro de divinis nominibus insinuare videtur.
as he in the-book on the-divine names to-hint seems
Cum ergo audivisset, Petrum et Paulum Romae a Nerone
when therefore he-had-heard Peter and Paul at-Rome by Nero
in carceribus detineri, episcopum sibi substituit et ad
in prisons to-be-held a-bishop for-himself he-substituted and for
eos visitandos accessit. Verum cum illi ad dominum feliciter
them to-be-visited came but when they to the-Lord happily
migrassent et postmodum Clemens praesideret, ab ipso
had-departed and afterward Clement presided by the-same
beato Clemente post aliquod spatium temporis in Franciam
blessed Clement after some space of-time into France
destinatur et sibi Rusticus et Eleutherius sociantur. Missus
he-is-sent and to-him Rusticus and Eleutherius are-joined sent
igitur Parisios venit et multos ibidem ad fidem convertit
therefore to-Paris he-came and many there to the-faith converted
et ecclesias plurimas fabricavit et clericos diversi ordinis
and churches very-many built and clerics of-various order
collocavit. Tanta autem in eo gratia coelitus emicuit, quod,
placed so-much moreover in him grace from-heaven shone that
cum saepius pontifices ydolorum contra eum seditionem
when very-often the-pontiffs of-the-idols against him sedition
populi concitarent et populus ad eum perdendum saepe
of-the-people stirred-up and the-people for him to-be-destroyed often
cum armis concurreret, mox illo viso aut omni feritate
with arms ran-together at-once he seen either all ferocity
deposita se ejus pedibus provolvebant aut nimio timore
laid-aside themselves his at-feet they-rolled or by-excessive fear
soluti ab ejus praesentia fugiebant. Sed dyabolus videns et
loosened from his presence they-fled but the-devil seeing and
invidens, quod quotidie sui cultura decresceret et multiplicatis
envying that daily his worship decreased and multiplied

fidelibus ecclesia triumpharet, Domitianum imperatorem in
the-faithful the-church triumphed Domitian the-emperor into
tantam commovit saevitiam, ut praeceptum daret, quod,
such stirred savagery that a-command he-gave that
quicunque christianum aliquem reperiret, aut ipsum sacrificare
whoever a-Christian any should-find either him to-sacrifice
cogeret aut diversis suppliciis cruciaret. Praefectus igitur
should-compel or with-various punishments should-torture the-prefect therefore
Fescenninus contra christianos Parisios a Roma directus
Fescenninus against the-Christians to-Paris from Rome sent
beatum Dionysium populo praedicantem invenit, statimque
blessed Dionysius to-the-people preaching found and-at-once
captum, colaphizatum, consputum, derisum et loris
seized buffeted spat-upon mocked and with-thongs
durissimis alligatum cum sanctis Rustico et Eleutherio
very-hard bound with the-saints Rusticus and Eleutherius
sibi praesentari praecepit. Cum ergo sancti coram illo
to-himself to-be-presented commanded when therefore the-saints before him
in confessione Dei constantes adstarent, ecce quaedam
in the-confession of-God constant stood behold a-certain
matrona nobilis advenit et virum suum lubricum turpiter ab
matron noble arrived and husband her lewd shamefully by
his magis deceptum asseruit. Pro ejus itaque viro citius
these magicians deceived asserted for her and-so husband quickly
mittitur et in Dei confessione perseverans injuste necatur,
he-is-sent and in of-God the-confession persevering unjustly is-killed
sancti vero a duodecim militibus flagellantur. Deinde magno
the-saints but by twelve soldiers are-scourged then with-great
pondere catenarum constricti carceri mancipantur. Sequenti
weight of-chains bound to-prison are-consigned on-the-following
die Dionysius super cratem ferream suppositis flammis nudus
day Dionysius upon a-gridiron iron placed-under flames naked

extenditur, ubi domino decantabat dicens: ignitum tuum
is-stretched where to-the-Lord he-sang saying fiery your
eloquium vehementer et servus tuus dilexit illud. Inde autem
word exceedingly and servant your has-loved it thence moreover
erigitur et ad bestias ferocissimas multo jejunio excitatas
he-is-raised and to beasts most-ferocious by-much fasting excited
projicitur. Sed cum in eum impetuose currerent, signum
is-thrown but when upon him furiously they-ran the-sign
crucis opposuit et mansuetissimas eas fecit; deinde in
of-the-cross he-opposed and most-gentle them made then into
clibanum jactatur, sed exstincto igne nil laeditur, cruci
an-oven he-is-thrown but extinguished the-fire nothing he-is-harmed on-a-cross
affigitur et diutius ibidem torquetur, inde depositus cum
is-fixed and very-long there is-tortured thence taken-down with
suis sociis et multis aliis fidelibus carceri mancipatur. Ubi
his companions and many other faithful to-prison is-consigned where
dum missam celebraret et populum communicaret, dominus
while mass he-celebrated and the-people communicated the-Lord
Jesus eidem cum immenso lumine apparuit et panem
Jesus to-him with immense light appeared and bread
accipiens ei dixit: accipe hoc, care meus, quia mecum
taking to-him said take this O-dear my because with-me
est maxima merces tua. Post hoc judici praesentati iterum
is very-great reward your after this to-the-judge presented again
novis suppliciis mactantur et juxta ydolum Mercurii cum
with-new punishments they-are-slain and beside the-idol of-Mercury with
securibus trium capita in confessione trinitatis praeciduntur,
axes of-the-three the-heads in the-confession of-the-Trinity are-cut-off
statimque corpus sancti Dionysii se erexit et caput suum
and-at-once the-body of-saint Dionysius itself raised and head his
inter brachia angelo duce et coelesti lumine praecedente
between (his)-arms an-angel leading and heavenly light going-before

per duo milliaria deportavit a loco, qui dicitur mons
for two miles carried from the-place which is-called the-mount
martirum, usque ad locum, ubi nunc sua electione et Dei
of-martyrs all-the-way to the-place where now his by-choice and of-God
providentia requiescit. Tanta autem ibidem angelorum melodia
by-providence he-rests such moreover there of-angels a-melody
insonuit, ut inter multos, qui audierunt et crediderunt,
resounded that among many who heard and believed
etiam Laertia uxor praefecti Lubrii christianam se esse
also Laertia the-wife of-the-prefect Lubrius a-Christian herself to-be
clamavit et mox ab impiis decollata et in suo sanguine
cried and soon by the-impious beheaded and in her-own blood
baptizata occubuit, filius autem ejus nomine Virbius Romae
baptized fell the-son moreover her by-name Virbius at-Rome
sub tribus imperatoribus militavit. Deinde Parisios rediens
under three emperors served-as-soldier then to-Paris returning
baptizatur et religiosorum numero sociatur. Dum autem
is-baptized and of-the-religious to-the-number is-joined while moreover
infideles metuerent, ne sanctorum Rustici et Eleutherii
the-unbelievers feared lest of-the-saints Rusticus and Eleutherius
corpora christiani sepelirent, jusserunt, ut in Sequana
the-bodies the-Christians should-bury they-ordered that in the-Seine
mergerentur. Matrona autem quaedam nobilis vectores ad
they-should-be-sunk a-matron moreover certain noble the-carriers to
prandium invitavit et illis epulantibus sanctorum corpora
dinner invited and they feasting of-the-saints the-bodies
furtive surripuit et agro suo occulte sepeliri fecit, quae
stealthily stole and in-field her secretly to-be-buried caused who
postea persecutione cessante inde sustulit et corpori beati
afterward the-persecution ceasing thence took-up and to-the-body of-blessed
Dionysii honorifice sociavit. Passi sunt sub Domitiano
Dionysius honorably joined suffered they-have under Domitian

anno domini XCVI, aetatis vero beati Dionysii XC.
in-the-year of-the-Lord ninety-six of-age but of-blessed Dionysius ninety
Circa annos domini DCCCXV tempore Ludovici legati
about the-years of-the-Lord eight-hundred-fifteen in-the-time of-Louis the-envoys
Michaelis imperatoris Constantinopolitani inter caetera munera
of-Michael the-emperor of-Constantinople among other gifts
detulerunt Ludovico filio Caroli magni libros Dionysii de
brought to-Louis the-son of-Charles the-great the-books of-Dionysius on
gerarchia de Graeco in Latinum translatos, qui cum gaudio
the-hierarchy from Greek into Latin translated which with joy
sunt recepti, et XIX infirmi in ipsa nocte in ecclesia
were received and nineteen sick on that-very night in church
ejus curati. Cum apud Arelatium sanctus Regulus episcopus
his were-cured when at Arles saint Regulus the-bishop
missarum sollemnia celebraret, apostolorum nominibus in
of-the-masses the-solemnities celebrated of-the-apostles the-names in
canone recitatis adjunxit: et beatis martiribus tuis Dionysio,
the-canon recited he-added and to-blessed martyrs your Dionysius
Rustico et Eleutherio. Quo dicto cum adhuc Dei famulos
Rusticus and Eleutherius which said since still of-God the-servants
vivere crederet, plurimum mirari coepit, cur eorum nomina
to-live he-believed very-much to-wonder he-began why their names
sic nesciens in canone protulisset. Et ecce eidem miranti
so not-knowing in the-canon he-had-uttered and behold to-him wondering
tres columbae apparuerunt super crucem altaris residentes,
three doves appeared upon the-cross of-the-altar sitting
quae sanctorum martirum nomina habebant suis pectoribus
which of-the-holy martyrs the-names had on-their breasts
sanguine insignita. Quas diligenter intuens sanctos migrasse
with-blood marked which carefully looking-at the-saints to-have-departed
a corpore intellexit. Circa annum domini DCXLIV
from the-body he-understood about the-year of-the-Lord six-hundred-forty-four

Dagobertus rex Francorum (ut in quadam habetur chronica),
Dagobert the-king of-the-Franks as in a-certain is-had chronicle
qui longe ante Pipinum regnaverat, a sua pueritia sanctum
who long before Pepin had-reigned from his boyhood saint
Dionysium in magna veneratione habere coepit; nam et
Dionysius in great veneration to-have began for also
quando Clotarii patris sui iram metuebat, ad ecclesiam
when of-Clothar of-father his the-anger he-feared to the-church
sancti Dionysii continuo fugiebat. Cum ergo factus jam rex
of-saint Dionysius at-once he-fled when therefore made now king
mortuus fuisset, cuidam sancto viro in visione monstratum
dead he-had-been to-a-certain holy man in a-vision shown
est, quod ejus anima ad judicium rapta fuit et multi
it-was that his soul to judgment snatched had-been and many
sancti suarum ecclesiarum exspoliationem objiciebant eidem.
saints of-their churches the-despoiling objected to-him
Cumque ergo mali angeli jam ad poenas rapere eam
and-when therefore the-evil angels now to punishments to-snatch it
vellent, affuit beatus Dionysius et ejus interventu liberata
wished was-present blessed Dionysius and his by-intervention freed
est et poenam evasit. Forte enim ejus anima ad corpus
it-was and the-punishment escaped perhaps for his soul to the-body
rediit et ibi poenitentiam egit. Clodoveus rex corpus
returned and there penance did Clovis the-king the-body
sancti Dionysii minus religiose discooperiens os brachii
of-saint Dionysius less religiously uncovering the-bone of-the-arm
ejus fregit et cupide rapuit, qui mox in amentiam raptus
his broke and greedily seized who soon into madness snatched
est. Et nota, quod Hincmarus episcopus Remensis dicit in
was and note that Hincmar the-bishop of-Reims says in
epistola, quam misit ad Carolum, quod Dionysius iste missus
the-letter which he-sent to Charles that Dionysius this sent

in Galliam fuit Dionysius Areopagita, ut supra dictum est.
into Gaul was Dionysius the-Areopagite as above said it-is
Idem testatur Johannes Scotus in epistola ad Carolum, nec
the-same attests John Scotus in the-letter to Charles nor
forte ratio ex computo temporis contradicit, sicut aliqui
perhaps reason from the-reckoning of-time contradicts as some
objicere voluerunt.
to-object have-wished

De sancto Calixto

CLIV · SAINT CALIXTUS

Under Alexander, fire falls on Rome, Jupiter's golden hand melts, and lightning kills four priests of the idols as they sacrifice. The consul Palmatius, sent against Calixtus and his clergy, sees his soldiers struck blind, hears a temple virgin possessed proclaim Calixtus's God, and is baptized with his household. He heals a soldier's paralytic wife, and Simplicius the senator is baptized with them, so the emperor beheads the converts. Calixtus is starved, beaten, thrown from a window into a well with a stone, and buried by the priest Asterius.

Calixtus papa anno domini CCXXII sub Alexandro
Calixtus the-pope in-the-year of-the-Lord two-hundred-twenty-two under Alexander
imperatore martirium passus est. Cujus temporibus pars
the-emperor martyrdom suffered has whose in-times part
eminentior urbis Romae divino est incendio concremata et
the-higher of-the-city of-Rome by-divine was fire burned and
sinistra manus Jovis aurea liquefacta. Tunc omnes sacerdotes
the-left hand of-Jupiter golden melted then all the-priests
ad Alexandrum imperatorem venerunt petentes, ut Dii irati
to Alexander the-emperor came asking that the-gods angered
sacrificiis placarentur. Dum ergo offerrent, subito coelo
with-sacrifices be-appeased while therefore they-offered suddenly with-the-sky

sereno mane die Jovis divino fulmine quatuor
clear in-the-morning on-the-day of-Jupiter by-divine lightning four
sacerdotes ydolorum mortui sunt et ara Jovis concremata
priests of-the-idols died have and the-altar of-Jupiter burned
est et sol obscuratus est, ita ut populus Romanus
was and the-sun darkened was so that the-people Roman
fugeret extra muros. Audiens autem Palmatius consul, quod
fled outside the-walls hearing moreover Palmatius the-consul that
Calixtus cum suis clericis trans Tiberim latitaret, rogavit, ut
Calixtus with his clerics across the-Tiber was-hiding he-asked that
christiani, per quos hoc malum contigerat, ad purgationem
the-Christians through whom this evil had-happened for the-purging
civitatis penitus delerentur. Palmatius itaque potestate
of-the-city utterly should-be-destroyed Palmatius and-so power
accepta, cum illuc cum militibus properasset, sed illi protinus
received when thither with soldiers he-had-hastened but they forthwith
excaecati fuissent, territus Alexandro hoc protinus nuntiavit.
blinded had-been terrified to-Alexander this forthwith announced
Tunc imperator jussit, ut die Mercurii omnis populus
then the-emperor ordered that on-the-day of-Mercury all the-people
conveniret et Mercurio immolaret, ut ab eo super his
should-come-together and to-Mercury sacrifice that from him about these-things
responsa acciperet. Quod dum fieret, virgo quaedam
answers they-might-receive which while it-was-done a-virgin certain
templi, nomine Juliana, arrepta a daemone exclamavit: Deus
of-the-temple by-name Juliana seized by a-demon cried-out the-God
Calixti est verus et vivus Deus, qui nostris est pollutionibus
of-Calixtus is true and living God who at-our is pollutions
indignatus. Quod audiens Palmatius trans Tiberim ad urbem
indignant which hearing Palmatius across the-Tiber to the-city
Ravennatium ad sanctum Calixtum accessit et cum uxore sua
of-the-Ravennates to saint Calixtus went and with wife his

et familia se ab eo baptizari fecit. Quod audiens imperator
and household himself by him to-be-baptized caused which hearing the-emperor
accersitum Simplicio senatori tradidit, ut verbis blandis eum
summoned-him to-Simplicius the-senator handed that with-words mild him
moneret ex eo, quod reipublicae plurimum necessarius
he-should-admonish from this that to-the-republic very necessary
esset. Palmatio vero in jejuniis et oratione perseverante,
he-was Palmatius but in fasts and prayer persevering
venit ad eum quidam miles, promittens, quod, si uxorem
came to him a-certain soldier promising that if wife
suam paraliticam sanaret, continuo crederet. Cum ergo
his paralytic he-healed at-once he-would-believe when therefore
Palmatius oraret, illa sanata ad Palmatium cucurrit dicens:
Palmatius prayed she healed to Palmatius ran saying
baptiza me in nomine Christi, qui tenuit manum meam et
baptize me in the-name of-Christ who held hand my and
allevavit me. Tunc Calixtus veniens ipsam cum viro suo
raised me then Calixtus coming her with husband her
Simplicio et multis aliis baptizavit. Quod audiens imperator
Simplicius and many others baptized which hearing the-emperor
jussit omnes baptizatos decollari, Calixtum vero quinque
ordered all the-baptized to-be-beheaded Calixtus but for-five
diebus sine cibo et potu manere fecit. Ille autem videns
days without food and drink to-remain he-caused he moreover seeing
eum amplius confortari, jussit eum diebus singulis fustigari,
him more to-be-strengthened ordered him on-days each to-be-cudgeled
deinde per fenestram praecipitatum alligatumque saxo
then through a-window thrown and-bound to-a-stone
in puteum praecipitari. Asterius autem presbiter corpus ejus
into a-well to-be-cast Asterius moreover the-priest body his
de puteo elevavit et ipsum in cimiterio Calipodii sepelivit.
from the-well raised and him in the-cemetery of-Calepodius buried

De sancto Leonardo

CLV · SAINT LEONARD

Leonard is read as the people's fragrance and as the lion, strong, wakeful, and fearful. Baptized by Remigius, he frees prisoners by the king's grace, refuses a bishopric, and withdraws near Limoges; his prayer delivers the queen in childbirth, and the king grants him the forest his ass can circle in a night. At Noblac captives who call on him go free: a man in a viscount's chain, another in a tyrant's pit, and a pilgrim whose captor's castle falls. A second Leonard prays on while a serpent coils into his bosom and falls dead.

Leonardus odor populi a leos, quod est populus, et nardus,
Leonard the-odor of-the-people from leos which is people and nardus
quod est herba redolens, quia odor bonae famae populum
which is a-herb fragrant because the-odor of-good fame the-people
ad se trahebat. Vel Leonardus dicitur, quasi legens ardua,
to himself drew or Leonard is-called as-if gathering hard-things
vel Leonardus dicitur a leone. Leo enim quatuor habet
or Leonard is-called from lion the-lion for four-things has
in se. Primo habet fortitudinem, quam fortitudinem (ut dicit
in itself first it-has strength which strength as says
Ysidorus) habet in pectore et in capite. Sic beatus Leonardus
Isidore it-has in the-breast and in the-head so blessed Leonard
habuit fortitudinem in pectore per malarum refrenationem
had strength in the-breast through of-evil the-restraining
cogitationum, et in capite per infatigabilem supernorum
of-thoughts and in the-head through untiring of-supernal-things
contemplationem. Secundo habet sagacitatem, et hoc in duobus,
contemplation secondly it-has sagacity and this in two-things
scilicet in apertione oculorum, cum dormit, et in directione
namely in the-opening of-the-eyes when it-sleeps and in the-direction
vestigiorum, cum fugit. Sic Leonardus vigilavit per laborem
of-the-tracks when it-flees so Leonard watched through the-labor

actionis, et vigilando dormivit per quietem contemplationis
of-action and by-watching slept through the-quiet of-contemplation
et in se delevit vestigia mundanae totius affectionis. Tertio
and in himself erased the-tracks of-worldly all affection thirdly
habet virtuositatem in voce, quia ejus vox tertia die suscitat
it-has power in the-voice because its voice on-the-third day raises
leunculum natum mortuum et omnem bestiam figere facit
the-cub born dead and every beast to-fix makes
gradum. Sic Leonardus multos mortuos in peccatis resuscitavit
its-step so Leonard many dead in sins raised
et multos mortuos bestialiter viventes in operibus bonis fixit.
and many dead bestially living in works good fixed
Quarto habet timorem in corde, quia (secundum Ysidorum)
fourthly it-has fear in the-heart because according-to Isidore
diu timet, scilicet strepitum rotarum et ignem accensum.
long it-fears namely the-din of-wheels and fire kindled
Sic Leonardus timuit et timendo vitavit strepitum mundanae
so Leonard feared and by-fearing avoided the-din of-worldly
sollicitudinis et ideo in desertum fugit et ignem terrenae
care and therefore into the-desert fled and the-fire of-earthly
cupiditatis et ideo omnes thesauros sibi oblatos contemsit.
cupidity and therefore all the-treasures to-him offered despised

Leonardus fuisse dicitur circa annum domini D.
Leonard to-have-been is-said about the-year of-the-Lord five-hundred
Hic a sancto Remigio Remensium archiepiscopo de sacro
he by saint Remigius of-Reims archbishop from the-sacred
fonte levatus et ab ipso salutaribus disciplinis instructus
font lifted and by him in-salutary disciplines instructed
est. Cujus parentes primi in palatio regis Franciae
was whose parents first in the-palace of-the-king of-France
habebantur. Hic tantam gratiam a rege obtinuit, quod
were-held he such favor from the-king obtained that

omnes incarcerati, quos ipse visitabat, protinus absolvebantur.
all the-imprisoned whom he visited forthwith were-released
Cum igitur fama sanctitatis ejus excresceret, rex multo
when therefore the-fame of-holiness his grew the-king for-much
tempore eum secum manere coegit, donec opportuno tempore
time him with-him to-remain compelled until at-a-suitable time
ei episcopatum donaret. Quod ille renuit et solitudinem
to-him a-bishopric he-might-give which he refused and solitude
desiderans relictis omnibus Aurelianum praedicando cum
desiring left all-things to-Orleans preaching with
confratre suo Lifardo devenit, ubi, postquam in quodam
brother his Lifard came where after in a-certain
coenobio aliquamdiu vixerunt, dum Lifardus super ripam
monastery for-some-time they-lived when Lifard on the-bank
Ligeris solitarius manere vellet et Leonardus per sancti
of-the-Loire solitary to-remain wished and Leonard through of-the-Holy
spiritus admonitionem in Aquitania disponeret praedicare,
Spirit the-admonition in Aquitaine planned to-preach
osculantes se ab invicem discesserunt. Leonardus igitur
kissing each-other from each-other they-parted Leonard therefore
ubique praedicans, multa miracula exercens in quadam silva
everywhere preaching many miracles performing in a-certain wood
civitati Lemovicae vicina habitavit, ubi erat aula regia
to-the-city of-Limoges neighboring dwelt where was a-hall royal
causa venationis constructa. Accidit autem, ut quadam
for-the-sake of-hunting built it-happened moreover that on-a-certain
die rex ibi venaretur et regina illuc causa dilectionis
day the-king there hunted and the-queen thither for-the-sake of-affection
egressa partu periclitaretur. Cum ergo rex et familia
having-gone-out in-childbirth was-in-peril when therefore the-king and household
propter reginae periclitationem lugerent et Leonardus
on-account-of of-the-queen the-peril mourned and Leonard

per nemus transiret et gementium voces audiret, pietate
through the-grove passed and of-the-groaning the-voices heard with-pity
commotus illuc properavit et a rege vocatus protinus
moved thither hastened and by the-king called forthwith
introivit. Cum igitur a rege interrogatus, quis esset, et
entered when therefore by the-king asked who he-was and
se sancti Remigii discipulum fuisse narraret, rex
himself of-saint Remigius a-disciple to-have-been he-related the-king
spem bonam concipiens et a bono magistro ipsum bene
hope good conceiving and by a-good master him well
instructum existimans ipsum ad reginam induxit rogans, ut
instructed thinking him to the-queen led-in asking that
suis precibus de recuperata conjuge et edita prole duplex
by-his prayers about recovered wife and born offspring twofold
gaudium obtineret. Tunc ille oratione fusa, quod petebat,
joy he-might-obtain then he prayer poured-out what he-sought
protinus impetravit. Cum autem rex multa in auro et
forthwith obtained when moreover the-king many-things in gold and
argento sibi offerret, ille protinus recusavit admonens, ut
silver to-him offered he forthwith refused admonishing that
haec pauperibus daret, dicens: ego nullis horum indigeo,
these-things to-the-poor he-should-give saying I none of-these need
sed tantum in aliqua silvarum contemtis hujus mundi divitiis
but only in some of-the-woods scorned of-this world the-riches
soli Christo famulari desidero. Cum autem rex totum illud
alone to-Christ to-serve I-desire when moreover the-king the-whole that
nemus sibi tradere vellet, ille ait: non totum illud accipio,
grove to-him to-hand-over wished he says not the-whole that I-accept
sed quantum nocte cum meo asello circuire potero,
but as-much-as by-night with my little-ass to-go-around I-shall-be-able
tantum mihi concedere exopto. Quod rex libentissime
so-much to-me to-grant I-desire which the-king most-willingly

adimplevit. Constructo itaque ibidem monasterio, ibi diu
fulfilled built and-so there a-monastery there long
cum adjunctis sibi duobus monachis in abstinentia multa
with joined to-him two monks in abstinence much
degebat. Cum autem aqua uno ab iis milliario distaret,
he-lived when moreover water by-one from them mile was-distant
puteum ibidem siccum penitus fodi jussit, quem aqua
a-well there dry utterly to-be-dug he-ordered which with-water
orationibus suis implevit. Locum autem illum Nobiliacum
by-prayers his he-filled the-place moreover that Noblac
appellavit eo, quod a rege nobili traditus sibi fuisset. Ibi
he-called this that by a-king noble handed to-him it-had-been there
tantis miraculis coruscavit, quod, quicunque ejus nomen in
by-such miracles he-shone that whoever his name in
carcere invocasset, mox ruptis vinculis nullo contradicente
prison had-invoked at-once broken the-chains no-one opposing
liber abiret et suas eidem catenas vel compedes praesentaret.
free went-away and his to-him chains or fetters presented
Horum plures secum manebant et ibidem domino serviebant.
of-these many with-him stayed and there the-Lord served
Septem quoque familiae de ejus nobili stirpe venditis omnibus
seven also families of his noble stock sold all-things
ad eum venerunt et distributis singulis in nemore cum
to him came and distributed singly in the-grove with
ipso manentes exemplo suo plurimos attraxerunt. Denique
him remaining by-example their very-many attracted at-last
sanctus vir Leonardus multis clarus virtutibus VIII
the-holy man Leonard by-many renowned virtues on-the-eighth
Idus Novembres ad dominum migravit, ubi, postquam multa
ides of-November to the-Lord departed where after many
fecisset miracula, clericis illius ecclesiae est revelatum, ut,
he-had-done miracles to-the-clerics of-that church it-was revealed that

quia locus ille propter multitudinis frequentiam artus erat,
because place that on-account-of of-the-multitude the-thronging narrow was
alibi ecclesiam fabricarent et illuc corpus sancti Leonardi
elsewhere a-church they-should-build and thither the-body of-saint Leonard
honorifice transportarent. At illi cum populo triduano
honorably should-carry but they with the-people in-a-three-day
jejunio et orationi insistentes respicientes viderunt totam
fast and prayer applying-themselves looking saw the-whole
provinciam nive coopertam, locum autem illum, in
province with-snow covered the-place moreover that in
quo sanctus Leonardus quiescere volebat, omnino vacuum
which saint Leonard to-rest wished wholly empty
conspexerunt. Ibi itaque translatus; quanta miracula praecipue
they-beheld there and-so translated how-great miracles especially
circa incarceratos dominus per eum faciat, immensa ferri
about the-imprisoned the-Lord through him does the-immense of-iron
varietas ante ejus tumulum dependentis testis exsistit.
variety before his tomb hanging witness stands

Vicecomes Lemovicensium ad terrorem malorum quandam
the-viscount of-the-Limousin for the-terror of-evildoers a-certain
gravissimam catenam fecerat, quam in cippo suae turris
most-heavy chain had-made which on the-block of-his tower
affigi mandaverat; qua catena quicunque collo
to-be-fixed he-had-commanded with-which chain whoever on-the-neck
cingebatur, cuilibet aëris intemperiei expositus non una,
was-girded to-every of-the-air inclemency exposed not by-one
sed quasi mille mortibus angebatur. Accidit autem, ut
but as-if by-a-thousand deaths was-tormented it-happened moreover that
quidam servus sancti Leonardi illa catena sine culpa
a-certain servant of-saint Leonard with-that chain without fault
ligaretur; qui cum fere ultimum spiritum efflaret, intra
was-bound who when almost his-last breath he-breathed-out within

se, quo potuit, toto sanctum Leonardum affectu
himself as-far-as he-could with-whole saint Leonard affection
rogavit, ut, qui alios liberaret, sibi quoque servo suo
asked that he-who others freed to-him also servant his
subveniret. Statimque sanctus Leonardus in veste candida
should-come-to-help and-at-once saint Leonard in garment white
sibi apparens dixit: noli timere, quia non morieris; surge
to-him appearing said do-not fear because not you-will-die rise
et hanc catenam tecum ad ecclesiam meam deferas, sequere
and this chain with-you to church my carry follow
me, quia ego praecedam te. Qui consurgens et catenam
me because I shall-go-before you who rising and the-chain
accipiens sanctum Leonardum praecedentem usque ad
taking saint Leonard going-before all-the-way to
ecclesiam suam secutus est statimque, ut ante fores fuit,
church his followed has and-at-once when before the-doors he-was
beatus Leonardus ipsum dimisit et ecclesiam intrans, quam
blessed Leonard him left and the-church entering which
sanctus Leonardus sibi fecerat, omnibus enarravit et
saint Leonard for-himself had-made to-all he-related and
catenam illam tam maximam ante tumulum ejus suspendit.
chain that so very-great before tomb his hung

Vir quidam in loco sancti Leonardi Nobiliaco habitans et
a-man certain in the-place of-saint Leonard Noblac dwelling and
eidem sancto valde fidelis exsistens a quodam tyranno captus
to-the-same saint very faithful being by a-certain tyrant captured
est; qui tyrannus intra se cogitans dicebat: Leonardus iste
was which tyrant within himself thinking said Leonard this
omnes absolvit et omnis vis ferri ante eum, velut cera
all releases and all the-force of-iron before him like wax
ante ignem, liquescit. Si hunc igitur vinculis ligavero,
before fire melts if this-one therefore with-chains I-shall-have-bound

protinus Leonardus aderit et ipsum liberabit, si autem
forthwith Leonard will-be-present and him will-free if moreover
ipsum custodire possem, mille solidis ipsum redimere
him to-guard I-could for-a-thousand solidi him to-ransom-himself
facerem. Scio igitur, quid faciam. In turre mea profundam
I-would-make I-know therefore what I-shall-do in tower my a-deep
foveam faciam et hominem hunc compedibus aggravatum
pit I-shall-make and man this with-fetters weighed-down
ibidem submergam, deinde super os foveae ligneam archam
there I-shall-sink then over the-mouth of-the-pit a-wooden chest
construam, in qua armatos milites accubare faciam. Licet
I-shall-build in which armed soldiers to-lie I-shall-make although
enim Leonardus ferrum confringat, tamen nondum sub terra
for Leonard iron may-break yet not-yet under the-earth
intravit. Qui cum totum, quod cogitaverat, implevisset et ille
he-has-entered who when the-whole which he-had-thought he-had-fulfilled and that
homo sanctum Leonardum saepius inclamaret, Leonardus nocte
man saint Leonard very-often called-upon Leonard by-night
veniens archam, in qua jacebant milites, revolvit et tamquam
coming the-chest in which lay the-soldiers overturned and as
mortuos in sepulchro, ita eos sub ipsa conclusit. Deinde
dead in a-tomb so them under it shut then
cum multa luce foveam ingressus manum fidelis sui tenuit
with much light the-pit entering the-hand of-faithful his he-held
ac dixit: dormis an vigilas? Ecce Leonardus, quem tu
and said do-you-sleep or are-you-awake behold Leonard whom you
desideras. At ille admirans ait: domine, adjuva me. Confestim
desire but he marveling says O-lord help me at-once
confractis catenis apprehensum propriis ulnis extra turrim
broken the-chains seized in-his-own arms outside the-tower

portavit, deinde secum, sicut amicus cum amico confabulans,
he-carried then with-him as a-friend with a-friend conversing
usque ad locum suum et domum ipsum deduxit.
all-the-way to place his and house him led

Peregrinus quidam, cum a visitatione sancti Leonardi
a-pilgrim certain when from the-visiting of-saint Leonard
rediisset et in Avernia captus in cavea inclusus esset,
he-had-returned and in Auvergne captured in a-cage shut-up had-been
eos plurimum deprecabatur, ut amore sancti Leonardi, cum
them very-much he-besought that for-the-love of-saint Leonard since
nihil unquam eos offendisset, eum relaxare deberent. Qui
in-nothing ever them he-had-offended him to-release they-ought who
responderunt, quod, nisi se copiose redimeret, non exiret.
answered that unless himself copiously he-ransomed not he-would-go-out
Et ille: sit inter vos et sanctum Leonardum, cui
and he let-it-be between you and saint Leonard to-whom
me sciatis recommendatum. Sequenti igitur nocte sanctus
me know commended on-the-following therefore night saint
Leonardus domino illius castri apparuit et, ut peregrinum
Leonard to-the-lord of-that castle appeared and that the-pilgrim
suum dimitteret, imperavit. Ille vero mane evigilans et
his he-should-release commanded he but in-the-morning waking and
visionem quasi somnium parvipendens nullatenus dimittere
the-vision as-if a-dream making-little by-no-means to-release
voluit. Altera nocte eadem imperans sibi apparuit, sed ille
wished on-the-second night the-same commanding to-him appeared but he
iterum obedire contemsit. Tertia vero nocte sanctus Leonardus
again to-obey scorned on-the-third but night saint Leonard
peregrinum accipiens extra oppidum deduxit statimque turris
the-pilgrim taking outside the-town led and-at-once the-tower

cum media parte castri corruens oppressis pluribus solum
with half part of-the-castle collapsing crushed many alone
principem ad sui confusionem fractis cruribus reservavit.
the-prince to his confusion with-broken legs preserved

Miles quidam in Britannia incarceratus sanctum Leonardum
a-knight certain in Brittany imprisoned saint Leonard
invocabat, qui statim cunctis videntibus et cognoscentibus et
invoked who at-once all seeing and recognizing and
stupentibus in media domo apparuit et carcerem intrans
being-astounded in the-middle-of the-house appeared and the-prison entering
et vincula frangens homini catenas in manibus posuit et
and the-bonds breaking to-the-man the-chains in his-hands put and
per medium illorum deducens omnes stupore perterruit.
through the-midst-of them leading all with-astonishment terrified

Fuit et alius Leonardus ejusdem professionis et virtutis,
there-was also another Leonard of-the-same profession and virtue
cujus corpus apud Corbiacum requiescit. Hic, cum in
whose body at Corbigny rests he when in
monasterio esset praelatus, tanta se humilitate dejiciebat,
a-monastery he-was set-over with-such himself humility he-cast-down
ut omnibus inferior videretur. Sed cum omnis paene
that than-all lower he-seemed but when all almost
populus ad eum conflueret, quidam invidi regi Clotario
the-people to him flocked certain envious-men king Clothar
suaserunt, quod, nisi sibi praevideret, per Leonardum,
persuaded that unless for-himself he-provided through Leonard
qui multos sub obtentu religionis colligebat, regnum Franciae
who many under the-pretext of-religion gathered the-kingdom of-France
detrimentum non modicum sustineret. Quibus rex nimium
loss not small would-sustain to-whom the-king too
credulus eum expelli jussit. Venientes autem milites adeo
credulous him to-be-expelled ordered coming moreover the-soldiers so

hujus verbis compuncti sunt, quod se suos futuros
his by-words pricked were that themselves his future
discipulos spoponderunt. Rex quoque poenitens veniam
disciples they-promised the-king also repentant pardon
petiit et detractores rebus et honoribus privari fecit, et
sought and the-detractors of-goods and honors to-be-deprived caused and
sanctum Leonardum valde dilexit et vix ad preces sancti
saint Leonard greatly loved and scarcely at the-prayers of-the-saint
detractores dignitati pristinae restituit. Qui a Deo similiter
the-detractors to-their-dignity former restored who from God likewise
impetravit, ut, quicunque in carcere tenerentur, mox invocato
obtained that whoever in prison were-held at-once invoked
suo nomine solverentur. Dum autem quadam die orationi
his name should-be-loosed while moreover on-a-certain day to-prayer
incumberet, serpens quidam maximus a parte pedum
he-applied-himself a-serpent certain very-great from the-part of-the-feet
usque in ejus sinum tetendit. Qui propter hoc nullatenus
all-the-way into his bosom stretched who on-account-of this by-no-means
ab oratione surrexit, completa vero oratione dixit ei: scio,
from prayer rose completed but the-prayer he-said to-it I-know
quia ab initio creationis tuae homines, quantum praevales,
that from the-beginning of-creation your men as-much-as you-prevail
inquietas, sed nunc, si in me tibi tradita est potestas, fac
you-disquiet but now if over me to-you given is power do
in me, quidquid merui. Quo dicto serpens per caputium
to me whatever I-have-deserved which said the-serpent through hood
ejus exsiliens ad pedes ejus mortuus corruit. Post hoc autem,
his leaping-out at feet his dead fell after this moreover
cum duos episcopos discordantes sedasset, in crastinum
when two bishops quarreling he-had-calmed on the-morrow
se finiendum praedixit, circa annos domini DLXX.
himself to-be-ended foretold about the-years of-the-Lord five-hundred-seventy

De sancto Luca evangelista

CLVI · SAINT LUKE THE EVANGELIST

Luke is read as rising and as light. A Syrian physician of Antioch and disciple of the apostles, he bears the four faces of Ezekiel's creatures, rightly ordered toward God, his neighbor, himself, and his office. Filled with the Spirit and a virgin, he serves Paul and writes his gospel, the ox. Jacobus praises it for truth, healing, grace, and many authorities, from the Father to Mary and Paul. Last, Luke appears in a vision at Tripoli to say the Lord has summoned heaven's army for his pilgrims, and the Christians break the Turks besieging Antioch.

Lucas interpretatur ipse consurgens vel elevans, vel dicitur
Luke is-interpreted himself rising or raising or he-is-called
Lucas a luce. Ipse enim fuit consurgens ab amore mundi,
Luke from light he for was rising from the-love of-the-world
elevans se in amorem Dei. Fuit etiam lux mundi eo,
raising himself into the-love of-God he-was also the-light of-the-world this
quod mundum illuminavit universum, Matth. V,: vos estis
that the-world he-illumined whole Matt. V you are
lux mundi. Lux autem mundi est ipse sol. Quae
the-light of-the-world the-light moreover of-the-world is the-very sun which
quidem lux habet in situ sublimitatem, Eccl. XXVI: sol
indeed light has in position loftiness Ecclus. XXVI the-sun
oriens mundo in altissimis Dei; in aspectu delectabilitatem,
rising to-the-world in the-highest-places of-God in aspect delightfulness
Eccl. XI: dulce lumen et delectabile est oculis videre
Eccles. XI sweet the-light and delightful it-is for-the-eyes to-see
solem; in motu velocitatem, II. Esdr. IV: magna est terra
the-sun in motion swiftness II Esdras IV great is the-earth
et excelsum est coelum et velox cursus solis; in effectu
and high is heaven and swift the-course of-the-sun in effect
utilitatem, quia secundum philosophum homo generat
usefulness because according-to the-philosopher man begets

hominem et sol. Sic Lucas habuit sublimitatem per
man and the-sun so Luke had loftiness through
coelestium contemplationem, delectabilitatem per dulcem
of-heavenly-things contemplation delightfulness through sweet
conversationem, velocitatem per ferventem praedicationem,
conduct swiftness through fervent preaching
utilitatem per doctrinae suae conscriptionem.
usefulness through of-doctrine his the-writing

Lucas Syrus natione Antiochenus arte medicus fuit
Luke a-Syrian by-nation of-Antioch by-art a-physician was
secundum quosdam unus de LXXII domini discipulis.
according-to some one of the-seventy-two of-the-Lord disciples
Sane cum Hieronymus dicat, eum fuisse discipulum
truly since Jerome says him to-have-been a-disciple
apostolorum, non domini, et Glossa super Exod. XXV
of-the-apostles not of-the-Lord and the-Gloss on Exod. XXV
notet, quod domino praedicanti non adhaesit, sed post
notes that to-the-Lord preaching not he-clung but after
resurrectionem ejus ad fidem venit, magis tenendum est, quod
resurrection his to faith he-came rather to-be-held it-is that
non fuerit unus de LXXII, licet aliqui sic fuerunt opinati.
not he-was one of the-seventy-two although some so were of-opinion
Qui tantae fuit perfectionis in vita, ut optime ordinatus
who of-such was perfection in life that excellently ordered
fuerit, quantum ad Deum et quantum ad proximum et
he-was as to God and as to neighbor and
quantum ad se ipsum et quantum ad suum officium. Et in
as to him himself and as to his office and in
signum hujus quadruplicis ordinationis quatuor facies habere
sign of-this fourfold ordering four faces to-have
describitur, scilicet faciem hominis et leonis, bovis et
he-is-described namely the-face of-a-man and of-a-lion of-an-ox and

aquilae. Quodlibet enim de animalibus habebat quatuor facies
of-an-eagle each for of the-animals had four faces
et quatuor pennas, ut dicitur Ezech. I. Et ut hoc melius
and four wings as is-said Ezek. I and that this better
videatur, imaginemur aliquod animal, quod habeat caput
may-be-seen let-us-imagine some animal which may-have a-head
quadratum, ut lignum quadratum, et in qualibet superficie
square like a-beam square and on each surface
imaginemur unam faciem, a parte anteriori faciem hominis,
let-us-imagine one face on the-part front the-face of-a-man
a dextris faciem leonis, a sinistris faciem vituli, a parte
on the-right the-face of-a-lion on the-left the-face of-a-calf on the-part
posteriori faciem aquilae. Quia vero facies aquilae super
rear the-face of-an-eagle because but the-face of-the-eagle above
alias eminebat propter colli productionem, quod in ea
the-others rose on-account-of of-the-neck the-lengthening which in it
longum est, ideo dicitur, quod erat desuper. Quodlibet etiam
long is therefore it-is-said that it-was above each also
horum quatuor pennas habebat, quia, cum quodlibet animal
of-these four wings had because when each animal
quasi quadratum imaginemur et in quadrato sint quatuor
as-if square we-imagine and in a-square are four
anguli, in quolibet angulo erat una penna. Per ista quatuor
angles in each angle was one wing by these four
animalia secundum sanctos quatuor evangelistae significantur,
animals according-to the-saints the-four evangelists are-signified
quorum quilibet habuit quatuor facies scribendo, scilicet de
of-whom each had four faces by-writing namely about
humanitate, passione, resurrectione et divinitate: singulae
the-humanity passion resurrection and divinity single
tamen singulis per quandam appropriationem attribuuntur.
yet to-single-ones by a-certain appropriation are-attributed

Secundum Hieronymum Matthaeus in homine figuratur,
according-to Jerome Matthew in the-man is-figured
quia principaliter circa Christi humanitatem immoratur,
because chiefly about of-Christ the-humanity he-lingers
Lucas in vitulo agens de Christi sacerdotio, Marcus in
Luke in the-calf treating about of-Christ the-priesthood Mark in
leone evidentius scribens de resurrectione. Catuli enim
the-lion more-evidently writing about the-resurrection the-cubs for
leonum, ut dicunt, usque in diem tertium quasi mortui
of-lions as they-say all-the-way to the-day third as-if dead
jacent sed rugitu leonis in die tertio excitantur. Iterum
lie but at-the-roar of-the-lion on the-day third they-are-roused again
quia incepit a rugitu praedicationis, Johannes in aquila
because he-began from the-roar of-preaching John in the-eagle
caeteris altius volans, scribens de Christi divinitate.
than-the-others higher flying writing about of-Christ the-divinity
Christus etiam, de quo scribit, omnia ista quatuor fuit,
Christ also about whom he-writes all these four was
scilicet homo natus de virgine, vitulus in passione, leo in
namely a-man born of a-virgin a-calf in the-passion a-lion in
resurrectione, aquila in ascensione. Per has igitur quatuor
the-resurrection an-eagle in the-ascension by these therefore four
facies, in quibus designatus est Lucas, sicut quilibet alius
faces in which designated is Luke as any other
evangelista, ostenditur, qualiter illis quatuor modis fuerit
evangelist is-shown how in-those four ways he-was
ordinatus. Nam per faciem hominis ostenditur, quod recte
ordered for by the-face of-the-man is-shown that rightly
fuerit ordinatus quantum ad proximum, quem debet ratione
he-was ordered as to the-neighbor whom he-ought by-reason
instruere, mansuetudine attrahere et liberalitate fovere.
to-instruct by-gentleness to-attract and by-liberality to-cherish

Homo enim est animal rationale, mansuetum et liberale.
man for is an-animal rational gentle and liberal
Per faciem aquilae ostenditur, quod recte fuerit ordinatus
by the-face of-the-eagle is-shown that rightly he-was ordered
quantum ad Deum, quia in eo oculus intellectus contuetur
as to God because in him the-eye of-the-intellect beholds
Deum per contemplationem, rostrum affectus ad ipsum
God through contemplation the-beak of-affection toward him
exacuitur per meditationem, senectus insuper abjicitur
is-sharpened through meditation old-age moreover is-cast-off
per novam conversationem. Aquila enim acuti luminis
through new conduct the-eagle for of-sharp sight
est, ut rotam solis irreverberatis oculis adspiciat et in
is that the-wheel of-the-sun with-unflinching eyes it-looks-at and on
altum mirabiliter elevata pisciculos in medio maris videat.
high wonderfully raised little-fish in the-middle-of the-sea it-sees
Rostrum etiam nimis aduncatum, ne impediatur in cibo
its-beak also too-much hooked lest it-be-hindered in food
capiendo, petrae allidit et sic usui cibandi habilem efficit.
taking on-a-rock it-dashes and so for-the-use of-feeding fit it-makes
Exusta insuper a calore solis et in fontem magno impetu
burned moreover by the-heat of-the-sun and into a-spring with-great rush
se projiciens senectutem abjicit, calore solis oculorum
itself throwing old-age it-casts-off the-heat of-the-sun of-the-eyes
caliginem consumente et pennas alleviante. Per faciem
the-dimness consuming and the-wings lightening by the-face
leonis ostenditur, quod recte fuerit ordinatus quantum ad
of-the-lion is-shown that rightly he-was ordered as to
se, quia habuit generositatem per morum conversationem
himself because he-had nobility through of-manners conduct
honestam, sagacitatem per insidiarum hostilium vitationem
honorable sagacity through of-ambushes hostile the-avoiding

et passibilitatem per afflictorum compassionem. Leo
and capacity-to-suffer through of-the-afflicted compassion the-lion
est enim animal generosum, quia rex animalium, est
is for an-animal noble because the-king of-animals it-is
sagax, quia vestigia cauda delet, cum fugit, ne inveniatur,
sagacious because its-tracks with-its-tail it-erases when it-flees lest it-be-found
passibile, quia quartanam patitur. Per faciem vituli sive
capable-of-suffering because quartan-fever it-suffers by the-face of-the-calf or
bovis ostenditur, quod recte fuerit ordinatus quantum ad
of-an-ox is-shown that rightly he-was ordered as to
suum officium, quod fuit scribere evangelium; ibi enim
his office which was to-write the-gospel there for
morose processit, quia incepit a nativitate praecursoris
slowly he-proceeded because he-began from the-nativity of-the-forerunner
et nativitate et infantia Christi, et sic paulatim processit
and the-nativity and infancy of-Christ and so gradually proceeded
usque ad ultimam consummationem; discrete incepit, quia
all-the-way to the-last consummation discreetly he-began because
post alios duos evangelistas, ut, quod illi omisissent, iste
after the-other two evangelists that what they had-omitted he
suppleret et, quod sufficienter dixissent, omitteret; circa
might-supply and what sufficiently they-had-said he-might-omit about
templum et sacrificium immoratus fuit, quod patet in
the-temple and sacrifice lingered he-has which is-plain in
principio, in medio et in fine. Bos enim est animal
the-beginning in the-middle and in the-end the-ox for is an-animal
morosum, in ungulis fissum, per quod intelligitur discretio
slow in hoofs split by which is-understood the-discretion
immolantium. Verum qualiter beatus Lucas in praedictis
of-those-sacrificing truly how blessed Luke in the-aforesaid
quatuor modis ordinatus fuerit, melius ostenditur, si vitae
four ways ordered he-was better is-shown if of-life

ejus series melius indagatur. Primo igitur ordinatus fuit
his the-course better is-searched first therefore ordered he-was
quantum ad Deum. Tripliciter autem ordinatur homo
as to God in-three-ways moreover is-ordered man
quantum ad Deum (secundum beatum Bernardum), scilicet
as to God according-to blessed Bernard namely
affectione, cogitatione et intentione. Affectio debet esse sancta
by-affection thought and intention affection ought to-be holy
cogitatio munda et intentio recta. Affectionem igitur sanctam
thought clean and intention right affection therefore holy
habuit, quia sancto spiritu plenus fuit. Hieronymus in
he-had because with-the-Holy Spirit full he-was Jerome in
prologo super Lucam: obiit, inquit, in Bithynia plenus
the-prologue on Luke he-died he-says in Bithynia full
spiritu sancto. Secundo habuit cogitationem mundam, quia
of-the-Spirit Holy secondly he-had thought clean because
fuit virgo corpore et mente; in quo notatur munditia
he-was a-virgin in-body and mind in which is-noted the-cleanness
cogitationis ipsius. Tertio habuit intentionem rectam, quia in
of-thought his thirdly he-had intention right because in
omnibus, quae faciebat, honorem domini quaerebat. De his
all-things which he-did the-honor of-the-Lord he-sought of these
duobus ultimis dicitur in prologo super actus apostolorum.
two last it-is-said in the-prologue on the-acts of-the-apostles
Sine crimine in virginitate permanens, hoc quantum ad
without crime in virginity remaining this as to
munditiam cogitationis; domino maluit servire, id est ad
the-cleanness of-thought to-the-Lord he-preferred to-serve that is for
honorem domini, hoc quantum ad rectitudinem intentionis.
the-honor of-the-Lord this as to the-rightness of-intention
Secundo fuit ordinatus ad proximum; ad proximum autem
secondly he-was ordered to the-neighbor to the-neighbor moreover

ordinamur, cum ei impendimus, quod debemus. Tria
we-are-ordered when to-him we-render what we-owe three-things
autem secundum Richardum de sancto Victore sunt, quae
moreover according-to Richard of saint Victor are which
proximo debemus, scilicet nostrum posse, nostrum nosse,
to-the-neighbor we-owe namely our ability our knowing
nostrum velle, ut quartum addatur nostrum agere. Nostrum
our willing that a-fourth be-added our doing our
posse in subsidiis, nostrum nosse in consiliis, nostrum velle
ability in helps our knowing in counsels our willing
in desideriis, nostrum agere in obsequiis. Quantum ad haec
in desires our doing in services as to these
quatuor, ordinatus fuit beatus Lucas. Dedit enim primum
four ordered was blessed Luke he-gave for first
proximo posse suum in subsidiis, quod patet ex hoc,
to-the-neighbor ability his in helps which is-plain from this
quod Paulo in omnibus tribulationibus semper adhaesit et
that to-Paul in all tribulations always he-clung and
ab eo nunquam discedens eidem in praedicationis subsidium
from him never departing to-him for of-preaching a-help
fuit, II. Timoth IV: Lucas est mecum solus. In hoc, quod
he-was II Tim. IV Luke is with-me alone in this that
dicit: mecum, tamquam scilicet adjutor et defensor, notatur,
he-says with-me as namely helper and defender is-noted
qualiter sibi subsidia praestitit. In hoc, quod dicitur: solus,
how to-him helps he-furnished in this that is-said alone
notatur, quod constanter ei adhaesit. Iterum II. Cor. VIII
is-noted that steadfastly to-him he-clung again II Cor. VIII
dicit de Luca: non solum autem, sed et ordinatus est
he-says of Luke not only moreover but also ordained he-was
ab ecclesiis socius peregrinationis nostrae etc. Secundo
by the-churches companion of-pilgrimage our etc. secondly

suum nosse in consiliis. Tunc enim suum nosse proximo
his knowing in counsels then for his knowing to-the-neighbor
tribuit, cum doctrinam apostolicam et evangelicam, quam
he-gave when the-doctrine apostolic and evangelical which
ipse noverat, ad utilitatem proximorum conscripsit. De hoc
he knew for the-usefulness of-neighbors he-wrote of this
ipse sibi testatur in prologo suo dicens: visum est et
he to-himself testifies in prologue his saying seemed-good it-has also
mihi assecuto omnia a principio diligenter ex ordine tibi
to-me having-followed all-things from the-beginning diligently in order to-you
scribere, optime Theophile, ut agnoscas eorum verborum,
to-write O-excellent Theophilus that you-may-know of-those words
de quibus es eruditus, veritatem. Qualiter etiam praebuit
in which you-are instructed the-truth how also he-offered
suum nosse in consiliis, patet ex illo verbo, quod dicit
his knowing in counsels is-plain from that word which says
Hieronymus in prologo, quia ejus verba animae languentis
Jerome in the-prologue that his words of-the-soul languishing
sunt medicina. Tertio ejus velle in desideriis, quod patet
are the-medicine thirdly his willing in desires which is-plain
ex hoc, quod iis salutem aeternam desideravit, Coloss.
from this that for-them salvation eternal he-desired Col.
IV.: salutat vos Lucas medicus, salutat, id est, salutem
IV greets you Luke the-physician greets that is salvation
aeternam exoptat. Quarto ejus agere in obsequiis, quod
eternal he-wishes fourthly his doing in services which
patet ex hoc, quod dominum, quem aliquem peregrinum
is-plain from this that the-Lord whom some pilgrim
existimabat, hospitio recepit et ei omne obsequium
he-thought in-hospitality he-received and to-him every service
caritatis exhibuit. Fuit enim socius Cleophae, dum ibat
of-charity showed he-was for the-companion of-Cleophas while he-went

in Emaus, sicut aliqui dixerunt, prout refert Gregorius
to Emmaus as some have-said as relates Gregory
in Moralibus, licet Ambrosius dicat alium fuisse, cujus
in the-Morals although Ambrose says another to-have-been whose
etiam nomen ponit. Tertio fuit bene ordinatus, quantum ad
also name he-puts thirdly he-was well ordered as to
se ipsum, Tria autem sunt secundum Bernardum, quae
him himself three-things moreover are according-to Bernard which
optime ordinant hominem ad se ipsum et sanctum faciunt,
best order man to him himself and holy make
scilicet victus sobrius, actus justus, sensus pius, et quodlibet
namely living sober action just sense pious and each
horum secundum ipsum Bernardum in tria dividitur: victus,
of-these according-to the-same Bernard into three is-divided living
inquit, sobrius erit, si continenter, si socialiter, si humiliter
he-says sober will-be if continently if sociably if humbly
vixerimus; actus justus erit, si fuerit rectus, discretus,
we-shall-have-lived action just will-be if it-will-have-been right discreet
fructuosus; rectus per bonam intentionem, discretus per
fruitful right through good intention discreet through
moderationem et fructuosus per aedificationem; sensus pius
moderation and fruitful through edification sense pious
erit, si fides nostra sentit Deum summe potentem, summe
will-be if faith our feels God supremely powerful supremely
sapientem, summe bonum, ut per ejus potentiam nostram
wise supremely good that through his power our
credamus juvari infirmitatem, per ejus sapientiam nostram
we-may-believe to-be-helped weakness through his wisdom our
credamus corrigi ignorantiam, per ejus bonitatem nostram
we-may-believe to-be-corrected ignorance through his goodness our
credamus dilui iniquitatem. Haec Bernardus. In
we-may-believe to-be-washed-away iniquity these-things Bernard in

his omnibus beatus Lucas fuit optime ordinatus. Primo
these all blessed Luke was excellently ordered first
enim habuit victum sobrium, et hoc tripliciter, quia vixit
for he-had living sober and this in-three-ways because he-lived
continenter; nam, ut testatur Hieronymus de eo in prologo
continently for as testifies Jerome of him in the-prologue
super Lucam, ipse nec uxorem unquam habuit nec filios.
on Luke he neither a-wife ever had nor children
Secundo socialiter; hoc notatur in hoc, quod dicitur de
secondly sociably this is-noted in this that is-said of
ipso et de Cleopha opinione praedicta Luc. ult: duo
him and of Cleophas by-the-opinion aforesaid Luke last two
ex discipulis Jesu ibant ipsa die etc. Socialitas enim
of the-disciples of-Jesus went on-that-very day etc. sociability for
notatur in hoc, quod dicitur: duo, et ex hoc, quod dicitur:
is-noted in this that is-said two and from this that is-said
discipuli, quia disciplinati, id est bene morigerati. Tertio
disciples because disciplined that is well mannered thirdly
humiliter; cujus humilitas insinuatur in hoc, quod nomen
humbly whose humility is-hinted in this that the-name
socii sui, scilicet Cleophae, expressit et suum tacuit.
of-companion his namely of-Cleophas he-expressed and his-own kept-silent
Nam secundum opinionem quorundam Lucas ex humilitate
for according-to the-opinion of-some Luke from humility
nomen suum siluit. Secundo habuit actum justum, qui
name his was-silent-about secondly he-had action just which
quidem actus fuit rectus per intentionem; hoc notatur in
indeed action was right through intention this is-noted in
oratione, cum dicitur: qui crucis mortificationem jugiter
the-prayer when it-is-said who of-the-cross the-mortification continually
in suo corpore pro tui nominis amore portavit. Discretus
in his body for of-your name the-love bore discreet

per moderationem, unde in forma bovis monstratus est,
through moderation whence in the-form of-an-ox shown he-was
qui ungulam findit, per quod virtus discretionis exprimitur.
which the-hoof splits by which the-virtue of-discretion is-expressed
Fructuosus per aedificationem; adeo quippe fuit proximis
fruitful through edification so for he-was to-neighbors
fructuosus, quod ab omnibus carissimus habebatur, unde
fruitful that by all most-dear he-was-held whence
Coloss. IV vocatur ab apostolo carissimus: salutat vos Lucas,
Col. IV he-is-called by the-apostle most-dear greets you Luke
inquit, medicus carissimus. Tertio habuit sensum pium,
he-says the-physician most-dear thirdly he-had sense pious
quia credidit et in suo evangelio professus est Deum esse
because he-believed and in his gospel professed has God to-be
summe potentem, summe sapientem, summe bonum. De
supremely powerful supremely wise supremely good of
duobus primis dicit in IV. capitulo: stupebant in doctrina
the-two first he-says in IV chapter they-were-astonished at teaching
ejus, quia in potestate erat sermo ipsius. De tertio patet
his because in power was speech his of the-third it-is-plain
XVIII. capitulo: nemo bonus nisi solus Deus. Quarto et
XVIII chapter no-one good except alone God fourthly and
ultimo fuit optime ordinatus, quantum ad suum officium,
lastly he-was excellently ordered as to his office
quod fuit scribere evangelium. In hoc autem patet, qualiter
which was to-write the-gospel in this moreover is-plain how
ibi fuerit ordinatus, quoniam ipsum suum evangelium
there he-was ordered since the-very his gospel
fulcitur multa veritate, repletur multa utilitate, decoratur
is-propped by-much truth is-filled with-much usefulness is-adorned
multa venustate et authenticatur multorum auctoritate.
with-much grace and is-authenticated of-many by-the-authority

Primo namque fulcitur multa veritate. Est autem triplex
first for it-is-propped by-much truth there-is moreover a-threefold
veritas, scilicet vitae, justitiae et doctrinae. Veritas vitae est
truth namely of-life of-justice and of-doctrine the-truth of-life is
adaequatio manus ad linguam, veritas justitiae est adaequatio
the-equating of-the-hand to the-tongue the-truth of-justice is the-equating
sententiae ad causam, veritas doctrinae adaequatio est rei
of-the-sentence to the-cause the-truth of-doctrine the-equating is of-the-thing
ad intellectum. Hac triplici veritate ipsum evangelium fulcitur,
to the-intellect by-this threefold truth the-very gospel is-propped
quia in ipso evangelio haec triplex veritas edocetur. Ostendit
because in the-very gospel this threefold truth is-taught shows
enim Lucas, Christum hanc triplicem veritatem in se
for Luke Christ this threefold truth in himself
habuisse et alios docuisse. Ostendit autem Christum hanc
to-have-had and others to-have-taught he-shows moreover Christ this
triplicem veritatem habuisse per testimonium adversariorum,
threefold truth to-have-had by the-testimony of-adversaries
sicut patet Luc. XX: magister, scimus, quia recte dicis
as is-plain Luke XX O-master we-know that rightly you-speak
et doces; ecce veritas doctrinae. Et non accipis personam;
and teach behold the-truth of-doctrine and not you-accept person
ecce veritas justitiae. Sed in veritate viam Dei doces; ecce
behold the-truth of-justice but in truth the-way of-God you-teach behold
veritas vitae. Bona enim vita dicitur via Dei. Secundo
the-truth of-life good for life is-called the-way of-God secondly
ostenditur in ipso suo evangelio, Christum hanc triplicem
is-shown in the-very his gospel Christ this threefold
veritatem docuisse. Primo enim ibidem docetur veritas vitae,
truth to-have-taught first for there is-taught the-truth of-life
quae consistit in observatione mandatorum Dei. Unde
which consists in the-observance of-the-commandments of-God whence

dicitur X. cap: diliges dominum Deum etc. hoc fac,
is-said X chap. you-will-love the-Lord God etc. this do
et vives Item XVIII: interrogavit eum quidam princeps
and you-will-live likewise XVIII asked him a-certain ruler
dicens, magister bone, quid faciens vitam aeternam possidebo?
saying O-master good what doing life eternal shall-I-possess
Et sequitur: mandata nosti, non occides etc. Secundo
and it-follows the-commandments you-know not you-will-kill etc. secondly
veritas doctrinae. Unde quibusdam hanc veritatem doctrinae
the-truth of-doctrine whence to-some this truth of-doctrine
pervertentibus dicebat XI. cap.: vaeh vobis Pharisaeis, qui
perverting he-said XI chap. woe to-you Pharisees who
decimatis, id est decimando praedicatis, mentam et rutam
tithe that is by-tithing preach mint and rue
et omne olus, et praeteritis judicium et caritatem Dei
and every herb and pass-over judgment and the-charity of-God
etc. Item ibidem: vaeh vobis legis peritis, qui tulistis
etc. likewise in-the-same-place woe to-you of-the-law experts who have-taken
clavem scientiae etc. Tertio veritas justitiae ostenditur XX.
the-key of-knowledge etc. thirdly the-truth of-justice is-shown XX
cap.: reddite ergo, quae Caesaris sunt, Caesari et,
chap. render therefore the-things-which of-Caesar are to-Caesar and
quae Dei sunt, Deo. Item XIX. cap,: verumtamen
the-things-which of-God are to-God likewise XIX chap. nevertheless
inimicos meos illos, qui noluerunt me regnare super se,
enemies my those who were-unwilling me to-reign over them
adducite huc et interficite ante me. Item XIII, ubi agitur
bring hither and kill before me likewise XIII where it-is-treated
de judicio, ubi reprobis dicturus est: discedite a me
of the-judgment where to-the-reprobate about-to-say he-is depart from me
omnes operarii iniquitatis. Secundo ejus evangelium repletur
all workers of-iniquity secondly his gospel is-filled

multa utilitate. Unde et ille, qui scripsit, medicus fuit ad
with-much usefulness whence also he who wrote-it a-physician was to
designandum, quod nobis medicinam validissimam propinavit.
designating that for-us a-medicine most-powerful he-gave-to-drink
Est autem triplex medicina: curativa, praeservativa et
there-is moreover a-threefold medicine curative preservative and
meliorativa. Hanc triplicem medicinam nobis Lucas in
improving this threefold medicine to-us Luke in
suo evangelio coelestem medicum ostendit propinasse.
his gospel the-heavenly physician shows to-have-given-to-drink
Medicina autem curativa est, quae curat a morbis, et
the-medicine moreover curative is that-which cures from diseases and
haec est poenitentia, quae omnes morbos spirituales curat.
this is penance which all diseases spiritual cures
Hanc medicinam dicit medicum coelestem nobis exhibuisse,
this medicine he-says the-physician heavenly to-us to-have-offered
cum ait IV. cap.: sanare contritos corde, praedicare captivis
when he-says IV chap. to-heal the-contrite of-heart to-preach to-captives
remissionem etc. Item V. cap.: non veni vocare justos
release etc. likewise V chap. not I-came to-call the-just
etc. Medicina meliorativa est, quae sanitatem auget, et
etc. the-medicine improving is that-which health increases and
haec est observatio consiliorum. Consilia enim hominem
this is the-observance of-the-counsels the-counsels for man
meliorem et perfectiorem faciunt. Hanc medicinam ostendit
better and more-perfect make this medicine he-shows
nobis medicum propinasse, XVIII. cap., cum ait: omnia,
to-us the-physician to-have-given-to-drink XVIII chap. when he-says all-things
quaecunque habes, vende et da pauperibus etc. Item VI.
whatever you-have sell and give to-the-poor etc. likewise VI
cap.: ab eo, qui aufert vestimentum etc. Medicina autem
chap. from him who takes-away your-garment etc. the-medicine moreover

preservativa est, quae preservat a casu, et haec est
preservative is that-which preserves from a-fall and this is
vitatio occasionum peccandi et malarum societatum. Hanc
the-avoiding of-occasions of-sinning and of-evil companies this
medicinam ostendunt medicum tradidisse, cum ait XII.
medicine they-show the-physician to-have-handed-on when he-says XII
cap.: attendite a fermento Pharisaeorum etc., ubi edocet
chap. beware of the-leaven of-the-Pharisees etc. where he-teaches
malorum consortia evitare. Vel potest dici, quod ipsum
of-the-wicked the-company to-avoid or it-can to-be-said that the-very
evangelium multa utilitate repletur, quoniam in ipso virtus
gospel with-much usefulness is-filled since in it the-power
omnis sapientiae continetur. De hoc sic dicit Ambrosius:
of-all wisdom is-contained of this thus says Ambrose
Lucas omnes sapientiae virtutes evangelii sui complectitur
Luke all of-wisdom the-powers of-gospel his embraces
hystoria. Docuit enim naturalia, cum de spiritu sancto
in-history he-taught for natural-things when from the-Spirit Holy
dominicam incarnationem exstitisse reseravit. Unde et
the-Lord's incarnation to-have-come-about he-disclosed whence also
David naturalem docens sapientiam ait: emitte spiritum tuum
David natural teaching wisdom says send-forth spirit your
et creabuntur. Item cum docuit, tenebras in passione
and they-will-be-created likewise when he-taught darkness in the-passion
Christi factas, terram tremuisse, solem radios extraxisse,
of-Christ made the-earth to-have-trembled the-sun its-rays to-have-withdrawn
docuit moralia, cum in ipsis beatitudinibus mores docuit.
he-taught moral-things when in the-very beatitudes manners he-taught
Docuit rationalia, cum ait: qui fidelis est in minimo,
he-taught rational-things when he-says who faithful is in the-least
in magno fidelis est. Sine hac triplici sapientia ipsa
in the-great faithful is without this threefold wisdom the-very

fides, ipsum mysterium trinitatis esse non potest, hoc est
faith the-very mystery of-the-Trinity to-be not can that is
naturali, rationali et morali. Haec Ambrosius. Tertio ejus
natural rational and moral these-things Ambrose thirdly his
evangelium decoratur multa venustate; ejus enim stylus
gospel is-adorned with-much grace his for style
et modus loquendi valde venustus et decorus est. Ad hoc
and manner of-speaking very graceful and comely is for this
autem, quod aliquis in dictis suis venustatem et decorem
moreover that someone in sayings his grace and comeliness
teneat, tria sunt necessaria (quae tradit Augustinus),
may-hold three-things are necessary which hands-down Augustine
scilicet ut placeat, ut pateat et ut moveat. Ut placeat,
namely that it-please that it-be-clear and that it-move that it-please
debet loqui ornate, ut pateat, debet loqui aperte, ut
he-ought to-speak ornately that it-be-clear he-ought to-speak openly that
moveat, debet loqui cum fervore. Hunc triplicem modum
it-move he-ought to-speak with fervor this threefold manner
habuit Lucas in scribendo et in praedicando. De duobus
had Luke in writing and in preaching of the-two
primis II. Cor. VIII: misimus autem cum illo fratrem.
first II Cor. VIII we-have-sent moreover with him the-brother
Glossa: Barnabam vel Lucam, cujus laus est in evangelio
the-Gloss Barnabas or Luke whose praise is in the-gospel
per omnes ecclesias. In hoc, quod dicitur: cujus laus est
through all the-churches in this that is-said whose praise is
etc., notatur, quod locutus est ornate. In hoc, quod dicitur:
etc. is-noted that spoken he-has ornately in this that is-said
per omnes ecclesias, notatur, quod locutus est aperte.
through all the-churches is-noted that spoken he-has openly
Quod autem cum fervore locutus sit, patet ex hoc, quod
that moreover with fervor spoken he-has is-plain from this that

cor ardens habuit dicens: nonne cor nostrum ardens erat
a-heart burning he-had saying surely heart our burning was
in nobis etc. Quarto ejus evangelium authenticatum multorum
in us etc. fourthly his gospel authenticated of-many
auctoritate; multorum quippe auctoritate authenticatum fuit,
by-the-authority of-many indeed by-the-authority authenticated it-was
quoniam a patre fuit ordinatum, Jerem. XXXI: ecce dies
since by the-Father it-was ordained Jer. XXXI behold days
veniunt, dicit dominus, et feriam domui Israel et
come says the-Lord and I-shall-strike with-the-house of-Israel and
domui Juda foedus novum, non secundum pactum,
with-the-house of-Judah a-covenant new not according-to the-pact
quod pepigi cum patribus eorum etc., sed hoc erit pactum,
which I-made with fathers their etc. but this will-be the-pact
quod feriam cum domo Israel post dies illos, dicit
which I-shall-strike with the-house of-Israel after days those says
dominus, dabo legem meam in visceribus eorum etc.
the-Lord I-shall-give law my in the-bowels their etc.
Ad litteram loquitur de doctrina evangelica. Secundo a
to the-letter he-speaks of the-doctrine evangelical secondly by
filio corroboratum. Unde dicitur in eodem evangelio XXI.
the-Son corroborated whence is-said in the-same gospel XXI
cap.: coelum et terra transibunt, verba autem mea non
chap. heaven and earth will-pass-away words but my not
transibunt. Tertio a spiritu sancto inspiratum, unde dicit
will-pass-away thirdly by the-Spirit Holy inspired whence says
Hieronymus in prologo super Lucam: sancto instigante
Jerome in the-prologue on Luke the-Holy prompting
spiritu in Achajae partibus hoc scripsit evangelium. Quarto
Spirit in of-Achaia the-parts this he-wrote gospel fourthly
ab angelis praefiguratum. Fuit enim praefiguratum ab illo
by angels prefigured it-was for prefigured by that

angelo, de quo dicitur Apocal. XIV: vidi angelum Dei
angel of whom is-said Apoc. XIV I-saw an-angel of-God
volantem per medium coeli, habentem evangelium aeternum.
flying through the-midst-of heaven having the-gospel eternal
Istud autem evangelium aeternum dicitur, quia ab aeterno
this moreover gospel eternal is-called because from eternity
efficitur, id est a Christo, qui est aeternus, de aeternis
it-is-made that is from Christ who is eternal from eternal-things
materialiter, ad aeterna finaliter, in aeternum perpetualiter.
materially to eternal-things finally into eternity perpetually
Quinto a prophetis praenuntiatum. Nam Ezechiel propheta
fifthly by the-prophets foretold for Ezekiel the-prophet
istud evangelium praenuntiavit, cum unum de animalibus
this gospel foretold when one of the-animals
faciem vituli habere dixit, per quod evangelium Lucae
the-face of-a-calf to-have he-said by which the-gospel of-Luke
signatum est, ut supra dictum est. Item quando dictum
signified is as above said it-is likewise when said
est Ezech. II, se vidisse librum, qui erat scriptus
it-is Ezek. II himself to-have-seen a-book which was written
intus et foris, et in quo erant scripta lamentum, carmen
within and without and in which were written lamentation song
et vaeh. Per hunc enim librum intelligitur evangelium
and woe by this for book is-understood the-gospel
Lucae, quod est scriptum intus per profundi mysterii
of-Luke which is written within through of-deep mystery
occultationem et foris per hystoriae apertionem. In quo
the-hiding and without through of-the-history the-opening in which
etiam continetur lamentum passionis, carmen resurrectionis
also is-contained the-lament of-the-passion the-song of-the-resurrection
et vaeh aeternae damnationis, sicut patet XI. cap., cum
and the-woe of-eternal damnation as is-plain XI chap. when

multa vaeh ponuntur. Sexto a virgine reseratum. Virgo
many woes are-set sixthly by the-virgin disclosed the-virgin
enim beata omnia in corde suo conservabat et diligenter
for blessed all-things in heart her kept and diligently
conferebat, ut dicitur Luc. II, ut haec postmodum
pondered as is-said Luke II that these-things afterward
scriptoribus reseraret, ut dicit Glossa ibidem: omnia,
to-the-writers she-might-disclose as says the-Gloss in-the-same-place all-things
quae de domino vel a domino facta vel dicta cognovit,
which about the-Lord or by the-Lord done or said she-knew
in memoria recolebat, ut, cum tempus praedicandae vel
in memory she-recalled that when the-time of-preaching or
scribendae incarnationis adveniret, sufficienter universa, prout
writing incarnation should-come sufficiently all-things as
essent gesta, posset explicare quaerentibus. Unde etiam
they-had-been done she-could to-explain to-those-asking whence also
Bernardus assignans rationem, quare angelus beatae virgini
Bernard assigning the-reason why the-angel to-the-blessed virgin
nuntiavit conceptum Elizabeth, ait: ideo conceptus Elizabeth
announced the-conception of-Elizabeth says therefore the-conception of-Elizabeth
nuntiatur Mariae, ut, dum nunc salvatoris nunc praecursoris
is-announced to-Mary that while now of-the-savior now of-the-forerunner
edocetur adventus, rerum tempus et ordinem tenens ipsa
she-is-taught the-coming of-things the-time and order holding she
postmodum melius scriptoribus ac praedicatoribus evangelii
afterward better to-the-writers and preachers of-the-gospel
reseraret veritatem, quae plene de omnibus a principio
might-disclose the-truth who fully about all-things from the-beginning
coelitus fuit instructa mysteriis. Creditur igitur, quod
from-heaven had-been instructed in-the-mysteries it-is-believed therefore that
evangelistae eam de multis inquirebant et ipsa eos
the-evangelists her about many-things inquired and she them

certificabat, et specialiter creditur de beato Luca, quod
made-certain and especially it-is-believed of blessed Luke that
ad eam tamquam ad archam testamenti recurrit et ab
to her as to the-ark of-the-covenant he-had-recourse and by
ea de multis certificatus fuit, praecipue de his,
her about many-things made-certain was especially about those-things
quae sibi soli constabant, sicut de angelica annuntiatione
which to-her alone were-known as about the-angelic annunciation
et Christi nativitate et hujusmodi, de quibus solus Lucas
and of-Christ the-nativity and such of which alone Luke
agit. Septimo ab apostolis intimatum. Cum vero Lucas non
treats seventhly by the-apostles made-known since but Luke not
fuerit cum Christo in omnibus actibus et miraculis Christi,
was with Christ in all the-acts and miracles of-Christ
ideo suum evangelium scripsit secundum quod apostoli,
therefore his gospel he-wrote according-to what the-apostles
qui praesentes fuerant, sibi intimaverunt et retulerunt, sicut
who present had-been to-him made-known and reported as
ipse in prologo suo insinuat dicens: sicut tradiderunt nobis,
he in prologue his hints saying as handed-down to-us
qui ab initio ipsi viderunt et ministri fuerunt
they-who from the-beginning themselves saw and ministers were
sermonis etc. Cum enim dupliciter consueverit ferri
of-the-word etc. since for in-two-ways is-accustomed to-be-borne
testimonium, scilicet de visis et auditis, ideo dominus
testimony namely about things-seen and heard therefore the-Lord
(ut ait Augustinus) duos testes voluit habere de visis,
as says Augustine two witnesses wished to-have about things-seen
scilicet Matthaeum et Johannem, et duos de auditis,
namely Matthew and John and two about things-heard
scilicet Marcum et Lucam. Et quoniam testimonium, quod
namely Mark and Luke and since the-testimony which

est de visis, firmius et certius est, quam illud, quod
is about things-seen firmer and more-certain is than that which
est de auditis, ideo, ut dicit Augustinus, duo evangelia,
is about things-heard therefore as says Augustine the-two gospels
quae sunt de visis, ponuntur extrema, et alia duo,
which are about things-seen are-placed at-the-extremes and the-other two
quae sunt de auditis, ponuntur media, ut haec media
which are about things-heard are-placed in-the-middle that these middle-ones
tamquam infirmiora ab illis extremis, quae sunt certiora,
as weaker by those extremes which are more-certain
hinc inde fulciantur et roborentur. Octavo a Paulo
on-this-side on-that may-be-propped and strengthened eighthly by Paul
mirabiliter approbatum. Nam ejus evangelium mirabiliter
wonderfully approved for his gospel wonderfully
approbabat, quando ad confirmationem dictorum suorum
he-approved when for the-confirmation of-sayings his
Lucae evangelium adducebat. Unde dicit Hieronymus in
of-Luke the-gospel he-adduced whence says Jerome in
libro de viris illustribus: quidam suspicantur, quotiescunque
the-book on men illustrious some suspect whenever
Paulus in epistolis suis dicit: secundum evangelium meum, de
Paul in letters his says according-to gospel my of
Lucae significare volumine. Ejus etiam evangelium mirabiliter
of-Luke to-signify the-volume his also gospel wonderfully
approbavit, cum de eo scribit II. Cor. VIII: cujus laus est
he-approved when of it he-writes II Cor. VIII whose praise is
in evangelio per omnes ecclesias.
in the-gospel through all the-churches

Legitur in hystoria Antiochena, quod, dum christiani,
it-is-read in the-history of-Antioch that while the-Christians
qui erant in Antiochia, multis flagitiis se dedissent,
who were in Antioch to-many crimes themselves had-given

obsessi a multitudine Turcorum fame ac miseria multiplici
besieged by a-multitude of-Turks by-hunger and misery manifold
affligebantur. Sed cum plene ad dominum per poenitentiam
they-were-afflicted but when fully to the-Lord through penance
fuissent conversi, apparuit cuidam in ecclesia sanctae
they-had-been converted appeared to-a-certain-man in the-church of-saint
Mariae de Tripoli vigilanti vir quidam lucidus candidis
Mary of Tripoli keeping-vigil a-man certain bright in-white
vestimentis indutus, et cum quaereret, quisnam esset, dixit
garments clothed and when he-asked who he-was he-said
se esse Lucam, qui de Antiochia venerat, ubi dominus
himself to-be Luke who from Antioch had-come where the-Lord
militiam coeli et apostolos et martires convocaverat, ut
the-army of-heaven and the-apostles and martyrs had-called-together that
pro suis peregrinis pugnarent. Christiani igitur animati
for his pilgrims they-should-fight the-Christians therefore heartened
omnem Turcorum exercitum confregerunt.
the-whole of-the-Turks army broke

De sancto Crisanto et Daria

CLVII · SAINTS CHRYSANTHUS AND DARIA

Chrysanthus, shut up by his father with five girls to tempt him, prays not to be overcome, and the girls fall asleep. The Vestal Daria, sent to win him back, is converted by him; the two feign a marriage and convert the tribune Claudius and his soldiers. His prison's stench turns to sweetness; in a brothel Daria is guarded by a lion, which lays the hunters sent against it at her feet, and she converts them. After many tortures both are buried alive in a pit, in the time of Carus, bishop of Narbonne.

Crisantus filius Polimii viri illustrissimi, dum fidem
Chrysanthus the-son of-Polemius a-man most-illustrious when in-the-faith
Christi edoctus esset et a patre ad ydola revocari non
of-Christ instructed he-had-been and by his-father to the-idols to-be-recalled not
posset, jussit eum pater in conclavi recludi et quinque
he-could ordered him his-father in a-chamber to-be-shut and five
puellas eidem, ut earum seducatur blanditiis, sociari.
girls to-him that their he-might-be-seduced by-blandishments to-be-joined
Qui cum orasset Deum, ne a fera pessima carnali,
who when he-had-prayed God that-not by the-beast worst carnal
scilicet concupiscentia, superaretur, continuo praedictae puellae
namely concupiscence he-be-overcome at-once the-aforesaid girls
somno oppressae nec potum nec cibum sumere poterant,
by-sleep overwhelmed neither drink nor food to-take could
sed eductae exterius continuo haec sumebant. Tunc Daria
but led-out outside at-once these-things they-took then Daria
virgo prudentissima Deae Vestae dicata rogatur, ut ad
a-virgin most-prudent to-the-goddess Vesta dedicated is-asked that to
Crisantum introeat et eum Diis et patri restituat. Quae
Chrysanthus she-go-in and him to-the-gods and to-his-father restore who
ingressa et a Crisanto de pompa vestium reprehensa
having-entered and by Chrysanthus for the-pomp of-her-garments reproved

respondit, se non propter pompam, sed ut Diis
answered herself not on-account-of pomp but that for-the-gods
et patri eum lucrifaceret, sic indutam. Cum Crisantus
and his-father him she-might-win so clothed when Chrysanthus
iterum eam reprehenderet, cur pro Diis illos coleret, quos
again her reproved why for gods those she-worshiped whom
autores ipsorum flagitiosos saepe viros et impudicas feminas
the-authors their-own wicked often men and unchaste women
affirmarent, respondit Daria, philosophos per nomina
affirmed answered Daria the-philosophers through the-names
hominum elementa sanxisse. Cui Crisantus: si unus
of-men the-elements to-have-hallowed to-whom Chrysanthus if one
terram ut Deam veneretur et alter ut rusticus aret, plus
the-earth as a-goddess venerate and another as a-rustic plow-it more
rustico quam veneranti exhibere probatur, et de mari et
to-the-rustic than to-the-venerator to-show is-proved and about the-sea and
aliis similiter. Tunc Crisantus et Daria ab eo conversa sancti
others likewise then Chrysanthus and Daria by him converted of-the-Holy
spiritus copula uniti et carnale matrimonium simulantes ad
Spirit by-the-bond united and a-carnal marriage feigning to
Christum plurimos convertebant. Nam et Claudium tribunum,
Christ very-many converted for also Claudius the-tribune
qui prius ejus tutor fuerat, cum uxore ejus et filiis et
who before his guardian had-been with wife his and sons and
pluribus aliis militibus ad fidem converterunt. Crisantus igitur
several other soldiers to the-faith they-converted Chrysanthus therefore
jussu Numeriani in foetidissimum carcerem recluditur, sed
by-order of-Numerian in a-most-foul prison is-shut but
foetor in odorem suavissimum commutatur. Daria autem
the-stench into an-odor most-sweet is-changed Daria moreover
lupanari traditur, sed leo ab amphitheatro fugiens ostiarius
to-a-brothel is-handed but a-lion from the-amphitheater fleeing the-doorkeeper

lupanaris efficitur. Mittitur igitur quidam, ut virginem
of-the-brothel is-made is-sent therefore a-certain-man that the-virgin
corrumpat, sed a leone capitur et quasi innuens a sancta,
he-might-corrupt but by the-lion he-is-seized and as-if signaling from the-saint
quid de captivo fieri jubeat, sciscitatur. Quae praecepit,
what about the-captive to-be-done she-orders it-asks who commanded
ne eum laederet, sed ad se venire permitteret. Qui mox
that-not him it-should-harm but to her to-come it-should-allow who at-once
conversus per urbem cucurrit et Dariam Deam esse clamare
converted through the-city ran and Daria a-goddess to-be to-proclaim
coepit. Mittuntur igitur venatores, ut leonem capiant, sed
began are-sent therefore hunters that the-lion they-may-seize but
omnes a leone capiuntur et ante pedes virginis ponuntur
all by the-lion are-seized and before the-feet of-the-virgin are-placed
et ab ea convertuntur. Tunc praefectus copiosum ignem jussit
and by her are-converted then the-prefect copious fire ordered
in introitu cellae mitti, ut leo cum Daria comburatur.
at the-entrance of-the-cell to-be-put that the-lion with Daria be-burned
Quod leo considerans timuit et rugiens a virgine
which the-lion considering feared and roaring from the-virgin
licentiam accepit, ut nullum laedens, quo vellet, abiret.
leave received that no-one harming where it-wished it-might-go-away
Cum ergo praefectus Crisanto et Dariae diversa poenarum
when therefore the-prefect on-Chrysanthus and Daria various of-punishments
supplicia irrogaret et nequaquam laedi valerent, tandem
the-tortures inflicted and in-no-way to-be-harmed could at-last
inviolati conjuges in foveam deponuntur et terra et
unharmed the-spouses into a-pit are-put and with-earth and
lapidibus obruti Christo martires consecrantur, tempore
stones overwhelmed to-Christ martyrs are-consecrated in-the-time

Cari Narbonensis episcopi, qui coepit anno domini
of-Carus of-Narbonne bishop who began in-the-year of-the-Lord
CCXI. Horum sollemnitas hic celebrius recolitur.
two-hundred-eleven of-these the-solemnity here more-solemnly is-recalled

De undecim millibus virginum

CLVIII · THE ELEVEN THOUSAND VIRGINS

Ursula, a Christian British king's daughter sought for a pagan English king's son, asks three years' truce and a thousand virgins for herself and each of ten companions. With Queen Gerasina and bishops they sail to Cologne, where an angel foretells their martyrdom, then to Rome, where Pope Cyriacus resigns to join them. Returning, they are slain by the Huns at Cologne; Ursula refuses the prince and is shot, and Cordula offers herself next day. Jacobus doubts the date and adds a virgin's body leaving an abbot's case and a devout man's deathbed vision.

Undecim millium virginum passio hoc ordine celebrata
of-the-eleven thousand virgins the-passion in-this order celebrated
fuit. In Britannia namque rex christianissimus quidam
was in Britain for a-king most-Christian certain
fuit nomine Nothus vel Maurus, qui quandam filiam
there-was by-name Nothus or Maurus who a-certain daughter
nomine Ursulam generavit. Haec mirabili morum honestate,
by-name Ursula begot she with-wonderful of-manners honor
sapientia et pulchritudine pollebat, ita quod ejus fama
wisdom and beauty was-strong so that her fame
ubique volabat. Rex autem Angliae, cum nimis praepotens
everywhere flew the-king moreover of-England since very powerful
esset et multas nationes suo imperio subjugaret, audita
he-was and many nations to-his empire subjugated heard
hujus virginis fama beatum se per omnia fatebatur, si
of-this virgin the-fame blessed himself in all-things he-declared if

praedicta virgo suo unigenito copularetur. Juvenis etiam ad
the-aforesaid virgin to-his only-begotten were-joined the-youth also for
hoc plurimum aestuabat. Mittunt igitur solemnes nuntios ad
this very-much burned they-send therefore solemn envoys to
patrem virginis, magnis promissionibus et blanditiis magnas
the-father of-the-virgin to-great promises and blandishments great
adjicientes minas, si ad dominum suum vacui revertantur.
adding threats if to lord their empty they-return
Rex autem coepit plurimum anxiari, tum quia Christi
the-king moreover began very-much to-be-troubled both because of-Christ
fide insignitam cultori ydolorum tradere indignum
with-the-faith (her)-marked to-a-worshiper of-idols to-hand-over unworthy
duceret, tum quia ipsam nullatenus consentire cognosceret,
he-thought and because her by-no-means to-consent he-knew
tum quia regis ferocitatem plurimum formidaret. Ipsa autem
and because of-the-king the-ferocity very-much he-dreaded she moreover
divinitus inspirata patri suasit, ut praedicto regi assensum
divinely inspired her-father persuaded that to-the-aforesaid king assent
praeberet, ea tamen conditione proposita, ut ipse rex cum
he-should-give this yet condition proposed that himself the-king with
patre decem virgines electissimas sibi ad solatium traderet
her-father ten virgins most-choice to-her for solace should-hand
et tam sibi quam aliis mille virgines assignaret
and as-much to-her as to-the-others a-thousand virgins should-assign
et comparatis trieribus inducias triennii sibi daret ad
and prepared triremes a-truce of-three-years to-her should-give for
dedicationem suae virginitatis, et ipse juvenis baptizatus in
the-dedicating of-her virginity and the-very youth baptized in
his tribus annis in fide instrueretur, sapienti siquidem usus
these three years in the-faith should-be-instructed with-wise indeed using
consilio, ut aut difficultate propositae conditionis animum
counsel that either by-the-difficulty of-the-proposed condition the-mind

ejus ab hoc averteret aut hac opportunitate praedictas
his from this she-might-turn or by-this opportunity the-aforesaid
virgines secum Deo dedicaret. At juvenis libenter hac
virgins with-herself to-God she-might-dedicate but the-youth willingly this
conditione accepta apud patrem institit et protinus baptizatus
condition accepted with his-father urged and forthwith baptized
accelerari cuncta, quae beata virgo praeceperat, imperavit.
to-be-hastened all-things which the-blessed virgin had-prescribed commanded
Pater autem puellae ordinavit, quod filia sua, quam
the-father moreover of-the-girl arranged that daughter his whom
valde diligebat, viros, quorum solatio tam ipsa quam ejus
greatly he-loved men whose by-solace as-much she as her
exercitus indigebat, in comitatu suo haberet. Undique igitur
army needed in retinue her should-have from-every-side therefore
virgines confluunt, undique viri ad tam grande spectaculum
virgins flock from-every-side men to so great a-spectacle
currunt. Nam multi episcopi ad eas confluxerunt, ut secum
run for many bishops to them flocked that with-them
pergerent, inter quos erat Pantulus Basileensis episcopus,
they-might-go among whom was Pantulus of-Basel bishop
qui eas usque Romam perduxit et inde reversus cum
who them all-the-way-to Rome led and thence returned with
iis martirium suscepit. Sancta quoque Gerasina regina
them martyrdom received the-holy also Gerasina the-queen
Siciliae, quae virum suum regem crudelissimum quasi de
of-Sicily who husband her a-king most-cruel as-if from
lupo fecerat agnum, soror Macirisi episcopi et Dariae
a-wolf had-made a-lamb the-sister of-Macirisius the-bishop and of-Daria
matris sanctae Ursulae, cum eidem pater sanctae Ursulae
the-mother of-saint Ursula when to-her the-father of-saint Ursula
secretum per litteras intimasset, continuo inspirante Deo
the-secret by letters had-made-known at-once inspiring God

cum quatuor filiabus suis, Babilla, Juliana, Victoria et Aurea
with four daughters her Babilla Juliana Victoria and Aurea
et parvulo suo Hadriano, qui amore sororum suarum ultro
and little-one her Hadrian who for-love of-sisters his voluntarily
se peregrinationi ingessit, relicto regno in manu unius
himself to-the-pilgrimage thrust left the-kingdom in the-hand of-one
filii sui usque in Britanniam navigavit. Cujus consilio
son her all-the-way into Britain sailed whose by-counsel
virgines de diversis regnis colligebantur et earum semper
virgins from various kingdoms were-gathered and their always
ductrix exsistens cum iis tandem martirium passa est.
leader being with them at-last martyrdom suffered has
Juxta condictum igitur virginibus, trieribus et sumtibus
according-to the-agreement therefore the-virgins triremes and provisions
praeparatis commilitonibus suis regina secreta revelat et in
prepared to-fellow-soldiers her the-queen the-secrets reveals and into
novam militiam omnes conjurant. Nam modo belli praeludia
a-new warfare all swear for now of-war preludes
inchoant, modo currunt modo discurrunt, interdum belli
they-begin now they-run now they-run-about at-times of-war
causa, plerumque fugam simulant omnique genere ludorum
for-the-sake mostly flight they-feign and-in-every kind of-games
exercitatae nihil, quod animo occurrebat, relinquebant
practiced nothing which to-the-mind occurred they-left
intactum, aliquando meridie, aliquando vix vespere redibant.
untouched sometimes at-noon sometimes scarcely at-evening they-returned
Confluebant proceres et primates ad tam grande spectaculum
flocked the-nobles and princes to so great a-spectacle
et omnes admiratione et gaudio replebantur. Tandem cum
and all with-wonder and joy were-filled at-last when
Ursula omnes virgines ad fidem convertisset, sub unius diei
Ursula all the-virgins to the-faith had-converted within of-one day

spatio flante prospero vento ad portum Galliae, qui Tyella
the-space blowing favorable wind to a-port of-Gaul which Tiel
dicitur, et inde Coloniam devenerunt, ubi Ursulae angelus
is-called and thence to-Cologne they-came where to-Ursula an-angel
domini apparuit et praedixit, eas illuc integro numero
of-the-Lord appeared and foretold them thither in-whole number
reversuras et coronas ibidem martirii percepturas. Inde
about-to-return and the-crowns there of-martyrdom about-to-receive thence
igitur ad angeli admonitionem Romam tendentes ad urbem
therefore at of-the-angel the-admonition to-Rome heading at the-city
Basileam applicuerunt et ibidem relictis navibus Romam
Basel landed and there left the-ships to-Rome
pedestres venerunt. Ad quarum adventum papa Cyriacus valde
on-foot came at whose coming the-pope Cyriacus greatly
gavisus, cum ipse de Britannia oriundus esset et multas
rejoicing since he from Britain sprung was and many
ibidem inter eas consanguineas haberet, cum omni clero
there among them kinswomen had with all the-clergy
ipsas summo cum honore suscepit. In ipsa autem nocte
them highest with honor received on that-very moreover night
papae divinitus revelatur, eum cum ipsis virginibus palmam
to-the-pope divinely it-is-revealed him with those virgins the-palm
martirii percepturum. Quod apud se celans multas ex
of-martyrdom about-to-receive which with himself hiding many of
ipsis, quae adhuc baptizatae non fuerant, baptizavit. Verum
them who still baptized not had-been he-baptized but
cum opportunum tempus videret et anno uno et undecim
when the-opportune time he-saw and for-year one and eleven
hebdomatibus post Petrum ecclesiam decimus nonus rexisset,
weeks after Peter the-church tenth ninth he-had-ruled
in conventu omnium propositum suum indicavit et coram
in the-assembly of-all purpose his he-showed and before

omnibus et dignitati et officio resignavit. Sed cum omnes
all both dignity and office he-resigned but when all
reclamarent et maxime cardinales, qui eum delirare putabant,
cried-out and especially the-cardinals who him to-rave thought
eo quod relicta pontificatus gloria post quasdam mulierculas
this that left of-the-pontificate the-glory after certain little-women
fatuas ire vellet, ille nullatenus acquiescens quendam virum
foolish to-go he-wished he by-no-means acquiescing a-certain man
sanctum, qui Ametos dictus est, loco suo in pontificem
holy who Ametos called was in-place his as pontiff
ordinavit, et quia sedem apostolicam invito clero
ordained and because the-see apostolic against-the-will-of the-clergy
reliquit, nomen ejus de catalogo pontificum idem clerus
he-left name his from the-catalog of-pontiffs the-same clergy
abrasit omnemque gratiam, quam sacer ille virginum chorus
erased and-all the-favor which holy that of-virgins choir
in curia Romana habuerat, a tempore illo amisit. Duo
in the-court Roman had from time that lost two
autem iniqui principes Romanae militiae, scilicet Maximus
moreover wicked princes of-the-Roman soldiery namely Maximus
et Africanus, videntes magnam multitudinem virginum et
and Africanus seeing a-great multitude of-virgins and
quod multi multaeque ad eas confluerent, timuerunt, ne
that many-men and-many-women to them flocked feared lest
per eas nimis cresceret religio christianorum. Quapropter
through them too-much grow the-religion of-the-Christians wherefore
iter earum diligentius explorantes nuntios miserunt ad
the-journey their more-diligently exploring envoys they-sent to
Julium cognatum suum principem gentis Hunnorum, ut
Julius kinsman their the-prince of-the-nation of-the-Huns that
educto contra eas exercitu ipsas, cum christianae essent,
led-out against them an-army them since Christians they-were

cum venirent Coloniam, trucidarent. Beatus igitur Cyriacus
when they-came to-Cologne they-should-slaughter blessed therefore Cyriacus
cum illa nobili virginum multitudine de urbe egressus
with that noble of-virgins multitude from the-city went-out
est, secutus est autem ipsum Vincentius presbiter cardinalis
has followed has moreover him Vincent priest cardinal
et Jacobus, qui de Britannia patria sua in Antiochiam
and James who from Britain homeland his to Antioch
profectus archiepiscopatus dignitatem septem annis ibidem
setting-out of-the-archbishopric the-dignity for-seven years there
tenuit. Qui cum papam tunc temporis visitasset et jam
held who when the-pope at-that time had-visited and now
urbem egressus de virginum adventu audiisset, concitus
the-city having-left about of-the-virgins the-coming had-heard hastily
rediit et itineris ac passionis se iis socium fecit.
returned and of-the-journey and passion himself to-them a-companion made
Maurisius quoque Levicanae urbis episcopus, avunculus Babilae
Maurisius also of-the-Levica city bishop uncle of-Babilla
et Julianae, necnon et Follarius Lucensis episcopus et
and Juliana and also Follarius of-Lucca bishop and
Sulpicius Ravennensis episcopus, qui tunc Romam advenerant,
Sulpicius of-Ravenna bishop who then to-Rome had-come
praedictis virginibus adhaeserunt. Ethereus quoque sponsus
to-the-aforesaid virgins clung Etherius also the-betrothed
beatae Ursulae manens in Britannia per visionem angelicam
of-blessed Ursula remaining in Britain by a-vision angelic
a domino admonetur, ut matrem suam hortaretur fieri
by the-Lord is-admonished that mother his he-should-exhort to-become
christianam. Nam pater ejus Ethereus primo anno, quo
a-Christian for father his Etherius in-the-first year in-which
christianus factus fuerat, mortuus est et filius ejus Ethereus
Christian made he-had-been died has and son his Etherius

eidem in regno successit. Cum autem sacrae virgines cum
to-him in the-kingdom succeeded when moreover the-sacred virgins with
praedictis episcopis a Roma redirent, Ethereus a domino
the-aforesaid bishops from Rome were-returning Etherius by the-Lord
admonetur, ut protinus surgens sponsae suae occurrat,
is-admonished that forthwith rising the-bride his he-should-meet
ut cum ea in Colonia martirii palmam accipiat. Qui
that with her at Cologne of-martyrdom the-palm he-might-receive who
divinis monitis acquiescens matrem suam baptizari fecit
to-the-divine warnings consenting mother his to-be-baptized caused
et cum ipsa et sorore sua parvula Florentina jam christiana
and with her and sister his little Florentina now Christian
necnon et Clemente episcopo ipsis virginibus obvians se
and also Clement the-bishop the-very virgins meeting himself
ad martirium sociavit eisdem. Marculus quoque episcopus
to martyrdom joined to-them Marculus also bishop
Graeciae et neptis sua Constantia, filia Dorothei
of-Greece and niece his Constantia the-daughter of-Dorotheus
regis Constantinopolitani, quae nubens cuidam adolescenti
the-king of-Constantinople who marrying a-certain youth
filio cujusdam regis, sed ante nuptias morte praevento,
son of-a-certain king but before the-nuptials by-death forestalled
virginitatem suam domino vovit, per visionem admoniti
virginity her to-the-Lord vowed by a-vision admonished
Romam venerunt et praedictis virginibus ad martirium
to-Rome came and to-the-aforesaid virgins for martyrdom
se junxerunt. Omnes igitur virgines cum praedictis
themselves joined all therefore the-virgins with the-aforesaid
episcopis Coloniam redierunt et ipsam jam ab Hunnis
bishops to-Cologne returned and it already by the-Huns
obsessam invenerunt. Quas barbari videntes super eas cum
besieged found whom the-barbarians seeing upon them with

clamore nimio irruerunt et quasi lupi saevientes in oves
shouting excessive rushed and as-it-were wolves raging upon sheep
totam illam multitudinem occiderunt. Cum autem ad beatam
whole that multitude killed when moreover to blessed
Ursulam caeteris jugulatis venissent, videns princeps ejus
Ursula the-others slaughtered they-had-come seeing the-prince her
miram pulchritudinem, obstupuit et consolans eam super
wonderful beauty was-astounded and consoling her over
necem virginum promisit, quod eam sibi in conjugem
the-killing of-the-virgins promised that her to-himself as wife
copularet. Sed cum hoc illa penitus respuisset, ille contemtum
he-would-join but when this she utterly had-rejected he scorned
se videns directa sagitta eam transfixit et sic martirium
himself seeing aimed an-arrow her pierced and so martyrdom
consummavit. Quaedam autem virgo nomine Cordula timore
completed a-certain moreover virgin by-name Cordula by-fear
perterrita in navi nocte illa se abscondit, sed in crastinum
terrified in a-ship on-night that herself hid but on the-morrow
sponte morti se offerens martirii coronam suscepit. Sed
willingly to-death herself offering of-martyrdom the-crown received but
cum ejus festum non fieret eo, quod cum aliis passa non
since her feast not was-kept this that with the-others suffered not
esset, ipsa post longum tempus cuidam reclusae apparuit
she-had she after long time to-a-certain recluse appeared
praecipiens, ut sequenti die a festo virginum ejus
commanding that on-the-following day from the-feast of-the-virgins her
quoque sollemnitas recolatur. Passae sunt anno domini
also solemnity be-recalled suffered they-have in-the-year of-the-Lord
CCXXXVIII. Ratio autem temporis, ut quibusdam
two-hundred-thirty-eight the-reckoning moreover of-time as to-some
placet, non sustinet, quod haec tali tempore sint peracta.
it-seems not supports that these-things at-such a-time were done

Sicilia enim tunc non erat regnum nec Constantinopolis,
Sicily for then not was a-kingdom nor Constantinople
cum hic fuisse dicatur cum virginibus has reginas. Verius
since here to-have-been is-said with the-virgins these queens more-truly
creditur, quod diu post Constantinum imperatorem, cum
it-is-believed that long after Constantine the-emperor when
Hunni et Gothi saeviebant, tale sit martirium celebratum,
the-Huns and Goths raged such was martyrdom celebrated
tempore scilicet Marciani imperatoris (ut in quadam chronica
in-the-time namely of-Marcian the-emperor as in a-certain chronicle
legitur), qui regnavit anno domini CCCCLII.
is-read who reigned in-the-year of-the-Lord four-hundred-fifty-two

Abbas quidam ab abbatissa Coloniae corpus unius virginis
an-abbot certain from the-abbess of-Cologne the-body of-one virgin
impetravit, promittens, quod ipsum in capsa argentea in sua
obtained promising that it in a-case silver in his
ecclesia collocaret, sed cum per annum integrum super altari
church he-would-place but when for a-year whole on the-altar
eam in capsa lignea tenuisset, quadam nocte, dum abbas ipsius
it in a-case wooden he-had-kept on-a-certain night while the-abbot of-that
monasterii cum suo conventu matutinas cantaret, virgo illa
monastery with his community matins sang virgin that
corporaliter desuper altari descendit et ante altare reverenter
bodily from-above the-altar descended and before the-altar reverently
se inclinans per medium chorum videntibus monachis et
herself bowing through the-middle-of the-choir seeing the-monks and
stupentibus inde recessit. Abbas igitur ad capsam currens et
being-astounded thence withdrew the-abbot therefore to the-case running and
vacuam ipsam inveniens Coloniam properavit et abbatissae
empty it finding to-Cologne hastened and to-the-abbess
rei ordinem intimavit, pergentesque ad locum, unde illud
of-the-thing the-order made-known and-going to the-place whence that

corpus sumserant, illud ibidem invenerunt. Cum abbas veniam
body they-had-taken it there they-found when the-abbot pardon
petens illud vel aliud peteret, certissime promittens, capsam
asking that or another asked most-certainly promising a-case
pretiosam citius se facturum, nullatenus impetravit.
precious more-quickly himself about-to-make by-no-means he-obtained

Religiosus quidam, cum has virgines in devotione multa
a-religious-man certain since these virgins in devotion much
haberet, quadam die, dum graviter infirmaretur, vidit
he-held on-a-certain day while gravely he-was-sick he-saw
quandam virginem pulcherrimam sibi apparentem et, si se
a-certain virgin most-beautiful to-him appearing and whether her
cognosceret, inquirentem. Qui cum ad ejus visionem miraretur
he-knew asking who when at her vision he-wondered
et se nequaquam ipsam cognoscere fateretur, illa ait:
and himself by-no-means her to-know confessed she says
ego sum una virginum, erga quas tantum habes devotionis
I am one of-the-virgins toward whom so-much you-have of-devotion
affectum, et ut inde mercedem accipias, si amore et
affection and that thence reward you-may-receive if for-love and
honore nostri undecies millies dominicam orationem
honor of-us eleven-times a-thousand-times the-Lord's prayer
dixeris, in hora mortis in protectionem et solatium
you-will-have-said in the-hour of-death for protection and solace
nos habebis. Qua disparente ille, quam citius potuit,
us you-will-have who vanishing he as quickly-as he-could
haec implevit statimque vocato abbate inungi se fecit.
these-things fulfilled and-at-once called the-abbot to-be-anointed himself caused
Qui cum inungeretur, subito exclamavit, ut fugerent et
who when he-was-being-anointed suddenly cried-out that they-should-flee and
venientibus sacris virginibus locum darent. Quem cum abbas,
to-the-coming holy virgins place should-give whom when the-abbot

quid hoc esset, interrogaret et ille promissionem virginis
what this was asked and he the-promise of-the-virgin
sibi per ordinem enarrasset, recedentibus cunctis et paulo
to-him in order had-related withdrawing all and a-little
post redeuntibus ipsum migrasse ad dominum repererunt.
after returning him to-have-departed to the-Lord they-found

De sanctis Symone et Juda apostolis

CLIX · SAINTS SIMON AND JUDE

Simon is read as obedient and Jude as confessing. Jude, sent by Thomas, heals Abgar of Edessa, whose letter to Christ and Christ's reply are given, with the cloth on which Christ printed his face. In Persia the apostles foretell peace to the general Baradach, shame the magicians Zaroes and Arphaxat, turn their serpents back on them, clear a deacon by an infant's voice, and tame two tigresses. At Samir they choose martyrdom, drive the demons from the idols, and are killed by the priests, while lightning burns the magicians. Jacobus weighs whether this Simon was crucified.

Symon interpretatur obediens vel ponens tristitiam. Hic habuit
Simon is-interpreted obeying or bearing sadness he had
duplex cognomen. Dictus est enim Symon Zelotes et Symon
a-double surname called he-was for Simon Zelotes and Simon
Cananaeus a Cana vico Galilaeae, ubi dominus aquam
the-Cananaean from Cana a-village of-Galilee where the-Lord water
in vinum mutavit, et idem est Zelotes, quod Cananaeus,
into wine changed and the-same is Zelotes as Cananaean
Cana enim Zelus interpretatur. Habuit igitur obedientiam
Cana for zeal is-interpreted he-had therefore obedience
praeceptorum per exsecutionem, tristitiam afflictorum per
of-the-precepts through carrying-out sadness of-the-afflicted through
compassionem, zelum animarum per constantem fervorem.
compassion zeal of-souls through constant fervor

Judas interpretatur confitens vel gloriosus, vel Judas quasi
Jude is-interpreted confessing or glorious or Jude as-if
jubilum dans. Ipse enim habuit confessionem fidei, gloriam
jubilation giving he for had the-confession of-faith the-glory
regni et jubilum interni gaudii. Hic multiplex habuit
of-the-kingdom and the-jubilation of-inner joy he a-manifold had
cognomen, dictus est enim Judas Jacobi, supple frater; fuit
surname called he-was for Jude of-James supply brother he-was
enim frater Jacobi minoris. Secundo dictus est Thaddaeus,
for the-brother of-James the-lesser secondly called he-was Thaddaeus
quod interpretatur apprehendens principem, vel dicitur
which is-interpreted seizing the-prince or he-is-called
Thaddaeus a thadea et deus. Thadea dicitur esse vestis regia.
Thaddaeus from thadea and deus thadea is-said to-be a-garment royal
Ipse enim fuit vestis regia Dei per ornamentum virtutum,
he for was the-garment royal of-God through the-adornment of-virtues
per quam apprehendit principem Christum. Vel Thaddaeus
through which he-seized the-prince Christ or Thaddaeus
quasi tam Deus, id est magnus Deus, scilicet per adoptionem.
as-if so God that is great God namely through adoption
Tertio dictus est in hystoria ecclesiastica Lebbaeus, quod
thirdly called he-was in the-history ecclesiastical Lebbaeus which
sonat quasi cor vel corculus, id est cordis cultor, vel
sounds as-if heart or little-heart that is of-the-heart the-cultivator or
Lebbaeus, quasi lebes; cor per magnanimitatem, corculus
Lebbaeus as-if a-cauldron heart through magnanimity little-heart
per puritatem, lebes per gratiarum plenitudinem, quia
through purity cauldron through of-graces the-fullness because
quasi olla et vas virtutum et gratiae esse promeruit. Eorum
as-if a-pot and vessel of-virtues and of-grace to-be he-merited their
passionem et legendam hebrayce Abdias episcopus Babyloniae
passion and legend in-Hebrew Abdias the-bishop of-Babylon

ab ipsis apostolis episcopus ordinatus scripsit, quam Tropeus
by the-very apostles bishop ordained wrote which Tropeus
Abdiae discipulus transtulit in graecum, Africanus in latinum.
of-Abdias the-disciple translated into Greek Africanus into Latin
Symon Cananaeus et Judas, qui et Thaddaeus, fratres
Simon the-Cananaean and Jude who also Thaddaeus brothers
fuerunt Jacobi minoris et filii Mariae Cleophae, quae
were of-James the-lesser and sons of-Mary of-Cleophas who
Alpheo nupta fuit. Judas vero ad Abgarum regem Edessae
to-Alphaeus married was Jude but to Abgar the-king of-Edessa
a Thoma missus fuit post ascensionem domini. Legitur
by Thomas sent was after the-ascension of-the-Lord it-is-read
enim in ecclesiastica hystoria, quod praedictus rex Abgarus
for in the-ecclesiastical history that the-aforesaid king Abgar
domino nostro Jesu Christo in hunc modum epistolam
to-the-Lord our Jesus Christ in this manner a-letter
destinavit. Abgarus rex Euchaniae filius Jesu salvatori
sent Abgar the-king of-Euchania the-son to-Jesus the-savior
bono, qui apparuit in locis Hierosolimorum, salutem:
good who appeared in the-places of-Jerusalem greeting
Auditum est mihi de te et sanitatibus, quas facis, quod
heard it-is by-me of you and the-healings which you-do that
sine medicamentis aut herbis fiant ista per te, et
without medicines or herbs are-done these-things by you and
quod verbo facis caecos videre, claudos ambulare, leprosos
that by-word you-make the-blind to-see the-lame to-walk lepers
mundari et mortuos reviviscere. Quibus omnibus auditis de
to-be-cleansed and the-dead to-revive which all heard about
te statui in animo meo unum esse de duobus, aut quia
you I-have-decided in mind my one to-be of two either that
tu sis Deus et descenderis de coelo, ut haec facias,
you be God and have-descended from heaven that these-things you-may-do

aut quod filius Dei sis, qui haec facis. Propterea ergo
or that the-Son of-God you-be who these-things do therefore therefore
scribens rogaverim te, ut digneris fatigari usque ad me
writing I-would-ask you that you-deign to-be-wearied all-the-way to me
et aegritudinem meam, qua diu laboravi, curare. Nam et
and sickness my by-which long I-have-labored to-cure for also
illud comperi, quod Judaei murmurant adversum te, volunt
that I-have-learned that the-Jews murmur against you they-wish
insidiari tibi. Veni ergo ad me, quia est mihi parva
to-lay-ambushes for-you come therefore to me because there-is to-me a-small
civitas, sed honesta, quae utrisque sufficiet. Dominus autem
city but honorable which for-both will-suffice the-Lord moreover
Jesus in haec verba sibi respondit: beatus es, qui credidisti
Jesus in these words to-him answered blessed are-you who have-believed
in me, cum ipse non videris me. Scriptum est enim de me,
in me though you not have-seen me written it-is for of me
quia hi, qui me non vident, credent, et hi, qui me vident,
that those who me not see will-believe and those who me see
non credent. De eo autem, quod scripsisti ad me, ut
not will-believe of that moreover which you-have-written to me that
veniam ad te, oportet me haec omnia complere, propter
I-should-come to you it-behooves me these all-things to-complete on-account-of
quae missus sum, et postea recipi me ab eo, a quo
which sent I-am and afterward to-be-received me by him by whom
missus sum. Cum ergo assumtus fuero, aliquem de
sent I-am when therefore taken-up I-shall-have-been some-one of
discipulis meis mittam ad te, ut curet te et vivificet te.
disciples my I-shall-send to you that he-may-cure you and give-life-to you
Et haec in hystoria ecclesiastica. Videns autem Abgarus,
and these-things in the-history ecclesiastical seeing moreover Abgar
quod praesentialiter Christum videre non posset (secundum
that in-person Christ to-see not he-could according-to

quod in quadam antiqua hystoria invenitur, sicut Johannes
what in a-certain old history is-found as John
Damascenus in libro IV. testatur) pictorem quendam ad
Damascene in book fourth attests a-painter certain to
Jesum misit, ut domini imaginem figuraret, ut sic ipsum
Jesus sent that of-the-Lord the-image he-might-portray that so him
saltem per imaginem conspiceret, quem in facie videre non
at-least through the-image he-might-behold whom in face to-see not
poterat. Sed cum ad eum pictor venisset, propter nimium
he-could but when to him the-painter had-come on-account-of excessive
fulgorem, qui ab ejus facie procedebat, in ejus faciem clare
brightness which from his face came-forth into his face clearly
nequibat videre vel intendere nec ipsam, ut sibi jussum
he-could-not to-see or to-look nor it as to-him ordered
fuerat, figurare. Quod cernens dominus, vestimentum linteum
it-had-been to-portray which seeing the-Lord the-garment linen
ipsius pictoris accipiens et suae faciei superimponens, sui
of-that painter taking and on-his face laying-over his
ipsius imaginem eidem impressit ac desideranti regi Abgaro
own image on-it impressed and to-the-desiring king Abgar
destinavit. Cujusmodi autem imaginis dominus fuerit, in
sent of-what-kind moreover of-image the-Lord was in
eadem antiqua hystoria legitur (sicut idem Johannes testatur).
the-same old history it-is-read as the-same John attests
Fuit enim bene oculatus, bene superciliatus, longum vultum
he-was for well eyed well browed a-long face
habuit et fuit acclivis, quod est signum maturitatis. Illa
he-had and was stooping which is the-sign of-maturity that
autem epistola domini nostri Jesu Christi tantae virtutis esse
moreover letter of-the-Lord our Jesus Christ of-such power to-be
dicitur, ut in illa civitate Edessa nullus haereticus vel paganus
is-said that in that city Edessa no heretic or pagan

vivere valeat nec tyrannus aliquis eidem nocere praesumat.
to-live is-able nor tyrant any it to-harm presumes
Nam si aliquando gens aliqua armata manu contra illam
for if ever a-nation any with-armed hand against that
civitatem insurrexerit, infans aliquis super portam stans
city will-have-risen a-child some on the-gate standing
epistolam illam legit et ea die hostes aut territi fugiunt
the-letter that reads and on-that day the-enemies either terrified flee
aut pacati cum iis componunt, sicut fertur olim fuisse
or pacified with them come-to-terms as is-said once to-have-been
adimpletum. Sed postmodum civitas a Saracenis capta
fulfilled but afterward the-city by the-Saracens captured
fuit et profanata, sublato beneficio propter abundantiam
was and profaned taken-away the-benefit on-account-of the-abundance
peccatorum in oriente undique patefactam. Postquam vero
of-sins in the-east everywhere laid-open after but
dominus assumtus est (ut in hystoria ecclesiastica legitur),
the-Lord taken-up was as in the-history ecclesiastical is-read
misit Thomas apostolus Thaddaeum, qui et Judas dictus est,
sent Thomas the-apostle Thaddaeus who also Jude called was
ad Abgarum regem secundum Dei promissionem. Qui cum
to Abgar the-king according-to of-God the-promise who when
ad eum venisset et se discipulum Jesu sibi promissum
to him he-had-come and himself the-disciple of-Jesus to-him promised
dixisset, vidit Abgarus in vultu Thaddaei quendam mirum
had-said saw Abgar in the-face of-Thaddaeus a-certain wonderful
et divinum splendorem. Quo viso stupefactus et territus
and divine splendor which seen stupefied and terrified
dominum adoravit dicens: vere discipulus es Jesu filii
the-Lord he-adored saying truly a-disciple you-are of-Jesus the-Son
Dei, qui mihi dixerat, mittam aliquem ad te de discipulis
of-God who to-me had-said I-shall-send some-one to you of disciples

meis, qui te curet et tibi vitam praestet. Cui Thaddaeus:
my who you may-cure and to-you life may-grant to-whom Thaddaeus
si in Dei filium credideris, omnia tui cordis desideria
if in of-God the-Son you-will-have-believed all of-your heart the-desires
obtinebis. Cui Abgarus: credo vere, et Judaeos, qui
you-will-obtain to-whom Abgar I-believe truly and the-Jews who
eum crucifixerunt, libenter trucidarem, si mihi possibilitas
him crucified willingly I-would-slaughter if for-me the-possibility
adesset et nequaquam Romanorum auctoritas impediret.
were-present and by-no-means of-the-Romans the-authority bindered
Cum igitur Abgarus (ut in aliquibus libris legitur), leprosus
when therefore Abgar as in some books is-read leprous
esset, Thaddaeus epistolam salvatoris accepit et de ea ejus
was Thaddaeus the-letter of-the-savior took and with it his
faciem confricavit et statim plenam sanitatem recepit.
face rubbed and at-once full health he-received

Judas autem postea in Mesopotamia et Ponto praedicavit,
Jude moreover afterward in Mesopotamia and Pontus preached
Symon vero in Aegypto. Deinde in Persidem ambo venerunt
Simon but in Egypt then into Persia both came
et ibidem duos magos, Zaroen et Arphaxat, quos Matthaeus
and there two magi Zaroes and Arphaxat whom Matthew
de Aethiopia fugaverat, invenerunt. Tunc Baradach, dux
from Ethiopia had-put-to-flight found then Baradach the-general
regis Babyloniae, contra Indos ad proelium profecturus
of-the-king of-Babylon against the-Indians to battle about-to-set-out
nullum a Diis suis potuit habere responsum. Pergentes
no from gods his could to-have answer going
autem ad fanum proximae civitatis ibidem habuerunt
moreover to the-shrine of-the-nearest city there they-had
responsum, quod propter apostolos, qui venerunt, Dii
the-answer that on-account-of the-apostles who had-come the-gods

respondere non possent. Tunc dux eos inquiri fecit
to-answer not could then the-general them to-be-sought caused
et inventos, quinam essent vel qua de re venissent,
and found who they-were or what about matter they-had-come
inquisivit. Qui responderunt: si genus quaeris, hebraei sumus,
he-asked who answered if race you-ask Hebrews we-are
si conditionem, servos Christi nos esse fatemur, si causam,
if condition servants of-Christ us to-be we-confess if the-cause
salutis vestrae causa huc venimus. Quibus dux
of-salvation your for-the-sake hither we-have-come to-whom the-general
respondit: cum felix reversus fuero, audiam vos. Cui
answered when happy returned I-shall-have-been I-shall-hear you to-whom
apostoli: modo magis congruum est, te cognoscere illum,
the-apostles now more fitting it-is you to-know him
cujus ope vincere possis, vel certe rebelles pacatissimos
whose by-help to-conquer you-can or certainly the-rebels most-peaceful
invenire. Quibus dux: Diis nostris potentiores vos video,
to-find to-whom the-general than-gods our more-powerful you I-see
finem belli nobis, rogo, praedicite. Cui apostoli: ut Deos
the-end of-the-war to-us I-ask foretell to-whom the-apostles that the-gods
tuos mendaces esse cognoscas, jubemus illos ad quaesita dare
your lying to-be you-may-know we-order them to the-questions to-give
responsa, ut, dum dixerint, quae ignorant, probemus
answers that when they-will-have-said what they-do-not-know we-may-prove
eos per omnia esse mentitos. Tunc phantastici grande
them in all-things to-have lied then the-phantoms a-great
bellum dixerunt futurum et multum populum hinc inde
war said to-be-coming and much people on-this-side on-that
proelio ruiturum. Tunc apostoli ridere coeperunt. Dicit iis
in-battle about-to-fall then the-apostles to-laugh began says to-them
dux: me timor invasit, et vos ridetis? Cui apostoli:
the-general me fear has-seized and you laugh to-whom the-apostles

noli timere, quia pax huc nobiscum intravit, et cras
do-not fear because peace hither with-us has-entered and tomorrow
hora diei tertia legati Indorum ad te venient et
at-the-hour of-the-day third the-envoys of-the-Indians to you will-come and
tuae se potestati cum pace subjicient. Tunc pontifices
to-your themselves power with peace will-subject then the-priests
risum etiam levaverunt et duci dixerunt: ad hoc isti
laughter even raised and to-the-general said for this these-men
te securum reddere volunt, ut, dum incautus fueris,
you secure to-render wish that while unwary you-will-have-been
ab adversariis occuperis. Cui apostoli: non diximus
by the-adversaries you-may-be-seized to-whom the-apostles not we-said
tibi, exspecta unum mensem, sed unum diem, et cras
to-you wait one month but one day and tomorrow
in pace victor exsistes. Tunc dux utrosque custodiri
in peace victor you-will-stand then the-general both to-be-guarded
fecit, ut ex rei exitu veraces honorarentur et
caused that from of-the-matter the-outcome the-truthful might-be-honored and
mendaces pro crimine punirentur. Cum ergo in crastinum,
the-liars for their-crime might-be-punished when therefore on the-morrow
quod apostoli praedixerant, evenisset et dux incendere
what the-apostles had-foretold had-happened and the-general to-burn
voluisset pontifices, prohibuerunt apostoli, ne hoc fieret,
had-wished the-priests forbade the-apostles that-not this be-done
cum ipsi non viventes occidere, sed mortuos vivificare missi
since they not the-living to-kill but the-dead to-bring-to-life sent
essent. Tunc dux valde miratus, quod eos occidi non
had-been then the-general greatly wondering that them to-be-killed not
permitterent et quia de bonis illorum aliquid recipere
they-allowed and because of the-goods of-those anything to-receive
nollent, eos ad regem duxit dicens: isti, rex, sunt
they-were-unwilling them to the-king led saying these-men O-king are

Dii latentes in effigie hominum. Cumque sibi omnia
gods hiding in the-likeness of-men and-when to-him all-things
praesentibus praedictis magis narrasset, zelo invidiae
being-present the-aforesaid magi he-had-related by-the-zeal of-envy
magi commoti dixerunt eos malignos esse et contra
the-magi moved said them malicious to-be and against
regnum subtiliter cogitare. Dixit iis dux: si audetis,
the-kingdom subtly to-plot said to-them the-general if you-dare
cum iis confligite. Cui magi: si vis videre, quia
with them contend to-whom the-magi if you-wish to-see that
nobis praesentibus loqui non poterunt, veniant huc viri
us present to-speak not they-will-be-able let-come hither men
eloquentissimi, et si coram nobis ausi loqui fuerint, nos
most-eloquent and if before us dared to-speak they-will-have-been us
per omnia imperitos probabis. Cum autem plurimi advocati
in all-things unskilled you-will-prove when moreover very-many advocates
adducti fuissent, continuo coram magis ita muti facti sunt,
brought-in had-been at-once before the-magi so mute made they-were
ut nec nutibus, quod loqui non poterant, indicarent.
that not-even by-nods what to-speak not they-could they-showed
Dixeruntque magi ad regem: ut scias nos Deos esse,
and-said the-magi to the-king that you-may-know us gods to-be
permittemus eos loqui, sed ambulare non posse, iterumque
we-shall-allow them to-speak but to-walk not to-be-able and-again
reddemus iis gressum, sed faciemus eos apertis oculis
we-shall-give-back to-them their-step but we-shall-make them with-open eyes
non videre. Qui cum haec omnia fecissent, dux
not to-see who when these-things all had-done the-general
advocatos illos turpiter confusos ad apostolos duxit. Quos
the-advocates those shamefully confounded to the-apostles led whom
cum advocati pannosos vidissent, eos in animo contemserunt.
when the-advocates ragged had-seen them in mind despised

Quibus Symon: saepe evenit, ut intra scrinia aurea et
to-whom Simon often it-happens that within caskets golden and
gemmata vilia quaeque habeantur inclusa et intra vilissimas
jeweled worthless things are-held enclosed and within most-worthless
et ligneas capsas sint gemmarum monilia pretiosa composita.
and wooden boxes are of-gems necklaces precious set
Quicumque ergo alicujus rei cupit esse possessor, non
whoever therefore of-any thing desires to-be the-possessor not
magnopere gestatorium, sed ipsum, quod gestatur, exspectat.
greatly the-container but the-very-thing which is-contained looks-for
Promittite igitur, vos ab ydolorum cultura discedere et
promise therefore yourselves from of-idols the-worship to-depart and
solum Deum invisibilem adorare, et nos signum crucis
alone God invisible to-adore and we the-sign of-the-cross
in frontibus vestris faciemus et magos confutare poteritis.
on foreheads your shall-make and the-magi to-confute you-will-be-able
Quod cum fecissent et in frontibus consignati essent, ad
which when they-had-done and on foreheads signed had-been to
regem coram magis iterum ingressi sunt, et cum a magis
the-king before the-magi again entered they-have and when by the-magi
superari non possent, imo ipsis coram omnibus insultarent,
to-be-overcome not they-could rather them before all they-mocked
irati magi multitudinem serpentium advenire fecerunt,
angry the-magi a-multitude of-serpents to-come caused
statimque ad jussum regis venientes apostoli pallia sua de
and-at-once at the-order of-the-king coming the-apostles cloaks their with
serpentibus impleverunt et in magos projecerunt dicentes: in
serpents filled and on the-magi threw saying in
nomine domini non moriemini, sed a serpentibus lacerati
the-name of-the-Lord not you-will-die but by the-serpents torn
dolorum vestrorum mugitus dabitis. Cum ergo serpentes
of-pains your bellowings you-will-give when therefore the-serpents

carnes eorum comederent et ipsi tamquam lupi ululârent,
the-flesh their ate and they like wolves howled
rex et caeteri rogabant apostolos, ut eos a serpentibus
the-king and the-others asked the-apostles that them by the-serpents
occidi permitterent. Quibus apostoli responderunt: nos missi
to-be-killed they-would-allow to-whom the-apostles answered we sent
sumus reducere de morte ad vitam, non a vita praecipitare
are to-lead-back from death to life not from life to-cast
in mortem, et facta oratione jusserunt serpentibus, ut omne
into death and made a-prayer they-ordered the-serpents that all
venenum, quod infuderant, revocarent et postmodum ad
the-venom which they-had-poured-in they-should-recall and afterward to
loca sua redirent. Majores autem cruciatus magi senserunt,
places their should-return greater moreover torments the-magi felt
cum venena serpentes retraherent, quam cum ante carnes
when the-venoms the-serpents drew-back than when before the-flesh
comederent. Quibus apostoli dixerunt: tribus diebus dolores
they-ate to-whom the-apostles said for-three days pains
sentietis, tertia vero die sani eritis, ut vel sic a vestra
you-will-feel on-the-third but day well you-will-be that even so from your
malitia recedatis. Cum ergo tribus diebus sine cibo
malice you-may-withdraw when therefore for-three days without food
et potu ac somno doloribus nimium cruciati mansissent,
and drink and sleep by-pains exceedingly tortured they-had-remained
apostoli venientes ad eos dixerunt: non dignatur dominus
the-apostles coming to them said not deigns the-Lord
habere coacta servitia, ideoque surgite sani et abite
to-have forced services and-therefore rise well and go-away
habentes liberam facultatem faciendi, quae vultis. Illi autem
having free faculty of-doing what you-wish they moreover
in malitia perdurantes ab iis fugerunt et paene contra
in malice persisting from them fled and almost against

eos totam Babyloniam commoverunt. Post hoc filia
them the-whole-of Babylon stirred after this the-daughter
cujusdam ducis ex fornicatione concepit et filium parturiens
of-a-certain general from fornication conceived and a-son bearing
quendam sanctum dyaconum infamavit, qui eam violaverit
a-certain holy deacon defamed who her had-violated
et ex ipso conceperit. Cum autem parentes dyaconum
and from him she-had-conceived when moreover the-parents the-deacon
occidere vellent, apostoli adveniunt et, quando puer natus
to-kill wished the-apostles arrive and when the-boy born
sit, requirunt. Qui responderunt: hodie hora prima diei.
was they-inquire who answered today at-the-hour first of-the-day
Dixeruntque apostoli: infantem huc adducite et dyaconum,
and-said the-apostles the-infant hither bring and the-deacon
quem accusatis, huc etiam perducite. Quod cum factum
whom you-accuse hither also lead which when done
esset, apostoli infanti dixerunt: dic, infans, in nomine
it-had-been the-apostles to-the-infant said say O-infant in the-name
domini, si iste dyaconus hoc praesumsit. Ad hoc infans:
of-the-Lord whether this deacon this presumed to this the-infant
iste, inquit, dyaconus castus et sanctus est nec unquam
this he-says deacon chaste and holy is nor ever
carnem suam coinquinavit. Cum autem parentes puellae
flesh his defiled when moreover the-parents of-the-girl
instarent, ut apostoli quaererent, quis auctor hujus sceleris
pressed that the-apostles should-ask who the-author of-this crime
fuisset, responderunt apostoli: nos innocentes absolvere decet,
had-been answered the-apostles us the-innocent to-absolve it-befits
nocentes perdere non decet. Tunc etiam temporis contigit,
the-guilty to-destroy not it-befits then also of-the-time it-happened
ut duae tigrides ferocissimae, quae in singulis caveis clausae
that two tigresses most-fierce which in separate cages shut

erant, fugerent et omnes, qui sibi occurrerent, devorarent.
were fled and all who them met devoured
Tunc apostoli ad eas venerunt et in nomine domini eas
then the-apostles to them came and in the-name of-the-Lord them
velut oves mansuetas fecerunt. Volentibus autem apostolis
like sheep tame made wishing moreover the-apostles
inde discedere, rogati per annum et tres menses ibidem
thence to-depart asked for a-year and three months there
permanserunt, in quo spatio plus quam LX millia hominum
they-remained in which space more than sixty thousand of-men
exceptis parvulis cum rege et principibus baptizati sunt.
excepting little-ones with the-king and princes baptized were
Praedicti autem magi ad quandam civitatem nomine Samir,
the-aforesaid moreover magi to a-certain city by-name Samir
ubi erant LXX ydolorum pontifices, venerunt et eos contra
where were seventy of-idols priests came and them against
apostolos concitaverunt, ut, cum illuc venissent, aut eos
the-apostles stirred-up that when thither they-had-come either them
sacrificare compellerent aut penitus necarent. Perlustrata igitur
to-sacrifice they-should-compel or utterly should-kill traversed therefore
universa provincia cum apostoli ad praedictam civitatem
the-whole province when the-apostles to the-aforesaid city
venissent, ecce praedicti pontifices cum universo populo
had-come behold the-aforesaid priests with the-whole people
eos capiunt et ad templum solis deducunt. Daemones
them seize and to the-temple of-the-sun lead-down the-demons
autem per energumenos clamare coeperunt: quid nobis et
moreover through the-possessed to-cry-out began what to-us and
vobis, apostoli Dei vivi? Ecce in ingressu vestro flammis
to-you O-apostles of-God living behold at the-entrance your by-flames
exurimur. Tunc angelus domini iis apparens dixit:
we-are-burned-up then an-angel of-the-Lord to-them appearing said

unum e duobus eligite, aut horum repentinum interitum
one of two choose either of-these-men sudden the-destruction
aut vestrum martirium. Cui apostoli: adoranda est Dei
or your martyrdom to-whom the-apostles to-be-adored is of-God
misericordia, ut et istos convertat et nos ad palmam
the-mercy that both these he-may-convert and us to the-palm
martirii perducat. Facto autem silentio apostoli dixerunt:
of-martyrdom may-lead made moreover silence the-apostles said
ut sciatis, quod haec ydola daemonibus plena sunt,
that you-may-know that these idols with-demons full are
ecce iis imperamus, ut exeant et singuli simulacra
behold to-them we-command that they-go-out and each statues
sua confringant. Statimque duo Aethiopes nigri et nudi
their shatter and-at-once two Ethiopians black and naked
cunctis stupentibus de simulacris exierunt et confractis
all being-astounded from the-statues went-out and shattered
illis cum diris vocibus abscesserunt. Quod videntes pontifices
those with dire voices departed which seeing the-priests
in apostolos irruerunt et eos protinus trucidarunt. In
upon the-apostles rushed and them forthwith slaughtered in
ipsa autem hora, cum nimia esset coeli serenitas, tanta
that-very moreover hour when excessive was of-the-sky the-calm such
fulgura exstiterunt, ut templum ipsum trifarie scinderetur
lightnings arose that the-temple itself in-three was-split
et illi duo magi in carbones ictu fulguris verterentur.
and those two magi into coals by-the-stroke of-lightning were-turned
Rex autem corpora apostolorum ad suam urbem transtulit
the-king moreover the-bodies of-the-apostles to his city translated
et in honorem eorum ecclesiam mirae magnitudinis
and in honor their a-church of-wonderful size
fabricavit. De beato autem Symone pluribus locis invenitur,
built about blessed moreover Simon in-several places it-is-found

quod crucis patibulo sit affixus, quod etiam Ysidorus
that of-the-cross on-the-gibbet he-was fixed which also Isidore
in libro de obitu apostolorum et Eusebius in hystoria
in the-book on the-death of-the-apostles and Eusebius in the-history
ecclesiastica et Beda super actus apostolorum et magister
ecclesiastical and Bede on the-acts of-the-apostles and master
Johannes Beleth in summa sua testantur. Cum enim, ut
John Beleth in summa his testify when for as
ajunt, in Aegypto praedicasset, Hierosolimam rediit et
they-say in Egypt he-had-preached to-Jerusalem he-returned and
post mortem Jacobi minoris in episcopum Hierosolimitanum
after the-death of-James the-lesser as bishop of-Jerusalem
ab apostolis unanimiter est electus et ante mortem suam
by the-apostles unanimously was chosen and before death his
XXX mortuos suscitasse narratur. Unde cantatur de eo:
thirty dead to-have-raised he-is-related whence it-is-sung of him
ter denos mortuos fluctibus mersos humanae vitae reddidit.
thrice ten dead in-the-waves drowned to-human life he-gave-back
Cum autem ecclesiam Hierosolimitanam per annos multos
when moreover the-church of-Jerusalem for years many
rexisset et CXX annum ageret, tempore Trajani
he-had-ruled and the-hundred-twentieth year was-passing in-the-time of-Trajan
imperatoris, cum Atticus consularis Hierosolimis haberetur,
the-emperor when Atticus the-consular at-Jerusalem was-held
ab eo capitur et injuriis multis afficitur. Ad ultimum
by him he-is-seized and with-injuries many is-afflicted at the-last
in cruce ipsum affigi jussit, omnibus, qui aderant, et
on a-cross him to-be-fixed he-ordered all who were-present and
ipso judice mirantibus, ut CXX annorum senex
himself the-judge wondering that of-a-hundred-twenty years an-old-man
crucis supplicium pertulisset. Nonnulli vero dicunt, sicut
of-the-cross the-torment had-endured some but say as

est rei veritas, quod non fuit iste Symon, qui crucis
is of-the-matter the-truth that not was this Simon who of-the-cross
martirium pertulit et qui episcopus Hierosolimitanus fuit,
the-martyrdom endured and who bishop of-Jerusalem was
sed fuit alius Symon filius Cleophae fratris Josephi, quod
but it-was another Simon the-son of-Cleophas the-brother of-Joseph which
et Eusebius Caesareensis episcopus in sua chronica testatur.
also Eusebius of-Caesarea bishop in his chronicle testifies
Idem dicunt Ysidorus et Beda in suis chronicis. Nam
the-same say Isidore and Bede in their chronicles for
Ysidorus et Eusebius, quod prius dixerunt, postmodum in
Isidore and Eusebius what before they-said afterward in
chronicis suis correxerunt, quod patet per Bedam, qui se
chronicles their corrected which is-plain through Bede who himself
hoc sensisse redarguit in retractationibus suis. Usuardus
this to-have-thought refuted in retractations his Usuard
quoque in suo martirologio idem testatur.
also in his martyrology the-same testifies

De sancto Quintino

CLX · SAINT QUENTIN

Quentin, a noble Roman, works miracles at Amiens and is beaten, freed by an angel to preach, racked, scalded with oil, pitch, and fat, and given lime and vinegar to drink. At Vermand nails are driven through him from head to legs, and he is beheaded and thrown into a river. Fifty-five years later an angel sends a Roman matron to find his body, which rises from the water fragrant and whole, and in burying it she recovers her sight.

Quintinus genere nobilis et civis Romanus ad urbem
Quentin by-birth noble and a-citizen Roman to the-city
Ambianum veniens et multa miracula faciens jussu Maximiani
of-Amiens coming and many miracles doing by-order of-Maximian
a praefecto urbis capitur et usque ad defectum caedentium
by the-prefect of-the-city is-seized and all-the-way to the-exhaustion of-those-beating
verberatus carceri mancipatur, sed solvente eum angelo in
beaten to-prison is-consigned but releasing him an-angel into
mediam urbem ivit et ibi populo praedicavit. Unde iterum
the-middle-of the-city he-went and there to-the-people preached whence again
captus et in equuleo usque ad ruptionem venarum distentus,
seized and on the-rack all-the-way to the-bursting of-the-veins stretched
nervis quoque crudis durissime caesus oleum, picem et adipem
with-sinews also raw most-harshly beaten oil pitch and fat
ferventissimum toleravit, et cum praesidem derideret, iratus
boiling-hot he-endured and when the-governor he-mocked angry
calcem, acetum et sinapium in os ejus projecit. Sed cum
lime vinegar and mustard into mouth his he-threw but when
adhuc immobilis permaneret et apud Veromandum adductus
still unmoved he-remained and to Vermand brought
fuisset, duos clavos a capite usque ad crura et decem inter
he-had-been two nails from the-head all-the-way to the-legs and ten between

ungulas et carnem praeses infigens tandem eum decollari
the-nails and the-flesh the-governor driving at-last him to-be-beheaded
fecit. Cujus corpus in flumen projectum, cum per annos LV
caused whose body into a-river thrown when for years fifty-five
latuisset, a quadam matrona nobili Romana taliter repertum
it-had-lain-hidden by a-certain matron noble Roman thus found
est. Nam dum assidue orationi vacaret, nocte ab angelo
was for while constantly to-prayer she-was-giving-herself at-night by an-angel
monita ad castrum Veromandum properare jubetur, ut in tali
warned to the-fort of-Vermand to-hasten she-is-bidden that in such
loco corpus sancti Quintini requireret et honorifice sepeliret.
place the-body of-saint Quentin she-should-seek and honorably should-bury
Cum igitur ad praedictum locum cum multo comitatu venisset
when therefore to the-aforesaid place with a-great retinue she-had-come
et orationem ibidem funderet, corpus sancti Quintini
and prayer there was-pouring-out the-body of-saint Quentin
incorruptum et redolens super fluvium protinus enatavit.
incorrupt and fragrant upon the-river forthwith swam-up
Quod sepeliens pro sepulturae beneficio lumen oculorum
which burying for of-the-burial the-benefit the-light of-the-eyes
recepit et ibidem aedificata ecclesia ad propria remeavit.
she-received and there built a-church to her-own-home returned

De sancto Eustachio

CLXI · SAINT EUSTACE

Placidas, Trajan's master of soldiers, hunting a stag, sees Christ's cross between its horns and is baptized as Eustace with his wife and sons. Warned that he must be tried like Job, he loses his servants, cattle, and goods; a shipmaster seizes his wife, and a lion and a wolf carry off his two sons as he crosses a river. Found after fifteen years by the emperor's men, he leads the army again, finds his sons among his recruits and his wife as their hostess, and refusing to sacrifice under Hadrian dies with them in a brazen ox.

Eustachius ante Placidus vocabatur. Hic erat magister militum
Eustace before Placidas was-called he was the-master of-soldiers
Trajani imperatoris. Erat autem operibus misericordiae valde
of-Trajan the-emperor he-was moreover in-works of-mercy very
assiduus, sed tamen ydolorum cultui deditus. Habebat
assiduous but yet of-idols to-the-worship given he-had
autem conjugem ejusdem ritus et misericordiae exsistentem
moreover a-wife of-the-same rite and of-mercy being
duosque filios procreavit, quos juxta suam magnificentiam
and-two sons he-begot whom according-to his magnificence
magnifice educari fecit, et quia operibus misericordiae
magnificently to-be-brought-up he-caused and because to-the-works of-mercy
sedulus insistebat, ad viam veritatis meruit illustrari.
diligently he-applied-himself to the-way of-truth he-merited to-be-enlightened
Quadam enim die, cum venationi insisteret, gregem
on-a-certain for day when to-hunting he-applied-himself a-herd
cervorum reperit, inter quos unum caeteris speciosiorem
of-deer he-found among which one than-the-others more-handsome
et majorem conspexit, qui ab aliorum societate discedens
and larger he-saw which from of-the-others the-company departing
in silvam vastiorem prosiliit. Verum aliis militibus circa
into the-wood more-vast leapt but the-other soldiers about

cervos reliquos occupatis Placidus hunc toto nisu insequitur
the-deer remaining occupied Placidas this-one with-all effort pursues
et ipsum capere nitebatur. Quem cum totis viribus
and him to-catch strove whom when with-all his-strength
insequeretur, cervus tandem super quandam rupis altitudinem
he-pursued the-stag at-last upon a-certain of-a-rock height
conscendit et Placidus appropians, qualiter capi posset,
climbed and Placidas approaching how to-be-caught it-could
animo sedulus revolvebat. Qui cum cervum diligenter
in-mind diligently was-turning-over who when the-stag carefully
consideraret, vidit inter cornua ejus formam sacrae crucis
he-considered saw between the-horns its the-form of-the-holy cross
supra solis claritatem fulgentem et imaginem Jesu Christi,
above of-the-sun the-brightness shining and the-image of-Jesus Christ
qui per os cervi, sicut olim per asinam Balaam,
who through the-mouth of-the-stag as once through the-ass of-Balaam
sic ei locutus est dicens: o Placide, quid me persequeris?
so to-him spoke has saying O Placidas why me do-you-persecute
Ego tui gratia in hoc animali tibi apparui, ego sum
I of-you for-the-sake in this animal to-you have-appeared I am
Christus, quem tu ignorans colis; elemosinae tuae coram
Christ whom you unknowing worship the-alms your before
me adscenderunt et ob hoc veni et per hunc,
me have-ascended and on-account-of this I-have-come and through this
quem venabaris, cervum ego quoque te ipse venarer. Alii
whom you-were-hunting stag I also you myself might-hunt others
tamen dicunt, quod ipsa imago, quae inter cornua cervi
yet say that that-very image which between the-horns of-the-stag
apparuit, haec verba protulit. Haec audiens Placidus
appeared these words brought-forth these-things hearing Placidas
nimio timore correptus de equo in terram procidit et
by-excessive fear seized from the-horse to the-ground fell and

post unam horam ad se rediens de terra surrexit et
after one hour to himself returning from the-ground rose and
ait: revela mihi, quod loqueris, et sic credam in te. Et
said reveal to-me what you-speak and so I-shall-believe in you and
ait Christus: ego, Placide, sum Christus, qui coelum et
says Christ I O-Placidas am Christ who heaven and
terram creavi, qui lucem oriri feci et a tenebris divisi,
earth created who the-light to-rise caused and from the-darkness divided
qui tempora et dies et annos constitui, qui hominem
who the-times and days and years established who man
de limo terrae formavi, qui propter salutem humani
from the-slime of-the-earth formed who on-account-of the-salvation of-the-human
generis in terris in carne apparui, qui crucifixus et sepultus
race on earth in the-flesh appeared who crucified and buried
tertia die resurrexi. Haec audiens Placidus iterum in
on-the-third day rose-again these-things hearing Placidas again to
terram decidens ait: credo, domine, quia tu es, qui omnia
the-ground falling says I-believe O-Lord that you are-he who all-things
fecisti et qui errantes convertis. Et dixit ad eum dominus:
made and who the-straying convert and said to him the-Lord
si credis, vade ad episcopum civitatis, et te baptizari
if you-believe go to the-bishop of-the-city and yourself to-be-baptized
facias. Cui Placidus: vis, domine, ut haec eadem
cause to-whom Placidas do-you-wish O-Lord that these same-things
uxori meae et filiis nuntiem, ut et ipsi pariter in te
to-wife my and to-my-sons I-announce that also they together in you
credant? Cui dominus: renuntia illis, ut et ipsi pariter
may-believe to-whom the-Lord announce to-them that also they together
tecum mundentur; tu quoque die crastina huc venias, ut
with-you may-be-cleansed you also on-day tomorrow hither come that
tibi rursus appaream et, quae futura sunt, plenius tibi
to-you again I-may-appear and what to-be are more-fully to-you

pandam. Cum ergo domum venisset et haec uxori
I-may-lay-open when therefore home he-had-come and these-things to-his-wife
in lecto renuntiasset, exclamavit uxor ejus dicens: domine
in bed had-reported cried-out wife his saying O-lord
mi, et ego cum transacta nocte vidi dicentem mihi, cras
my also I in the-past night saw (one)-saying to-me tomorrow
tu et vir tuus et filii tui ad me venietis, et nunc
you and husband your and sons your to me will-come and now
cognovi, quoniam ipse est Jesus Christus. Perrexerunt igitur
I-have-known that he is Jesus Christ they-went therefore
ad episcopum Romae media nocte, qui eos cum magno
to the-bishop of-Rome at-the-middle-of night who them with great
gaudio baptizavit et Placidum Eustachium vocavit, ejus
joy baptized and Placidas Eustace called his
uxorem Theospitem et filios ejus Agapetum et Theospitum.
wife Theopista and sons his Agapitus and Theopistus
Mane facto Eustachius, sicut prius, ad venationem processit
morning made Eustace as before to the-hunt went-forth
et prope locum veniens milites suos quasi sub obtentu
and near the-place coming soldiers his as-if under the-pretext
investigandae venationis dispersit stansque in loco formam
to-be-tracked of-the-hunt dispersed and-standing in the-place the-form
primae visionis aspexit, cadensque in faciem suam dixit:
of-the-first vision beheld and-falling on face his said
supplico, domine, ut manifestes, quae promiseras servo tuo.
I-beseech O-Lord that you-show what you-had-promised to-servant your
Cui dominus: beatus es, Eustachi, qui accepisti lavacrum
to-whom the-Lord blessed are-you O-Eustace who have-received the-bath
gratiae meae, quia modo dyabolum superasti modo eum,
of-grace my because now the-devil you-have-overcome now him
qui te deceperat, conculcasti, modo apparebit fides tua.
who you had-deceived you-have-trampled now will-appear faith your

Dyabolus enim eo, quod ipsum dereliqueris, contra te saeve
the-devil for this that him you-have-forsaken against you savagely
armatur; oportet igitur te multa sustinere, ut accipias
is-armed it-behooves therefore you many-things to-endure that you-may-receive
coronam victoriae; oportet te multa pati, ut de alta
the-crown of-victory it-behooves you many-things to-suffer that from the-high
saeculi vanitate humilieris et rursus in spiritualibus
of-the-world vanity you-may-be-humbled and again in spiritual
divitiis exalteris. Tu ergo ne deficias nec ad gloriam
riches you-may-be-exalted you therefore lest you-fail nor to glory
pristinam respicias, quia per tentationes oportet te alterum
former look-back because through temptations it-behooves you another
Job demonstrari. Sed cum humiliatus fueris, veniam
Job to-be-shown but when humbled you-will-have-been I-shall-come
ad te et in gloriam pristinam restituam te, dic ergo,
to you and into glory former I-shall-restore you say therefore
si modo tentationes vis accipere aut in fine vitae.
whether now temptations you-wish to-receive or at the-end of-life
Dicit ei Eustachius: domine, si ita fieri oportet, modo
says to-him Eustace O-Lord if so to-be-done it-behooves now
nobis tentationes accidere jube, sed virtutem patientiae tribue.
to-us temptations to-befall order but the-virtue of-patience grant
Cui dominus: constans esto, quia gratia mea custodiet
to-whom the-Lord steadfast be because grace my will-guard
animas vestras. Sicque dominus in coelum adscendit et
souls your and-so the-Lord into heaven ascended and
Eustachius domum rediens haec uxori suae nuntiavit. Post
Eustace home returning these-things to-wife his announced after
paucos igitur dies mors pestifera cunctos servos et ancillas
few therefore days a-death pestilent all slaves and maidservants
ipsius invasit et universos occidit; deinde post aliquod
his invaded and all killed then after some

tempus omnes equi et omnia ejus pecora subito interierunt.
time all horses and all his cattle suddenly perished
Quidam autem scelesti ejus depraedationem videntes et per
certain moreover wicked-men his plundering seeing and by
noctem in domum ejus irruentes cuncta, quae repererunt,
night into house his rushing all-things which they-found
asportarunt et domum totam auro et argento et rebus
carried-off and the-house whole of-gold and silver and of-things
aliis spoliarunt et ipse cum uxore sua et filiis gratias
other they-stripped and he with wife his and sons thanks
agens nocte aufugit nudus. Qui ruborem verentes Aegyptum
giving by-night fled naked who shame fearing to-Egypt
pergebant, totaque ejus possessio per rapinam malorum
were-going and-the-whole his possession by the-plunder of-the-wicked
ad nihilum est redacta. Rex autem totusque senatus pro
to nothing was reduced the-king moreover and-the-whole senate for
magistro militum tam strenuo multum dolebant, eo, quod
the-master of-soldiers so vigorous much grieved this that
de eo nullum indicium reperire poterant. Cum autem iter
of him no trace to-find they-could when moreover journey
agerent, appropinquaverunt mari et invenientes navem super
they-made they-approached the-sea and finding a-ship on
eam navigare coeperunt. Videns autem dominus navis
it to-sail began seeing moreover the-master of-the-ship
uxorem Eustachii, quae pulchra esset nimis, ipsam plurimum
the-wife of-Eustace that beautiful was very her very-much
habere desideravit, cum vero transfretasset, naulum ab eo
to-have desired when but he-had-crossed the-fare from him
exigebat, non habentibus vero illis, unde solverent, jussit
he-demanded not having but they whence they-might-pay he-ordered
pro naulo detineri uxorem, volens illam secum habere.
for the-fare to-be-detained the-wife wishing her with-himself to-have

Quod ut Eustachius audivit, nullatenus assentire voluit.
which when Eustace heard by-no-means to-assent he-wished
Diu vero eo contradicente innuit dominus nautis suis, ut
long but he objecting signaled the-master to-sailors his that
eum in mare praecipitarent, ut sic uxorem suam habere
him into the-sea they-should-throw that so wife his to-have
possent. Quod cum Eustachius comperisset, uxorem iis
they-might which when Eustace had-learned wife to-them
tristis reliquit et duos infantes accipiens ingemiscens ibat
sad he-left and the-two infants taking groaning went
ac dicens: vaeh mihi et vobis, quia mater vestra alienigenae
and saying woe to-me and to-you because mother your to-a-foreign
marito tradita est. Perveniensque ad quendam fluvium
husband handed-over is and-arriving at a-certain river
propter aquarum abundantiam non est ausus cum duobus
on-account-of of-the-waters the-abundance not he-has dared with two
filiis fluvium pertransire, sed uno circa ripam fluminis relicto
sons the-river to-cross but one by the-bank of-the-river left
alterum transportabat. Qui cum fluvium transvadasset, illum
the-other he-carried-across who when the-river he-had-forded that
infantem, quem bajulaverat, super terram posuit et ad
infant whom he-had-carried upon the-ground put and to
accipiendum alium festinavit. Cum autem circa medium
taking the-other hastened when moreover about the-middle-of
fluminis pervenisset, ecce lupus concitus venit et infantem,
the-river he-had-arrived behold a-wolf swiftly came and the-infant
quem deposuerat, rapiens in silvam aufugit. Qui de eo
whom he-had-put-down snatching into the-wood fled who of him
desperans ad alium festinavit. Sed cum abiret, leo venit
despairing to the-other hastened but when he-went a-lion came
et alium filium rapiens abiit. Unde eum consequi non
and the-other son snatching went-away whence him to-follow not

valens, cum esset in medio fluminis, coepit plangere
being-able since he-was in the-middle-of the-river he-began to-lament
et capillos suos evellere, volens se in aquam projicere,
and hairs his to-tear-out wishing himself into the-water to-throw
nisi eum divina providentia continuisset. Pastores autem,
had-not him divine providence restrained shepherds moreover
videntes leonem puerum vivum portantem, eum cum canibus
seeing the-lion the-boy alive carrying it with dogs
insecuti sunt. Per divinam autem dispensationem leo
pursued they-have through divine moreover dispensation the-lion
puerum illaesum abjiciens recessit. Quidam insuper aratores
the-boy unharmed casting-down withdrew certain-men besides plowmen
post lupum inclamantes alium puerum de ejus faucibus
after the-wolf shouting the-other boy from its jaws
incolumem liberarunt, utrique vero, scilicet pastores et
safe freed both but namely the-shepherds and
aratores, de uno vico fuerunt et penes se pueros
the-plowmen from one village were and with themselves the-boys
nutrierunt. Hoc vero, Eustachius nesciebat, sed moerens
reared this but Eustace did-not-know but grieving
ac plorans ibat dicens: heu mihi, quia ante, ut arbor,
and weeping went saying alas for-me because before like a-tree
pollebam, sed modo penitus sum nudatus! Heu me, qui
I-flourished but now utterly I-am stripped alas me who
a multitudine militum circumdari solebam, sed nunc
by a-multitude of-soldiers to-be-surrounded was-accustomed but now
solus remanens nec filios sum concessus habere! Memini,
alone remaining not-even sons I-am granted to-have I-remember
domine, te mihi dixisse, quia oportet te tentari sicut
O-Lord you to-me to-have-said that it-behooves you to-be-tempted like
Job, sed ecce plus aliquid in me fieri video, ille enim,
Job but behold more something in me to-be-done I-see he for

etsi possessionibus nudatus fuerit, tamen stercus habuit,
although of-possessions stripped he-had-been yet a-dunghill he-had
super quod sedere potuit, mihi autem nil horum remansit;
on which to-sit he-could to-me moreover nothing of-these has-remained
ille amicos sibi compatientes habuit, ego immites feras
he friends with-him suffering had I savage beasts
habui, quae meos filios rapuerunt; illi uxor est relicta,
had which my sons have-snatched to-him the-wife was left
a me vero ablata; da requiem, domine, tribulationibus
from me but taken-away give rest O-Lord to-tribulations
meis et pone custodiam ori meo, ne declinet cor
my and set a-guard to-the-mouth my lest it-turn heart
meum in verba malitiae et ejiciar a facie tua. Et
my to words of-malice and I-be-cast-out from face your and
haec dicens cum lacrymis ad quendam vicum abiit et
these-things saying with tears to a-certain village went-away and
data sibi mercede agros illorum hominum per annos XV
given to-him wages the-fields of-those men for years fifteen
custodivit, filii autem ejus in altero vico educati sunt
he-guarded the-sons moreover his in another village brought-up were
nec se esse fratres sciebant. Dominus autem uxorem
nor themselves to-be brothers they-knew the-Lord moreover the-wife
Eustachii conservavit nec illam ille alienigena cognovit, sed
of-Eustace preserved nor her that foreigner knew but
potius eam intactam dimittens vitam finivit. Imperator autem
rather her untouched leaving life ended the-emperor moreover
et populus Romanus plurimum ab hostibus molestabatur et
and the-people Roman very-much by enemies were-troubled and
recordatus Placidi, qui strenue contra ipsos hostes saepius
remembering Placidas who vigorously against those enemies often
dimicasset, de ejus subita mutatione plurimum tristabatur
had-fought over his sudden change very-much was-saddened

direxitque multos milites per diversas mundi partes,
and-directed many soldiers through various of-the-world parts
promittens omnibus, qui eum invenissent, multas divitias
promising to-all who him should-have-found many riches
et honores. Duo autem ex militibus, qui aliquando Placido
and honors two moreover of the-soldiers who once Placidas
ministraverant, ad ipsum vicum, in quo degebat, venerunt.
had-served to that-very village in which he-lived came
Quos Placidus de agro venire considerans, eos ex incessu
whom Placidas from the-field coming observing them by their-gait
protinus recognovit et veniens in memoriam dignitatis suae
forthwith recognized and coming into memory of-rank his
perturbari coepit ac dicere: domine, sicut istos, qui aliquando
to-be-disturbed began and to-say O-Lord as these who once
mecum fuerunt, praeter spem vidi, sic da, ut aliquando
with-me were beyond hope I-have-seen so grant that sometime
conjugem meam videre possim; nam de filiis scio, quod
wife my to-see I-may-be-able for of the-sons I-know that
a feris comesti sunt. Venit autem ad eum vox dicens:
by beasts eaten they-were came moreover to him a-voice saying
confide, Eustachi, quia cito honorem tuum recuperabis et
take-heart O-Eustace because soon honor your you-will-recover and
filios et uxorem recipies. Cum igitur militibus obviasset,
sons and wife you-will-receive when therefore the-soldiers he-had-met
ipsi eum minime cognoverunt, cumque eum salutassent,
they him not-at-all recognized and-when him they-had-greeted
quaesierunt, si aliquem peregrinum nomine Placidum cum
they-asked whether some pilgrim by-name Placidas with
uxore et duobus filiis cognosceret. Ille autem se nescire
wife and two sons he-knew he moreover himself not-to-know
professus est. Ad preces tamen ejus in hospitio deverterunt
professed has at the-prayers yet his into lodging they-turned

et Eustachius iis serviebat. Et recolens pristinum statum
and Eustace them served and recalling former state
suum lacrymas continere non poterat, egressus autem foras
his tears to-contain not he-could going-out moreover outside
suam faciem lavit et iterum rediens iis serviebat. Illi
his face he-washed and again returning them served they
vero considerantes ad invicem dicebant: quam similis est
but considering to each-other said how like is
homo hic illi, quem quaerimus! Et respondens alter
man this to-that-one whom we-seek and answering the-other
dixit: valde quidem similis est; consideremus igitur et si
said very indeed like he-is let-us-consider therefore and if
habet signum cicatricis in capite, quod sibi in bello accidit,
he-has the-mark of-a-scar on the-head which to-him in war happened
ipse est. Et respicientes et signum videntes ipsum esse,
he it-is and looking and the-mark seeing him to-be
quem quaerebant, protinus cognoverunt et insilientes et
whom they-sought forthwith they-recognized and leaping-up and
osculantes eum de uxore et filiis ejus sciscitati sunt. Qui
kissing him about wife and sons his they-inquired have who
dixit iis, quod filii mortui essent et uxor detenta.
said to-them that the-sons dead were and the-wife detained
Vicini autem omnes quasi ad spectaculum concurrebant,
the-neighbors moreover all as-if to a-spectacle ran-together
dum milites virtutem ejus et primam gloriam praedicabant.
while the-soldiers the-valor his and first glory proclaimed
Tunc milites praeceptum imperatoris ei exponunt et
then the-soldiers the-command of-the-emperor to-him explain and
optimis vestimentis ipsum induunt. Post iter XV dierum
in-best garments him they-clothe after a-journey of-fifteen days
ad imperatorem devenerunt, qui ejus adventum audiens
to the-emperor they-came who his coming hearing

protinus eidem occurrit et ipsum videns in oscula ejus ruit.
forthwith him met and him seeing into the-kisses his rushed
Narravit quoque omnibus cuncta, quae sibi per ordinem
he-related also to-all all-things which to-him in order
accidissent, statimque ad magisterium militiae trahitur
had-befallen and-at-once to the-mastership of-the-soldiery he-is-drawn
et idem, quod prius, officium exercere compellitur. Qui
and the-same which before office to-exercise is-compelled who
numeratis militibus et paucos contra tot hostes esse
counted the-soldiers and few against so-many enemies to-be
cognoscens jussit tirones colligi per omnes civitates
knowing ordered recruits to-be-gathered through all cities
et vicos. Contigit autem, illam terram, in qua filii ejus
and villages it-happened moreover that land in which sons his
educati sunt, describi, ut darent duos tirones. Universi
brought-up were to-be-enrolled that they-should-give two recruits all
autem ejus loci incolae illos duos juvenes tamquam
moreover of-that place the-inhabitants those two youths as
caeteris aptiores magistro militum consignarunt. Videns
than-the-others more-fit to-the-master of-soldiers assigned seeing
vero juvenes elegantes et morum honestate compositos,
but the-youths elegant and of-manners in-honor composed
cum sibi plurimum placuissent, inter primos convivas
since to-him very-much they-had-pleased among the-first table-companions
suos ordinavit eosdem et sic profectus ad bellum subjectis
his he-placed the-same and so having-set-out to war subdued
hostibus exercitum suum tribus diebus in quodam loco, ubi
the-enemies army his for-three days in a-certain place where
uxor sua pauper hospita manebat, requiescere fecit. Illi vero
wife his a-poor hostess was-staying to-rest caused those but
duo adolescentes in tabernaculo matris suae nutu tamen
two youths in the-tent of-mother their by-the-nod yet

Dei hospitati sunt, nescientes, quod mater sua esset, et
of-God lodged have not-knowing that mother their she-was and
sedentes circa meridiem et mutuo confabulantes exponebant
sitting about noon and mutually talking were-explaining
sibi invicem de infantia sua. Mater vero eorum de
to-each other about infancy their the-mother but their from
contra sedens, quae ipsi referebant, attentius audiebat.
opposite sitting what they related more-attentively heard
Dicebat enim major minori: ego, dum infans essem,
said for the-elder to-the-younger I when an-infant I-was
nihil aliud recolo, nisi quod pater meus magister militum
nothing else recall except that father my master of-soldiers
erat et mater mea speciosa valde, duosque filios habuerunt,
was and mother my beautiful very and-two sons they-had
scilicet me et alium minorem me, qui et ipse speciosus
namely me and another younger than-me who also himself beautiful
valde erat, accipientesque nos egressi sunt de domo nocte
very was and-taking us went-out they-have from the-house by-night
ingressique sunt navem, nescio quo euntes. Cum autem
and-entered have a-ship I-do-not-know whither going when moreover
de navi egrederemur, mater nostra, nescio quo modo,
from the-ship we-went-out mother our I-do-not-know in-what way
in mari relicta est, pater vero noster portans nos duos flens
on the-sea left was father but our carrying us two weeping
pergebat perveniensque ad quendam fluvium transivit cum
went-on and-arriving at a-certain river crossed with
fratre meo juniore et me super ripam fluminis dereliquit.
brother my younger and me on the-bank of-the-river left
Cum autem reverteretur, ut me acciperet, lupus venit et
when moreover he-returned that me he-might-take a-wolf came and
illum infantem rapuit et, antequam ad me appropinquaret,
that infant snatched and before to me he-approached

leo de silva exiens me rapuit et in silvam deduxit.
a-lion from the-wood coming-out me snatched and into the-wood led-off
Pastores vero eruerunt me de ore leonis et nutritus
shepherds but snatched me from the-mouth of-the-lion and reared
sum in illa possessione, in qua et ipse scis, et non
I-was on that estate on which also yourself you-know and not
potui scire, quid factum sit de patre meo neque de
I-could to-know what done was about father my nor about
infante. Haec audiens minor coepit flere ac dicere: per
the-infant these-things hearing the-younger began to-weep and to-say by
Deum, ut audio, frater tuus sum ego, quoniam et qui
God as I-hear brother your am I since also they-who
me educaverant, hoc dicebant, quod de lupo eruimus te.
me had-brought-up this said that from the-wolf we-rescued you
Et in amplexus ruentes osculabantur se invicem et
and into embraces rushing kissed themselves each-other and
fleverunt. Audiens haec mater eorum et considerans,
wept hearing these-things the-mother their and considering
quod eventum suum ita seriatim dixissent, diu apud se
that the-event their so in-order they-had-told long with herself
tractavit, si illi filii sui essent, altera autem die ad
pondered whether those sons hers were on-the-other moreover day to
magistrum militum adiit et interpellavit eum dicens: deprecor
the-master of-soldiers went and appealed-to him saying I-beseech
te, domine, ut me ad patriam meam perduci jubeas, ego
you O-lord that me to homeland my to-be-taken you-order I
enim de terra Romanorum sum et peregrina hic sum.
for from the-land of-the-Romans am and a-stranger here am
Et haec dicens vidit in eo signa mariti sui et eum
and these-things saying she-saw in him the-marks of-husband her and him
cognoscens, cum se jam continere non posset, procidit
recognizing since herself now to-contain not she-could fell

ad pedes suos et ait: precor te, domine, ut exponas mihi
at feet his and said I-pray you O-lord that you-tell to-me
pristinam vitam tuam, puto enim, quod tu sis Placidus
former life your I-think for that you are Placidas
magister militum, qui alio nomine diceris Eustachius,
the-master of-soldiers who by-another name are-called Eustace
quem Placidum salvator convertit, qui talem et talem
whom Placidas the-savior converted who such and such
tentationem sustinuit, et cui uxor, quae ego sum, in mari
temptation endured and to-whom a-wife who I am on the-sea
ablata fuit, quae tamen ab omni corruptione servata sum,
taken-away was who yet from all corruption preserved am
qui et duos filios scilicet Agapetum et Theospitum habuit.
who also two sons namely Agapitus and Theopistus had
Haec audiens Eustachius et ipsam diligenter considerans
these-things hearing Eustace and her diligently considering
uxorem suam recognovit et lacrimatus prae gaudio ipsam
wife his recognized and weeping for joy her
osculatus est glorificans Deum, qui consolatur afflictos.
kissed has glorifying God who consoles the-afflicted
Tunc dicit ei uxor sua: domine, ubi sunt filii nostri?
then says to-him wife his O-lord where are sons our
Et ait: a feris capti sunt. Et exposuit ei, quomodo
and he-says by beasts taken they-are and he-explained to-her how
perdidit illos. Et illa: gratias agamus Deo, puto enim, quod,
he-lost them and she thanks let-us-give to-God I-think for that
quemadmodum Deus donavit nobis, ut inveniremus nos
as God granted to-us that we-should-find ourselves
invicem, donabit etiam recognoscere filios nostros. Et ille:
each-other he-will-grant also to-recognize sons our and he
dixi tibi, quod a feris capti sunt. Et illa: hesterna die
I-told you that by beasts taken they-are and she yesterday day

sedens in horto audivi duos filios juvenes sic et sic
sitting in the-garden I-heard two sons young thus and thus
suam infantiam exponentes et credo, quod filii nostri sint;
their infancy explaining and I-believe that sons our they-are
interroga igitur ab iis et dicent tibi. Et convocans eos
ask therefore from them and they-will-tell you and calling-together them
Eustachius et audiens ab iis infantiam suam recognovit,
Eustace and hearing from them infancy their recognized
quod filii sui essent, et amplectentes eos ipse et mater
that sons his they-were and embracing them he and the-mother
super eorum colla plurimum fleverunt et crebrius eos
on their necks much wept and more-frequently them
osculabantur. Omnis igitur exercitus plurimum gaudebat et
kissed all therefore the-army very-much rejoiced both
de inventione eorum et de victoria barbarorum. Cum igitur
over the-finding of-them and over the-victory of-the-barbarians when therefore
rediret, contigit jam Trajanum obiisse et successisse ei
he-returned it-happened already Trajan to-have-died and to-have-succeeded him
pejorem in sceleribus Hadrianum, qui pro victoria obtenta
worse in crimes Hadrian who for the-victory obtained
et inventione uxoris et filiorum magnifice eos suscepit
and the-finding of-wife and of-sons magnificently them received
et magnum convivium praeparavit. Altera autem die ad
and a-great banquet prepared on-the-next moreover day to
templum ydolorum processit, ut ibi sacrificaret pro victoria
the-temple of-idols he-proceeded that there he-might-sacrifice for the-victory
barbarorum. Videns vero imperator, quod Eustachius nec
of-the-barbarians seeing but the-emperor that Eustace neither
pro victoria nec pro inventione suorum sacrificare vellet,
for the-victory nor for the-finding of-his-own to-sacrifice wished
hortabatur, ut sacrificium immolaret. Cui Eustachius: ego
he-urged(-him) that a-sacrifice he-should-offer to-whom Eustace I

Christum Deum colo et illi soli sacrifico. Tunc imperator
Christ God worship and to-him alone sacrifice then the-emperor
ira repletus ipsum cum uxore et filiis in arena statuit
with-anger filled him with wife and sons in the-arena set
et leonem ferocem ad eos dimitti fecit. Accurrens vero
and a-lion fierce at them to-be-let-loose caused running-up but
leo et demisso capite quasi eos sanctos adorans ab iis
the-lion and lowered its-head as-if them saints adoring from them
humiliter recessit. Tunc imperator bovem aeneum incendi
humbly withdrew then the-emperor an-ox brazen to-be-heated
fecit et eos ibidem vivos mitti mandavit. Orantes igitur
caused and them there alive to-be-put ordered praying therefore
sancti et se domino commendantes bovem intraverunt
the-saints and themselves to-the-Lord commending the-ox entered
et ibidem domino spiritum reddiderunt, tertia autem
and there to-the-Lord spirit gave-back on-the-third moreover
die de bove sunt coram imperatore extracti. Ita penitus
day from the-ox they-were before the-emperor drawn-out so utterly
intacti inventi sunt, quod nec capillos nec quidquid eorum
untouched found were that neither hairs nor anything their
vapores incendii aliquatenus contigerunt. Christiani vero eorum
the-vapors of-the-fire in-any-way touched the-Christians but their
corpora tulerunt et in loco celeberrimo recondentes ibidem
bodies took and in a-place most-renowned laying-up there
oratorium construxerunt. Passi sunt autem sub Hadriano,
an-oratory built suffered they-have moreover under Hadrian
qui coepit circa annum domini CXX calendis
who began about the-year of-the-Lord one-hundred-twenty on-the-calends
Novembr. vel secundum quosdam duodecim calendis Octobr.
of-November or according-to some on-the-twelfth calends of-October

De quatuor coronatis

CLXIV · THE FOUR CROWNED MARTYRS

Severus, Severianus, Carpophorus, and Victorinus are beaten to death with leaded whips under Diocletian, and their names stay unknown for many years. Pope Melchiades orders them honored under the names of five other martyrs, sculptors who would not carve an idol for Diocletian and were drowned in lead coffins two years later, and custom keeps the name of the Four Crowned Ones even after their own names are found.

Quatuor coronati fuerunt Severus, Severianus, Carpophorus
the-four crowned-ones were Severus Severianus Carpophorus
et Victorinus, qui jubente Dyocletiano usque ad mortem
and Victorinus who ordering Diocletian all-the-way to death
ictibus plumbatorum caesi sunt. Horum nomina cum
by-the-blows of-leaded-whips beaten were of-these the-names since
reperiri non possent, tandem post multos annos domino
to-be-found not they-could at-last after many years the-Lord
revelante reperta sunt statutumque fuit, ut eorum memoria
revealing found were and-decreed it-was that their memory
sub nominibus aliorum quinque martirum, scilicet Claudii,
under the-names of-other five martyrs namely of-Claudius
Castorii, Symphoriani, Nicostrati et Simplicii recoleretur,
Castorius Symphorian Nicostratus and Simplicius should-be-recalled
qui post duos annos a martirio praedictorum passi sunt.
who after two years from the-martyrdom of-the-aforesaid suffered have
Isti enim martires, cum omnem sculpturae artem haberent
these for martyrs since all of-sculpture the-art they-had
et Dyocletiano ydolum quoddam sculpere nollent nec
and for-Diocletian an-idol certain to-sculpt they-were-unwilling nor
sacrificare aliquatenus consentirent, jussu ipsius Dyocletiani
to-sacrifice in-any-way consented by-order of-that-very Diocletian

in loculos plumbeos vivi missi sunt et sic in mare praecipitati
into coffins leaden alive put were and so into the-sea thrown
circa annos domini CCLXXXVII. Sub nominibus igitur
about the-years of-the-Lord two-hundred-eighty-seven under the-names therefore
istorum V statuit Melchiades papa praedictos IV honorari
of-these five decreed Melchiades the-pope the-aforesaid four to-be-honored
et IV coronatos vocari, scilicet antequam eorum nomina
and the-four crowned-ones to-be-called namely before their names
reperirentur, et licet postmodum nomina reperta fuerunt,
were-found and although afterward the-names found were
usus tamen obtinuit, ut IV coronati deinceps vocarentur.
custom yet prevailed that the-four crowned-ones thenceforth should-be-called

De sancto Theodoro

CLXV · SAINT THEODORE

Theodore, a soldier under Diocletian, tells the governor that he serves God and his Son. Given time to sacrifice, he burns the temple of the mother of the gods; in prison the Lord appears to encourage him, and a crowd of white-robed men comes in through the shut door and sings psalms with him. Hung on a tree and torn with claws to the ribs, he refuses to deny Christ and dies in the fire, but his body is untouched by it, a sweet odor fills all present, and a voice calls him into his Lord's joy.

Theodorus in urbe Marmanitanorum sub Dyocletiano et
Theodore in the-city of-the-Marmanitani under Diocletian and
Maximiano martirium passus est. Cui cum praeses diceret,
Maximian martyrdom suffered has to-whom when the-governor said
quod sacrificaret et pristinam militiam reciperet, respondit
that he-should-sacrifice and his-former soldiering should-receive answered
Theodorus: ego milito Deo meo et filio ejus Jesu
Theodore I serve-as-soldier to-God my and to-the-son his Jesus

Christo. Cui praeses: ergo Deus tuus filium habet?
Christ to-whom the-governor therefore God your a-son has
Cui Theodorus: etiam. Ad quem praeses: possemus eum
to-whom Theodore yes to whom the-governor can-we him
cognoscere? Et Theodorus: eum utique potestis cognoscere et
to-know and Theodore him certainly you-can to-know and
ad eum accedere. Datis igitur induciis sancto Theodoro, ut
to him to-approach given therefore a-respite to-saint Theodore that
sacrificaret, templum matris Deorum noctu sanctus introivit
he-should-sacrifice the-temple of-the-mother of-the-gods by-night the-saint entered
et igne supposito totum illud succendit. Qui a quodam, qui
and fire set-under the-whole it set-alight who by a-certain-man who
hoc viderat, accusatus in carcerem, ut fame ibi moreretur,
this had-seen accused into prison that by-hunger there he-might-die
reclusus est. Cui dominus apparens dixit: confide, serve
shut was to-whom the-Lord appearing said take-heart O-servant
mi Theodore, quia ego tecum sum. Tunc turba dealbatorum
my Theodore because I with-you am then a-crowd of-white-robed
virorum clauso ostio ad eum veniens cum eo psallere coepit.
men shut the-door to him coming with him to-sing-psalms began
Quod videntes custodes territi fugerunt. Cum autem inde
which seeing the-guards terrified fled when moreover thence
eductus fuisset et ad sacrificia invitaretur, ait: si carnes
led-out he-had-been and to sacrifices was-invited he-said if flesh
meas igne cremaveris et variis consumas suppliciis,
my with-fire you-will-have-burned and with-various you-consume tortures
donec fuerit spiritus in naribus meis, non denegabo Deum
as-long-as will-have-been the-breath in nostrils my not I-shall-deny God
meum. Tunc ad praeceptum praesidis in ligno suspenditur
my then at the-command of-the-governor on a-tree he-is-hung
et ungulis ferreis tam crudeliter latera ejus raduntur, ut
and with-claws iron so cruelly sides his are-scraped that

etiam costae nudarentur. Ad quem praeses: vis, Theodore,
even the-ribs were-laid-bare to whom the-governor do-you-wish O-Theodore
nobiscum esse aut cum Christo tuo? Cui ille: cum Christo
with-us to-be or with Christ your to-whom he with Christ
meo et fui et sum et ero. Tunc jussus est igne
my both I-have-been and I-am and I-shall-be then ordered he-was by-fire
cremari, in quo quidem igne spiritum emisit. Sed tamen
to-be-burned in which indeed fire his-spirit he-breathed-out but yet
corpus ejus ab igne illaesum permansit circa annos domini
body his by the-fire unharmed remained about the-years of-the-Lord
CCLXXXVII. Odore vero suavissimo omnes repleti sunt
two-hundred-eighty-seven with-an-odor but most-sweet all filled were
et audita est vox dicens: veni, dilecte mi, intra in gaudium
and heard was a-voice saying come O-beloved my enter into the-joy
domini tui. Coelum quoque apertum multi viderunt.
of-the-Lord your heaven also opened many saw

De sancto Martino episcopo

CLXVI · SAINT MARTIN

Martin is read as Mars against vice, a martyr in will, and the provoker of God's mercy. A soldier at fifteen, he halves his cloak for a beggar at Amiens and sees Christ wearing it; he leaves the army, converts a robber, and raises a catechumen. As bishop of Tours he humbles Valentinian, raises the dead, and is obeyed by fire, trees, and beasts; saints visit him, he says mass in a cheap tunic after giving his own away, and he unmasks the devil dressed as Christ. Tours and Poitiers fight for his body, and Ambrose sees his funeral.

Martinus quasi Martem tenens, id est bellum, contra vitia et
Martin as-if Mars holding that is war against vices and
peccata, vel Martinus quasi martirum unus. Fuit enim martir
sins or Martin as-if of-martyrs one he-was for a-martyr
saltem voluntate et carnis mortificatione. Vel Martinus
at-least in-will and of-the-flesh by-the-mortification or Martin
interpretatur quasi irritans vel provocans seu dominans. Ipse
is-interpreted as-if irritating or provoking or dominating he
namque per meritum suae sanctitatis irritavit dyabolum
for through the-merit of-his holiness irritated the-devil
ad invidiam, provocavit Deum ad misericordiam, dominatus
to envy he-provoked God to mercy dominated
est carni suae per macerationem continuam. Cui scilicet
he-has flesh his through maceration continual to-which namely
carni ratio sive animus dominari debet, ut dicit Dionysius
flesh reason or the-mind to-dominate ought as says Dionysius
in epistola ad Demophilum, sicut dominatur dominus servo
in the-letter to Demophilus as dominates a-master a-slave
aut pater filio aut senior lascivo juvenculo. Ejus vitam
or a-father a-son or an-elder a-wanton youth his life

Severus cognomento Sulpicius discipulus sancti Martini, quem
Severus by-surname Sulpicius disciple of-saint Martin whom
Gennadius inter illustres viros connumerat, scripsit.
Gennadius among illustrious men numbers wrote

Martinus Sabariae Pannoniorum oppido oriundus, sed intra
Martin at-Sabaria of-the-Pannonians a-town sprung but within
Italiam Papiae alitus cum patre suo, tribuno militum, sub
Italy at-Pavia reared with father his a-tribune of-soldiers under
Constantino et Juliano Caesaribus militavit, non tamen
Constantine and Julian the-Caesars served-as-soldier not yet
sponte, quia ab infantia divinitus inspiratus, cum esset
willingly because from infancy divinely inspired when he-was
annorum duodecim, invitis parentibus ad ecclesiam fugit et
of-years twelve unwilling his-parents to the-church he-fled and
catechumenum se fieri postulavit, et extunc eremum
a-catechumen himself to-be-made asked and from-then the-desert
intrasset, nisi carnis infirmitas obstitisset. Sed cum
he-would-have-entered had-not of-the-flesh the-weakness stood-in-the-way but when
Caesares decrevissent, ut veteranorum filii pro patribus
the-Caesars had-decreed that of-veterans the-sons for their-fathers
militarent, Martinus, cum esset annorum quindecim, ad
should-serve Martin when he-was of-years fifteen to
militandum urgetur, uno tantum contentus servo, cui
serving is-pressed with-one only content slave whom
tamen Martinus serviens saepius ministrabat et calceamenta
yet Martin serving more-often waited-on and the-shoes
detrahebat atque tergebat. Quodam hyemali tempore per
pulled-off and cleaned on-a-certain winter's time through
portam Ambianensium transiens pauperem quendam nudum
the-gate of-the-Amiens-people passing a-poor-man certain naked
obvium habuit. Qui cum a nullo elemosinam accepisset,
meeting he-had who when from no-one alms had-received

Martinus hunc sibi servatum intelligens arrepto ense
Martin this-one for-himself kept understanding seized his-sword
chlamydem, quae sibi supererat, dividit et partem pauperi
the-cloak which to-him remained divides and a-part to-the-poor-man
tribuens reliquam partem rursus induit. Sequenti igitur
giving the-remaining part again put-on on-the-following therefore
nocte Christum chlamydis suae, qua pauperem texerat,
night Christ of-cloak his with-which the-poor-man he-had-covered
parte vestitum vidit ipsumque ad circumstantes angelos
with-the-part clothed he-saw and-him to the-surrounding angels
sic loquentem audivit: Martinus adhuc catechumenus hac
thus speaking he-heard Martin still a-catechumen with-this
me veste contexit. Unde vir sanctus non in gloriam
me garment has-covered whence the-man holy not into glory
elatus, sed Dei bonitatem cognoscens, cum esset annorum
lifted but of-God the-goodness recognizing when he-was of-years
decem et octo, baptizari se fecit et adhuc ad instantiam
ten and eight to-be-baptized himself caused and still at the-urging
tribuni sui, qui tempore sui tribunatus expleto se saeculo
of-tribune his who the-time of-his tribunate completed himself the-world
abrenuntiaturum promittebat, per biennium militavit. Interea
about-to-renounce promised for two-years served-as-soldier meanwhile
irruentibus intra Gallias barbaris Julianus Caesar contra
rushing within Gaul the-barbarians Julian the-Caesar against
eos pugnaturus pecuniam militibus erogavit, at Martinus
them about-to-fight money to-the-soldiers paid-out but Martin
nolens deinceps militare donativum recipere noluit, sed
unwilling thenceforth to-serve the-donative to-receive refused but
Caesari dixit: Christi ego miles sum, pugnare mihi non
to-the-Caesar said of-Christ I a-soldier am to-fight for-me not
licet. Indignatus Julianus dixit, quod non religionis
it-is-permitted angered Julian said that not of-religion

gratia, sed metu belli imminentis militiae renuntiaret.
for-the-sake but from-fear of-the-war impending soldiering he-renounced
Cui Martinus intrepidus respondit: si hoc ignaviae, non
to-whom Martin fearless answered if this to-cowardice not
fidei adscribitur, crastina die ante aciem inermis
to-faith is-ascribed on-tomorrow's day before the-battle-line unarmed
adstabo et in nomine Christi signo crucis, non clypeo
I-shall-stand and in the-name of-Christ by-the-sign of-the-cross not by-shield
protectus aut galea hostium cuneos penetrabo securus.
protected or helmet of-the-enemies the-wedges I-shall-penetrate secure
Unde custodiri jubetur, ut inermis, ut dixerat, barbaris
whence to-be-guarded he-is-ordered that unarmed as he-had-said to-the-barbarians
objiceretur. Sed die sequenti hostes legationem miserunt
he-might-be-exposed but on-day the-following the-enemies an-embassy sent
sua omnia seque dantes. Unde non dubium est, meritis
their all-things and-themselves giving whence not doubtful it-is by-the-merits
sancti viri talem victoriam sine sanguine datam esse.
of-the-holy man such victory without blood given to-have-been
Exinde relicta militia ad sanctum Hilarium Pictaviensem
thenceforth left the-soldiering to saint Hilary of-Poitiers
episcopum perrexit et ab eo acolytus ordinatus monetur
bishop he-went and by him acolyte ordained he-is-warned
a domino per soporem, ut parentes suos adhuc gentiles
by the-Lord through sleep that parents his still pagans
visitaret. Profectus igitur multa adversa passurum se
he-should-visit having-set-out therefore many adverse-things about-to-suffer himself
esse praedixit. Nam inter Alpes incidit in latrones,
to-be he-foretold for among the-Alps he-fell among robbers
cumque unus securim in caput ejus vibrasset, ictum
and-when one an-axe at head his had-brandished the-blow
ferientis dextrae sustinuit alter. Vinctis tamen post tergum
of-the-striking right-hand held-back the-other bound yet behind his-back

manibus uni eorum custodiendus traditur, percunctanti
his-hands to-one of-them to-be-guarded he-is-handed to-the-asking
vero latroni, an timuisset, respondit, nunquam se ita
but robber whether he-had-feared he-answered never himself so
fuisse securum, quia sciret misericordiam Dei maxime in
to-have-been secure because he-knew the-mercy of-God most in
tentationibus affuturam. Incipiensque latroni praedicavit
temptations about-to-be-present and-beginning to-the-robber he-preached
et ipsum ad fidem Christi convertit. Qui Martinum ad
and him to the-faith of-Christ converted who Martin to
viam reducens laudabiliter postmodum vitam finivit. Cum
the-way leading-back praiseworthily afterward life ended when
autem Mediolanum praeteriisset, dyabolus in humana specie
moreover Milan he-had-passed the-devil in human form
sibi obvius fuit et, quo tenderet, requisivit. Cui cum
to-him meeting was and whither he-was-heading asked to-whom when
respondisset, se, quo eum dominus vocaret, tendere, ille
he-had-answered himself whither him the-Lord called to-be-heading he
ait: quocunque ieris, dyabolus tibi adversabitur. Cum
said wherever you-will-have-gone the-devil you will-oppose when
autem Martinus sibi respondisset: dominus mihi adjutor
moreover Martin to-him had-answered the-Lord to-me helper
est, non timebo, quod faciat mihi homo, statim ille evanuit.
is not I-shall-fear what may-do to-me man at-once he vanished
Itaque matrem convertit, pater vero in errore permansit.
and-so his-mother he-converted the-father but in error remained
Sed cum haeresis Ariana per totum orbem pullularet et
but when the-heresy Arian through the-whole world sprouted and
ille paene solus obsisteret, publice caesus et extra civitatem
he almost alone resisted publicly beaten and outside the-city
ejectus Mediolanum rediit et ibi sibi monasterium
cast-out to-Milan he-returned and there for-himself a-monastery

statuit, sed inde ab Arianis ejectus ad insulam Gallinariam
established but thence by the-Arians cast-out to the-island Gallinaria
cum uno solo presbitero perrexit, ubi helleborum gramen
with one only priest he-went where hellebore a-grass
venenatum inter alias herbas in cibum sumsit et vicinam
poisonous among other herbs as food he-took and near
mortem sentiens omne periculum et dolorem virtute
death feeling all the-danger and the-pain by-the-power
orationis fugavit. Audiens vero, quod beatus Hilarius
of-prayer he-put-to-flight hearing but that blessed Hilary
de exsilio rediret, obviam ei profectus est et juxta
from exile was-returning to-meet him set-out he-has and near
Pictavium monasterium ordinavit, ubi, cum quendam adhuc
Poitiers a-monastery he-ordained where when a-certain-man still
catechumenum haberet, parumper a monasterio discedens
a-catechumen he-had for-a-little from the-monastery departing
et rediens reperit eum sine baptismo defunctum. Quem in
and returning he-found him without baptism dead whom into
cellam ducens et super ejus corpus se prosternens ipsum
the-cell leading and upon his body himself prostrating him
sua oratione ad vitam pristinam revocavit. Idem vere homo
by-his prayer to life former he-recalled the-same truly man
referre consuevit, quod, dum super eum data sententia
to-relate was-accustomed that while upon him given the-sentence
obscuris locis deputatus fuisset, per duos angelos judici
to-dark places assigned he-had-been through two angels to-the-judge
est suggestum, hunc esse, pro quo Martinus oraret
it-was suggested this-man to-be for whom Martin was-praying
Jussum est igitur, ut per ipsos duos reduceretur et
ordered it-was therefore that through those two he-should-be-led-back and
Martino vivus redderetur. Alium insuper, qui laqueo vitam
to-Martin alive be-given-back another besides who by-a-noose life

finierat, vitae restituit. Verum cum plebs Turonica episcopo
had-ended to-life he-restored but when the-people of-Tours of-a-bishop
careret, ipsum plurimum renitentem sibi ordinari petiit.
were-bereft him greatly resisting for-them to-be-ordained they-sought
Quidam autem ex episcopis, qui convenerant, eo, quod
certain moreover of the-bishops who had-assembled this that
deformis esset habitu et vultu despectabilis, resistebant.
misshapen he-was in-dress and in-face contemptible resisted
Inter quos praecipuus fuit quidam nomine Defensor. Sed
among whom chief was a-certain-man by-name Defensor but
cum lector tunc deesset, quidam accepto psalterio primum,
when a-reader then was-lacking a-certain-man taken the-psalter the-first
quem invenit, psalmum legit, ubi versus hic erat: ex
which he-found psalm read where verse this was out-of
ore infantium et lactentium Deus perfecisti laudem,
the-mouth of-infants and sucklings O-God you-have-perfected praise
ut destruas inimicum et defensorem. Et sic ille Defensor
that you-may-destroy the-enemy and the-defender and so that Defensor
est ab omnibus confutatus. Ordinatus itaque episcopus cum
was by all confuted ordained and-so bishop since
populi tumultum non ferret, duobus fere milliariis extra
of-the-people the-tumult not he-could-bear by-two about miles outside
urbem monasterium constituit, ubi cum LXXX discipulis in
the-city a-monastery he-established where with eighty disciples in
multa abstinentia vixit. Nam ibi vinum nemo biberat, nisi
much abstinence he-lived for there wine no-one had-drunk except
quem infirmitas coegisset; mollior habitus ibi pro crimine
whom sickness had-compelled softer dress there for a-crime
erat. Plurimae civitates de his episcopos eligebant. Cum
was very-many cities from these bishops chose when
quidam sub nomine martiris coleretur et a Martino
a-certain-man under the-name of-martyr was-worshiped and by Martin

nil de ejus vita vel merito inveniri posset, quadam die
nothing of his life or merit to-be-found could on-a-certain day
super sepulchrum stans oravit dominum, ut, quis esset vel
upon the-tomb standing he-prayed the-Lord that who he-was or
cujus meriti, indicaret. Conversus ad laevam vidit umbram
of-what merit he-would-show turned to the-left he-saw a-shade
nigerrimam stare, qui a Martino adjuratus dixit, se
most-black to-stand who by Martin adjured said himself
latronem fuisse et ob scelus percussum esse. Continuo
a-robber to-have-been and for crime struck to-have-been at-once
igitur Martinus altare destrui praecepit. Legitur quoque
therefore Martin the-altar to-be-destroyed commanded it-is-read also
in dyalogo Severi et Galli discipulorum sancti Martini,
in the-dialogue of-Severus and Gallus the-disciples of-saint Martin
ubi multa suppleta sunt, quae in ejus vita Severus
where many-things supplied were which in his life Severus
dimiserat, quod Martinus quodam tempore Valentinianum
had-left-out that Martin on-a-certain occasion Valentinian
imperatorem pro quadam necessitate adiit, sed ille sciens
the-emperor for a-certain need approached but he knowing
eum velle petere, quod ipse nolebat dare, fores palatii
him to-wish to-ask what he not-wished to-give the-doors of-the-palace
sibi claudi fecit. At Martinus semel atque iterum passus
to-him to-be-shut caused but Martin once and again having-suffered
repulsam cilicio obvolutus et cinere conspersus per unam
rebuff in-haircloth wrapped and with-ash sprinkled for one
hebdomadam cibi et potus abstinentia maceratur. Tunc
week of-food and drink by-abstinence is-macerated then
monente angelo ad palatium venit et nullo sibi prohibente
warning an-angel to the-palace he-came and no-one him forbidding
ad imperatorem usque pervenit. Quem cum venientem
to the-emperor all-the-way he-arrived whom when coming

videret, iratus, quia fuisset admissus, ei assurgere noluit,
he-saw angry because he-had-been admitted to-him to-rise he-refused
donec sellam regiam ignis operiret et ipsum imperatorem
until the-seat royal fire covered and the-very emperor
a parte posteriori ignis succenderet. Tunc sancto Martino
from the-part rear fire set-alight then to-saint Martin
iratus assurgens virtutem divinam se sensisse confessus
angry rising the-power divine himself to-have-felt confessed
est multumque ipsum complectens sibi omnia, antequam
has and-much him embracing to-him all-things before
rogaret, concessit multaque munera obtulit, sed Martinus
he-asked granted and-many gifts offered but Martin
non accepit. In eodem quoque dyalogo legitur, qualiter
not accepted in the-same also dialogue it-is-read how
tertium mortuum suscitavit. Cum enim quidam juvenis
a-third dead-man he-raised when for a-certain youth
defunctus fuisset et mater pro resuscitatione filii beatum
dead had-been and the-mother for the-raising of-her-son blessed
Martinum lacrymis exoraret, iste in medio campi, ubi erat
Martin with-tears entreated he in the-middle-of the-field where was
innumerabilis multitudo gentilium, genua flexit et cunctis
an-innumerable multitude of-pagans the-knees bent and all
videntibus puer surrexit. Quapropter omnes illi gentiles ad
seeing the-boy rose wherefore all those pagans to
fidem conversi sunt. Eidem quoque viro sancto obediebant
the-faith converted were to-the-same also man holy obeyed
etiam insensibilia, vegetabilia et irrationabilia. Insensibilia
even the-insensible the-growing and the-irrational the-insensible
sicut ignis et aqua. Nam quum in quodam fano ignem
such-as fire and water for when in a-certain shrine fire
misisset, in domo proxima adhaerente agente vento flamma
he-had-put into the-house nearest adjoining driving the-wind the-flame

efferebatur. Tunc Martinus super tectum domus adscendens
was-borne then Martin onto the-roof of-the-house climbing
obvium se flammis advenientibus inseruit. Mox contra
in-the-way himself to-the-flames coming placed at-once against
vim venti flamma retorquetur, ut conflictus quidam
the-force of-the-wind the-flame is-turned-back so-that a-conflict as-it-were
compugnantium inter se elementorum videretur. Navis
of-those-fighting among themselves of-elements was-seen a-ship
etiam quaedam cum periclitaretur, ut in praedicto dyalogo
also certain when it-was-in-danger as in the-aforesaid dialogue
legitur, quidam negotiator necdum christianus exclamavit:
is-read a-certain merchant not-yet Christian cried-out
Deus Martini eripe nos, et statim tranquillitas magna
O-God of-Martin rescue us and at-once a-calm great
successit. Similiter vegetabilia. Nam cum in quodam loco
followed likewise the-growing for when in a-certain place
templum antiquissimum diruisset et arborem pini dyabolo
a-temple most-ancient he-had-destroyed and a-tree of-pine to-the-devil
dedicatam vellet excidere, obsistentibus rusticis et gentilibus
dedicated wished to-cut-down resisting the-rustics and pagans
unus eorum dixit: si de Deo tuo fiduciam habes, nos hanc
one of-them said if in God your trust you-have we this
arborem succidemus et tu eam suscipe, et si tecum est
tree shall-cut-down and you it receive and if with-you is
Deus tuus, ut dicis, evades. Quo annuente succisae arbori
God your as you-say you-will-escape which agreeing to-the-cut tree
et jam versus eum ibidem ligatum cadenti signum crucis
and already toward him there bound falling the-sign of-the-cross
opposuit et in aliam partem rediens rusticos, qui in tuto
he-opposed and to the-other side returning the-rustics who in a-safe
loco erant, fere oppressit, qui viso miraculo ad fidem
place were it-almost crushed who seen the-miracle to the-faith

conversi sunt. Irrationabilia quoque animalia sibi pluries
converted were the-irrational also animals to-him many-times
obedierunt, sicut legitur in praedicto dyalogo. Cum enim
obeyed as is-read in the-aforesaid dialogue when for
canes lepusculum insequentes vidisset, imperavit canibus, ut
dogs a-little-hare pursuing he-had-seen he-commanded the-dogs that
animal insequi desisterent. Mox illi constiterunt et quasi
the-animal to-pursue they-should-cease at-once they stopped and as-if
vincti in suis vestigiis fixi manserunt. Serpens etiam quidam,
bound in their tracks fixed remained a-serpent also certain
cum fluvium quendam natando transiret, Martinus ait ad
when a-river certain by-swimming it-crossed Martin said to
serpentem: in nomine domini jubeo te redire. Mox se
the-serpent in the-name of-the-Lord I-order you to-return at-once itself
ad verbum sancti retorsit et in ripam aliam transmeavit
at the-word of-the-saint it-turned-back and to the-bank other crossed
et ingemiscens Martinus ait: serpentes me audiunt et
and groaning Martin said serpents me hear and
homines non audiunt. Canis similiter quidam cum cuidam
men not hear a-dog likewise certain when at-a-certain-one
ex Martini discipulis latraret, ille ad eum conversus ait:
from of-Martin the-disciples was-barking he to him turned said
in nomine Martini jubeo te obmutescere. Canis continuo
in the-name of-Martin I-order you to-be-silent the-dog at-once
obmutuit, ac si linguam habuisset abscisam. Fuit autem
fell-silent as if its-tongue it-had-had cut-out was moreover
beatus Martinus multae humilitatis, nam leprosum quendam
blessed Martin of-much humility for a-leper certain
cunctis horribilem Parisiis obviam habens ipsum osculatus
to-all horrible at-Paris meeting having him kissed
est atque benedixit statimque mundatus est. In sacrario
he-has and blessed and-at-once cleansed he-was in the-sacristy

quoque residens nunquam cathedra usus est, nam in ecclesia
also sitting never a-chair used he-has for in the-church
nemo unquam eum sedere conspexit: sedebat autem in sellula
no-one ever him to-sit saw he-sat moreover on a-stool
rusticana, quos tripodes vocant. Multae dignitatis, quia par
rustic which tripods they-call of-much dignity because equal
apostolis dictus est, et hoc propter gratiam spiritus
to-the-apostles called he-was and this on-account-of the-grace of-the-Spirit
sancti, qui in eum in specie ignis ad robur descendit, sicut
Holy which into him in the-form of-fire for strength descended as
fuit in apostolis. Legitur enim in praedicto dyalogo, quod
it-was on the-apostles it-is-read for in the-aforesaid dialogue that
quadam vice, dum Martinus in cella solus sederet, et
on-a-certain occasion while Martin in the-cell alone sat and
Severus et Gallus ejus discipuli prae foribus exspectarent,
Severus and Gallus his disciples before the-doors were-waiting
subito mirabili concussi horrore plures in cella audiunt
suddenly by-a-wonderful struck dread several in the-cell they-hear
insimul colloquentes. De quo cum postmodum Martinum
together conversing about which when afterward Martin
requisivissent, ille ait: dicam vobis, sed vos, quaeso, nulli
they-had-asked he said I-shall-tell you but you I-beg to-no-one
dicatis; Agnes, Thecla et Maria ad me venerunt. Nec
tell Agnes Thecla and Mary to me came nor
tantum illo die, sed saepius se ab iis confessus est
only on-that day but more-often himself by them confessed has
visitari et Petrum et Paulum apostolos a se saepe
to-be-visited and Peter and Paul the-apostles by himself often
videri perhibuit. Multae justitiae, cum enim ab imperatore,
to-be-seen he-declared of-much justice when for by the-emperor
nomine Maximo, invitatus fuisset et Martino poculum
by-name Maximus invited he-had-been and to-Martin the-cup

primo fuisset oblatum, sperantibus cunctis, ut post se
first had-been offered hoping all that after himself
regi tribueret, presbitero suo dedit nullum aestimans
to-the-king he-would-give-it to-priest his he-gave no-one judging
digniorem, qui post se deberet bibere, et indignum
worthier who after himself ought to-drink and unworthy
judicans, si aut regem aut regis proximos presbitero
judging if either the-king or of-the-king the-intimates to-the-priest
praetulisset. Multae patientiae; tantam enim in omnibus
he-had-preferred of-much patience so-great for in all-things
patientiam servabat, quod, cum esset summus sacerdos,
patience he-kept that though he-was the-highest priest
impune saepe a clericis laedebatur nec a sua eos
with-impunity often by clerics he-was-injured nor from his them
propter hoc caritate repellebat. Nemo illum unquam vidit
on-account-of this charity did-he-repel no-one him ever saw
iratum, nemo moerentem, nemo ridentem, nunquam in illius
angry no-one grieving no-one laughing never in his
ore nisi Christus, nunquam in illius corde nisi pietas, nisi
mouth except Christ never in his heart except piety except
pax, nisi misericordia inerat. Legitur quoque in praedicto
peace except mercy was-there it-is-read also in the-aforesaid
dyalogo, quod, dum Martinus quadam vice in veste
dialogue that while Martin on-a-certain occasion in a-garment
hispida, nigro et pendulo pallio circumtectus super asellum
shaggy black and hanging cloak covered-round on a-little-ass
procederet, equis de contra venientibus expavefactis milites
rode horses from opposite coming terrified the-soldiers
in terram saltu praecipiti se dederunt et Martinum
to the-ground with-a-leap headlong themselves gave and Martin
arripientes graviter verberaverunt. Ille autem quasi mutus
seizing heavily beat he moreover as-if mute

caedentibus terga praebebat, sed magis illi furebant eo, quod
to-those-striking his-back offered but more they raged this that
ille quasi non sentiens verbera illata contemnere videretur.
he as-if not feeling the-blows inflicted to-scorn seemed
Protinus autem animalia adeo humo fixa permanebant, ut
forthwith moreover the-animals so to-the-ground fixed remained that
quantumcumque flagellata velut saxea moveri non possent,
however-much whipped like stone to-be-moved not they-could
quousque ad Martinum redeuntes et peccatum suum, quod
until to Martin returning and the-sin their which
ignoranter in eum commiserant, confitentes, ille iis
unknowingly against him they-had-committed confessing he to-them
licentiam dedit et gradu concito animalia processerunt.
leave gave and with-pace quick the-animals went-on
Multae assiduitatis in orando, quia, ut in legenda sua
of-much assiduity in praying because as in the-legend his
dicitur, nunquam ulla hora momentumque praeteriit, quo
is-said never any hour and-moment passed in-which
non aut orationi aut lectioni incumberet. Inter legendum
not either to-prayer or to-reading he-applied-himself amid reading
tamen et operandum nunquam animum ab oratione laxabat,
yet and working never his-mind from prayer he-relaxed
nam ut fabris ferrariis moris est, qui intra operandum
for as for-smiths iron-working the-custom is who amid working
pro quodam laboris levamine incudem feriunt, ita Martinus,
for a-certain of-labor relief the-anvil strike so Martin
dum aliquid ageret, semper orabat. Multae austeritatis in se
while something he-did always prayed of-much austerity in him
ipso; refert enim Severus in epistola ad Eusebium, quod,
himself relates for Severus in the-letter to Eusebius that
cum Martinus in quandam villam suae dyoecesis venisset
when Martin to a-certain estate of-his diocese had-come

et clerici lectum sibi plurimo stramine praeparassent,
and the-clerics a-bed for-him with-much straw had-prepared
ille ibidem requiescens insuetam mollitiem perhorrescit,
he there resting the-unaccustomed softness shuddered-at
quippe qui nuda humo uno tantum cilicio superjecto
since he-who on-bare ground one only haircloth thrown-over
cubare consueverat. Itaque permotus injuria surgens
to-lie was-accustomed and-so moved by-the-wrong rising
stramentum omne projecit et se super nudam humum
the-straw all threw-out and himself upon the-bare ground
collocavit, circa mediam vero noctem tota illa palea igne
placed about the-middle-of but the-night all that chaff with-fire
accenditur et Martinus excitatus, dum exire tentaret, sed
is-kindled and Martin aroused while to-go-out he-tried but
nequiret, ab igne capitur et ejus jam vestimenta uruntur.
could-not by the-fire he-is-seized and his already garments are-burned
Rediens vero ad solitum orationis confugium et crucis
returning but to the-usual of-prayer refuge and of-the-cross
emittens signaculum in medio ignis intactus permansit et
sending-forth the-little-sign in the-middle-of the-fire untouched he-remained and
flammas sensit rorantes, quas male expertus erat urentes.
the-flames he-felt bedewing which ill experienced he-had burning
Monachi igitur excitati concurrunt et Martinum, quem
the-monks therefore aroused run-together and Martin whom
jam consumtum putabant, de medio flammarum illaesum
already consumed they-thought from the-middle-of the-flames unharmed
educunt. Multae compassionis erga delinquentes, quia
lead-out of-much compassion toward offenders because
omnes volentes poenitere compassionis sinu recipiebat.
all wishing to-repent of-compassion in-the-bosom he-received
Nam et cum dyabolus Martinum reprehenderet, cur semel
for also when the-devil Martin reproached why once

lapsos ad poenitentiam reciperet, eidem respondit: si tu
fallen to penance he-received to-him he-answered if you
ipse, o miserabilis, ab hominum infestatione desisteres
yourself O wretched-one from of-men the-harassing should-desist
et te factorum tuorum poeniteret, ego tibi confisus in
and you of-deeds your should-repent I to-you trusting in
domino Christi misericordiam pollicerer. Multae pietatis erga
the-Lord of-Christ the-mercy would-promise of-much piety toward
pauperes; legitur in praedicto dyalogo, quod Martinum in
the-poor it-is-read in the-aforesaid dialogue that Martin on
quadam festivitate ad ecclesiam tendentem pauper quidam
a-certain feast to the-church heading a-poor-man certain
nudus secutus est. Martinus autem archidyacono praecepit,
naked followed has Martin moreover the-archdeacon commanded
ut egentem vestiret, sed cum hoc ille facere distulisset,
that the-needy-man he-should-clothe but when this he to-do had-put-off
ingressus Martinus secretarium tunicam suam illi tribuit
having-entered Martin the-sacristy tunic his to-him gave
et continuo abscedere jussit. Cum ergo archidyaconus
and at-once to-depart ordered when therefore the-archdeacon
moneret, ut ad sollemnia peragenda procederet, ille de
warned that to the-solemnities to-be-performed he-should-proceed he of
se loquens respondit, se ire non posse, donec pauper
himself speaking answered himself to-go not to-be-able until the-poor-man
vestem accipiat. Archidyaconus vero non intelligens, quia,
a-garment receive the-archdeacon but not understanding because
cum extrinsecus cappa tectus esset, ipsum nudum interius
since outwardly in-a-cope covered he-was him naked inwardly
non videbat, pauperem non adesse causatur. At ille: mihi,
not he-saw the-poor-man not to-be-present pleads but he to-me
inquit, vestis deferatur et pauper non aderit
he-says the-garment let-it-be-brought and the-poor-man not will-be-present

vestiendus. Compulsus ille ad forum vadit et quinque
to-be-clothed compelled he to the-market goes and for-five
argenteis tunicam vilem et curtam, quae dicitur paenula,
silver-pieces a-tunic cheap and short which is-called paenula
quasi paene nulla, rapiens ante pedes Martini iratus projecit.
as-if almost none snatching before the-feet of-Martin angry threw
Quam ille secreto induit, cujus manicae usque ad cubitum
which he in-secret put-on whose sleeves all-the-way to the-elbow
et longitudo usque ad genua protendebatur, et sic missam
and length all-the-way to the-knees extended and so mass
celebraturus procedit. Dum autem missam celebraret, globus
about-to-celebrate proceeds while moreover mass he-celebrated a-ball
igneus super caput ejus apparuit et a multis ibidem visus
of-fire over head his appeared and by many there seen
fuit. Ob hoc par apostolis dicitur. Huic autem miraculo
it-was for this equal to-the-apostles he-is-called to-this moreover miracle
addit magister Johannes Beleth, quod, cum in missa manus
adds master John Beleth that when at mass the-hands
ad Deum, ut moris est, levaret, manicis linteis retro
to God as the-custom is he-raised the-sleeves linen backward
labentibus, cum nec brachia ejus essent grossa nec multum
slipping since neither the-arms his were thick nor much
carnosa nec praefata tunica protenderetur nisi usque ad
fleshy nor the-aforesaid tunic extended except all-the-way to
cubitum, remanserunt eadem brachia nuda. Tunc miraculose
the-elbow remained the-same arms bare then miraculously
torques aurei et gemmati deferuntur ab angelis et brachia
armlets golden and jeweled are-brought by angels and the-arms
decenter operiuntur. Qui etiam tonsam quadam vice
becomingly are-covered who also a-shorn-sheep on-a-certain occasion
conspiciens: evangelicum, inquit, mandatum ista complevit;
seeing of-the-gospel he-says the-command she has-fulfilled

duas tunicas habuit et unam non habenti largita est,
two tunics she-had and one not to-one-having bestowed has
ita et vos, inquit, facere debetis. Multae potestatis erga
so also you he-says to-do ought of-much power toward
daemones pellendos, saepe enim ipsos daemones ex
demons to-be-driven-out often for the-very demons from
hominibus expulit. Legitur etiam in dicto dyalogo, quod
men he-expelled it-is-read also in the-said dialogue that
quaedam vacca a daemone agitata, cum ubique saeviret et
a-certain cow by a-demon driven when everywhere it-raged and
multos confoderet et versus Martinum et socios suos
many gored and toward Martin and companions his
in itinere furibunda concurreret, ille manu elevata ipsam
on the-road furious charged he hand raised it
sistere jubet. Qua immobili permanente vidit daemonem
to-stand orders which unmoved remaining he-saw a-demon
dorso illius insidentem, quem increpans: discede, inquit,
on-the-back its sitting whom rebuking depart he-says
funeste de pecude et innoxium animal agitare desiste.
O-deadly-one from the-beast and the-harmless animal to-drive cease
Quo protinus discedente vacca ad ejus pedes prosternitur et
which forthwith departing the-cow at his feet prostrates-itself and
ad ejus imperium cum omni mansuetudine ad gregem suum
at his command with all gentleness to herd its
revertitur. Multae subtilitatis ad eos cognoscendos; daemones
returns of-much subtlety for them to-be-recognized the-demons
enim sibi ita conspicabiles reddebantur, ut aperte ab ipso
for to-him so visible were-rendered that openly by him
sub quacunque imagine viderentur. Nam interdum daemones
under whatever image they-were-seen for at-times the-demons
in Jovis persona, plurimumque Mercurii, aliquando Veneris
in of-Jupiter the-person and-very-often of-Mercury sometimes of-Venus

vel Minervae transfiguratos se ejus vultibus offerebant,
or of-Minerva transfigured themselves his to-sight offered
quos ille omnes suis nominibus increpabat, Mercurium
whom he all by-their names rebuked Mercury
maxime patiebatur infestum, Jovem brutum atque hebetem
most he-endured hostile Jupiter brutish and dull
esse dicebat. Quadam etiam vice dyabolus in forma regis
to-be he-said on-a-certain also occasion the-devil in the-form of-a-king
purpura et dyademate et aureis caligis ornatus sereno
in-purple and diadem and golden boots adorned with-serene
ore laetaque facie sibi apparuit, cumque diu ambo
countenance and-glad face to-him appeared and-when long both
tacuissent: agnosce, inquit, Martine, quem colis; Christus
had-been-silent recognize he-says O-Martin whom you-worship Christ
ego sum descensurus ad terras, prius me tibi manifestare
I am about-to-descend to the-earth first myself to-you to-manifest
volui. Ad hoc cum adhuc Martinus admirans taceret, rursus
I-wished at this when still Martin wondering was-silent again
ait: Martine, cur dubitas credere, cum me videas? Christus
he-says O-Martin why do-you-hesitate to-believe since me you-see Christ
ego sum. Tunc ille a spiritu sancto doctus ait: dominus
I am then he by the-Spirit Holy taught says the-Lord
Jesus Christus non se purpuratum, inquit, et dyademate
Jesus Christ not himself purple-clad he-says and with-diadem
renitentem venturum esse praedixit, ego Christum nisi in eo
gleaming about-to-come to-be foretold I Christ unless in that
habitu et forma, qua passus est, nisi crucis stigmata
dress and form in-which suffered he-has unless of-the-cross the-marks
praeferentem venisse non credam. Ad hanc vocem ille
displaying to-have-come not shall-believe at this voice he
disparuit et totam cellam foetore complevit. Martinus autem
vanished and the-whole cell with-stench filled Martin moreover

obitum suum longe ante praescivit, quem etiam fratribus
death his long before foreknew which also to-the-brothers
revelavit. Interea Gandacensem dyoecesin causa sedandae
he-revealed meanwhile the-Candes diocese for-the-sake of-calming
discordiae visitavit, pergens vero vidit mergos in flumine
a-discord he-visited going but he-saw cormorants in the-river
piscibus insidiantes et quosque capientes: forma, inquit, haec
for-the-fish lying-in-wait and each-one catching the-form he-says this
daemonum est, insidiantur incautis, capiunt nescientes, captos
of-demons is they-ambush the-unwary they-catch the-unknowing the-caught
devorant, saturari nequeunt devorantes. Imperat igitur, ut
they-devour to-be-sated they-cannot devouring he-orders therefore that
relicto gurgite desertas peterent regiones, statimque grege
left the-pool deserted they-should-seek regions and-at-once a-flock
facto montes silvasque petierunt. In illa igitur dyoecesi
made the-mountains and-woods they-sought in that therefore diocese
aliquamdiu commoratus viribus corporis coepit destitui et
for-some-time staying of-strength of-body he-began to-be-forsaken and
discipulis indicat se jam resolvi. Tunc omnes flentes:
to-the-disciples shows himself now to-be-dissolved then all weeping
cur nos, inquiunt, pater, deseris aut cui nos desolatos
why us they-say O-father do-you-desert or to-whom us desolate
relinquis? invadent enim gregem tuum lupi rapaces. Et ille
do-you-leave will-invade for flock your wolves rapacious and he
eorum motus precibus fletibusque flens quoque sic oravit:
their moved by-prayers and-weeping weeping also thus prayed
domine, si adhuc populo tuo sum necessarius, non recuso
O-Lord if still to-people your I-am necessary not I-refuse
laborem, fiat voluntas tua. Dubitavit enim paene, quod
the-labor be-done will your he-hesitated for almost what
mallet, quia nec hos deserere nec a Christo volebat
he-would-prefer because neither these to-desert nor from Christ did-he-wish

diutius separari. Itaque cum aliquamdiu molestia febrium
longer to-be-separated and-so when for-some-time by-the-trouble of-fevers
teneretur et a discipulis rogaretur, ut in lectulo suo, ubi in
he-was-held and by the-disciples was-asked that in bed his where in
cilicio et cinere decumbebat, stramentum aliquod poneretur:
haircloth and ash he-lay straw some should-be-put
non decet, inquit, filii, christianum nisi in cilicio et cinere
not it-befits he-says O-sons a-Christian except in haircloth and ash
mori; ego si vobis aliud exemplum relinquo, ipse peccavi.
to-die I if to-you another example I-leave myself have-sinned
Oculis ac manibus in coelum semper intentus invictum
with-eyes and hands to heaven always intent his-unconquered
ab oratione spiritum non relaxabat, et cum supinus semper
from prayer spirit not he-relaxed and when on-his-back always
jaceret et a presbiteris rogaretur, ut corpusculum mutatione
he-lay and by the-priests was-asked that his-little-body by-change
lateris relevaret: sinite me, inquit, fratres, sinite coelum
of-side he-might-relieve allow me he-says O-brothers allow heaven
potius respicere, quam terram, ut spiritus ad dominum
rather to-look-at than earth that the-spirit to the-Lord
dirigatur. Et haec dicens vidit dyabolum assistere: quid
be-directed and these-things saying he-saw the-devil standing-by what
hic, inquit, adstas, cruenta bestia? nihil in me funestum
here he-says do-you-stand O-bloody beast nothing in me deadly
reperies, Abrahae me sinus recipiet. Et in hac voce sub
will-you-find of-Abraham me the-bosom will-receive and in this voice under
Arcadio et Honorio, qui coeperunt circa annum domini
Arcadius and Honorius who began about the-year of-the-Lord
CCCXCV, vitae ejus LXXXI spiritum Deo reddidit
three-hundred-ninety-five of-life his in-the-eighty-first his-spirit to-God he-gave-back
vultusque ejus tamquam jam glorificatus resplenduit ac
and-face his as-if already glorified shone-forth and

chorus angelorum ibidem concinens a multis auditus fuit. Ad
a-choir of-angels there singing-together by many heard was at
ejus transitum Pictavi sicut Turonici convenerunt
his passing the-people-of-Poitiers as-also the-people-of-Tours assembled
ibique magna altercatio orta est. Dicebant enim Pictavi:
and-there a-great dispute arisen has they-said for the-people-of-Poitiers
noster est monachus, nos requirimus commendatum. Quibus
ours is the-monk we demand-back the-one-entrusted to-whom
ille: vobis ablatus est nobis a Deo donatus. Nocte igitur
he from-you taken-away he-was to-us by God given at-night therefore
media Pictavi omnes penitus sopiuntur et sic
the-middle-of the-people-of-Poitiers all utterly are-put-to-sleep and so
a Turonicis per fenestram ejectus per Ligerim navigio
by the-people-of-Tours through a-window cast-out by the-Loire in-a-boat
ad urbem Turonicam cum magno gaudio deportatur. Beatus
to the-city of-Tours with great joy he-is-carried blessed
autem Severinus Coloniensis episcopus, cum die dominica
moreover Severinus of-Cologne bishop when on-the-day the-Lord's
loca sancta post matutinas more solito circuiret, illa
the-places holy after matins in-the-custom usual he-went-round at-that
hora, qua vir sanctus obiit, angelos cantantes in coelo
hour in-which the-man holy died angels singing in heaven
audivit vocansque archidyaconum interrogat, si aliquid
heard and-calling the-archdeacon asks whether anything
audiret. Et cum se nihil audire diceret et archiepiscopus,
he-heard and when himself nothing to-hear he-said and the-archbishop
ut diligenter auscultaret, moneret, coepit sursum collum
that diligently he-should-listen warned he-began upward his-neck
extendere, aures erigere et super summis articulis baculo
to-stretch his-ears to-raise and on the-tips of-his-toes by-his-staff
se sustentans stare. Sed dum archiepiscopus pro eo
himself supporting to-stand but when the-archbishop for him

orasset, quasdam in coelo voces audire se dixit. Cui
had-prayed certain in heaven voices to-hear himself he-said to-whom
archiepiscopus: dominus meus Martinus est, qui migravit e
the-archbishop lord my Martin is who has-departed from
mundo, et nunc angeli eum in coelum deferunt. Daemones
the-world and now angels him into heaven bear demons
autem affuerunt, qui eum retinere voluerunt, sed nihil in
moreover were-present who him to-hold-back wished but nothing in
eo reperientes confusi recesserunt. Archidyaconus igitur diem
him finding confounded withdrew the-archdeacon therefore the-day
et horam notavit et tunc Martinum migrasse cognovit.
and hour noted and then Martin to-have-departed knew
Severus etiam monachus, qui vitam ejus scripsit, cum post
Severus also the-monk who the-life his wrote when after
matutinas leniter obdormivisset, sicut ipse in quadam epistola
matins lightly he-had-fallen-asleep as he in a-certain letter
testatur, sanctus Martinus albis indutus, vultu igneo,
attests saint Martin in-white clothed with-face fiery
stellantibus oculis, crine purpureo, tenens librum in manu
with-starry eyes with-hair purple holding the-book in hand
dextra, quem de vita ejus idem Severus scripserat, eidem
right which about life his the-same Severus had-written to-him
apparuit, cumque post benedictionem in coelum conscendere
appeared and-when after the-blessing into heaven to-ascend
ipsum videret et cum eo adscendere cuperet, evigilavit.
him he-saw and with him to-ascend desired he-awoke
Post hoc autem nuntiis venientibus eadem nocte sanctum
after this moreover messengers coming that-same night saint
Martinum migrasse audivit. Eo quoque die sanctus
Martin to-have-departed he-heard on-that also day saint
Ambrosius Mediolanensis episcopus missam celebrans super
Ambrose of-Milan bishop mass celebrating at

altare inter prophetiam et epistolam obdormivit, et cum
the-altar between the-prophecy and the-epistle fell-asleep and when
nullus eum excitare praesumeret et subdyaconus nisi ipso
no-one him to-wake presumed and the-subdeacon unless he
jubente epistolam non auderet legere, transactis duarum vel
ordering the-epistle not dared to-read passed of-two or
trium horarum spatiis excitaverunt eum dicentes: jam hora
of-three hours the-spaces they-woke him saying already the-hour
praeteriit et populus valde lassus exspectat, jubeat dominus
has-passed and the-people very tired waits let-order lord
noster, ut clericus epistolam legat. Ad quos ille: nolite
our that the-cleric the-epistle read to whom he do-not
turbari, frater enim meus Martinus ad Deum migravit et
be-troubled brother for my Martin to God has-departed and
ego ejus funeri interfui et obsequium praebui, sed ultimam
I his at-funeral was-present and the-service offered but the-last
responsionem vobis excitantibus explere non valui. Tunc illi
response by-you waking-me to-complete not I-could then they
diem ex hora notantes invenerunt sanctum Martinum tunc
the-day from the-hour noting found saint Martin then
migrasse ad coelum. Cappam ejus, ut ait magister Johannes
to-have-departed to heaven cape his as says master John
Beleth, reges Franciae in proeliis portare consueverunt, unde
Beleth the-kings of-France in battles to-carry were-accustomed whence
ipsius cappae custodes cappellani dicebantur. Post mortem
of-that cape the-keepers chaplains were-called after death
autem ejus anno sexagesimo quarto, cum beatus Perpetuus
moreover his in-the-year sixtieth fourth when blessed Perpetuus
ejus ecclesiam magnifice ampliasset et in eam corpus ejus
his church magnificently had-enlarged and into it the-body his
transferre vellet, semel et bis et tertio jejuniis et vigiliis
to-translate wished once and twice and a-third-time to-fasts and vigils

insistentes sepulchrum ejus nullatenus movere potuerunt,
applying-themselves the-tomb his by-no-means to-move they-could
cumque vellent dimittere, quidam senex pulcherrimus iis
and-when they-wished to-give-up a-certain old-man most-beautiful to-them
apparuit dicens: usque quo tardatis? non videtis sanctum
appeared saying how long do-you-delay not do-you-see saint
Martinum paratum juvare vos, si manum apponitis? Tunc
Martin ready to-help you if a-hand you-put-to then
ille cum iis manum supposuit et cum summa velocitate
he with them his-hand put-under and with highest speed
sepulchrum levaverunt et in loco, ubi nunc colitur,
the-tomb they-lifted and in the-place where now he-is-worshiped
posuerunt. Senex autem ille post hoc nusquam comparuit.
placed the-old-man moreover that after this nowhere appeared
Haec translatio in mense Julii celebratur. Refert Odo abbas
this translation in the-month of-July is-celebrated relates Odo the-abbot
Cluniacensis, quod tunc omnes campanae in omnibus ecclesiis
of-Cluny that then all the-bells in all churches
nullo tangente pulsabantur et omnes lampades divinitus
no-one touching were-rung and all the-lamps divinely
accendebantur. Fertur quoque, quod tunc duo socii erant,
were-lit it-is-said also that then two companions there-were
quorum unus erat caecus et alter contractus. Caecus autem
of-whom one was blind and the-other lame the-blind moreover
contractum ferebat et contractus caeco viam demonstrabat,
the-lame carried and the-lame to-the-blind the-way pointed-out
sicque taliter mendicantes multam pecuniam acquirebant.
and-so in-such-manner begging much money they-acquired
Audientes vero, quod ad corpus sancti Martini multi
hearing but that at the-body of-saint Martin many
sanabantur infirmi, cum in translatione ejus corpus circa
were-healed sick-ones when at translation his the-body around

ecclesiam processionaliter duceretur, timere coeperunt, ne
the-church in-procession was-led to-fear they-began lest
praedictum corpus juxta domum, ubi manebat, duceretur
the-aforesaid body near the-house where they-stayed should-be-led
et sic ipsi forsitan curarentur. Nolebant enim sanitatem
and so they perhaps should-be-cured they-did-not-wish for health
consequi, ne deperiret materia quaestus sui. Quapropter
to-obtain lest should-perish the-matter of-gain their wherefore
de illa strata fugientes se ad aliam transferebant,
from that street fleeing themselves to another transferred
per quam corpus nequaquam duci putabant. Dum ergo
through which the-body by-no-means to-be-led they-thought while therefore
fugerent, corpori ejus de improviso protinus obviaverunt, et
they-fled the-body his from the-unforeseen forthwith they-met and
quia Deus multa praestat invitis, ambo contra eorum
because God many-things grants to-the-unwilling both against their
voluntatem continuo sunt curati, licet de hoc plurimum
will at-once were cured although over this very-much
tristarentur. Ambrosius autem de sancto Martino sic ait:
they-were-saddened Ambrose moreover about saint Martin thus says
beatus Martinus profani erroris templa destruxit, vexilla
blessed Martin of-profane error the-temples destroyed the-banners
pietatis erexit, mortuos suscitavit, ab obsessis corporibus
of-piety raised the-dead raised from possessed bodies
daemonia saeva exclusit ac variis laborantes languoribus
demons savage shut-out and by-various laboring diseases
salutis remedio sublevavit. Qui ita perfectus inventus est,
of-health with-the-remedy relieved who so perfect found was
ut Christum texisset in paupere et veste, quam
that Christ he-had-covered in a-poor-man and with-the-garment which
egenus acceperat, mundi dominum induisset. O felix
the-needy-one had-received of-the-world the-Lord had-clothed O happy

largitas, qua divinitas operitur! O chlamydis gloriosa divisio,
largess by-which the-Godhead is-covered O of-the-cloak glorious division
quae militem contexit et regem! O inaestimabile donum,
which the-soldier covered and the-king O inestimable gift
quod vestire meruit divinitatem! Digne huic, domine,
which to-clothe deserved the-Godhead worthily to-this-one O-Lord
confessionis tuae praemia contulisti, digne ei Arianorum
of-confession your the-rewards you-conferred worthily to-him of-the-Arians
subjacuit feritas, digne amore martirii persecutoris tormenta
lay-subject the-ferocity worthily from-love of-martyrdom of-the-persecutor the-torments
non timuit. Quid erit pro oblatione integri corporis
not he-feared what will-he for the-offering of-the-whole body
recepturus, qui pro quantitate vestis exiguae Deum vestire
be-about-to-receive who for the-amount of-garment small God to-clothe
meruit et videre? Sic sperantibus contulit medicinam, ut
deserved and to-see so to-those-hoping he-conferred medicine that
alios supplicationibus, alios visu salvaret.
some by-prayers others by-sight he-saved

De sancto Briccio

CLXVII · SAINT BRICE

Brice, Martin's deacon, mocks his master as a madman, and Martin foretells that he will succeed him and suffer much. As bishop he is accused when a laundress bears a child; the month-old infant clears him, and he carries live coals in his cloak to Martin's tomb unburned, yet the people drive him out. After seven years at Rome he returns as his rivals die, and he rules seven more years before his death.

Briccius sancti Martini dyaconus ejusque plurimum exemplum
Brice of-saint Martin the-deacon and-his very-much example
multa eidem sancto convicia inferebat. Nam cum quidam
many to-the-same saint insults brought for when a-certain
pauper Martinum requireret, dixit ei Briccius: si illum
poor-man Martin sought said to-him Brice if that
delirum quaeris, prospice eminus, ille enim est, qui quasi
madman you-seek look from-afar he for is-the-one who as-if
amens coelum respicit. Cum igitur pauper a Martino, quae
mad heaven looks-at when therefore the-poor-man from Martin what
petierat, accepisset, vir sanctus Briccium ad se vocans
he-had-asked had-received the-man holy Brice to himself calling
dixit: an ego tibi delirus videor, Bricci? Quod cum ille prae
said whether I to-you mad seem O-Brice which when he for
verecundia se dixisse negaret, ait Martinus: nonne aures
shame himself to-have-said denied says Martin surely ears
meae ad os tuum erant, quando hoc eminus loquebaris?
my to mouth your were when this from-afar you-were-saying
Amen dico tibi, quia ab domino obtinui, ut mihi in
amen I-say to-you that from the-Lord I-have-obtained that to-me in
episcopatu succedas, sed scias, multa te in episcopatu
the-episcopate you-will-succeed but know-that many-things you in the-episcopate

adversa passurum. Quod Briccius audiens irridebat dicens:
adverse about-to-suffer which Brice hearing mocked saying
nonne verum dixi, istum delirum esse? Post mortem igitur
surely truly I-said this-man mad to-be after the-death therefore
Martini Briccius in episcopum est electus, qui deinceps orationi
of-Martin Brice as bishop was chosen who thenceforth to-prayer
vacabat et licet adhuc superbus, tamen corpore castus erat.
gave-himself and although still proud yet in-body chaste was
Anno autem episcopatus sui XXX mulier quaedam religiose
in-the-year moreover of-episcopate his thirtieth a-woman certain religiously
vestita, quae ejus vestimenta lavabat, concepit et filium peperit.
clothed who his garments washed conceived and a-son bore
Tunc omnis populus cum lapidibus ad ejus januam congregatus
then all the-people with stones at his door gathered
est dicens: diu pietate sancti Martini luxuriam tuam
was saying long out-of-piety-for saint Martin wantonness your
dissimulavimus, sed jam nequaquam pollutas manus osculari
we-have-overlooked but now by-no-means the-polluted hands to-kiss
valemus. Illo autem viriliter hoc negante: adducite, ait, ad me
we-are-able he moreover manfully this denying bring he-says to me
infantem. Quo allato, cum XXX esset dierum, dixit ad eum
the-infant which brought when thirty it-was days-old said to him
Briccius: adjuro te per filium Dei, ut dicas coram omnibus,
Brice I-adjure you by the-Son of-God that you-say before all
si ego te genui. Et ille: non tu, inquit, es pater meus.
whether I you begot and he not you he-says are father my
Populo autem urgente, ut, quis esset ejus pater, requireret,
the-people moreover pressing that who was his father he-should-ask
ille ait: non est hoc meum; feci, quod ad me pertinuit.
he says not is this my-affair I-have-done what to me pertained
Populus autem hoc totum magicis artibus attribuebat dicens:
the-people moreover this whole to-magic arts attributed saying

nequaquam nobis falso pastoris nomine dominaberis. Tunc
by-no-means over-us with-the-false of-shepherd name will-you-lord-it then
ille pro sui purgatione prunas ardentes usque ad tumbam
he for his clearing coals burning all-the-way to the-tomb
sancti Martini cunctis videntibus deportavit, projectisque
of-saint Martin all seeing carried and-thrown-down
prunis vestis ejus illaesa apparuit et ait: sicut hoc meum
the-coals the-garment his unharmed appeared and he-says as this my
vestimentum a prunis mansit illaesum, sic corpus meum
garment by the-coals has-remained unharmed so body my
a contactu mulieris est mundum. Populo autem adhuc non
from the-touch of-woman is clean the-people moreover still not
credente sanctum Briccium contumeliis et injuriis afficiunt et
believing saint Brice with-insults and injuries they-afflict and
a sua dignitate ejiciunt, ut verbum, quod sanctus Martinus
from his dignity cast-out that the-word which saint Martin
dixerat, impleretur. Tunc Briccius flens papam adiit et VII
had-said might-be-fulfilled then Brice weeping the-pope approached and seven
annis ibidem permanens, quidquid in sanctum Martinum
years there remaining whatever against saint Martin
deliquerat, poenitendo delevit. Populus autem Justinianum
he-had-offended by-doing-penance blotted-out the-people moreover Justinian
praefecit et Romam contra Briccium misit, ut episcopatum
set-over-them and to-Rome against Brice sent that the-episcopate
sibi contra Briccium defensaret. Quo cum tenderet,
for-himself against Brice he-might-defend whither when he-was-heading
in civitate Vercellensi vitam finivit et Armenium loco
in the-city of-Vercelli life he-ended and Armentius in-place
ejus populus omnis praefecit. Septimo igitur anno Briccius
his the-people all set-over-them in-the-seventh therefore year Brice
cum auctoritate papae rediens sexto ab urbe milliario
with the-authority of-the-pope returning at-the-sixth from the-city milestone

hospitium accepit et Armenius eadem nocte spiritum
lodging took and Armentius on-that-same night his-spirit
exhalavit. Quod Briccius per revelationem cognoscens ait
breathed-out which Brice by revelation knowing says
suis, ut surgerent et secum ad tumulandum Turonensem
to-his-own that they-should-rise and with-him to burying the-bishop
episcopum properarent. Cum ergo Briccius per unam
of-Tours should-hasten when therefore Brice through one
portam civitatem ingrederetur, ille autem per aliam mortuus
gate the-city entered he moreover through another dead
efferebatur. Quo sepulto sanctus Briccius sedem suam accepit
was-carried-out who buried saint Brice see his took
et VII postmodum annis praesidens et vitam laudabilem
and for-seven afterward years presiding and life praiseworthy
ducens XLVIII. anno episcopatus sui in pace quievit.
leading in-the-forty-eighth year of-episcopate his in peace rested

De sancta Elizabeth

CLXVIII · SAINT ELIZABETH

Elizabeth is read as "my God has known," "my God's seventh," for her seven states of life, and "my God's fullness." The king of Hungary's daughter, devout from childhood, is married to the landgrave of Thuringia and serves the poor, the sick, and the dead with her own hands under master Conrad's hard obedience. Widowed when he dies in the Holy Land, she is driven out, refuses a second marriage, takes the gray habit, and builds a hospital at Marburg. She dies in 1226 amid birdsong, her tomb flows with oil, and miracles of healing and raising follow.

Elizabeth interpretatur: Deus meus cognovit, vel: Dei
Elizabeth is-interpreted God my has-known or of-God
mei septima vel Dei mei saturitas. Dicitur ergo primo
my the-seventh or of-God my the-fullness she-is-called therefore first
Elizabeth: Deus meus cognovit, quia Deus eam cognovit, id
Elizabeth God my has-known because God her knew that
est, suo bene placito observavit et approbavit vel cognovit,
is by-his good pleasure watched and approved or knew
id est notitiam suae cognitionis sibi infudit. Secundo
that is the-knowledge of-his acquaintance into-her poured secondly
dicitur Elizabeth, id est Dei mei septima; ipsa enim habuit
she-is-called Elizabeth that is of-God my the-seventh she for had
septimam Dei, vel quia VII operibus misericordiae se
the-seventh of-God or because in-seven works of-mercy herself
exercuit vel quia nunc est in septima aetate quiescentium,
she-exercised or because now she-is in the-seventh age of-those-resting
perventura tandem in octavam resurgentium, vel propter
about-to-arrive at-last into the-eighth of-those-rising-again or on-account-of
VII status, in quibus fuit. Ipsa namque fuit primo in statu
the-seven states in which she-was she for was first in the-state
virginali, secundo in statu conjugali, tertio in statu viduali,
virginal secondly in the-state conjugal thirdly in the-state of-widowhood

quarto in statu activo, quinto in statu contemplativo, sexto
fourthly in the-state active fifthly in the-state contemplative sixthly
in statu religioso et nunc septimo est in statu glorioso.
in the-state religious and now seventhly she-is in the-state glorious
Et isti septem status manifeste continentur in legenda sua,
and these seven states plainly are-contained in legend her
ut possit dici de ea, quod dicitur in Daniele de
so-that it-can to-be-said of her what is-said in Daniel of
Nabuchodonosor: septem tempora mutabuntur super eam.
Nebuchadnezzar seven times will-be-changed over her
Tertio dicitur Dei mei saturitas; Deus enim modo satiavit
thirdly she-is-called of-God my the-fullness God for now has-sated
eam et replevit splendore veritatis, dulcedine suavitatis
her and filled with-the-splendor of-truth with-the-sweetness of-delight
et vigore aeternitatis. Unde Augustinus in libro de
and with-the-vigor of-eternity whence Augustine in the-book on
civitate Dei agens de civitate coelesti dicit: in aeternitate
the-city of-God treating of the-city heavenly says in the-eternity
Dei viget, in veritate Dei lucet, in bonitate Dei gaudet.
of-God it-flourishes in the-truth of-God it-shines in the-goodness of-God it-rejoices

Elizabeth, illustris Ungariae regis filia, genere
Elizabeth of-the-illustrious of-Hungary king the-daughter by-birth
nobilis, sed fide ac religione nobilior stirpem tam nobilem
noble but in-faith and religion nobler the-stock so noble
nobilitavit exemplis, illustravit miraculis et decoravit
she-ennobled by-examples made-illustrious by-miracles and adorned
gratia sanctitatis. Quam auctor naturae supra naturam
with-the-grace of-holiness whom the-author of-nature above nature
quodammodo extulit, dum puella regalibus nutrita deliciis
in-a-way raised while a-girl in-royal reared delights
omnia puerilia aut omnino contemneret aut eadem in
all childish-things either wholly she-scorned or the-same to

Dei obsequium manciparet, ut liquido clareat, tenera
of-God the-service she-consigned so-that clearly it-may-shine-forth in-tender
ejus infantia quanta simplicitate viguit, quanta dulci
her infancy with-how-great simplicity she-flourished with-how-great sweet
devotione incepit. Extunc siquidem coepit bonis assuescere
devotion she-began from-then indeed she-began to-good to-grow-accustomed
studiis, ludos spernere vanitatis, successus prosperos fugere
pursuits games to-spurn of-vanity successes prosperous to-flee
mundi, proficere semper in reverentia Dei. Cum enim adhuc
of-the-world to-advance always in reverence of-God when for still
esset quinquennis, in ecclesia orandi gratia tam sedula
she-was five-years-old in the-church of-praying for-the-sake so assiduously
permanebat, ut eam ejus sodales vel ancillae avellere vix
she-remained that her her companions or maidservants to-pull-away scarcely
valerent. Quam cum ancillae vel coaetaneae observarent,
could whom when the-maidservants or girls-of-her-age watched
aliquam de illis causa ludi versus cappellam insequi
some-one of them for-the-sake of-a-game toward the-chapel to-follow
videbatur, ut ex hoc intrandi ecclesiam opportunitatem
she-seemed that from this of-entering the-church the-opportunity
captaret. Quam ingrediens genua flectebat aut pavimento
she-might-seize which entering her-knees she-bent or on-the-pavement
totaliter incumbebat, et licet litterarum peritiam non
wholly lay and although of-letters skill not
haberet, tamen coram se in ecclesiis saepe psalterium
she-had yet before herself in churches often the-psalter
expandebat, ut quodammodo se legere fingeret, ne
she-spread-open so-that in-a-way herself to-read she-might-feign lest
velut occupatam quis impediret; se quoque cum puellis ad
as occupied anyone should-hinder herself also with girls to
terram prostratam ludi specie mensurabat, ut sub
the-ground prostrated of-a-game under-the-show she-measured that under

tali occasione Deo reverentiam exhiberet. In ludo etiam
such pretext to-God reverence she-might-show in the-game also
et annulorum et aliis ludis spem totam in Deo ponebat.
both of-rings and in-other games hope all in God she-put
Et ex his, quae puella parvula lucrabatur vel alias
and from these-things which the-girl little won or otherwise
peculiariter possidebat, puellis pauperculis decimas exhibebat
privately possessed to-girls poor-little tithes she-gave
inducens eas, ut saepe orationem dominicam dicerent
inducing them that often the-prayer the-Lord's they-should-say
et crebro virginem salutarent. Crescens vero per aetatem
and frequently the-virgin should-greet growing but through the-age
temporis et crescebat amplius per affectum devotionis,
of-time also she-grew more through the-affection of-devotion
nam beatam virginem Dei genitricem in sui patronam et
for blessed the-virgin of-God the-mother as her patroness and
advocatam et beatum Johannem evangelistam in suae castitatis
advocate and blessed John the-evangelist as of-her chastity
custodem elegit. Cum enim singulae schedulae singulorum
guardian she-chose when for single little-slips of-the-single
apostolorum nominibus inscriptae altari imponerentur
apostles with-the-names inscribed on-the-altar were-placed
et quaelibet aliarum puellarum casu sibi schedulam
and each of-the-other girls by-chance to-herself the-slip
contingentem acciperet, ista oratione fusa tribus vicibus
falling took she prayer poured-out three times
schedulam, ubi nomen sancti Petri erat inscriptum, ut
the-slip where the-name of-saint Peter was inscribed as
desiderabat, accepit, ad quem tanto devotionis ferebatur
she-desired took to whom with-such of-devotion she-was-borne
affectu, ut nihil in ejus nomine petentibus denegaret. Ne
affection that nothing in his name to-those-asking she-denied lest

vero mundi successus sibi nimium blandiretur, quotidie in
but of-the-world the-successes her too-much should-flatter daily in
rebus prosperis sibi aliquid detrahebat. Cum enim in
things prosperous from-herself something she-took-away when for in
aliquo ludo sibi prospere succederet, reliquum intermittens
some game to-her prosperously it-went the-rest breaking-off
dicebat: nolo procedere, sed propter Deum reliquum
she-said I-do-not-wish to-proceed but on-account-of God the-rest
intermitto. Ad choreas quoque cum puellis caeteris advocata,
I-break-off to the-dances also with the-girls other summoned
cum unum circuitum peregisset, dicebat: sufficiat vobis
when one round she-had-completed she-said let-it-suffice for-you
unus circuitus, jam propter Deum alios dimittamus, et
one round now on-account-of God the-others let-us-let-go and
sic per talem modum puellas a vanitatibus temperabat.
so by such a-way the-girls from vanities she-restrained
Vestimentorum lascivos usus semper abhorruit et omnem
of-garments the-wanton uses always she-abhorred and all
in his honestatem dilexit. Certum quoque sibi numerum
in these modesty loved a-fixed also for-herself number
orationum indixerat, quem si quando aliqua occupatione
of-prayers she-had-imposed which if ever by-some business
praeventa non potuisset perficere et ab ancillis lectum
prevented not she-had-been-able to-complete and by the-maidservants the-bed
ingredi cogeretur, cum coelesti sponso vigilias vigilanter
to-enter was-compelled with the-heavenly bridegroom the-vigils vigilantly
solvebat; dies quoque sollemnes puella nobilis tanta
she-paid the-days also solemn the-girl noble with-such
devotione colebat, ut etiam manicas sibi consui nulla
devotion kept that even the-sleeves for-her to-be-sewn by-no
ratione pateretur, antequam missarum sollemnia complerentur.
means she-allowed before of-the-masses the-solemnities were-completed

Chirothecarum etiam usus ante meridiem in diebus dominicis
of-gloves also the-use before noon on days the-Lord's
sibi interdixit, volens in hoc et sacrae deferre sollemnitati
to-herself she-forbade wishing in this both to-the-sacred to-defer solemnity
et suae satisfacere devotioni. Propter quod solita erat
and her to-satisfy devotion on-account-of which accustomed she-was
ad haec et similia se per votum adstringere, ne quis
to these-things and similar herself by vow to-bind lest anyone
eam posset aliquibus suasionibus a suo proposito revocare.
her could by-any persuasions from her purpose recall
Officium ecclesiasticum audiebat cum tanta reverentia, ut,
the-office ecclesiastical she-heard with such reverence that
cum sacra legerentur evangelia vel sacra hostia conficeretur,
when the-holy were-read gospels or the-holy host was-consecrated
manicas, si forte consutae essent, solveret, monilia deponeret
the-sleeves if perhaps sewn they-were she-loosed the-necklaces she-laid-aside
et caetera capitis ornamenta in imo locaret. At
and the-other of-the-head ornaments in the-lowest-place she-set but
ubi gradum virginalem prudenter rexit et innocenter
when the-rank virginal prudently she-had-ruled and innocently
percurrit, conjugalem gradum intrare compellitur, utpote
she-had-run-through the-conjugal rank to-enter she-is-compelled inasmuch-as
quae ad hoc paterno imperio urgebatur, fructum perceptura
she-who to this by-paternal command was-urged the-fruit about-to-receive
tricesimum, quae fidem trinitatis servavit cum decalogo
thirtieth who the-faith of-the-Trinity kept with the-decalogue
praeceptorum. Consensit igitur licet invita in copulam
of-the-commandments she-consented therefore though unwilling to the-union
conjugalem, non ut libidini consentiret, sed ne patris
conjugal not that to-lust she-might-consent but lest of-her-father
praeceptum contemneret et ut filios educandos ad Dei
the-command she-should-scorn and that sons to-be-brought-up for of-God

servitium procrearet. Quamvis enim fuerit legi tori
the-service she-might-beget although for she-was by-the-law of-the-bed
conjugalis adstricta, nulli tamen delectationi fuit subjecta.
conjugal bound to-no yet delight she-was subject
Quod inde manifeste constat, quoniam in manibus magistri
which thence plainly is-established since in the-hands of-master
Conradi votum emisit, quod, si viro suo eam supervivere
Conrad a-vow she-made that if husband her her to-survive
contingeret, continentiam perpetuam observaret. Fuit ergo
it-should-happen continence perpetual she-would-observe she-was therefore
lantgravio Thuringiae sociata conjugio, prout regalis exigebat
to-the-landgrave of-Thuringia joined in-marriage as royal required
magnificentia et dispositio ordinavit divina, ut scilicet
magnificence and the-disposition ordained divine that namely
ibidem multos ad Dei amorem adduceret et incultos
there many to of-God the-love she-might-lead and untaught
homines edoceret. Licet autem mutaverit statum mentis,
men might-instruct although moreover she-changed her-state of-mind
non tamen mutavit mentis affectum. Quantae autem fuerit
not yet she-changed of-mind the-affection of-how-great moreover she-was
devotionis et humiliationis ad Deum, quantae austeritatis
devotion and humility toward God of-how-great austerity
et abstinentiae ad se ipsam, quantae largitatis et
and abstinence toward her herself of-how-great largess and
misericordiae ad pauperes, ex his, quae subjecta sunt,
mercy toward the-poor from these-things which subjoined are
apertius declaratur. Nam in oratione tanti exstitit fervoris,
more-openly is-declared for in prayer of-such she-stood fervor
ut etiam ancillas ad ecclesiam gradu concito praeveniret,
that even the-maidservants to the-church with-step quick she-outstripped
ut quasi quibusdam clandestinis orationibus aliquam Dei
that as-if by-certain secret prayers some of-God

gratiam impetraret. In nocte ad orationem saepe surgebat,
grace she-might-obtain in the-night to prayer often she-rose
rogante eam marito, ut sibi parceret et quieti alicui
asking her her-husband that herself she-should-spare and to-rest some
corpus donaret. Ordinavit autem cum quadam domicella sibi
her-body she-should-give she-arranged moreover with a-certain young-lady to-her
inter caeteras magis familiari, ut, si forte somno depressa
among the-others more familiar that if perhaps by-sleep weighed-down
non surgeret, eam pede tangens excitaret. Quadam
not she-rose her with-the-foot touching she-should-wake on-a-certain
vero vice pedem dominae tangere voluit et casu in
but occasion the-foot of-her-lady to-touch she-wished and by-chance against
pedem mariti impegit, qui subito excitatus rem, ut
the-foot of-the-husband struck who suddenly woken the-matter as
erat, didicit et patienter sufferens prudenter dissimulavit. Et
it-was learned and patiently bearing prudently pretended and
ut orationum suarum Deo pingue redderet sacrificium,
that of-prayers her to-God a-rich she-might-render sacrifice
saepe ipsum irrigabat abundantia lacrymarum; quas quidem
often it she-watered with-an-abundance of-tears which indeed
lacrymas fundebat jucunde et sine aliqua indecenti vultus
tears she-poured joyfully and without any unseemly of-the-face
permutatione, ita ut semper cum dolore fleret et de
change so that always with grief she-wept and over
dolore gauderet et hoc quadam vultus laetitia venustaret.
grief rejoiced and this with-a-certain of-face gladness graced
Tantae humilitati se subjecit, ut propter Dei amorem
to-such humility herself she-subjected that for of-God the-love
vilia et abjecta non sperneret et hoc cum devotione nimia
vile and abject-things not she-spurned and this with devotion excessive
exerceret. Nam infirmum quendam vultu deformem, capitis
she-performed for a-sick-man certain in-face misshapen of-head

foetore horribilem in sinu proprio reclinavit et horridum
with-stench horrible in bosom her-own she-laid and the-bristling
crinem tondens ejus caput ancillis ridentibus lavit.
hair clipping his head the-maidservants laughing she-washed
In rogationibus semper processionem nudis pedibus induta
in the-rogations always the-procession with-bare feet clothed
laneis sequebatur et in praedicationum stationibus inter
in-woolens she-followed and at of-the-sermons the-stations among
pauperculas tamquam pauper et humilis residebat, in
poor-little-women as a-poor-woman and humble she-sat at
purificatione post partum nequaquam se ut caeterae gemmis
the-purification after childbirth by-no-means herself like the-others with-gems
ornabat vel vestibus deauratis tegebat, sed exemplo
she-adorned or with-garments gilded covered but by-the-example
intemeratae puerperae filium propriis gestans in ulnis ipsum
of-the-undefiled mother her-son her-own carrying in arms him
ad altare cum agno et candela humiliter offerebat, ut
to the-altar with a-lamb and a-candle humbly she-offered that
ex his et seculi pompam contemnendam ostenderet
from these-things both of-the-world the-pomp to-be-scorned she-might-show
et se illibatae puerperae conformaret. Deinde domum
and herself to-the-spotless mother she-might-conform then home
rediens vestimenta ipsa, cum quibus ad ecclesiam processerat,
returning the-garments very with which to the-church she-had-gone
alicui pauperi mulieri tribuebat. Accidit quoque ad suae
to-some poor woman she-gave it-happened also for of-her
humilitatis praeconium, quod ipsa libertate praecellens et
humility the-proclaiming that she in-freedom excelling and
dignitate sublimis cujusdam viri, scilicet magistri Conradi
in-dignity exalted of-a-certain man namely master Conrad
pauperis et medici, sed tamen scientia et religione
poor and a-doctor but yet in-knowledge and religion

praecipui, salvo jure matrimonii et consentiente marito,
outstanding saving the-right of-marriage and consenting her-husband
obedientiae adeo se subjecit, ut, quidquid praeciperet, ipsa
in-obedience so herself she-subjected that whatever he-commanded she
cum reverentia et multo gaudio adimpleret, ut ex hoc
with reverence and much joy fulfilled that from this
obedientiae perciperet meritum et domini salvatoris, qui
of-obedience she-might-receive the-merit and of-the-Lord the-savior who
factus est obediens usque ad mortem, imitaretur exemplum.
made was obedient all-the-way to death might-imitate the-example
Quadam autem vice ad quandam praedicationem ab ipso
on-a-certain moreover occasion to a-certain sermon by him
vocata, superveniente marchionissa Misenensi impedita non
called arriving the-marchioness of-Meissen hindered not
venit. Quod ille aegre ferens tantam ejus inobedientiam
she-came which he ill bearing such her disobedience
relaxare noluit, donec usque ad camisiam exspoliatam cum
to-remit would-not until all-the-way to the-shift stripped with
quibusdam ancillis suis, quae culpabiles fuerant, fortiter
certain maidservants her who guilty had-been severely
verberari fecit. Sibi quoque tantam abstinentiam et
to-be-beaten he-caused on-herself also such abstinence and
rigorem imponebat, ut corpus suum vigiliis, disciplinis et
rigor she-imposed that body her with-vigils disciplines and
jejuniis maceraret. Nam saepe a viri toro abstinens
fasts she-macerated for often from of-her-husband the-bed abstaining
noctes ducebat insomnes, ut orationibus posset insistere
nights she-passed sleepless that to-prayers she-might to-apply-herself
et in abscondito patrem coelestem orare, cumque somni
and in secret the-Father heavenly to-pray and-when of-sleep
interpellaret necessitas, super strata tapetia dormiebat, sed
interrupted the-need on spread carpets she-slept but

cum maritus abesset, cum sponso coelesti in orationibus
when her-husband was-away with the-bridegroom heavenly in prayers
pernoctabat. Saepe etiam per manus ancillarum faciebat
she-spent-the-night often also by the-hands of-the-maidservants she-caused
se in cubiculo fortiter verberari, ut salvatori flagellato
herself in the-bedchamber severely to-be-beaten that to-the-savior scourged
vicem rependeret et carnem ab omni lascivia coerceret.
a-return she-might-repay and the-flesh from all wantonness might-restrain
Tantam autem in cibo et potu temperantiam exhibebat,
such moreover in food and drink temperance she-showed
ut in mensa mariti inter diversa ferculorum genera
that at the-table of-her-husband among various of-dishes kinds
interdum pane simplici esset contenta. Magister enim
sometimes with-bread plain she-was content master for
Conradus sibi interdixit, ne de cibis mariti quidquam
Conrad to-her forbade that of the-food of-her-husband anything
contingeret, de quibus sanam conscientiam non haberet.
she-should-touch about which a-sound conscience not she-had
Quod ipsa tanta diligentia observavit, ut aliis diversis
which she with-such diligence observed that the-others with-various
deliciis abundantibus ipsa cum ancillis suis cibis grossioribus
delicacies abounding she with maidservants her foods coarser
uteretur. Saepe tamen ad mensam sedebat et cibos manu
used often yet at table she-sat and the-foods with-hand
contrectabat et dividebat, ut ex hoc comedere videretur, ne
handled and divided that from this to-eat she-might-seem lest
superstitionis notam incurreret, sed urbanitate tali cunctos
of-superstition the-mark she-should-incur but with-courtesy such all
convivas laetificaret. Quadam vice, cum longi itineris
the-guests she-gladdened on-a-certain occasion when of-a-long journey
fuisset labore depressa, et marito et sibi fuissent
she-had-been by-the-toil weighed-down and to-her-husband and to-herself had-been

cibi diversi oblati, qui non credebantur de justis laboribus
foods various offered which not were-believed by just labors
acquisiti, omnino abstinuit et nigrum panem et durum
acquired wholly she-abstained and black bread and hard
in aqua calida madefactum cum suis ancillis patienter
in water hot soaked with her maidservants patiently
comedit. Ob hoc quosdam reditus justos vir suus sibi
ate for this certain revenues just husband her to-her
assignaverat, de quibus cum quibusdam ancillis suis, quae
had-assigned on which with certain maidservants her who
sibi ad haec omnia consentiebant, vivebat. Saepe autem cibos
to-her in these all-things consented she-lived often moreover the-foods
curiae respuit et aliquorum bonorum virorum cibaria
of-the-court she-rejected and of-some good men the-victuals
requisivit. Haec autem vir suus omnia cum patientia
sought these-things moreover husband her all-things with patience
supportabat, asserens, quod haec et ipse libenter faceret,
bore asserting that these-things also he willingly would-do
si turbationem suae familiae non timeret. Statum quoque
if the-disturbance of-his household not he-feared the-state also
paupertatis in summa gloria constituta summopere affectabat,
of-poverty in the-highest glory placed she-most-earnestly desired
ut et Christo pauperi vicem rependeret et mundus in
that both to-Christ poor a-return she-might-repay and the-world in
ea nil proprium haberet. Quapropter interdum, cum sola
her nothing its-own might-have wherefore at-times when alone
esset cum ancillis, vestimentis vilibus induens se et
she-was with the-maidservants in-garments cheap clothing herself and
despecto velo caput suum operiens dicebat: taliter incedam,
with-a-despised veil head her covering she-said thus I-shall-walk
cum ad statum venero paupertatis. Licet autem sibi
when to the-state I-shall-have-come of-poverty although moreover on-herself

abstinentiae frenum imposuerit, tanta tamen liberalitate
of-abstinence the-bridle she-imposed with-such yet liberality
se ad pauperes effundebat, ut nullum aliqua premi
herself on the-poor she-poured-out that no-one by-any to-be-pressed
inedia pateretur, sed omnibus adeo largissime subveniebat,
want she-allowed but all so most-generously she-helped
ut omnes eam matrem pauperum acclamarent. Septem enim
that all her the-mother of-the-poor acclaimed in-the-seven for
misericordiae operibus tota vigilantia insudabat, ut regnum
of-mercy works with-all vigilance she-toiled that the-kingdom
perpetuum perpetuo regnatura perciperet et paternam
perpetual perpetually about-to-reign she-might-receive and the-fatherly
benedictionem cum benedictis ad dextram possideret. Ipsa
blessing with the-blessed at the-right-hand might-possess she
namque nudos vestiebat, siquidem vestimenta impendebat
for the-naked clothed indeed garments she-spent
nudis peregrinorum et pauperum corporibus sepeliendis
on-the-naked of-pilgrims and of-the-poor bodies to-be-buried
et pueris baptizandis, quos quidem pueros saepe de
and on-children to-be-baptized which indeed children often from
sacro fonte levabat et propriis manibus eorum vestimenta
the-sacred font she-raised and with-her-own hands their garments
suebat, ut compaternitate contracta iis liberius subveniret.
sewed that godparenthood contracted to-them more-freely she-might-help
Accidit autem, ut cuidam pauperculae quoddam satis
it-happened moreover that to-a-certain poor-little-woman a-certain fairly
bonum tribueret vestimentum, illa autem videns donum tam
good she-gave garment she moreover seeing the-gift so
magnificum, tam ingenti gaudio est perfusa, ut ad terram
magnificent with-such great joy was suffused that to the-ground
cadens mortua crederetur. Quod beata Elizabeth videns doluit,
falling dead she-was-believed which blessed Elizabeth seeing grieved

se sibi tanta dedisse, timens, ne sibi fieret
herself to-her such-things to-have-given fearing lest for-her it-should-become
causa mortis, sed tamen pro ea oravit et ipsa sanata
the-cause of-death but yet for her she-prayed and she healed
surrexit. Saepe autem ipsa cum ancillis propriis manibus
rose often moreover she with the-maidservants with-her-own hands
lanam filabat et inde vestimenta fieri faciebat, ut ex
wool spun and thence garments to-be-made caused that from
hoc bonorum laborum gloriosum reciperet fructum et
this of-good labors the-glorious she-might-receive fruit and
exemplum verae humilitatis praeberet et de proprii corporis
an-example of-true humility might-offer and from of-her-own body
laboribus elemosinam daret Deo. Ipsa esurientes pascebat,
the-labors alms might-give to-God she the-hungry fed
pauperibus enim alimenta praebebat, adeo ut lantgravio
to-the-poor for nourishment she-offered so that the-landgrave
viro suo profecto ad curiam Friderici imperatoris, quae
husband her having-set-out to the-court of-Frederick the-emperor which
tunc erat Cremonae, ipsa omnem annonam de suis grangiis
then was at-Cremona she all the-grain from her granges
collegit et congregatis undecunque pauperibus quotidie iis
collected and gathered from-everywhere the-poor daily to-them
necessaria ministrabat eo, quod tunc charistia et valida
the-necessities ministered this that then a-dearth and strong
fames imminebat. Saepe autem, cum pecunia iis deficeret,
famine was-impending often moreover when money to-them failed
ornamenta vendebat, ut pauperibus subveniret: multa
the-ornaments she-sold that the-poor she-might-help many-things
enim sibi et suis ancillis consuevit subtrahere
for from-herself and her maidservants she-was-accustomed to-withdraw
et pauperibus reservare. Ipsa sitientes potabat. Quadam
and for-the-poor to-reserve she the-thirsty gave-drink on-a-certain

autem vice cerevisiam pauperibus distribuens, cum unicuique
moreover occasion beer to-the-poor distributing when to-each
sufficienter dedisset, inventum est, quod vas nullam
sufficiently she-had-given found it-was that the-vessel no
habuit deminutionem, sed eandem, quam prius, mensuram
had diminution but the-same which before measure
servavit. Ipsa hospitio peregrinos et pauperes suscipiebat,
kept she in-hospitality pilgrims and poor-people received
domum enim maximam sub altissimo castro construxit,
a-house for very-large under the-very-high castle she-built
in qua infirmorum magnam multitudinem refovebat, quos
in which of-the-sick a-great multitude she-cared-for whom
diebus singulis non obstante difficultate ascensus vel
on-days single not standing-in-the-way the-difficulty of-the-ascent or
descensus visitans et iis omnia necessaria ministrabat et
descent visiting and to-them all necessities she-ministered and
verbis excitatoriis ad patientiam inducebat, et licet omnem
with-words rousing to patience led and although all
corruptionem aëris semper aegre portaverit, infirmorum
corruption of-the-air always ill she-bore of-the-sick
tamen corruptiones propter Dei amorem etiam tempore
nevertheless the-corruptions on-account-of of-God the-love even in-time
aestivo non abhorruit, sed remedia adhibuit, velo
summer not she-shrank-from but remedies applied with-the-veil
proprii capitis tersit et manibus propriis contrectavit, licet
of-her-own head wiped and with-hands her-own handled although
ancillae talia graviter tolerarent. In eadem quoque
the-maidservants such-things heavily bore in the-same also
domo puerulos pauperum feminarum nutriri cum summa
house the-little-children of-poor women to-be-nursed with highest
diligentia faciebat, quibus se tam dulcem et humilem
diligence she-caused to-whom herself so sweet and humble

exhibebat, ut eam omnes matrem vocarent et intrantem
she-showed that her all mother called and her-entering
domum cuncti tamquam matrem filii sequerentur et ante
the-house all like a-mother sons followed and before
eam catervatim cum summo studio collocarentur. Ipsa vero et
her in-crowds with highest eagerness placed-themselves she but both
olliculas et annulos vitreos et quaedam alia vitrea emi
little-pots and rings glass and certain other glass-things to-be-bought
fecerat, ut pueri ludos pueriles in talibus exercerent.
had-caused that the-children games childish with such-things might-play
Quae dum in pallio proprio equitans in castrum deferret,
which while in cloak her-own riding to the-castle she-was-carrying
de rupe altissima super lapides ceciderunt, sed nulla in
from a-rock very-high upon stones they-fell but no in
iis laesio est inventa. Ipsa infirmos visitabat, miserorum
them damage was found she the-sick visited of-the-wretched
enim compassio adeo ejus animum vindicabat, quod eorum
for the-compassion so her mind claimed that their
hospitia frequenter perquirens, eos sollicite visitabat, eorum
lodgings frequently seeking-out them solicitously she-visited their
camerulas familiariter et devote subintrans nec difficultate
little-rooms familiarly and devoutly entering nor by-the-difficulty
viae pertenta nec longitudine lacessita, quibus subveniebat
of-the-way deterred nor by-the-length wearied whom she-helped
in necessariis, et verba exhibebat consolationis. Propter
in necessities and words she-showed of-consolation on-account-of
quod ex quintuplici consideratione remunerationem accepit,
which from fivefold consideration recompense she-received
scilicet ex dignatione visitationis, ex labore itineris,
namely from the-condescension of-the-visiting from the-labor of-the-journey
ex affectu compassionis, ex affatu consolationis et ex
from the-affection of-compassion from the-address of-consolation and from

largitione muneris. Ipsa sepulturas pauperum frequentabat,
the-bestowal of-the-gift she the-burials of-the-poor frequented
mente namque devota pauperum currebat ad funera et
in-mind for devout of-the-poor she-ran to the-funerals and
vestes, quas propriis manibus fecerat, eorum corporibus
the-garments which with-her-own hands she-had-made their to-bodies
coaptabat adeo, ut semel velum suum linteum magnum in
fitted so that once veil her linen large into
partes concideret et cujusdam pauperis corpus involveret.
parts she-cut and of-a-certain poor-man the-body wrapped
Eorum etiam funera propriis manibus contrectabat et in
their also funerals with-her-own hands she-handled and in
ipsorum obsequiis devota manebat. Inter haec laudanda
their obsequies devout she-remained among these-things to-be-praised
est devotio viri sui, qui licet negotiis multis esset
is the-devotion of-husband her who although in-affairs many he-was
implicitus, in Dei tamen obsequio erat devotus et quia
entangled in of-God nevertheless the-service was devout and because
ipse talibus personaliter intendere non valebat, uxori suae
he to-such-things in-person to-attend not was-able to-wife his
potestatem concesserat agendi omnia, quae Dei honorem
the-power he-had-granted of-doing all-things which of-God the-honor
respicerent et animae suae salutem afferrent. Cupiens vero
regarded and to-soul his salvation might-bring desiring but
beata Elizabeth, ut vir suus in fidei defensionem
blessed Elizabeth that husband her to of-the-faith the-defense
potentiae suae arma converteret, ipsum salubri exhortatione
of-his power the-arms might-turn him by-wholesome exhortation
induxit, ut ad terram sanctam pergeret visitandam. Ubi
induced that to the-land holy he-should-go to-be-visited where
dum esset, ipse lantgravius princeps fidelis, devotus et
while he-was the-very landgrave a-prince faithful devout and

inclytus fide integra et devotione sincera Deo reddidit
famous with-faith whole and devotion sincere to-God gave-back
spiritum, suorum operum fructum recipiens gloriosum. Et sic
his-spirit of-his works the-fruit receiving glorious and so
ipsa vidualem statum cum devotione amplectitur, ne vidualis
she the-widowed state with devotion embraces lest of-widowed
continentiae praemio fraudaretur, sed fructum sexagesimum
continence of-the-reward she-should-be-cheated but the-fruit sixtieth
sic perciperet, utpote quae decalogum praeceptorum cum
so might-receive inasmuch-as she-who the-decalogue of-the-commandments with
septem misericordiae operibus observaret. Verum cum mors
the-seven of-mercy works observed but when the-death
viri sui per totam fuisset Thuringiam divulgata, de
of-husband her through the-whole-of had-been Thuringia spread-abroad from
patria ipsa tamquam dissipatrix et prodiga a quibusdam
the-homeland she as a-squanderer and prodigal by certain
vasallis viri sui turpiter et totaliter est ejecta, ut
vassals of-husband her shamefully and wholly was cast-out that
ex hoc ejus patientia claresceret et paupertatis diu
from this her patience might-shine-forth and of-poverty the-long
conceptum desiderium obtineret. Adveniente igitur nocte in
conceived desire she-might-obtain coming therefore the-night in
domo cujusdam tabernarii in loco, ubi porci jacuerant, se
the-house of-a-certain innkeeper in a-place where pigs had-lain herself
recepit Deo gratias multas agens. Hora vero matutinali
she-took-in to-God thanks many giving at-the-hour but of-matins
ad domum fratrum minorum pergens rogavit, ut pro sua
to the-house of-the-brothers minor going she-asked that for her
tribulatione Deo gratias agerent et te Deum laudamus
tribulation to-God thanks they-should-give and you God we-praise
cantarent. Sequenti die domum cujusdam sui aemuli cum
should-sing on-the-following day the-house of-a-certain her rival with

suis parvulis jussa est ingredi, arto sibi loco ibidem
her little-ones ordered she-was to-enter a-narrow to-her place there
admodum assignato. Quae dum ab hospite et hospita
very assigned who when by the-host and the-hostess
plurimum gravaretur, parietibus valefecit dicens: libenter
very-much was-burdened to-the-walls bade-farewell saying willingly
hominibus valefacerem, si beneficos invenirem. Compulsa
to-men I-would-bid-farewell if kindly I-found compelled
igitur ad locum priorem rediit et parvulos suos ad loca
therefore to the-place former she-returned and little-ones her to places
diversa alendos transmisit. Dum vero per quandam viam
various to-be-reared sent while but through a-certain way
strictam luto profundo plenam super quosdam lapides
narrow with-mud deep full on certain stones
ibidem positos pergeret et vetula quaedam, cui jam
there placed she-went and an-old-woman certain to-whom already
multa beneficia obtulerat, super eosdem lapides transiens
many benefits she-had-offered on the-same stones crossing
eidem cedere recusaret, ipsa in lutum profundum cecidit
to-her to-yield refused she into the-mud deep fell
et surgens vestimenta sua gaudens et ridens abstersit.
and rising garments her rejoicing and laughing wiped
Post hoc autem abbatissa ejus matertera ipsius nimium
after this moreover the-abbess her maternal-aunt her very-much
paupertati compatiens ad episcopum Babenbergensem ipsius
with-her-poverty sympathizing to the-bishop of-Bamberg her
avunculum eam duxit, qui eam honeste suscipiens cante
uncle her led who her honorably receiving cautiously
retinuit, intendens ipsam secundis nuptiis copulare. Quod cum
kept intending her to-second nuptials to-join which when
ancillae, quae secum continentiam voverant, didicissent
the-maidservants who with-her continence had-vowed had-learned

et ex hoc se multis lacrymis affligerent, beatae
and over this themselves with-many tears afflicted to-blessed
Elizabeth cum gemitu hoc retulerunt, quae eas confortans
Elizabeth with groaning this they-reported who them comforting
ait: confido in domino, pro cujus amore continentiam
said I-trust in the-Lord for whose love continence
vovi perpetuam, qui meum propositum firmum custodiet
I-vowed perpetual who my purpose firm will-guard
et omnem violentiam conteret et consilium humanum
and all violence will-crush and counsel human
dissolvet, et si forte avunculus meus voluerit me alicui
will-dissolve and if perhaps uncle my will-have-wished me to-someone
copulare, animo dissentiam et verbis pariter contradicam,
to-join in-mind I-shall-dissent and in-words equally shall-contradict
et si nullum aliud mihi evadendi superesset remedium,
and if no other to-me of-escaping should-remain remedy
nasum mihi proprium detruncarem, ut me sic deformem
nose my own I-would-cut-off that me so misshapen
quilibet exhorreret. Cum igitur de mandato ipsius episcopi
anyone might-shudder-at when therefore by the-mandate of-that bishop
ad quoddam castrum invita fuisset deducta moratura
to a-certain castle unwilling she-had-been led-off about-to-stay
ibidem, donec in conjugium tenderetur, et ipsa suam
there until into marriage she-should-be-drawn and she her
castitatem domino cum lacrymis commendasset, ecce domino
chastity to-the-Lord with tears had-commended behold the-Lord
disponente ossa viri sui de ultramarinis partibus
disposing the-bones of-husband her from overseas parts
deferuntur. Jussa est igitur ab episcopo reduci, ut
are-brought ordered she-was therefore by the-bishop to-be-brought-back that
ossibus viri sui devota occurrat. Ipsa ergo ossa ab
to-the-bones of-husband her devout she-might-meet she therefore the-bones by

episcopo cum honorabili processione et ab ipsa cum multa
the-bishop with an-honorable procession and by her with much
devotione et lacrymarum effusione suscepta sunt. Quae
devotion and of-tears outpouring received were who
conversa ad dominum dixit: gratias tibi ago, domine, quia
turned to the-Lord said thanks to-you I-give O-Lord because
in susceptione ossium viri mei dilecti tui me miseram
in the-receiving of-the-bones of-husband my beloved your me wretched
consolari dignatus es; tu scis, domine, quia, licet ipsum
to-console deigned you-have you know O-Lord that although him
te amantem multum amaverim, tamen ob tui amorem ejus
you loving much I-loved yet for of-you the-love his
praesentia carui et in sanctae terrae tuae subsidium
presence I-went-without and to of-holy land your the-aid
destinavi, et quamvis delectabile mihi esset adhuc cum
I-sent and although delightful to-me it-would-be still with
eo vivere tali conditione, ut cum ipso per totum
him to-live on-such condition that with him through the-whole
mundum paupercula mendicarem, tamen te teste contra
world a-poor-little-woman I-should-beg yet you witness against
tuam voluntatem uno crine ipsum non redimerem nec ad
your will by-one hair him not I-would-ransom nor to
vitam mortalem iterum revocarem, ipsum autem et me tuae
life mortal again I-would-recall him moreover and me to-your
gratiae recommendo. Verum ne fructum centesimum perderet,
grace I-recommend but lest the-fruit hundredfold she-should-lose
qui perfectionem evangelicam servantibus datur, qui de
which perfection evangelical to-those-keeping is-given who from
sinistra miseriae ad dextram gloriae transferuntur, religiosum
the-left of-misery to the-right of-glory are-transferred the-religious
habitum induit, vestes scilicet grisias humiles et abjectas,
habit she-put-on garments namely gray humble and abject

continentiam post mortem viri perpetuam servans,
continence after the-death of-her-husband perpetual keeping
obedientiam perfectam custodiens et voluntariam paupertatem
obedience perfect guarding and voluntary poverty
complectens, mendicando quoque ire ostiatim voluit, sed
embracing begging also to-go from-door-to-door she-wished but
magister Conradus non permisit. Fuit autem ejus habitus
master Conrad not permitted was moreover her dress
tam despectus, ut deferret pallium griseum panno coloris
so despised that she-wore a-cloak gray with-cloth of-color
alterius prolongatum, manicas etiam tunicae ruptas alterius
another lengthened the-sleeves also of-her-tunic torn of-another
coloris panno habuit emendatas. Pater vero suus, rex
color with-cloth she-had mended the-father but her the-king
Ungariae, audiens, filiam suam ad tantam devenisse inopiam,
of-Hungary hearing daughter his to such to-have-come want
comitem quendam ad eam misit, ut ipsam ad paterna limina
a-count certain to her sent that her to the-paternal thresholds
reducere procuraret. Qui videns eam tali habitu ornatam
to-bring-back he-should-see-to who seeing her in-such dress adorned
cernensque sedentem humiliter et filantem prae confusione
and-seeing-her sitting humbly and spinning for confusion
et admiratione exclamans dixit: nunquam filia regis tam
and wonder crying-out said never a-daughter of-a-king in-so
vili induta habitu apparuit nec lanam aliquam filare visa
cheap clothed dress has-appeared nor wool any to-spin seen
fuit. Cum vero pro sua reductione vehementer institisset,
has-been when but for her bringing-back vehemently he-had-pressed
nullatenus acquievit, cum pauperibus malens in paupertate
by-no-means she-agreed with the-poor preferring in poverty
degere, quam divitiis multis cum divitibus abundare. Ut
to-live than with-riches many with the-rich to-abound that

vero ejus animus in Deum totus transiret et intenta ejus
but her mind into God whole might-pass and the-intent her
devotio nullum impedimentum haberet, rogavit dominum,
devotion no hindrance might-have she-asked the-Lord
ut omnium temporalium contemtum sibi infunderet et
that of-all temporal-things contempt into-her he-might-pour and
filiorum dilectionem a suo corde evelleret et contra
of-(her)-sons the-love from her heart might-tear-out and against
omnes contumelias contemtum et constantiam largiretur.
all insults contempt and constancy might-bestow
Fusa vero oratione audivit dominum sibi dicentem: exaudita
poured but the-prayer she-heard the-Lord to-her saying heard
est oratio tua. Quae dixit ancillis: exaudivit dominus
is the-prayer your who said to-the-maidservants has-heard the-Lord
vocem meam, quia et omnia temporalia ut stercora reputo
voice my because both all temporal-things as dung I-reckon
et de filiis meis non plus quam de aliis proximis curo
and about sons my not more than about other neighbors I-care
et mei contemtum et opprobria parvi pendo nihilque aliud
and of-me the-contempt and reproaches little I-weigh and-nothing else
jam diligere videor nisi Deum. Magister quoque Conradus
now to-love I-seem except God master also Conrad
saepe sibi molesta et contraria imponebat et quos
often on-her troublesome and contrary-things imposed and those-whom
amplius diligere videbatur, ab ejus consortio separabat, adeo
more to-love she-seemed from her company he-separated so
ut duas fideles ancillas et praedilectas, quae a juventute
that two faithful maidservants and much-loved who from youth
sua secum fuerant enutritae, ab ea removerit, multis effusis
her with-her had-been reared from her he-removed many poured-out
lacrymis hinc et inde. Hoc faciebat autem vir sanctus,
tears on-this-side and on-that this did moreover the-man holy

ut ejus voluntatem frangeret et ut ipsa suum affectum
that her will he-might-break and that she her affection
ad Deum totaliter erigeret et ne aliqua de ancillis
to God wholly might-raise and lest any of the-maidservants
pristinam gloriam ad ejus memoriam revocaret. In his autem
former glory to her memory should-recall in these moreover
omnibus inveniebatur et velox ad obedientiam et constans
all-things she-was-found both swift to obedience and constant
ad patientiam, ut per patientiam animam suam possideret
to patience that through patience soul her she-might-possess
et per obedientiam victoria decoraretur. Dicebat quoque:
and through obedience with-victory might-be-adorned she-said also
propter Deum tantum timeo hominem mortalem, quantum
on-account-of God so-much I-fear man mortal as-much-as
timere debeo judicem coelestem; ideo autem magistro
to-fear I-ought the-judge heavenly therefore moreover to-master
Conrado pauperi et mendico, non alicui episcopo obedientiam
Conrad poor and a-beggar not to-some bishop obedience
facere voluit, ut omnem occasionem temporalis consolationis
to-make she-wished that all occasion of-temporal consolation
a me penitus abdicaret. Quadam vice dum claustrum
from me utterly he-might-renounce on-a-certain occasion when the-cloister
quarundam sanctimonialium ab iis obnixe rogata intrasset,
of-certain nuns by them earnestly asked she-had-entered
non habita licentia a suo magistro, fecit eam tam
not had leave from her master he-caused her so
graviter verberari, ut post tres hebdomades in ea vestigia
heavily to-be-beaten that after three weeks on her the-traces
verberum apparerent. Dicebat autem suis ancillis se et
of-the-blows appeared she-said moreover to-her maidservants herself and
illas consolans: sicut gramen fluvio inundante deprimitur
them consoling as the-grass the-river flooding is-pressed-down

et decrescente erigitur, sic nos aliqua afflictione adveniente
and subsiding is-raised so we some affliction coming
debemus per humilitatem submitti, cessante vero ad Deum
ought through humility to-be-lowered ceasing but toward God
per spiritualem laetitiam elevari. Tantae se humilitati
through spiritual gladness to-be-raised to-such herself humility
deprimebat, ut nullatenus pateretur, quod ancillae eam
she-lowered that by-no-means she-allowed that the-maidservants her
dominam appellarent, sed singulari tantum ad eam numero
lady should-call but in-the-singular only to her number
loquerentur, eo modo scilicet, quo inferioribus loqui
they-should-speak in-that manner namely in-which to-inferiors to-speak
solemus. Scutellas insuper aliaque coquinae utensilia
we-are-accustomed the-bowls besides and-other of-the-kitchen utensils
lavabat et, ne ab ancillis prohiberetur, eas ad loca alia
she-washed and lest by the-maidservants she-be-prevented them to places other
transmittebat. Dicebat etiam: si vitam aliam magis despectam
she-sent she-said also if a-life other more despised
invenissem, ipsam potius elegissem. Caeterum, ut cum
I-had-found it rather I-would-have-chosen moreover that with
Maria optimam partem possideret, sedulae contemplationi
Mary the-best part she-might-possess to-assiduous contemplation
vacabat. In qua quidem contemplatione specialem gratiam
she-gave-herself in which indeed contemplation a-special grace
habuit lacrymas fundere, coelestes visiones crebro videre et
she-had tears to-pour heavenly visions frequently to-see and
ad amorem alios inflammare. Quandoquidem magis jucunda
to love others to-inflame since more joyful
videbatur, tunc jucundae devotionis lacrymas emittebat, ita
she-seemed then of-joyful devotion tears she-sent-forth so
ut lacrymae de vultu ejus jucundae tanquam de fonte
that the-tears from the-face her joyful as from a-spring

serenissimo effluere viderentur, ut simul flens videretur et
most-serene to-flow-out seemed so-that at-once weeping she-seemed and
gaudens, nunquam in deformitatem vel rugas vultum ex
rejoicing never into ugliness or wrinkles her-face from
fletu convertens. Dicebat enim de his, qui vultum in fletu
weeping turning she-said for of those who the-face in weeping
deformant: videntur quasi dominum deterrere; dent enim
disfigure they-seem as-if the-Lord to-frighten let-them-give for
Deo, quod habent, cum jucunditate et hilaritate. Visiones
to-God what they-have with joyfulness and cheerfulness visions
coelestes in ipsa sui oratione et contemplatione saepe
heavenly in the-very her prayer and contemplation often
videbat. Quadam vero die sacro quadragesimali tempore
she-saw on-a-certain but day in-the-holy Lenten time
in ecclesia exsistens sic ad altare oculis defixis intenta
in the-church being so at the-altar with-eyes fixed intent
manebat, ac si ibidem Dei praesentiam miraretur,
she-remained as if there of-God the-presence she-were-marveling-at
ubi per magnum spatium consolata divina est revelatione
where for a-great space consoled by-divine she-was revelation
refecta. Deinde domum reversa, dum se prae debilitate
refreshed then home returned when herself for weakness
in ancillae gremium appodiasset et illa per fenestram
on of-a-maidservant the-lap she-had-leaned and she through the-window
oculos ad coelum defixos attolleret, tanta hilaritate vultus
her-eyes to heaven fixed raised with-such cheerfulness face
ejus perfunditur, ut etiam risus mirabilis sequeretur. Quae
her is-suffused that even laughter wonderful followed who
cum diu tota jucunda visione laetificata fuisset, subito
when long wholly by-a-joyful vision gladdened she-had-been suddenly
in lacrymas est conversa. Rursus oculos aperiens pristina
into tears she-was turned again her-eyes opening in-former

jucunditate perfruitur oculosque claudens pristinis lacrymis
joyfulness she-delights and-her-eyes closing with-former tears
irrigatur et sic usque ad completorium talibus est
she-is-watered and so all-the-way to compline in-such she-has
divinis consolationibus immorata. Cum vero diu tacens
divine consolations lingered when but long silent
nullum verbum emisisset penitus, tandem prorumpens
no word she-had-sent-forth wholly at-last bursting-out
locuta est dicens: ita, domine, tu vis esse mecum et ego
spoke she-has saying thus O-Lord you wish to-be with-me and I
tecum et nunquam volo a te separari. Postmodum
with-you and never do-I-wish from you to-be-separated afterward
cum ab ancillis rogaretur, ut ad Dei honorem et
when by the-maidservants she-was-asked that to of-God the-honor and
ipsarum aedificationem, quid viderit, indicaret, illa ipsorum
their edification what she-had-seen she-should-show she by-their
importunitate devicta ait: vidi coelum apertum et Jesum
importunity overcome said I-saw heaven opened and Jesus
se ad me benignissime inclinantem vultumque ad
himself toward me most-kindly inclining and-his-face to
me sincerissimum ostendentem, ego vero de sua visione
me most-sincere showing I but at his vision
ineffabili jucunditate perfusa de suo recessu remanebam
with-ineffable joyfulness suffused at his withdrawal remained
multo moerore dejecta. Qui mei misertus iterum me sui
with-much grief cast-down who on-me having-pity again me of-his
vultus ostensione laetificans ait: si tu vis esse mecum,
of-face by-the-showing gladdening said if you wish to-be with-me
ero tecum. Cui ego respondi, prout me loquentem
I-shall-be with-you to-whom I answered as me speaking
audivistis. Cumque rogaretur, ut etiam visionem, quam juxta
you-have-heard and-when she-was-asked that also the-vision which by

altare vidit, exponeret, illa respondit: quae ibi vidi, non
the-altar she-saw she-should-set-forth she answered what there I-saw not
expedit enarrare, ibi tamen in gaudio fui multo et Dei
it-is-expedient to-relate there yet in joy I-was much and of-God
miranda conspexi. Saepe quoque, dum in oratione consisteret,
marvels beheld often also while in prayer she-stood
facies ejus mire splendebat et ex ejus oculis instar
face her wonderfully shone and from her eyes like
solis radii prodibant. Saepe autem ejus oratio tanti fervoris
the-sun rays came-forth often moreover her prayer of-such fervor
inveniebatur, ut etiam alios inflammaret. Juvenem namque
was-found that even others it-inflamed a-youth for
quendam seculariter indutum ad se vocans ait: videris
certain in-worldly-fashion dressed to herself calling she-says you-seem
nimis dissolute vivere, cum deberes creatori tuo servire,
too dissolutely to-live when you-ought creator your to-serve
vellesne, quod pro te Deum orarem? Et ille: volo et
would-you-wish that for you God I-should-pray and he I-wish and
id vehementer exposco. Cum igitur orationi se dedisset
it vehemently I-beg when therefore to-prayer herself she-had-given
et juvenem similiter pro se orationi incumbere monuisset,
and the-youth likewise for himself to-prayer to-apply had-warned
juvenis alta voce clamavit dicens: cessate, domina, ab
the-youth with-loud voice cried-out saying cease O-lady from
oratione, jam cessate. Sed cum illa attentius oraret, juvenis
prayer now cease but when she more-attentively prayed the-youth
altius clamans dixit: cessate, domina, quia totus deficio
louder crying said cease O-lady because wholly I-am-failing
et comburor. Ipse enim tanto calore fuerat succensus, ut
and I-am-burned he for with-such heat had-been set-alight that
totus sudans et fumans corpus et brachia velut amens
wholly sweating and smoking his-body and arms like a-madman

jactaret, adeo ut plerique occurrentes ipsumque tenentes
he-threw so that very-many running-up and-him holding
vestes ejus prae nimio sudore madidas invenirent et aestum
garments his for excessive sweat soaked found and the-heat
ejus ferre non possent, ipso vero clamante et dicente: totus
his to-bear not could he but crying and saying wholly
ardeo et consumor. Ut vero beata Elizabeth orationem
I-burn and am-consumed when but blessed Elizabeth the-prayer
complevit, juvenis aestuare cessavit, qui rediens ad se
completed the-youth to-burn ceased who returning to him
ipsum et divina gratia illustratus ordinem fratrum minorum
himself and by-divine grace enlightened the-order of-brothers minor
ingressus est. Illa autem inflammatio sic ostensa fervorem
entered has that moreover inflaming thus shown the-fervor
orationum suarum igneum demonstrabat, qui tam validus
of-prayers her fiery showed which so strong
exstitit, quod etiam frigidum inflammavit. Sed ille carnalibus
was that even the-cold-man it-inflamed but he to-carnal-things
assuetus et spiritualibus nondum idoneus talia capere non
accustomed and for-spiritual-things not-yet fit such-things to-grasp not
valebat. Ad summum vero cumulum perfectionis propter
was-able at the-highest but heap of-perfection on-account-of
Mariae contemplationis otium non deseruit Marthae officium
of-Mary of-the-contemplation the-leisure not she-forsook of-Martha the-office
laboriosum, sicut supra in septem operibus misericordiae est
laborious as above in the-seven works of-mercy has-been
ostensum. Nihilominus tamen, postquam religiosum habitum
shown nevertheless yet after the-religious habit
induit, sedulae pietatis operibus deservivit. Nam cum pro
she-put-on to-assiduous of-piety works she-devoted-herself for when for
dote sua duo millia marcarum recepisset, partem in pauperes
dowry her two thousand marks she-had-received part to the-poor

distribuit et de reliquo in Marpurg magnum hospitale
she-distributed and from the-rest at Marburg a-great hospital
construxit. Propter quod omnes eam reputabant dissipatricem
built on-account-of which all her reckoned a-squanderer
et prodigam et cuncti eam appellabant insanam, et quia
and prodigal and all her called mad and because
omnes injurias noverat gaudenter accipere, improperabant
all injuries she-knew-how joyfully to-receive they-reproached
ei, quod nimis cito memoriam viri sui a corde
her that too quickly the-memory of-husband her from her-heart
abjecerat, quae taliter exsultabat. Postquam autem hospitale
she-had-cast who so exulted after moreover the-hospital
construxerat, servitiis pauperum se tamquam ancillam
she-had-built to-the-services of-the-poor herself as a-maidservant
humilem mancipavit, nam pauperibus sollicita administrabat,
humble she-consigned for to-the-poor solicitous she-ministered
ut eos etiam balnearet et in lectis collocans operiret, adeo
so-that them even she-bathed and in beds placing covered so
ut ancillis gratulabunda diceret: quam bene nobiscum
that to-the-maidservants rejoicing she-said how well with-us
agitur, quia dominum sic balneamus et tegimus. In ipso
it-is-done because the-Lord so we-bathe and cover in that-very
autem pauperum obsequio sic humiliter se habuit, quod
moreover of-the-poor service so humbly herself she-held that
puerulum quendam monoculum et scabie perfusum una
a-little-boy certain one-eyed and with-scabs covered in-one
nocte septem vicibus propriis brachiis ad locum necessitatis
night seven times in-her-own arms to the-place of-necessity
detulit et pannos ipsius foedatos libenter lavit. Quandam
she-carried and the-cloths his fouled willingly washed a-certain
etiam mulierem horribiliter leprosam saepe abluens in lectulo
also woman horribly leprous often washing in a-little-bed

collocavit ulcera tergens et ligans, medicamenta adhibens
she-placed the-ulcers wiping and binding medicines applying
unguesque praecidens, ejus etiam pedibus prostrata corrigias
and-the-nails cutting her even at-the-feet prostrate the-laces
calceamentorum solvens. Ipsos autem infirmos ad confessionem
of-the-shoes loosing the-very moreover sick to confession
et communicationem inducens vetulam quandam penitus
and communion leading an-old-woman certain utterly
renuentem verbere castigatam induxit. Cum vero a pauperum
refusing by-a-blow chastised she-led when but from of-the-poor
vacabat officio, filabat lanam de quodam monasterio sibi
she-was-free the-service she-spun wool from a-certain monastery to-her
missam et pretium, quod inde accipiebat, pauperibus
sent and the-price which thence she-received to-the-poor
dividebat. Cum autem post multam paupertatem quingentas
she-divided when moreover after much poverty five-hundred
marcas pro dote sua receptas pauperibus divideret et
marks for dowry her received to-the-poor she-was-dividing and
omnibus ordinate locatis ipsa succincta transiens ministraret,
all in-order placed she girded passing-along was-ministering
posita est lex, ut, si quis in aliorum pauperum praejudicium
laid-down was a-law that if anyone to of-other poor the-prejudice
locum mutaret, ut iterum acciperet, capillorum suorum
his-place should-change that again he-might-receive of-hair his
detruncationem aliquam sustineret. Et ecce quaedam puella
a-cutting some he-should-undergo and behold a-certain girl
nomine Radegundis, quae mira capillorum pulchritudine
by-name Radegund who in-wonderful of-hair beauty
pollebat, inde transitura advenit, non ad elemosinam, sed
excelled thence about-to-pass came not for alms but
ut quandam sororem suam infirmam visitaret. Quae cum
that a-certain sister her sick she-might-visit who when

tamquam legis praevaricatrix ad beatam Elizabeth adducta
as of-the-law a-transgressor to blessed Elizabeth brought
fuisset, ejus capillos protinus detruncari mandavit, ipsa flente
she-had-been her hair forthwith to-be-cut-off she-ordered she weeping
et plurimum reluctante. Cum vero quidam de adstantibus
and very-much resisting when but certain of the-bystanders
eam innocentem assererent, illa ait: saltem de caetero
her innocent asserted she says at-least for the-rest
non poterit cum tanta capillorum ambitione ad choreas
not she-will-be-able with such of-hair vanity to the-dances
accedere, nec cum illis vanitates aliquas exercere. Interrogata
to-approach nor with them vanities any to-practice asked
vero puella a beata Elizabeth, utrum aliquando salubris
but the-girl by blessed Elizabeth whether ever of-a-wholesome
vitae propositum concepisset, respondit, quod jamdiu habitum
life a-purpose she-had-conceived answered that long-since the-habit
religionis assumsisset, nisi tanta fuisset in ea delectatio
of-religion she-would-have-taken unless so-great had-been in her delight
in capillis. Et illa: carius est mihi, quod capillos perdideris,
in her-hair and she dearer is to-me that the-hair you-have-lost
quam si filius meus fuisset in imperium sublimatus. Continuo
than if son my had-been to the-empire raised at-once
igitur puella habitum religionis induit et in hospitali
therefore the-girl the-habit of-religion put-on and in the-hospital
cum beata Elizabeth degens laudabilem vitam duxit. Cum
with blessed Elizabeth living a-praiseworthy life led when
quaedam paupercula filiam peperisset, beata Elizabeth
a-certain poor-little-woman a-daughter had-borne blessed Elizabeth
filiam de sacro fonte levavit et nomen suum, scilicet
the-daughter from the-holy font raised and name her namely
Elizabeth, eidem imposuit et matri necessaria ministravit,
Elizabeth on-her imposed and to-the-mother necessities ministered

ita ut de pellicio ancillae suae manicas auferens ad
so that from the-fur-coat of-maidservant her the-sleeves taking-away for
involvendum puellam sibi tribueret et calceos proprios eidem
wrapping the-girl to-her she-gave and shoes her-own to-her
donaret. Post tres autem septimanas mulier dimissa puella
gave after three moreover weeks the-woman left the-girl
latenter cum viro suo aufugit. Quod cum sanctae Elizabeth
secretly with husband her fled which when to-saint Elizabeth
nuntiatum fuisset, in orationem se dedit et vir et
reported it-had-been to prayer herself she-gave and the-husband and
mulier ultra progredi non valentes ad ipsam coacti redierunt
the-woman farther to-proceed not being-able to her compelled returned
et ab ea veniam postulantes. Quos, ut justum erat, de
and from her pardon asking whom as just it-was for
ingratitudine redarguens, eis puellam nutriendam tradidit
ingratitude rebuking to-them the-girl to-be-reared she-handed
et de necessariis iis providit. Appropinquante vero tempore,
and with necessities them provided approaching but the-time
quo dominus dilectam suam de mundi ergastulo vocare
in-which the-Lord beloved his from of-the-world the-prison to-call
disposuit, ut, quae contemserat regnum mortalium, regnum
arranged that she-who had-scorned the-kingdom of-mortals the-kingdom
perciperet angelorum, Christus sibi apparuit dicens: veni,
might-receive of-angels Christ to-her appeared saying come
dilecta mea, in praeparata tibi aeterna tabernacula. Dum
O-beloved my into the-prepared for-you eternal tabernacles while
igitur febre correpta decumberet et ad parietem faciem
therefore by-fever seized she-lay and toward the-wall her-face
versam teneret, audita est a circumstantibus dulcissimam
turned she-held heard she-was by the-bystanders a-most-sweet
promere melodiam. Quae cum ab una ancillarum, quidnam
to-bring-forth melody who when by one of-the-maidservants what

hoc esset, percunctata fuisset, illa respondit: avicula
this was asked she-had-been she answered a-little-bird
quaedam inter me et parietem se ponens tam suaviter
certain between me and the-wall itself placing so sweetly
cecinit, quod me ad canendum similiter provocavit. In ipsa
sang that me to singing likewise it-provoked in that-very
autem sui aegritudine semper hilaris exstitit et nunquam
moreover her sickness always cheerful she-was and never
ab oratione cessavit, ultima vero die ante ejus transitum
from prayer ceased on-the-last but day before her passing
dixit iis: quid acturae essetis, si dyabolus ad vos
she-said to-them what about-to-do would-you-be if the-devil to you
adveniret? Post paululum vero alta voce quasi dyabolum
should-come after a-little but with-loud voice as-if the-devil
licentians: fuge, tribus vicibus exclamavit. Deinde dixit: ecce
dismissing flee three times she-cried-out then she-said behold
appropinquat media nox, in qua hora Christus nasci
approaches the-middle-of night in which hour Christ to-be-born
voluit et in praesepio requievit. Appropinquante vero hora
willed and in the-manger rested approaching but the-hour
sui transitus ait: jam tempus instat, in quod omnipotens
of-her passing she-said now the-time is-at-hand in which almighty
Deus eos, qui amici sunt, ad coelestes nuptias evocavit.
God those who friends are to the-heavenly nuptials has-called-forth
Post paululum vero anno domini MCCXXVI
after a-little but in-the-year of-the-Lord one-thousand-two-hundred-twenty-six
ad extremam horam veniens dormivit in pace. Licet autem
to the-last hour coming she-slept in peace although moreover
ejus venerabile corpus inhumatum quatuor diebus jacuisset,
her venerable body unburied for-four days had-lain
nullus tamen foetor ex eo prodibat, sed quidam odor
no yet stench from it came-forth but a-certain odor

aromaticus cunctos reficiens exhalabat. Tunc autem visae sunt
aromatic all refreshing it-breathed-out then moreover seen were
aviculae multae super cacumen ecclesiae congregatae, quas
little-birds many on the-top of-the-church gathered which
nunquam aliquis prius viderat, quae tam suavi modulatione
never anyone before had-seen which in-so sweet a-melody
cantabant et tanta varietate modos cantandi formabant,
sang and with-such variety the-modes of-singing formed
ut cunctos in admirationem adducerent, eo quod ejus
that all into wonder they-led this that her
exsequias quodammodo agere viderentur. Multus autem ibi
obsequies in-a-way to-perform they-seemed great moreover there
fuit clamor pauperum, multa devotio populorum, ita ut
was the-cry of-the-poor much the-devotion of-the-peoples so that
alii capillos capitis detruncarent, alii particulas pannorum
some the-hair of-the-head cut-off others little-pieces of-the-cloths
inciderent et pro summis reliquiis reservarent. Ejus autem
cut and as the-highest relics kept her moreover
corpus in monumento est positum, quod postmodum
body in a-tomb was placed which afterward
redundare oleo repertum est. Manifestum est igitur in
to-overflow with-oil found was manifest it-is therefore in
ejus transitu, quantae ipsa beata Elizabeth fuerit sanctitatis,
her passing of-how-great she blessed Elizabeth was holiness
et hoc quo ad aviculae modulationem et daemonis
and this as to of-the-little-bird the-melody and of-the-demon
expulsionem. Illam autem aviculam, quae inter ipsam et
the-expulsion that moreover little-bird which between her and
parietem se posuit et tam dulciter cecinit, quod etiam
the-wall itself placed and so sweetly sang that even
ipsam ad cantandum induxit, credimus fuisse ejus angelum,
her to singing it-led we-believe to-have-been her angel

qui fuerat ad ejus custodiam deputatus, qui eidem aeternum
who had-been to her guardianship assigned who to-her eternal
gaudium nuntiavit. Sicut enim reprobis interdum ante
joy announced as for to-the-reprobate at-times before
suum transitum revelatur aeterna sui damnatio ad majorem
their passing is-revealed eternal their damnation for greater
sui confusionem, sic electis interdum revelatur aeterna sui
their confusion so to-the-elect at-times is-revealed eternal their
salvatio ad majorem sui consolationem. Ille autem cantus,
salvation for greater their consolation that moreover song
quem ipsa protulit, fuit immensum gaudium, quod ex tali
which she brought-forth was the-immense joy which from such
revelatione concepit, quod quidem tam immensum exstitit,
revelation she-conceived which indeed so immense was
quod in corde totaliter capi non potuit, sed se
that in the-heart wholly to-be-contained not it-could but itself
per suavitatis vocem manifestavit. Dyabolus insuper, si
through of-sweetness the-voice it-manifested the-devil besides if
forte aliquid jus habeat, ad sanctos etiam morientes accedit,
perhaps any right he-has to the-saints even dying approaches
sed quia in beata Elizabeth nil juris habuit, ideo
but because in blessed Elizabeth nothing of-right he-had therefore
turpiter licentiatus aufugit. Per hoc igitur intelligi datur,
shamefully dismissed he-fled by this therefore to-be-understood it-is-given
quantae fuerit munditiae et puritatis, et hoc quo ad
of-how-great she-was cleanness and purity and this as to
odoris exhalationem. Quia enim corpus ejus omni munditia
of-the-odor the-breathing-out because for body her with-all cleanness
et castitate in vita nituit, ideo in morte odoris suavitate
and chastity in life shone therefore in death of-odor with-sweetness
fragravit. Manifestum est tertio, quantae fuerit excellentiae
it-was-fragrant manifest it-is thirdly of-how-great she-was excellence

et dignitatis, et hoc quo ad avium jubilationem. Illas
and dignity and this as to of-the-birds the-jubilation those
enim aves, quae in cacumine ecclesiae jubilantes et cantantes
for birds which on the-top of-the-church jubilating and singing
apparuerunt, credimus fuisse angelos, qui a Deo missi
appeared we-believe to-have-been angels who by God sent
fuerunt, ut ejus animam in coelum deferrent et corpus
were that her soul into heaven they-might-bear and the-body
coelestibus jubilationibus honorarent. Sicut ad reprobos
with-heavenly jubilations might-honor as to the-reprobate
morientes multitudo convenit daemonum, ut eos terroribus
dying a-multitude gathers of-demons that them with-terrors
crucient et eorum animas ad tartara rapiant, sic ad
they-may-torment and their souls to Tartarus may-snatch so to
electos decedentes multitudo confluit angelorum, ut eos
the-elect departing a-multitude flows-together of-angels that them
confortent et eorum animas ad coelestia regna perducant.
they-may-comfort and their souls to the-heavenly kingdoms may-lead
Manifestum est quarto, quantae fuit misericordiae et
manifest it-is fourthly of-how-great she-was mercy and
pietatis, et hoc quo ad olei emanationem. De ejus enim
piety and this as to of-the-oil the-flowing-out from her for
corpore oleum emanavit, quia in vita misericordiae operibus
body oil flowed because in life of-mercy with-works
tota redundavit. O quantus pietatis visceribus ejus nunc
wholly she-overflowed O how-great of-piety in-the-bowels her now
affluit spiritus, cujus profundi oleo inventum est in pulvere
abounds the-spirit whose deep with-oil found was in dust
jacens corpus. Manifestum est quinto, quantae sit apud
lying the-body manifest it-is fifthly of-how-great she-is with
Deum potestatis et meriti, et hoc multiplici miraculorum
God of-power and merit and this by-manifold of-miracles

operatione. Postquam enim de corpore transiit, Deus eam
working after for from the-body she-passed God her
multiplici miraculorum gloria illustravit, quorum quaedam
with-manifold of-miracles glory made-illustrious of-which some
inferius sunt posita, multa vero brevitatis gratia intermissa.
below are placed many but of-brevity for-the-sake left-out
In partibus siquidem Saxoniae monasterio quodam
in the-parts indeed of-Saxony in-a-monastery certain
Hildesiensis dyoecesis monachus ordinis Cisterciensis,
of-the-Hildesheim diocese a-monk of-the-order Cistercian
Heinricus nomine, tanta fuit infirmitate depressus et gravibus
Henry by-name by-such was sickness weighed-down and by-heavy
doloribus circumdatus, ut omnes ad compassionem induceret
pains surrounded that all to compassion he-led
et clamoribus inquietaret. Quadam igitur nocte apparuit sibi
and with-his-cries disturbed on-a-certain therefore night appeared to-him
quaedam venerabilis domina vestibus albis amicta, quae eum
a-certain venerable lady in-garments white wrapped who him
admonuit. ut, si sanitatem recipere cuperet, beatae Elizabeth
warned that if health to-receive he-desired to-blessed Elizabeth
se devoveret. Sequenti nocte similia persuadens apparuit.
himself he-should-vow on-the-following night like-things urging she-appeared
Ille autem, cum abbas et prior deessent, de consilio
he moreover since the-abbot and the-prior were-absent by the-counsel
superioris votum emisit. Tertia nocte eidem apparens
of-the-superior a-vow made on-the-third night to-him appearing
signum crucis super eum edidit et ille continuo sanitatem
the-sign of-the-cross over him she-made and he at-once health
recepit. Cum autem abbas et prior redeuntes haec
received when moreover the-abbot and the-prior returning these-things
audivissent, mirari quidem de ejus sanitate coeperunt, sed
had-heard to-wonder indeed at his health they-began but

de voti adimpletione plurimum dubitarunt, cum nulli
about of-the-vow the-fulfilling very-much they-doubted since for-no
monacho liceat aliqua vota emittere nec se ad talia
monk it-is-permitted any vows to-make nor himself to such-things
obligare. Adjecit quoque prior, monachos saepe ad hujusmodi
to-bind added also the-prior monks often to such
illicita sub specie boni daemonum apparitione
unlawful-things under the-appearance of-good by-the-apparition of-demons
deludi, et ideo esset illi monacho consulendum, ut
to-be-deluded and therefore it-should-be for-that monk to-be-counseled that
mentem suam instabilem confessione firmaret. Sequenti
mind his unstable by-confession he-should-strengthen on-the-following
igitur nocte eadem persona, quae prius, sibi apparens dixit:
therefore night the-same person who before to-him appearing said
infirmus semper eris, donec impleas, quod vovisti.
sick always you-will-be until you-fulfill what you-have-vowed
Statim ergo eadem infirmitas ipsum arripuit et iisdem
at-once therefore the-same sickness him seized and with-the-same
doloribus torqueri coepit. Quod cum abbas audivisset, ipsum
pains to-be-tortured he-began which when the-abbot had-heard him
statim licentiavit et ceram pro imagine facienda dari
at-once gave-leave and wax for an-image to-be-made to-be-given
praecepit. Qui mox sanitate recepta votum suum adimplere
ordered who at-once health recovered vow his to-fulfill
studuit et illius infirmitatis nihil postmodum passus fuit.
was-eager and of-that sickness nothing afterward suffered has

Puella quaedam, nomine Benigna, Moguntiensis dyoecesis
a-girl certain by-name Benigna of-the-Mainz diocese
cum ab ancilla potum petiisset, illa commota potum
when from a-maidservant a-drink she-had-asked she angered the-drink
porrexit dicens: accipe et dyabolum bibe, visumque est
held-out saying take and the-devil drink and-seemed it-was

puellae, ut ardens titio per ejus guttur descenderet, adeo
to-the-girl that a-burning brand through her throat descended so
ut se in collo pati clamaret. Continuo igitur venter
that herself in the-neck to-suffer she-cried at-once therefore the-belly
ejus instar utris intumuit et quiddam in ejus ventre
her like a-wineskin swelled and something in her belly
per singula membra discurrere visum est. Illa vero gemitus
through the-single limbs to-run-about seen was she but groans
miserabiles faciens et voces insanas emittens obsessa a
pitiable making and voices insane sending-forth possessed by
daemone fore credebatur. In statu vero tali per biennium
a-demon to-be was-believed in the-state but such for two-years
mansit. Deducta igitur ad tumulum sanctae Elizabeth et
she-remained led therefore to the-tomb of-saint Elizabeth and
ibidem pro ea voto emisso, dum super tumbam posita
there for her a-vow made when upon the-tomb placed
fuisset, velut exanimis ibidem apparuit, sed dum modicum
she-had-been as lifeless there she-appeared but when a-little
panis ad manducandum et aquam benedictam ad bibendum
of-bread for eating and water blessed for drinking
super eandem tumbam eidem obtulissent, mox cunctis
upon the-same tomb to-her they-had-offered at-once all
stupentibus et mirantibus sana surrexit.
being-astounded and marveling healthy she-rose

Vir quidam de dyoecesi Trajectensi, Gedericus nomine,
a-man certain from the-diocese of-Utrecht Gederic by-name
cum una manu contractus ejus usum penitus amisisset et
when in-one hand contracted its use utterly he-had-lost and
sepulchrum beatae Elizabeth bis visitans curationem minime
the-tomb of-blessed Elizabeth twice visiting cure not-at-all
recepisset, tertio illuc cum uxore sua cum multa devotione
had-received a-third-time thither with wife his with much devotion

accessit. Quo dum tenderet, senem quendam reverendi
went whither while he-was-heading an-old-man certain of-reverend
aspectus habuit obvium, qui ab eo salutatus et, unde venisset,
aspect he-had meeting who by him greeted and whence he-had-come
requisitus dixit, se de Marpurg, ubi corpus sanctae
asked said himself from Marburg where the-body of-saint
Elizabeth requiescit, venire, ubi Deus multa miracula operatur.
Elizabeth rests to-come where God many miracles works
Cum autem vir suam infirmitatem exposuisset eidem, ille
when moreover the-man his sickness had-set-forth to-him he
manu elevata benedixit eum dicens: securus perge, quia
with-hand raised blessed him saying secure go-on because
sanitatem recipies, dummodo manum infirmam ad caput
health you-will-receive provided-that the-hand sick at the-head
sepulchri in quadam fovea ibi facta sub lapide miseris; quam
of-the-tomb in a-certain hollow there made under the-stone you-put which
quanto profundius miseris, tanto citius sanitatem
by-how-much more-deeply you-put by-so-much more-quickly health
obtinebis. Tunc autem sanctum Nicolaum in memoria habeas,
you-will-obtain then moreover saint Nicholas in memory have
quod sanctae Elizabeth tamquam comes et socius in suis
that to-saint Elizabeth as companion and fellow in her
miraculis comparatur eidem. Adjecit etiam stultos esse, qui
miracles is-compared to-her he-added also fools to-be who
projectis oblationibus statim discedunt, cum sanctis placeat,
thrown-down their-offerings at-once depart since to-the-saints it-is-pleasing
ut cum perseverantia eorum suffragia postulentur. Moxque
that with perseverance their suffrages be-asked and-at-once
senex ab iis disparuit nec ultra ipsum videre potuerunt,
the-old-man from them vanished nor further him to-see could-they
super quo plurimum admirati pergebant, plenam sanitatis
over which very-much wondering they-went-on full of-health

recuperandae fiduciam obtinentes. Vir igitur juxta
to-be-recovered confidence obtaining the-man therefore according-to
senis praedicti consilium manum sub lapide monumenti
of-the-old-man aforesaid the-counsel the-hand under the-stone of-the-tomb
posuit et ipsam continuo retraxit omnino sanatam.
put and it at-once withdrew wholly healed

Quidam de dyoecesi Coloniensi, Hermannus nomine, dum
a-certain-man from the-diocese of-Cologne Hermann by-name while
in carcere a judice teneretur, ad Deum se totaliter contulit
in prison by the-judge he-was-held to God himself wholly betook
et beatam Elizabeth et magistrum Conradum in sui adjutorium
and blessed Elizabeth and master Conrad for his help
devotione, qua poterat, invocabat. Sequente autem nocte
with-the-devotion with-which he-could invoked on-the-following moreover night
ambo insimul cum multo lumine sibi apparuerunt, multipliciter
both together with much light to-him appeared in-many-ways
eum consolantes. Tandem sententia in eum data suspenditur
him consoling at-last sentence on him given he-is-hanged
et ad spatium unius milliaris Teutonici in patibulo detinetur.
and for the-space of-one mile German on the-gibbet is-kept
Judex autem concessit parentibus, ut ipsum deponerent
the-judge moreover granted to-the-parents that him they-might-take-down
et in tumulo sepelirent. Praeparata igitur fovea, cum
and in a-grave bury prepared therefore the-pit when
esset depositus, pater et patruus coeperunt pro mortuo
he-had-been taken-down the-father and the-uncle began for the-dead-man
beatae Elizabeth patrocinia invocare, et ecce mirantibus et
of-blessed Elizabeth the-patronage to-invoke and behold marveling and
stupentibus universis, qui fuerat mortuus, surrexit visus.
being-astounded all he-who had-been dead rose seen

Scholaris quidam de dyoecesi Moguntinensi Ouitardus
a-scholar certain from the-diocese of-Mainz Ouitard
nomine, dum piscationi minus cautus insisteret, in flumen
by-name while to-fishing too-little careful he-applied-himself into the-river
lapsus cecidit. Magno autem temporis spatio interjecto, dum
slipping fell great moreover of-time a-space having-passed when
ejus corpus esset extractum, adeo sine sensu et motu
his body had-been drawn-out so without sense and motion
et rigidum est repertum, quod nullo in eo signo vitae
and stiff it-was found that no in it sign of-life
invento vere mortuus ab hominibus est judicatus. Tunc
found truly dead by men he-was judged then
beatae Elizabeth implorantur merita et cunctis videntibus
of-blessed Elizabeth are-implored the-merits and all seeing
et admirantibus sibi restituitur salus et vita.
and marveling to-him is-restored health and life

Juvenis quidam tres annos et dimidium habens de
a-youth certain three years and a-half having from
dyoecesi Moguntinensi, Hugolinus nomine, dum spiritum
the-diocese of-Mainz Hugolin by-name when his-spirit
emisisset et cor ejus per spatium quatuor milliarium
he-had-breathed-out and heart his for the-space of-four miles
teutonicorum rigidum et exanime jacuisset, mater ad
German stiff and lifeless had-lain the-mother to
invocandam sanctam Elizabeth tota devotione se contulit
invoking saint Elizabeth with-all devotion herself betook
et puerum vivum et sanum recepit.
and the-boy alive and healthy received

Puer quidam quatuor annorum dum in puteum cecidisset,
a-boy certain of-four years when into a-well he-had-fallen
casu quidam veniens aquam haurire animadvertit puerum
by-chance a-certain-man coming water to-draw noticed the-boy

submersum intus jacere. Quem postquam cum difficultate
drowned within to-lie whom after with difficulty
extraxit, ipsum mortuum deprehendit. Cujus quidem mortis
he-drew-out him dead he-found of-whose indeed death
erant indicia temporis diuturnitas, corporis rigiditas, oris
were the-signs of-the-time the-length of-the-body the-stiffness of-the-mouth
et oculorum horribilis apertio, denigratio cutis, ventris
and of-the-eyes the-horrible opening the-blackening of-the-skin of-the-belly
inflatio et omnimoda motus et sensus privatio. Pro ipso
the-swelling and the-complete of-motion and of-sense privation for him
igitur suscitando ad beatam Elizabeth votum emittitur et
therefore to-be-raised to blessed Elizabeth a-vow is-made and
continuo vitae pristinae restauratur. Quaedam etiam puella in
at-once to-life former he-is-restored a-certain also girl in
flumine submersa, dum fuisset extracta, beatae Elizabeth
a-river drowned when she-had-been drawn-out of-blessed Elizabeth
meritis protinus est vitae restituta.
by-the-merits forthwith was to-life restored

Vir quidam nomine Fridericus de dyoecesi Moguntinensi
a-man certain by-name Frederick from the-diocese of-Mainz
in arte natandi valde peritus, dum se in quadam
in the-art of-swimming very skilled while himself in a-certain
aqua balnearet, et, pauperem quendam per beatam Elizabeth
water he-bathed and a-poor-man certain by blessed Elizabeth
illuminatum deridens, in ejus faciem aquam contemtibiliter
given-sight mocking in his face water contemptuously
spargeret, ille provocatus dixit: domina illa sancta, quae
sprinkled he provoked said lady that holy who
mihi gratiam praestitit, de te me vindicet, ita ut
to-me grace granted on you me may-she-avenge so that
hic non exeas nisi mortuus et submersus. Ille autem
from-here not you-go-out unless dead and drowned he moreover

imprecationem pauperis parvi pendens et in aquam se
the-imprecation of-the-poor-man little weighing and into the-water himself
lascive immittens viribus penitus destitutus se juvare
wantonly throwing of-strength utterly bereft himself to-help
non potuit, sed in profundum quasi lapis descendit. Post
not could but into the-deep like a-stone went-down after
multum vero temporis requisitus de aqua mortuus est
much but time sought from the-water dead he-was
delatus, cumque magnus planctus fieret super eum, quidam
borne and-when great lament was-made over him certain
ejus propinqui coeperunt pro eo ad beatam Elizabeth votum
his kinsmen began for him to blessed Elizabeth a-vow
facere et ejus suffragia devotissime implorare. Statim igitur
to-make and her suffrages most-devoutly to-implore at-once therefore
in eum spiritus rediit et vivus et sanus surrexit.
into him the-spirit returned and alive and healthy he-rose

Quidam nomine Johannes de dyoecesi Moguntinensi cum
a-certain-man by-name John from the-diocese of-Mainz with
quodam fure innocenter deprehensus et suspendio cum ipso
a-certain thief innocently caught and to-hanging with him
adjudicatus cunctos rogavit, ut beatam Elizabeth orarent,
condemned all asked that blessed Elizabeth they-should-pray
ut secundum sua merita juvaretur. Cum esset suspensus,
that according-to her merits he-might-be-helped when he-had-been hanged
audivit vocem super se dicentem: confide et in sanctam
he-heard a-voice over him saying take-heart and in saint
Elizabeth fiduciam habe et liberaberis, statimque alio
Elizabeth trust have and you-will-be-freed and-at-once the-other
remanente ipso fune fracto de loco alto gravissime cecidit,
remaining the-very the-rope broken from a-place high most-heavily he-fell
nullam tamen laesionem incurrit, licet nova, qua indutus
no yet injury he-incurred although the-new which clothed-in

erat, camisia rumperetur. Qui exhilaratus ait: sancta Elizabeth,
he-was shift was-torn who cheered said saint Elizabeth
tu me liberasti et in stratum molle me cadere fecisti. Cum
you me have-freed and onto a-bed soft me to-fall have-made when
enim aliqui dicerent, ipsum iterum suspendendum, judex
for some said him again to-be-hanged the-judge
ait: quem Deus liberavit, denuo suspendi non permittam.
said whom God has-freed again to-be-hanged not I-shall-allow

Conversus quidam fuit in quodam monasterio dyoecesis
a-lay-brother certain there-was in a-certain monastery of-the-diocese
Moguntinensis, Volemarus nomine, admodum religiosus, qui
of-Mainz Volemar by-name very religious who
carnem suam sic afflixit, ut circa annos viginti loricam
flesh his so afflicted that about years twenty a-mail-shirt
ad carnem portaret et inter lapides et ligna jaceret.
next-to the-flesh he-wore and among stones and wood lay
Hujus manum, dum in molendino esset, lapis molaris
of-this-man the-hand while in the-mill he-was the-stone mill
casu apprehensam sic contrivit, ut carnem ab utraque
by-chance caught so crushed that the-flesh from each
parte avelleret, ossa et nervos contereret, ita ut in quodam
side it-tore the-bones and sinews crushed so that in a-certain
mortario contrita quodammodo videretur. Qui tanto doloris
mortar ground in-a-way it-seemed who by-such of-pain
aculeo urgebatur, ut rogaret, quod manus sibi praecideretur.
the-goad was-pressed that he-asked that the-hand for-him be-cut-off
Cum igitur beatam Elizabeth crebro in sui auxilium
when therefore blessed Elizabeth frequently for his help
invocaret, quae etiam in vita sua sibi familiaris exstiterat,
he-invoked who also in life her to-him familiar had-been
quadam nocte sibi apparuit dicens: vis sanus fieri?
on-a-certain night to-him she-appeared saying do-you-wish healthy to-become

Qui cum responderet: libenter, illa manum apprehendens
who when he-answered willingly she the-hand taking
nervos sanavit, ossa integravit et carnem ab utraque
the-sinews healed the-bones made-whole and the-flesh from each
parte restituit et pristinae sanitati donavit, mane autem
side restored and to-former health gave in-the-morning moreover
facto perfecte sanatum se reperit et toti conventui
made perfectly healed himself he-found and to-the-whole community
ipsam manum cunctis stupentibus sanatam ostendit.
the-very hand all being-astounded healed showed

Quidam puer quinquennis, Discretus nomine, Moguntinae
a-certain boy five-years-old Discretus by-name of-the-Mainz
dyoecesis, cum caecus natus esset, meritis beatae Elizabeth
diocese since blind born he-was by-the-merits of-blessed Elizabeth
lumen recepit. Pellis siquidem integra sine pilis palpebrarum
light received a-skin indeed whole without lashes of-the-eyelids
vel aliqua pellis divisio oculis superinduta fuerat adeo,
or any of-the-skin division over-the-eyes drawn had-been so
ut totaliter oculos tegeret nec substantiae oculorum ullum
that wholly the-eyes it-covered nor of-the-substance of-the-eyes any
indicium appareret. Mater ejus igitur ad sepulchrum beatae
trace appeared the-mother his therefore to the-tomb of-blessed
Elizabeth ipsum ducens de terra sepulchri oculos ejus linivit
Elizabeth him leading with earth of-the-tomb eyes his smeared
et super eum beatae Elizabeth merita invocavit, et ecce
and over him of-blessed Elizabeth the-merits invoked and behold
pellis integra per medium scinditur et ejus oculi parvissimi
the-skin whole through the-middle is-split and his eyes very-small
turbulenti et sanguinolenti videntur, sicque puer beatae
cloudy and bloody are-seen and-so the-boy of-blessed
Elizabeth meritis suffragantibus visus beneficio est potitus.
Elizabeth the-merits pleading of-sight the-benefit has gained

Puella quaedam ejusdem dyoecesis, Beatrix nomine, cum
a-girl certain of-the-same diocese Beatrix by-name when
diu magnis et diversis fuisset infirmitatibus molestata,
long by-great and various she-had-been sicknesses troubled
tandem gibbo in dorso et struma in pectore excrescentibus
at-last a-hump on the-back and a-swelling on the-breast growing
sic est toto corpore incurvata, ut nulla se ratione
so she-was in-the-whole body bent that by-no herself means
erigeret, sed manibus super genua positis corpus suum
she-could-raise but hands on the-knees placed body her
taliter sustentaret. Cum igitur mater in quadam sporta eam
so supported when therefore the-mother in a-certain basket her
ad tumulum sanctae Elizabeth deportasset et per decem dies
to the-tomb of-saint Elizabeth had-carried and for ten days
commorantes ibidem nullum potuissent sanitatis remedium
staying there no they-could of-health remedy
invenire, irata mater ejus contra beatam Elizabeth murmuravit
to-find angry the-mother her against blessed Elizabeth murmured
dicens: omnibus beneficia impendis et me miseram non
saying to-all benefits you-bestow and me wretched not
exaudis? revertens igitur omnes, quos potero, a visitatione
you-hear returning therefore all whom I-shall-be-able from the-visiting
tui avertere procurabo. Cum igitur irata recederet et jam
of-you to-turn-away I-shall-see-to when therefore angry she-withdrew and already
milliare et dimidium peregisset et ejus filia doloribus
a-mile and a-half had-completed and her daughter by-pains
cruciata lugeret, tandem ipsa puella obdormiens vidit
tortured wept at-last the-very girl falling-asleep saw
quandam pulcherrimam dominam cum facie refulgenti, quae
a-certain most-beautiful lady with face shining who
corpus ejus in dorso et pectore liniens dixit ei: surge et
the-body her on the-back and breast anointing said to-her rise and

ambula. Evigilans puella et se ab omni deformitate et
walk waking the-girl and herself from all deformity and
curvitate penitus sanatam inveniens visionem matri retulit
crookedness utterly healed finding the-vision to-her-mother related
et gaudium et laetitiam generavit. Redeuntes igitur ad
and joy and gladness begot returning therefore to
sepulchrum sanctae Elizabeth Deo et sibi gratias egerunt
the-tomb of-saint Elizabeth to-God and to-her thanks they-gave
et ibidem sportam, in qua puella portata fuerat, dimiserunt.
and there the-basket in which the-girl carried had-been they-left

Mulier quaedam, Gertrudis nomine, ejusdem dyoecesis per
a-woman certain Gertrude by-name of-the-same diocese for
multos annos utroque crure contracta et toto corpore
many years in-both leg contracted and in-the-whole body
curva in somnis admonetur, ut ad sanctum Nicolaum
bent in sleep is-warned that to saint Nicholas
proficiscens ejus debeat merita implorare. Quae ad ecclesiam
setting-out his she-ought merits to-implore who to the-church
sancti Nicolai portari se fecit et in uno crure sanitatem
of-saint Nicholas to-be-carried herself caused and in one leg health
invenit. Tandem ad sepulchrum beatae Elizabeth perducta et
found at-last to the-tomb of-blessed Elizabeth brought and
super ejus tumulum posita, gravissimis doloribus stimulata
upon her tomb placed by-most-heavy pains goaded
et velut amens effecta sana et incolumis exsurrexit.
and as-if mad made healthy and unharmed rose-up

Mulier quaedam, Scintrudis nomine, ejusdem dyoecesis, cum
a-woman certain Scintrude by-name of-the-same diocese when
per annum integrum penitus caeca mansisset et aliorum
for a-year whole utterly blind she-had-remained and of-others

semper auxilio duceretur, ad rogandum sanctam Elizabeth
always by-the-help was-led to asking saint Elizabeth
tota devotione se contulerat et amissum lumen recepit.
with-all devotion herself had-betaken and her-lost light received

Vir quidam Heinricus Moguntinensis dyoecesis, cum
a-man certain Henry of-the-Mainz diocese when
lumine oculorum penitus esset privatus, sepulchrum
of-the-light of-the-eyes utterly he-had-been deprived the-tomb
sanctae Elizabeth visitans plenae curationis beneficium
of-saint Elizabeth visiting of-full cure the-benefit
reportavit. Postmodum vero idem vir fluxu sanguinis adeo
he-carried-back afterward but the-same man by-a-flow of-blood so
est gravatus, ut moriturus a familia crederetur. Accipiens
was burdened that about-to-die by his-household he-was-believed taking
vero de terra sepulchri sanctae Elizabeth et ipsam conficiens
but of the-earth of-the-tomb of-saint Elizabeth and it preparing
aqua commiscuit et bibens plenam sanitatem recepit.
with-water he-mixed and drinking full health received

Puella quaedam, Mechtildis nomine, Trevirensis dyoecesis,
a-girl certain Mechtild by-name of-the-Trier diocese
dum visu et auditu privata esset et loquendi et ambulandi
when of-sight and hearing deprived she-was and of-speaking and of-walking
potentiam amisisset, pater suus et mater ad beatam
the-power had-lost father her and mother to blessed
Elizabeth eam devoverunt et perfecte sanatam Dei et
Elizabeth her vowed and perfectly healed of-God and
Elizabeth laudantes magnalia receperunt.
of-Elizabeth praising the-great-works received

Mulier quaedam, nomine Helibingis, Trevirensis dyoecesis,
a-woman certain by-name Helibingis of-the-Trier diocese
cum per annum caeca penitus exstitisset et pro sua curatione
when for a-year blind utterly she-had-been and for her cure

beatae Elizabeth merita invocasset, ad tumulum ejus duci se
of-blessed Elizabeth the-merits had-invoked to the-tomb her to-be-led herself
faciens unius oculi lumen recepit, quae ad propria reversa
causing of-one eye the-light received who to her-own-home returned
in alio graviter torqueri se sensit. Cum vero iterum ejus
in the-other heavily to-be-tortured herself felt when but again her
merita implorasset, apparuit ei dicens: accedens ad altare
merits she-had-implored she-appeared to-her saying going to the-altar
fac cum corporali tuos oculos ventilari et sic recipies
cause with the-corporal your eyes to-be-fanned and so you-will-receive
sanitatem. Quae cum jussa complevisset, sanitatem recepit.
health who when the-orders she-had-fulfilled health received

Vir quidam, Theodericus nomine, Moguntinensis dyoecesis,
a-man certain Theoderic by-name of-the-Mainz diocese
in genibus et cruribus diu gravissime infirmatus, ita ut non
in the-knees and legs long most-gravely sick so that not
posset pergere, nisi ab aliis portaretur, votum fecit, quod
he-could go unless by others he-was-carried a-vow made that
sepulchrum sanctae Elizabeth cum oblationibus visitaret,
the-tomb of-saint Elizabeth with offerings he-would-visit
et cum locus ejus a tumulo tantum per decem milliaria
and since place his from the-tomb only by ten miles
distaret, vix in octo diebus potuit pervenire. Cum vero
was-distant scarcely in eight days could-he to-arrive when but
ibidem per quatuor septimanas mansisset et nullum
there for four weeks he-had-remained and no
remedium impetrasset, domum redibat, cumque in loco
remedy had-obtained home he-was-returning and-when in a-place
quodam juxta alium infirmum decumbens quiesceret, vidit
certain beside another sick-man lying-down he-was-resting he-saw
in somnis quendam ad se venientem et aqua totaliter
in sleep a-certain-one to him coming and with-water wholly

perfundentem. Qui evigilans contra socium iratus ait: quare
drenching who waking against his-companion angry said why
me aqua totaliter perfudisti? Qui ait: ego te non perfudi,
me with-water wholly have-you-drenched who said I you not drenched
sed credo, quod illa perfusio erit tibi causa salutis. Ille
but I-believe that that drenching will-be for-you the-cause of-health he
igitur surgens et se sanatum totaliter inveniens baculos
therefore rising and himself healed wholly finding his-staffs
super humerum posuit et ad tumulum sanctae Elizabeth
on his-shoulder put and to the-tomb of-saint Elizabeth
rediens et gratias agens laetus ad propria remeavit.
returning and thanks giving glad to his-own-home returned

De sancta Caecilia

CLXIX · SAINT CECILIA

Cecilia is read as lily of heaven, way for the blind, and heaven of the people. On her wedding night she tells Valerian that an angel guards her body, and he is baptized by Urban and sees the angel crown them with roses and lilies. His brother Tiburtius believes; both bury martyrs, refuse to sacrifice before Almachius, and are beheaded, and their jailer Maximus, converted, is flogged to death. Cecilia converts her guards, answers Almachius boldly, survives a boiling bath, and lives three days after three strokes of the sword, leaving her house as a church.

Caecilia quasi coeli lilia vel caecis via vel a coelo et
Cecilia as-if of-heaven the-lily or for-the-blind the-way or from heaven and
lya. Vel Caecilia quasi caecitate carens. Vel dicitur a coelo
lya or Cecilia as-if of-blindness lacking or she-is-called from heaven
et leos, quod est populus. Fuit enim coeleste lilium per
and leos which is people she-was for a-heavenly lily through
virginitatis pudorem; vel dicitur lilium, quia habuit candorem
of-virginity the-modesty or she-is-called lily because she-had the-whiteness

munditiae, virorem conscientiae, odorem bonae famae. Fuit
of-cleanness the-greenness of-conscience the-odor of-good repute she-was
enim caecis via per exempli informationem, coelum per
for for-the-blind a-way through of-example the-instruction heaven through
jugem contemplationem, lya per assiduam operationem. Vel
continual contemplation lya through assiduous working or
dicitur coelum, quia, sicut dicit Ysidorus, coelum philosophi
she-is-called heaven because as says Isidore heaven the-philosophers
volubile, rotundum et ardens esse dixerunt. Sic et ipsa
revolving round and burning to-be have-said so also she
fuit volubilis per operationem sollicitam, rotunda per
was revolving through working solicitous round through
perseverantiam, ardens per caritatem succensam; fuit caecitate
perseverance burning through charity kindled she-was of-blindness
carens per sapientiae splendorem, fuit et coelum populi,
lacking through of-wisdom the-splendor she-was also the-heaven of-the-people
quia in ipsa tamquam in coelo spirituali populus ad imitandum
because in her as in a-heaven spiritual the-people for imitating
intuetur coelum, solem, lunam et stellas, id est sapientiae
beholds the-heaven the-sun the-moon and the-stars that is of-wisdom
perspicacitatem, fidei magnanimitatem et virtutum varietatem.
the-perspicacity of-faith the-magnanimity and of-virtues the-variety

Caecilia virgo praeclarissima ex nobili Romanorum genere
Cecilia a-virgin most-renowned from noble of-the-Romans stock
exorta et ab ipsis cunabilis in fide Christi nutrita
sprung and from the-very cradle in the-faith of-Christ reared
absconditum semper evangelium Christi gerebat in pectore
hidden always the-gospel of-Christ bore in her-breast
et non diebus neque noctibus a colloquiis divinis et
and not by-days nor by-nights from conversations divine and
oratione cessabat suamque virginitatem conservari a domino
prayer ceased and-her virginity to-be-preserved by the-Lord

exorabat. Cum autem cuidam juveni, nomine Valeriano,
she-besought when moreover to-a-certain youth by-name Valerian
desponsata fuisset et dies nuptiarum instituta esset,
betrothed she-had-been and the-day of-the-nuptials appointed was
illa subtus ad carnem cilicio erat induta et desuper
she underneath next-to the-flesh in-haircloth was clothed and above
deauratis vestibus tegebatur et cantantibus organis illa in
with-gilded garments was-covered and singing the-instruments she in
corde soli domino decantabat dicens: fiat, domine, cor
heart to-the-sole Lord sang saying let-be-made O-Lord heart
meum et corpus meum immaculatum, ut non confundar, et
my and body my immaculate that not I-be-confounded and
biduanis et triduanis jejuniis orans commendabat domino,
with-two-day and three-day fasts praying she-commended to-the-Lord
quod timebat. Venit autem nox, in qua suscepit una
what she-feared came moreover the-night in which she-received together
cum sponso suo cubiculi secreta silentia, et ita eum
with spouse her of-the-bedchamber the-secret silences and so him
alloquitur: o dulcissime atque amantissime juvenis, est
she-addresses O most-sweet and most-loving youth there-is
mysterium, quod tibi confitear, si modo tu juratus asseras,
a-mystery which to-you I-may-confess if only you sworn affirm
tota te illud observantia custodire. Jurat Valerianus,
with-all yourself it observance to-guard swears Valerian
se illud nulla necessitate detegere, nulla prodere ratione.
himself it by-no necessity to-uncover by-no to-betray reason
Tunc illa ait: angelum Dei habeo amatorem, qui nimio
then she says an-angel of-God I-have as-lover who with-excessive
zelo custodit corpus meum. Hic si vel leviter senserit,
zeal guards body my he if even lightly will-have-perceived
quod tu me polluto amore contingas, statim feriet te
that you me with-polluted love touch at-once he-will-strike you

et amittes florem tuae gratissimae juventutis, si autem
and you-will-lose the-flower of-your most-pleasing youth if moreover
cognoverit, quod me sincero amore diligas, ita quoque
he-will-have-known that me with-sincere love you-love so also
diliget te sicut me et ostendet tibi gloriam suam. Tunc
he-will-love you as me and will-show to-you glory his then
Valerianus nutu Dei correctus ait: si vis, ut credam
Valerian by-the-nod of-God corrected says if you-wish that I-believe
tibi, ipsum angelum mihi ostende, et si vere probavero,
you the-very angel to-me show and if truly I-shall-have-proved
quod angelus sit, faciam, quod hortaris, si autem virum
that an-angel he-is I-shall-do what you-urge if moreover man
alium diligis, te et illum gladio feriam. Cui Caecilia
another you-love you and him with-the-sword I-shall-strike to-whom Cecilia
dixit: si in Deum verum credideris et te baptizari
said if in God true you-will-have-believed and yourself to-be-baptized
promiseris, ipsum videre valebis. Vade igitur in tertium
will-have-promised him to-see you-will-be-able go therefore to the-third
milliarium ab urbe via, quae Appia nuncupatur, et
milestone from the-city by-the-way which Appian is-called and
pauperibus, quos illic invenies, dices: Caecilia me misit ad
to-the-poor whom there you-will-find you-will-say Cecilia me has-sent to
vos, ut ostendatis mihi sanctum senem Urbanum, quoniam
you that you-may-show to-me the-holy old-man Urban since
ad ipsum habeo secreta mandata, quae perferam. Hunc
to him I-have secret commands which I-am-to-deliver this-one
dum tu videris, indica ei omnia verba mea, et postquam
when you will-have-seen show him all words my and after
ab eo purificatus fueris et redieris, angelum
by him purified you-will-have-been and will-have-returned the-angel
ipsum videbis. Tunc Valerianus perrexit et secundum
himself you-will-see then Valerian went and according-to

signa, quae acceperat, sanctum Urbanum episcopum intra
the-signs which he-had-received saint Urban the-bishop among
sepulchra martirum latitantem invenit, cumque ei omnia
the-tombs of-the-martyrs hiding found and-when to-him all
verba Caeciliae dixisset, ille manus ad coelum expandens
the-words of-Cecilia he-had-told he his-hands to heaven spreading
cum lacrymis ait: domine Jesu Christe, seminator casti
with tears says O-Lord Jesus Christ sower of-chaste
consilii, suscipe seminum fructus, quos in Caecilia seminasti,
counsel receive of-the-seeds the-fruits which in Cecilia you-have-sown
domine Jesu Christe, pastor bone, Caecilia famula tua quasi
O-Lord Jesus Christ shepherd good Cecilia handmaid your like
apis tibi argumentosa deservit; nam sponsum, quem quasi
a-bee to-you busy serves for the-spouse whom like
leonem ferocem accepit, ad te quasi agnum mansuetissimum
a-lion fierce she-received to you like a-lamb most-gentle
destinavit. Et ecce subito apparuit senex quidam niveis
she-has-sent and behold suddenly appeared an-old-man certain in-snowy
vestibus indutus, tenens librum aureis litteris scriptum. Quem
garments clothed holding a-book in-gold letters written whom
videns Valerianus prae nimio timore quasi mortuus cecidit
seeing Valerian for excessive fear as-if dead fell
et a sene levatus sic legit: unus Deus, una fides, unum
and by the-old-man raised thus read one God one faith one
baptisma, unus Deus et pater omnium, qui super omnes et
baptism one God and father of-all who above all and
per omnia et in omnibus nobis. Cumque haec legisset,
through all-things and in all us and-when these-things he-had-read
dixit ei senior: credis ita esse an adhuc dubitas? Tunc
said to-him the-elder do-you-believe so to-be or still do-you-doubt then
exclamavit dicens: non est aliud, quod verius credi
he-cried-out saying not there-is anything which more-truly to-be-believed

possit, sub coelo. Statimque illo disparente Valerianus a
can under heaven and-at-once he vanishing Valerian from
sancto Urbano baptisma suscepit et rediens Caeciliam cum
saint Urban baptism received and returning Cecilia with
angelo loquentem in cubiculo invenit. Angelus autem duas
the-angel speaking in the-bedchamber found the-angel moreover two
coronas ex rosis et liliis in manu habebat et unam Caeciliae
crowns of roses and lilies in his-hand had and one to-Cecilia
et alteram Valeriano tradidit dicens: istas coronas immaculato
and the-other to-Valerian handed saying these crowns with-immaculate
corde et mundo corpore custodite, quia de paradiso Dei
heart and clean body guard because from the-paradise of-God
eas ad vos attuli, nec unquam marcescent nec odorem
them to you I-have-brought nor ever will-they-wither nor their-odor
amittent nec ab aliis, nisi quibus castitas placuerit,
lose nor by others except those-to-whom chastity will-have-pleased
videri poterunt. Tu autem, Valeriane, quia utili consilio
to-be-seen will-they-be-able you moreover O-Valerian because to-useful counsel
credidisti, pete, quodcumque volueris, et consequeris.
you-have-believed ask whatever you-will-have-wished and you-will-obtain
Cui Valerianus: nihil mihi in hac vita exstitit dulcius,
to-whom Valerian nothing to-me in this life has-been sweeter
quam unicus fratris mei affectus, peto igitur, ut et veritatem
than the-only of-brother my affection I-ask therefore that also the-truth
ipse mecum agnoscat. Cui angelus: placet domino petitio
he with-me may-know to-whom the-angel pleases the-Lord request
tua et ambo cum palma martirii ad dominum venietis.
your and both with the-palm of-martyrdom to the-Lord you-will-come
Post hoc ingressus Tiburtius frater Valeriani, cum nimium
after this having-entered Tiburtius the-brother of-Valerian when excessive
rosarum sensisset odorem, dixit: miror, hoc tempore roseus
of-roses he-had-sensed the-odor said I-wonder at-this time rosy

hic odor et liliorum unde respiret; nam si ipsas rosas
here odor and of-lilies whence it-may-breathe for if the-very roses
vel lilia in manibus meis tenerem, nec sic poterant
or lilies in hands my I-held not-even so could
odoramenta tantae mihi suavitatis infundere; confiteor vobis,
the-fragrances of-such to-me sweetness pour-in I-confess to-you
ita sum refectus, ut putem me totum subito immutatum.
so I-am refreshed that I-think myself wholly suddenly changed
Cui Valerianus: coronas habemus, quas tui oculi videre
to-whom Valerian crowns we-have which your eyes to-see
non praevalent, floreo colore et niveo candore vernantes,
not are-strong-enough with-flowery color and snowy whiteness blooming
et sicut me interpellante odorem sensisti, sic et, si
and as I interceding the-odor you-have-sensed so also if
credideris, videre valebis. Cui Tiburtius: in somnis
you-will-have-believed to-see you-will-be-able to-whom Tiburtius in sleep
hoc audio an in veritate ista tu loqueris, Valeriane?
this do-I-hear or in truth these-things you speak O-Valerian
Cui Valerianus: in somnis usque modo fuimus, sed
to-whom Valerian in sleep all-the-way now we-have-been but
jam nunc in veritate manemus. Ad quem Tiburtius: unde
already now in truth we-remain to whom Tiburtius whence
hoc nosti? Et Valerianus: angelus domini me docuit,
this have-you-known and Valerian the-angel of-the-Lord me taught
quem tu videre poteris, si tu purificatus fueris et
whom you to-see will-be-able if you purified will-have-been and
omnibus ydolis abrenuntiaveris. Huic miraculo de coronis
to-all idols will-have-renounced to-this miracle about the-crowns
rosarum Ambrosius attestatur in praefatione sic dicens:
of-roses Ambrose attests in the-preface thus saying
sancta Caecilia sic coelesti est dono repleta, ut martirii
saint Cecilia so with-heavenly was gift filled that of-martyrdom

palmam assumeret; ipsum mundum est cum thalamis
the-palm she-took-up the-very world she-has with its-bridal-chambers
exsecrata; testis est Valeriani conjugis et Tiburtii provocata
execrated witness is of-Valerian the-husband and of-Tiburtius the-provoked
confessio, quos, domine, angelica manu odoriferis floribus
confession whom O-Lord with-angelic hand with-fragrant flowers
coronasti, viros virgo duxit ad gloriam, mundus agnovit,
you-crowned the-men a-virgin led to glory the-world recognized
quantum valeat devotio castitatis. Haec Ambrosius. Tunc
how-much may-avail the-devotion of-chastity these-things Ambrose then
Caecilia evidenter ostendit ei, omnia ydola esse insensibilia
Cecilia evidently showed him all idols to-be senseless
et muta, ita ut Tiburtius responderet ac diceret: qui
and mute so that Tiburtius answered and said who
ista non credit, pecus est. Tunc Caecilia osculans pectus
these-things not believes a-beast is then Cecilia kissing breast
ejus dixit: hodie te fateor meum esse cognatum, sicut
his said today you I-declare my to-be kinsman as
enim amor Dei fratrem tuum mihi conjugem fecit, ita te
for the-love of-God brother your to-me husband has-made so you
mihi cognatum contemtus faciet ydolorum. Vade igitur cum
to-me kinsman the-contempt will-make of-idols go therefore with
fratre tuo, ut purificationem accipias et angelicos vultus
brother your that purification you-may-receive and angelic faces
videre valeas. Dixitque Tiburtius fratri suo: obsecro
to-see you-may-be-able and-said Tiburtius to-brother his I-beseech
te, frater. ut mihi dicas, ad quem me ducturus es.
you O-brother that to-me you-tell to whom me about-to-lead you-are
Cui Valerianus: ad Urbanum episcopum. Cui Tiburtius:
to-whom Valerian to Urban the-bishop to-whom Tiburtius
de illo Urbano dicis, qui totiens damnatus est et
of that Urban do-you-speak who so-often condemned has-been and

adhuc in latebris commoratur? hic, si inventus fuerit,
still in hiding-places stays he if found he-will-have-been
cremabitur et nos in illius flammis pariter involvemur, et
will-be-burned and we in his flames equally shall-be-wrapped and
dum quaerimus divinitatem latentem in coelis, incurremus
while we-seek the-Godhead hidden in the-heavens we-shall-run-into
furorem exurentem in terris. Cui Caecilia: si haec sola
a-fury burning on earth to-whom Cecilia if this alone
esset vita, juste hanc perdere timeremus; est autem alia
were life justly this to-lose we-would-fear there-is moreover another
melior, quae nunquam amittitur, quam nobis Dei filius
better which never is-lost which to-us of-God the-Son
enarravit. Omnia enim, quae facta sunt, filius ex patre
has-related all-things for which made were the-son from the-Father
genitus condidit, universa autem, quae condita sunt, ex
begotten founded all moreover which founded were from
patre procedens spiritus animavit. Hic igitur filius Dei
the-Father proceeding the-Spirit animated this therefore Son of-God
in mundum veniens verbis et miraculis aliam vitam esse
into the-world coming by-words and miracles another life to-be
nobis monstravit. Cui Tiburtius: certe unum Deum esse
to-us showed to-whom Tiburtius certainly one God to-be
asseris, et quomodo nunc tres esse testaris? Respondit
you-assert and how now three to-be do-you-testify answered
Caecilia: sicut in una hominis sapientia sunt tria,
Cecilia as in one of-man wisdom there-are three-things
scilicet ingenium, memoria et intellectus, sic et in una
namely ingenuity memory and understanding so also in one
divinitatis essentia tres personae esse possunt. Tunc coepit
of-the-Godhead essence three persons to-be can then she-began
ei de adventu filii Dei et passione praedicare et
to-him about the-coming of-the-Son of-God and the-passion to-preach and

multas congruitates ipsius passionis ostendere. Nam ideo,
many fitnesses of-his passion to-show for therefore
inquit, filius Dei est tentus, ut genus humanum dimittatur
she-says the-Son of-God was held that the-race human may-be-released
peccato detentum; benedictus maledicitur, ut homo maledictus
by-sin held the-blessed-one is-cursed that man cursed
benedictionem consequatur; illudi se patitur, ut homo
blessing may-obtain to-be-mocked himself he-suffers that man
ab illusione daemonum liberetur; spineam coronam accepit
from the-mocking of-demons may-be-freed a-thorny crown he-received
in capite, ut a nobis sententiam auferat capitalem;
on his-head that from us the-sentence he-may-take-away capital
fel suscipit amarum, ut sanaret hominis dulcem gustum;
gall he-takes bitter that he-might-heal of-man the-sweet taste
exspoliatur, ut parentum nostrorum nuditatem operiat; in
he-is-stripped that of-parents our the-nakedness he-may-cover on
ligno suspenditur, ut ligni praevaricationem tollat.
a-tree he-is-hung that of-the-tree the-transgression he-may-take-away
Tunc Tiburtius fratri suo dixit: miserere mei et perduc
then Tiburtius to-brother his said have-mercy on-me and lead
me ad hominem Dei, ut purificationem accipiam. Ductus
me to the-man of-God that purification I-may-receive led
igitur et purificatus angelos Dei saepe videbat et omnia,
therefore and purified the-angels of-God often he-saw and all-things
quae postulabat, protinus obtinebat. Valerianus igitur et
which he-asked forthwith he-obtained Valerian therefore and
Tiburtius elemosinis insistebant et sanctorum corpora, quos
Tiburtius to-alms applied-themselves and of-the-saints the-bodies whom
Almachius praefectus occidebat, sepulturae tradebant. Quos
Almachius the-prefect killed to-burial gave whom
Almachius ad se vocans, cur pro suis sceleribus damnatos
Almachius to himself calling why for their crimes the-condemned

sepelirent, inquisivit. Cui Tiburtius: utinam illorum servi
they-buried asked to-whom Tiburtius would-that of-those servants
essemus, quos tu damnatos appellas! Qui contemserunt illud,
we-were whom you condemned call who have-scorned that
quod videtur esse et non est, et invenerunt illud, quod non
which seems to-be and not is and have-found that which not
videtur esse et est. Cui praefectus: quidnam est illud? Et
seems to-be and is to-whom the-prefect what is that and
Tiburtius: quod videtur esse et non est, est omne, quod
Tiburtius what seems to-be and not is is all which
in hoc mundo est, quod hominem ad non esse perducit;
in this world is which man to not being leads
quod vero non videtur esse et est, est vita justorum et
what but not seems to-be and is is the-life of-the-just and
poena malorum. Cui praefectus: non puto, quod mente
the-punishment of-the-wicked to-whom the-prefect not I-think that with-mind
tua loquaris. Tunc jubet adstare Valerianum dicens ei:
your you-speak then he-orders to-stand-by Valerian saying to-him
quoniam non est sani capitis frater tuus, tu saltem poteris
since not is of-sound head brother your you at-least will-be-able
sapienter dare responsum; constat plurimum vos errare,
wisely to-give an-answer it-is-established very-much you to-err
qui gaudia respuitis et omnia inimica gaudiis affectatis. Tunc
who joys reject and all-things hostile to-joys pursue then
Valerianus se vidisse ait glaciali tempore otiosos jocantes
Valerian himself to-have-seen says in-icy time idle-men joking
et operarios agricolas deridentes, sed aestivo tempore, dum
and workers farmers mocking but in-summer time when
advenissent gloriosi fructus laborum, gaudentibus illis, qui
had-come the-glorious fruits of-labors rejoicing those who
putabantur vani, coeperunt flere, qui videbantur urbani. Sic
were-thought vain began to-weep who seemed polished so

et nos nunc quidem sustinemus ignominiam et laborem,
also we now indeed endure disgrace and labor
in futuro autem recipiemus gloriam et aeternam mercedem.
in the-future moreover we-shall-receive glory and eternal reward
Vos autem nunc transitorium habetis gaudium, in futuro
you moreover now a-transitory have joy in the-future
autem invenietis aeternum luctum. Cui praefectus: ergo
moreover you-will-find eternal grief to-whom the-prefect therefore
nos invictissimi principes aeternum habebimus luctum et
we most-invincible princes eternal shall-have grief and
vos personae vilissimae perpetuum possidebitis gaudium?
you persons most-vile perpetual will-possess joy
Cui Valerianus: homuntiones estis, non principes, tempore
to-whom Valerian little-men you-are not princes in-time
nostro nati, citius morituri et Deo rationem plus omnibus
our born sooner about-to-die and to-God an-account more than-all
reddituri Dixit autem praefectus: quid verborum circuitu
about-to-render said moreover the-prefect why of-words in-a-circuit
immoramur? offerte Diis libamina et illaesi abscedite.
do-we-linger offer to-the-gods libations and unharmed depart
Sancti responderunt: nos Deo vero quotidie sacrificium
the-saints answered we to-God true daily sacrifice
exhibemus. Quibus praefectus: quod est nomen ejus? Cui
offer to-whom the-prefect what is name his to-whom
Valerianus: nomen ejus invenire non poteris, etiamsi pennis
Valerian name his to-find not you-will-be-able even-if on-wings
volaveris. Praefectus dixit: ergo Jupiter nomen Dei
you-will-have-flown the-prefect said therefore Jupiter the-name of-God
non est? Cui Valerianus: nomen homicidae et stupratoris
not is to-whom Valerian the-name of-a-murderer and of-a-ravisher
est. Ad quem Almachius: ergo totus mundus errat et tu
it-is to whom Almachius therefore the-whole world errs and you

cum fratre tuo verum Deum nosti? Valerianus respondit:
with brother your the-true God have-known Valerian answered
nos soli non sumus, sed innumerabilis multitudo hanc
we alone not are but an-innumerable multitude this
sanctitatem recepit. Traduntur igitur sancti in custodiam
holiness has-received are-handed therefore the-saints into the-custody
Maximi. Quibus ille ait: o juventutis flos purpureus, o
of-Maximus to-whom he said O of-youth flower purple O
germanus fraternitatis affectus, quomodo ad mortem quasi ad
kindred of-brotherhood affection how to death as-if to
epulas festinatis? Cui Valerianus ait, quod, si crediturum
a-feast do-you-hasten to-whom Valerian says that if about-to-believe
se promitteret, gloriam animarum eorum post mortem
himself he-would-promise the-glory of-souls their after death
videret. Et Maximus: fulminibus igneis consumar, si non
he-would-see and Maximus by-thunderbolts fiery may-I-be-consumed if not
illum solum Deum confitear, quem adoratis, si contingat,
him alone as-God I-confess whom you-adore if it-happen
quod dicitis. Ipse igitur Maximus et omnis ejus familia
what you-say he therefore Maximus and all his household
et universi carnifices crediderunt et ab Urbano, qui
and all the-executioners believed and from Urban who
illuc occulte venit, baptisma susceperunt. Igitur dum aurora
thither secretly came baptism received therefore when the-dawn
nocti finem daret, Caecilia exclamavit dicens: eia milites
to-the-night an-end gave Cecilia cried-out saying come O-soldiers
Christi, abjicite opera tenebrarum et induimini arma lucis.
of-Christ cast-off the-works of-darkness and put-on the-arms of-light
Quarto igitur milliario ab urbe sancti ad statuam Jovis
at-the-fourth therefore milestone from the-city the-saints to the-statue of-Jupiter
ducuntur et dum sacrificare nollent, pariter decollantur.
are-led and when to-sacrifice they-refused together they-are-beheaded

Tunc Maximus cum jurejurando asseruit, se in hora
then Maximus with an-oath asserted himself in the-hour
passionis eorum angelos vidisse fulgentes et animas eorum
of-passion their angels to-have-seen shining and souls their
quasi virgines de thalamo exeuntes, quas in gremio
like virgins from the-bridal-chamber going-out which in bosom
suo in coelum angeli detulerunt. Almachius vero audiens
their into heaven the-angels bore Almachius but hearing
Maximum christianum effectum, eum plumbatis tamdiu
Maximus a-Christian made him with-leaded-whips so-long
caedi fecit, quousque spiritum excussit. Cujus corpus
to-be-beaten caused until his-spirit he-shook-out whose body
sancta Caecilia juxta Valerianum et Tiburtium sepelivit.
saint Cecilia beside Valerian and Tiburtius buried
Tunc Almachius facultates amborum coepit inquirere et
then Almachius the-property of-both began to-inquire-into and
Caeciliam tamquam Valeriani conjugem coram se fecit
Cecilia as of-Valerian the-wife before himself caused
adstare jussitque, ut ydolis immolaret aut sententiam
to-stand and-ordered that to-idols she-should-sacrifice or the-sentence
mortis incurreret. Cum autem ad hoc ab apparitoribus
of-death incur when moreover to this by the-attendants
urgeretur et illi vehementer flerent, eo quod puella tam
she-was-urged and they vehemently wept this that a-girl so
decora et nobilis ultro se morti traderet, dixit ad eos:
comely and noble voluntarily herself to-death gave she-said to them
hoc, boni juvenes, non est juventutem perdere, sed mutuare,
this O-good youths not is youth to-lose but to-exchange
dare lutum et accipere aurum, dare vile habitaculum et
to-give mud and to-receive gold to-give a-vile dwelling and
accipere pretiosum, dare brevem angulum et accipere forum
to-receive a-precious-one to-give a-brief corner and to-receive a-forum

pellucidum. Si quis pro nummo solidos daret, nonne
shining if anyone for a-penny shillings should-give surely
velocius festinaretis? Deus autem, quod accepit simplum,
more-quickly you-would-hasten God moreover what he-has-received single
reddet centuplum. Creditis his, quae dico? Et illi:
will-return hundredfold do-you-believe these-things which I-say and they
credimus, Christum verum esse Deum, qui talem possidet
we-believe Christ true to-be God who such possesses
famulam. Vocato igitur Urbano episcopo CCCC et amplius
a-handmaid called therefore Urban the-bishop four-hundred and more
baptizati sunt. Tunc Almachius sanctam Caeciliam ad se
baptized were then Almachius saint Cecilia to himself
vocans ait: cujus conditionis es? Et illa: ingenua sum et
calling says of-what condition are-you and she freeborn I-am and
nobilis. Cui Almachius: ego te de religione interrogo.
noble to-whom Almachius I you about religion ask
Cui Caecilia: interrogatio tua stultum sumit initium, quae
to-whom Cecilia questioning your a-foolish takes beginning which
duas responsiones una putat inquisitione concludi. Cui
two answers in-one thinks inquiry to-be-included to-whom
Almachius: unde tibi tanta praesumtio respondendi? At illa:
Almachius whence to-you such presumption of-answering but she
de conscientia bona et fide non ficta. Cui Almachius:
from conscience good and faith not feigned to-whom Almachius
ignoras, cujus potestatis sim? Et illa: potestas vestra est
are-you-ignorant of-what power I-am and she power your is
quasi uter vento repletus, quem si acus pupugerit,
like a-wineskin with-wind filled which if a-needle will-have-pricked
omnis protinus rigor pallescit et quidquid in se rigidum
all forthwith its-stiffness pales and whatever in itself stiff
habere cernitur, incurvatur. Cui Almachius: ab injuriis
to-have it-is-seen is-bent to-whom Almachius with insults

coepisti, et in injuriis perseveras. Caecilia respondit: injuria
you-have-begun and in insults you-persevere Cecilia answered an-insult
non dicitur nisi quod verbis fallentibus irrogatur; unde
not is-called except what with-words deceiving is-inflicted whence
aut injuriam doce, si falsa locuta sum, aut te ipsum corripe
either the-insult show if falsely spoken I-have or you yourself rebuke
calumniam inferentem, sed nos scientes sanctum Dei nomen
calumny bringing but we knowing the-holy of-God name
omnino negare non possumus, melius est enim feliciter
utterly to-deny not can better it-is for happily
mori, quam infeliciter vivere. Cui Almachius: ad quid
to-die than unhappily to-live to-whom Almachius to what-end
cum tanta superbia loqueris? Et illa: non est superbia,
with such pride do-you-speak and she not it-is pride
sed constantia. Cui Almachius: infelix, ignoras,
but constancy to-whom Almachius O-unhappy-one are-you-ignorant
quia vivificandi et mortificandi mihi tradita est potestas?
that of-giving-life and of-putting-to-death to-me handed is the-power
Et illa: contra veritatem publicam probo te nunc esse
and she against the-truth public I-prove you now to-have
mentitum, vitam enim viventibus tollere potes, mortuis
lied life for from-the-living to-take-away you-can to-the-dead
autem dare non potes; es igitur minister mortis, non
moreover to-give not you-can you-are therefore a-minister of-death not
vitae. Cui Almachius: jam depone amentiam et sacrifica
of-life to-whom Almachius now lay-aside your-madness and sacrifice
Diis. Cui Caecilia: nescio, ubi oculos amiseris; nam,
to-the-gods to-whom Cecilia I-do-not-know where your-eyes you-have-lost for
quos tu Deos dicis, omnes nos saxa esse videmus;
those-whom you gods call all we stones to-be see
mitte igitur manum et tangendo disce, quod oculis non
put therefore your-hand and by-touching learn what with-eyes not

vales videre. Tunc iratus Almachius jussit eam ad domum
you-are-able to-see then angry Almachius ordered her to house
suam reduci ibique tota nocte et die jussit eam in
her to-be-led-back and-there the-whole night and day ordered her in
bulliente balneo concremari. Quae quasi in loco frigido
a-boiling bath to-be-burned who as-if in a-place cool
mansit nec modicum saltem sudoris persensit. Quod cum
remained nor a-little at-least of-sweat felt which when
audivisset Almachius, jussit eam in ipso balneo decollari.
had-heard Almachius he-ordered her in that-very bath to-be-beheaded
Quam spiculator tribus ictibus in collo percussit, sed
whom the-executioner with-three blows on the-neck struck but
tamen caput ejus amputare non potuit, et quia decretum
yet head her to-cut-off not could and because decreed
erat, ne quartam percussionem decollandus acciperet,
it-was that-not a-fourth stroke one-to-be-beheaded should-receive
eam semivivam cruentus carnifex dereliquit. Per triduum
her half-alive the-bloody executioner left for three-days
autem supervivens omnia, quae habebat, pauperibus tradidit
moreover surviving all-things which she-had to-the-poor she-handed
et omnes, quos ad fidem converterat, Urbano episcopo
and all whom to the-faith she-had-converted to-Urban the-bishop
commendavit dicens: triduanas mihi inducias postulavi, ut
commended saying a-three-day to-me respite I-asked that
nos tuae beatitudini commendarem et hanc domum meam
us to-your blessedness I-might-commend and this house my
in ecclesiam consecrares. Sanctus autem Urbanus corpus
into a-church you-might-consecrate saint moreover Urban the-body
ejus inter episcopos sepelivit et domum suam in ecclesiam,
her among the-bishops buried and house her into a-church
ut rogaverat, consecravit. Passa est autem circa annos
as she-had-asked consecrated suffered she-has moreover about the-years

domini CC et XXIII tempore Alexandri imperatoris.
of-the-Lord two-hundred and twenty-three in-the-time of-Alexander the-emperor
Alibi autem legitur, quod passa sit tempore Marci
elsewhere moreover it-is-read that suffered she-has in-the-time of-Marcus
Aurelii, qui imperavit circa annos domini CCXX.
Aurelius who ruled about the-years of-the-Lord two-hundred-twenty

De sancto Clemente

CLXX · SAINT CLEMENT

Clement is read as glorious mind and as clemency. Of a Roman house, he loses his mother and twin brothers to shipwreck and his father in searching for them, and as a philosopher seeking the soul's immortality is taught by Barnabas and Peter. Peter reunites the whole family, and Simon Magus, who puts his face on the father, is thwarted. As pope Clement converts Sisinnius, is exiled across the sea, finds a spring for the prisoners, and is drowned with an anchor at his neck; the sea yearly reveals his tomb, and a child is found alive there after a year.

Clemens dicitur a cleos, quod est gloria, et mens,
Clement is-called from cleos which is glory and mind
quasi gloriosa mens. Habuit enim gloriosam mentem,
as-if glorious mind he-had for a-glorious mind
scilicet purgatam ab omni sorde, ornatam omni virtute
namely purged from all filth adorned with-all virtue
et decoratam nunc omni felicitate; quae felicitas consistit
and graced now with-all happiness which happiness consists
in hoc, sicut dicit Augustinus in libro de trinitate, quia
in this as says Augustine in the-book on the-Trinity that
ibi esse nostrum non habebit mortem, nosse nostrum non
there being our not will-have death knowing our not
habebit errorem, amare nostrum non habebit offensionem.
will-have error loving our not will-have offense

Vel dicitur a clementia, quia clemens et misericors valde
or he-is-called from clemency because clement and merciful very
fuit. Vel, sicut dicitur in glossario, Clemens dicitur dulcis,
he-was or as is-said in the-glossary Clement is-called sweet
justus, maturus, pius. Justus in actione, dulcis in sermone,
just mature pious just in action sweet in speech
maturus in conversatione, pius in intentione. Ejus vitam ipse
mature in conduct pious in intention his life he
in suo itinerario inseruit maxime usque ad illum locum, in
in his itinerary inserted especially all-the-way to that place in
quo, qualiter beato Petro in pontificatu successit, ostenditur.
which how to-blessed Peter in the-pontificate he-succeeded is-shown
Caetera ex ejus gestis, quae communiter habentur, sumuntur.
the-rest from his acts which commonly are-held are-taken

Clemens episcopus ex nobili Romanorum prosapia ortus
Clement the-bishop from noble of-the-Romans lineage sprung
est. Pater ejus Faustinianus, mater vero ejus Macidiana
was father his Faustinian the-mother but his Macidiana
nuncupata est, habuitque duos fratres, quorum unus Faustinus,
called was and-he-had two brothers of-whom one Faustinus
alter Faustus dicebatur. Cumque Macidiana mater ejus
the-other Faustus was-called and-when Macidiana mother his
mira corporis pulchritudine polleret, frater viri sui
with-wonderful of-body beauty excelled the-brother of-husband her
libidinoso amore in eam vehementer exarsit. Cum autem
with-lustful love for her vehemently blazed when moreover
eam quotidie molestaret et ipsa sibi nullatenus assentire
her daily he-harassed and she to-him by-no-means to-assent
vellet viroque suo hoc revelare timeret, ne inter duos
wished and-to-husband her this to-reveal feared lest between the-two
fratres inimicitias suscitaret, cogitavit per aliquod tempus se
brothers enmities she-might-stir she-thought for some time herself

a patria absentare, donec illicitus amor conquiesceret,
from the-homeland to-absent until the-illicit love should-subside
quem adspectus presentiae inflammaret. Ut autem hoc a
which the-sight of-her-presence inflamed that moreover this from
viro suo obtinere posset, somnium valde confinxit
husband her to-obtain she-might-be-able a-dream very she-feigned
callide, quod in hunc modum viro retulit dicens:
cleverly which in this manner to-her-husband she-related saying
ecce quidam mihi per visum adstitit mihi praecipiens, ut
behold a-certain-one to-me in a-vision stood to-me commanding that
confestim cum duobus geminis, scilicet Faustino et Fausto,
at-once with the-two twins namely Faustinus and Faustus
ex urbe discederem et tamdiu abessem, donec ipse
from the-city I-should-depart and so-long should-be-away until he
mihi reditum imperaret, quod si non facerem, simul cum
to-me return should-order which if not I-did together with
duobus liberis interirem. Quod vir audiens vehementer
the-two children I-should-perish which the-husband hearing vehemently
expavit ac uxorem cum duobus liberis et familia multa
took-fright and his-wife with the-two children and a-household large
Athenas misit, ut et ibi maneret et filios faceret
to-Athens sent that both there she-might-stay and the-sons might-cause
erudiri, minorem autem filium, scilicet Clementem, cum
to-be-educated the-younger moreover son namely Clement since
esset annorum quinque, sibi pater in solatium retinuit.
he-was of-years five for-himself the-father as solace kept
Cum autem mater cum filiis navigaret, nocte quadam
when moreover the-mother with the-sons was-sailing on-night a-certain
navis naufragium pertulit et mater sine filiis a fluctibus
the-ship shipwreck suffered and the-mother without her-sons by the-waves
ejecta super quoddam saxum evasit, quae duos natos
cast-out upon a-certain rock escaped who the-two sons

periisse considerans prae nimio dolore in maris fundum
to-have-perished considering for excessive grief into of-the-sea the-bottom
se praecipitasset, nisi quia eorum cadavera se reperturam
herself would-have-thrown except that their corpses herself about-to-find
sperabat. At vero, ubi nec vivos nec mortuos se reperire
she-hoped but indeed when neither alive nor dead herself to-find
posse cognovit, clamores et ululatus maximos dabat, manus
to-be-able she-knew cries and howls very-great she-gave hands
suas morsibus lacerabat nec ullam consolationem ab aliquo
her with-bites tore nor any consolation from anyone
recipere volebat. Cumque multae mulieres adstarent, quae sua
to-receive did-she-wish and-when many women stood-by who their
infortunia eidem narrarent et illa ex hoc consolationem non
misfortunes to-her related and she from this consolation not
reciperet, affuit quaedam mulier inter caeteras, quae virum
received was-present a-certain woman among the-others who husband
suum adolescentem et nautam in mari periisse asseruit
her young and a-sailor at sea to-have-perished asserted
et ob hoc sui amorem postmodum nubere recusavit.
and for this of-him for-love afterward to-marry refused
Recepta igitur qualicumque consolatione apud ipsam manebat
received therefore some consolation with her she-stayed
et quotidianum victum suis manibus acquirebat, sed non
and daily sustenance with-her hands acquired but not
multo post manus ejus, quas crebris morsibus laceraverat,
much after hands her which with-frequent bites she-had-torn
sine sensu et motu adeo sunt effectae, ut cum ipsis
without sense and motion so were made that with them
nullatenus operari posset. Illa autem, quae eam susceperat,
by-no-means to-work she-could she moreover who her had-taken-in
paralisin incurrit et de lecto surgere non valebat sicque
paralysis incurred and from bed to-rise not was-able and-so

Macidiana mendicare compellitur et ipsa cum hospita ex
Macidiana to-beg is-compelled and she with the-hostess from
his, quae invenire poterat, pascebatur. Completo igitur
the-things which to-find she-could was-fed completed therefore
anno, quo Macidiana cum liberis discessit e patria,
the-year in-which Macidiana with the-children departed from the-homeland
misit Athenas nuntios vir ejus, ut ipsos requirerent et,
sent to-Athens messengers husband her that them they-might-seek and
quid agerent, intimarent. Sed illi, qui missi fuerant,
what they-were-doing might-make-known but those who sent had-been
nullatenus redierunt. Denique cum alios misisset et illi
by-no-means returned finally when others he-had-sent and they
revertentes se nullum inde vestigium reperisse narrarent,
returning themselves no thence trace to-have-found related
Clementem filium suum sub tutoribus dereliquit et ipse
Clement son his under guardians he-left and he
ad quaerendum uxorem cum filiis navem conscendit, sed
for seeking wife with sons a-ship boarded but
minime rediit. Viginti igitur annis Clemens orbatus stetit
not-at-all returned for-twenty therefore years Clement bereaved stood
nec de patre vel de matre vel de fratribus aliquod indicium
nor of father or of mother or of brothers any trace
invenire potuit. Ipse autem Clemens studio litterarum
to-find could he moreover Clement to-the-study of-letters
se contulit et summum philosophiae apicem apprehendit.
himself betook and the-highest of-philosophy peak grasped
Desiderabat autem vehementer et studiose quaerebat, qualiter
desired moreover vehemently and eagerly sought how
sibi animae immortalitas persuaderi posset. Ob hoc
to-him of-the-soul the-immortality to-be-persuaded could for this
philosophorum scholas semper adibat et siquidem, quod
of-the-philosophers the-schools always he-approached and if-indeed that

immortalis esset, obtinebatur, gaudebat, si quando vero, quod
immortal it-was was-established he-rejoiced if ever but that
mortalis esset, concludebatur, tristis discedebat. Denique cum
mortal it-was was-concluded sad he-departed finally when
Barnabas Romam venisset et fidem Christi praedicaret,
Barnabas to-Rome had-come and the-faith of-Christ preached
philosophi eum tamquam insanum et amentem deridebant.
the-philosophers him as insane and mad mocked
Unde et quidam, qui secundum quosdam fuit Clemens
whence also a-certain-one who according-to some was Clement
philosophus, qui eum primo sicut alii deridebat et ejus
the-philosopher who him at-first as the-others mocked and his
praedicationem contemnebat, talem quaestionem pro derisu
preaching scorned such a-question for mockery
Barnabae fecit dicens: cum culex animal sit exiguum,
of-Barnabas made saying since the-gnat an-animal is tiny
quid est, quod sex pedes habet et insuper alas possidet,
what is-it that six feet it-has and besides wings possesses
elephas autem, cum sit immane animal, nec alas possidet
the-elephant moreover though it-is a-huge animal neither wings possesses
et tantum quatuor pedes habet? Cui Barnabas: stulte,
and only four feet has to-whom Barnabas O-foolish-one
tuae quaestioni respondere perfacile possem, si veritatis
to-your question to-answer very-easily I-could if of-truth
causa discendae quaerere videreris, sed nunc de creaturis
for-the-sake to-be-learned to-ask you-seemed but now about creatures
vobis dicere aliquid absurdum est, cum a vobis creaturarum
to-you to-say anything absurd is since by you of-creatures
conditor ignoretur; quia enim creatorem non cognoscitis,
the-founder is-unknown because for the-creator not you-know
justum est, ut in creaturis erretis. Hoc verbum cordi
just it-is that in creatures you-should-err this word to-the-heart

Clementis philosophi valde inhaesit, ita quod fidem Christi
of-Clement the-philosopher very-much stuck so that the-faith of-Christ
instructus a Barnaba recepit et in Judaeam ad Petrum
instructed by Barnabas he-received and into Judaea to Peter
postmodum properavit, quem ille de fide Christi instruxit
afterward hastened whom he about the-faith of-Christ instructed
et animae immortalitatem evidenter edocuit. Eo tempore
and of-the-soul the-immortality evidently taught at-that time
Symon magus duos discipulos habebat, scilicet Aquilam et
Simon the-magician two disciples had namely Aquila and
Nicetam, qui ejus fallacias agnoscentes eum reliquerunt et
Nicetas who his deceits recognizing him left and
ad Petrum confugerunt et ejus discipuli sunt effecti. Cum
to Peter fled and his disciples were made when
autem Petrus Clementem de sua interrogasset progenie,
moreover Peter Clement about his had-asked lineage
ille, quid matri et fratribus et patri acciderit, per
he what to-his-mother and brothers and father had-happened in
ordinem enarravit addens, quod credebat, quod mater cum
order related adding that he-believed that the-mother with
fratribus in mari periissent, pater vero aut moerore aut
the-brothers at sea had-perished the-father but either by-grief or
similiter naufragio interiisset. Quod audiens Petrus lacrymas
likewise by-shipwreck had-perished which hearing Peter tears
continere non potuit. Quadam autem vice Petrus cum
to-contain not could on-a-certain moreover occasion Peter with
discipulis suis Antandrum et inde ad insulam per sex
disciples his to-Antandrus and thence to an-island by six
milliaria distantem, in qua Macidiana mater Clementis
miles distant in which Macidiana the-mother of-Clement
morabatur, venit, ubi quaedam columnae vitreae mirae
was-staying came where certain columns of-glass of-wonderful

magnitudinis erant. Quas cum Petrus cum caeteris miraretur,
size were which when Peter with the-others admired
videns ipsam mendicantem, cur non potius suis manibus
seeing her begging why not rather with-her hands
operaretur, increpavit. Quae respondit: speciem tantum,
she-worked he-rebuked who answered the-appearance only
domine, habeo manuum, quae meis sic sunt debilitatae
O-lord I-have of-hands which by-my so have-been weakened
morsibus, ut omnino sint insensibiles effectae, atque utinam
bites that wholly they-are senseless made and would-that
me in mare praecipitassem, ut ultra non viverem. Cui
myself into the-sea I-had-thrown that further not I-might-live to-whom
Petrus: quid est, quod loqueris? nescis, quia animae
Peter what is-it that you-say do-you-not-know that the-souls
eorum, qui se interimunt, graviter puniuntur? Cui illa:
of-those who themselves kill heavily are-punished to-whom she
utinam hoc mihi certum fieret, quod animae post mortem
would-that this to-me certain were-made that souls after death
vivant, libenter enim me ipsam occiderem, ut saltem una
live willingly for me myself I-would-kill that at-least for-one
hora dulces meos natos videre possem. Cumque Petrus
hour sweet my sons to-see I-might-be-able and-when Peter
ab ea causam tantae tristitiae interrogasset et illa ei
from her the-cause of-such sadness had-asked and she to-him
ordinem gestae rei narrasset, ait Petrus: est quidam
the-order of-the-done thing had-related says Peter there-is a-certain
adolescens apud nos, nomine Clemens, qui haec, quae
youth with us by-name Clement who these-things which
refers, matri et fratri asserit accidisse. Quod illa
you-relate to-his-mother and brother asserts to-have-happened which she
audiens nimio stupore percussa corruit, cumque ad semet
hearing by-excessive stupor struck collapsed and-when to her

ipsam rediisset, cum lacrymis ait: ego sum adolescentis
herself she-had-returned with tears says I am of-the-youth
mater, et procidens ad pedes Petri rogare eum coepit,
the-mother and falling-down at the-feet of-Peter to-ask him began
ut sibi filium suum festinanter ostendere dignaretur. Cui
that to-her son her hastily to-show he-would-deign to-whom
Petrus: cum adolescentem videris, paullulum dissimula,
Peter when the-youth you-will-have-seen a-little dissemble
quousque ab insula cum navi egrediamur. Quod cum
until from the-island with the-ship we-go-out which when
illa se facturam promisisset, tenens Petrus manum ejus
she herself about-to-do had-promised holding Peter the-hand her
ipsam ad navem, ubi erat Clemens, ducebat. Videns vero
her to the-ship where was Clement led seeing but
Clemens Petrum manu mulierem ducentem ridere coepit.
Clement Peter by-the-hand a-woman leading to-laugh began
Mox autem, ut mulier juxta Clementem fuit, se continere
at-once moreover as the-woman beside Clement was herself to-contain
non potuit, sed statim in amplexus ejus ruit et crebro
not could but at-once into the-embraces his rushed and frequently
osculari coepit. Quam ille tamquam insanientem mulierem
to-kiss began whom he as a-raving woman
cum indignatione repellebat et adversus Petrum indignatione
with indignation repelled and against Peter with-indignation
non modica movebatur. Cui Petrus: quid agis, o fili
not small was-moved to-whom Peter what are-you-doing O son
Clemens? noli repellere matrem tuam. Quod cum audivisset
Clement do-not repel mother your which when he-had-heard
Clemens, lacrymis infusus super matrem jacentem concidit et
Clement with-tears flooded upon his-mother lying fell and
eam recognoscere coepit. Tunc ad praeceptum Petri hospita
her to-recognize began then at the-command of-Peter hostess

sua, quae paralitica jacebat, adducitur et ab eo continuo
her who paralytic lay is-brought and by him at-once
liberatur. Tunc mater Clementem de patre interrogavit.
is-freed then the-mother Clement about the-father asked
Cui ille: ad te quaerendum ivit et ultra non rediit.
to-whom he for you seeking went and further not returned
At illa audiens solummodo suspiravit, grande enim pro
but she hearing only sighed great for over
filio invento gaudium habens reliquos consolabatur moerores.
her-son found the-joy having the-other was-consoling griefs
Interea cum Nicetas et Aquila deessent et redeuntes
meanwhile when Nicetas and Aquila were-absent and returning
mulierem cum Petro vidissent, quaenam sit haec mulier,
a-woman with Peter had-seen who is this woman
percunctantur. Quibus Clemens ait: mater mea est, quam
they-ask to-whom Clement says mother my is-she whom
mihi Deus redonavit per dominum meum Petrum. Post
to-me God has-given-back through lord my Peter after
haec Petrus omnia iis per ordinem enarravit. Quae
these-things Peter all-things to-them in order related which
cum audivissent Nicetas et Aquila, subito surrexerunt et
when they-had-heard Nicetas and Aquila suddenly rose and
obstupefacti conturbari coeperunt dicentes: dominator domine
astounded to-be-troubled began saying O-ruler O-Lord
Deus, verane sunt haec an somnium est, quod audivimus?
God true are these-things or a-dream is-it which we-have-heard
Tunc Petrus: fili, non, inquit, nos insanimus, sed haec
then Peter O-sons not he-says we are-mad but these-things
vera sunt. At illi faciem confricantes ajunt: nos sumus
true are but they face rubbing say we are
Faustinus et Faustus, quos mater nostra aestimat in mari
Faustinus and Faustus whom mother our thinks at sea

interiisse. Et accurrentes in complexus matris ruunt
to-have-perished and running-up into the-embraces of-their-mother they-rush
et eam crebrius osculantur. At illa ait: quid vult hoc esse?
and her more-often kiss but she says what wishes this to-be
Ad quam Petrus: isti sunt filii tui Faustinus et Faustus,
to whom Peter these are sons your Faustinus and Faustus
quos in mari periisse putabas. Haec audiens mater
whom at sea to-have-perished you-thought these-things hearing the-mother
prae nimio gaudio velut amens effecta corruit et post ad
for excessive joy as-if mad made collapsed and afterward to
se reversa ait: obsecro vos, dulcissimi filii, narrate mihi,
herself returned says I-beseech you O-sweetest sons tell me
quomodo evasistis. Qui responderunt: cum navis fuisset
how you-escaped who answered when the-ship had-been
resoluta et nos super quandam tabulam veheremur, quidam
broken-up and we on a-certain plank were-borne certain
piratae nos invenientes in suam naviculam posuerunt ac
pirates us finding into their boat put and
mutatis nominibus cuidam nos honestae viduae, Justinae
changed the-names to-a-certain us honorable widow Justina
nomine, vendiderunt, quae tamquam filios nos habuit et
by-name sold who as sons us held and
liberalibus artibus nos erudiri fecit; tandem philosophiae
in-liberal arts us to-be-educated caused at-last to-philosophy
operam dedimus et Symoni cuidam mago nobiscum educato
effort we-gave and to-Simon a-certain magician with-us brought-up
adhaesimus, cumque ejus fallaciam cognovissemus, ipsum
we-clung and-when his deceit we-had-known him
omnino deseruimus et Petri discipuli per Zachaeum effecti
wholly we-deserted and of-Peter disciples through Zacchaeus made
sumus. Sequenti autem die assumtis Petrus tribus fratribus,
we-were on-the-following moreover day taken Peter the-three brothers

scilicet Clemente, Aquila et Niceta, ad quendam secretiorem
namely Clement Aquila and Nicetas to a-certain more-secret
locum orationis gratia descendit. Quos venerandus quidam
place of-prayer for-the-sake went-down whom venerable a-certain
senex, sed tamen pauper alloqui coepit dicens: misereor
old-man but yet poor to-address began saying I-pity
vestri, fratres, quia sub specie pietatis vos graviter
you O-brothers because under the-appearance of-piety you gravely
errare considero, neque enim Deus est neque cultus hic
to-err I-consider neither for God is nor worship here
aliquis est nec providentia in mundo, sed fortuitus casus et
any is nor providence in the-world but fortuitous chance and
genesis omnia agunt, sicut et ego ex me ipso manifeste
the-birth-star all-things drive as also I from me myself manifestly
comperi, in disciplina mathesis prae caeteris eruditus; nolite
have-learned in the-discipline of-astrology above the-others learned do-not
ergo errare, sive enim oretis sive non, quod vestra genesis
therefore err whether for you-pray or not what your birth-star
continet, vobis erit. Clemens autem in eum respiciens animo
holds for-you will-be Clement moreover at him looking in-mind
pulsabatur et sibi se eum alias vidisse videbatur.
was-struck and to-himself himself him elsewhere to-have-seen seemed
Cumque de mandato Petri Clemens, Aquila et Nicetas cum
and-when by the-command of-Peter Clement Aquila and Nicetas with
eo diutius disputassent et providentiam apertis rationibus
him longer had-disputed and providence by-open reasons
ostendissent eumque ob reverentiam crebro patrem vocarent,
had-shown and-him out-of reverence frequently father called
dixit Aquila: quid necesse est, ut eum patrem vocemus,
said Aquila what need is-there that him father we-call
cum in mandatis habeamus neminem super terram patrem
since in commands we-have no-one on earth father

vocare? Et post hoc respiciens ad senem ait: non injuriose
to-call and after this looking at the-old-man says not insultingly
accipias, pater, quod fratrem meum culpavi, quia te patrem
take-it O-father that brother my I-blamed because you father
vocavit; habemus enim tale mandatum, ne aliquem nomine
he-called we-have for such a-command that-not anyone by-name
isto vocemus. Cumque Aquila hoc dixisset, risit omnium
this we-should-call and-when Aquila this had-said laughed of-all
adstantium coetus una cum sene et Petro, et cum
the-bystanders the-company together with the-old-man and Peter and when
ille causam risus inquireret, dixit ad eum Clemens: quia
he the-cause of-the-laughter asked said to him Clement because
facis id, de quo alios culpas, senem patrem vocando. At
you-do that for which others you-blame the-old-man father calling but
ille negabat dicens: vere nescio, si eum patrem vocaverim.
he denied-it saying truly I-do-not-know if him father I-called
Verum cum satis de providentia disputatum esset, dixit
but when enough about providence disputed it-had-been said
senex: crederem utique, providentiam esse, sed a propria
the-old-man I-would-believe certainly providence to-be but by my-own
conscientia prohibeor, huic fidei accommodare consensum;
conscience I-am-prevented to-this faith to-grant assent
novi enim meam et conjugis meae genesin et scio ea,
I-know for my and of-wife my birth-star and I-know those-things
quae unicuique nostrum dictabat genesis, accidisse; audite
which to-each of-us dictated the-birth-star to-have-happened hear
igitur conjugis meae thema et invenietis schema, cujus exitus
therefore of-wife my the-theme and you-will-find the-figure whose outcome
accidit. Habuit namque Martem cum Venere super centrum,
happened she-had for Mars with Venus over the-center
lunam vero in occasu in domo Martis et finibus Saturni;
the-moon but in its-setting in the-house of-Mars and in-the-bounds of-Saturn

quod scilicet schema adulteras facit et servos proprios amare
which namely figure adulteresses makes and slaves their-own to-love
et peregre proficisci et in aquis defungi, quod et factum
and abroad to-set-out and in waters to-die which also done
est. Incidit namque in amorem servi et periculum atque
was she-fell for into love of-a-slave and danger and
opprobrium metuens cum ipso aufugit et in mari periit.
disgrace fearing with him fled and at sea perished
Nam, sicut frater meus retulit, ipsum primo adamavit, sed
for as brother my related him first she-loved but
cum ipse assentire sibi nollet, in servum suae libidinis
when he to-assent to-her refused onto a-slave of-her lust
amorem retorsit, nec tamen ei imputandum est, quia
the-love she-turned nor yet to-her to-be-imputed is-it because
eam genesis hoc facere compulit. Narravitque, quomodo
her the-birth-star this to-do compelled and-he-related how
somnium finxerit et quomodo cum liberis Athenas
a-dream she-had-feigned and how with the-children to-Athens
vadens naufragio perierit. Cumque filii vellent in eum
going by-shipwreck she-had-perished and-when the-sons wished upon him
irruere et rem aperire, prohibuit Petrus dicens: quiescite,
to-rush and the-matter to-reveal forbade Peter saying be-quiet
quoadusque mihi placuerit. Dixitque ei Petrus: si
until to-me it-will-have-pleased and-said to-him Peter if
hodie conjugem tuam castissimam cum tribus filiis tuis
today wife your most-chaste with three sons your
consignavero, credes, quia genesis nihil sit? Cui ille:
I-shall-have-presented will-you-believe that the-birth-star nothing is to-whom he
sicut impossibile est te exhibere, quod promisisti, ita et
as impossible it-is for-you to-show what you-have-promised so also
impossibile est, extra genesin aliquid fieri. Dixitque ei
impossible it-is outside the-birth-star anything to-be-done and-said to-him

Petrus: ecce iste est filius tuus Clemens et hi duo gemini
Peter behold this is son your Clement and these two twins
tui Faustinus et Faustus. Tunc senex resolutis membris
your Faustinus and Faustus then the-old-man loosened limbs
cecidit et exanimis factus est. Filii autem irruentes in
fell and lifeless made was the-sons moreover rushing upon
eum osculabantur verentes, ne spiritum revocare posset.
him kissed fearing lest his-spirit to-recall he-could
Tandem ad se rediens omnia, ut acciderant, per ordinem
at-last to himself returning all-things as they-had-happened in order
audivit. Tunc subito uxor advenit et cum lacrymis clamare
he-heard then suddenly his-wife arrived and with tears to-cry
coepit: ubi est vir meus et dominus meus? Haec cum
began where is husband my and lord my these-things when
illa quasi amens clamaret, senex cucurrit et cum multis
she as-if mad cried the-old-man ran and with many
lacrymis amplecti et stringere eam coepit. Dum igitur simul
tears to-embrace and to-clasp her began while therefore together
manerent, advenit quidam nuntians Apionem et Ambionem
they-remained arrived a-certain-one announcing Apion and Ambion
Faustiniani amicissimos cum Symone mago hospitari.
of-Faustinian the-closest-friends with Simon the-magician to-be-lodging
De quorum adventu Faustinianus valde gavisus ad eos
at whose arrival Faustinian greatly rejoicing to them
visitandos ivit et ecce nuntius venit, qui diceret, ministrum
to-be-visited went and behold a-messenger came who said a-minister
Caesaris Antiochiam advenisse, ut magos omnes quaereret
of-Caesar to-Antioch to-have-come that the-magicians all he-might-seek
et morte puniret. Tunc Symon magus in odium
and by-death he-might-punish then Simon the-magician in hatred
filiorum, qui ipsum reliquerant, vultus sui similitudinem in
of-the-sons who him had-left of-face his the-likeness on

Faustinianum impressit, ut non Faustinianus, sed Symon
Faustinian impressed so-that not Faustinian but Simon
magus ab omnibus putaretur. Hoc autem fecit, ut a
the-magician by all he-might-be-thought this moreover he-did that by
ministris Caesaris loco sui teneretur et occideretur.
the-ministers of-Caesar in-place of-himself he-might-be-held and killed
Ipse autem Symon de partibus illis abscessit. Cum autem
he moreover Simon from parts those departed when moreover
Faustinianus ad Petrum et filios rediisset, expaverunt filii
Faustinian to Peter and his-sons had-returned took-fright the-sons
vultum Symonis, in eum intuentes, vocem autem patris
the-face of-Simon on him beholding the-voice moreover of-father
sui audientes. Solus autem Petrus erat, qui vultum ejus
their hearing alone moreover Peter was-the-one who face his
naturalem videbat, cumque filii ejus et uxor eum refugerent
natural saw and-when sons his and wife him fled
et exsecrarentur, dicebat iis: cur exsecramini et refugitis
and cursed he-said to-them why do-you-curse and flee
patrem vestrum? Qui responderunt, quod ideo eum fugerent,
father your who answered that therefore him they-fled
quia in eo vultus Symonis magi appareret. Confecerat
because in him the-face of-Simon the-magician appeared had-prepared
enim Symon quoddam unguentum et faciem ejus perunxerat
for Simon a-certain ointment and face his had-anointed
et vultum suum arte magica impresserat in eum. Ipse
and the-face his-own by-art magic had-impressed on him he
igitur lamentabatur et dicebat: quid mihi misero accidit,
therefore lamented and said what to-me wretched has-happened
ut una die recognitus ab uxore et filiis laetari non
that on-one day recognized by wife and sons to-rejoice not
potuerim cum iis? Uxor vero ejus sparsis crinibus et filii
I-was-able with them wife but his with-scattered hair and the-sons

plurimum flebant. Symon autem magus, dum adhuc esset
very-much wept Simon moreover the-magician while still he-was
Antiochiae, Petrum plurimum infamaverat, magum maleficum
at-Antioch Peter very-much had-defamed a-magician an-evil-doer
et homicidam eum dicendo, denique in tantum adversus
and a-murderer him calling finally to such-a-degree against
Petrum populum concitaverat, ut ipsum invenire plurimum
Peter the-people he-had-stirred that him to-find very-much
affectarent, ut carnes ejus dentibus laniarent. Dixit ergo
they-desired that flesh his with-teeth they-might-tear said therefore
Petrus Faustiniano: quoniam quidem Symon magus esse
Peter to-Faustinian since indeed Simon the-magician to-be
videris, perge Antiochiam, coram omni populo me excusa
you-seem go to-Antioch before all the-people me excuse
ac ea, quae de me dixit Symon, ex persona sui
and the-things which about me said Simon from the-person of-himself
retracta; post haec ego Antiochiam veniam et alienum
retract after these-things I to-Antioch shall-come and alien
hunc vultum a te effugabo et proprium vultum
this face from you I-shall-put-to-flight and your-own face
coram omnibus reddam. Hoc tamen nullo modo credendum
before all shall-restore this yet in-no way to-be-believed
est, quod beatus Petrus mentiri mandaverit, cum Deus non
is that blessed Peter to-lie commanded since God not
indigeat nostro mendacio. Ideo itinerarium Clementis, in quo
needs our lie therefore the-itinerary of-Clement in which
haec scripta sunt, liber apocryphus est nec, ut quibusdam
these-things written are a-book apocryphal is nor as to-some
placet, suscipiendus in talibus. Verumtamen dici potest,
it-seems to-be-accepted in such-matters nevertheless to-be-said it-can
quod Petrus, si diligenter verba sua considerentur, non sibi
that Peter if diligently words his be-considered not to-him

dixit, ut Symonem magum esse se diceret, sed ut
said that Simon the-magician to-be himself he-should-say but that
populo effigiem faciei superinductam ostendens Petrum ex
to-the-people the-likeness of-face superimposed showing Peter from
persona Symonis commendaret et mala, quae dixerat,
the-person of-Simon he-should-commend and the-evil-things which he-had-said
revocaret. Et ille dixit, se esse Symonem, non quantum
should-recall and he said himself to-be Simon not as
ad veritatem, sed quantum ad apparentiam, unde quod
to truth but as to appearance whence what
dixit infra Faustinianus: ego Symon etc., sic debet accipi:
he-said below Faustinian I Simon etc. so ought to-be-taken
id est, quantum ad apparentiam, videor esse Symon. Fuit
that is as to appearance I-seem to-be Simon he-was
ergo Symon, supple: putativus. Perrexit ergo Faustinianus
therefore Simon supply supposed went therefore Faustinian
pater Clementis Antiochiam et populum convocans dixit:
the-father of-Clement to-Antioch and the-people calling-together said
ego Symon annuntio vobis et confiteor omnia fefellisse
I Simon announce to-you and confess all-things to-have-deceived
de Petro, nequaquam enim est seductor vel magus, sed
about Peter by-no-means for is-he a-seducer or a-magician but
ad salutem mundi missus. Quapropter, si de caetero
for the-salvation of-the-world sent wherefore if for the-rest
aliquid contra ipsum dixero, tamquam seductorem et
anything against him I-shall-have-said as a-seducer and
maleficum repellatis; nunc enim poenitentiam ago, quia
evil-doer repel(-me) now for penance I-do because
male me dixisse cognosco. Moneo igitur vos, ut ipsi
wrongly myself to-have-spoken I-know I-warn therefore you that him
credatis, ne vos et civitas vestra insimul pereatis. Cumque
you-believe lest you and city your together perish and-when

haec omnia, quae Petrus jusserat, complevisset et jam
these-things all which Peter had-ordered he-had-completed and already
in amorem Petri populum incitasset, Petrus ad eum venit
into love of-Peter the-people he-had-incited Peter to him came
et oratione facta effigiem vultus Symonis ab eo penitus
and prayer made the-likeness of-the-face of-Simon from him utterly
effugavit, populus autem Antiochenus Petrum benigne et
put-to-flight the-people moreover of-Antioch Peter kindly and
cum multo honore recepit et ipsum in cathedra sublimavit.
with much honor received and him on the-chair exalted
Quod audiens Symon illuc perrexit et populum convocans
which hearing Simon thither went and the-people calling-together
ait: miror, quod, cum vos salubribus praeceptis instruxerim
says I-wonder that when you with-wholesome precepts I-had-instructed
et a seductore Petro vos cavere monuerim, vos ipsum non
and from the-seducer Peter you to-beware had-warned you him not
solum audivistis, sed etiam episcopali cathedra sublimastis.
only have-heard but also on-the-episcopal chair have-exalted
Tunc omnes cum furore adversus eum dixerunt: monstro
then all with fury against him said a-monster
nobis similis es, nudius tertius te poenituisse dicebas
to-us like you-are now-the-day third yourself to-have-repented you-said
et nunc te et nos praecipitare conaris, et impetum
and now yourself and us to-hurl-down you-try and an-attack
in eum facientes cum ignominia eum protinus expulerunt.
on him making with disgrace him forthwith expelled
Haec omnia Clemens in libro suo de se ipso narrat
these-things all Clement in book his about him himself relates
et hanc hystoriam ibidem inseruit. Post haec autem
and this history there inserted after these-things moreover
Petrus, cum Romam venisset et suam passionem imminere
Peter when to-Rome he-had-come and his passion impending

videret, Clementem post se episcopum ordinavit. Mortuo
saw Clement after himself as-bishop ordained dead
igitur principe apostolorum Petro Clemens vir providus
therefore the-prince of-the-apostles Peter Clement a-man provident
praecavens in futurum, ne scilicet per hoc exemplum
taking-precaution for the-future lest namely through this example
quilibet vellet sibi in ecclesia successorem statuere et
anyone should-wish for-himself in the-church a-successor to-appoint and
hereditate sanctuarium domini possidere, Lino cessit et
by-inheritance the-sanctuary of-the-Lord to-possess to-Linus yielded and
postmodum Cleto. Nonnulli asserunt, quod Linus et Cletus
afterward to-Cletus some assert that Linus and Cletus
non fuerunt summi pontifices, sed tantum Petri apostoli
not were supreme pontiffs but only of-Peter the-apostle
coadjutores, propter quod in catalogo pontificum meruerunt
coadjutors on-account-of which in the-catalog of-pontiffs they-merited
annumerari. Post hos autem Clemens eligitur et praesidere
to-be-numbered after these moreover Clement is-chosen and to-preside
compellitur, qui ita morum ornamento pollebat, ut Judaeis
is-compelled who so of-manners with-the-adornment excelled that to-Jews
et gentilibus et omnibus christianis populis complaceret.
and gentiles and to-all Christian peoples he-was-pleasing
Singularum inopes provinciarum nominatim scriptos habebat,
of-the-single the-needy provinces by-name written he-had
et quos baptismi sanctificatione mundaverat, non sinebat
and those-whom of-baptism by-the-sanctification he-had-cleansed not he-allowed
publicae fieri mendicitati subjectos. Cum itaque Domicillam
to-public to-be-made begging subject when and-so Domitilla
virginem, neptem Domitiani imperatoris, sacro velamine
a-virgin the-niece of-Domitian the-emperor with-the-sacred veil
consecrasset et Theodoram uxorem Sisinnii amici imperatoris
he-had-consecrated and Theodora the-wife of-Sisinnius the-friend of-the-emperor

ad fidem convertisset et in castitatis proposito manere
to the-faith had-converted and in of-chastity the-purpose to-remain
promitteret, Sisinnius zelo ductus ecclesiam post uxorem
she-promised Sisinnius by-jealousy led the-church after wife
suam occulte intravit, scire volens, propter quod illa sic
his secretly entered to-know wishing on-account-of what she so
ecclesiam frequentaret. At vero a sancto Clemente oratio
the-church frequented but indeed by saint Clement a-prayer
fusa est et a populo responsum est. Tum Sisinnius caecus
poured was and by the-people answered was then Sisinnius blind
et surdus penitus effectus est, qui statim pueris suis
and deaf utterly made was who at-once to-servants his
dixit: cito me tollite et foras educite. Pueri autem
said quickly me lift and outside lead the-servants moreover
per totam ecclesiam eum girabant, sed et ad januas
through the-whole church him led-round but even to the-doors
pervenire non poterant. Quos cum vidisset Theodora sic
to-arrive not could whom when had-seen Theodora so
errantes, primo quidem ab iis declinavit, putans, quod
wandering at-first indeed from them she-turned-aside thinking that
vir suus eum cognoscere posset, postmodum autem,
husband her her to-recognize could afterward moreover
quidnam hoc esset, eos interrogavit, qui dixerunt: dominus
what this was them she-asked who said lord
noster, dum vult videre et audire, quae non licet,
our while he-wishes to-see and to-hear what not is-permitted
caecus et surdus factus est. Tunc illa in orationem se
blind and deaf made was then she to prayer herself
dedit deprecans, ut vir suus inde exire posset, et post
gave praying that husband her thence to-go-out could and after
orationem dixit pueris: ite modo et perducite dominum
the-prayer she-said to-the-servants go now and lead lord

vestrum ad domum. Cumque abiissent, sancto Clementi
your to the-house and-when they-had-gone to-saint Clement
Theodora, quid acciderit, indicavit. Tunc sanctus rogatu
Theodora what had-happened showed then the-saint at-the-request
Theodorae ad eum venit et ipsum invenit apertis oculis
of-Theodora to him came and him found with-open eyes
nil videntem et nihil penitus audientem, cumque Clemens
nothing seeing and nothing utterly hearing and-when Clement
pro eo orasset et ille auditum et lumen recepisset, videns
for him had-prayed and he hearing and light had-received seeing
Clementem juxta uxorem suam stantem amens efficitur et
Clement beside wife his standing mad he-becomes and
se illusum magicis artibus suspicatur praecepitque servis
himself deceived by-magic arts suspects and-commanded servants
suis, ut tenerent Clementem, dicens: ut ingrederetur ad
his that they-should-hold Clement saying that he-might-go-in to
uxorem meam, magicis artibus me excaecavit. Praecepitque
wife my by-magic arts me he-has-blinded and-he-commanded
ministris, ut Clementem ligarent et ligatum traherent.
the-attendants that Clement they-should-bind and bound they-should-drag
At illi ligantes columnas jacentes et saxa putabant, sicut
but they binding columns lying and rocks thought as
etiam Sisinnio videbatur, quod sanctum Clementem cum suis
also to-Sisinnius it-seemed that saint Clement with his
clericis traherent et ligarent. Tunc Clemens Sisinnio ait:
clerics they-dragged and bound then Clement to-Sisinnius says
quia saxa Deos dicis, saxa trahere meruisti. Ille autem
because rocks gods you-call rocks to-drag you-have-deserved he moreover
vere eum ligatum existimans ait: ego te interfici faciam.
truly him bound thinking says I you to-be-killed shall-cause
Clemens autem inde abscedens Theodoram rogavit, ne
Clement moreover thence departing Theodora asked that-not

ab oratione cessaret, donec virum suum dominus visitaret.
from prayer she-should-cease until husband her the-Lord should-visit
Oranti igitur Theodorae Petrus apostolus apparuit dicens:
to-praying therefore Theodora Peter the-apostle appeared saying
per te vir tuus salvabitur, ut impleatur, quod dixit frater
through you husband your will-be-saved that be-fulfilled what said brother
meus Paulus, salvabitur vir infidelis per mulierem
my Paul will-be-saved the-husband unbelieving through the-wife
fidelem, et hoc dicens abscessit. Statimque Sisinnius uxorem
believing and this saying departed and-at-once Sisinnius wife
suam ad se vocavit obsecrans, ut pro se oraret et
his to himself called beseeching that for him she-should-pray and
sanctum Clementem ad se vocaret. Qui cum venisset, ipsum
saint Clement to him should-call who when he-had-come him
in fide instruxit et eum cum CCCXIII de domo
in the-faith instructed and him with three-hundred-thirteen of house
sua baptizavit. Per hunc autem Sisinnium multi nobiles et
his baptized through this moreover Sisinnius many nobles and
amici Nervae imperatoris domino crediderunt. Tunc comes
friends of-Nerva the-emperor in-the-Lord believed then the-count
sacrorum pecuniam multis dedit et contra sanctum
of-the-sacred-things money to-many gave and against saint
Clementem seditionem maximam excitavit. Tunc Mamertinus
Clement a-sedition very-great stirred then Mamertinus
urbis praefectus populi seditionem maximam non ferens
of-the-city the-prefect of-the-people the-sedition very-great not bearing
ad se Clementem adduci fecit. Quem cum redargueret
to himself Clement to-be-brought caused whom when he-rebuked
et ad se inclinare attentaret, ille ait: optarem te ad
and to himself to-incline tried he says I-would-wish you to
rationem accedere, nam si canes multi contra nos latraverint
reason to-approach for if dogs many against us will-have-barked

et morsibus attrectaverint, nunquam hoc nobis auferre
and with-bites will-have-handled never this from-us to-take-away
possunt, quod nos sumus rationabiles homines et ipsi sunt
can-they that we are rational men and they are
irrationabiles canes, seditio autem ab imperitis exorta ostendit
irrational dogs sedition moreover by the-ignorant arisen shows
se nihil habere certum vel verum. Tunc Mamertinus de
itself nothing to-have certain or true then Mamertinus about
eo Trajano imperatori scribens responsum accepit, quod
him to-Trajan the-emperor writing an-answer received that
aut sacrificaret aut trans pontum maris in eremo, quod
either he-should-sacrifice or across the-stretch of-sea into the-desert which
adjacet civitati Tersonae, ipsum in exsilium mitteret. Tunc
adjoins the-city of-Cherson him into exile he-should-send then
praefectus Clementi cum lacrymis ait: Deus tuus, quem
the-prefect to-Clement with tears says God your whom
pure colis, ipse te adjuvet. Praefectus autem ei navem
purely you-worship he you may-help the-prefect moreover to-him a-ship
tribuit et omnia necessaria ministravit, multi autem clerici
gave and all necessities ministered many moreover clerics
et laici ipsum in exsilium sunt secuti. Profectus autem
and laymen him into exile have followed having-set-out moreover
in insulam invenit ibi plus quam duo millia christianorum
to the-island he-found there more than two thousand of-Christians
ibidem jamdudum ad secanda marmora damnatorum, qui
there long-since to cutting marble condemned who
sanctum Clementem videntes statim in fletum et lacrymas
saint Clement seeing at-once into weeping and tears
proruperunt. Quos ille consolans ait: non meis meritis
burst-out whom he consoling says not for-my merits
ad vos me misit dominus vestrae coronae principem me
to you me has-sent the-Lord of-your crown the-prince me

fieri. Et cum ab iis didicisset, quod a sexto milliario
to-become and when from them he-had-learned that from the-sixth milestone
aquam suis humeris deportarent, dixit iis: oremus omnes
water on-their shoulders they-carried he-said to-them let-us-pray all
dominum nostrum Jesum Christum, ut confessoribus suis
lord our Jesus Christ that for-confessors his
fontem in isto loco ac venas aquae aperiat, et qui
a-spring in this place and veins of-water he-may-open and he-who
percussit petram in deserto Syna et fluxerunt aquae in
struck the-rock in the-desert of-Sinai and flowed waters in
abundantia, ipse nobis laticem affluentem impertiatur, ut de
abundance he to-us a-liquid flowing may-impart that over
ejus beneficiis gratulemur. Cumque oratione facta hinc
his benefits we-may-rejoice and-when the-prayer made on-this-side
inde circumspiceret, vidit agnum stantem, qui pede erecto
on-that he-looked-round he-saw a-lamb standing which with-foot raised
quasi locum episcopo ostendebat. Et intelligens dominum
as-if the-place to-the-bishop showed and understanding the-Lord
Jesum Christum esse, quem solus ipse videbat, perrexit ad
Jesus Christ to-be whom alone he saw he-went to
locum et dixit: in nomine patris et filii et spiritus
the-place and said in the-name of-the-Father and of-the-Son and of-the-Spirit
sancti in isto loco percutite. Sed cum nullus in isto loco,
Holy in this place strike but when no-one in this place
in quo agnus steterat, contingeret, ipse accepto brevi sarculo
in which the-lamb had-stood touched he taken a-short hoe
levi ictu locum sub pede agni percussit et statim
with-light blow the-place under the-foot of-the-lamb struck and at-once
maximus fons erupit et in fluvium crevit. Tunc universis
a-very-great spring burst-out and into a-river grew then all
gaudentibus sanctus Clemens ait: fluminis impetus laetificat
rejoicing saint Clement says of-the-river the-onrush gladdens

civitatem Dei. Ad hanc famam multi confluxerunt et una
the-city of-God at this report many flocked and in-one
die quingenti et amplius ab eo baptisma susceperunt
day five-hundred and more from him baptism received
et ydolorum templa destruentes per totam provinciam
and of-idols the-temples destroying through the-whole province
intra annum unum LXXV ecclesias aedificaverunt. Post
within year one seventy-five churches they-built after
tres autem annos Trajanus imperator, qui coeperat anno
three moreover years Trajan the-emperor who had-begun in-the-year
domini CVI, hoc audiens quendam ducem illuc misit,
of-the-Lord one-hundred-six this hearing a-certain general thither sent
qui, cum omnes libenter mori conspiceret, multitudini cessit
who when all willingly to-die he-saw to-the-multitude yielded
et solum Clementem ligata ad collum ejus ancora in
and only Clement tied to neck his an-anchor into
mare praecipitavit dicens: jam non poterunt ipsum pro
the-sea threw saying now not they-will-be-able him as
Deo colere christiani. Stante autem omni multitudine ad
God to-worship the-Christians standing moreover all the-multitude at
littus maris Cornelius et Phoebus discipuli ejus omnes
the-shore of-the-sea Cornelius and Phoebus disciples his all
orare praeceperunt, ut dominus corpus sui martiris iis
to-pray commanded that the-Lord the-body of-his martyr to-them
monstraret, statimque mari per tria milliaria recedente omnes
would-show and-at-once the-sea for three miles receding all
per siccum ingressi invenerunt in modum templi marmorei
over dry-land going-in found in the-manner of-a-temple of-marble
habitaculum a Deo paratum et ibi in archa corpus sancti
a-dwelling by God prepared and there in a-chest the-body of-saint
Clementis et ancoram juxta eum. Revelatum est autem
Clement and the-anchor beside him revealed it-was moreover

discipulis ejus, ne inde tollerent corpus ejus. Omni
to-disciples his that-not thence they-should-take the-body his every
autem anno tempore passionis ejus per septem dies ad tria
moreover in-the-year at-the-time of-passion his for seven days to three
milliaria mare recedit et siccum iter advenientibus tribuit. In
miles the-sea recedes and a-dry way to-those-coming grants at
una autem sollemnitatum mulier cum filio suo parvulo ad
one moreover of-the-solemnities a-woman with son her little to
locum accessit. Completis autem festivitatis sollemniis cum
the-place came completed moreover of-the-festival the-solemnities when
puer obdormiret, sonus inundantium aquarum subito factus
the-boy fell-asleep the-sound of-flooding waters suddenly made
est, mulier autem territa et filii sui oblita cum reliqua
was the-woman moreover terrified and of-son her forgetful with the-rest-of
multitudine ad ripam aufugit. Quae postmodum filii
the-multitude to the-shore fled who afterward of-her-son
memor cum ejulatu maximo flebat et usque ad coelum
mindful with wailing very-great wept and all-the-way to heaven
lamentabiles voces dabat ac per littora clamans et ejulans
lamentable cries gave and along the-shores crying and wailing
discurrebat, si forte filii corpus a littoribus ejectum
ran-about if perhaps of-her-son the-body by the-shores cast-up
videret, sed cum in ea spes omnis deficeret, ad domum
she-might-see but when in her hope all failed to home
rediit et totum illum annum in fletu et moerore duxit.
she-returned and the-whole that year in weeping and grief passed
Post annum igitur aperto mari omnes anticipans ad locum
after a-year therefore opened the-sea all anticipating to the-place
concita venit, si de filio forte aliquod vestigium invenire
hurried she-came if of her-son perhaps some trace to-find
posset. Cum ergo ante tumulum sancti Clementis se
she-could when therefore before the-tomb of-saint Clement herself

in orationem dedisset, surgens vidit infantem in loco,
to prayer she-had-given rising she-saw the-infant in the-place
ubi cum reliquerat dormientem. Aestimans autem eum
where him had-left sleeping thinking moreover him
esse defunctum, accessit propius, quasi collectura corpus
to-be dead she-approached nearer as-if about-to-gather the-body
exanime, sed cum eum dormientem cognovisset, excitatum
lifeless but when him sleeping she-had-known woken
velociter spectantibus populis incolumem in ulnis levavit
quickly watching the-peoples unharmed in her-arms she-lifted
et, ubinam per illum annum fuerit, requisivit. Ille autem
and where for that year he-had-been asked he moreover
se nescire respondit, si annus integer praeterierat, sed
himself not-to-know answered whether a-year whole had-passed but
tantum unius noctis spatio se suaviter dormivisse putabat.
only of-one night for-the-space himself sweetly to-have-slept thought
Ambrosius in praefatione sic ait: cum iniquissimus persecutor
Ambrose in the-preface thus says when the-most-wicked persecutor
beatum Clementem poenis afficere a dyabolo cogeretur,
blessed Clement with-punishments to-afflict by the-devil was-compelled
non ei tormentum intulit, sed triumphum; jactatur ergo
not to-him torment he-brought but triumph is-thrown therefore
martir in fluctibus, ut mergeretur, et ex hoc pervenit
the-martyr into the-waves that he-might-be-drowned and from this he-arrived
ad praemium, unde Petrus magister ejus pervenit ad coelum.
at the-reward whence Peter master his arrived at heaven
Amborum ergo in fluctibus Christus approbans mentes
of-both therefore in the-waves Christ approving the-minds
Clementem ad palmam victoriae de profundo revocat, Petrum
Clement to the-palm of-victory from the-deep recalls Peter
ad coelestia regna, in eodem elemento ne mergeretur,
to the-heavenly kingdoms in the-same element lest he-should-be-drowned

elevat. Refert Leo Ostiensis episcopus, quod tempore, quo
raises relates Leo of-Ostia bishop that at-the-time in-which
Michael imperator novae Romae regebat imperium, sacerdos
Michael the-emperor of-new Rome ruled the-empire a-priest
quidam nomine Philosophus, qui ob summum ingenium a
certain by-name Philosopher who for highest ingenuity from
pueritia fuerat sic vocatus, cum Tersonam pervenisset et
boyhood had-been so called when to-Cherson he-had-come and
de his, quae narrantur in hystoria Clementis, habitatores
about the-things which are-related in the-history of-Clement the-inhabitants
interrogasset, quia advenae potius quam indigenae erant,
had-asked because newcomers rather than natives they-were
se nescire professi sunt. Siquidem miraculum marini
themselves not-to-know professed have since the-miracle of-the-marine
recessus ob culpam inhabitantium jamdiu cessaverat et ob
receding for the-guilt of-the-inhabitants long-since had-ceased and for
incursum barbarorum tempore marini recessus venientium
the-incursion of-barbarians at-the-time of-the-marine receding of-those-coming
templum destructum fuerat et archa cum corpore marinis
the-temple destroyed had-been and the-chest with the-body by-the-sea
fluctibus obruta erat, exigentibus culpis inhabitantium.
waves overwhelmed was demanding-it the-faults of-the-inhabitants
Super quo miratus Philosophus et accedens ad civitaculam,
at which wondering the-Philosopher and approaching to the-little-city
nomine Georgiam, cum episcopo et clero et populo
by-name Georgia with the-bishop and clergy and people
accessit ad quaerendum sacras reliquias ad insulam, in
went to seeking the-sacred relics to the-island in
qua aestimabant esse corpus martiris. Cum hymnis et
which they-thought to-be the-body of-the-martyr with hymns and
orationibus fodientes divina revelatione invenerunt corpus
prayers digging by-divine revelation they-found the-body

et ancoram, cum qua fuerat in mare projectum, et
and the-anchor with which he-had-been into the-sea thrown and
deportaverunt Tersonam. Deinde praedictus Philosophus cum
carried-them to-Cherson then the-aforesaid Philosopher with
corpore sancti Clementis Romam venit et multis ostensis
the-body of-saint Clement to-Rome came and many shown
miraculis in ecclesia, quae nunc dicitur sancti Clementis,
miracles in the-church which now is-called of-saint Clement
honorifice corpus collocatum fuit. In quadam chronica autem
honorably the-body placed was in a-certain chronicle moreover
legitur, quod mari ab illo loco exsiccato a beato Cyrillo
it-is-read that the-sea from that place dried-up by blessed Cyril
Moravorum episcopo Romam translatum est.
of-the-Moravians bishop to-Rome translated it-was

De sancto Crisogono

CLXXI · SAINT CHRYSOGONUS

Chrysogonus, imprisoned under Diocletian, is fed by Anastasia, whose pagan husband shuts her up and wastes her goods. In letters he comforts her that light follows darkness and that every soul sails the one sea of this world. Brought before Diocletian at Aquileia, he refuses office and sacrifice, scorning honors as mud, and is beheaded; the priest Zelus buries his body and head.

Crisogonus jussu Dyocletiani in carcere recluditur, ubi sanctae
Chrysogonus by-order of-Diocletian in prison is-shut where of-saint
Anastasiae alimoniis fovebatur. Cum ergo Anastasiam
Anastasia by-the-nourishments he-was-cherished when therefore Anastasia
vir ejus in artissimam custodiam posuisset, Crisogono, qui
husband her into most-strict custody had-put to-Chrysogonus who
eam erudierat, talia scripta direxit. Sancto confessori Christi
her had-taught such writings she-sent to-the-holy confessor of-Christ

Crisogono Anastasia. Sacrilegi jugum mariti suscepi,
Chrysogonus Anastasia of-a-sacrilegious the-yoke husband I-have-taken-on
cujus Deo miserante torum mentita infirmitate declinans
whose God pitying the-bed feigned sickness avoiding
die noctuque domini nostri Jesu Christi amplector vestigia.
by-day and-by-night of-the-Lord our Jesus Christ I-embrace the-footsteps
Cum iste patrimonium meum, ex quo illustratur, cum
since he patrimony my from which he-is-made-illustrious with
indignatione ac turpibus ydololatris exhauriat, me quoque
indignation and with-foul idolaters drains me also
velut magam atque sacrilegam custodiae tam gravissimae
as a-witch and sacrilegious-woman to-custody so most-heavy
mancipavit, ut me vitam temporalem amittere suspicer. Nihil
he-has-consigned that myself life temporal to-lose I-suspect nothing
enim superest, nisi ut amisso spiritu morti succumbam.
for remains except that lost my-spirit to-death I-succumb
In qua morte licet glorier, tamen mea mens valde
in which death although I-may-glory yet my mind greatly
conteritur, quia opes meae, quas Deo devoveram, a turpibus
is-crushed because riches my which to-God I-had-vowed by the-foul
consumuntur. Vale, vir Dei, mementoque mei. Cui
are-consumed farewell O-man of-God and-be-mindful of-me to-whom
Crisogonus respondit: vide, quod non conturberis in hoc, quod
Chrysogonus answered see that not you-be-troubled in this that
tibi pie viventi inferantur adversa, non enim deciperis, sed
on-you piously living are-brought adversities not for you-are-deceived but
probaris; cito ad te placitum tempus Christus convertet et
are-proved soon to you a-pleasing time Christ will-turn and
quasi post noctis tenebras floridum Dei lumen adspicies et
as-if after of-night the-darkness the-flowery of-God light you-will-behold and
post glaciei frigus aurea tibi tempora ac serena succedent.
after of-ice the-cold golden for-you times and serene will-succeed

Vale in domino et ora pro me. Denique cum beata Anastasia
farewell in the-Lord and pray for me finally when blessed Anastasia
sic in custodia artaretur, ut vix ei panis quadrans daretur,
so in custody was-confined that scarcely to-her of-bread a-quarter was-given
existimans se morituram, sancto Crisogono epistolam in haec
thinking herself about-to-die to-saint Chrysogonus a-letter in these
verba scripsit. Confessori Christi Crisogono Anastasia. Finis
words she-wrote to-the-confessor of-Christ Chrysogonus Anastasia the-end
venit corporis mei, ut egredientem animam ipse suscipiat, pro
has-come of-body my that the-departing soul he may-receive for
cujus amore ista sustineo, quae ex ore hujus vetulae
whose love these-things I-endure which from the-mouth of-this old-woman
recognoveris. Cui ille rescripsit: superest, ut lumen tenebrae
you-will-learn to-whom he wrote-back it-remains that the-light the-darkness
antecedant: sic etiam post infirmitatem salus revertitur et vita
precede so also after sickness health returns and life
post mortem promittitur. Uno fine concluduntur et adversa
after death is-promised by-one end are-closed both the-adversities
hujus mundi et prospera, ne vel tristibus desperatio vel
of-this world and the-prosperities lest either over-the-sad despair or
laetis elatio dominetur. Unum mare est, in quo naviculae
over-the-glad elation dominate one sea there-is in which the-little-ships
corporis nostri velificant et sub uno corporis gubernatore
of-body our sail and under one of-the-body helmsman
animae nostrae nautico funguntur officio. Quorundam
souls our the-nautical perform office of-some
igitur naves fortissimis catenarum nexibus solidatae crebros
therefore the-ships by-very-strong of-chains bonds made-solid the-frequent
aequoris concitatos fluctus illaesae praetereunt, quorundam
of-the-sea stirred waves unharmed pass of-some
vero fragiles juncturae lignorum etiam in tranquillo vicinum
but the-fragile joints of-the-timbers even in calm near

morti conficiunt cursum. Tu autem, o Christi famula, crucis
to-death complete a-course you moreover O of-Christ handmaid of-the-cross
tropaeum tota mente constringe et te ipsam praepara
the-trophy with-whole mind clasp and you yourself prepare
ad opus Dei. Igitur Dyocletianus Aquilejae partibus positus
for the-work of-God therefore Diocletian of-Aquileia in-the-parts placed
caeteros christianos occidens sanctum Crisogonum sibi
the-other Christians killing saint Chrysogonus to-himself
praesentari jussit. Cui cum diceret: accipe potestatem
to-be-presented ordered to-whom when he-said receive the-power
praefecturae tuae et consulatum generis tui et sacrifica
of-prefecture your and the-consulship of-family your and sacrifice
Diis, respondit Crisogonus: unum Deum in coelis adoro
to-the-gods answered Chrysogonus one God in the-heavens I-adore
et dignitates tuas quasi lutum contemno. Data igitur
and dignities your as-it-were mud I-scorn given therefore
super eum sententia ad quendam locum ducitur et ibidem
on him the-sentence to a-certain place he-is-led and there
protinus decollatur circa annos domini CCLXXXVII.
forthwith is-beheaded about the-years of-the-Lord two-hundred-eighty-seven
Cujus corpus cum capite sanctus Zelus presbiter sepelivit.
whose body with the-head saint Zelus the-priest buried

De sancta Catherina

CLXXII · SAINT CATHERINE

Catherine is read as universal ruin of the devil's building and as a chain to heaven. Daughter of King Costus and learned in every art, she rebukes Maxentius at Alexandria, defeats fifty orators, and converts them to martyrdom by fire. Refusing the emperor's offers, she is fed by a dove in prison and converts the queen and the officer Porphyrius with two hundred soldiers; at her prayer an angel shatters the wheels of saws and nails, killing four thousand pagans. Beheaded, she bleeds milk and is carried by angels to Sinai. Jacobus praises her wisdom, eloquence, constancy, chastity, and privilege.

Catherina dicitur a catha, quod est universum, et ruina,
Catherine is-called from catha which is universal and ruin
quasi universalis ruina; omne enim aedificium dyaboli in ea
as-if universal ruin all for the-building of-the-devil in her
universaliter corruit. Nam in ea corruit aedificium superbiae
universally collapsed for in her collapsed the-building of-pride
per humilitatem, quam habuit, carnalis concupiscentiae
through the-humility which she-had of-carnal concupiscence
per virginitatem, quam servavit, cupiditatis mundanae, quia
through the-virginity which she-kept of-cupidity worldly because
omnia mundana despexit. Vel Catherina quasi catenula; ipsa
all worldly-things she-despised or Catherine as-if a-little-chain she
enim sibi per bona opera quandam catenam fecit, per
for for-herself through good works a-certain chain made by
quam usque ad coelum adscendit. Quae quidem catena
which all-the-way to heaven she-ascended which indeed chain
sive scala quatuor gradus habet, qui sunt innocentia operis,
or ladder four steps has which are innocence of-work
munditia cordis, despectio vanitatis et locutio veritatis,
cleanness of-heart contempt of-vanity and speech of-truth

quos propheta per ordinem ponit dicens: quis adscendet in
which the-prophet in order sets saying who shall-ascend into
montem domini etc. Et respondet: innocens manibus et
the-mountain of-the-Lord etc. and he-answers the-innocent in-hands and
mundo corde, qui non accepit in vano animam suam, neque
of-clean heart who not has-received in vain soul his nor
juravit in dolo proximo suo. Qualiter autem isti quatuor
has-sworn in deceit to-neighbor his how moreover these four
gradus in beata Catherina fuerunt, patet ex legenda sua.
steps in blessed Catherine were is-plain from legend her

Catherina Costi regis filia omnibus liberalium artium
Catherine of-Costus the-king the-daughter in-all of-the-liberal arts
studiis erudita fuit. Cum autem Maxentius imperator omnes
studies instructed was when moreover Maxentius the-emperor all
tam divites quam pauperes ad Alexandriam convocaret,
as-much the-rich as the-poor to Alexandria called-together
ut ydolis immolarent, et christianos immolare nolentes
that to-idols they-might-sacrifice and the-Christians to-sacrifice refusing
puniret, Catherina, cum esset annorum decem et octo et
he-might-punish Catherine since she-was of-years ten and eight and
in palatio divitiis et pueris pleno sola remansisset, audiens
in the-palace with-riches and servants full alone had-remained hearing
animalium diversorum mugitus et cantantium plausus misso
of-animals various the-lowings and of-singers the-applause sent
illac nuntio inquiri jussit celeriter, quid hoc esset.
thither a-messenger to-be-inquired she-ordered quickly what this was
Quod cum didicisset, assumtis aliquibus de palatio signo
which when she-had-learned taken some from the-palace with-the-sign
crucis se muniens illuc accessit ibique multos christianos
of-the-cross herself fortifying thither went and-there many Christians
metu mortis ad sacrificia duci conspexit. Quae vehementi
from-fear of-death to sacrifices to-be-led saw who with-vehement

dolore cordis sauciata ad imperatorem audacter se ingessit
grief of-heart wounded to the-emperor boldly herself thrust
et sic ait: salutationem tibi proferre, imperator, et ordinis
and thus said a-greeting to-you to-offer O-emperor both of-rank
dignitas et rationis via praemonebat, si creatorem coelorum
the-dignity and of-reason the-way forewarned if the-creator of-the-heavens
agnosceres et a Diis animum revocares. Stansque
you-would-acknowledge and from the-gods your-mind you-would-recall and-standing
ante januam templi per varias conclusiones syllogismorum
before the-door of-the-temple through various conclusions of-syllogisms
allegorice et metaphorice, diserte et mystice multa cum
allegorically and metaphorically eloquently and mystically many-things with
Caesare disputavit. Deinde rediens ad commune colloquium
the-Caesar she-disputed then returning to common speech
dixit: haec tibi tanquam sapienti proferre curavi,
she-said these-things to-you as to-a-wise-man to-offer I-have-taken-care
nunc autem quare incassum congregasti hanc multitudinem
now moreover why in-vain have-you-gathered this multitude
ad colendam stultitiam ydolorum? Miraris hoc templum
for worshiping the-folly of-idols you-marvel-at this temple
manu artificum operatum, miraris ornamenta pretiosa,
by-the-hand of-craftsmen wrought you-marvel-at the-ornaments precious
quae velut pulvis ante faciem venti erunt. Mirare potius
which like dust before the-face of-the-wind will-be marvel-at rather
coelum et terram, mare et omnia, quae in iis sunt; mirare
heaven and earth the-sea and all-things which in them are marvel-at
ornamenta coelorum, solem videlicet et lunam et stellas;
the-ornaments of-the-heavens the-sun namely and the-moon and the-stars
mirare famulatum eorum, qualiter a mundi initio
marvel-at the-service their how from of-the-world the-beginning
usque ad finem nocte et die currunt ad occidentem
all-the-way to the-end by-night and day they-run to the-west

et redeunt ad orientem nec unquam fatigantur, et cum
and return to the-east nor ever are-wearied and when
haec animadverteris, interroga et disce, quis sit eorum
these-things you-will-have-noticed ask and learn who may-be than-them
potentior; cum autem ipsum ipso donante intellexeris
more-powerful when moreover him he granting you-will-have-understood
nec similem illi invenire valueris, ipsum adora,
nor like to-him to-find you-will-have-been-able him adore
ipsum glorifica, ipse enim est Deus Deorum et dominus
him glorify he for is the-God of-gods and the-Lord
dominantium. Cumque de filii incarnatione sapienter
of-lords and-when about of-the-son the-incarnation wisely
plurima disputasset, stupefactus Caesar non valuit ad
very-many-things she-had-disputed stupefied the-Caesar not could to
hoc respondere, tandem ad se reversus dixit ad eam:
this to-answer at-last to himself returned he-said to her
sine, o mulier, sine nos finire sacrificium et post hoc
let-be O woman let us finish the-sacrifice and after this
tibi responsa reddemus. Praecepit igitur, eam ad palatium
to-you answers we-shall-return he-commanded therefore her to the-palace
duci et cum diligentia custodiri, admirans nimium ejus
to-be-led and with diligence to-be-guarded admiring exceedingly her
prudentiam et corporis pulchritudinem. Erat enim speciosa
prudence and of-body the-beauty she-was for beautiful
valde et incredibili pulchritudine omnium oculis admirabilis
very and with-incredible beauty of-all to-the-eyes admirable
videbatur et gratiosa. Veniens igitur Caesar ad palatium
she-seemed and gracious coming therefore the-Caesar to the-palace
dixit Catherinae: audivimus tuam eloquentiam et mirati
said to-Catherine we-have-heard your eloquence and admired
sumus tuam prudentiam, sed in Deorum sacrificiis occupati
we-have your prudence but in of-the-gods the-sacrifices occupied

omnia plene intelligere nequivimus, nunc autem ab initio
all-things fully to-understand we-could-not now moreover from the-beginning
progeniem tuam requirimus. Et sancta Catherina ad hoc:
lineage your we-seek and saint Catherine to this
scriptum est, nec te collaudes nec te culpaveris ipse;
written it-is neither yourself praise nor yourself blame yourself
hoc faciunt stulti, quos gloria vexat inanis. Confiteor tamen
this do fools whom glory vexes empty I-confess yet
meam progeniem non tumore jactantiae, sed humilitatis
my lineage not from-the-swelling of-boasting but of-humility
amore, ego enim sum Catherina Costi regis unica filia,
from-love I for am Catherine of-Costus the-king the-only daughter
quae, quamvis in purpura nata et liberalibus disciplinis
who although in purple born and in-liberal disciplines
non mediocriter instructa, haec tamen omnia contemsi et
not moderately instructed these yet all-things I-have-scorned and
ad dominum Jesum Christum confugi. Dii autem, quos
to the-Lord Jesus Christ have-fled the-gods moreover whom
colis, nec te nec alios juvare possunt. O igitur infelices
you-worship neither you nor others to-help can O therefore unhappy
talium ydolorum cultores, quibus advocata in necessitate non
of-such idols worshipers to-whom called-upon in need not
adsunt, in tribulatione non succurrunt, in periculo non
they-are-present in tribulation not they-run-to-help in danger not
defendunt! Qui rex: si ita est, ut dicis, totus mundus
they-defend who the-king if so it-is as you-say the-whole world
errat et tu sola verum dicis; cum tamen omne verbum
errs and you alone the-truth speak although nevertheless every word
in ore duorum vel trium testium confirmetur, si angelus
in the-mouth of-two or three witnesses is-confirmed if an-angel
esses, si coelica virtus, adhuc tibi nemo credere deberet,
you-were if a-heavenly power still you no-one to-believe ought

quanto minus, cum femina fragilis esse probaris! Cui illa:
how-much less since a-woman frail to-be you-are-proved to-whom she
ne, obsecro, Caesar a furore tuo te vinci permittas,
do-not I-beseech O-Caesar by fury your yourself to-be-conquered allow
ut in sapientis animo non stet turbatio dira. Sic
so-that in of-a-wise-man the-mind not may-stand disturbance dire thus
namque poeta ait: tu si animo rexeris, rex eris,
for the-poet says you if by-mind you-will-have-ruled a-king you-will-be
si corpore, servus. Et rex: ut video, pestifera calliditate
if by-body a-slave and the-king as I-see with-pestilent cunning
nos illaqueare disponis, dum per exempla philosophorum
us to-ensnare you-plan while through the-examples of-the-philosophers
sermonem protrahere niteris. Videns autem Caesar, quod
the-speech to-draw-out you-strive seeing moreover the-Caesar that
ejus sapientiae obviare non posset, mandavit occulte per
her wisdom to-oppose not he-could commanded secretly by
litteras, ut omnes grammatici et rhetores ad praetorium
letters that all grammarians and rhetoricians to the-praetorium
Alexandriae festinanter venirent immensa munera recepturi,
of-Alexandria hastily should-come immense gifts about-to-receive
si concionatricem virginem suis assertionibus superarent.
if the-haranguing virgin with-their assertions they-should-overcome
Adducti sunt igitur de diversis provinciis L oratores,
brought were therefore from various provinces fifty orators
qui omnes mortales in omni mundana sapientia excellebant.
who all mortals in all worldly wisdom excelled
Quibus interrogantibus, cur de tam remotis partibus evocati
who asking why from so remote parts summoned
fuissent, Caesar respondit: est apud nos quaedam puella
they-had-been the-Caesar answered there-is with us a-certain girl
sensu et prudentia incomparabilis, quae omnes sapientes
in-sense and prudence incomparable who all the-wise

confutat et Deos omnes daemones esse affirmat. Quam si
confutes and the-gods all demons to-be affirms whom if
superaveritis, cum honore magno ad propria redibitis.
you-will-have-overcome with honor great to your-own you-will-return
Ad haec unus indignatus stomachanti voce respondit:
to these-things one angered with-a-fuming voice answered
o magnum imperatoris consilium, qui ob unius degenerem
O great of-the-emperor counsel who for of-one degenerate
puellae conflictum sapientes mundi de remotis partibus
girl a-contest the-wise of-the-world from remote parts
advocavit, cum unus ex nostris clientulis eam poterat
has-called since one of our little-clients her could
levissime confutare. Et rex: poteram quidem hanc vi ad
most-lightly to-confute and the-king I-could indeed her by-force to
sacrificandum impellere aut poenis exstinguere, sed melius
sacrificing to-drive or by-punishments to-extinguish but better
judicavi, ut vestris argumentis penitus confutetur. Cui illi
I-judged that by-your arguments utterly she-be-confuted to-whom they
dixerunt: adducatur coram nobis puella, ut sua temeritate
said let-be-brought before us the-girl that by-her rashness
convicta nunquam se sapientes vidisse cognoscat. Sed cum
convicted never herself the-wise to-have-seen she-may-know but when
virgo certamen, quod sibi imminebat, didicisset, totam
the-virgin the-contest which on-her was-impending had-learned wholly
se domino commendavit et ecce angelus domini adstitit
herself to-the-Lord she-commended and behold an-angel of-the-Lord stood-by
sibi et, ut constanter staret, admonuit asserens, quod
her and that steadfastly she-should-stand warned asserting that
non solum ab his vinci non poterit, sed insuper
not only by these to-be-overcome not she-will-be-able but besides
illa ipsos conversos ad palmam martirii destinabit. Cum
she them converted to the-palm of-martyrdom will-send when

ergo coram oratoribus adducta fuisset, dixit imperatori:
therefore before the-orators brought she-had-been she-said to-the-emperor
quali judicio contra unam puellam quinquaginta oratores
by-what judgment against one girl fifty orators
opponis, quos et pro victoria remunerandos promittis,
do-you-oppose whom also for victory to-be-rewarded you-promise
et me sine spe mercedis pugnare compellis? Erit tamen
and me without hope of-reward to-fight you-compel will-be yet
merces mihi dominus Jesus Christus, qui est spes et
the-reward for-me the-Lord Jesus Christ who is the-hope and
corona pro se certantium. Verum cum oratores Deum
crown for him of-those-contending but when the-orators God
fieri hominem aut pati impossibile dicerent, virgo
to-become man or to-suffer impossible said the-virgin
etiam hoc a gentilibus praedictum esse ostendit. Nam
even this by the-gentiles foretold to-have-been showed for
Plato adstruit Deum circumrotundum et decurtatum. Sibilla
Plato asserts God round-rolled and cut-short the-Sibyl
quoque sic ait: felix ille Deus, ligno qui pendet ab alto.
also thus says happy that God on-the-wood who hangs from on-high
Cum igitur virgo cum oratoribus sapientissime disputaret
when therefore the-virgin with the-orators most-wisely disputed
et eos apertis rationibus confutaret, obstupefacti illi et, quid
and them with-open reasons confuted astounded they and what
dicerent, non invenientes muti penitus sunt effecti. Tunc
to-say not finding mute utterly were made then
imperator contra eos nimio furore repletus increpare eos
the-emperor against them with-excessive fury filled to-rebuke them
coepit, cur ab una puella tam turpiter se vinci
began why by one girl so shamefully themselves to-be-conquered
permitterent. Tunc unus magister aliorum sic ait: noveris,
they-allowed then one master of-the-others thus says know

imperator, quod nullus unquam ante nos stare potuit, quin
O-emperor that no-one ever before us to-stand could but-that
continuo vinceretur, haec autem puella, in qua spiritus
at-once he-was-conquered this moreover girl in whom the-Spirit
Dei loquitur, sic nos in admirationem convertit, ut contra
of-God speaks so us into wonder has-turned that against
Christum aliquid dicere aut omnino nesciamus aut penitus
Christ anything to-say either wholly we-know-not or utterly
formidemus; unde, imperator, constanter fatemur, quod, nisi
we-dread whence O-emperor steadfastly we-confess that unless
probabiliorem sententiam de Diis, quos usque modo
a-more-probable opinion about the-gods whom all-the-way now
coluimus, protuleris, ecce omnes ad Christum
we-have-worshiped you-will-have-brought-forth behold all to Christ
convertimur. Audiens haec tyrannus nimio furore
we-are-converted hearing these-things the-tyrant with-excessive fury
succensus omnes in medio civitatis concremari jussit,
kindled all in the-middle-of the-city to-be-burned ordered
at virgo ipsos confortans ad martirium constantes effecit
but the-virgin them comforting to martyrdom steadfast made
et de fide diligenter instruxit. Et cum dolerent, quod
and in the-faith diligently instructed and when they-grieved that
sine baptismo decederent, virgo respondit: ne timeatis,
without baptism they-should-depart the-virgin answered do-not fear
quia effusio vestri sanguinis vobis baptismus reputabitur
because the-outpouring of-your blood for-you baptism will-be-reckoned
et corona. Cum ergo signo crucis muniti fuissent
and crown when therefore with-the-sign of-the-cross fortified they-had-been
flammis injecti, ita animas domino reddiderunt, ut nec
into-the-flames thrown so their-souls to-the-Lord they-gave-back that neither
capilli nec vestimenta eorum ab igne in aliquo laederentur.
the-hairs nor garments their by the-fire in anything were-harmed

Cum autem a christianis fuissent sepulti, tyrannus virgini
when moreover by the-Christians they-had-been buried the-tyrant to-the-virgin
loquitur dicens: o virgo generosa, juventuti tuae consule
speaks saying O virgin noble for-youth your take-thought
et post reginam in palatio meo secunda vocaberis et
and after the-queen in palace my second you-will-be-called and
imagine tua in medio civitatis fabricata a cunctis velut
an-image your in the-middle-of the-city fashioned by all like
Dea adoraberis. Cui virgo: desine talia dicere,
a-goddess you-will-be-adored to-whom the-virgin cease such-things to-say
quae scelus est etiam cogitare; ego me Christo sponsam
which a-crime it-is even to-think I myself to-Christ as-bride
tradidi, ille gloria mea, ille amor meus, ille dulcedo et
have-given he (is)-the-glory my he love my he sweetness and
dilectio mea, ab ejus amore nec blandimenta nec tormenta
delight my from his love neither blandishments nor torments
me poterunt revocare. Tunc ille furore repletus jussit eam
me will-be-able to-recall then he with-fury filled ordered her
spoliatam scorpionibus caedi et caesam in obscurum
stripped with-scorpions to-be-beaten and beaten into a-dark
carcerem tradi ibique diebus duodecim fame cruciari.
prison to-be-handed and-there for-days twelve by-hunger to-be-tortured
Rege autem pro quibusdam causis instantibus extra regionis
the-king moreover for certain affairs pressing outside of-the-region
confinia procedente, regina ejus nimio amore succensa
the-borders proceeding the-queen his with-excessive love kindled
cum principe militum, nomine Porphyrio, media nocte
with the-prince of-the-soldiers by-name Porphyrius at-the-middle-of night
ad carcerem virginis properavit. Quo cum regina introiisset,
to the-prison of-the-virgin hastened whither when the-queen had-entered
vidit carcerem inaestimabili claritate fulgentem et angelos
she-saw the-prison with-inestimable brightness shining and angels

plagas virginis perungentes, incipiensque virgo aeterna ei
the-wounds of-the-virgin anointing and-beginning the-virgin eternal to-her
gaudia praedicavit et ad fidem convertens martirii coronam
joys preached and to the-faith converting(-her) of-martyrdom the-crown
eidem praedixit sicque usque ad mediam noctem sermonem
to-her foretold and-so all-the-way to the-middle-of the-night their-talk
protraxerunt. Quae cum omnia Porphyrius audivisset, ad
they-drew-out which when all-things Porphyrius had-heard at
pedes virginis procidit et cum ducentis militibus fidem
the-feet of-the-virgin fell and with two-hundred soldiers the-faith
Christi recepit. Quia vero per duodecim dies sine cibo
of-Christ received because but for twelve days without food
tyrannus esse eam jusserat, Christus per hos dies, missa
the-tyrant to-be her had-ordered Christ through these days sent
de coelo candida columba, coelesti eam cibo refovebat.
from heaven a-white dove with-heavenly her food refreshed
Deinde dominus cum multitudine angelorum et virginum
then the-Lord with a-multitude of-angels and of-virgins
eidem apparuit dicens: agnosce, filia, creatorem tuum, pro
to-her appeared saying recognize O-daughter creator your for
cujus nomine laboriosum subiisti conflictum, constans
whose name a-toilsome you-have-undergone conflict steadfast
esto, quia tecum sum. Rediens igitur imperator eam sibi
be because with-you I-am returning therefore the-emperor her to-himself
praesentari jussit et videns eam splendidiorem, quam tanto
to-be-presented ordered and seeing her more-splendid than by-so-great
jejunio aestimabat afflictam, putavit, quod eam aliquis in
fasting he-thought afflicted he-supposed that her someone in
carcere sustentasset, et furore repletus custodes torqueri
prison had-sustained and with-fury filled the-guards to-be-tortured
praecepit. Illa vero ait: ego cibum ab homine non accepi,
commanded she but said I food from man not received

sed Christus me per angelum enutrivit. Cui imperator:
but Christ me through an-angel nourished to-whom the-emperor
reconde, oro, quod moneo, in corde tuo et noli dubiis
lay-up I-pray what I-advise in heart your and do-not with-doubtful
respondere sermonibus; non te quasi famulam possidere
answer words not you as a-maidservant to-possess
cupimus, sed regina potens et electa decore in regno
we-desire but a-queen powerful and chosen in-beauty in kingdom
meo triumphabis. Cui virgo: attende et tu, obsecro,
my you-will-triumph to-whom the-virgin attend also you I-beseech
et judicii examine veridica sanctione decerne, quem
and of-judgment by-the-examination with-truthful sanction decide whom
magis eligere debeo, an potentem, aeternum, gloriosum et
rather to-choose I-ought whether the-powerful eternal glorious and
decorum vel infirmum, mortalem, ignobilem et deformem.
comely or the-weak mortal ignoble and ugly
Tunc imperator indignatus ait: e duobus unum tibi
then the-emperor angered says of two one for-yourself
elige, aut sacrifica, ut vivas, aut exquisita tormenta subi,
choose either sacrifice that you-may-live or exquisite torments undergo
ut pereas. Et illa: quaecumque tormenta potes cogitare,
that you-may-perish and she whatever torments you-can to-think
ne differas, quia carnem et sanguinem meum Christo
do-not delay because flesh and blood my to-Christ
offerre desidero, sicut et ipse pro me se ipsum obtulit;
to-offer I-desire as also he for me him himself offered
ipse enim Deus meus, amator meus, pastor et sponus
he for (is)-God my lover my shepherd and spouse
unicus meus. Tunc quidam praefectus furenti regi suasit,
only my then a-certain prefect to-the-raging king advised
ut intra triduum quatuor rotas serris ferreis et clavis
that within three-days four wheels with-saws iron and nails

acutissimis circumseptas praepararet, ut eam tam horribile
most-sharp set-round he-should-prepare that her so horrible
tormentum dissecaret et caeteros christianos tam dirae
a-torment might-cut-to-pieces and the-other Christians of-so dire
mortis exemplum terreret, ordinatumque est, ut duae uno
death the-example might-terrify and-ordained it-was that two in-one
ordine volverentur, duae autem contrario impetu agerentur,
order should-turn two moreover with-contrary impetus should-be-driven
ut illae deorsum lacerando contraherent, illae repugnantes
that those downward by-tearing might-draw those resisting
sursum devorando impingerent. Tunc virgo beata dominum
upward by-devouring might-drive then the-virgin blessed the-Lord
exoravit, ut ad laudem sui nominis et conversionem
besought that for the-praise of-his name and the-conversion
populi circumstantis ipsam machinam dissiparet. Et ecce
of-the-people standing-around the-very machine he-would-shatter and behold
angelus domini molam illam cum tanto impetu divellendo
an-angel of-the-Lord mill that with such force by-tearing-apart
concussit, quod quatuor millia gentilium interemit. Regina
struck that four thousand of-gentiles it-killed the-queen
autem, quae desuper hoc adspiciebat et usque tunc se
moreover who from-above this was-watching and all-the-way then herself
celaverat, statim descendens imperatorem de tanta saevitia
had-hidden at-once coming-down the-emperor for such savagery
durius increpavit. Rex autem furore repletus, cum regina
more-harshly rebuked the-king moreover with-fury filled since the-queen
sacrificare contemneret, jussit eam extractis prius mamillis
to-sacrifice scorned ordered her drawn-out first the-breasts
decollari. Quae cum ad martirium duceretur, Catherinam
to-be-beheaded who when to martyrdom she-was-led Catherine
rogavit, ut pro se dominum precaretur. Quae respondit:
asked that for her the-Lord she-should-entreat who answered

ne timeas, a Deo dilecta regina, quia tibi hodie pro
do-not fear by God beloved O-queen because for-you today for
transitorio regno commutabitur aeternum et pro mortali
a-transitory kingdom will-be-exchanged an-eternal-one and for a-mortal
sponso tibi immortalem acquires. Tunc illa constans
spouse for-yourself an-immortal-one you-will-acquire then she steadfast
effecta tortores hortabatur, ne, quod jussi fuerant
made the-torturers urged that-not what ordered they-had-been
facere, morarentur. Ministri igitur extra civitatem eam
to-do they-should-delay the-attendants therefore outside the-city her
ducentes ferreis hastilibus mammillas ejus evellunt et post
leading with-iron spear-shafts the-breasts her tear-off and after
caput ejus praecidunt, cujus corpus Porphyrius rapiens
head her cut-off whose body Porphyrius snatching
sepelivit. Sequente die, cum de corpore reginae quaestio
buried on-the-following day when about the-body of-the-queen inquiry
fieret et multos ex hoc ad supplicium tyrannus protrahi
was-made and many for this to punishment the-tyrant to-be-dragged
juberet, Porphyrius prorumpens in medium exclamavit:
ordered Porphyrius bursting into the-middle cried-out
ego sum, qui Christi famulam sepelivi et Christi fidem
I am-be who of-Christ the-handmaid buried and of-Christ the-faith
recepi. Tunc Maxentius amens effectus rugitum terribilem
received then Maxentius mad made a-roar terrible
emittens exclamavit: o me miserum et omnibus miserandum,
sending-forth cried-out O me wretched and by-all to-be-pitied
ecce Porphyrius, qui erat unicus animae meae custos et
behold Porphyrius who was the-only of-soul my guardian and
totius laboris solatium, deceptus est! Quod cum suis
of-all labor the-solace deceived has-been which when to-his
militibus referret, illi protinus responderunt: et nos christiani
soldiers he-reported they forthwith answered also we Christians

sumus et mori parati sumus. Tunc Caesar furore ebrius
are and to-die ready are then the-Caesar with-fury drunk
praecepit omnes cum Porphyrio decollari et corpora
commanded all with Porphyrius to-be-beheaded and the-bodies
eorum canibus dimitti. Deinde Catherinam advocans ait:
their to-the-dogs to-be-thrown then Catherine summoning says
quamvis arte magica reginam mori feceris, si tamen
although by-art magic the-queen to-die you-have-caused if yet
resipueris, prima in palatio meo eris; hodie
you-will-have-come-to-your-senses first in palace my you-will-be today
igitur aut Diis sacrificia offeres aut caput amittes.
therefore either to-the-gods sacrifices you-will-offer or your-head you-will-lose
Cui illa: fac, quaecumque animo concepisti, paratam
to-whom she do whatever in-mind you-have-conceived ready
enim me videbis ad omnia sustinenda. Data igitur super
for me you-will-see for all-things to-be-endured given therefore upon
eam sententia decollari jubetur. Quae cum ad locum
her the-sentence to-be-beheaded she-is-ordered who when to the-place
deducta fuisset, erectis in coelum oculis oravit dicens: o
led she-had-been raised to heaven her-eyes she-prayed saying O
spes et salus credentium, o decus et gloria virginum!
hope and salvation of-believers O ornament and glory of-virgins
Jesu, rex bone, obsecro te, ut, quicumque passionis meae
O-Jesus O-king good I-beseech you that whoever of-passion my
memoriam egerit seu in exitu animae vel in quacunque
the-memory will-have-kept or in the-going-out of-the-soul or in whatever
necessitate me invocaverit, tuae propitiationis consequatur
need me will-have-invoked of-your propitiation may-obtain
effectum. Factaque est vox ad eam dicens: veni, dilecta
the-effect and-made was a-voice to her saying come O-beloved
mea, sponsa mea, ecce tibi coeli janua est aperta, nam
my O-spouse my behold for-you of-heaven the-gate is opened for

et his, qui passionem tuam devotis mentibus celebraverint,
also to-those who passion your with-devout minds will-have-celebrated
optata praesidia promitto de coelis. Deinde cum decollata
the-desired defenses I-promise from the-heavens then when beheaded
fuisset, de ejus corpore pro sanguine lac emanavit,
she-had-been from her body instead-of blood milk flowed
angeli autem corpus accipientes ab illo loco ad montem
the-angels moreover the-body taking from that place to the-mountain
Synai itinere plus quam dierum viginti deduxerunt et
of-Sinai on-a-journey more than of-days twenty led and
ibidem honorifice sepelierunt. Ex cujus ossibus indesinenter
there honorably buried from whose bones unceasingly
oleum emanat, quod cunctorum debilium membra sanat.
oil flows which of-all the-weak the-limbs heals
Passa est autem sub Maxentio sive Maximino tyranno,
suffered she-has moreover under Maxentius or Maximinus the-tyrant
qui coepit circa annos domini CCCX. Qualiter autem
who began about the-years of-the-Lord three-hundred-ten how moreover
Maxentius pro hoc scelere et aliis, quae commisit, punitus
Maxentius for this crime and others which he-committed punished
fuerit, in hystoria de inventione crucis habetur. Dicitur,
was in the-history about the-finding of-the-cross is-held it-is-said
quod quidam monachus Rothomagensis ad montem Synai
that a-certain monk of-Rouen to the-mountain of-Sinai
perrexit ibique per septem annos in servitio beatae Catherinae
went and-there for seven years in the-service of-blessed Catherine
devotus permansit. Quam cum instantius exoraret, ut aliquid
devout remained whom when more-urgently he-besought that something
de corpore suo habere mereretur, subito irrupit de manu
of body her to-have he-might-merit suddenly broke from hand
illius unus digitorum. Qui donum Dei laetus accepit et
her one of-the-fingers who the-gift of-God glad received and

ad suum monasterium deportavit. Fertur quoque, quod,
to his monastery carried it-is-said also that
dum quidam beatae Catherinae devotus exsisteret et eam
while a-certain-man to-blessed Catherine devoted was and her
crebro in sui adjutorium invocaret, per processum temporis
frequently for his help invoked through the-passing of-time
mentis incuria resolutus et devotionem mentis perdidit et
of-mind by-negligence loosened both devotion of-mind he-lost and
ab ipsius invocatione cessavit. Qui in oratione positus vidit
from her invocation ceased who in prayer placed saw
multitudinem virginum ante se transeuntium, inter quas una
a-multitude of-virgins before him passing among whom one
erat, quae caeteris splendidior videbatur. Quae cum sibi
was who than-the-others more-splendid seemed who when to-him
appropinquasset, faciem suam operuit et sic ante ipsum facie
she-had-approached face her covered and so before him with-face
velata transivit. Cujus splendorem cum ille nimium miraretur
veiled passed whose splendor when he exceedingly wondered-at
et, quae esset, interrogaret, una ex iis ei respondit:
and who she-was asked one of them to-him answered
haec est Catherina, quam olim cognoscere solitus eras,
this is Catherine whom once to-know accustomed you-were
nunc autem, quia eam cognoscere non videris, coram te sic
now moreover because her to-know not you-seem before you so
velata facie tamquam a te incognita pertransivit. Notandum,
with-veiled face as by you unknown she-has-passed it-is-to-be-noted
quod beata Catherina mirabilis apparet in V: primo in
that blessed Catherine wonderful appears in five-things first in
sapientia, secundo in eloquentia, tertio in constantia, quarto
wisdom secondly in eloquence thirdly in constancy fourthly
in munditia castitatis, quinto in privilegio dignitatis. Primo
in the-cleanness of-chastity fifthly in the-privilege of-dignity first

admirabilis apparet in sapientia; in ipsa enim fuit omnis
admirable she-appears in wisdom in her for was every
species philosophiae. Philosophia enim sive sapientia dividitur
kind of-philosophy philosophy for or wisdom is-divided
in theoricam, practicam et logicam. Theorica dividitur
into theoretical practical and logical the-theoretical is-divided
secundum quosdam in tres partes, scilicet in intellectualem,
according-to some into three parts namely into intellectual
naturalem et mathematicam. Habuit igitur beata Catherina
natural and mathematical she-had therefore blessed Catherine
sapientiam intellectualem in cognitione divinorum, qua
wisdom intellectual in the-knowledge of-divine-things which
maxime usa est in disputatione contra rhetores, quibus
most used she-has in the-disputation against the-rhetoricians to-whom
unum solum Deum verum esse probavit et Deos omnes
one alone God true to-be she-proved and the-gods all
falsos esse convicit. Secundo naturalem in cognitione omnium
false to-be proved secondly natural in the-knowledge of-all
inferiorum, qua maxime usa est in disputatione contra
lower-things which most used she-has in the-disputation against
imperatorem, sicut patet ibidem. Tertio mathematicam in
the-emperor as is-plain in-the-same-place thirdly mathematical in
contemtu terrenorum; haec enim scientia secundum Boethium
the-contempt of-earthly-things this for science according-to Boethius
speculatur formas sine materia in abstractione. Hanc beata
contemplates forms without matter in abstraction this blessed
Catherina habuit, quando animum suum ab omni materiali
Catherine had when mind her from all material
amore abstraxit. Hanc enim se habere ostendit, cum
love she-abstracted this for herself to-have she-showed when
imperatori interroganti respondit: ego enim sum Catherina
to-the-emperor asking she-answered I for am Catherine

Costi regis filia, quae, quamvis in purpura nata etc.
of-Costus the-king the-daughter who although in purple born etc.
Hac maxime usa est cum regina, quam ad contemtum
this most used she-has with the-queen whom to contempt
mundi et despectum sui et desiderium regni
of-the-world and disdain of-herself and desire of-the-kingdom
aeterni animavit. Practica autem dividitur in tres partes,
eternal she-animated the-practical moreover is-divided into three parts
scilicet in ethicam, oeconomicam et publicam sive politicam.
namely into ethical economic and public or political
Prima docet mores infirmare et se virtutibus exornare et
the-first teaches manners to-weaken and oneself with-virtues to-adorn and
pertinet ad homines, secunda docet familiam bene componere
pertains to men the-second teaches the-household well to-order
et pertinet ad patresfamilias, tertia docet urbes et populos
and pertains to fathers-of-families the-third teaches cities and peoples
et rempublicam bene regere et pertinet ad rectores urbium.
and the-commonwealth well to-rule and pertains to the-rulers of-cities
Hanc etiam triplicem scientiam habuit beata Catherina.
this also threefold science had blessed Catherine
Primam enim habuit, cum se omni morum honestate
the-first for she-had when herself with-all of-manners honor
composuit; secundam, cum familiam suam, quae sibi magna
she-composed the-second when household her which to-her great
relicta fuit, laudabiliter rexit; tertiam, cum imperatorem
left was praiseworthily she-ruled the-third when the-emperor
sapienter instruxit. Logica dividitur in tres partes, scilicet in
wisely she-instructed logic is-divided into three parts namely into
demonstrativam, probabilem et sophisticam. Prima pertinet
demonstrative probable and sophistical the-first pertains
ad philosophos, secunda ad rhetores et dialecticos, tertia ad
to philosophers the-second to rhetoricians and dialecticians the-third to

sophistas. Hanc etiam triplicem scientiam habuisse videtur,
sophists this also threefold science to-have-had she-seems
cum de ea scribitur: per varias conclusiones syllogismorum
when about her it-is-written through various conclusions of-syllogisms
allegorice et metaphorice, diserte et mystice multa cum
allegorically and metaphorically eloquently and mystically many-things with
Caesare disputavit. Secundo fuit admirabilis in eloquentia,
the-Caesar she-disputed secondly she-was admirable in eloquence
habuit enim eloquentiam facundissimam in praedicando, sicut
she-had for eloquence most-fluent in preaching as
patet in suis praedicationibus; disertissimam in rationem
is-plain in her preachings most-eloquent in reason
reddendo, sicut patet, cum dicebat imperatori: miraris
rendering as is-plain when she-said to-the-emperor you-marvel-at
hoc templum manu artificum fabricatum; suavissimam in
this temple by-the-hand of-craftsmen built most-sweet in
attrahendo, sicut patet in Porphyrio et in regina, quos
attracting as is-plain in Porphyrius and in the-queen whom
eloquii sui suavitate ad fidem attraxit; efficacissimam in
of-speech her by-the-sweetness to the-faith she-attracted most-effective in
convincendo, sicut patet in rhetoribus, quos tam potenter
convincing as is-plain in the-rhetoricians whom so powerfully
convicit. Tertio in constantia; fuit enim constantissima
she-convicted thirdly in constancy she-was for most-constant
in minis illatis, quia ipsas contemsit, unde imperatori sibi
in threats brought because them she-scorned whence to-the-emperor her
minanti respondit: quaecumque tormenta potes cogitare,
threatening she-answered whatever torments you-can to-think
ne differas, quia carnem et sanguinem meum Christo
do-not delay because flesh and blood my to-Christ
offerre desidero; item: fac, quaecunque animo concepisti,
to-offer I-desire likewise do whatever in-mind you-have-conceived

paratam enim me videbis ad omnia sustinenda. Secundo
ready for me you-will-see for all-things to-be-endured secondly
in donis oblatis, quia ea respuit, unde, cum imperator
in gifts offered because them she-rejected whence when the-emperor
sibi promitteret, quod eam in palatio secundam haberet,
to-her promised that her in the-palace second he-would-have
respondit: desine talia dicere, quae scelus est etiam
she-answered cease such-things to-say which a-crime it-is even
cogitare etc. Tertio in suppliciis irrogatis, quia ea superavit,
to-think etc. thirdly in tortures inflicted because them she-overcame
sicut patet, cum fuit posita in carcere et super rotam.
as is-plain when she-was placed in prison and on the-wheel
Quarto in munditia castitatis; servavit enim castitatem
fourthly in the-cleanness of-chastity she-kept for chastity
inter ea, inter quae castitas periclitari solet. Quinque
among those-things among which chastity to-be-endangered is-wont five
enim sunt, in quibus castitas periclitatur, scilicet affluentia
for are-there in which chastity is-endangered namely abundance
resolvens, opportunitas inducens, juventus lasciviens, libertas
loosening opportunity inducing youth wantoning liberty
effrenans, pulchritudo alliciens. Inter haec beata Catherina
unbridling beauty alluring among these blessed Catherine
castitatem servavit. Habuit enim maximam affluentiam rerum,
chastity kept she-had for the-greatest abundance of-things
utpote quae tam ditissimis parentibus successit. Habuit
inasmuch-as she-who to-such most-rich parents succeeded she-had
opportunitatem, utpote quae sicut domina tota die inter
opportunity inasmuch-as she-who as a-lady the-whole day among
suos famulos versabatur. Habuit iterum aetatem juvenilem;
her servants moved she-had again age youthful
item sui libertatem, quia sola et libera in palatio
likewise of-herself liberty because alone and free in the-palace

remansit. De his quatuor dicitur supra: Catherina, cum esset
she-remained of these four it-is-said above Catherine when she-was
annorum XVIII, in palatio divitiis et pueris pleno sola
of-years eighteen in the-palace with-riches and servants full alone
remansit. Habuit etiam pulchritudinem, unde dicitur: quia
remained she-had also beauty whence it-is-said that
erat speciosa valde et incredibili pulchritudine omnium
she-was beautiful very and with-incredible beauty of-all
oculis admirabilis videbatur. Quinto in privilegio dignitatis,
to-the-eyes admirable she-seemed fifthly in the-privilege of-dignity
quaedam enim privilegia specialia fuerunt in aliquibus sanctis,
certain for privileges special were in some saints
dum decederent, ut Christi visitatio, quae fuit in Johanne
while they-were-departing as of-Christ the-visitation which was in John
evangelista; olei emanatio, quae fuit in beato Nicolao; lactis
the-evangelist of-oil the-flowing which was in blessed Nicholas of-milk
effusio, quae fuit in beato Paulo; sepulchri praeparatio,
the-outpouring which was in blessed Paul of-the-tomb the-preparation
quae fuit in beato Clemente; petitionum exauditio, quae
which was in blessed Clement of-petitions the-hearing which
fuit in beata Margaretha, quando oravit pro agentibus sui
was in blessed Margaret when she-prayed for those-keeping her
memoriam. Haec autem omnia fuerunt in beata Catherina,
memory these moreover all-things were in blessed Catherine
sicut patet in legenda. Dubitationem autem habent aliqui apud
as is-plain in the-legend doubt moreover have some among
aliquos, utrum a Maxentio vel a Maximino martirizata sit.
some whether by Maxentius or by Maximinus martyred she-was
Tunc enim tres imperium tenebant, scilicet Constantinus,
then for three the-empire held namely Constantine
qui ex successione paterna imperium sumsit, Maxentius
who from succession paternal the-empire took Maxentius

Maximiani filius a praetorianis militibus Romae Augustus
of-Maximian the-son by the-praetorian soldiers at-Rome Augustus
appellatus et Maximinus in orientis partibus Caesar effectus.
called and Maximinus in of-the-east the-parts Caesar made
Secundum autem chronicas Maxentius Romae, Maximinus
according-to moreover the-chronicles Maxentius at-Rome Maximinus
vero in oriente contra christianos tyrannidem exercebat.
but in the-east against the-Christians tyranny exercised
Videtur ergo, ut aliquibus placet, quod vitio scriptoris
it-seems therefore as to-some it-is-pleasing that by-the-fault of-the-scribe
sit factum, ut pro Maximino Maxentius poneretur.
it-was done that for Maximinus Maxentius was-put

De sancto Saturnino, Perpetua, Felicitate et aliis sociis

CLXXIII · SATURNINUS, PERPETUA, FELICITY, AND THEIR COMPANIONS

Saturninus of Toulouse is dragged by a bull down the steps of the capitol, and another Saturninus is racked and beheaded at Rome. In Africa Saturninus, Satyrus, Revocatus, Felicity, and the noble Perpetua refuse to sacrifice. Perpetua's father pleads with her and her infant is thrown on her neck; she sees a golden ladder guarded by a dragon. Felicity gives birth in prison, saying that God will suffer for her there, before the prefect. Perpetua and Satyrus are devoured by lions, Felicity and Revocatus by leopards, and Saturninus beheaded.

Saturninus ab apostolorum discipulis episcopus ordinatus in
Saturninus by of-the-apostles the-disciples bishop ordained into
urbem Tolosanam directus est. Cum autem ipso ingrediente
the-city of-Toulouse directed was when moreover he entering
daemones a responsis cessarent, unus gentilium dixit, quod,
the-demons from answers ceased one of-the-gentiles said that
nisi Saturninum occiderent, a Diis suis nil penitus
unless Saturninus they-killed from gods their nothing utterly

obtinerent. Apprehendentes igitur Saturninum nolentem
they-would-obtain seizing therefore Saturninus unwilling
sacrificare ad pedes tauri ligaverunt eumque cum stimulis
to-sacrifice to the-feet of-a-bull they-tied and-him with goads
agitantes a summa arce per gradus capitolii praecipitaverunt
driving from the-highest citadel down the-steps of-the-capitol threw
sicque capite confracto et cerebro excusso martirium feliciter
and-so his-head broken and the-brain dashed-out martyrdom happily
consummavit. Cujus corpus duae feminae rapientes in profundo
he-completed whose body two women snatching in a-deep
loco propter metum gentilium condiderunt, quod postea
place on-account-of fear of-the-gentiles laid-up which afterward
successores ejus ad locum reverentiorem transtulerunt.
successors his to a-more-reverent place translated
Fuit alius Saturninus, quem Romae praefectus diu in
there-was another Saturninus whom at-Rome the-prefect long in
carcere maceratum in equuleum levari et nervis, fustibus
prison wasted onto the-rack to-be-raised and with-sinews cudgels
et scorpionibus caedi fecit, deinde lateribus adustis
and scorpions to-be-beaten caused then the-sides burned
depositum ab equuleo decollari praecepit circa annos
taken-down from the-rack to-be-beheaded he-commanded about the-years
domini CCLXXXVI sub Maximiano. Fuit et alius
of-the-Lord two-hundred-eighty-six under Maximian there-was also another
Saturninus apud Africam, frater sancti Satyri, qui cum
Saturninus in Africa the-brother of-saint Satyrus who with
praedicto fratre suo et Revocato et Felicitate sorore dicti
the-aforesaid brother his and Revocatus and Felicity the-sister of-the-said
Revocati necnon et cum Perpetua genere nobili martirium
Revocatus and also with Perpetua by-birth noble martyrdom
passus est, quorum passio alio tempore potissimum
suffered has whose passion at-another time chiefly

recolitur. Cum ergo proconsul iis dixisset, ut ydolis
is-recalled when therefore the-proconsul to-them had-said that to-idols
immolarent et illi nullatenus assentirent, in carcerem
they-should-sacrifice and they by-no-means assented into prison
missi sunt. Quod videns pater Perpetuae ad carcerem flens
sent were which seeing the-father of-Perpetua to the-prison weeping
cucurrit dicens: filia, quid fecisti? dehonestasti genus
ran saying O-daughter what have-you-done you-have-dishonored race
tuum; nunquam aliquis de genere tuo in carcerem missus
your never anyone of race your into prison sent
fuit. Cum autem audivisset, quod christiana esset, in eam
was when moreover he-had-heard that a-Christian she-was upon her
cum impetu digitis irruit in oculos et ei oculos eruere
with violence with-fingers he-rushed at the-eyes and her eyes to-tear-out
voluit et exclamans egressus est. Vidit autem beata Perpetua
wished and crying-out went-out has saw moreover blessed Perpetua
hujusmodi visionem, quam in crastino sociis enarravit
of-this-kind a-vision which on the-morrow to-her-companions she-related
dicens: vidi scalam auream mirabili altitudine usque ad
saying I-saw a-ladder golden of-wonderful height all-the-way to
coelum erectam, quae adeo angusta erat, ut nonnisi unus et
heaven raised which so narrow was that only one and
parvus adscendere posset. In dextra vero et laeva erant fixi
small to-climb could on the-right but and left were fixed
cultri et gladii ferrei limati et exacuti, ita ut adscendens
knives and swords iron filed and sharpened so that one-climbing
circa vel infra se nullatenus respicere posset, sed semper
around or below himself by-no-means to-look could but always
ad coelum eum erectum stare oportebat. Sub ea draco
toward heaven him upright to-stand it-behooved under it a-dragon
teterrimus et ingentis formae jacebat et prae timore
most-foul and of-huge form lay and for fear

quilibet adscendere formidabat. Vidit etiam Satyrum per eam
anyone to-climb dreaded she-saw also Satyrus by it
adscendentem usque sursum et respicientem ad nos et
climbing all-the-way up and looking-back at us and
dicentem: ne timeatis hunc draconem, sed securi adscendite,
saying do-not fear this dragon but secure climb
ut mecum esse possitis. Haec audientes omnes gratias
that with-me to-be you-may-be-able these-things hearing all thanks
egerunt, quia se vocatos ad martirium cognoverunt.
gave because themselves called to martyrdom they-knew
Praesentati igitur judici cum sacrificare nollent, fecit
presented therefore to-the-judge when to-sacrifice they-refused he-caused
Saturninum cum aliis viris a mulieribus separari et
Saturninus with the-other men from the-women to-be-separated and
dixit Felicitati: habes virum? Et illa: habeo, sed contemno.
said to-Felicity do-you-have a-husband and she I-have but I-scorn-him
Cui ille: miserere tui, puella, ut vivas, maxime
to-whom he have-pity on-yourself O-girl that you-may-live especially
cum infantem in utero habeas. Ad quem ait: fac de
since an-infant in the-womb you-have to whom she-says do with
me, quidquid vis, quia ad tuam voluntatem nunquam
me whatever you-wish because to your will never
me trahere valebis. Parentes autem beatae Perpetuae cum
me to-draw will-you-be-able the-parents moreover of-blessed Perpetua with
viro accurrentes infantem parvulum beatae Perpetuae,
the-husband running-up the-infant little of-blessed Perpetua
qui adhuc lactabatur, adduxerunt et videns eam pater
who still was-being-suckled brought and seeing her the-father
stantem ante praefectum, cadens in faciem dixit: filia
standing before the-prefect falling on face said O-daughter
mea dulcissima, miserere mei et hujus moestissimae matris
my sweetest have-pity on-me and on-this most-sorrowful mother

tuae et hujus miserrimi viri tui, qui post te vivere non
your and on-this most-wretched husband your who after you to-live not
valebit. Perpetua vero immobilis stabat. Tunc pater filium
will-be-able Perpetua but unmoved stood then the-father the-son
ad collum ejus jactavit et ipse et mater et maritus ejus
at neck her threw and he and the-mother and husband her
manus tenentes et flentes osculabantur eam dicentes: miserere
the-hands holding and weeping kissed her saying have-pity
nostri, filia, et vive nobiscum. At illa projiciens parvulum
on-us O-daughter and live with-us but she casting-away the-little-one
et illos repellens ait: discedite a me, inimici Dei, quia
and them repelling said depart from me O-enemies of-God because
non novi vos. Videns vero praefectus eorum constantiam
not I-know you seeing but the-prefect their constancy
diutissime verberatos in carcere posuit, sancti vero, dum
very-long beaten in prison put the-saints but while
plurimum moesti essent de Felicitate, quae octo mensibus
very-much grieved they-were for Felicity who for-eight months
jam praegnans erat, pro ea exoraverunt et dolores partus
already pregnant was for her besought and the-pains of-childbirth
subito in eam irruerunt peperitque filium vivum. Quidam
suddenly upon her rushed and-she-bore a-son alive a-certain-one
vero de custodibus dixit ad eam: quid facies, cum ante
but of the-guards said to her what will-you-do when before
praefectum veneris, si nunc tam graviter cruciaris?
the-prefect you-will-have-come if now so heavily you-are-tormented
Respondit Felicitas: hic ego pro me patior, ibi pro me
answered Felicity here I for myself suffer there for me
Deus patietur. Extracti igitur de carcere ligatis post tergum
God will-suffer drawn-out therefore from the-prison bound behind the-back
manibus et nudatis natibus per plateas ducuntur et
their-hands and bared their-buttocks through the-streets they-are-led and

dimissis bestiis Satyrus et Perpetua a leonibus devorantur,
let-loose beasts Satyrus and Perpetua by lions are-devoured
Revocatus et Felicitas a leopardis comeduntur, beatus vero
Revocatus and Felicity by leopards are-eaten blessed but
Saturninus gladio capite truncatur circa annos domini
Saturninus by-the-sword at-the-head is-cut-off about the-years of-the-Lord
CCLVI sub Valeriano et Gallieno imperatoribus.
two-hundred-fifty-six under Valerian and Gallienus the-emperors

De sancto Jacobo interciso

CLXXIV · SAINT JAMES THE DISMEMBERED

James, a noble Persian Christian, falls into idolatry for the king's love, and his mother and wife disown him. Repenting, he confesses Christ and is sentenced to be cut apart limb by limb. As his fingers and toes, then feet, hands, arms, and legs are cut off, he offers each to God with a verse of Scripture or praise, refuses to feign apostasy, and at last, asking to be heard though he has no hands to stretch out, is beheaded.

Jacobus martir cognomento intercisus nobilis genere, sed
James the-martyr by-surname the-cut-to-pieces noble by-birth but
fide nobilior ex regione Persarum et civitate Elape
in-faith nobler from the-region of-the-Persians and the-city of-Elape
oriundus fuit. Hic ex christianissimis parentibus ortus est et
sprung was he from most-Christian parents sprung was and
uxorem christianissimam habuit eratque notissimus regi
a-wife most-Christian had and-he-was very-well-known to-the-king
Persarum et inter optimates primus. Accidit autem, ut a
of-the-Persians and among the-nobles first it-happened moreover that by
principe nimio amore seduceretur et ad colendum ydola
the-prince with-excessive love he-was-seduced and to worshiping idols

flecteretur. Haec autem mater et uxor audientes protinus
was-bent this moreover his-mother and wife hearing forthwith
sibi scripserunt dicentes: obediendo mortali deseruisti eum,
to-him wrote saying by-obeying a-mortal you-have-deserted him
cum quo vita est, placendo futurae cito putredini deseruisti
with whom life is by-pleasing future soon rottenness you-have-deserted
sempiternum odorem, veritatem in mendacium commutasti
the-everlasting odor the-truth into a-lie you-have-changed
et mortali obtemperans vivorum ac mortuorum judicem
and a-mortal obeying of-the-living and the-dead the-judge
reliquisti; noveris ergo nos amodo a te futuras extraneas
you-have-left know therefore us henceforth from you about-to-be strangers
nec tecum de caetero aliquatenus moraturas. Cum autem has
nor with-you for the-rest in-any-way about-to-stay when moreover this
litteras Jacobus legisset, amare flens ait: si mater mea, quae
letter James had-read bitterly weeping he-says if mother my who
me genuit, et uxor mea a me extraneae factae sunt,
me bore and wife my from me strangers made have-been
quanto magis a me extraneus factus est Deus meus! Cum
how-much more from me a-stranger made was God my when
ergo pro errore suo se plurimum afflixisset, nuntius venit
therefore for error his himself very-much he-had-afflicted a-messenger came
ad principem, qui diceret, Jacobum christianum esse, quem
to the-prince who said James a-Christian to-be whom
princeps advocans ait: dic mihi, si Nazarenus es. Cui
the-prince summoning says tell me whether a-Nazarene you-are to-whom
Jacobus: etiam, Nazarenus sum. Et ille: ergo magus es.
James yes a-Nazarene I-am and he therefore a-magician you-are
Cui Jacobus: absit a me magum esse. Cum ergo ei
to-whom James far-be-it from me a-magician to-be when therefore to-him
multa supplicia minaretur, dixit Jacobus: non me conturbant
many tortures he-threatened said James not me trouble

minae tuae, quia tamquam ventus flans super petram
threats your because like the-wind blowing over a-rock
furor tuus aures meas cito pertransit. Cui princeps: noli
fury your ears my quickly passes to-whom the-prince do-not
imprudenter agere, ne gravi morte pereas. Cui Jacobus:
imprudently act lest by-a-heavy death you-perish to-whom James
hoc non mors, sed somnus potius est dicendum, cum
this not death but sleep rather is to-be-called since
post modicum resurrectio tribuatur. Cui princeps: non
after a-little resurrection is-granted to-whom the-prince let-not
te seducant Nazareni dicentes mortem esse somnum, quia
you seduce the-Nazarenes saying death to-be sleep because
magni imperatores timent eam. Cui Jacobus: nos mortem
great emperors fear it to-whom James we death
non timemus, quia de morte ad vitam transire speramus.
not fear because from death to life to-pass we-hope
Tunc princeps de consilio amicorum hanc super Jacobum
then the-prince by the-counsel of-his-friends this upon James
tulit sententiam, ut ad terrorem aliorum membratim Jacobus
brought sentence that for the-terror of-others limb-by-limb James
puniatur. Cum autem quidam ex compassione super eum
should-be-punished when moreover certain from compassion over him
flerent, ille ait: nolite super me flere, sed super vos ipsos
wept he says do-not over me weep but over you yourselves
plangite, quia ego ad vitam pergo et vobis supplicia aeterna
lament because I to life go and to-you punishments eternal
debentur. Tunc carnifices pollicem manus ejus dextrae
are-owed then the-executioners the-thumb of-hand his right
absciderunt et exclamans Jacobus ait: liberator Nazarene,
cut-off and crying-out James says O-liberator Nazarene
suscipe ramum arboris misericordiae tuae, nam a cultore
receive the-branch of-the-tree of-mercy your for by the-dresser

vineae sarmentum absciditur vitis, ut potius germinet
of-the-vineyard the-shoot is-cut-off of-the-vine that rather it-may-sprout
et uberius coronetur. Cui carnifex: si assentire vis,
and more-richly be-crowned to-whom the-executioner if to-assent you-wish
adhuc tibi parco et medicamentum adhibeo. Cui Jacobus:
still you I-spare and medicine I-apply to-whom James
nonne prospexisti stipitem vitis? quia, cum amputantur
surely you-have-looked-at the-stock of-the-vine that when are-pruned
sarmenta, ille nodus, qui remanet, in suo tempore, cum
the-shoots that knot which remains in its time when
terra calescere incipit, per singula abscisionis loca producit
the-earth to-grow-warm begins through the-single of-the-cutting places produces
germina; si ergo vitis putatur vicissitudine temporis, ut
shoots if therefore the-vine is-pruned by-the-change of-the-season that
germinet, quanto magis fidelis homo, qui in vera vite
it-may-sprout how-much more the-faithful man who in the-true vine
Christo compactus est! Tunc accedens carnifex secundum
Christ joined has-been then approaching the-executioner the-second
abscidit digitum, beatus autem Jacobus dixit: suscipe duos
cut-off finger blessed moreover James said receive two
ramos, quos plantavit dextera tua, domine. Abscidit et
branches which has-planted right-hand your O-Lord he-cut-off also
tertium et dixit Jacobus: de triplici tentatione liberatus
the-third and said James from threefold temptation freed
benedicam patri et filio et spiritui sancto et cum tribus
I-shall-bless the-Father and the-Son and the-Spirit Holy and with the-three
ereptis de camino pueris confitebor tibi, domine, et in
rescued from the-furnace children I-shall-confess to-you O-Lord and in
choro martirum psallam nomini tuo, Christe. Abscisus est
the-choir of-martyrs I-shall-sing to-name your O-Christ cut-off was
et quartus et Jacobus dixit: protector filiorum Israel, qui
also the-fourth and James said O-protector of-the-sons of-Israel who

in quarta benedictione pronuntiatus es, suscipe a servo
in the-fourth blessing foretold you-were receive from servant
tuo confessionem quarti digiti tanquam in Juda benedicti.
your the-confession of-the-fourth finger as in Judah blessed
Absciso quinto ait: completum est gaudium meum. Tunc
cut-off the-fifth he-says completed is joy my then
carnifices dixerunt ei: parce jam nunc animae tuae, ne
the-executioners said to-him spare already now soul your lest
pereas, nec contristeris, si unam manum amiseris, quoniam
you-perish nor be-saddened if one hand you-will-have-lost since
multi sunt unam manum tantum habentes et multis
many there-are one hand only having and with-many
divitiis et honoribus abundantes. Beatus Jacobus dixit: quando
riches and honors abounding blessed James said when
pastores incipiunt pecora tondere, numquid dextrum tantum
shepherds begin the-flocks to-shear surely-not the-right only
vellus auferunt et sinistrum dimittunt, si ergo pecus, quod
fleece they-take-off and the-left leave if therefore the-beast which
animal brutum est, totum vult vellus amittere, quanto magis
an-animal brute is the-whole wishes fleece to-lose how-much more
et ego homo rationalis non dedignabor pro Deo occidi?
also I a-man rational not shall-disdain for God to-be-killed
Accedentes igitur impii ad sinistram manum digitum
approaching therefore the-impious to the-left hand the-finger
minimum inciderunt et Jacobus dixit: tu, domine, cum
smallest cut and James said you O-Lord though
magnus esses, minimus et parvus pro nobis fieri voluisti
great you-were least and small for us to-become you-willed
et idcirco reddo tibi corpus et animam, quam creasti et
and therefore I-render to-you body and soul which you-created and
proprio sanguine tuo redemisti. Absciditur septimus digitus
with-own blood your you-redeemed is-cut-off the-seventh finger

et ait: septies in die laudem dixi domino. Absciditur
and he-says seven-times in the-day praise I-have-said to-the-Lord is-cut-off
octavus et dixit: octavo die circumcisus est Jesus et
the-eighth and he-said on-the-eighth day circumcised was Jesus and
Hebraeus circumciditur octavo die, ut transeat ad legales
the-Hebrew is-circumcised on-the-eighth day that he-may-pass to the-legal
caerimonias et mens servi tui, domine, transeat ab his
ceremonies and the-mind of-servant your O-Lord may-pass from these
incircumcisis et coinquinatum habentibus praeputium, ut
uncircumcised and defiled having foreskin that
veniam et conspiciam faciem tuam, domine. Inciditur etiam
I-may-come and I-may-behold face your O-Lord is-cut also
nonus digitus et ait: hora nona tradidit Christus in
the-ninth finger and he-says at-the-hour ninth gave-up Christ on
cruce spiritum, unde et ego, domine, in dolore noni
the-cross his-spirit whence also I O-Lord in the-pain of-the-ninth
digiti tibi confiteor et gratias ago. Inciditur decimus et
finger to-you confess and thanks give is-cut the-tenth and
ait: decimus numerus est in praeceptis et Jota prima
he-says the-tenth number is in the-commandments and iota the-first
littera est nominis Jesu Christi. Tunc quidam de adstantibus
letter is of-the-name of-Jesus Christ then certain of the-bystanders
dixerunt: o dilectissime quondam noster, profitere Deum
said O most-beloved once ours profess God
tantum coram consule, ut vivere valeas; licet enim
only before the-consul that to-live you-may-be-able although for
abscisae sunt manus tuae, sunt tamen peritissimi medici,
cut-off are hands your there-are yet most-skilled doctors
qui tuis doloribus valeant subvenire. Quibus Jacobus dixit:
who to-your pains may-be-able to-bring-help to-whom James said
absit a me hujusmodi nefanda simulatio, nemo enim
far-be-it from me such wicked pretense no-one for

mittens manum suam ad aratrum et respiciens retro aptus
putting hand his to the-plow and looking back fit
est regno Dei. Tunc indignati carnifices accesserunt
is for-the-kingdom of-God then angered the-executioners approached
et pollicem pedis dextri absciderunt et Jacobus dixit:
and the-thumb of-foot right cut-off and James said
pes Christi perforatus est et sanguis exivit. Absciditur
the-foot of-Christ pierced was and blood went-out is-cut-off
secundus pedis digitus et ait: magna mihi dies haec
the-second of-the-foot toe and he-says great to-me day this
est prae omnibus diebus; hodie quippe ad Deum fortem
is beyond all days today indeed to God strong
conversus ibo. Absciderunt et tertium et ante ipsum
converted I-shall-go they-cut-off also the-third and before him
projecerunt et subridens Jacobus dixit: vade, tertie digite,
threw and smiling James said go O-third toe
ad socios tuos et quemadmodum granum tritici multum
to companions your and as a-grain of-wheat much
fructum affert, ita et tu in novissimis diebus cum sociis
fruit brings so also you in the-last days with companions
tuis requiesces. Absciditur quartus et ait: quare tristis
your will-rest is-cut-off the-fourth and he-says why sad
es, anima mea, et quare conturbas me? spero in Deum,
are-you O-soul my and why do-you-trouble me I-hope in God
quoniam adhuc confitebor illi, salus vultus mei et Deus
since still I-shall-confess to-him the-salvation of-face my and God
meus. Absciditur quintus et ait: nunc incipiam dicere ad
my is-cut-off the-fifth and he-says now I-shall-begin to-say to
dominum, quoniam dignum me fecit socium servis
the-Lord because worthy me he-has-made a-companion to-servants
suis. Tunc accedentes ad pedem sinistrum digitum parvum
his then approaching to the-foot left the-toe little

absciderunt et dixit Jacobus: digite parve, confortare, quia
they-cut-off and said James O-toe little take-heart because
magnus et parvus unam habent resurrectionem, capillus
the-great and the-small one have resurrection a-hair
capitis non peribit, quanto minus a sociis tuis, minime,
of-the-head not will-perish how-much less from companions your not-at-all
separaberis? Absciditur secundus et Jacobus ait: destruite
will-you-be-separated is-cut-off the-second and James says destroy
veterem domum, quia splendidior paratur. Absciditur
the-old house because a-more-splendid-one is-prepared is-cut-off
tertius; ait Jacobus: tunsionibus firmatur incus. Absciditur
the-third says James by-blows is-strengthened the-anvil is-cut-off
et quartus et ait: conforta me, Deus veritatis, quoniam in
also the-fourth and he-says strengthen me O-God of-truth since in
te confidit anima mea et in umbra alarum tuarum sperabo,
you trusts soul my and in the-shadow of-wings your I-shall-hope
donec transeat iniquitas. Absciditur et quintus et ait: ecce
until passes iniquity is-cut-off also the-fifth and he-says behold
me tibi, domine, immolo vicies. Tunc accedentes pedem
myself to-you O-Lord I-sacrifice twenty-times then approaching the-foot
dextrum absciderunt et dixit Jacobus: nunc offeram munus
right they-cut-off and said James now I-shall-offer a-gift
coelesti regi, pro cujus amore haec patior. Absciderunt
to-the-heavenly king for whose love these-things I-suffer they-cut-off
et pedem sinistrum et beatus Jacobus dixit: tu es, qui
also the-foot left and blessed James said you are-he who
facis mirabilia, exaudi me, domine, et salva me. Absciderunt
do wonders hear me O-Lord and save me they-cut-off
dextram manum et ait: misericordiae tuae, domine, adjuvent
the-right hand and he-says the-mercies your O-Lord may-help
me. Ad sinistram ait: tu es Deus, qui facis mirabilia.
me at the-left he-says you are God who do wonders

Absciderunt dextrum brachium et ait: lauda, anima mea,
they-cut-off the-right arm and he-says praise O-soul my
dominum, laudabo dominum in vita mea, psallam Deo meo,
the-Lord I-shall-praise the-Lord in life my I-shall-sing to-God my
quamdiu fuero. Absciderunt et brachium sinistrum et
as-long-as I-shall-have-been they-cut-off also the-arm left and
ait: circumdederunt me dolores mortis, in nomine domini
he-says have-surrounded me the-pains of-death in the-name of-the-Lord
vindicabor in iis. Tunc accedentes absciderunt suram
I-shall-be-avenged on them then approaching they-cut-off the-calf
dextri cruris, scindentes usque ad femur. Tunc beatus
of-the-right leg cutting all-the-way to the-thigh then blessed
Jacobus ineffabili dolore gravatus exclamans ait: domine Jesu
James with-ineffable pain weighed-down crying-out says O-Lord Jesus
Christe, adjuva me, quia circumdederunt me gemitus mortis.
Christ help me because have-surrounded me the-groans of-death
Et ait carnificibus: carne nova me dominus induet, quam
and he-says to-the-executioners with-flesh new me the-Lord will-clothe which
vestra vulnera maculare nequibunt. Jam carnifices defecerant,
your wounds to-stain will-be-unable now the-executioners had-grown-weary
eo quod a prima hora diei usque ad nonam in
this that from the-first hour of-the-day all-the-way to the-ninth in
ejus incisione sudassent. Tunc iterum accedentes sinistri
his cutting they-had-sweated then again approaching of-the-left
cruris suram abscidendo usque ad femur extraxerunt. Tunc
leg the-calf by-cutting-off all-the-way to the-thigh they-drew-out then
exclamans beatus Jacobus dixit: dominator domine, exaudi
crying-out blessed James said O-ruler O-Lord hear
me semivivum, vivorum et mortuorum dominus; digitos,
me half-alive of-the-living and of-the-dead the-Lord fingers
domine, non habeo, ut ipsos ad te porrigam, nec manus,
O-Lord not I-have that them to you I-may-stretch nor hands

ut eas ad te extendam, pedes mei truncati et genua
that them to you I-may-extend feet my maimed and knees
demolita, ut tibi genua flectere non valeam, et sum
demolished so-that to-you the-knees to-bend not I-may-be-able and I-am
velut casura domus ablatis, quibus sustentatur, columnis;
like a-falling house removed by-which it-is-supported the-columns
exaudi me, domine Jesu Christe, et educ de carcere
hear me O-Lord Jesus Christ and lead-out from prison
animam. Haec cum dixisset, unus de carnificibus accessit
my-soul these-things when he-had-said one of the-executioners approached
et caput ejus amputavit. Christiani igitur occulte accesserunt
and head his cut-off the-Christians therefore secretly approached
et corpus ejus rapientes honorifice sepelierunt. Passus est
and body his snatching honorably buried suffered he-has
autem V calend. Decembres.
moreover on-the-fifth calends of-December

De sancto Pastore

CLXXV · SAINT PASTOR

The abbot Pastor will not let his weeping mother see him, promising she will see him in the next world, and leaves his nephew to the judge's law. He teaches that poverty, tribulation, and discretion are the works of the solitary life, that a monk must flee repose and vainglory, and that one should look to one's own beam and not a brother's mote. He gives short penances to the truly repentant, shows how anger without cause is to be understood, and leaves an inheritance's use to the questioner's conscience.

Sanctus Pastor in eremo multis annis in abstinentia magna
saint Pastor in the-desert for-many years in abstinence great
se affligens multa sanctitate et religione pollebat. Cum
himself afflicting with-much holiness and religion excelled when
autem mater ejus ipsum et fratres desideraret videre, sed
moreover mother his him and his-brothers desired to-see but
non posset, observavit diem et illis ad ecclesiam euntibus,
not could she-watched-for the-day and them to the-church going
protinus se iisdem obtulit. At illi fugientes et cellam
forthwith herself to-them presented but they fleeing and the-cell
intrantes in ejus faciem clauserunt ostium. Illa autem ante
entering in her face shut the-door she moreover before
ostium stans cum nimio fletu clamabat, Pastor autem
the-door standing with excessive weeping cried Pastor moreover
ad ostium veniens dixit ei: quid sic clamas, o vetula?
to the-door coming said to-her why so do-you-cry O old-woman
Quae audiens vocem ejus amplius clamabat flens et dicens:
who hearing voice his more cried weeping and saying
volo vos videre, filii mei. Quid enim, si videam vos?
I-wish you to-see O-sons my what for if I-see you
Numquid non ego sum mater vestra, quae lactavi vos,
surely not I am mother your who suckled you

et jam canis tota sum plena? Cui filius: hic nos
and now with-white-hair wholly I-am full to-whom the-son here us
vis videre aut in alio seculo? Quae respondet: si
do-you-wish to-see or in the-other world who answers if
non videro vos hic, videbo vos illic, filii. Qui ait:
not I-shall-have-seen you here I-shall-see you there O-sons who says
si aequanimiter ferre vales, ut nos hic non videas,
if with-equanimity to-bear you-are-able that us here not you-see
illic procul dubio nos videbis. Quae discessit gaudens et
there beyond doubt us you-will-see who departed rejoicing and
dicens: si vos visura sum illic, nolo vos videre hic.
saying if you about-to-see I-am there I-do-not-wish you to-see here
Judex provinciae cum abbatem Pastorem videre cuperet, sed
the-judge of-the-province when the-abbot Pastor to-see desired but
nequiret, filium sororis suae tamquam malefactorem tenuit
could-not the-son of-sister his as an-evil-doer held
et in carcere posuit dicens: si Pastor venerit et pro eo
and in prison put saying if Pastor will-have-come and for him
intercesserit, eum dimittam. Mater igitur pueri ad ostium
will-have-interceded him I-shall-release the-mother therefore of-the-boy at the-door
senis plorans, dum ille sibi nil respondit, ait: et si
of-the-old-man weeping when he to-her nothing answered says even if
viscera ferrea habes et nulla compassione moveris, saltem
bowels iron you-have and by-no compassion you-are-moved at-least
miseratio sanguinis tui flectat te, et quod unigenitus mihi
pity for-blood your may-bend you and that an-only-son to-me
exsistit. Ille autem mandavit ei: Pastor filios non generavit
he-is he moreover sent-word to-her Pastor sons not begot
et idcirco non dolet. Qua cum dolore discedente, dixit ei
and therefore not grieves who with grief departing said to-him
judex: saltem verbo jubeat et ego eum dimittam. Ille
the-judge at-least by-word let-him-order and I him shall-release he

autem ei remandavit dicens: examina causam secundum
moreover to-him sent-word-back saying examine the-case according-to
legem et, si dignus morte habetur, protinus moriatur, si non
the-law and if worthy of-death he-is-held forthwith let-him-die if not
autem, quomodo placet tibi, fac. Docebat autem fratres sic
moreover as it-pleases you do he-taught moreover the-brothers thus
dicens: custodire et se ipsum considerare et discretionem
saying to-guard and oneself himself to-consider and discretion
habere, operationes sunt animae; paupertas, tribulatio et
to-have operations are of-the-soul poverty tribulation and
discretio sunt operationes solitariae vitae. Scriptum est enim:
discretion are operations of-the-solitary life written it-is for
si fuerint hi tres viri Noe, Job et Daniel etc. Noe
if will-have-been these three men Noah Job and Daniel etc. Noah
personam habet nihil possidentium, Job tribulatorum, Daniel
the-person holds nothing of-those-possessing Job of-the-tribulated Daniel
discretorum. Si duas res oderit monachus, potest ab hoc
of-the-discerning if two things will-hate a-monk he-can from this
mundo liber esse. Et quaerenti fratri, quae essent, dixit:
world free to-be and to-the-asking brother what they-were he-said
carnalis repausatio et vana gloria. Si vis requiem invenire
carnal repose and vain glory if you-wish rest to-find
in hoc saeculo et in futuro, in omni causa dic: quis ego
in this world and in the-future in every case say who I
sum? et: non judices quemquam. Cum quidam frater de
am and not judge anyone when a-certain brother from
congregatione offendisset, abbas de consilio cujusdam solitarii
the-community had-offended the-abbot by the-counsel of-a-certain solitary
eum expulit. Qui cum quasi flendo desperaret, abbas Pastor
him expelled who when as-if weeping he-despaired the-abbot Pastor
eum ad se adduci fecit, quem benigne consolans misit
him to himself to-be-brought caused whom kindly consoling he-sent

ad illum solitarium dicens: audiens de te videre te desidero,
to that solitary saying hearing about you to-see you I-desire
fatiga igitur te usque ad me. Qui cum venisset, dixit
weary therefore yourself all-the-way to me who when he-had-come said
Pastor: duo homines erant, qui ambo habebant mortuos
Pastor two men there-were who both had dead
suos; reliquit autem unus mortuum suum et abiit plorare
their left moreover one dead his and went to-bewail
mortuum alterius. Quod solitarius audiens et intelligens in
the-dead of-the-other which the-solitary hearing and understanding in
sermone ejus compunctus est. Cum quidam frater Pastori
the-speech his pricked was when a-certain brother to-Pastor
dixisset, se perturbatum esse et locum velle deserere, eo
had-said himself disturbed to-be and the-place to-wish to-desert this
quod quaedam verba de quodam fratre audivisset, quae eum
that certain words about a-certain brother he-had-heard which him
non aedificaverant, dixit Pastor, ne haec verba crederent,
not had-edified said Pastor that-not these words they-should-believe
quia vera non essent. Ille vero vera esse asserebat, quia
because true not they-were he but true to-be asserted because
frater Fidelis ea sibi retulit. Cui Pastor: non est
the-brother Fidelis them to-him related to-whom Pastor not is
fidelis, qui tibi dixit, quia, si fidelis esset, nequaquam
faithful he-who to-you told because if faithful he-were by-no-means
sibi talia diceret. Et ille: ego vidi oculis meis. Ille
to-you such-things would-he-say and he I saw-it with-eyes my he
autem interrogatus de festuca et de trabe, quid essent,
moreover asked about the-mote and about the-beam what they-were
respondit de festuca, quod festuca esset, de trabe, quod
answered about the-mote that a-mote it-was about the-beam that
trabs esset. Et Pastor: pone in corde tuo, quia peccata tua
a-beam it-was and Pastor put in heart your that sins your

sunt sicut haec trabs, illius autem velut haec parva festuca.
are like this beam his moreover like this small mote
Frater quidam, qui peccatum grande fecerat, volens poenitere
a-brother certain who a-sin great had-done wishing to-do-penance
triennio interrogavit Pastorem, si multum esset. Qui
for-three-years asked Pastor whether much it-were who
dixit: multum est. Et quaesitus, si annum juberet,
said much it-is and asked whether a-year he-would-order
ait: multum est. Adstantes autem dicebant usque ad XL
he-says much it-is the-bystanders moreover said all-the-way to forty
dies et ille: multum est. Et adjecit: puto, quod, si ex
days and he much it-is and he-added I-think that if from
toto corde homo poenituerit et peccatum non iteraverit,
whole heart a-man will-have-repented and the-sin not will-have-repeated
et poenitentiam triduanam suscipiet dominus. Interrogatus
also a-penance of-three-days will-accept the-Lord asked
de illo verbo: qui irascitur fratri suo sine causa etc.,
about that word who is-angry with-brother his without cause etc.
ait: ex omni re, qua te gravare voluerit frater
he-says from every thing by-which you to-burden will-have-wished brother
tuus, ne irascaris adversus eum, donec oculum dextrum
your do-not be-angry against him until the-eye right
tibi extrahat, et si aliter feceris, sine causa sibi
from-you he-pluck-out and if otherwise you-will-have-done without cause with-him
irasceris; si autem aliquis te voluerit separare a Deo,
you-are-angry if moreover someone you will-have-wished to-separate from God
pro hoc irascere ei. Dixit iterum Pastor: qui querulosus
for this be-angry with-him he-said again Pastor he-who querulous
est, monachus non est; qui malitiam in corde suo tenuerit,
is a-monk not is he-who malice in heart his will-have-held
monachus non est; qui iracundus est, monachus non est;
a-monk not is he-who irascible is a-monk not is

qui malum pro malo reddit, monachus non est; qui elatus
he-who evil for evil renders a-monk not is he-who proud
et verbosus est, monachus non est; qui vero vere est
and wordy is a-monk not is he-who but truly is
monachus, semper est humilis, mansuetus, caritate plenus
a-monk always is humble gentle with-charity full
et timorem Dei semper et ubique prae oculis habet, ut
and the-fear of-God always and everywhere before his-eyes holds that
non peccet. Dixit iterum, quod, si sunt tres in unum, ex
not he-sin he-said again that if there-are three in one of
quibus unus bene quiescat, alius autem infirmetur et gratias
whom one well rests another moreover is-sick and thanks
agat, tertius vero minister ejus sit ex sincera voluntate,
gives the-third but servant his is from sincere will
hi tres similes sunt, velut sint unius operis. Cum
these three alike are as-if they-were of-one work when
quidam frater sibi conquereretur, quod multas cogitationes
a-certain brother to-him complained that many thoughts
habens in ipsis periclitaretur, eum sub aëre nudo ejecit
having in them he-was-endangered him under the-air bare he-threw
dicens: expande sinum et apprehende ventum. Qui ait:
saying spread your-bosom and catch the-wind who says
non possum. Et ille: nec cogitationes prohibere potes, ne
not I-can and he neither thoughts to-prevent can-you lest
introeant, sed tuum est resistere iis. Interrogatus a quodam
they-enter but yours it-is to-resist them asked by a-certain
fratre, quid de hereditate sibi dimissa faceret, dixit, ut
brother what about an-inheritance to-him left he-should-do he-said that
post tres dies ad se rediret. Qui cum rediisset, ait
after three days to him he-should-return who when he-had-returned he-says
illi: si dixero, da eam clericis, facient inde convivia;
to-him if I-shall-have-said give it to-the-clerics they-will-make thence banquets

si dixero, da eam parentibus, non est tibi merces; si
if I-shall-have-said give it to-your-parents not is-there for-you reward if
dicam, da eam pauperibus, securus eris. Quicquid ergo
I-say give it to-the-poor secure you-will-be whatever therefore
vis, fac, ego causam non habeo. Haec in vitis patrum.
you-wish do I a-case not have these-things in the-lives of-the-fathers

De sancto Johanne abbate

CLXXVI · SAINT JOHN THE ABBOT

John the abbot asks Episius, forty years a hermit, what he has gained: the sun has never seen John eat, nor Episius angry, and Epiphanius and Hilarion trade a like saying about meat and anger. Wishing to live like an angel without work, John strips himself in the desert for a week, and his brother leaves him outside the door till morning, telling him that a man must work to eat. Dying, he leaves the brothers the word that he never did his own will or taught what he had not done.

Johannes abbas, cum Episius per annos quadraginta in eremo
John the-abbot when Episius for years forty in the-desert
habitasset, interrogavit eum, quantum ex hoc profecisset. Et
had-dwelt asked him how-much from this he-had-advanced and
dixit Johannes: ex quo coepi solitarius esse, nunquam me
said John from which I-began solitary to-be never me
vidit sol manducantem. Et ille: nec me irascentem. Simile
has-seen the-sun eating and he nor me being-angry like-thing
vero legitur ibidem, quod, cum Epiphanius episcopus
but is-read in-the-same-place that when Epiphanius the-bishop
abbati Hilarioni daret carnes, ille ait: ignosce mihi, quia, ex
to-the-abbot Hilarion gave meat he said forgive me because from
quo accepi habitum hunc, non manducavi quidquid occisum.
which I-received habit this not I-have-eaten anything killed

Cui episcopus: ex quo accepi habitum hunc, non dimisi
to-whom the-bishop from which I-received habit this not I-have-let
aliquem dormire, qui adversum me aliquid haberet, nec dormivi
anyone sleep who against me anything had nor I-have-slept
habens aliquid adversus aliquem. Cui ille: ignosce mihi,
having anything against anyone to-whom he forgive me
quia melior es, quam ego. Volens Johannes ad similitudinem
because better you-are than I wishing John to the-likeness
angelorum nihil operari, sed Deo sine intermissione vacare,
of-the-angels nothing to-work but to-God without intermission to-be-free
se ipsum exspoliavit et unam hebdomadem in eremo fuit.
him himself stripped and one week in the-desert was
Cum autem fame periclitaretur et aculeis muscarum et
when moreover by-hunger he-was-endangered and by-the-stings of-flies and
vesparum totus vulneraretur, reversus ad ostium fratris sui
wasps wholly was-wounded returned to the-door of-brother his
pulsabat. Ad quem ille: quis es tu? Et ille: ego sum Johannes.
he-knocked to whom he who are you and he I am John
Frater autem dixit: nequaquam; Johannes enim angelus
the-brother moreover said by-no-means John for an-angel
factus est et inter homines ultra non est. Et ille: ego vere
made has-been and among men further not is and he I truly
sum. Et non aperiens ei dimisit eum affligi usque
am and not opening to-him he-let him be-afflicted all-the-way-to
mane. Postea aperiens dixit: si homo es, opus habes
morning afterward opening he-said if a-man you-are need you-have
iterum operari, ut pascaris et vivas; si autem angelus
again to-work that you-may-be-fed and may-live if moreover an-angel
es, quid quaeris intrare cellam? Et ille dixit: ignosce mihi,
you-are why do-you-seek to-enter the-cell and he said forgive me
frater, quod peccavi. Cum autem moreretur, rogaverunt
O-brother because I-have-sinned when moreover he-was-dying asked

eum fratres, ut aliquod verbum salutare et compendiosum
him the-brothers that some word saving and concise
loco hereditatis sibi relinqueret. Qui ingemiscens ait:
in-place of-an-inheritance to-them he-would-leave who groaning said
nunquam feci propriam voluntatem nec aliquid docui,
never I-have-done my-own will nor anything I-have-taught
quod prius ipse non fecerim. Haec in vitis patrum.
which first myself not I-did these-things in the-lives of-the-fathers

De sancto Moyse abbate

CLXXVII · SAINT MOSES THE ABBOT

Moses tells a brother that his cell will teach him everything, and warns a sick old man going into Egypt that he will fall into fornication; the old man, having fathered a child, shows it to the brothers as the son of disobedience. Called to judge a fallen brother, Moses comes carrying a basket of sand, his own sins running behind him unseen, and the abbot Prior teaches the same with a sack. Made a cleric, Moses is tested by his bishop, whose clerics drive him from the altar with insults.

Moyses abbas dixit fratri petenti a se sermonem:
Moses the-abbot said to-a-brother asking from him a-word
sede in cella tua et docebit te universa. Cum quidam
sit in cell your and it-will-teach you all-things when a-certain
senex infirmatus in Aegyptum ire vellet, ne fratres nimis
old-man sick into Egypt to-go wished lest the-brothers too-much
gravaret, dixit ei abbas Moyses: non vadas, quoniam in
he-burden said to-him abbot Moses do-not go because into
fornicationem casurus es. Qui contristatus dixit: mortuum
fornication about-to-fall you-are who saddened said dead
est corpus meum, et tu mihi ista dicis? Cum ergo
is body my and you to-me these-things say when therefore

ivisset et quaedam virgo ex devotione sibi serviret, ille
he-had-gone and a-certain virgin out-of devotion him served he
convalescens eam violavit. Quae cum filium peperisset, senex
recovering her violated who when a-son she-had-borne the-old-man
puerum in ulnis accipiens in die magnae festivitatis, quae
the-boy in his-arms taking on the-day of-a-great festival which
erat in Sixti ecclesia, coram multitudine fratrum intravit.
was in of-Sixtus the-church before a-multitude of-brothers entered
Cum autem omnes flerent, dixit: videtis infantem hunc? filius
when moreover all wept he-said you-see infant this the-son
est inobedientiae; cavete ergo vobis, fratres, quia in
he-is of-disobedience beware therefore for-yourselves O-brothers because in
senectute hoc feci, et orate pro me. Et pergens ad cellam
old-age this I-did and pray for me and going to his-cell
ad pristinum statum reversus est. Alius quoque senex cum
to his-former state returned has another also old-man when
dixisset alteri: mortuus sum, ille dixit: non confidas in
he-had-said to-another dead I-am he said do-not trust in
te, donec exeas de corpore, nam si dicis, quia mortuus
yourself until you-go-out from the-body for if you-say that dead
es, Sathanas tamen mortuus non est. Cum frater peccasset,
you-are Satan yet dead not is when a-brother had-sinned
miserunt ad abbatem Moysen, qui accepta sporta plena
they-sent to abbot Moses who taken a-basket full
arena venit ad eos. Quem cum fratres, quidnam hoc esset,
of-sand came to them whom when the-brothers what this was
interrogarent, dixit: peccata mea sunt post me currentia et
asked he-said the-sins my are behind me running and
non video ea et veni hodie aliena judicare peccata. Illi
not I-see them and I-have-come today another's to-judge sins they
autem hoc audientes fratri pepercerunt. Simile legitur de
moreover this hearing the-brother spared like-thing is-read of

abbate Priori. Nam cum fratres de quodam fratre culpabili
the-abbot Prior for when the-brothers about a-certain brother guilty
loquerentur, ille tacebat. Cum ergo accepisset sacculum
spoke he was-silent when therefore he-had-taken a-sack
plenum arena retro et de eadem arena modicum ante se
full of-sand behind and of the-same sand a-little before himself
ferret, interrogatus, quid hoc esset, dixit: multa arena sunt
carried asked what this was he-said the-much sand are
peccata mea, quae post me ferens ipsa non considero nec pro
sins my which behind me carrying them not I-consider nor for
iis doleo, modica vero arena sunt peccata fratris ante
them do-I-grieve the-little but sand are the-sins of-the-brother before
me posita, quae semper considero et ipsum judico, cum
me placed which always I-consider and him I-judge although
tamen peccata mea ante me semper portare deberem et de
yet sins my before me always to-carry I-ought and about
ipsis cogitare et pro ipsis Deum rogare. Cum abbas Moyses
them to-think and for them God to-ask when the-abbot Moses
factus fuisset clericus et imposuissent ei superhumerale,
made had-been a-cleric and they-had-put on-him the-shoulder-cloth
dixit ei episcopus: abbas factus est candidatus. Et ille:
said to-him the-bishop the-abbot made was a-white-robed-one and he
a foris, domine, purpura, utinam intus! Volens autem
from outside O-lord the-purple would-that within wishing moreover
episcopus eum probare, dixit clericis suis, ut, quando ad
the-bishop him to-test said to-clerics his that when to
altare accederet, ipsum cum injuria expellerent, deinde
the-altar he-approached him with insult they-should-drive-out then
eum sequentes, quidquid loqueretur, audirent. Projicientes
him following whatever he-said they-should-hear throwing
autem eum foras dixerunt: bene tibi fecerunt cineratae et
moreover him outside they-said well to-you they-have-done O-ash-colored and

caccabatae, quia, cum homo non sis, quare te in medio
pot-blackened because since a-man not you-are why yourself in the-midst
hominum dare praesumsisti? Haec in vitis patrum.
of-men to-put have-you-presumed these-things in the-lives of-the-fathers

De sancto Arsenio abbate

CLXXVIII · SAINT ARSENIUS THE ABBOT

Arsenius hears "Flee men and you will be saved," then "Flee, be silent, be still," and a hermit brother shows two others their faces in still water. A noble matron who sails from Rome to see him is sent home with the prayer that he forget her, and she is consoled by the archbishop. Arsenius weeps at his work, wakes all night, steals a little sleep sitting at dawn, refuses his father's inheritance as one already dead, and is shown the three kinds of fruitless labor: the woodcutter's growing load, the leaking cistern, and the beam carried crosswise.

Arsenius cum adhuc in palatio consisteret et, ut ad salutem
Arsenius when still in the-palace he-stood and that to salvation
dirigeretur, oraret, audivit: fuge homines et salvaberis.
he-might-be-directed prayed heard flee men and you-will-be-saved
Accedens igitur ad monachalem vitam et ibidem orans audivit:
approaching therefore to the-monastic life and there praying he-heard
Arseni, fuge, tace, quiesce. Legitur enim ibidem de
O-Arsenius flee be-silent be-still it-is-read for in-the-same-place about
hac quiete appetenda, quod, tres fratres cum facti fuissent
this stillness to-be-sought that three brothers when made they-had-been
monachi, unus elegit discordantes ad pacem reducere, secundus
monks one chose the-quarreling to peace to-bring-back the-second
infirmos visitare, tertius in solitudine quiescere. Primus igitur
the-sick to-visit the-third in solitude to-rest the-first therefore
laborans propter lites hominum non potuit omnibus
laboring on-account-of the-disputes of-men not could all

placere et taedio victus venit ad secundum, quem invenit
to-please and by-weariness overcome came to the-second whom he-found
animo deficientem et mandatum perficere non valentem. Et
in-mind failing and the-command to-fulfill not able and
concordantes ad tertium, qui erat in solitudine, venerunt.
agreeing to the-third who was in solitude they-came
Cui cum tribulationes suas narrassent, ille missa aqua
to-whom when tribulations their they-had-related he put water
in scypho dixit: attendite in aquam, et erat commota et
in a-cup said attend to the-water and it-was stirred and
turbulenta. Et rursus dixit: attendite modo, quomodo quieta
turbid and again he-said attend now how still
et limpida facta est. Qui cum intenderent et vultus suos
and clear made it-has-been who when they-attended and faces their
viderent, ait: sic, qui in medio hominum consistunt, prae
saw he-says so those-who in the-midst of-men stand for
turba non vident peccata sua, cum autem quieverint, tunc
the-crowd not see sins their when moreover they-will-have-rested then
peccata sua videre valebunt. Quidam etiam cum invenisset
sins their to-see they-will-be-able a-certain-man also when he-had-found
quendam in eremo velut bestiam herbas manducantem et
a-certain-one in the-desert like a-beast herbs eating and
nudum, currebat post ipsum fugientem dicens: exspecta me,
naked ran after him fleeing saying wait-for me
quia propter Deum sequor te. Et ille: et ego propter
because on-account-of God I-follow you and he also I on-account-of
Deum fugio te. Cum autem vestem projecisset, exspectavit
God flee you when moreover his-garment he-had-thrown-off he-waited-for
eum dicens: quoniam materiam mundi projecisti a te,
him saying since the-matter of-the-world you-have-thrown from you
exspectavi te. Cui ille: dic mihi, quomodo salvus efficiar.
I-have-waited-for you to-whom he tell me how saved I-may-become

Qui respondens ait: fuge homines et tace. Matrona quaedam
who answering says flee men and be-silent a-matron certain
nobilis et senex venit, ut abbatem Arsenium ex devotione
noble and old came that the-abbot Arsenius out-of devotion
videret, qui rogatus a Theophilo archiepiscopo, ut se
she-might-see who asked by Theophilus the-archbishop that himself
videri permitteret, nullatenus acquievit. Tandem illa ad ejus
to-be-seen he-would-allow by-no-means agreed at-last she to his
cellam properans ipsum foris ante ostium cellae invenit et
cell hastening him outside before the-door of-the-cell found and
se ad ejus pedes prostravit. Ille autem cum indignatione
herself at his feet prostrated he moreover with indignation
nimia elevavit eam dicens: si faciem meam videre vis,
excessive raised her saying if face my to-see you-wish
vide. Illa autem faciem ejus prae confusione et verecundia
see she moreover face his for confusion and shame
non consideravit. Cui senex: quomodo, cum mulier
not considered to-whom the-old-man how since a-woman
sis, tantam navigationem facere praesumsisti? ecce enim
you-are such a-voyage to-make have-you-presumed behold for
Romam redibis et, quod abbatem Arsenium videris,
to-Rome you-will-return and that the-abbot Arsenius you-have-seen
aliis mulieribus enarrabis et illae similiter venient, ut
to-other women you-will-relate and they likewise will-come that
videant me. Et illa: si Deo dante Romam rediero,
they-may-see me and she if God giving to-Rome I-shall-have-returned
nullam huc venire permittam, sed saltem obsecro, ut ores
no-woman hither to-come shall-I-allow but at-least I-beseech that you-pray
pro me et mei memor sis semper. Cui ille: oro Deum,
for me and of-me mindful you-be always to-whom he I-pray God
ut deleat memoriam tuam de corde meo. Et illa
that he-may-blot-out the-memory of-you from heart my and she

audiens turbata nimium venit in civitatem et prae tristitia
hearing troubled exceedingly came into the-city and for sadness
febricitare coepit. Quod archiepiscopus audiens ad eam
to-be-feverish began which the-archbishop hearing to her
consolandam accessit, illa autem dicebat: ecce ego contristata
to-be-consoled went she moreover said behold I saddened
morior. Cui archiepiscopus: nescis, quod mulier es
am-dying to-whom the-archbishop do-you-not-know that a-woman you-are
et inimicus per mulieres sanctos impugnat? et propterea
and the-enemy through women the-saints attacks and therefore
senex hoc dixit; nam pro anima tua semper orat. Sic
the-old-man this said for for soul your always he-prays so
consolatione recepta cum gaudio ad propria remeavit. De
consolation received with joy to her-own returned of
quodam alio patre legitur, quod, cum discipulus ejus sibi
a-certain other father it-is-read that when disciple his to-him
diceret: senuisti, abbas, accedamus parum juxta mundum,
said you-have-grown-old O-abbot let-us-approach a-little near the-world
ille ait: ubi non est mulier, ibi eamus. Dixit discipulus: et
he says where not is a-woman there let-us-go said the-disciple and
ubi est locus non habens mulierem, nisi forte solitudo? Et
where is a-place not having a-woman unless perhaps the-wilderness and
ille: ergo in solitudinem me tolle. Alius etiam frater cum
he therefore into the-wilderness me take another also brother when
matrem suam vetulam trans fluvium portare deberet, ille
mother his old across the-river to-carry had he
manus suas pallio involvit. Cui illa: ad quid operuisti
hands his in-his-cloak wrapped to-whom she for what have-you-covered
manus tuas, fili? Et ille: corpus mulieris ignis est et ex
hands your O-son and he the-body of-a-woman fire is and from
eo, quod te contingebam, aliarum feminarum memoria in
this that you I-touched of-other women the-memory into

meo animo veniebat. Arsenius autem per totum tempus
my mind was-coming Arsenius moreover through the-whole time
vitae suae ad opus sedens manuum suarum pannum habebat
of-life his at the-work sitting of-hands his a-cloth had
in sinu propter lacrymas, quae crebro de oculis ejus
in his-bosom on-account-of the-tears which frequently from eyes his
currebant. Totam noctem insomnem ducebat, mane autem
ran the-whole night sleepless he-spent morning moreover
facto, cum propter naturae lassitudinem dormire vellet,
made when on-account-of of-nature the-weariness to-sleep he-wished
dicebat somno: veni, serve male, et subripiebat parum
he-said to-sleep come O-servant evil and he-stole a-little
somni sedendo et statim surgebat. Dicebat quoque: sufficit
of-sleep sitting and at-once rose he-said also it-suffices
monacho, si dormierit una hora, si est tamen pugnator.
for-a-monk if he-will-have-slept one hour if he-is yet a-fighter
Cumque pater sancti Arsenii nobilissimus senator vitam
and-when the-father of-saint Arsenius a-most-noble senator life
finiens et testamentum faciens magnam hereditatem Arsenio
ending and a-will making a-great inheritance to-Arsenius
dimisisset, Magistrianus praedictum testamentum ad ipsum
had-left Magistrianus the-aforesaid will to him
detulit, quod ille accipiens voluit scindere. Magistrianus
brought which he receiving wished to-tear-up Magistrianus
autem ejus pedibus provolutus rogavit, ne hoc faceret,
moreover his at-feet falling asked that-not this he-should-do
quia caput ejus praecideretur. Cui Arsenius: prius mortuus
because head his would-be-cut-off to-whom Arsenius before dead
sum quam ille; ipse igitur, cum modo mortuus sit,
I-was than he he therefore since now dead he-is
quomodo me fecit heredem? Et remisit testamentum
how me did-he-make heir and he-sent-back the-will

nihil accipere volens. Quadam vice facta est vox ad eum
nothing to-accept wishing on-a-certain occasion made was a-voice to him
dicens: veni et ostendam tibi opera hominum. Et eduxit
saying come and I-shall-show to-you the-works of-men and it-led-out
eum in quendam locum. Ostendit quoque ei Aethiopem
him to a-certain place it-showed also to-him an-Ethiopian
incidentem ligna et facientem sarcinam grandem, quam
cutting wood and making a-bundle great which
portare non poterat. Deinde iterum ligna incidebat et ad
to-carry not he-could then again wood he-cut and to
sarcinam addebat et hoc faciebat diutius. Ostenditque ei
the-bundle added and this he-did longer and-it-showed to-him
rursus hominem haurientem aquam de lacu et effundentem
again a-man drawing water from a-lake and pouring
aquam in cisternam pertusam, quae aquam refundebat in
the-water into a-cistern pierced which the-water poured-back into
lacum, et ipsam cisternam implere volentem. Et ostendit
the-lake and the-very cistern to-fill wishing and it-showed
ei iterum templum et duos viros in equis portantes
to-him again a-temple and two men on horses carrying
lignum transversum; volentes autem introire in templum,
a-beam crosswise wishing moreover to-enter into the-temple
non poterant eo, quod lignum in transverso portarent. Et
not they-could this that the-beam in crosswise they-carried and
exposuit dicens: hi sunt, qui portant quasi jugum justitiae
it-explained saying these are-they who carry as-if the-yoke of-justice
cum superbia et non humiliantur, propter quod remanent
with pride and not are-humbled on-account-of which they-remain
foris a regno Dei. Qui ligna incidit, homo est in
outside from the-kingdom of-God he-who wood cuts the-man is in
peccatis multis et pro eo, ut agat poenitentiam,
sins many and instead-of this that he-should-do penance

non subtrahit de peccatis, sed addit iniquitates iniquitatibus;
not subtracts from his-sins but adds iniquities to-iniquities
qui autem aquam haurit, homo est bona opera faciens, sed
he-who moreover water draws the-man is good works doing but
quia cum iis sunt permixta mala, perdidit bona opera
because with them are mixed evil-things he-has-lost good works
sua. Vespere sabbati veniente die dominico relinquebat
his at-evening of-the-sabbath coming the-day the-Lord's he-left
post se solem et extendebat manus suas ad coelum,
behind himself the-sun and stretched hands his to heaven
donec mane die dominico sol ascendens faciem
until in-the-morning on-the-day the-Lord's the-sun rising face
ejus illustrabat, et sic residebat. Haec in vitis patrum.
his lit and so he-sat-down these-things in the-lives of-the-fathers

De Agathon abbate

CLXXIX · SAINT AGATHO THE ABBOT

Agatho keeps a stone in his mouth for three years to learn silence, and teaches that prayer is the hardest labor and familiarity the mother of the passions. An angry brother who goes into solitude finds anger there too, and two brothers try in vain to quarrel over a tile. Agatho never sleeps holding a grudge, and dying with open eyes he says he stands before God's judgment, unsure of his works, and goes with joy.

Agathon abbas per triennium lapidem in os suum
Agatho the-abbot for three-years a-stone into mouth his
mittebat, donec taciturnitatem disceret. Alius quoque frater,
put until silence he-learned another also brother
cum intrasset congregationem, dixit intra se: tu et asinus
when he-had-entered the-community said within himself you and the-ass
unum esto; sicut ergo asinus vapulat et non loquitur,
one be as therefore the-ass is-beaten and not speaks

injuriam patitur et non respondet, sic et tu. Alius quoque
injury suffers and not answers so also you another also
frater a mensa expulsus nihil respondit; postmodum super
brother from the-table driven-out nothing answered afterward about
hoc interrogatus ait: posui in corde meo, quod aequalis
this asked he-said I-put in heart my that equal
sum cani, qui, cum sectatur, foras egreditur. Interrogatus
I-am to-a-dog which when it-is-chased outside goes-out asked
Agathon, quae virtus plus haberet laboris, respondit: puto
Agatho which virtue more had of-labor answered I-think
non esse talem laborem, qualem orare Deum; nam inimici
not to-be such labor as to-pray-to God for the-enemies
ejus semper laborant ejus orationem destruere, nam in
his always labor his prayer to-destroy for in
caeteris laboribus homo aliquam requiem possidet, orator
other labors a-man some rest possesses the-one-praying
autem opus habet magni certaminis. Interrogatus Agathon
moreover need has of-great struggle asked Agatho
a quodam fratre, quomodo cum fratribus habitare deberet,
by a-certain brother how with the-brothers to-dwell he-ought
ait: sicut in prima die, et non assumas fiduciam, non est
he-says as on the-first day and not take-up familiarity not is
enim pejor passio quam fiducia, genitrix est enim omnium
for worse passion than familiarity the-mother it-is for of-all
passionum. Dixit iterum: iracundus, si mortuos suscitet,
passions he-said again the-irascible-man if the-dead he-raise
non placet alicui vel Deo propter iracundiam suam. Frater
not pleases anyone or God on-account-of irascibility his a-brother
quidam iracundus intra se ait: si solus habitarem, ad iram
certain irascible within himself said if alone I-dwelt to anger
non cito moverer. Quadam vice, cum urceolum aqua
not quickly I-would-be-moved on-a-certain occasion when a-little-jug with-water

impleret, versatus est; secundo implevit et iterum versatus
he-filled overturned it-was a-second-time he-filled and again overturned
est; tertio implevit et versatus est, qui commotus furore
it-was a-third-time he-filled and overturned it-was who stirred by-fury
fregit vasculum. In se autem reversus cognovit, quod ab
broke the-little-vessel into himself moreover returned he-knew that by
eodem daemone iracundiae sit illusus, et dixit: ecce
the-same demon of-irascibility he-had-been mocked and said behold
solus sum et tamen ira me vicit; revertar ergo in
alone I-am and yet anger me has-conquered I-shall-return therefore into
congregationem, quia ubique labor et ubique patentia et
the-community because everywhere labor and everywhere patience and
adjutorio Dei opus est. E contra erant duo fratres, qui
of-the-help of-God need there-is on the-contrary there-were two brothers who
multis annis invicem conversantes nunquam ad iracundiam
for-many years with-each-other living never to anger
poterant provocari. Quadam vice dixit unus alteri: faciamus
could to-be-provoked on-a-certain occasion said one to-the-other let-us-make
et nos litem, sicut homines de mundo faciunt. Et ille
also we a-quarrel as men of the-world make and he
respondit: nescio, qualiter fiat lis. Et dixit frater:
answered I-do-not-know how is-made a-quarrel and said the-brother
pono in medio laterculum et dico, meum est, tu autem
I-put in the-middle a-tile and I-say mine it-is you moreover
dic, non, sed meum est, et inde fiet litis initium.
say no but mine it-is and thence will-be-made of-the-quarrel the-beginning
Posita est ergo testa in medio. Dixit unus: meum est
placed was therefore the-potsherd in the-middle said one mine is
hoc, et alter dixit: non, sed meum est. Et ille respondit:
this and the-other said no but mine it-is and he answered
etiam, tuum est, tolle ergo et vade. Et discesserunt nec
yes yours it-is take-it therefore and go and they-departed nor

inter se contendere potuerunt. Erat autem abbas Agathon
among themselves to-contend could-they was moreover the-abbot Agatho
sapiens ad intelligendum, impiger ad laborandum, parcus in
wise for understanding tireless for laboring sparing in
cibo atque vestimento. Dixit autem: secundum voluntatem
food and clothing he-said moreover according-to will
meam nunquam dormivi retinens in corde adversus quemquam
my never I-have-slept keeping in heart against anyone
dolorem, non dimisi dormire alium habentem adversum me
grief not I-have-let to-sleep another having against me
aliquid. Moriturus quoque Agathon tribus diebus mansit
anything about-to-die also Agatho for-three days remained
immobilis apertos tenens oculos. Qui cum pulsaretur a
motionless open holding his-eyes who when he-was-nudged by
fratribus, respondit: in conspectu divini judicii assisto.
the-brothers answered in the-sight of-the-divine judgment I-stand
Dicunt ei: et tu times? Et ille: in custodiendis mandatis
they-say to-him and you do-you-fear and he in keeping the-commands
Dei virtute, qua potui, laboravi; sed homo sum
of-God with-the-strength with-which I-could I-have-labored but a-man I-am
et nescio, utrum placuerunt opera mea domino. Dicunt
and I-do-not-know whether have-pleased works my the-Lord they-say
ei: et non confidis de operibus tuis, quod secundum
to-him and not do-you-trust about works your that according-to
Deum sunt? Et ille: non praesumo, donec venero ante
God they-are and he not I-presume until I-shall-have-come before
illum, aliter enim sunt judicia Dei et aliter judicia
him otherwise for are the-judgments of-God and otherwise the-judgments
hominum. Cum autem eum adhuc interrogare vellent, ait:
of-men when moreover him still to-question they-wished he-says
ostendite caritatem et nolite mecum loqui, quia occupatus
show charity and do-not with-me speak because occupied

sum. Quo dicto statim spiritum cum gaudio emisit.
I-am which said at-once his-spirit with joy he-sent-forth
Videbant enim eum colligentem spiritum, quemadmodum si
they-saw for him gathering his-spirit as if
quis salutet amicos suos dilectos. Haec in vitis patrum.
someone greets friends his beloved these-things in the-lives of-the-fathers

De sanctis Barlaam et Josaphat

CLXXX · SAINTS BARLAAM AND JOSAPHAT

King Avennir of India persecutes the monks, and when an astrologer foretells that his son Josaphat will be a Christian, shuts him in a palace. The prince sees a leper, a blind man, and an old man, and learns of death. Barlaam, as a merchant with a precious stone, teaches him by parables: the caskets, the nightingale, the unicorn, the three friends, and the yearly king. Josaphat is baptized, makes a feigned Barlaam defend the faith in earnest, resists a girl sent to tempt him, converts his father, gives up his kingdom, and dies a hermit beside Barlaam.

Baarlaam, cujus hystoriam Johannes Damascenus diligenti
Barlaam whose history John Damascene with-diligent
studio compilavit, operante in eo divina gratia sanctum
study compiled working in him divine grace saint
Josaphat regem ad fidem convertit. Etenim cum universa
Josaphat the-king to the-faith converted for when the-whole-of
India christianis et monachis plena esset, surrexit rex
India with-Christians and monks full was there-arose a-king
quidam praepotens, nomine Auennir, qui christianos et
certain very-powerful by-name Avennir who the-Christians and
praecipue monachos plurimum persequebatur. Accidit autem,
especially the-monks very-much persecuted it-happened moreover
ut quidam regis amicus et in palatio suo primus divina
that a-certain of-the-king friend and in palace his first by-divine

commonitus gratia regiam aulam relinqueret et monasticum
admonished grace the-royal hall should-leave and the-monastic
ordinem introiret. Quod rex audiens prae ira insaniens
order enter which the-king hearing for anger raving
eum per quaeque deserta inquiri fecit et vix inventum
him through all deserts to-be-sought caused and scarcely found
ad se adduci mandavit, videnque eum vili tunica
to himself to-be-brought he-ordered and-seeing him in-a-cheap tunic
coopertum et fame maceratum, qui splendidis vestimentis
covered and by-hunger wasted who in-splendid garments
ornabatur et multis divitiis affluere consueverat, dixit
had-been-adorned and with-many riches to-abound had-been-accustomed said
ei: o stulte et mentis perdite, cur honorem in contumeliam
to-him O fool and of-mind lost why honor into disgrace
commutasti? Ecce, ludum puerorum te fecisti. Cui
have-you-changed behold a-plaything of-boys yourself you-have-made to-whom
ille: si hujus a me rationem audire desideras, inimicos
he if of-this from me the-reason to-hear you-desire enemies
tuos procul a te abjicias. Rege autem, qui essent
your far from yourself cast the-king moreover who were
hujusmodi inimici, quaerente ait: ira et concupiscentia;
such enemies asking he-says anger and concupiscence
haec enim impediunt, ne veritas videatur, assideant autem ad
these for hinder lest the-truth be-seen let-sit moreover for
audientiam dicendorum prudentia et aequitas. Cui rex:
the-hearing of-what-is-to-be-said prudence and equity to-whom the-king
fiat, ut loqueris. Et ille: insipientes ea, quae sunt,
let-it-be-done as you-say and he the-foolish those-things which are
despiciunt, quasi non sint, ea vero, quae non sunt, quasi
despise as-if not they-were those but which not are as-if
sint, apprehendere moliuntur. Qui autem non gustaverit
they-were to-grasp strive he-who moreover not will-have-tasted

eorum, quae sunt, dulcedinem, non poterit eorum,
of-those-things which are the-sweetness not will-be-able of-those-things
quae non sunt, addiscere veritatem. Multa autem illo de
which not are to-learn the-truth many-things moreover he about
mysterio incarnationis et fidei prosequente rex ait: nisi
the-mystery of-the-incarnation and of-faith pursuing the-king says had-not
tibi in principio promisissem, quod de medio consilii
to-you in the-beginning I-promised that from the-midst of-the-council
iram removerem, nunc utique igni carnes tuas traderem;
anger I-would-remove now certainly to-fire flesh your I-would-hand
surge igitur et fuge ex oculis meis, ne ultra te videam et
rise therefore and flee from eyes my lest further you I-see and
male te perdam. Vir Dei autem tristis abscessit eo, quod
evilly you I-destroy the-man of-God moreover sad departed this that
martirium perpessus non esset. Interea dum rex liberos
martyrdom suffered not he-had meanwhile while the-king children
non haberet, puer ei pulcherrimus nascitur et Josaphat
not had a-boy to-him most-beautiful is-born and Josaphat
appellatur. Congregante autem rege infinitam multitudinem,
is-called gathering moreover the-king an-infinite multitude
ut Diis pro ortu pueri immolarent, sexaginta astrologos
that to-the-gods for the-birth of-the-boy they-might-sacrifice sixty astrologers
convocavit, a quibus, quid futurum esset filio suo,
he-called-together from whom what about-to-be was for-son his
diligenter quaesivit. Cunctis autem respondentibus, eum
diligently he-asked all moreover answering him
magnum in potentia et divitiis futurum, unus sapientior ex
great in power and riches about-to-be one wiser of
ipsis dixit: puer iste, qui natus est tibi, o rex, non in tuo
them said boy this who born is to-you O king not in your
erit regno, sed in alio incomparabiliter meliori, nam illius,
will-be kingdom but in another incomparably better for of-that

quam persequeris, christianae religionis, ut aestimo, futurus
which you-persecute of-the-Christian religion as I-reckon about-to-be
est cultor. Hoc autem non a semet ipso, sed a Deo
he-is a-worshiper this moreover not from him himself but from God
inspirante dixit. Audiens hoc rex et plurimum expavescens
inspiring he-said hearing this the-king and very-much taking-fright
in civitate seorsum palatium speciosissimum construi fecit
in the-city apart a-palace most-beautiful to-be-built caused
et ibi puerum ad habitandum posuit ibique secum juvenes
and there the-boy for dwelling put and-there with-him youths
pulcherrimos collocavit, praecipiens illis, ut nec mortem
most-beautiful placed commanding them that neither death
nec senectutem nec infirmitatem vel paupertatem nec aliquid,
nor old-age nor sickness or poverty nor anything
quod posset sibi afferre tristitiam, ei nominarent, sed
which could to-him bring sadness to-him they-should-name but
omnia jucunda ei proponerent, quatenus mens ejus laetitiis
all-things pleasant to-him should-set-before so-that mind his with-joys
occupata nil de futuris cogitare posset. Si quem vero
occupied nothing about future-things to-think could if anyone but
ministrantium infirmari contingeret, hunc protinus rex
of-the-servants to-fall-sick happened this-one forthwith the-king
praecipiebat ejici et alium loco ejus incolumem
commanded to-be-thrown-out and another in-place his healthy
subrogari, praecepitque, ne sibi de Christo aliquam
to-be-substituted and-commanded that-not to-him of Christ any
facerent mentionem. Eodem tempore erat cum rege
they-should-make mention at-the-same time there-was with the-king
vir quidam christianissimus, sed occultus, qui inter nobiles
a-man certain most-Christian but hidden who among the-noble
regis principes primus erat. Hic cum aliquando cum rege
of-the-king princes first was he when once with the-king

ad venandum ivisset, hominem quendam pauperem, pedem
to hunting had-gone a-man certain poor a-foot
laesum a bestia habentem et in terra jacentem, invenit,
injured by a-beast having and on the-ground lying found
a quo rogatur, ut se suscipere debeat, quia sibi in aliquo
by whom he-is-asked that him to-take-up he-ought because to-him in something
forsitan prodesse posset. Cui miles dixit: ego quidem te
perhaps to-be-of-use he-could to-whom the-knight said I indeed you
libenter suscipio, sed in quo utilis inveniaris, ignoro. Et ille
willingly take-up but in what useful you-may-be-found I-know-not and he
dixit: ego homo medicus sum verborum; si enim aliquis in
said I a-man a-physician am of-words if for someone in
verbis laedatur, congruam scio adhibere medelam. Miles
words is-wounded fitting I-know-how to-apply medicine the-knight
autem, quod ille dicebat, pro nihilo computavit, propter
moreover what he said for nothing reckoned on-account-of
Deum tamen ipsum suscipiens ejus curam egit. Viri autem
God yet him taking-up his care he-took men moreover
quidam invidi et malitiosi videntes, praedictum principem
certain envious and malicious seeing the-aforesaid prince
in tanta gratia esse regis, ipsum apud regem accusaverunt,
in such favor to-be of-the-king him with the-king accused
quod non solum ad christianorum fidem declinasset, sed
that not only to of-the-Christians the-faith he-had-turned but
insuper regnum conabatur sibi surripere turbam sollicitans
besides the-kingdom was-trying for-himself to-snatch the-crowd stirring
et sibi concilians. Sed si hoc, inquiunt, ita esse, o
and to-himself winning but if this they-say so to-be O
rex, scire desideras, ipsum secreto advoca et vitam hanc
king to-know you-desire him secretly summon and life this
cito finiendam commemora et idcirco gloriam regni
soon to-be-ended mention and therefore the-glory of-the-kingdom

te velle derelinquere et monachorum habitum assumere
yourself to-wish to-abandon and of-monks the-habit to-take
asseras, quos tamen ignoranter hactenus fueras persecutus,
assert whom yet ignorantly hitherto you-had persecuted
et tunc videbis, quid tibi responderit. Quod cum rex
and then you-will-see what to-you he-will-have-answered which when the-king
omnia, ut illi suaserant, fecisset, ille doli ignarus perfusus
all-things as they had-advised had-done he of-the-trick unaware suffused
lacrymis propositum regis laudavit et vanitatem mundi
with-tears the-purpose of-the-king praised and the-vanity of-the-world
rememorans quantocius hoc adimplendum consuluit. Quod
recalling as-quickly-as-possible this to-be-fulfilled advised which
rex audiens et verum esse, quod dixerant, credens furore
the-king hearing and true to-be what they-had-said believing with-fury
repletus est, nihil tamen sibi respondit, vir autem
filled was nothing yet to-him answered the-man moreover
perpendens, quod rex graviter verba sua acceperat, tremens
weighing that the-king heavily words his had-taken trembling
abscessit et medicum verborum se habere recolens omnia
departed and the-physician of-words himself to-have recalling all-things
sibi narravit. Cui ille: notum sit tibi, quod rex
to-him related to-whom he known be-it to-you that the-king
suspicatur, ut propter hoc dixeris, quod ejus regnum
suspects that for this you-said-it that his kingdom
velis invadere; surge igitur et comam tuam tonde et
you-wish to-invade rise therefore and hair your shear and
vestimenta abjiciens cilicium indue et summo diluculo
garments casting-off haircloth put-on and at-earliest dawn
ad regem ingredere, cumque rex, quid sibi hoc velit,
to the-king go-in and-when the-king what for-him this means
interrogaverit, respondebis: ecce, rex, paratus sum sequi te,
will-have-asked you-will-answer behold O-king ready I-am to-follow you

nam etsi via, per quam cupis ire, difficilis sit, tecum
for although the-way by which you-desire to-go difficult be with-you
tamen exsistenti facilis mihi erit, sicut enim socium
yet being easy for-me it-will-be as for a-companion
me habuisti in prosperis, sic habebis pariter in adversis;
me you-have-had in prosperity so you-will-have equally in adversity
nunc igitur praesto sum, quid moraris? Quod cum ille
now therefore at-hand I-am why do-you-delay which when he
per ordinem fecisset, rex obstupuit et falsarios arguens
in order had-done the-king was-astounded and the-falsifiers rebuking
virum ampliore honore ditavit. Filius autem ejus in palatio
the-man with-greater honor enriched the-son moreover his in the-palace
educatus ad aetatem adultam pervenit et in omni sapientia
reared to age adult arrived and in all wisdom
plene edoctus fuit. Admirans autem, cur pater sic eum
fully taught was wondering moreover why his-father so him
reclusisset, unum de servis sibi familiariorem secreto
had-shut-up one of the-servants to-him more-familiar secretly
de hac re interrogavit dicens, se in multa moestitia
about this matter asked saying himself in much sadness
positum pro eo, quod sibi foras egredi non liceret,
placed for this that for-him outside to-go-out not it-was-permitted
adeo ut nec cibus sibi saperet nec potus. Quod pater
so that neither food to-him had-savor nor drink which the-father
audiens et dolens equos idoneos parari fecit et choros
hearing and grieving horses suitable to-be-prepared caused and choirs
plaudentes ante eum mittens, ne quid sibi foedum
applauding before him sending that-not anything to-him foul
occurreret, diligenter prohibuit. Praedicto igitur juvene taliter
should-meet diligently forbade the-aforesaid therefore youth so
procedente quadam vice unus leprosus et unus caecus
proceeding on-a-certain occasion one leper and one blind-man

sibi obviaverunt. Quos ille videns et stupens, qui sint et
him met whom he seeing and astounded who they-were and
quidnam habeant, inquisivit et ministri dixerunt: passiones
what they-had asked and the-servants said sufferings
istae sunt, quae hominibus accidunt. Et ille: omnibus
these are which to-men happen and he to-all
hominibus hoc contingere solet? Negantibus illis respondet:
men this to-happen is-wont denying they he-answers
noti sunt igitur, qui hoc pati debeant, an sic indefinite
known are-they therefore who this to-suffer must or so indefinitely
proveniunt? Et illi: quis hominum futura scire valet? Valde
do-they-come and they who of-men future-things to-know is-able very
igitur anxius esse coepit pro inconsuetudine rei. Alia
therefore anxious to-be he-began for the-unaccustomedness of-the-thing on-another
autem vice quendam valde senem, rugosam habentem
moreover occasion a-certain very old-man wrinkled having
faciem et dorsum incurvatum et candentibus dentibus
a-face and back bent and with-gleaming teeth
balbutiendo loquentem invenit. Stupefactus igitur discere
stammering speaking he-found astounded therefore to-learn
cupit visionis miraculum, cumque didicisset, quod propter
he-desires of-the-sight the-wonder and-when he-had-learned that on-account-of
annorum multitudinem ad talem statum venisset, ait: et
of-years the-multitude to such state he-had-come he-says and
quis est hujus finis? Dicunt ei: mors. Et ille: omniumne
what is of-this the-end they-say to-him death and he of-all
mors vel aliquorum? Cumque didicisset, omnes mori debere,
death or of-some and-when he-had-learned all to-die must
interrogavit: et quot annis haec superveniunt? Et
he-asked and in-how-many years these-things come and
ille: in octoginta vel centum annis senectus inducitur, deinde
he in eighty or a-hundred years old-age is-brought-on then

mors ipsa subsequitur. Haec igitur juvenis frequenter
death itself follows these-things therefore the-youth frequently
in corde suo recogitans in multa desolatione erat, sed
in heart his turning-over in much desolation he-was but
coram patre laetitiam protendebat, plurimum desiderans in
before his-father gladness he-displayed very-much desiring in
hujusmodi dirigi et doceri. Igitur quidam monachus vita
such-things to-be-directed and taught therefore a-certain monk in-life
et opinione perfectus habitans in deserto terrae Sennaar,
and repute perfect dwelling in the-desert of-the-land of-Shinar
nomine Barlaam, hic, quae circa filium regis agebantur,
by-name Barlaam he what about the-son of-the-king was-being-done
per spiritum cognovit et mercatoris habitum sumens ad
through the-spirit knew and of-a-merchant the-dress taking to
civitatem illam devenit accedensque paedagogo filii regis
city that came and-approaching to-the-tutor of-the-son of-the-king
locutus est: ego, cum negotiator sim, lapidem pretiosum
spoke has I since a-merchant I-am a-stone precious
venalem habeo, qui caecis lumen tribuit, surdis aures
for-sale have which to-the-blind light gives to-the-deaf ears
aperit, mutos loqui facit, insipientibus sapientiam infundit;
opens the-mute to-speak makes into-the-foolish wisdom pours
nunc igitur duc me ad filium regis et hunc sibi tradam.
now therefore lead me to the-son of-the-king and this to-him I-shall-hand
Cui ille: videris homo maturae prudentiae, sed verba
to-whom he you-seem a-man of-mature prudence but words
tua prudentiae non concordant, verumtamen cum lapidum
your with-prudence not agree nevertheless since of-stones
notitiam habeam, ipsum lapidem mihi ostende et, si talis,
knowledge I-have the-very stone to-me show and if such
ut asseris, fuerit comprobatus, a filio regis honores
as you-assert it-will-have-been proved by the-son of-the-king honors

maximos consequeris. Ad quem ille: lapis meus insuper
very-great you-will-obtain to whom he stone my besides
hanc habet virtutem, quia, qui non habet sanam oculorum
this has power that he-who not has sound of-the-eyes
aciem et qui non servat integram castitatem, si forte illum
sharpness and who not keeps whole chastity if perhaps it
adspexerit, ipsam virtutem, quam habet visibilem, perdit;
he-will-have-looked-at the-very power which it-has visible it-loses
ego autem medicinalis artis non expers video te sanos
I moreover of-the-medical art not ignorant see you sound
oculos non habere, filium autem regis audivi pudicum
eyes not to-have the-son moreover of-the-king I-have-heard chaste
esse et oculos pulcherrimos habere et sanos. Cui ille:
to-be and eyes most-beautiful to-have and sound to-whom he
sic si est, noli mihi ostendere, quia et oculos sanos
so if it-is do-not to-me show because both eyes sound
non habeo et in peccatis sordesco. Nuntians igitur filio
not I-have and in sins I-grow-foul announcing therefore to-the-son
regis ipsum ad eum quantocius introduxit. Cum ergo
of-the-king him to him as-quickly-as-possible he-brought-in when therefore
introductus fuisset et rex eum reverenter suscepisset,
brought-in he-had-been and the-king him reverently had-received
ait Barlaam: in hoc, rex, bene fecisti, quia de foris
says Barlaam in this O-king well you-have-done because of outside
parvitati apparenti non attendisti, nam rex quidam
to-the-smallness apparent not you-have-attended for a-king certain
magnus in curru deaurato procedens, cum quibusdam attritis
great in a-chariot gilded proceeding when certain-men in-worn
vestibus indutis et macie attenuatis obviasset, continuo
garments clothed and with-leanness wasted he-had-met at-once
de curru exsiliens ad pedes procidens ipsos adoravit et
from the-chariot leaping-out at their-feet falling them adored and

surgens in oscula eorum ruit, proceres autem ejus indigne
rising into the-kisses their rushed the-nobles moreover his indignantly
hoc ferentes, sed regem super hoc arguere formidantes
this bearing but the-king about this to-reprove dreading
fratri ejus retulerunt, quomodo rex magnificentiae regali
to-brother his reported how the-king for-magnificence royal
indigna fecisset, frater autem regem super hoc redarguit.
unworthy-things had-done the-brother moreover the-king about this rebuked
Erat autem regi consuetudo, quod, quando aliquis morti
there-was moreover to-the-king a-custom that when someone to-death
traditus erat, rex ante ejus januam praeconem cum tuba
handed was the-king before his door a-herald with a-trumpet
ad hoc deputata mittebat. Vespere igitur veniente ante
for this assigned sent evening therefore coming before
fratris januam tubam sonari fecit. Quod ille audiens
of-his-brother the-door the-trumpet to-be-sounded he-caused which he hearing
et de sua salvatione desperans totam noctem insomnem
and of his salvation despairing the-whole night sleepless
duxit et testamentum fecit, mane autem facto indutus
spent and a-will made morning moreover made clothed
nigris vestibus cum uxore et filiis ad fores palatii lugens
in-black garments with wife and sons to the-doors of-the-palace mourning
accessit. Quem rex ad se ingredi faciens dixit: o stulte,
went whom the-king to himself to-enter causing said O fool
si praeconem fratris tui, cui nihil te deliquisse
if the-herald of-brother your against-whom in-nothing yourself to-have-offended
cognoscis, adeo timuisti, quomodo praecones domini mei,
you-know so-much you-feared how the-heralds of-lord my
in quem adeo peccavi, timere non debeam, qui
against whom so-much I-have-sinned to-fear not ought-I who
sonabilius tuba mihi mortem significant et terribilem
more-sonorously than-a-trumpet to-me death signify and the-terrible

judicis adventum mihi denuntiant? Deinde quatuor capsas
of-the-judge coming to-me announce then four caskets
fieri jussit et duas earum extrinsecus auro undique
to-be-made he-ordered and two of-them outside with-gold all-over
operiri et ossibus mortuorum putridis impleri, duas vero
to-be-covered and with-bones of-the-dead rotting to-be-filled two but
pice liniri et gemmis et margaritis pretiosis impleri
with-pitch to-be-smeared and with-gems and pearls precious to-be-filled
fecit, vocansque illos magnates, quos sciebat querimoniam
he-caused and-calling those magnates whom he-knew a-complaint
apud fratrem deposuisse, quatuor illas capsas ante eos
with his-brother to-have-lodged four those caskets before them
posuit et, quae pretiosiores essent, inquisivit. Illi vero duas
he-placed and which more-precious were asked they but the-two
deauratas magni esse pretii, reliquas vero vilis pretii esse
gilded of-great to-be price the-remaining but of-cheap price to-be
judicaverunt. Praecepit igitur rex deauratas aperiri et
judged commanded therefore the-king the-gilded to-be-opened and
continuo inde foetor intolerabilis emanavit. Quibus rex: hae
at-once thence a-stench intolerable flowed to-whom the-king these
illis similes sunt, qui gloriosis vestibus sunt amicti, intus
to-those like are who in-glorious garments are wrapped within
vero immunditia vitiorum pleni. Deinde alias aperiri
but with-the-uncleanness of-vices full then the-others to-be-opened
fecit et ecce odor mirabilis inde exhalavit. Quibus rex:
he-caused and behold an-odor wonderful thence breathed-out to-whom the-king
istae illis pauperrimis, quos honoravi, similes sunt, qui,
these to-those most-poor whom I-honored like are who
etsi vilibus vestimentis operiantur, intus tamen omni
although in-cheap garments they-are-covered within yet with-every
virtutum odore resplendent; vos autem solum, quae
of-virtues odor shine you moreover only the-things-which

de foris sunt, attenditis et quae de intus sunt, non
from outside are attend-to and those-which from within are not
consideratis. Secundum igitur illum regem tu quoque fecisti
consider according-to therefore that king you also have-done
bene suscipiens me. Incipiensque igitur Barlaam coepit
well receiving me and-beginning therefore Barlaam began
et de mundi creatione et hominis praevaricatione ac
both about of-the-world the-creation and of-man the-transgression and
filii Dei incarnatione, passione et resurrectione longum
of-the-Son of-God the-incarnation passion and resurrection a-long
sermonem contexere necnon et de die judicii et
discourse to-weave and also about the-day of-judgment and
de retributione bonorum et malorum multa proferre
about the-retribution of-the-good and of-the-wicked many-things to-bring-forth
et servientes ydolis plurimum exprobrare ac de eorum
and those-serving idols very-much to-reproach and about their
fatuitate tale exemplum ponere dicens. Sagittarius quidam
folly such an-example to-set saying an-archer certain
aviculam parvam, nomine philomenam, capiens cum vellet
a-little-bird small by-name nightingale catching when he-wished
eam occidere, vox data est philomenae et ait: quid tibi
it to-kill a-voice given was to-the-nightingale and it-says what to-you
proderit, o homo, si me occideris? neque enim ventrem
will-it-profit O man if me you-will-have-killed neither for belly
tuum de me implere valebis, sed, si me dimittere
your from me to-fill will-you-be-able but if me to-release
velles, tria tibi mandata darem, quae si diligentius
you-would-wish three to-you commands I-would-give which if more-diligently
conservares, magnam inde utilitatem consequi posses. Ille vero
you-kept great thence profit to-obtain you-could he but
ad ejus loquelam stupefactus promisit, quod eam dimitteret,
at its speech astounded promised that it he-would-release

si haec sibi mandata proferret. Et illa: nunquam rem, quae
if these to-him commands it-brought-forth and it never a-thing which
apprehendi non potest, apprehendere studeas; de re perdita
to-be-grasped not can to-grasp strive over a-thing lost
irrecuperabili nunquam doleas; verbum incredibile nunquam
unrecoverable never grieve a-word incredible never
credas; haec tria custodi et bene tibi erit. Ille autem,
believe these three keep and well for-you it-will-be he moreover
ut promiserat, eam dimisit, philomena igitur per aëra
as he-had-promised it released the-nightingale therefore through the-air
volitans dixit ei: vaeh tibi, homo, quod malum consilium
flying said to-him woe to-you O-man that bad counsel
habuisti et quod magnum thesaurum hodie perdidisti, est
you-have-had and that a-great treasure today you-have-lost there-is
enim in meis visceribus margarita, quae struthionis ovum
for in my bowels a-pearl which of-an-ostrich the-egg
sua vincit magnitudine. Quod ille audiens valde contristatus
by-its surpasses size which he hearing greatly saddened
est, quod eam dimiserit, et eam apprehendere conabatur
was that it he-had-released and it to-catch tried
dicens: veni in domum meam et omnem tibi humanitatem
saying come into house my and all to-you kindness
exhibebo et honorifice te dimittam. Cui philomena: nunc
I-shall-show and honorably you shall-release to-whom the-nightingale now
pro certo cognovi te fatuum esse, nam ex his, quae
for certain I-have-known you a-fool to-be for from these-things which
tibi dixi, nullum profectum habuisti, quia et de me
to-you I-said no profit you-have-had because both over me
perdita et irrecuperabili doles et me tentas capere, cum
lost and unrecoverable you-grieve and me you-try to-catch though
nequeas meo itinere pergere, et insuper margaritam tam
you-cannot by-my way to-go and besides a-pearl so

grandem in meis visceribus credidisti esse, cum ego tota
large in my bowels you-have-believed to-be when I wholly
ad magnitudinem ovi struthionis non valeam pertingere.
to the-size of-an-egg of-an-ostrich not am-able to-reach
Sic ergo stulti sunt illi, qui confidunt in ydolis, quia
so therefore foolish are those who trust in idols because
plasmatos a se adorant et custoditos a se
the-ones-fashioned by themselves they-adore and the-ones-guarded by themselves
custodes suos appellant. Coepitque contra fallacem mundi
guardians their they-call and-he-began against the-deceitful of-the-world
delectationem et vanitatem multa disputare et plura ad
delight and vanity many-things to-dispute and more for
hoc exempla adducere dicens. Qui corporales delectationes
this examples to-adduce saying those-who bodily delights
desiderant et animas suas fame mori permittunt, similes
desire and souls their by-hunger to-die allow like
sunt cuidam homini, qui, dum a facie unicornis, ne ab eo
are to-a-certain man who while from the-face of-a-unicorn lest by it
devoraretur, velocius fugeret, in quoddam barathrum magnum
he-be-devoured more-swiftly he-fled into a-certain pit great
cecidit, dum autem caderet, manibus arbustulam apprehendit
fell while moreover he-fell with-his-hands a-little-tree he-caught
quandam et in base quadam lubrica et instabili pedes fixit.
certain and on a-base certain slippery and unstable his-feet fixed
Respiciens vero vidit duos mures, unum album et unum
looking but he-saw two mice one white and one
nigrum, incessanter radicem arbustulae, quam apprehenderat,
black unceasingly the-root of-the-little-tree which he-had-caught
corrodentes et jam prope erat, ut ipsam absciderent. In
gnawing and already near it-was that it they-cut-through at
fundo autem barathri vidit draconem terribilem spirantem
the-bottom moreover of-the-pit he-saw a-dragon terrible breathing

ignem et aperto ore ipsum devorare cupientem, super
fire and with-open mouth him to-devour desiring on
basem vero, ubi pedes tenebat, vidit quatuor aspidum capita
the-base but where his-feet he-held he-saw four of-asps heads
inde prodeuntia. Elevans autem oculos vidit exiguum mellis
thence coming-forth raising moreover his-eyes he-saw a-little of-honey
de ramis illius arbustulae stillans oblitusque periculi,
from the-branches of-that little-tree dripping and-forgetful of-the-danger
in quo undique positus erat, se ipsum dulcedini illius
in which on-every-side placed he-was him himself to-the-sweetness of-that
modici mellis totum dedit. Unicornis autem mortis tenet
little honey wholly gave the-unicorn moreover of-death holds
figuram, quae hominem semper persequitur et apprehendere
the-figure which man always pursues and to-catch
cupit, barathrum vero mundus est omnibus malis plenus.
desires the-pit but the-world is with-all evils full
Arbustula uniuscujusque vita est, quae per horas diei
the-little-tree of-each-one the-life is which through the-hours of-day
et noctis quasi per murem album et nigrum incessanter
and of-night as-if by a-mouse white and black unceasingly
consumitur et incisioni appropinquat. Basis vero aspidum
is-consumed and to-the-cutting approaches the-base but of-the-asps
quatuor corpus ex quatuor elementis compositum, quibus
four the-body from four elements composed which
inordinatis corporis compago dissolvitur. Draco terribilis
disordered of-the-body the-framework is-dissolved the-dragon terrible
os inferni cunctos devorare cupiens, dulcedo ramusculi
the-mouth of-hell all to-devour desiring the-sweetness of-the-little-branch
delectatio fallax mundi, per quam homo seducitur, ut
the-delight deceitful of-the-world through which man is-seduced so-that
periculum suum minime intueatur. Addidit quoque dicens:
danger his not-at-all he-may-behold he-added also saying

similes sunt iterum mundi amatores homini, qui tres
like are again of-the-world the-lovers to-a-man who three
amicos habuit, quorum unum plus quam se, secundum
friends had of-whom one more than himself the-second
tantum quantum se, tertium minus quam se et quasi
as-much as himself the-third less than himself and as-if
nihil dilexit. In magno itaque periculo positus et a rege
nothing he-loved in great and-so danger placed and by the-king
citatus cucurrit ad primum amicum, ejus auxilium quaerens
summoned he-ran to the-first friend his help seeking
et, qualiter eum dilexerit, semper commemorans. Cui
and how him he-had-loved always recalling to-whom
ille: nescio, quis sis; o homo, habeo alios amicos, cum
he I-know-not who you-are O man I-have other friends with
quibus me hodie laetari oportet, quos et amicos amodo
whom me today to-rejoice it-behooves whom also as-friends henceforth
possidebo, praebeo tamen tibi duo ciliciola, ut habeas,
I-shall-possess I-offer yet to-you two little-haircloths that you-may-have
quibus valeas operiri. Confusus igitur ad secundum
with-which you-may-be-able to-be-covered confounded therefore to the-second
venit et similiter ejus auxilium postulavit. Cui ille: non
he-came and likewise his help asked to-whom he not
vacat mihi tecum subire agonem; curis etenim multis
there-is-leisure for-me with-you to-undergo the-contest with-cares for many
circumdor, modicum tamen usque ad ostium palatii
I-am-surrounded a-little yet all-the-way to the-door of-the-palace
te sociabo et statim domum revertar propriis vacans
you I-shall-accompany and at-once home I-shall-return to-my-own being-free
negotiis. Tristis igitur et desperans ad tertium amicum
business sad therefore and despairing to the-third friend
perrexit sibique facie demissa dixit: non habeo os
he-went and-to-him with-face lowered said not I-have a-mouth

loquendi ad te, quoniam non, ut debui, amavi te, sed
of-speaking to you since not as I-ought I-have-loved you but
in tribulatione circumdatus et ab amicis destitutus rogo,
in tribulation surrounded and by friends forsaken I-ask
ut mihi auxilium feras et mihi veniam praebeas. Et
that to-me help you-bring and to-me pardon you-offer and
ille hilari vultu dixit: certe amicum carissimum fateor
he with-cheerful face said certainly a-friend most-dear I-declare
te esse et tui, licet modici, beneficii non immemor
you to-be and of-your although small kindness not unmindful
praecedam te et apud regem interveniam pro te, ne
I-shall-go-before you and with the-king shall-intervene for you lest
in manibus te tradat inimicorum. Primus igitur amicus
into the-hands you be-hand of-enemies the-first therefore friend
est divitiarum possessio, pro quibus homo multis periculis
is of-riches the-possession for which man to-many dangers
subjacet, veniente vero mortis termino nihil ex omnibus
lies-subject coming but of-death the-term nothing of all
nisi viles accipit ad sepeliendum panniculos. Secundus
except cheap he-receives for burying little-cloths the-second
amicus est uxor, filii et parentes, qui tantum usque ad
friend is wife sons and parents who only all-the-way to
monumentum secum pergentes protinus revertuntur suis
the-tomb with-him going forthwith return to-their
vacantes curis; tertius amicus est fides, spes et caritas et
being-free cares the-third friend is faith hope and charity and
elemosina et caetera bona opera, quae nos, cum eximus
almsgiving and the-other good works which us when we-go-out
de corpore, possunt praecedere et pro nobis apud Deum
from the-body can to-go-before and for us with God
intervenire et ab inimicis daemonibus nos liberare. Hoc
to-intervene and from the-enemy demons us to-free this

insuper addidit dicens. In quadam magna civitate consuetudo
besides he-added saying in a-certain great city a-custom
fuit, quod hominem extraneum et ignotum omni anno in
was that a-man foreign and unknown every year as
principem eligebant, cui omni potestate accepta, quidquid
prince they-chose to-whom all power received whatever
volebat facere, licitum erat et sine omni constitutione
he-wished to-do lawful was and without any constitution
terram regebat. Illo igitur in omnibus deliciis permanente
the-land he-ruled he therefore in all delights remaining
et semper sibi sic esse existimante, repente cives
and always for-himself so to-be thinking suddenly the-citizens
in eum insurgebant et per totam civitatem nudum
against him rose and through the-whole city naked
trahentes in remotam insulam exsulem transmittebant, ubi
dragging into a-remote island as-an-exile sent where
nec cibum nec vestimentum inveniens fame et frigore
neither food nor clothing finding by-hunger and cold
urgebatur. Tandem quidam alius sublimatus in regno,
he-was-pressed at-last a-certain other raised to the-kingdom
cum illorum civium consuetudinem didicisset, infinitos
when of-those citizens the-custom he-had-learned infinite
thesauros ad insulam illam praemisit, ubi post annum
treasures to island that sent-ahead where after a-year
in exsilium relegatus caeteris fame deficientibus ille
into exile banished the-others with-hunger failing he
immensis deliciis abundabat. Civitas haec mundus iste est;
in-immense delights abounded the-city this world this is
cives tenebrarum principes, qui nos falsa mundi
the-citizens of-darkness the-princes who us with-the-false of-the-world
delectatione alliciunt, nobisque insperantibus mors supervenit
delight allure and-to-us not-hoping death comes-upon

et in locum tenebrarum demergimur; divitiarum vero ad
and into the-place of-darkness we-are-plunged of-riches but to
aeternum locum praemissio fit manibus egenorum. Igitur
the-eternal place the-sending-ahead is-made by-the-hands of-the-needy therefore
cum Barlaam perfecte filium regis docuisset et ipse
when Barlaam perfectly the-son of-the-king had-taught and he
eum jam relicto patre sequi vellet, dixit Barlaam: si
him already left his-father to-follow wished said Barlaam if
hoc feceris, cuidam juveni similis eris, qui, cum
this you-will-have-done to-a-certain youth like you-will-be who when
quandam nobilem nollet desponsare uxorem, ipse renuens
a-certain noble-woman he-refused to-betroth as-wife he refusing
aufugit et in quendam locum deveniens virginem quandam,
fled and to a-certain place arriving a-virgin certain
cujusdam senis pauperis filiam, laborantem et ore
of-a-certain old-man poor the-daughter laboring and with-mouth
Deum laudantem vidit. Ad quam ille: quid est, quod agis,
God praising saw to whom he what is-it that you-do
mulier? cum enim ita pauper sis, gratiam tamen agis
O-woman since for so poor you-are thanks yet you-give
Deo, ac si magna recepisses ab eo. Ad quem illa:
to-God as if great-things you-had-received from him to whom she
sicut parva medicina saepe a magno languore liberat, sic
as a-small medicine often from a-great sickness frees so
gratiarum actio in parvis donis magnorum efficitur auctrix
of-thanks the-giving in small gifts of-great becomes the-author
donorum; haec tamen, quae extrinsecus sunt, nostra non
gifts these yet which outside are ours not
sunt, sed ea, quae in nobis sunt et nostra sunt, a
are but those which in us are and ours are from
Deo magna accepi, quia me ad suam imaginem fecit,
God great-things I-have-received because me to his image he-made

intellectum mihi dedit, ad suam me gloriam vocavit et
understanding to-me gave to his me glory he-called and
januam regni sui jam mihi aperuit; pro tantis ergo et
the-door of-kingdom his already to-me has-opened for so-many therefore and
tam magnis donis ipsum laudare convenit. Videns juvenis
so great gifts him to-praise it-befits seeing the-youth
ejus prudentiam eam a patre suo in uxorem petiit. Cui
her prudence her from father her as wife sought to-whom
ille: filiam meam accipere non vales, quia divitum et
he daughter my to-receive not you-are-able because of-the-rich and
nobilium filius es, ego autem pauper sum. Sed cum ille
of-nobles the-son you-are I moreover poor am but when he
omnino instaret, ait senex: non possum eam tibi dare,
wholly pressed said the-old-man not I-can her to-you to-give
ut in domum patris tui ducas eam, cum unica mihi
that into the-house of-father your you-may-lead her since the-only to-me
sit. Et ille: apud vos manebo et vobis me in omnibus
she-is and he with you I-shall-stay and to-you myself in all-things
conformabo. Deponens igitur pretiosum ornamentum habitum
shall-conform laying-aside therefore his-precious ornament the-dress
senis induit et apud eum manens ipsam in uxorem
of-the-old-man he-put-on and with him remaining her as wife
accepit. Postquam autem senex diutius eum probavit, in
received after moreover the-old-man longer him had-tested into
thalamum eum duxit et immensum pondus divitiarum,
the-bedchamber him he-led and an-immense weight of-riches
quantum nunquam viderat, sibi ostendit et omnia sibi
such-as never he-had-seen to-him showed and all-things to-him
dedit. Dixit autem Josaphat: convenienter me ista tangit
gave said moreover Josaphat fittingly me this touches
narratio et a te hoc dictum esse de me existimo, sed
story and by you this said to-be about me I-think but

dic mihi, pater, quot annorum es et ubi conversaris,
tell me O-father of-how-many years you-are and where you-dwell
quia a te nunquam volo separari. Et ille: annorum
because from you never I-wish to-be-separated and he of-years
sum XLV in desertis terrae Sennaar degens. Ad quem
I-am forty-five in the-deserts of-the-land of-Shinar living to whom
Josaphat: amplius pater mihi appares LXX annorum. Et
Josaphat more O-father to-me you-appear of-seventy years and
ille: si a nativitate mea omnes annos meos quaeris discere,
he if from nativity my all years my you-seek to-learn
bene eos existimasti, sed nullo modo a me in mensura
well them you-have-reckoned but in-no way by me in the-measure
vitae computantur, quotquot in vanitate mundi expensi
of-life are-they-counted as-many-as in the-vanity of-the-world spent
sunt; tunc enim in interiori homine mortuus eram et annos
were then for in the-inner man dead I-was and the-years
mortis nunquam vitae nominabo. Cum igitur Josaphat eum
of-death never of-life shall-I-name when therefore Josaphat him
in desertum sequi vellet, dixit Barlaam: si hoc feceris,
into the-desert to-follow wished said Barlaam if this you-will-have-done
et tuo consortio carebo et persecutionis fratribus meis
both your company I-shall-lack and of-persecution to-brothers my
auctor exsistam, sed, cum opportunum tempus videris,
the-author I-shall-be but when opportune the-time you-will-have-seen
ad me venies. Barlaam igitur filium regis baptizans et
to me you-will-come Barlaam therefore the-son of-the-king baptizing and
in fide optime instruens eum osculatus est et ad locum
in the-faith excellently instructing him kissed has and to place
suum reversus est. Postquam autem rex filium christianum
his returned has after moreover the-king his-son Christian
factum audivit, in dolore nimio positus est. Quem quidam
made heard in grief excessive placed was whom a-certain

amicus suus, nomine Arachis, consolans ait: cognosco, rex
friend his by-name Arachis consoling says I-know O-king
senex, quendam eremitam, qui de nostra secta est, qui per
old certain a-hermit who of our sect is who in
omnia Barlaam similis est; hic igitur Barlaam se simulans
all-things to-Barlaam like is he therefore Barlaam himself feigning
primo christianorum fidem defendet, deinde se superari
first of-the-Christians the-faith will-defend then himself to-be-overcome
permittet et omnia, quae docuerat, revocabit et sic filius
will-allow and all-things which he-had-taught will-recall and so the-son
regis ad nos redibit. Assumto igitur praedicto principe
of-the-king to us will-return taken therefore the-aforesaid prince
magno exercitu ad quaerendum Barlaam ivit et eremitam
with-a-great army for seeking Barlaam went and hermit
illum capiens se Barlaam cepisse dixit. Quod filius
that seizing himself Barlaam to-have-seized he-said which the-son
regis audiens, captum scilicet magistrum amare flevit, sed
of-the-king hearing seized namely his-master bitterly wept but
postmodum per Dei revelationem hunc non esse cognovit.
afterward through of-God revelation this-one not to-be he-knew
Ingressus igitur pater ad filium ait: fili mi, in tristitia
entering therefore the-father to the-son says O-son my in sadness
magna me posuisti et meam canitiem inhonorasti et
great me you-have-put and my gray-hair you-have-dishonored and
lumen oculorum meorum abstulisti; quare, fili, hoc
the-light of-eyes my you-have-taken-away why O-son this
fecisti et Deorum meorum cultum reliquisti? Cui
have-you-done and of-gods my the-worship left to-whom
ille: tenebras, pater, fugi, ad lumen cucurri et errorem
he darkness O-father I-have-fled to the-light I-have-run and error
deserui et veritatem agnovi, noli autem frustra laborare,
I-have-forsaken and the-truth recognized do-not moreover in-vain labor

quoniam nunquam a Christo me poteris revocare,
since never from Christ me will-you-be-able to-recall
sicut enim tibi impossibile est, altitudinem coeli manu
as for for-you impossible it-is the-height of-heaven with-hand
tangere aut maximum siccare pelagus, sic et istud esse
to-touch or the-greatest to-dry-up sea so also this to-be
cognosce. Tunc rex ait: et quis horum mihi auctor est
know then the-king says and who of-these to-me the-author is
malorum, nisi ego, qui tam magnifica tibi feci, quae
evils except I who so magnificent-things for-you did which
nunquam aliquis patrum fecit filio? Quapropter pravitas
never any of-fathers did for-a-son wherefore the-depravity
voluntatis tuae et contentio effrenata adversus caput meum
of-will your and contention unbridled against head my
te insanire fecit. Merito astrologi in nativitate tua dixerunt
you to-rave has-made rightly the-astrologers at nativity your said
te arrogantem et parentibus inobedientem futurum; nunc
you arrogant and to-your-parents disobedient about-to-be now
vero, nisi mihi acquieveris, a mea discedes filiatione
but unless to-me you-will-have-acquiesced from my you-will-depart sonship
et pro patre inimicus effectus illa tibi faciam, quae
and instead-of a-father an-enemy made those-things to-you I-shall-do which
nec hostibus adhuc feci. Cui Josaphat: cur, rex,
not-even to-enemies yet have-I-done to-whom Josaphat why O-king
tristaris. quia bonorum particeps effectus sum? Quis
are-you-saddened because of-good-things a-sharer made I-am who
unquam pater in filii sui prosperitate tristis apparuit? Non
ever father in of-son his the-prosperity sad has-appeared not
ergo jam patrem te vocabo, sed, si mihi adversaberis, sicut
therefore now father you I-shall-call but if to-me you-will-be-hostile as
a serpente fugiam a te. Rex igitur ab eo cum ira
from a-serpent I-shall-flee from you the-king therefore from him with anger

discedens Arachi amico notam fecit filii duritiam, qui
departing to-Arachis his-friend known made of-his-son the-hardness who
sibi consuluit, ut non asperis verbis cum eo uteretur, quia
to-him advised that not harsh words with him he-should-use because
blandis et lenibus puer melius traheretur. Sequente igitur
by-coaxing and gentle-ones the-boy better would-be-drawn on-the-following therefore
die rex ad filium venit et circumplectens osculabatur eum
day the-king to the-son came and embracing kissed him
dicens: fili dulcissime, honora canitiem patris tui, verere,
saying O-son sweetest honor the-gray-hair of-father your revere
fili, patrem tuum; an nescis, quale bonum est, patri
O-son father your or do-you-not-know what good it-is to-a-father
obedire et eum laetificare, sicut econtra malum est, ipsos
to-obey and him to-gladden as on-the-contrary evil it-is them
exacerbare? Quotquot enim fecerunt, male perierunt. Cui
to-exasperate as-many-as for did evil perished to-whom
Josaphat: tempus amandi et tempus obediendi, tempus pacis
Josaphat a-time of-loving and a-time of-obeying a-time of-peace
et tempus belli; nullo enim modo avertentibus nos a Deo
and a-time of-war in-no for way those-turning us from God
obedire debemus, sive sit mater, sive sit pater. Videns igitur
to-obey ought-we whether it-be mother or be father seeing therefore
pater ejus constantiam ait: ex quo video tuam pertinaciam
father his the-constancy says from which I-see your pertinacity
nec mihi obedire vis, saltem veni et ambo pariter veritati
nor to-me to-obey you-wish at-least come and both together the-truth
credamus, Barlaam enim, qui te seduxit, a me vinctus
let-us-believe Barlaam for who you seduced by me bound
tenetur; nostri igitur et vestri cum Barlaam conveniant et
is-held ours therefore and yours with Barlaam let-meet and
praeconem mittam, ut omnes Galilaei sine timore veniant,
a-herald I-shall-send that all the-Galileans without fear may-come

et disputatione incepta, si vester Barlaam obtinuerit, vobis
and the-disputation begun if your Barlaam will-have-prevailed you
credemus, si autem nostri, nobis consentietis. Quod cum
we-shall-believe if moreover ours to-us you-will-consent which when
regis filio placuisset et illi cum simulato Barlaam
of-the-king to-the-son it-had-pleased and they with the-feigned Barlaam
ordinassent, quomodo prius deberet simulare, se fidem
had-arranged how first he-ought to-feign himself the-faith
christianorum defendere et postea se promittere superari,
of-the-Christians to-defend and afterward himself to-promise to-be-overcome
omnes insimul convenerunt. Conversus igitur Josaphat ad
all together assembled turned therefore Josaphat to
Nachor dixit: nosti, o Barlaam, qualiter me docuisti; si
Nachor said you-know O Barlaam how me you-taught if
igitur fidem, quam me docuisti, defenderis, in doctrina
therefore the-faith which me you-taught you-will-have-defended in doctrine
tua usque ad finem vitae permanebo, si autem superatus
your all-the-way to the-end of-life I-shall-remain if moreover overcome
fueris, statim in te meam contumeliam vindicabo et
you-will-have-been at-once on you my insult I-shall-avenge and
cor tuum et linguam manibus extrahens dabo canibus,
heart your and tongue with-my-hands drawing-out I-shall-give to-the-dogs
ne alii amplius praesumant, filios regum in errorem mittere.
lest others further presume the-sons of-kings into error to-send
His auditis Nachor tristis et pavidus vehementer factus
these-things heard Nachor sad and fearful exceedingly made
est, videns se ipsum in foveam, quam fecit, decidisse et
was seeing him himself into the-pit which he-made to-have-fallen and
laqueo suo comprehensum esse. Animadvertens igitur cognovit
in-snare his caught to-be noticing therefore he-knew
melius esse, filio sui regis adhaerere, ut periculum
better to-be to-the-son of-his king to-cling so-that the-danger

mortis evadere posset. Rex autem sibi palam dixerat, ut
of-death to-escape he-could the-king moreover to-him openly had-said that
fidem suam sine timore defenderet. Unus ergo rhetorum
faith his without fear he-should-defend one therefore of-the-rhetoricians
surgens dixit: tu es Barlaam, qui filium regis seduxisti?
rising said you are Barlaam who the-son of-the-king seduced
Et ille: ego sum Barlaam, qui filium regis in errorem non
and he I am Barlaam who the-son of-the-king into error not
misi, sed ab errore liberavi. Et rhetor: cum eximii et
sent but from error freed and the-rhetorician since outstanding and
mirabiles viri Deos nostros adoraverunt, quomodo tu adversus
wonderful men gods our have-adored how you against
eos audes insurgere? Et ille respondens ait: Chaldaei,
them dare to-rise and he answering says the-Chaldeans
Graeci et Aegyptii errantes creaturas Deos esse dixerunt,
the-Greeks and the-Egyptians erring creatures gods to-be said
nam Chaldaei elementa Deos esse arbitrati sunt, cum
for the-Chaldeans the-elements gods to-be thought they-have though
creata sint ad utilitatem hominum, ut eorum dominationi
created they-are for the-use of-men that their to-dominion
subjaceant et multis passionibus corrumpantur. Graeci
they-may-be-subject and by-many passions are-corrupted the-Greeks
quoque nefandos homines Deos putant, sicut Saturnum,
also wicked men gods think as Saturn
quem ajunt filios suos comedisse et virilia sibi
whom they-say sons his to-have-eaten and his-genitals from-himself
abscidisse et in mare projecisse et Venerem inde natam
to-have-cut-off and into the-sea to-have-thrown and Venus thence born
esse, a filio quoque suo Jove alligatum et in tartarum
to-be by his-son also his Jupiter bound and into Tartarus
projectum esse. Jupiter quoque rex aliorum Deorum
thrown to-have-been Jupiter also the-king of-the-other gods

esse describitur, quem tamen in animalia transformatum
to-be is-described whom yet into animals transformed
saepe dicunt, ut adulteria committeret. Venerem quoque
often they-say that adulteries he-might-commit Venus also
Deam adulteram esse dicunt, nam aliquando habuit moechum
a-goddess adulteress to-be they-say for at-one-time she-had as-paramour
Martem, aliquando Adonidem. Aegyptii autem animalia
Mars at-another Adonis the-Egyptians moreover animals
coluerunt, scilicet ovem, vitulum, porcum et hujusmodi.
worshiped namely a-sheep a-calf a-pig and such
Christiani autem filium altissimi colunt, qui de coelo
the-Christians moreover the-son of-the-most-high worship who from heaven
descendit et carnem assumsit. Coepit igitur Nachor fidem
descended and flesh took-on began therefore Nachor the-faith
christianorum evidenter defendere et rationibus communire,
of-the-Christians evidently to-defend and with-reasons to-fortify
ita quod rhetores illi muti effecti nihil omnino respondere
so that rhetoricians those mute made nothing at-all to-answer
sciverunt. Josaphat igitur vehementer exsultabat, eo quod
knew Josaphat therefore vehemently exulted this that
dominus per inimicum veritatis veritatem defendisset, rex
the-Lord through an-enemy of-truth the-truth had-defended the-king
autem furore repletus est. Jussit igitur consilium dissolvi,
moreover with-fury filled was he-ordered therefore the-council to-be-dissolved
quasi de his sequenti die denuo tractaturus, dixitque
as-if about these-things on-the-following day anew about-to-treat and-said
Josaphat patri: aut magistrum meum permitte mecum hac
Josaphat to-his-father either master my allow with-me this
nocte manere, ut simul de responsionibus fiendis crastino
night to-stay that together about the-answers to-be-made tomorrow
conferamus, et tu tuos tecum assumas et cum iis conferas,
we-may-confer and you yours with-you take and with them confer

aut tuis mecum permissis accipe meum, alioquin non
or yours with-me allowed take mine otherwise not
justitiam, sed violentiam exercebis. Quapropter Nachor sibi
justice but violence you-will-exercise wherefore Nachor to-him
concessit, spem adhuc habens, quod eum seduceret. Cum
he-granted hope still having that him he-would-seduce when
igitur filius regis cum Nachor domum rediisset, dixit ei
therefore the-son of-the-king with Nachor home had-returned said to-him
Josaphat: ne putes me ignorare, quis sis; scio te non
Josaphat do-not think me to-be-ignorant who you-are I-know you not
esse Barlaam, sed Nachor astrologum, incipiensque Josaphat
to-be Barlaam but Nachor the-astrologer and-beginning Josaphat
viam salutis ei praedicavit et ad fidem convertens
the-way of-salvation to-him preached and to the-faith converting-him
mane ad eremum misit, ubi baptismum suscipiens
in-the-morning to the-desert sent where baptism receiving
eremiticam vitam duxit. Magus autem quidam, nomine
the-eremitic life he-led a-magician moreover certain by-name
Theodas, haec, quae gerebantur, audiens ad regem venit
Theodas these-things which were-being-done hearing to the-king came
et, quod filium suum ad leges patris redire faceret,
and that son his to the-laws of-his-father to-return he-would-make
promisit. Cui rex: si hoc feceris, statuam auream
promised to-whom the-king if this you-will-have-done a-statue golden
tibi erigam et ipse sicut Diis sacrificium offeram. Et
for-you I-shall-raise and myself as to-the-gods sacrifice shall-offer and
ille: a filio tuo cunctos remove et mulieres decoras et
he from son your all remove and women comely and
ornatas introduci praecipe, ut semper cum eo sint
adorned to-be-brought-in command that always with him they-may-be
et ministrent et conversentur et morentur cum eo; ego
and serve and converse and stay with him I

autem unum de spiritibus meis ad eum dirigam, qui eum
moreover one of the-spirits my to him shall-direct who him
ad libidinem inflammabit, nihil enim juvenes sic potest
to lust will-inflame nothing for young-men so can
seducere, sicut facies mulierum. Rex enim quidam cum
to-seduce as the-face of-women a-king for certain when
filium vix habuisset, dixerunt peritissimi medici, quod,
a-son scarcely he-had-had said most-skilled doctors that
si infra decem annos solem vel lunam viderit, lumine
if within ten years the-sun or the-moon he-will-have-seen of-the-light
oculorum privabitur. Rex igitur in quadam petra spelunca
of-his-eyes he-will-be-deprived the-king therefore in a-certain rock a-cave
excisa filium ibi usque ad annos decem manere fecit.
hewn-out his-son there all-the-way to years ten to-remain caused
Quibus finitis jussit rex, ut omnium rerum genera ante
which ended ordered the-king that of-all things the-kinds before
eum adducerentur, ut omnium nomina et notitiam posset
him should-be-brought that of-all the-names and knowledge he-could
habere. Adductis igitur ante eum auro et argento, lapidibus
to-have brought therefore before him gold and silver stones
pretiosis, vestibus splendidis, equis regalibus et omnium
precious garments splendid horses royal and of-all
rerum generibus, cum de uniuscujusque rei nomine
things kinds when about of-each thing the-name
interrogaret, ministri omnium sibi nomina indicabant. Cum
he-asked the-servants of-all to-him the-names showed when
autem nomen mulierum discere anxie quaereret, spatharius
moreover the-name of-women to-learn anxiously he-sought the-sword-bearer
regis ludendo dixit, daemones eas esse, quae homines
of-the-king joking said demons them to-be who men
seducant. Rege autem interrogante filium, quid de omnibus,
seduce the-king moreover asking the-son what of all-things

quae viderat, plus amaret: quid, inquit, pater, aliud, quam
which he-had-seen more he-loved what he-says O-father other than
daemones illos, qui seducunt homines? in nullo enim, sicut
demons those who seduce men in nothing for as
in his, sic exarsit anima mea. Non igitur aliter putes
in these so has-blazed soul my not therefore otherwise think
te filium tuum superare, nisi hoc modo. Rex igitur
yourself son your to-overcome except in-this way the-king therefore
omnibus ministris ejectis puellas decoras ei sociavit,
all the-servants thrown-out girls comely to-him joined
quae eum semper ad libidinem provocabant, nec habebat
who him always to lust provoked nor did-he-have
alium, ad quem respiceret, aut cum quo loqueretur vel
another to whom he-might-look or with whom he-might-speak or
cum quo vesceretur. Malignus vero spiritus a mago
with whom he-might-eat the-evil but spirit by the-magician
missus in juvenem irruit et magnum intus caminum ignis
sent into the-youth rushed and a-great within furnace of-fire
accendit. Malignus igitur spiritus intus inflammabat, puellae
kindled the-evil therefore spirit within inflamed the-girls
autem exterius dirum excitabant ardorem. Qui se tam
moreover outwardly a-dire roused ardor who himself so
fortiter vexari sentiens turbabatur et Deo se totum
strongly to-be-harassed feeling was-troubled and to-God himself wholly
recommendans divinam consolationem recepit et omnis
recommending divine consolation received and all
tentatio abscessit. Deinde quandam puellam pulcherrimam
temptation departed then a-certain girl most-beautiful
cujusdam regis filiam, sed patre orbatam ad eum
of-a-certain king the-daughter but of-her-father bereft to him
misit. Cui cum vir Dei praedicaret, illa respondit:
he-sent to-whom when the-man of-God preached she answered

si me ab ydolorum cura salvare desideras, conjungere
if me from of-idols the-care to-save you-desire join
mihi nuptiarum copula, nam et christiani conjugia non
to-me of-nuptials in-the-union for also Christians marriages not
abhorrent, sed laudant, quia patriarchae eorum et prophetae
abhor but praise because the-patriarchs their and prophets
et Petrus eorum apostolus conjuges habuerunt. Ad quam ille:
and Peter their apostle wives had to whom he
inaniter, mulier, ista mihi prosequeris; permittitur quidem
in-vain O-woman these-things to-me you-pursue it-is-permitted indeed
christianis uxores ducere, sed non his, qui promiserunt
to-Christians wives to-marry but not to-those who have-promised
Christo virginitatem servare. Et illa: sit ita, ut vis;
to-Christ virginity to-keep and she let-it-be so as you-wish
sed, si animam meam salvare desideras, unam minimam
but if soul my to-save you-desire one smallest
petitionem mihi perfice, concumbe mecum tantum hac nocte
request for-me fulfill lie with-me only this night
et promitto tibi, quod summo diluculo efficiar christiana.
and I-promise you that at-earliest dawn I-shall-become a-Christian
Nam si, ut dicitis, gaudium est angelis in coelo super
for if as you-say joy there-is to-the-angels in heaven over
uno peccatore poenitentiam agente, ipsi autori conversionis
one sinner penance doing to-the-very author of-the-conversion
nonne magna merces debetur? semel tantum mihi acquiesce
surely great reward is-owed once only to-me yield
et sic me ipsam salvabis. Illa igitur turrim animae illius
and so me myself you-will-save she therefore the-tower of-soul his
fortiter concutere coepit. Quod daemon videns sociis
strongly to-shake began which the-demon seeing to-companions
suis ait: videtis, quomodo puella ista concussit, quae nos
his says you-see how girl this has-shaken what we

non potuimus concutere; venite ergo et in eum fortiter
not could to-shake come therefore and on him strongly
irruamus, ex quo congruum tempus invenimus. Cernens
let-us-rush from which a-fitting time we-have-found perceiving
igitur sanctus juvenis, se tam fortiter captivatum, quia et
therefore the-holy youth himself so strongly captured because both
concupiscentia incitabat et salus unius puellae, dyabolo
concupiscence incited and the-salvation of-one girl the-devil
suggerente, ipsum commovebat, lacrymis infusus orationi
suggesting him moved with-tears suffused to-prayer
se dedit. In qua oratione obdormiens vidit se duci
himself he-gave in which prayer falling-asleep he-saw himself to-be-led
in quoddam pratum decoris floribus exornatum, ubi folia
into a-certain meadow with-comely flowers adorned where the-leaves
arborum dulcem sonum reddebant aura quadam grata
of-the-trees a-sweet sound gave by-a-breeze certain pleasing
agitata, et odorem mirificum emanabant, ubi fructus visu
stirred and an-odor wonderful sent-forth where fruits in-sight
speciosissimi et gustu desiderabiles, ubi sedes positae erant
most-beautiful and in-taste desirable where seats placed were
auro et gemmis fabricatae, lecti lucidi cum pretiosissimis
of-gold and gems wrought beds bright with most-precious
ornamentis, aquae limpidissimae praeterfluentes. Dehinc in
ornaments waters most-limpid flowing-past thence into
civitatem ipsum introduxerunt, cujus muri ex auro obrizo
a-city him they-led whose walls of gold refined
erant, quod claritate mirabili refulgebat, ubi aetherei
were which with-brightness wonderful shone where heavenly
quidam exercitus cantantes canticum, quod auris mortalium
certain hosts (were)-singing a-song which the-ear of-mortals
non audivit, dictumque est ei: iste est locus beatorum.
not has-heard and-said it-was to-him this is the-place of-the-blessed

Cum autem viri vellent eum reducere, rogabat, ut eum
when moreover the-men wished him to-lead-back he-asked that him
ibi manere permitterent. Qui dixerunt: cum labore multo
there to-remain they-would-allow who said with labor much
adhuc venies huc, si tamen tibi vim inferre poteris.
still you-will-come hither if yet on-yourself force to-bring you-will-be-able
Deinde ad loca teterrima ipsum duxerunt omni foeditate
then to places most-foul him they-led with-all foulness
plena dictumque est: iste est locus injustorum. Cum
full and-said it-was this is the-place of-the-unjust when
autem evigilasset, pulchritudo illius puellae et caeterarum
moreover he-had-awoken the-beauty of-that girl and of-the-others
stercore foetidior ei videbatur. Verum cum maligni spiritus
than-dung fouler to-him seemed but when the-evil spirits
ad Theodam rediissent et ipse eos exprobraret, dixerunt:
to Theodas had-returned and he them reproached they-said
priusquam signo crucis signaretur, super ipsum irruentes
before with-the-sign of-the-cross he-was-signed upon him rushing
fortiter ipsum conturbavimus; ut autem se ipsum signo
strongly him we-troubled when moreover him himself with-the-sign
crucis munivit, nos persecutus est cum ira. Tunc Theodas
of-the-cross he-fortified us pursued he-has with anger then Theodas
cum rege ad eum intravit sperans, quod ei persuadere
with the-king to him entered hoping that him to-persuade
posset. Sed praedictus magus captus est ab eo, quem
he-could but the-aforesaid magician captured was by him whom
capere voluit, et ab eo conversus baptisma suscepit et
to-capture he-wished and by him converted baptism received and
laudabilem vitam duxit. Rex igitur desperans dimisit ei
a-praiseworthy life led the-king therefore despairing gave-over to-him
de consilio amicorum medium regni sui. Ille autem
by the-counsel of-friends the-half of-kingdom his he moreover

licet desertum tota mente desideraret, tamen propter
although the-desert with-whole mind he-desired yet on-account-of
fidei dilatationem ad tempus ipsum regnum suscepit ac
of-the-faith the-spreading for a-time that kingdom took-up and
in suis civitatibus templa et cruces erexit et omnes ad
in his cities temples and crosses raised and all to
Christum convertit. Pater autem tandem filii rationibus
Christ converted the-father moreover at-last of-his-son reasons
et praedicationibus assensum praebens fidem Christi recepit
and preachings assent giving the-faith of-Christ received
et baptismum suscipiens et totum regnum filio suo
and baptism receiving and the-whole kingdom to-son his
dimittens ipse misericordiae operibus vacabat et post hoc
leaving he of-mercy to-the-works devoted-himself and after this
laudabiliter vitam finivit. Josaphat autem Barachiam regem
praiseworthily life ended Josaphat moreover Barachias as-king
pronuntians pluries fugere voluit, sed semper a populo
proclaiming many-times to-flee wished but always by the-people
captus vix tandem evasit. Cum ergo per desertum
caught scarcely at-last escaped when therefore through the-desert
pergeret, cuidam pauperi regalem habitum dedit et ipse
he-went to-a-certain poor-man the-royal dress he-gave and he
in pauperrima veste remansit, dyabolus autem multas
in most-poor garment remained the-devil moreover many
ei insidias parabat. Aliquando enim gladio evaginato in
for-him ambushes prepared sometimes for with-sword drawn on
eum irruebat et eum percutere minabatur, nisi desisteret,
him he-rushed and him to-strike threatened unless he-desisted
aliquando in forma ferarum sibi apparebat frendens et
sometimes in the-form of-beasts to-him he-appeared gnashing and
dirum mugitum emittens. Ille autem dicebat: dominus mihi
a-dire bellowing sending-forth he moreover said the-Lord to-me

adjutor est, non timebo, quid faciat mihi homo. Duobus
helper is not I-shall-fear what may-do to-me man for-two
igitur annis in eremo Josaphat vagabundus mansit nec
therefore years in the-desert Josaphat wandering remained nor
Barlaam invenire potuit, tandem autem speluncam invenit
Barlaam to-find could at-last moreover a-cave he-found
et ante ostium stans dicebat: benedic, pater, benedic.
and before the-door standing said bless O-father bless
Cujus vocem Barlaam audiens foras exsiliit et osculantes
whose voice Barlaam hearing outside leapt and kissing
ferventissime sese alterutrum amplexibus constringebant
most-fervently themselves each-other with-embraces clasped
nec satiari poterant. Retulit autem Josaphat Barlaam omnia,
nor to-be-sated could related moreover Josaphat to-Barlaam all-things
quae ei acciderant, et ille immensas gratias egit Deo.
which to-him had-happened and he immense thanks gave to-God
Mansit autem Josaphat ibidem multis annis in abstinentia
remained moreover Josaphat there for-many years in abstinence
mirabili et virtute, tandem completis diebus Barlaam in pace
wonderful and virtue at-last completed his-days Barlaam in peace
quievit circa annos domini CCCLXXX. Josaphat igitur
rested about the-years of-the-Lord three-hundred-eighty Josaphat therefore
in anno XXV regnum deserens triginta quinque annis
in the-year twenty-fifth the-kingdom deserting for-thirty five years
eremiticum laborem subiit et sic multis clarus virtutibus
the-eremitic labor underwent and so for-many famous virtues
in pace quievit et cum corpore Barlaam positus fuit. Quod
in peace rested and with the-body of-Barlaam placed was which
audiens rex Barachias illuc cum multo exercitu venit et
hearing the-king Barachias thither with much army came and

corpora reverenter assumens in civitatem suam transtulit, ad
the-bodies reverently taking to city his translated at
quorum tumulum miracula multa fiunt.
whose tomb miracles many are-done

De sancto Pelagio papa

CLXXXI · SAINT PELAGIUS THE POPE

After a few lines on Pope Pelagius, Jacobus gives a chronicle. It runs from the Lombards' coming to Italy under Alboin, his murder by Rosamund's plot, and their conversion through Queen Theodelinda, to Muhammad's rise and law as Jacobus's sources tell them, Pepin's kingship, Boethius's death under Theoderic, Bede, and Charlemagne's wars and crowning. After the history of the liturgy and Charlemagne's stature come the emperors from Charlemagne's son Louis to Frederick, Henry's son, with portents, popes, and the Saint Nicholas office, down to Frederick's deposition at Lyon, after which the empire stands vacant.

Pelagius papa multae sanctitatis fuit ac in pontificatu
Pelagius the-pope of-much holiness was and in the-pontificate
laudabiliter se gerens tandem plenus bonis operibus in
praiseworthily himself conducting at-last full of-good works in
pace quievit. Non fuit autem iste Pelagius praedecessor
peace rested not was moreover this Pelagius the-predecessor
sancti Gregorii, sed alius ante ipsum. Huic enim Pelagio
of-saint Gregory but another before him to-this for Pelagius
successit Johannes tertius, Johanni successit Benedictus,
succeeded John the-third to-John succeeded Benedict
Benedicto Pelagius, Pelagio Gregorius. Tempore igitur primi
to-Benedict Pelagius to-Pelagius Gregory in-the-time therefore of-the-first
Pelagii Longobardi in Italiam venerunt et quia multi hujus
Pelagius the-Lombards into Italy came and because many of-this

hystoriam ignorare probantur, ideo eam hic inserendam
the-history to-be-ignorant are-proved therefore it here to-be-inserted
decrevi, prout in hystoria Longobardorum, quam Paulus
I-have-decided as in the-history of-the-Lombards which Paul
Longobardorum hystoriographus compilavit, et in diversis
of-the-Lombards the-historian compiled and in various
chronicis explanata habetur. Gens enim quaedam erat
chronicles explained is-held a-nation for certain there-was
Germanica plurimum populosa, quae de littoribus Oceani
Germanic very populous which from the-shores of-the-Ocean
parte septentrionali egressa, cum de insula Scandinaria
in-the-part northern having-gone-out when from the-island of-Scandinavia
per bellorum multa certamina diversarumque terrarum
through of-wars many contests and-of-various lands
circuitus tandem in Pannoniam devenisset, ultra non audens
circuits at-last into Pannonia it-had-come further not daring
procedere sedem sibi in ea perpetuae habitationis instituit. Hi
to-proceed a-seat for-itself in it of-perpetual habitation it-established these
primo Winuli, postea Longobardi sunt appellati. Dum autem
first Winnili afterward Lombards were called while moreover
adhuc in Germania residerent, Agilmud rex Longobardorum
still in Germany they-resided Agilmund the-king of-the-Lombards
VII pueros in piscina a meretrice ad necandum projectos
seven boys in a-fishpond by a-harlot for killing thrown
invenit, quos uno partu dicta meretrix ediderat. Quos
found whom in-one birth the-said harlot had-brought-forth whom
dum rex casu repertos cum hasta admirans revolveret,
while the-king by-chance found with (his)-spear wondering turned-over
unus eorum hastam regis manu tenuit. Quem rex
one of-them the-spear of-the-king with-his-hand held whom the-king
videns et stupens nutriri fecit et Lamissionem vocavit,
seeing and astounded to-be-nursed caused and Lamissio called

magnam eum futurum esse pronuntians. Qui tantae probitatis
great him about-to-be to-be declaring who of-such prowess
exstitit, quod mortuo rege eum Longobardi regem fecerunt.
was that dead the-king him the-Lombards king made
Per idem fere tempus, scilicet anno ab incarnatione
about the-same nearly time namely in-the-year from the-incarnation
domini CCCCLXXX, dum quidam episcopus Arianus, ut ait
of-the-Lord four-hundred-eighty while a-certain bishop Arian as says
Eutropius, quendam nomine Barbam baptizare volens diceret:
Eutropius a-certain-man by-name Barbas to-baptize wishing said
baptizo te, Barba, in nomine patris per filium in spiritu
I-baptize you O-Barbas in the-name of-the-Father through the-Son in the-Spirit
sancto, filium et spiritum sanctum minorem patre
Holy the-Son and the-Spirit Holy less than-the-Father
per hoc ostendere volens, subito aqua disparuit et
by this to-show wishing suddenly the-water vanished and
baptizandus ad ecclesiam confugit. Per idem fere tempus
the-one-to-be-baptized to the-church fled about the-same nearly time
floruerunt sancti Medardus et Gildardus fratres uterini uno
flourished saints Medard and Gildard brothers uterine on-one
die nati, uno die episcopi consecrati, uno die mortui, uno
day born on-one day bishops consecrated on-one day dead on-one
die a Christo assumti. Ante vero hoc tempus, ut in quadam
day by Christ taken-up before but this time as in a-certain
chronica dicitur, circa annum domini CCCCL, dum intra
chronicle is-said about the-year of-the-Lord four-hundred-fifty while within
Gallias Ariana haeresis pullularet, unitas substantiae trium
Gaul the-Arian heresy sprouted the-unity of-substance of-the-three
personarum evidenti miraculo demonstratur, ut ait Sigibertus.
persons by-an-evident miracle is-shown as says Sigebert
Dum enim in urbe Vasacensi missam episcopus celebraret,
while for in the-city of-Bazas mass the-bishop celebrated

vidit tres guttas clarissimas aequalis magnitudinis super altare
he-saw three drops most-clear of-equal size over the-altar
emissas, quae simul defluentes in unum conjunctae gemmam
sent-down which together flowing-down into one joined a-gem
pulcherrimam effecerunt. Quam cum in medio cujusdam
most-beautiful made which when in the-middle of-a-certain
crucis aureae posuisset, aliae gemmae, quae ibi erant, de
cross golden he-had-placed the-other gems which there were from
ipsa protinus ceciderunt. Addidit quoque, quod impiis
it forthwith fell he-added also that to-the-impious
obscura et mundis clara videbatur, et quod infirmis dabat
dark and to-the-clean bright it-seemed and that to-the-sick it-gave
sanitatem et adorantibus crucem augebat devotionem. Post hoc
health and to-those-adoring the-cross increased devotion after this
autem Longobardis his quidam rex praeerat, nomine Albuinus,
moreover over-the-Lombards these a-certain king presided by-name Alboin
vir quidem fortis et strenuus, qui cum rege Gebidaniorum
a-man indeed brave and vigorous who with the-king of-the-Gepids
proelium gerens ejus exercitum contrivit et regem interfecit.
battle waging his army crushed and the-king killed
Quapropter filius praedicti regis occisi, qui sibi in regnum
wherefore the-son of-the-aforesaid king killed who to-him in the-kingdom
successerat, in ultionem patris sui contra Albuinum manu
had-succeeded in vengeance of-father his against Alboin with-hand
armata fortiter processit. Contra quem Albuinus exercitum
armed strongly advanced against whom Alboin army
suum movit et ipsum superans interfecit filiamque suam,
his moved and him overcoming killed and-the-daughter his
nomine Rosimundam, captivam ducens in uxorem accepit, sed
by-name Rosamund captive leading as wife took but
et de capite ipsius regis sibi cupam paravit, quam argento
also from the-head of-that king for-himself a-cup he-prepared which with-silver

circumducens inde bibebat. In illis autem diebus Justinus
rimming thence he-drank in those moreover days Justin
minor imperium gubernabat, qui quendam eunuchum
the-younger the-empire governed who a-certain eunuch
principem habebat, qui dicebatur Narses, virum quendam
as-chief had who was-called Narses a-man certain
nobilem et strenuum, qui contra Gothos, qui totam Italiam
noble and vigorous who against the-Goths who the-whole-of Italy
invaserant, procedens ipsos superavit et regem Gothorum
had-invaded advancing them overcame and the-king of-the-Goths
occidit et universam Italiam pacatam reddidit, qui pro magnis
killed and the-whole-of Italy pacified rendered who for great
beneficiis magnam invidiam pertulit a Romanis. Quapropter
benefits great envy bore from the-Romans wherefore
apud imperatorem falso accusatus a praefato imperatore
with the-emperor falsely accused by the-aforesaid emperor
depositus est. Uxor quoque imperatoris, nomine Sophia,
deposed was the-wife also of-the-emperor by-name Sophia
hanc contumeliam sibi misit, quod eum cum ancillis suis
this insult to-him sent that him with maidservants her
faceret filare et lanarum pensa dividere. Ad haec verba
she-would-make spin and of-wool the-portions divide to these words
Narses respondit: et ego talem telam tibi ordiri procurabo,
Narses answered and I such a-web for-you to-begin shall-see-to
quam, donec vixeris, deponere non valebis. Neapolim
which as-long-as you-live to-lay-down not you-will-be-able to-Naples
igitur Narses secedens Longobardis mandavit, ut pauperrima
therefore Narses withdrawing to-the-Lombards sent-word that the-most-poor
Pannoniae rura desererent et ad Italiae fertile solum
of-Pannonia fields they-should-desert and to of-Italy the-fertile soil
possidendum confluerent. Quod Albuinus audiens Pannoniam
to-be-possessed should-flock which Alboin hearing Pannonia

deseruit et anno ab incarnatione domini quingentesimo
deserted and in-the-year from the-incarnation of-the-Lord five-hundredth
sexagesimo octavo cum Longobardis Italiam intravit. Erat
sixtieth eighth with the-Lombards Italy entered was
autem consuetudo eorum longas valde barbas portare. Unde
moreover the-custom their long very beards to-wear whence
cum quadam vice, ut ajunt, exploratores ad eos venire
when on-a-certain occasion as they-say spies to them to-come
deberent, praecepit Albuinus, ut omnes mulieres solutos
were-to he-commanded Alboin that all the-women loosened
crines circa mentum circumducerent, ut barbati homines ab
hair around the-chin should-draw that bearded men by
exploratoribus crederentur, et inde Longobardi a longis
the-spies they-might-be-believed and thence the-Lombards from the-long
barbis postmodum sunt vocati, barda enim in eorum lingua
beards afterward were called barda for in their language
barbam sonabat. Alii dicunt, quod, cum Winuli cum Wandalis
beard sounded others say that when the-Winnili with the-Vandals
pugnaturi essent, et ad quendam, qui habebat spiritum
about-to-fight were and to a-certain-one who had the-spirit
prophetiae accessissent, ut pro eorum victoria exoraret
of-prophecy had-gone that for their victory he-might-pray
et iis benediceret, de consilio uxoris juxta fenestram, in
and them he-might-bless by the-counsel of-his-wife beside the-window at
qua mane ad orientem orabat, se posuerunt et
which in-the-morning toward the-east he-prayed themselves they-placed and
mulieres circa mentum capillos circumducere de ejusdem
the-women around the-chin the-hair to-draw by of-the-same
consilio praeceperunt. Cum ergo ille fenestram aperiens eos
the-counsel they-ordered when therefore he the-window opening them
vidisset, exclamavit: qui sunt isti Longobardi? et uxor sua
had-seen he-cried-out who are these Longbeards and wife his

adjunxit, ut, quibus nomen dederat, victoriam condonaret.
added that to-whom a-name he-had-given victory he-should-grant
Ingressi igitur Italiam omnes paene civitates ceperunt cunctis
entering therefore Italy all almost the-cities they-took all
habitatoribus interfectis, Papiam autem tribus annis obsessam
the-inhabitants killed Pavia moreover for-three years besieged
tandem ceperunt. Rex autem Albuinus juraverat, se omnes
at-last they-took the-king moreover Alboin had-sworn himself all
christianos occisurum. Unde, cum Papiam intrare deberet et
the-Christians about-to-kill whence when Pavia to-enter he-was-to and
equus ejus ante portam civitatis genua figens, quantumcunque
horse his before the-gate of-the-city its-knees fixing however-much
calcaribus urgeretur, surgere non valebat, quousque ad
with-spurs it-was-urged to-rise not was-able until at
admonitionem cujusdam christiani rex juramentum mutavit.
the-admonition of-a-certain Christian the-king his-oath changed
Mediolanum ergo Lombardi ingressi totam paene Italiam
Milan therefore the-Lombards having-entered the-whole-of almost Italy
intra breve temporis spatium subjugarunt, praeter Romam et
within a-short of-time space subjugated except Rome and
Romaniliam, quae Romanilia est vocata, quia altera Roma,
Romagna which Romagna was called because another Rome
ex eo scilicet, quod Romae semper adhaesisset. Cum igitur
from this namely that to-Rome always it-had-clung when therefore
rex Albuinus Veronae esset et quoddam magnum convivium
king Alboin at-Verona was and a-certain great banquet
praeparasset et scyphum suum, quem de capite regis
had-prepared and cup his which from the-head of-the-king
fecerat, afferri faciens ex eo bibit et uxorem suam,
he-had-made to-be-brought causing from it he-drank and wife his
nomine Rosimundam, de eo bibere fecit dicens: bibe cum
by-name Rosamund from it to-drink caused saying drink with

patre tuo. Quod cum Rosimunda didicisset, odium magnum
father your which when Rosamund had-learned hatred great
contra regem concepit. Erat autem regi dux quidam, qui
against the-king she-conceived there-was moreover to-the-king a-duke certain who
quandam domicellam reginae carnaliter cognoscebat, at regina
a-certain maid of-the-queen carnally knew but the-queen
absente rege quadam nocte ancillae suae cubiculum
the-king being-absent on-a-certain night of-maidservant her the-bedchamber
intrans praedicto duci ex persona ipsius ancillae mandavit,
entering to-the-aforesaid duke from the-person of-that maidservant sent-word
ut ad se illa nocte deberet accedere. Qui cum venisset,
that to her that night he-should to-come who when he-had-come
regina praedicto duci vice ancillae se supposuit et
the-queen to-the-aforesaid duke in-place of-the-maidservant herself substituted and
postmodum dixit ei: scis, quae sum? Cui cum se
afterward said to-him do-you-know who I-am to-whom when her
esse talem amicam suam diceret, illa ait: nequaquam, sed
to-be such a-mistress his he-said she says by-no-means but
sum Rosimunda; certe talem rem perpetrasti hodie, quod
I-am Rosamund certainly such a-thing you-have-perpetrated today that
aut Albuinum occides aut Albuini gladio interibis; volo
either Alboin you-will-kill or of-Alboin by-the-sword you-will-perish I-wish
igitur, ut de ipso viro meo, qui patrem meum occidit et
therefore that on that husband my who father my killed and
de ejus capite cupam sibi faciens me in ea bibere fecit,
from his head a-cup for-himself making me from it to-drink made
me debeas vindicare. Cui ille non acquiescens alium se
me you-should to-avenge to-whom he not consenting another himself
invenire promisit, qui hoc negotium perpetraret. Unde illa
to-find promised who this business would-carry-out whence she
arma subtrahens, spatham illius, quae erat ad lectuli caput,
the-arms withdrawing the-sword of-him which was at of-the-bed the-head

ne tolli aut evaginari posset, fortiter colligavit. Dum ergo
lest to-be-taken or to-be-drawn it-could strongly tied while therefore
rex in stratu dormiret, homicida ejus cubiculum intrare
the-king on the-bed slept the-murderer his bedchamber to-enter
conatur. Quod rex sentiens de stratu exsiliit et spatham
tries which the-king sensing from the-bed leapt and the-sword
arripiens, sed extrahere non valens cum scabello se viriliter
seizing but to-draw-it not being-able with a-footstool himself manfully
defendere coepit, sed ille, cum optime esset armatus, in
to-defend began but he since excellently he-was armed against
regem invaluit et occidit. Accipiens igitur universos thesauros
the-king prevailed and killed taking therefore all the-treasures
palatii cum Rosimunda Ravennam (ut dicitur) aufugit, sed
of-the-palace with Rosamund to-Ravenna as is-said he-fled but
cum Rosimunda quendam juvenem pulcherrimum praefectum,
when Rosamund a-certain youth most-beautiful the-prefect
scilicet Ravennae, vidisset, ipsum in virum habere desiderans
namely of-Ravenna had-seen him as husband to-have desiring
venenum viro in calice propinavit, cujus amaritudinem
poison to-her-husband in a-cup gave-to-drink whose bitterness
ille praesentiens jubet uxori, ut residuum bibat. Quod cum
he perceiving orders his-wife that the-remainder she-drink which when
recusaret, ille evaginato gladio eam bibere coegit et sic
she-refused he drawn his-sword her to-drink compelled and so
ambo ibidem perierunt. Tandem rex quidam Longobardorum,
both there perished at-last a-king certain of-the-Lombards
nomine Adalaoth, baptizatus est et fidem Christi suscepit. Sed
by-name Adaloald baptized was and the-faith of-Christ received but
et Theudelina Longobardorum regina, christianissima et devota
also Theodelinda of-the-Lombards the-queen most-Christian and devout
apud Modoetiam pulcherrimum oratorium constituit. Ad quam
at Monza a-most-beautiful oratory established to which

reginam Gregorius libros dyalogorum transmisit. Quae virum
queen Gregory the-books of-the-dialogues sent who husband
suum Agisulphum primo ducem Taurinensem, sed postmodum
her Agilulf first duke of-Turin but afterward
Longobardorum regem ad fidem convertit et cum Romano
of-the-Lombards king to the-faith converted and with the-Roman
imperio et ecclesia eum pacem habere fecit, sicque in festo
empire and church him peace to-have caused and-so on the-feast
sanctorum Gervasii et Protasii facta est pax inter Romanos
of-saints Gervase and Protase made was peace between the-Romans
et Longobardos et ideo Gregorius in eodem festo cantare
and the-Lombards and therefore Gregory on the-same feast to-sing
instituit in officio missae: loquetur dominus pacem etc. In
established in the-office of-the-mass will-speak the-Lord peace etc. on
nativitate quoque sancti Johannis baptistae praedictorum pax
the-nativity also of-saint John the-baptist of-the-aforesaid the-peace
et conversio amplius confirmata fuit. Theudelina vero in
and conversion more confirmed was Theodelinda but toward
beatum Johannem specialem devotionem habebat, cujus meritis
blessed John a-special devotion had whose to-merits
gentis suae conversionem adscribens praedictum oratorium
of-her nation the-conversion ascribing the-aforesaid oratory
apud Modoetiam fabricavit ejusque gentis Johannem patronum
at Monza she-built and-of-that nation John the-patron
et defensorem esse cuidam viro sancto revelatum fuit. Mortuo
and defender to-be to-a-certain man holy revealed was dead
Gregorio successit ei Sabinus et Sabino Bonifacius tertius
Gregory succeeded to-him Sabinian and to-Sabinian Boniface the-third
et Bonifacio tertio Bonifacius quartus, ad cujus preces Phocas
and to-Boniface the-third Boniface the-fourth at whose prayers Phocas
imperator donavit ecclesiae Christi Pantheon circa annos
the-emperor gave to-the-church of-Christ the-Pantheon about the-years

domini DCX et ad preces tertii Bonifacii prius statuit
of-the-Lord six-hundred-ten and at the-prayers of-the-third Boniface earlier he-decreed
sedem Romanam esse caput omnium ecclesiarum, nam ecclesia
the-see Roman to-be the-head of-all churches for the-church
Constantinopolis se primam omnium ecclesiarum scribebat.
of-Constantinople itself first of-all churches was-writing

Hujus Bonifacii tempore mortuo Phoca et regnante Heraclio
of-this Boniface in-the-time dead Phocas and reigning Heraclius
circa annum domini DCX Magumeth pseudopropheta
about the-year of-the-Lord six-hundred-ten Muhammad the-pseudo-prophet
et etiam magus Agarenos sive Ismaelitas, id est Saracenos,
and also a-magician the-Hagarenes or Ishmaelites that is the-Saracens
hoc modo decepit, sicut legitur in quadam hystoria ipsius
in-this way deceived as is-read in a-certain history of-him
et in quadam chronica. Clericus quidam valde famosus,
and in a-certain chronicle a-cleric certain very famous
cum in Romana curia honorem, quem cupiebat, assequi
when in the-Roman curia the-honor which he-desired to-obtain
non potuisset, indignatus ad partes ultramarinas confugiens
not he-had-been-able angered to parts overseas fleeing
sua simulatione innumerabiles ad se attraxit inveniensque
by-his pretense innumerable to himself drew and-finding
Magumeth dixit ei, quod ipsum illi populo praeficere
Muhammad said to-him that him over-that people to-set
vellet, nutriensque columbam grana et alia hujusmodi
he-wished and-feeding a-dove grains and other things-of-this-kind
in auribus Magumeth ponebat. Columba autem supra ejus
in the-ears of-Muhammad he-put the-dove moreover on his
humeros stans de auribus ejus cibum sibi sumebat sicque
shoulders standing from the-ears his food for-itself took and-so
jam adeo asuefacta erat, quod, quandocumque Magumeth
already so accustomed it-was that whenever Muhammad

videbat, protinus super humeros ejus prosiliens rostrum in
it-saw forthwith onto the-shoulders his leaping its-beak in
ejus aure ponebat. Praedictus igitur vir populum convocans
his ear it-put the-aforesaid therefore man the-people calling-together
dixit, se illum sibi velle praeficere, quem spiritus
said himself that-one over-them to-wish to-set whom the-Spirit
sanctus in specie columbae monstraret, statimque columbam
Holy in the-form of-a-dove should-show and-at-once the-dove
secrete emisit et illa super humeros Magumeth, qui cum
secretly he-sent-out and it onto the-shoulders of-Muhammad who with
aliis adstabat, evolans rostrum in ejus aure apposuit. Quod
the-others stood flying its-beak in his ear placed which
populus videns spiritum sanctum esse credidit, qui super
the-people seeing the-Spirit Holy to-be believed which upon
eum descenderet ac in ejus aure verba Dei inferret, et sic
him descended and into his ear the-words of-God brought and so
Magumeth Saracenos decepit, qui sibi adhaerentes regnum
Muhammad the-Saracens deceived who to-him clinging the-kingdom
Persidis ac orientalis imperii fines usque ad Alexandriam
of-Persia and of-the-eastern empire the-borders all-the-way to Alexandria
invaserunt. Hoc quidem vulgariter dicitur, sed verius est, quod
invaded this indeed commonly is-said but truer is what
infra habetur. Magumeth igitur proprias leges confingens ipsas
below is-held Muhammad therefore his-own laws fabricating them
a spiritu sancto in specie columbae, quae saepe vidente
from the-Spirit Holy in the-form of-a-dove which often seeing
populo super eum volabat, se recepisse mentiebatur, in
the-people over him flew himself to-have-received lied into
quibus quaedam de utroque testamento inseruit. Nam cum
which certain-things from each testament he-inserted for when
in prima aetate mercimonia exerceret et apud Aegyptum
in first age trade he-practiced and in Egypt

et Palaestinam cum camelis pergeret, cum christianis et
and Palestine with camels went with Christians and
Judaeis saepe conversabatur, a quibus tam novum quam
Jews often he-conversed from whom both the-new and
vetus didicit testamentum. Unde secundum ritum Judaeorum
the-old he-learned testament whence according-to the-rite of-the-Jews
circumciduntur Saraceni, carnes porcinas non comedunt.
are-circumcised the-Saracens flesh of-pigs not eat
Cujus rationem cum vellet Magumeth assignare, dixit, quod
of-which the-reason when wished Muhammad to-assign he-said that
ex fimo cameli porcus post diluvium fuerit procreatus et
from the-dung of-a-camel the-pig after the-flood had-been begotten and
ideo tamquam immundus a mundo populo est vitandus.
therefore as unclean by a-clean people it-is to-be-avoided
Cum christianis autem conveniunt, quod credunt unum
with the-Christians moreover they-agree in-that they-believe one
solum Deum omnipotentem omnium creatorem. Asseruit
alone God almighty of-all the-creator asserted
etiam pseudopropheta, vera quaedam falsis immiscens,
also the-pseudo-prophet true certain-things with-false-ones mixing
quod Moyses fuit magnus propheta, sed Christus major est,
that Moses was a-great prophet but Christ greater is
summus prophetarum natus ex Maria virgine virtute Dei
the-highest of-the-prophets born of Mary the-virgin by-the-power of-God
absque semine hominis. Ait quoque in suo alchorano, quod
without the-seed of-man he-says also in his Koran that
Christus, dum adhuc puer esset, de limo terrae volucres
Christ while still a-boy he-was from the-slime of-the-earth birds
procreavit, sed venenum immiscuit, quia Christum non vere
made but poison he-mixed-in because Christ not truly
passum nec vere resurrexisse dixit, sed alium quendam
to-have-suffered nor truly to-have-risen he-said but another certain

hominem sibi similem hujusmodi egisse vel passum
man to-him like such-things to-have-done or suffered
esse docuit. Quaedam autem matrona, nomine Cadigan,
to-have-been he-taught a-certain moreover matron by-name Khadija
quae praeerat cuidam provinciae, nomine Corocanica, videns
who presided-over a-certain province by-name Corocanica seeing
hominem Judaeorum et Saracenorum contubernio vallari,
the-man of-the-Jews and of-the-Saracens by-the-company to-be-surrounded
existimabat in illo majestatem divinam latere, et cum
thought in him a-majesty divine to-lie-hidden and since
esset vidua, ipsum in maritum accepit et sic Magumeth
she-was a-widow him as husband took and so Muhammad
totius illius provinciae obtinuit principatum, ille autem suis
of-the-whole that province obtained the-rule he moreover by-his
praestigiis non solum praedictam dominam, sed etiam Judaeos
tricks not only the-aforesaid lady but also the-Jews
et Saracenos demum adeo demutavit, ut se Messiam in
and Saracens at-last so changed that himself the-Messiah in
lege promissum publice fateretur. Post hoc vero Magumeth
the-law promised publicly he-declared after this but Muhammad
coepit frequenter cadere in epileptica passione. Quod Cadigan
began frequently to-fall in the-epileptic affliction which Khadija
cernens plurimum tristabatur eo, quod impurissimo homini
seeing very-much was-saddened this that to-a-most-impure man
et epileptico nupsisset. Quam ille placare desiderans talibus
and epileptic she-had-married whom he to-placate desiring with-such
eam sermonibus demulcebat dicens: Gabrielem archangelum
her words soothed saying Gabriel the-archangel
frequenter mecum loquentem contemplor et non ferens
frequently with-me speaking I-behold and not bearing
splendorem vultus ejus in me deficio et tabesco. Quod
the-splendor of-the-face his in myself I-faint and waste-away which

sic esse mulier et caeteri crediderunt. Alibi tamen legitur,
so to-be the-woman and the-others believed elsewhere yet is-read
quod fuit quidam monachus, qui Magumethum instruxit,
that there-was a-certain monk who Muhammad instructed
nomine Sergius, qui in errorem Nestorii incidens, dum a
by-name Sergius who into the-error of-Nestorius falling when by
monachis fuisset expulsus, in Arabiam venit et Magumetho
the-monks he-had-been expelled into Arabia came and to-Muhammad
adhaesit, licet alibi legatur, quod fuit archidiaconus in
clung although elsewhere is-read that he-was an-archdeacon in
partibus Antiochiae degens et fuit (ut asserunt) Jacobita,
the-parts of-Antioch living and was as they-assert a-Jacobite
qui circumcisionem praedicant Christumque non Deum, sed
who circumcision preach and-Christ not God but
hominem tantum justum et sanctum, de spiritu sancto
man only just and holy from the-Spirit Holy
conceptum et de virgine natum affirmant. Quae omnia
conceived and of a-virgin born affirm which all-things
Saraceni affirmant et credunt. Praedictus igitur Sergius
the-Saracens affirm and believe the-aforesaid therefore Sergius
Magumethum de novo et veteri testamento (ut tradunt)
Muhammad about the-new and old testament as they-relate
plura edocuit. Magumethus enim utroque parente orbatus
many-things taught Muhammad for of-both parent bereft
sub patrui sui cura pueritiae annos agebat multoque
under of-uncle his the-care of-boyhood the-years spent and-for-much
tempore cum universa gente sua Arabum ydolorum cultui
time with the-whole nation his of-Arabs of-idols to-the-worship
deservivit, quemadmodum in alchorano suo testatur Deum
was-devoted as in Koran his he-testifies God
sibi dixisse: orphanus fuisti et suscepi te, in errore
to-him to-have-said an-orphan you-were and I-took-up you in the-error

ydololatriae diu mansisti et inde eduxi te, pauper eras
of-idolatry long you-remained and thence I-led-out you poor you-were
et ego locupletavi te. Universa enim gens Arabum cum
and I enriched you the-whole for nation of-the-Arabs with
Magumetho Venerem pro Dea colebat et inde est, quod
Muhammad Venus as a-goddess worshiped and thence it-is that
adhuc sexta feria apud Saracenos in magna veneratione
still the-sixth weekday among the-Saracens in great veneration
habetur, sicut apud Judaeos sabbatum et apud christianos
is-held as among the-Jews the-sabbath and among the-Christians
dies dominica colitur. Magumethus igitur praedictae Cadigan
the-day the-Lord's is-kept Muhammad therefore of-the-aforesaid Khadija
locupletatus divitiis in tantam prorupit mentis audaciam, ut
enriched by-the-riches into such burst of-mind boldness that
regnum Arabum sibi usurpare cogitaret. Sed cum videret,
the-kingdom of-the-Arabs for-himself to-usurp he-thought but when he-saw
se per violentiam hoc assequi non valere, maxime cum
himself through violence this to-obtain not to-be-able especially since
a contribulibus suis, qui eo majores fuerant, despiceretur,
by kinsmen his who than-him greater had-been he-was-despised
prophetam se fingere voluit, ut, quos non poterat
a-prophet himself to-feign he-wished that those-whom not he-could
subjugare per potentiam, saltem per sanctitatem attraheret
to-subjugate by power at-least by holiness he-might-attract
simulatam, praedictique Sergii viri valde prudentis consiliis
feigned and-of-the-aforesaid Sergius a-man very prudent to-the-counsels
adhaerebat. Ipsum enim abscondite manere faciebat et ab
he-clung him for hidden to-remain he-made and from
eo omnia requirebat et populo referebat ac Gabrielem
him all-things he-inquired and to-the-people reported and Gabriel
archangelum eum nominabat, et sic Magumeth totius
the-archangel him he-named and so Muhammad of-the-whole

gentis illius prophetam se simulando obtinuit principatum
nation that a-prophet himself by-feigning obtained the-rule
omnesque sibi sponte vel timore gladii crediderunt; et
and-all in-him willingly or from-fear of-the-sword believed and
istud verius est, quam illud, quod dictum est de columba,
this truer is than that which said has-been about the-dove
et sic est tenendum. Praedictus igitur Sergius, cum monachus
and so it-is to-be-held the-aforesaid therefore Sergius since a-monk
esset, voluit, ut Saraceni monachali habitu uterentur, scilicet
he-was wished that the-Saracens the-monastic habit should-use namely
cucula sine capucio, et ut instar monachorum multas et
a-cowl without a-hood and that like monks many and
ordinatas genuflexiones facerent et ordinate valde orarent,
ordered genuflections they-should-make and in-order greatly should-pray
et quia Judaei versus occidentem et christiani versus orientem
and because the-Jews toward the-west and the-Christians toward the-east
orabant, voluit, ut sui versus meridiem orarent. Quae omnia
prayed he-wished that his toward the-south should-pray which all-things
adhuc Saraceni observant. Multas autem leges Magumethus
still the-Saracens observe many moreover laws Muhammad
promulgavit, quas praedictus Sergius eum docuit, quarum
promulgated which the-aforesaid Sergius him taught of-which
multas de Mosayca lege accepit. Saepe namque Saraceni se
many from the-Mosaic law he-took often for the-Saracens themselves
lavant et maxime, cum orare debent, verenda sua, manus,
wash and especially when to-pray they-must private-parts their hands
brachia, faciem et os et omnia membra corporis abluunt,
arms face and mouth and all the-limbs of-the-body they-wash
ut mundius orare possint. Orantes autem unum confitentur
that more-cleanly to-pray they-may-be-able praying moreover one they-confess
Deum, qui nullum aequalem vel similem habeat, ejusdemque
God who no equal or like has and-of-the-same

Magumethum prophetam. In anno quoque integrum mensem
Muhammad the-prophet in the-year also a-whole month
jejunant, jejunantes autem nocturno tempore comedunt, diurno
they-fast fasting moreover by-night time they-eat by-day
vero jejunant, ita ut ab ea hora diei, qua nigrum ab
but they-fast so that from that hour of-the-day at-which black from
albo distinguere possunt, usque ad solis occasum comedere
white to-distinguish they-can all-the-way to of-the-sun the-setting to-eat
vel bibere aut se uxoris commixtione foedare nemo audeat.
or to-drink or themselves of-a-wife by-intercourse to-defile no-one dares
Post solis occubitum usque ad sequentis diei crepusculum
after of-the-sun the-setting all-the-way to of-the-following day the-twilight
semper licet iis cibo et potu et propriis uxoribus
always it-is-permitted to-them food and drink and their-own wives
uti, infirmi autem ad hoc non obligantur. Semel autem per
to-use the-sick moreover to this not are-bound once moreover through
singulos annos causa recognitionis ad domum Dei, quae
single years for-the-sake of-recognition to the-house of-God which
est in Mecha, ire praecipiuntur et ibi adorare eamque
is in Mecca to-go they-are-commanded and there to-adore and-it
inconsutilibus tegumentis circuire et lapides per media
in-seamless coverings to-go-round and stones through the-middle
foramina pro dyabolo lapidando jactare, quam domum dicunt
openings for the-devil to-be-stoned to-throw which house they-say
Adam construxisse omnibusque filiis ejus et Abraham et
Adam to-have-built and-to-all sons his and Abraham and
Ismaeli locum orationis fuisse, demum Magumethum eam
Ishmael the-place of-prayer to-have-been at-last Muhammad that
domum sibi cunctisque gentibus suis tradidisse affirmant.
house to-himself and-to-all nations his to-have-handed they-affirm
Omnes carnes praeter porcinas, sanguinem et morticinum
all flesh except of-pigs blood and carrion

comedere possunt. Quatuor legitimas uxores insimul habere
to-eat they-can four lawful wives at-once to-have
iis licet et quamlibet usque tertio repudiare
to-them it-is-permitted and each all-the-way to-a-third-time to-repudiate
et rursus recipere, ita tamen, ut quaternarium numerum non
and again to-receive so yet that the-fourfold number not
transscendant. Emtitias vero atque captivas, quot volunt,
they-exceed bought-women but and captives as-many-as they-wish
habere licitum est et eas vendere possunt, cum velint, nisi
to-have lawful it-is and them to-sell they-can when they-wish unless
earum aliquam impraegnassent. Conceditur iis de propria
of-them some they-had-made-pregnant it-is-granted to-them from their-own
cognatione habere uxores, ut sanguinis proles accrescat
kindred to-have wives that of-blood the-offspring may-increase
et fortius inter eos amicitiae vinculum astringatur. Circa
and more-strongly among them of-friendship the-bond be-bound about
possessiones repetendas observant, ut actor testibus probet
possessions to-be-reclaimed they-observe that the-plaintiff by-witnesses prove
et reus juramento se comprobet innocentem. Cum
and the-defendant by-oath himself show innocent with
adultera deprehensus cum ea pariter lapidatur, cum alia
an-adulteress caught with her equally he-is-stoned with another
autem fornicatus octoginta verberibus plectitur. Magumethus
moreover having-fornicated with-eighty blows he-is-punished Muhammad
tamen dixit sibi a domino angelo Gabriele nuntiante
yet said to-himself by the-Lord the-angel Gabriel announcing
fuisse concessum, quod ad aliorum uxores accedere posset,
to-have-been granted that to of-others the-wives to-approach he-could
ut viros virtutis et prophetas generaret. Quidam autem
that men of-virtue and prophets he-might-beget a-certain moreover
servus ejus, cum pulchram uxorem haberet et sibi, ne cum
servant his since a-beautiful wife he-had and to-her that-not with

domino suo loqueretur, interdixisset, quadam die ipsam cum
lord his she-should-speak had-forbidden on-a-certain day her with
eo loquentem invenit et protinus eam a se rejecit. Quam
him speaking he-found and forthwith her from himself he-cast-off whom
Magumeth recipiens inter alias suas mulieres connumeravit,
Muhammad receiving among other his women numbered
timens vero ex hoc murmur populi chartam de coelo sibi
fearing but from this the-murmur of-the-people a-paper from heaven to-him
delatam confinxit, qua continebatur, quod, si aliquis uxorem
brought he-fabricated in-which was-contained that if anyone a-wife
repudiaret, ejus esset uxor, qui eam suscepisset, quod Saraceni
should-repudiate his would-be wife who her had-taken which the-Saracens
usque hodie pro lege observant. Fur prima et secunda
all-the-way-to today as law observe the-thief the-first and the-second
vice verberibus plectitur, tertia manus ei praeciditur,
time with-blows is-punished the-third the-hand from-him is-cut-off
quarta pedis truncatione punitur. A vino semper abstinere
the-fourth of-the-foot by-the-cutting-off he-is-punished from wine always to-abstain
jubentur. Servantibus haec et alia mandata promisit
they-are-ordered to-those-keeping these-things and other commands promised
Deus, ut asserunt, paradisum, id est hortum deliciarum
God as they-assert paradise that is a-garden of-delights
aquis praeterfluentibus irrigatum, in quo sedes habebunt
with-waters flowing-past watered in which seats they-will-have
perpetuas nec frigore aut aestu aliquo affligentur, omnibus
perpetual nor by-cold or heat any they-will-be-afflicted on-all
ciborum generibus vescentur, quidquid autem petierint,
of-foods kinds they-will-feed whatever moreover they-will-have-asked
coram iis statim invenient, sericis vestimentis omnicoloribus
before them at-once they-will-find in-silken garments of-all-colors
induentur et virginibus speciosissimis conjugentur, in
they-will-be-clothed and to-virgins most-beautiful will-be-joined in

deliciis omnibus accubabunt. Quibus angeli pincernarum
delights all they-will-recline to-whom angels of-cupbearers
more cum vasis aureis et argenteis deambulabunt,
in-the-manner with vessels golden and silver will-walk-about
in aureis lac, in argenteis vinum afferentes et dicentes:
in the-golden milk in the-silver wine bringing and saying
comedite et bibite in laetitia. Tria flumina, scilicet lactis,
eat and drink in gladness three rivers namely of-milk
mellis et vini optimi aromatici eos habere dicit Magumethus
of-honey and of-wine excellent spiced them to-have says Muhammad
in paradiso, et quod angelos pulcherrimos sunt visuri
in paradise and that angels most-beautiful they-are about-to-see
et adeo magnos, quod ab uno oculo angeli usque ad
and so great that from one eye of-the-angel all-the-way to
alium sit spatium unius diei. Non credentibus vero Deo
the-other there-is the-space of-one day not for-those-believing but in-God
nec Magumetho erit, ut asserunt, infernalis poena sine
nor in-Muhammad there-will-be as they-assert the-infernal punishment without
fine. Quibuscunque autem peccatis quilibet obligatus fuerit,
end by-whatever moreover sins anyone bound will-have-been
si in die mortis Deo et Magumetho credidit, in die
if on the-day of-death in-God and in-Muhammad he-has-believed on the-day
judicii Magumetho interveniente, ut asserunt, salvus erit.
of-judgment Muhammad interceding as they-assert saved he-will-be
Hunc pseudoprophetam Saraceni tenebris involuti spiritum
this pseudo-prophet the-Saracens in-darkness wrapped the-spirit
prophetiae super omnes habuisse affirmant et decem angelos
of-prophecy above all to-have-had affirm and ten angels
sibi faventes et eum custodientes eum habuisse praedicant.
to-him favoring and him guarding him to-have-had they-proclaim
Addunt quoque, quod, antequam Deus coelum et terram
they-add also that before God heaven and earth

creasset, nomen Magumethi in conspectu Dei adstabat et nisi
had-created the-name of-Muhammad in the-sight of-God stood and unless
ipse Magumethus futurus fuisset, nec coelum nec terra nec
he Muhammad about-to-be had-been neither heaven nor earth nor
paradisus fuisset. Mentiuntur quoque de eo, quod luna
paradise would-have-been they-lie also about him that the-moon
ad eum accessit, quam ille in sinu recipiens in partes duas
to him came which he into his-bosom receiving into parts two
divisit et iterum conjunxit. Venenum insuper sibi in carne
divided and again joined poison besides to-him in meat
agnina oblatum fuisse dicunt. Agnus autem ei locutus
of-lamb offered to-have-been they-say the-lamb moreover to-him spoken
est dicens: cave, ne me sumas, quia in me habeo venenum.
has saying beware lest me you-take because in me I-have poison
Et tamen post plures annos veneno sibi dato interiit.
and yet after several years by-poison to-him given he-perished

Sed jam nunc ad Longobardorum hystoriam prosequendam
but already now to of-the-Lombards the-history to-be-pursued
stylus se vertat. Longobardi igitur Romano imperio
the-pen itself let-turn the-Lombards therefore to-the-Roman empire
plurimum molesti erant, licet fidem Christi recepissent.
very-much troublesome were although the-faith of-Christ they-had-received
Post hoc autem Pipinus princeps major regiae domus
after this moreover Pepin the-prince mayor of-the-royal house
Francorum defunctus est, cui successit Carolus filius ejus, qui
of-the-Franks died has whom succeeded Charles son his who
Tutides appellabatur, qui multas victorias faciens reliquit duos
Tutides was-called who many victories making left two
ejusdem aulae regiae principes, scilicet Carolum et Pipinum.
of-the-same hall royal princes namely Charles and Pepin
Sed Carolus magnus relicta saeculi pompa Casinensis
but Charles the-great left of-the-world the-pomp of-Monte-Cassino

monachus est effectus, Pipinus autem aulam regiam strenue
a-monk was made Pepin moreover the-hall royal vigorously
gubernabat. Sed cum Childericus rex esset inutilis et
governed but when Childeric the-king was useless and
remissus, consuluit Pipinus Zachariam papam, an ille
slack consulted Pepin Zacharias the-pope whether he
deberet esse rex, qui solo nomine regio erat contentus.
ought to-be king who with-the-mere name royal was content
Cui papa respondit, illum debere regem vocari, qui
to-whom the-pope answered him to-be-obliged king to-be-called who
bene rempublicam gereret. Qua responsione Franci animati
well the-commonwealth managed by-which answer the-Franks heartened
Childericum in monasterio recluserunt et Pipinum regem
Childeric in a-monastery shut-up and Pepin king
creaverunt, circa annos domini quingentesimo ducentesimo
created about the-years of-the-Lord five-hundredth two-hundredth
quadragesimo. Verum cum Arstulphus rex Longobardorum
fortieth but when Arstulf the-king of-the-Lombards
ecclesiam Romanam suis possessionibus et dominio spoliasset,
the-church Roman of-its possessions and dominion had-stripped
Stephanus papa, qui Zachariae successerat, ad Pipinum regem
Stephen the-pope who Zacharias had-succeeded to Pepin the-king
Franciae contra Longobardos auxilium petiturus accessit,
of-France against the-Lombards help about-to-seek went
Pipinus autem copiosum exercitum congregans in Italiam
Pepin moreover a-copious army gathering into Italy
venit et Arstulphum regem obsedit, a quo quadraginta
came and Arstulf the-king besieged from whom forty
obsides accepit, ut ecclesiae Romanae omnia praedia, quae
hostages he-received that to-the-church Roman all the-estates which
abstulerat, redderet et ipsam amplius non inquietaret. Sed
he-had-taken-away he-should-return and it further not disturb but

recedente Pipino Arstulphus totum, quod promiserat, irritum
withdrawing Pepin Arstulf all which he-had-promised void
fecit, qui tamen post modicum, dum venatum pergeret, subito
made who yet after a-little while to-hunt he-went suddenly
exspiravit et Desiderius eidem successit. Per idem tempus,
expired and Desiderius him succeeded about the-same time
dum Theodericus rex Gothorum jussu imperatoris Italiam
while Theoderic the-king of-the-Goths by-order of-the-emperor Italy
regeret et Ariana haeresi depravatus esset et Boethius
ruled and by-the-Arian heresy corrupted was and Boethius
philosophus consularis patricius cum Symmacho patricio, cujus
the-philosopher consular patrician with Symmachus the-patrician whose
gener erat, rempublicam illustraret et auctoritatem Romani
son-in-law he-was the-commonwealth made-illustrious and the-authority of-the-Roman
senatus contra Theodericum defensaret, idem Theodericus
senate against Theoderic defended the-same Theoderic
Boethium Papiae in exsilium trusit, ubi librum de
Boethius at-Pavia into exile thrust where the-book on
consolatione composuit, et tandem eum exstinxit. Ejus uxor,
consolation he-composed and at-last him he-put-to-death his wife
Elpes nomine, hymnum apostolorum Petri et Pauli, qui sic
Elpes by-name the-hymn of-the-apostles Peter and Paul which so
incipit: felix per omnes festum mundi cardines, edidisse
begins happy through all the-feast of-the-world the-hinges to-have-produced
fertur. Epitaphium quoque suum ipsa composuit ita dicens:
is-said the-epitaph also her-own she composed thus saying

Elpes dicta fui, Siciliae regionis alumna,
Elpes called I-was of-Sicily of-the-region a-nursling
Quam procul a patria conjugis egit amor;
whom far from the-homeland of-a-husband drove the-love

Porticibus sacris jam nunc peregrina quiesco,
in-the-porticoes sacred already now a-stranger I-rest
Judicis aeterni testificata thronum.
of-the-judge eternal having-witnessed the-throne

Theodericus autem subito defunctus a quodam sancto eremita
Theoderic moreover suddenly dead by a-certain holy hermit
visus est a Johanne papa et Symmacho, quos ipse occiderat,
seen was by John the-pope and Symmachus whom he had-killed
nudus et discalceatus in ollam Vulcani demergi, sicut ait
naked and unshod into the-pot of-Vulcan to-be-plunged as says
Gregorius in dyalogo. Circa annum domini DCLXXVII
Gregory in the-dialogue about the-year of-the-Lord six-hundred-seventy-seven
Dagobertus rex Francorum, ut in quadam chronica habetur,
Dagobert the-king of-the-Franks as in a-certain chronicle is-held
qui longe ante Pipinum regnaverat, a sui pueritia sanctum
who long before Pepin had-reigned from his boyhood saint
Dionysium in magna veneratione habere coepit, nam et,
Denis in great veneration to-hold began for also
quando Lotharii patris sui iram metuebat, ad ecclesiam
when of-Lothair father his the-anger he-feared to the-church
sancti Dionysii confugiebat. Cum ergo factus jam rex
of-saint Denis he-fled when therefore made now king
mortuus fuisset, cuidam sancto viro in visione monstratum
dead he-had-been to-a-certain holy man in a-vision shown
est, quod anima ejus ad judicium rapta fuit et multi
it-was that soul his to judgment snatched was and many
sancti suarum ecclesiarum exspoliationem objiciebant eidem.
saints of-their churches the-despoiling threw-up to-him
Cum ergo mali angeli jam ad poenas rapere eam vellent,
when therefore the-evil angels now to punishments to-snatch it wished

affuit beatus Dionysius et ejus interventu liberatus est
was-present blessed Denis and his by-intercession freed it-was
et poenam evasit. Forte enim ejus anima ad corpus rediit
and the-punishment escaped perhaps for his soul to the-body returned
et ibi poenitentiam egit. Clodoveus rex corpus sancti
and there penance did Clovis the-king the-body of-saint
Dionysii minus religiose discooperiens os brachii ejus
Denis less religiously uncovering the-bone of-the-arm his
fregit et cupide rapuit, qui mox in amentiam versus est.
broke and greedily seized who soon into madness turned was

Circa annum domini DCLXXXVII Beda Venerabilis
about the-year of-the-Lord six-hundred-eighty-seven Bede the-Venerable
presbiter et monachus in Anglia claruit, qui, licet in
priest and monk in England was-famous who although in
catalogo sanctorum computetur, tamen ab ecclesia non sanctus,
the-catalog of-saints he-is-counted yet by the-church not saint
sed venerabilis appellatur, et hoc duplici de causa. Prima est,
but venerable is-called and this double for reason the-first is
quia, cum prae nimia senectute ejus oculi caligassent, habebat,
that since for excessive old-age his eyes had-grown-dim he-had
ut ajunt, quendam ductorem, a quo per villas et castella
as they-say a-certain guide by whom through villages and castles
se duci faciebat et ubique verbum domini praedicabat.
himself to-be-led he-caused and everywhere the-word of-the-Lord preached
Quadam vice, dum per quandam vallem magnis lapidibus
on-a-certain occasion while through a-certain valley with-great stones
plenam transirent, ejus discipulus derisionis causa eidem
full they-were-passing his disciple of-mockery for-the-sake to-him
dixit, quod ibi esset magnus populus congregatus, qui
said that there was a-great people gathered which
ejus praedicationem silenter et avide exspectaret. Tunc ille
his preaching silently and eagerly awaited then he

ferventer praedicare incipiens, cum in fine per omnia
fervently to-preach beginning when at the-end through all
secula seculorum conclusisset, mox, ut ajunt, alta voce
ages of-ages he-had-concluded at-once as they-say with-loud voice
clamaverunt: amen, venerabilis pater. Quia igitur venerabilem
cried amen O-venerable father because therefore venerable
eum miraculose lapides vocaverunt, ideo venerabilis pater
him miraculously the-stones called therefore venerable father
appellatur, vel, ut alii asserunt, ei angeli responderunt:
he-is-called or as others assert to-him the-angels answered
bene, venerabilis pater, dixisti. Secunda causa est, quia
well O-venerable father you-have-spoken the-second reason is that
post ejus mortem quidam clericus sibi devotus quendam
after his death a-certain cleric to-him devoted a-certain
versum edere cupiebat, quem in ejus tumulum facere
verse to-produce desired which on his tomb to-cause
sculpi volebat, ita incipiens: hac sunt in fossa, volens
to-be-carved he-wished so beginning this are in the-pit wishing
versum taliter terminare: Bedae sancti ossa. Sed quia
the-verse thus to-end of-Bede saint the-bones but because
talem finem versus congruitas non patiebatur et sedula
such an-end of-the-verse the-fitness not allowed and with-diligent
mente revolveret nec congruum finem videret, dum quadam
mind he-turned-over nor a-fitting end saw when on-a-certain
nocte multum super hoc cogitans mane ad tumulum
night much over this thinking in-the-morning to the-tomb
properasset, manibus angelicis versum taliter sculptum reperit
he-had-hastened by-hands angelic the-verse thus carved he-found
et finitum: hac sunt in fossa Bedae venerabilis ossa.
and finished this are in the-pit of-Bede the-venerable the-bones
In die autem ascensionis cum morti appropinquaret, ad
on the-day moreover of-the-ascension when to-death he-drew-near to

altare se portari faciens: amen, o rex gloriae virtutum,
the-altar himself to-be-carried causing amen O king of-glory of-hosts
usque ad finem devote dixit, qua finita in pace dormivit
all-the-way to the-end devoutly he-said which ended in peace he-slept
tantusque odor omnes perfudit, ut in paradiso se
and-such an-odor all pervaded that in paradise themselves
existimarent. Ejus corpus cum devotione congrua colitur
they-thought his body with devotion fitting is-venerated
apud Januam. Per idem tempus, scilicet circa annum
at Genoa about the-same time namely about the-year
domini DCC Rachordus rex Frixonum, cum baptizari
of-the-Lord seven-hundred Radbod the-king of-the-Frisians when to-be-baptized
deberet et jam unum pedem in lavacro intinxisset, alterum
he-was-to and already one foot in the-font had-dipped the-other
retrahens interrogavit, ubinam plures majorum suorum essent,
drawing-back he-asked where more of-ancestors his were
in inferno an in paradiso, et audiens plures esse in inferno,
in hell or in paradise and hearing more to-be in hell
intinctum pedem retrahens: sanctius est, inquit, plures quam
the-dipped foot drawing-back holier it-is he-says the-more than
pauciores sequi, et ita ludificatus a daemone promittente,
the-fewer to-follow and so mocked by the-demon promising
quod tertia die abhinc incomparabilia bona sibi
that on-the-third day from-then incomparable good-things to-him
daret, ipse quarta die subita et aeterna morte periit.
he-would-give he on-the-fourth day by-a-sudden and eternal death perished
In Campania Italiae frumentum et hordeum et legumina
in Campania of-Italy wheat and barley and pulses
instar pluviae de coelo cecidisse refertur. Per idem tempus,
like rain from heaven to-have-fallen is-reported about the-same time
scilicet circa annum domini DCCXL, cum corpus sancti
namely about the-year of-the-Lord seven-hundred-forty when the-body of-saint

Benedicti de monte Cassino ad monasterium Floriacense
Benedict from mount Cassino to the-monastery of-Fleury
et corpus sanctae Scholasticae sororis ejus apud Ceromanas
and the-body of-saint Scholastica sister his to Le-Mans
fuisset translatum, Carolus monachus Cassinensis corpus
had-been translated Charles monk of-Monte-Cassino the-body
sancti Benedicti ad castrum Cassinum transferre volebat, sed
of-saint Benedict to the-castle of-Cassino to-translate wished but
miraculis a Deo ostensis et Francis resistentibus prohibitus
by-miracles by God shown and the-Franks resisting prevented
fuit. Eo tempore circa annum domini septingentesimum
he-was at-that time about the-year of-the-Lord seven-hundredth
quadragesimum terrae motus magnus factus est, quo
fortieth of-the-earth a-motion great made was by-which
urbes aliae sunt subversae, aliae a montanis ad subjecta
cities some were overturned others from the-mountains to the-lying-below
campestria cum muris et habitatoribus suis integre et
plains with walls and inhabitants their whole and
salve ultra sex milliaria transmigrarunt, ut dicitur. Corpus
safe beyond six miles migrated as is-said the-body
sanctae Petronellae Petri apostoli filiae transfertur, in
of-saint Petronilla of-Peter the-apostle the-daughter is-translated on
cujus sepulchro marmoreo ipsius Petri manu scriptum
whose tomb marble of-the-very Peter by-the-hand written
legebatur: aureae Petronellae dilectissimae filiae. Haec ait
was-read to-golden Petronilla most-beloved daughter these-things says
Sigebertus. Eo tempore Tyrii Armeniam infestant, in
Sigebert at-that time the-Tyrians Armenia infest in
quorum patria cum olim pestilentia fuisset, suasu
whose homeland when once pestilence had-been by-the-persuasion
christianorum in modum crucis sua capita totonderunt, et
of-the-Christians in the-manner of-a-cross their heads they-shaved and

quia per hoc signum salus reddita est, hunc tondendi
because through this sign health restored was this of-shaving
retinuerunt ritum. Pipino tandem post multos triumphos
they-retained the-rite Pepin at-last after many triumphs
defuncto Carolus Magnus ejus filius eidem in regnum
dead Charles the-Great his son him in the-kingdom
successit, cujus tempore in Romana sede Adrianus pontifex
succeeded whose in-time in the-Roman see Adrian the-pontiff
praesidebat, qui ad Carolum Magnum legatos misit postulans
presided who to Charles the-Great envoys sent asking
ab eo auxilium contra Desiderium regem Longobardorum,
from him help against Desiderius the-king of-the-Lombards
qui more patris sui Arstulphi ecclesiam plurimum
who in-the-manner of-father his Arstulf the-church very-much
infestabat. Cui Carolus obediens magno congregato exercitu
infested whom Charles obeying great gathered army
per montem Senisium Italiam intravit et Papiam civitatem
through mount Cenis Italy entered and Pavia the-city
regiam potenter obsedit et ibi Desiderium capiens cum
royal powerfully besieged and there Desiderius seizing with
uxore, filiis et principibus ad Gallias in exsilium misit
wife sons and princes to Gaul into exile sent
et omnia jura ecclesiae, quae Longobardi abstulerant, sibi
and all the-rights of-the-church which the-Lombards had-taken-away to-it
restituit. Erant tunc in exercitu Caroli Amicus et Amelius
restored there-were then in the-army of-Charles Amicus and Amelius
strenuissimi milites Christi, quorum miri actus leguntur,
most-vigorous soldiers of-Christ whose wonderful acts are-read
qui apud Mortariam, ubi Longobardos Carolus superavit,
who at Mortara where the-Lombards Charles overcame
ceciderunt, et hic terminatum est regnum Longobardorum,
fell and here ended was the-kingdom of-the-Lombards

nam deinceps illum regem habebant, quem Caesares
for thenceforth that-one as-king they-had whom the-Caesars
sibi dabant. Proficiscente Carolo Romam papa synodum
to-them gave setting-out Charles to-Rome the-pope a-synod
CLIV episcoporum congregavit, in qua synodo
of-one-hundred-fifty-four bishops gathered in which synod
papa jus eligendi pontificem Romanum et ordinandi
the-pope the-right of-electing the-pontiff Roman and of-ordering
apostolicam sedem Carolo dedit, archiepiscopos quoque et
the-apostolic see to-Charles gave archbishops also and
episcopos per singulas provincias ante consecrationem ab
bishops through the-single provinces before consecration from
ipso investituram accipere definivit, filii quoque ejus Romae
him investiture to-receive he-defined the-sons also his at-Rome
in reges unguntur, scilicet Pipinus super Italiam, Ludovicus
as kings are-anointed namely Pepin over Italy Louis
super Aquitaniam. Alcuinus magister Caroli tunc florebat.
over Aquitaine Alcuin the-master of-Charles then flourished
Pipinus Caroli filius de conjuratione contra patrem convictus
Pepin of-Charles the-son of conspiracy against his-father convicted
in monachum tonsuratur. Circa annum domini DCCLXXX,
as a-monk is-tonsured about the-year of-the-Lord seven-hundred-eighty
tempore scilicet Irenae imperatricis et filii sui nomine
in-the-time namely of-Irene the-empress and of-son her by-name
Constantini, homo quidam in longis muris Thraciae fodiens,
Constantine a-man certain in the-long walls of-Thrace digging
sicut in quadam chronica legitur, invenit archam lapideam.
as in a-certain chronicle is-read found a-chest of-stone
Quam cum expurgasset et revelasset, virum jacentem ibi
which when he-had-cleaned and uncovered a-man lying there
reperit et litteras taliter continentes: Christus nascetur ex
he-found and letters thus containing Christ will-be-born of

Maria virgine et credo in eum, sub Constantino et Irene
Mary the-virgin and I-believe in him under Constantine and Irene
imperatoribus o sol iterum me videbis. Defuncto Adriano
the-emperors O sun again me you-will-see dead Adrian
Leo in Romanam sedem sublimatus est, vir per omnia
Leo to the-Roman see raised was a-man in all-things
reverendus, cujus sublimationem propinqui Adriani aegre
revered whose raising the-kinsmen of-Adrian ill
ferentes, cum litanias majores ageret, contra eum populo
bearing when the-litanies greater he-performed against him the-people
concitato ei oculos eruerunt et linguam praeciderunt. Sed
stirred-up from-him the-eyes they-tore-out and the-tongue cut-off but
Deus miraculose linguam sibi et visum restituit, qui dum
God miraculously the-tongue to-him and sight restored who when
ad Carolum confugisset, ipse eum in sede sua collocavit et
to Charles he-had-fled he him in see his placed and
reos punivit. Romani igitur suadente papa anno domini
the-guilty punished the-Romans therefore persuading the-pope in-the-year of-the-Lord
DCCLXXXIV relicto imperio Constantinopolitano, uno
seven-hundred-eighty-four left the-empire of-Constantinople with-one
omnium consensu imperatorias laudes Carolo acclamant,
of-all consent imperial praises to-Charles acclaim
eumque per manum Leonis imperatorem coronant Caesarem
and-him by the-hand of-Leo as-emperor they-crown Caesar
et Augustum appellant. Post Constantinum enim Magnum
and Augustus call after Constantine for the-Great
imperialis sedes apud Constantinopolim habebatur pro eo,
the-imperial see at Constantinople was-held for this
quod praedictus Constantinus Romanam sedem vicariis
that the-aforesaid Constantine the-Roman see to-the-vicars
beati Petri reliquit et apud praedictam urbem sedem sibi
of-blessed Peter left and at the-aforesaid city a-see for-himself

ordinavit. Verumtamen propter dignitatem imperatores
ordained nevertheless on-account-of the-dignity the-emperors
Romani nuncupati sunt usque ad illud tempus, quo
Roman named were all-the-way to that time in-which
imperium Romanum ad reges Francorum translatum est.
the-empire Roman to the-kings of-the-Franks translated was
Postea vero illi Graecorum sive Constantinopolitani, isti
afterward but those of-the-Greeks or of-Constantinople these
vero Romanorum imperatores vocati sunt. Hoc autem de
but of-the-Romans emperors called were this moreover about
tanto imperatore valde mirabile fuit, quod nullam filiarum
so-great an-emperor very wonderful was that none of-daughters
suarum, quamdiu vixit, voluit conjugio copulare. Dicebat
his as-long-as he-lived he-wished in-marriage to-join he-said
enim se earum contubernio non posse carere et, ut
for himself their company not to-be-able to-lack and as
Alcuinus ejus magister de eo scribit, licet alias felix
Alcuin his master about him writes although otherwise happy
esset, in hoc adversae fortunae malignitatem expertus est
he-was in this of-adverse fortune the-malignity experienced he-has
satis declarans, quid super hoc dicere vellet. Quod tamen ita
enough declaring what about this to-say he-wished which yet so
imperator dissimulavit, ac si de eo nulla suspicio haberetur,
the-emperor dissembled as if about it no suspicion were-held
quamvis de hoc multus sermo fieret. Unde et, quocumque
although about this much talk was-made whence also wherever
ibat, semper eas secum ducebat. Hujus Caroli tempore
he-went always them with-him he-led of-this Charles in-the-time
officium Ambrosianum maxime dimissum est et Gregorianum
the-office Ambrosian greatly left-off was and the-Gregorian
sollemniter divulgatum, imperiali auctoritate ad hoc plurimum
solemnly spread the-imperial authority to this very-much

adjuvante. Ambrosius namque, ut testatur Augustinus in
helping Ambrose for as testifies Augustine in
libro confessionum, cum a Justina imperatrice, Ariana
the-book of-the-confessions when by Justina the-empress with-Arian
perfidia depravata, persecutionem pateretur et intra ecclesiam
perfidy depraved persecution he-suffered and within the-church
cum plebe catholica insidiis urgeretur, instituit hymnos
with the-people catholic by-ambushes was-pressed he-established hymns
et psalmos, sed more orientalium, decantari, ne populus
and psalms but in-the-manner of-the-easterners to-be-sung lest the-people
moeroris taedio contabesceret. Quod per omnes fuit
of-grief by-the-weariness should-waste-away which through all was
postmodum ecclesias derivatum. Verum Gregorius postmodum
afterward the-churches derived but Gregory afterward
superveniens plura mutavit, addidit et detruncavit. Sancti
coming-after many-things changed added and cut-off the-holy
enim patres non statim omnia ad decorem officii pertinentia
for fathers not at-once all-things to the-comeliness of-the-office pertaining
videre potuerunt, sed diversi diversa ordinaverunt. Nam
to-see could but various various-things ordained for
et missae inceptio tres varietates habet, olim enim a
also of-the-mass the-beginning three varieties has once for with
lectione inchoabatur, sicut adhuc in sabbato sancto fit.
a-reading it-was-begun as still on the-sabbath holy is-done
Postmodum Coelestinus papa psalmos ad introitum missae
afterward Celestine the-pope psalms at the-introit of-the-mass
cantari instituit, Gregorius vero introitum missae cum
to-be-sung established Gregory but the-introit of-the-mass with
cantu ordinavit et unum versum de illo psalmo, qui totus
chant ordained and one verse of that psalm which wholly
cantabatur, retinuit. Psalmos olim circa aram in modum
was-sung retained the-psalms once around the-altar in the-manner

coronae circumstantes concorditer concinebant et inde
of-a-crown standing-around in-concord they-sang and thence
chorus dicitur, sed Flavianus et Theodorus, quod alternatim
choir it-is-called but Flavian and Theodore that alternately
cantarentur, instituerunt, ab Ignatio hoc habentes, qui super
they-should-be-sung established from Ignatius this having who about
hoc divinitus fuit edoctus. Hieronymus quoque psalmos,
this divinely was taught Jerome also the-psalms
epistolas, evangelia et ex magna parte officia diurna et
epistles gospels and in great part the-offices daytime and
nocturna praeter cantum ordinavit, Ambrosius, Gelasius et
nighttime except the-chant ordained Ambrose Gelasius and
Gregorius orationes et cantus addiderunt et cum lectionibus
Gregory prayers and chants added and with the-readings
et cum evangeliis coaptaverunt; gradualia, tractus et alleluja
and with the-gospels fitted the-graduals tracts and alleluia
Ambrosius et Gelasius et Gregorius ad missam cantari
Ambrose and Gelasius and Gregory at mass to-be-sung
instituerunt; Hilarius vel secundum quosdam Symmachus
established Hilary or according-to some Symmachus
papa vel secundum alios Telesphorus papa addidit ad
the-pope or according-to others Telesphorus the-pope added to
gloria in excelsis: laudamus te, et caetera, quae sequuntur.
glory in the-highest we-praise you and the-rest which follow
Nocherus abbas sancti Galli sequentias pro neumis ipsius
Notker abbot of-saint Gall sequences for the-neumes of-that
alleluja primus composuit, sed Nicolaus papa ad missas eas
alleluia first composed but Nicholas the-pope at masses them
cantari concessit. Hermannus Contractus Teutonicus fecit:
to-be-sung granted Hermann the-Lame the-German made
rex omnipotens, sancti spiritus assit nobis gratia,
king almighty of-the-Holy Spirit may-be-present to-us the-grace

ave Maria, et antiphonam: alma redemtoris mater et
hail Mary and the-antiphon kindly of-the-redeemer mother and
Symon baryona. Petrus vero de Compostella episcopus fecit:
Simon bar-Jona Peter but of Compostela bishop made
salve regina. Sigibertus tamen dicit, quod Robertus rex
hail queen Sigebert yet says that Robert the-king
Francorum fecit sequentiam: sancti spiritus nobis assit
of-the-Franks made the-sequence of-the-Holy Spirit to-us may-be-present
gratia etc. Carolus (ut refert Turpinus archiepiscopus) erat
the-grace etc. Charles as relates Turpin the-archbishop was
corpore decorus, sed visu ferus, statura ejus pedum octo et
in-body handsome but in-look fierce the-stature his of-feet eight and
facies ejus palmam et dimidium in longitudine possidebat,
face his a-palm and a-half in length possessed
barba vero palmam, frons erat unius pedis, militem super
the-beard but a-palm the-forehead was of-one foot a-knight on
equum armatum sedentem a vertice simul cum equo uno
a-horse armed sitting from the-crown together with the-horse with-one
ictu cum spatha scindebat, quatuor ferraturas equorum simul
blow with his-sword he-split four horseshoes of-horses at-once
facile manibus extendebat. Militem armatum recte stantem
easily with-his-hands he-stretched a-knight armed upright standing
super manum suam a terra usque ad caput suum
on hand his from the-ground all-the-way to head his
sola manu velociter elevabat, leporem integrum aut duas
with-one hand swiftly he-raised a-hare whole or two
gallinas vel anserem edebat, modicum vinum et lymphatum
hens or a-goose he-ate a-little wine and watered
bibebat, tam parcus in bibendo erat, quod semper in coena
he-drank so sparing in drinking he-was that always at supper
raro plus quam ter bibere solebat. Coenobia multa
rarely more than three-times to-drink he-was-accustomed monasteries many

construxit ac laudabiliter vitam finivit et in fine rerum
he-built and praiseworthily life ended and at the-end of-things
suarum Christum haeredem fecit. Cui in imperium successit
his Christ heir he-made whom in the-empire succeeded
Ludovicus ejus filius vir clementissimus circa annos domini
Louis his son a-man most-clement about the-years of-the-Lord
DCCCXV, cujus tempore episcopi et clerici cingula
eight-hundred-fifteen whose in-time the-bishops and clerics belts
auro texta et exquisitas vestes et alia ornamenta secularia
with-gold woven and exquisite garments and other ornaments secular
deposuerunt. Theodulphus Aurelianensis episcopus falso apud
laid-aside Theodulf of-Orleans bishop falsely with
imperatorem accusatus ab eodem est custodiae Andegavis
the-emperor accused by the-same was to-custody at-Angers
mancipatus. Cum autem (ut in quadam chronica habetur) in
consigned when moreover as in a-certain chronicle is-held on
die palmarum processio juxta domum, in qua custodiebatur,
the-day of-palms the-procession beside the-house in which he-was-guarded
transiret, ille aperta fenestra factoque silentio pulcherrimos
passed he opened the-window and-made silence most-beautiful
illos versus a se editos, scilicet: gloria, laus et honor
those verses by himself produced namely glory praise and honor
tibi sit rex Christe redemtor etc. praesente imperatore
to-you be O-king Christ redeemer etc. being-present the-emperor
cantavit, qui in tantum imperatori placuerunt, quod ipsum
he-sang which in so-much to-the-emperor pleased that him
a vinculis mox absolvit et in suam sedem restituit. Legati
from his-chains at-once he-released and to his see restored the-envoys
Michaelis imperatoris Constantinopolitani inter caetera munera
of-Michael the-emperor of-Constantinople among other gifts
detulerunt Ludovico filio Caroli Magni libros Dionysii de
brought to-Louis the-son of-Charles the-Great the-books of-Denis on

hierarchia de graeco in latinum translatos, qui cum gaudio
the-hierarchy from Greek into Latin translated which with joy
sunt recepti, et XIX infirmi in ipsa nocte in ecclesia ejus
were received and nineteen sick on that-very night in church his
sunt curati. Mortuo Ludovico Lotharius imperium tenuit,
were cured dead Louis Lothair the-empire held
cui fratres ejus, scilicet Carolus et Ludovicus, bellum
on-whom brothers his namely Charles and Louis war
indicentes, tanta utrimque facta est strages, ut nulla aetas
declaring such on-both-sides made was a-slaughter that no age
meminerit tantam aliquando fuisse in regno Francorum.
remembers such ever to-have-been in the-kingdom of-the-Franks
Tandem pacto inito Carolus regnat in Francia, Ludovicus in
at-last a-pact entered Charles reigns in France Louis in
Germania, Lotharius in Italia et parte Franciae, quae ab
Germany Lothair in Italy and the-part of-France which from
ipso Lotharingia dicta est. Qui postmodum Ludovico ejus
him Lotharingia called is who afterward to-Louis his
filio imperium derelinquens habitum monachalem accepit.
son the-empire leaving the-habit monastic received
Hujus tempore, ut in alia quadam chronica dicitur, erat
of-this in-the-time as in another certain chronicle is-said was
papa Sergius natus Romanus, qui primo os porci dictus
the-pope Sergius born a-Roman who first mouth of-a-pig called
est, sed mutato nomine vocatus est Sergius. Ab illo
was but changed the-name called he-was Sergius from that
tempore ordinatum est, ut omnes papae nomina mutent,
time ordained it-was that all popes their-names should-change
tum quia dominus his, quos in apostolatum elegit, nomen
both because the-Lord to-those whom to the-apostolate he-chose the-name
mutavit, tum quia sicut mutantur in nomine, sic mutari
changed and because as they-are-changed in name so to-be-changed

debent in vitae perfectione, tum ne ille, qui ad tam decorum
they-ought in of-life the-perfection and lest he who to so comely
officium eligitur, aliquo nomine indecoro turpetur. Hujus
an-office is-chosen by-some name unseemly be-disgraced of-this
Ludovici tempore, scilicet anno domini DCCCLVI, ut
Louis in-the-time namely in-the-year of-the-Lord eight-hundred-fifty-six as
in chronica quadam habetur, in parochia Moguntina malignus
in a-chronicle certain is-held in the-parish of-Mainz an-evil
spiritus parietes domorum quasi malleis pulsando et
spirit the-walls of-houses as-if with-hammers striking and
manifeste loquendo et discordias seminando adeo homines
openly speaking and discords sowing so men
infestabat, ut, quocumque intrasset, statim illa domus
infested that wherever it-had-entered at-once that house
exurebatur. Presbiteris autem litanias agentibus et aquam
was-burned the-priests moreover litanies performing and water
benedictam spargentibus inimicus lapides jactabat et multos
blessed sprinkling the-enemy stones threw and many
cruentabat. Tandem aliquando conquiescens confessus est se,
bloodied at-last once falling-quiet confessed has itself
quando aqua spargebatur, sub cappa talis sacerdotis quasi
when the-water was-sprinkled under the-cope of-such-a priest as-if
familiaris sui latuisse, accusans eum, quod cum filia
familiar his to-have-hidden accusing him that with the-daughter
procuratoris in peccatum lapsus fuerit. Per idem tempus
of-the-steward into sin fallen he-had about the-same time
rex Bulgarorum cum gente sua ad fidem conversus tantae
the-king of-the-Bulgars with nation his to the-faith converted of-such
perfectionis fuit, ut majore filio in regnum ordinato ipse
perfection was that the-elder son in the-kingdom ordained he
habitum monachalem accepit, sed cum ejus filius juveniliter
the-habit monastic received but when his son youthfully

agens ad gentilitatis cultum redire vellet, resumta militia
acting to of-paganism the-worship to-return wished resumed his-soldiery
persecutus ipsum cepit effossisque oculis in carcerem
having-pursued him he-seized and-gouged-out his-eyes into prison
trusit et in regnum statuto filio juniore habitum sacrum
thrust and in the-kingdom set the-son younger the-habit sacred
resumsit. In Italia apud Brixiam tribus diebus et tribus
resumed in Italy at Brescia for-three days and three
noctibus sanguis de coelo pluisse narratur. Per idem
nights blood from heaven to-have-rained is-related about the-same
tempus locustae innumerabiles in Galliis apparuerunt, senas
time locusts innumerable in Gaul appeared six-each
habentes alas, sex pedes, duos dentes lapidibus duriores,
having wings six feet two teeth than-stones harder
ut castrorum acies turmatim volantes spatium diurni
like of-camps the-battle-lines in-troops flying a-space of-a-day's
itineris quatuor aut quinque milliaribus extendentes, omnia
journey four or five miles extending all
viridia in herbis et arboribus vastantes, quae usque ad
green-things in grasses and trees laying-waste which all-the-way to
mare Britannicum pervenientes tandem flatu ventorum
the-sea British arriving at-last by-the-blast of-the-winds
in profundo maris demersae sunt, sed aestu Oceani
in the-depth of-the-sea drowned were but by-the-tide of-the-Ocean
ad littus rejectae ex putredine sua aërem corruperunt.
onto the-shore thrown-back from rottenness their the-air they-corrupted
Unde mortalitas maxima et fames praevalida est secuta,
whence a-mortality very-great and a-famine very-strong followed has
ut fere tertia pars hominum interiret. Denique primus
so-that almost the-third part of-men perished finally the-first
Otto imperavit, scilicet anno domini DCCCCXXXVIII.
Otto ruled namely in-the-year of-the-Lord nine-hundred-thirty-eight

Dum autem in paschali sollemnitate dictus Otto principibus
while moreover at the-paschal solemnity the-said Otto for-the-princes
convivium praeparasset, antequam sederent, cujusdam principis
a-banquet had-prepared before they-sat of-a-certain prince
filius more puerili ferculum de mensa accepit, quem
the-son in-manner childish a-dish from the-table took whom
dapifer fuste prostravit. Quod cernens paedagogus pueri
the-steward with-a-cudgel knocked-down which seeing the-tutor of-the-boy
ipsum dapiferum mox peremit. Quem cum sine audientia
that steward at-once killed whom when without a-hearing
Caesar condemnare vellet, ille Caesarem ad terram dejecit
the-Caesar to-condemn wished he the-Caesar to the-ground threw
et suffocare coepit, qui, cum de ejus manibus vix erutus
and to-choke began who when from his hands scarcely pulled-out
fuisset, ipsum reservari jussit, se culpabilem clamans,
he-had-been him to-be-spared ordered himself guilty proclaiming
quod festo honorem non detulit. Unde ipsum libere
that to-the-feast honor not he-had-paid whence him freely
abire permisit. Ottoni primo successit Otto secundus.
to-go-away he-allowed to-Otto the-first succeeded Otto the-second
Hic, dum Italici pacem saepe violarent, Romam venit et
he while the-Italians the-peace often violated to-Rome came and
omnibus proceribus, magnatibus et pontificibus apud gradum
for-all the-nobles magnates and pontiffs at the-step
ecclesiae convivium grande fecit. Quibus epulantibus latenter
of-the-church a-banquet great made who feasting secretly
omnes cingi fecit armatis, deinde de violata pace
all to-be-surrounded he-caused by-armed-men then about the-violated peace
querimoniam movens jubet in scriptis culpabiles recitari,
a-complaint moving he-orders in writings the-guilty to-be-read-out
quos statim ibidem decollari fecit, alios vero epulari
whom at-once there to-be-beheaded he-caused the-others but to-feast

satagebat. Huic successit Otto tertius circa annum domini
he-busied-himself whom succeeded Otto the-third about the-year of-the-Lord
DCCCCLXXXIV. Iste cognominabatur mirabilia mundi. Hic,
nine-hundred-eighty-four he was-surnamed the-wonders of-the-world he
ut in quadam chronica dicitur, quandam uxorem habuit, quae
as in a-certain chronicle is-said a-certain wife had who
cuidam comiti se prostituere voluit. Sed cum ille nollet
to-a-certain count herself to-prostitute wished but when he refused
tantum facinus perpetrare, illa indignata praedictum comitem
such a-crime to-perpetrate she angered the-aforesaid count
apud imperatorem adeo infamavit, quod eum imperator sine
with the-emperor so defamed that him the-emperor without
audientia decollari fecit. Qui, antequam decollaretur, rogavit
a-hearing to-be-beheaded caused who before he-was-beheaded asked
uxorem suam, ut judicio candentis ferri post mortem
wife his that by-the-judgment of-glowing iron after death
eum comprobet innocentem. Adest dies, in quo Caesar
him she-prove innocent is-at-hand the-day on which the-Caesar
pupillis et viduis se asserit judicium facturum, affuit
for-orphans and widows himself declares judgment about-to-make was-present
et vidua mariti caput secum suis portans in ulnis.
also the-widow of-her-husband the-head with-her her carrying in arms
Tunc quaesivit ab imperatore, qua morte dignus esset,
then she-asked from the-emperor of-what death worthy he-was
qui injuste aliquem occidisset. Qui cum privatione capitis
who unjustly someone had-killed who when of-loss of-the-head
dignum eum assereret, illa intulit dicens: tu es ille vir,
worthy him he-asserted she brought-in saying you are that man
qui maritum meum ad suggestionem uxoris tuae innocenter
who husband my at the-suggestion of-wife your innocently
occidi mandasti, et ut me verum dicere comprobes, hoc
to-be-killed ordered and that me the-truth to-say you-may-prove this

candentis ferri judicio comprobabo. Quod Caesar videns
of-glowing iron by-the-judgment I-shall-prove which the-Caesar seeing
obstupuit et in manu feminae puniendam se dedit.
was-astounded and into the-hand of-the-woman to-be-punished himself gave
Interventu tamen pontificum et procerum inducias decem
by-the-intervention yet of-the-pontiffs and nobles a-respite of-ten
dierum, deinde octo, tertio septem, quarto sex a vidua
days then eight the-third-time seven the-fourth six from the-widow
accepit. Tunc imperator causa examinata, veritate cognita
he-received then the-emperor the-case examined the-truth known
uxorem vivam concremavit et pro redemtione sui quatuor
his-wife alive burned and for the-ransom of-himself four
castra viduae dedit. Quae castra sunt in episcopatu Leviensi
castles to-the-widow gave which castles are in the-bishopric of-Luni
et vocantur ab induciis dierum X, VIII, VII, VI. Post hunc
and are-called from the-respites of-days ten eight seven six after him
beatus Heinricus, qui fuit dux Bavariae, anno domini
blessed Henry who was duke of-Bavaria in-the-year of-the-Lord
MII imperium sumsit. Qui Stephano regi Ungariae
one-thousand-two the-empire took who to-Stephen king of-Hungary
adhuc gentili sororem suam nomine Galam in uxorem
still pagan sister his by-name Gisela as wife
dedit et tam ipsum regem quam totam ejus gentem ad
gave and as-much the-very king as all his nation to
fidem Christi convertit. Qui Stephanus tantae religionis fuit,
the-faith of-Christ converted which Stephen of-such religion was
ut multorum miraculorum gloria Deus ipsum illustrem
that of-many of-miracles by-the-glory God him illustrious
redderet. Hic Heinricus et uxor ejus Cunegundis virgines
rendered this Henry and wife his Cunegund virgins
permanserunt et caelibem vitam ducentes in pace quieverunt.
remained and a-celibate life leading in peace rested

Huic successit Conradus quidam dux Francorum, qui neptem
whom succeeded Conrad a-certain duke of-the-Franks who the-niece
sancti Heinrici duxit uxorem. Hujus tempore visa est in
of-saint Henry married as-wife of-this in-the-time seen was in
coelo trabs ignea mirae magnitudinis super solem jam
heaven a-beam fiery of-wonderful size over the-sun already
ad occasum vergentem currere et ad terram cadere. Hic
to the-setting inclining to-run and to the-earth to-fall he
quosdam episcopos de Italia in vincula conjecit et quia
certain bishops from Italy into chains threw and because
Mediolanensis archiepiscopus de vinculis fugit, suburbia
of-Milan the-archbishop from his-chains fled the-suburbs
Mediolani incendit. Die vero pentecostes, cum imperator in
of-Milan he-burned on-the-day but of-Pentecost when the-emperor in
parva ecclesia secus urbem coronaretur, ad missam tam gravia
a-small church beside the-city was-crowned at the-mass such heavy
tonitrua fulguraque fuerunt, ut aliqui mente exciderent,
thunders and-lightnings there-were that some from-mind fell
aliqui spiritum exhalarent. Bruno vero episcopus, qui missam
some their-spirit breathed-out Bruno but the-bishop who the-mass
cantabat, et secretarius imperatoris cum aliis dixerunt, se
sang and the-secretary of-the-emperor with others said themselves
inter missarum sollemnia vidisse sanctum Ambrosium
amid of-the-masses the-solemnities to-have-seen saint Ambrose
imperatori comminantem. Hujus Conradi tempore, scilicet
the-emperor threatening of-this Conrad in-the-time namely
anno domini MXXV comes Lupoldus, ut in
in-the-year of-the-Lord one-thousand-twenty-five count Leopold as in
quadam chronica dicitur, iram regis metuens cum uxore
a-certain chronicle is-said the-anger of-the-king fearing with wife
sua in insulam fugiens in quodam tugurio latitabant. In qua
his into an-island fleeing in a-certain hut they-lay-hidden in which

sylva dum Caesar venaretur, nocte superveniente in eodem
wood while the-Caesar hunted night coming-on in the-same
tugurio ipsum oportuit hospitare. Cui hospita praegnans
but him it-behooved to-lodge for-whom the-hostess pregnant
vicinaque partui decenter, ut potuit, stravit et necessaria
and-near to-childbirth becomingly as she-could spread-a-bed and necessities
ministravit. Eadem nocte mulier filium peperit et vocem
ministered on-that-same night the-woman a-son bore and a-voice
tertio ad se venientem Caesar audivit: Conrade, hic puer
thrice to him coming the-Caesar heard O-Conrad this boy
modo progenitus gener tuus erit. Mane ille surgens
just begotten son-in-law your will-be in-the-morning he rising
duos armigeros sibi secretarios ad se vocavit dicens: ite et
two squires his confidants to himself called saying go and
puerulum illum de manibus matris violenter auferte et
little-boy that from the-hands of-his-mother violently take-away and
ipsum per medium scindentes cor ejus mihi portate. Conciti
him through the-middle cutting heart his to-me bring hurried
illi euntes de gremio matris puerum rapuerunt. Quem
they going from the-lap of-the-mother the-boy snatched whom
videntes elegantissimae formae misericordia commoti ipsum
seeing of-most-elegant form by-pity moved him
super quandam arborem, ne a feris devoraretur, reposuerunt,
on a-certain tree lest by beasts he-be-devoured placed
et leporem scindentes cor ejus Caesari detulerunt. Eodem
and a-hare cutting heart its to-the-Caesar brought on-the-same
die dum quidam dux inde transiret et puerum vagientem
day while a-certain duke thence passed and the-boy wailing
audiret, eum ad se duci fecit et, dum filium non
heard him to himself to-be-brought he-caused and since a-son not
haberet, uxori attulit, et nutriri eum faciens a se
he-had to-his-wife brought-him and to-be-nursed him causing by himself

de uxore sua genitum esse finxit et Heinricum vocavit.
of wife his begotten to-be he-feigned and Henry called
Cum igitur jam crevisset, erat corpore pulcherrimus, ore
when therefore now he-had-grown he-was in-body most-handsome in-speech
facundus et omnibus gratiosus. Quem Caesar tam decorum
eloquent and to-all pleasing whom the-Caesar so comely
et prudentem videns a patre ipsum petiit et in curia
and prudent seeing from his-father him asked and at court
sua manere fecit, sed cum videret puerum omnibus gratiosum
his to-stay made but when he-saw the-boy to-all pleasing
et ab omnibus commendari, dubitare coepit, ne post se
and by all commended to-fear he-began lest after him
regnaret et ne iste sit ille, quem occidi mandaverat.
he-should-reign and lest this-one be that-one whom to-be-killed he-had-ordered
Volens igitur esse securus litteras manibus suis scriptas per
wishing therefore to-be secure a-letter with-hands his written by
eum uxori dirigit in hunc modum: in quantum est tibi cara
him to-his-wife he-directs in this manner in as-much-as is to-you dear
vita tua, mox, ut litteras istas receperis, puerum hunc
life your at-once as letter this you-will-have-received boy this
necabis. Dum igitur pergens in quadam ecclesia hospitatus
you-will-kill while therefore going in a-certain church lodged
fuisset et fessus super bancum quiesceret et bursa, in qua
he-had-been and tired on a-bench rested and the-purse in which
erant litterae, dependeret; sacerdos curiositate ductus bursam
was the-letter hung-down the-priest by-curiosity led the-purse
aperuit et litteras sigillo regis munitas videns ipsas
opened and the-letter with-the-seal of-the-king fortified seeing it
salvo sigillo aperuit et legens scelus abhorruit et radens
safe the-seal opened and reading the-crime abhorred and scraping
subtiliter, quod dicebatur: istum necabis, scripsit: filiam
subtly what was-said this-one you-will-kill wrote daughter

nostram isti in uxorem dabis. Cumque regina litteras
our to-this-one as wife you-will-give and-when the-queen the-letter
sigillo imperatoris munitas videret et de manu imperatoris
with-the-seal of-the-emperor fortified saw and from the-hand of-the-emperor
scriptas esse cognosceret, convocatis principibus celebravit
written to-be knew called-together the-princes she-celebrated
nuptias et filiam suam eidem in uxorem dedit. Quae
the-nuptials and daughter her to-him as wife gave which
nuptiae Aquisgrani celebratae sunt. Cum autem Caesari a
nuptials at-Aachen celebrated were when moreover to-the-Caesar by
dicentibus narraretur, quod sollemniter fuissent filiae suae
those-saying it-was-related that solemnly had-been of-daughter his
nuptiae celebratae, ille obstupefactus a duobus armigeris
the-nuptials celebrated he astounded from the-two squires
et duce et sacerdote veritate comperta Dei ordinationi
and the-duke and the-priest the-truth discovered of-God to-the-ordinance
resistendum non esse vidit et ideo pro puero mittens eum
to-be-resisted not to-be saw and therefore for the-boy sending him
esse suum generum approbavit et post se regnare instituit.
to-be his son-in-law approved and after himself to-reign appointed
In loco autem, ubi puer Heinricus natus fuit, nobile
in the-place moreover where the-boy Henry born was a-noble
monasterium aedificatum est, quod usque hodie Ursania
monastery built was which all-the-way-to today Ursania
nominata est. Iste Heinricus omnes joculatores a curia
named is this Henry all jesters from court
sua removit et quae his dare consueverat, pauperibus
his removed and what to-these to-give he-had-been-accustomed to-the-poor
erogabat. Hujus tempore tantum schisma in ecclesia fuit,
paid-out of-this in-the-time such schism in the-church was
ut tres in summos pontifices electi essent. A quodam
that three as supreme pontiffs elected were from a-certain

tamen presbitero, nomine Gratiano, magna illis data pecunia
yet priest by-name Gratian great to-them given money
eidem cesserunt et ipse papatum obtinuit. At Heinricus
to-him they-yielded and he the-papacy obtained but Henry
dum pro sedando schismate Romam pergeret, Gratianus ei
when for calming the-schism to-Rome he-went Gratian him
obvians auream coronam sibi obtulit, ut propitium sibi
meeting a-golden crown to-him offered that favorable to-himself
haberet. Ille autem cuncta dissimulans synodo convocata
he-might-have-him he moreover all-things dissembling a-synod called
Gratianum de simonia convicit et alium subrogavit. In libro
Gratian of simony convicted and another substituted in the-book
tamen Bonizi, quem misit ad comitissam Mechtildim, dicitur,
yet of-Bonizo which he-sent to the-countess Matilda it-is-said
quod, cum presbiter simplicitate ductus pontificatum sibi
that since the-priest by-simplicity led the-pontificate for-himself
per pecuniam acquisierit, ut schismati obviaret, ipse
through money had-acquired that the-schism he-might-meet he
postmodum errorem suum cognoscens se ipsum suadente
afterward error his knowing him himself persuading
imperatore deposuit. Post hunc Heinricum tertius Heinricus
the-emperor deposed after this Henry the-third Henry
imperat. Hujus tempore Bruno in papam eligitur et Leo
rules of-this in-the-time Bruno as pope is-chosen and Leo
vocatur, qui, dum ad capessendam sedem apostolicam Romam
is-called who while for taking the-see apostolic to-Rome
pergeret, audivit voces angelorum canentium: dicit dominus,
he-went heard the-voices of-angels singing says the-Lord
ego cogito cogitationes pacis etc. Hic de multis sanctis
I think thoughts of-peace etc. he of many saints
cantus composuit. Hoc tempore per Berengarium turbata fuit
chants composed at-this time by Berengar troubled was

ecclesia, qui asserebat corpus et sanguinem Christi non vere,
the-church who asserted the-body and blood of-Christ not truly
sed figurative esse in altari. Contra quem scripsit egregie
but figuratively to-be on the-altar against whom wrote excellently
Lanfrancus prior Betensis natione Papiensis, qui fuit magister
Lanfranc prior of-Bec by-nation of-Pavia who was the-master
Anselmi Cantuariensis. Deinde quartus Heinricus imperat
of-Anselm of-Canterbury then the-fourth Henry rules
anno domini MLVII, cujus tempore maxime
in-the-year of-the-Lord one-thousand-fifty-seven whose in-time most
floruit Lanfrancus. Ad cujus eximiam doctrinam convolavit
flourished Lanfranc to whose excellent teaching flew
de Burgundia Anselmus vir postmodum multa virtute et
from Burgundy Anselm a-man afterward with-much virtue and
sapientia adornatus, et ei in prioratu monasterii Betensis
wisdom adorned and him in the-priorate of-the-monastery of-Bec
successit. Sub hoc tempore Jerusalem a Saracenis capta a
succeeded under this time Jerusalem by the-Saracens captured by
fidelibus recuperata est. Ossa beati Nicolai apud Barensem
the-faithful recovered was the-bones of-blessed Nicholas to the-Bari
urbem translata sunt. De quo inter caetera legitur, quod,
city translated were about whom among other-things is-read that
dum in quadam ecclesia, quae dicitur sancta crux, subjecta
while in a-certain church which is-called holy cross subject
sanctae Mariae de caritate nondum beati Nicolai nova
to-saint Mary of charity not-yet of-blessed Nicholas the-new
hystoria cantaretur, fratres priorem, ut eam sibi cantare
history was-sung the-brothers the-prior that it to-them to-sing
liceret, instantius exorabant. Qui nullatenus acquiescens dixit,
be-permitted more-urgently besought who by-no-means agreeing said
incongruum esse, morem pristinum de novitatibus immutare.
unfitting to-be the-custom former with novelties to-change

Cum adhuc fratres instarent, ille indignatus respondit:
when still the-brothers pressed he angered answered
recedite, fratres, nunquam a me licentia concedetur, ut nova
withdraw O-brothers never from me leave will-be-granted that new
cantica, imo joculatoria quaedam in mea ecclesia decantentur.
songs rather jesterish certain-things in my church be-sung
Adveniente vero festivitate ejusdem fratres cum quadam
coming but the-festival of-the-same the-brothers with a-certain
tristitia matutinarum vigilias peregerunt, cumque omnes
sadness of-matins the-vigils performed and-when all
se in lectis recepissent, ecce Nicolaus priori visibiliter
themselves into beds had-taken behold Nicholas to-the-prior visibly
apparuit terribilis, quem per capillos a lecto abstrahens
appeared terrible whom by the-hair from the-bed dragging
dormitorii pavimento collisit incipiensque antiphonam: o
of-the-dormitory on-the-pavement dashed and-beginning the-antiphon O
pastor aeterne, per singulas vocum differentias virgis, quas
shepherd eternal through the-single of-the-notes differences with-rods which
in manu tenebat, gravissimos ictus super dorsum prioris
in his-hand he-held most-heavy blows on the-back of-the-prior
ingeminans per ordinem morose canendo antiphonam ad finem
redoubling in order slowly singing the-antiphon to the-end
usque perduxit. Qui cum omnes suis clamoribus excitasset,
all-the-way brought who when all with-his cries he-had-roused
semivivus ad lectum deportatur. Tandem ad se rediens
half-alive to bed is-carried at-last to himself returning
ait: ite et hystoriam novam sancti Nicolai amodo decantate.
he-says go and the-history new of-saint Nicholas henceforth sing
Hoc tempore ex Molinensi coenobio XXI monachi
at-this time from the-Molesme monastery twenty-one monks
cum abbate suo Roberto Cistercii solitudinem adeuntes,
with abbot their Robert of-Citeaux the-solitude approaching

ut ibi regulae suae professionem districtius observarent,
that there of-rule their the-profession more-strictly they-might-observe
novum ordinem ex veteri instituerunt. Hildebrandus prior
a-new order from the-old established Hildebrand prior
Cluniacensis factus papa Gregorius est vocatus. Hic, dum in
of-Cluny made pope Gregory was called he while in
minoribus constitutis legatione fungeretur, apud Lugdunum
minor-orders placed an-embassy was-performing at Lyon
archiepiscopum Ebronensem de simonia convicit miraculosa.
the-archbishop of-Embrun of simony convicted miraculously
Nam dum idem archiepiscopus omnes accusatores suos
for while the-same archbishop all accusers his
corrumperet et convinci non posset, legatus, ut: gloria
corrupted and be-convicted not could the-legate that glory
patri et filio et spiritui sancto diceret, imperavit.
to-the-Father and to-the-Son and to-the-Spirit Holy he-should-say ordered
Ille: gloria patri et filio, expedite dicebat, spiritui
he glory to-the-Father and to-the-Son readily said to-the-Spirit
sancto vero dicere non poterat, quippe quia in spiritum
Holy but to-say not could since because against the-Spirit
sanctum peccaverat. Qui peccatum suum confitens mox, ut
Holy he-had-sinned who sin his confessing at-once as
depositus est, clara voce spiritum sanctum nominavit. Hoc
deposed he-was with-clear voice the-Spirit Holy named this
miraculum recitat Bonizo in libro ad comitissam Mechtildim.
miracle recounts Bonizo in the-book to the-countess Matilda
Mortuo Heinrico quarto Spirae et cum aliis regibus sepulto
dead Henry the-fourth at-Speyer and with other kings buried
in ejus epitaphio versus iste fuit inscriptus: filius hic, pater
on his epitaph verse this was inscribed the-son here the-father
hic, avus hic, proavus jacet istic. Huic successit
here the-grandfather here the-great-grandfather lies there whom succeeded

Heinricus quintus anno domini MCVII,
Henry the-fifth in-the-year of-the-Lord one-thousand-one-hundred-seven
qui papam cum cardinalibus cepit et eos dimittens
who the-pope with the-cardinals seized and them releasing
investituram episcoporum et abbatum per annulum et
the-investiture of-bishops and abbots by ring and
baculum pastoralem accepit. Sub hoc tempore Bernardus cum
staff pastoral received under this time Bernard with
fratribus suis Cistercium ingreditur. In parochia Legiensi
brothers his Citeaux enters in the-parish of-Liege
porca porcellum faciem hominis habentem enixa est; pullus
a-sow a-piglet the-face of-a-man having borne has a-chick
gallinae quadrupes natus est. Lotharius successit Heinrico,
of-a-hen four-footed born was Lothair succeeded Henry
cujus tempore mulier quaedam in Hispania monstrum bis
whose in-time a-woman certain in Spain a-monster of-twice
gemini corporis enixa est aversis vultibus et corporibus
twin body borne has with-turned-away faces and bodies
sibi cohaerens. Ante quidem effigies erat hominis integro
to-itself cleaving in-front indeed the-likeness was of-a-man with-whole
corporis membrorumque ordine distincta, retro vero facies
of-body and-of-limbs order distinct behind but the-face
canis, corporis et membrorum proprietate integra. Post hunc
of-a-dog of-body and of-limbs with-the-property whole after him
regnavit Conradus anno domini MCXXXVIII.
reigned Conrad in-the-year of-the-Lord one-thousand-one-hundred-thirty-eight
Eo tempore Hugo de sancto Victore doctor excellentissimus
at-that time Hugh of saint Victor doctor most-excellent
et in omni scientia summus et religione devotus obiit.
and in all knowledge highest and in-religion devout died
De quo referunt, quod, cum infirmitate ultima laboraret
about whom they-relate that when by-sickness last he-labored

et nullum cibum retinere posset, corpus tamen dominicum
and no food to-retain could the-body nevertheless the-Lord's
sibi dari cum multa instantia postulabat. Tunc fratres
to-him to-be-given with much urgency he-asked then the-brothers
ejus turbationem sedare volentes simplicem hostiam instar
his the-disturbance to-calm wishing a-simple host like
corporis dominici sibi detulerunt. Quod ille per spiritum
the-body the-Lord's to-him brought which he through the-spirit
recognoscens ait: misereatur vestri dominus, fratres, cur
recognizing says may-have-mercy on-you the-Lord O-brothers why
me deludere voluistis? Iste enim non est dominus meus,
me to-deceive did-you-wish this for not is lord my
quem deportastis. Mox illi stupefacti cucurrerunt et sibi
which you-have-brought at-once they astounded ran and to-him
corpus domini detulerunt, sed ille videns, quod recipere
the-body of-the-Lord brought but he seeing that to-receive-it
non valeret, elevatis in coelum manibus sic oravit: adscendat
not he-was-able raised to heaven his-hands thus prayed let-ascend
filius ad patrem et spiritus ad Deum suum, qui fecit
the-son to the-father and the-spirit to God his who made
illum. Et inter haec verba spiritum exhalavit et corpus
it and among these words his-spirit he-breathed-out and the-body
domini ibidem disparuit. Eugenius abbas sancti Anastasii
of-the-Lord there vanished Eugene abbot of-saint Anastasius
papa constituitur, qui ab urbe expulsus eo, quod senatores
pope is-appointed who from the-city expelled this that the-senators
alium creaverant, in Gallias venit et Bernardum ante se
another had-created into Gaul came and Bernard before himself
misit, qui viam domini praedicabat et multa miracula
sent who the-way of-the-Lord preached and many miracles
faciebat. Gilbertus Porretanus florebat. Fridericus nepos
did Gilbert of-Poitiers flourished Frederick the-nephew

Conradi imperavit anno domini MCLIV.
of-Conrad ruled in-the-year of-the-Lord one-thousand-one-hundred-fifty-four
Eo tempore floruit magister Petrus Lombardus episcopus
at-that time flourished master Peter Lombard bishop
Parisiensis, qui librum sententiarum, glossam psalterii et
of-Paris who the-book of-the-sentences the-gloss of-the-psalter and
epistolarum Pauli utiliter compilavit. Eo tempore tres lunae
of-the-epistles of-Paul usefully compiled at-that time three moons
in coelo visae sunt et in medio signum crucis nec multo
in the-sky seen were and in the-middle the-sign of-the-cross nor much
post visi sunt tres soles. Tunc Alexander in papam canonice
after seen were three suns then Alexander as pope canonically
est electus, contra quem Octavianus Johannes Cremensis
was elected against whom Octavian John of-Crema
tituli sancti Calixti et Johannes Strumensis successive in
of-the-title of-saint Calixtus and John of-Struma successively as
papam eliguntur et favore imperatoris fulciuntur. Duravit
pope are-elected and by-the-favor of-the-emperor are-propped lasted
hoc schisma annis XVIII, infra quod tempus Teutonici,
this schism for-years eighteen within which time the-Germans
qui apud Tusculanum pro imperatore morabantur, Romanos
who at Tusculum for the-emperor stayed the-Romans
apud montem Portum invadunt et tot a nona usque
at mount Porzio attack and so-many from the-ninth all-the-way
ad vesperas occiderunt, ut nunquam ex Romanis tot
to vespers they-killed that never of the-Romans so-many
millia sint occisa, licet tempore Hannibalis tot
thousands have-been killed although in-the-time of-Hannibal so-many
occisi sint, ut tres cophinos annulorum, quos de digitis
killed were that three baskets of-rings which from the-fingers
procerum occisorum idem Hannibal extrahi fecerat,
of-the-nobles killed the-same Hannibal to-be-drawn-off had-caused

Carthaginem destinaverit. Quorum multi apud sanctum
to-Carthage he-sent of-whom many at saint
Stephanum et sanctum Laurentium sepulti sunt et habent
Stephen and saint Laurence buried were and they-have
hoc epitaphium: mille decem decies sex decies quoque
this epitaph a-thousand ten ten-times six ten-times also
seni. Imperator Fridericus, dum terram sanctam visitasset
six-each the-emperor Frederick when the-land holy he-had-visited
et in flumine quodam lavaretur, ibidem necatus periit, vel ut
and in a-river certain was-bathing there killed perished or as
alii asserunt, equo suo impingente in aquam cecidit ibique
others assert horse his driving into the-water fell and-there
interiit. Huic successit Heinricus filius ejus anno domini
perished whom succeeded Henry son his in-the-year of-the-Lord
MCXC. Eo tempore tantae pluviae cum
one-thousand-one-hundred-ninety at-that time such rains with
tonitruis et fulminibus et tempestatibus factae sunt, quantas
thunders and lightnings and storms made were such-as
nulla meminit hominum antiquitas. Lapides enim in quantitate
no remembers of-men antiquity stones for in the-size
ovorum quadranguli mixti cum pluvia de coelo cadentes
of-eggs four-cornered mixed with rain from heaven falling
arbores, vineas et segetes destruxerunt et multos homines
trees vineyards and crops destroyed and many men
occiderunt. Corvi quoque et quamplures aves per aëra in
killed ravens also and very-many birds through the-air in
hac tempestate volantes visi sunt carbones vivos in rostris
this storm flying seen were coals live in their-beaks
portare et domos incendere. Contra Romanam ecclesiam
to-carry and houses to-set-on-fire against the-Roman church
semper tyrannidem Heinricus exercuit et ideo eo mortuo
always tyranny Henry exercised and therefore he dead

Innocentius tertius, ne frater ejus Philippus promoveretur,
Innocent the-third lest brother his Philip be-promoted
se opposuit et Ottoni filio ducis Saxoniae adhaesit
himself opposed and to-Otto son of-the-duke of-Saxony clung
et eum Aquisgrani in regem Alemanniae coronari fecit.
and him at-Aachen as king of-Germany to-be-crowned caused
Eo tempore, dum plures barones Franciae pro liberatione
at-that time while several barons of-France for the-liberation
terrae sanctae ultra mare pergerent, Constantinopolim
of-the-land holy beyond the-sea were-going Constantinople
ceperunt. His temporibus ordines praedicatorum et omnium
they-took in-these times the-orders of-Preachers and of-all
fratrum orti sunt. Innocentius quartus legatos ad Philippum
the-brothers arisen have Innocent the-fourth legates to Philip
regem Francorum misit, ut terram Albigensium invaderet
the-king of-the-Franks sent that the-land of-the-Albigensians he-should-invade
et haereticos deleret, qui omnes capiens concremari fecit.
and the-heretics destroy who all seizing to-be-burned caused
Denique Innocentius Ottonem imperatorem coronavit et, ut
finally Innocent Otto as-emperor crowned and that
jura ecclesiae salvaret, ab eo juramentum exegit, qui
the-rights of-the-church he-might-save from him an-oath exacted who
statim ipso die contra juramentum fecit et Romipetas
at-once on-that-very day against the-oath acted and pilgrims-to-Rome
exspoliari jussit. Unde papa eum excommunicavit et ab
to-be-despoiled ordered whence the-pope him excommunicated and from
imperio deposuit. Eo tempore fuit sancta Elizabeth filia
the-empire deposed at-that time was saint Elizabeth the-daughter
regis Ungariae, quae fuit uxor landgravii Thuringiae,
of-the-king of-Hungary who was the-wife of-the-landgrave of-Thuringia
quae inter alia innumera miracula plures, id est, XVI
who among other innumerable miracles several that is sixteen

mortuos, ut scribitur, suscitavit et caecum natum illuminavit,
dead as is-written raised and a-blind born-man gave-sight-to
de cujus corpore usque hodie oleum fluere perhibetur.
from whose body all-the-way-to today oil to-flow is-declared
Ottone deposito Fridericus, Heinrici filius, eligitur et ab
Otto deposed Frederick the-son of-Henry is-chosen and by
Honorio coronatur. Leges optimas pro libertate ecclesiae et
Honorius is-crowned laws excellent for the-liberty of-the-church and
contra haereticos edidit. Hic super omnes divitiis et gloria
against heretics he-issued he above all in-riches and glory
abundavit, sed iis in superbia abusus fuit, nam tyrannidem
abounded but them in pride abused he-has for tyranny
contra ecclesiam exercuit, duos cardinales vinculavit, praelatos,
against the-church he-exercised two cardinals he-chained the-prelates
quos Gregorius IX. ad concilium convocaverat, capi
whom Gregory the-ninth to a-council had-called-together to-be-seized
fecit et ideo ab ipso excommunicatur. Denique Gregorius
he-caused and therefore by him he-is-excommunicated finally Gregory
multis tribulationibus pressus moritur et Innocentius quartus
by-many tribulations pressed dies and Innocent the-fourth
natione Januensis concilium apud Lugdunum convocans
by-nation of-Genoa a-council at Lyon calling-together
ipsum imperatorem deposuit. Quo deposito et defuncto
that emperor deposed who deposed and dead
sedes imperii usque hodie vacat.
the-see of-the-empire all-the-way-to today is-vacant
