MEDIEVAL LATIN SERIES · VOLUME 49

The Book of Saint James

Historia Karoli Magni et Rotholandi
Liber Sancti Jacobi
Libellus Miraculorum Sancti Jacobi

The Book of Saint James

The Chronicle of Turpin, the Pilgrim's Guide
to Compostela, and the Miracles of Saint James

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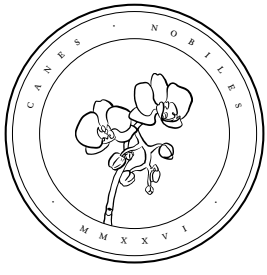
with a word-for-word interlinear English translation

preserving the original word order



CANES NOBILES · MMXXVI

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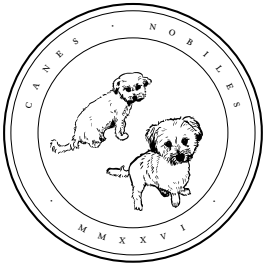

Volume 49 of the Canes Nobiles Medieval Latin interlinear texts

The Medieval Latin text follows Castets's text of the Chronicle (Montpellier, 1880), Fita and Vinson's of the Guide (Paris, 1882), and Migne's of the Miracles, in Vincent of Beauvais's extract, and the sermon (Patrologia Latina 163, Paris, 1854)

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

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Historia Karoli Magni et Rotholandi

The Chronicle of Turpin

Epistola beati Turpini Remensis archiepiscopi ad Leoprandum

TURPIN'S LETTER TO LEOPRAND

Turpin, archbishop of Reims, writes from Vienne, still sick from his wounds, to Leoprand, dean of Aachen. He had been Charles's companion in Spain and Galicia for fourteen years and saw the emperor's deeds with his own eyes; since the royal chronicle of Saint-Denis does not tell them fully, he sends this account, which nowhere disagrees with it.

Turpinus, Dei gratia archiepiscopus remensis, ac sedulus
Turpin of-God by-grace archbishop of-Reims and devoted
Karoli magni imperatoris in Hispania consocius, Leoprando
of-Charles the-Great of-the-emperor in Spain companion to-Leoprand
decano aquisgranensi, salutem in Christo.
dean of-Aachen greeting in Christ
Quoniam nuper mandastis mihi apud Viennam cicatricibus
since lately you-commanded me at Vienne from-the-scars
vulnerum aliquantulum ægrotanti ut vobis scriberem qualiter
of-wounds somewhat being-sick that to-you I-should-write how
imperator noster famosissimus Karolus magnus tellurem
emperor our most-famous Charles the-Great the-land
hispanicam et galecianam a potestate Sarracenorum
Spanish and Galician from the-power of-the-Saracens
liberavit, mirorum gestorum apices ejusque laudanda super
freed of-wonderful deeds the-heights and-his praiseworthy over
hispanicos Sarracenos trophea, quæ propriis oculis intuitus
the-Spanish Saracens trophies which with-my-own eyes beheld
sum quatuordecim annis perambulans Hispaniam et Galeciam
I-have for-fourteen years traversing Spain and Galicia
una cum eo et exercitibus suis, pro certo scribere vestræque
together with him and armies his for certain to-write and-to-your

fraternitati mittere non ambigo. Etenim magnalia divulgata,
fraternity to-send not I-hesitate for the-great-deeds published
quæ rex in Hispania gessit, in sancti Dionysii cronica
which the-king in Spain did in of-Saint Denis the-chronicle
regali, ut mihi scripsistis, repperire plenarie auctoritas vestra
royal as to-me you-wrote to-find fully authority your
nequivit. Igitur auctorem illius, aut pro tantorum actuum
could-not therefore the-author of-it either for of-so-great deeds
scriptura prolixa, aut quia idem absens ab Hispania ea
the-writing lengthy or because the-same absent from Spain them
ignoravit, intentio vestra intelligat minime illum ea ad
was-ignorant-of intention your may-understand by-no-means him them to
plenum scripsisse, et tamen nusquam volumen istud ab ea
the-full to-have-written and yet nowhere volume this from it
discordasse. Vivas et valeas et Domino placeas. Amen.
to-have-disagreed may-you-live and fare-well and to-the-Lord may-you-please amen

I. De eo quod apostolus Iacobus Karolo apparuit

I · HOW THE APOSTLE JAMES APPEARED TO CHARLES

James preached first in Galicia, and after Herod killed him his disciples carried his body there by sea, but the Galicians fell back from the faith. Charles, weary after conquering many lands, sees a road of stars running from the Frisian sea to Galicia and ponders it nightly, until James appears and tells him to free the land where his body lies unknown and follow the starry road. After three such visions Charles enters Spain.

Incipit historia famosissimi Karoli magni quomodo tellurem
here-begins the-history of-the-most-famous Charles the-Great how the-land
hispanicam et galecianam a potestate Sarracenorum liberavit.
Spanish and Galician from the-power of-the-Saracens he-freed

Gloriosissimus namque Christi apostolus Iacobus, aliis
the-most-glorious for of-Christ apostle James the-other
apostolis et dominicis discipulis diversa cosmi clymata
apostles and of-the-Lord's disciples the-diverse of-the-world regions
adeuntibus, ut fertur, primus Galeciam prædicavit. Deinde ejus
visiting as it-is-said first Galicia preached then his
asseclæ, apostolico corpore ab Herode rege perempto, scilicet
followers the-apostolic body by Herod the-king slain namely
a Ierosolimis usque ad Galeciam per mare translato,
from Jerusalem all-the-way to Galicia by sea translated
eamdem Galeciam prædicaverunt. Sed ipsi Galeciani postea,
the-same Galicia preached but the-very Galicians afterward
peccatis suis exigentibus, fidem postponentes usque ad Karoli
sins their demanding the-faith setting-aside until to of-Charles
magni imperatoris Romanorum, Gallorum et Theutonicorum
the-Great the-emperor of-the-Romans of-the-Gauls and of-the-Germans
ceterarumque gentium tempus, perfidi retro abierunt.
and-of-the-other peoples the-time faithless backward went-away
Hic vero Karolus postquam multis laboribus per multa
this but Charles after with-many labors through many
clymata orbis diversa regna, Angliam scilicet, Galliam,
regions of-the-world diverse kingdoms England namely Gaul
Theutonicam, Baioariam, Lothoringiam, Burgundiam, Ytaliam,
Germany Bavaria Lotharingia Burgundy Italy
Britanniam ceterasque regiones, innumerasque urbes a
Brittany and-the-other regions and-innumerable cities from
mari usque ad mare, divinis subsidiis munitus, invincibili
sea all-the-way to sea by-divine aids fortified by-the-invincible
brachio potentiæ suæ acquisivit, et a Sarracenorum manibus
arm of-power his acquired and from of-the-Saracens the-hands
abstulit, gravi labore ac tanto sudore fatigatus, ne
took-away by-heavy labor and by-so-much sweat wearied lest

amplius bellum iniret, et ut requiem sibi daret,
further war he-should-enter and that rest to-himself he-might-give
proposuit; statimque intuitus est in celo quamdam viam
resolved and-at-once looked has in heaven a-certain way
stellarum incipientem a mari Frisiæ, et tendentem inter
of-stars beginning from the-sea of-Frisia and stretching between
Theutonicam et Ytaliam, inter Galliam et Aquitaniam,
Germany and Italy between Gaul and Aquitaine
rectissime transeuntem per Gasconiam, Basclamque et
most-directly passing through Gascony and-the-Basque-country and
Navarram et Hispaniam usque ad Galeciam, qua beati
Navarre and Spain all-the-way to Galicia where of-blessed
Iacobi corpus tunc temporis latebat incognitum. Quam viam
James the-body then of-time lay unknown which way
cum Karolus per singulas noctes sæpe perspiceret cœpit
when Charles through each nights often looked-upon he-began
sæpissime præmeditari quid significaret. Cui hæc summo
most-often to-ponder what it-might-signify to-whom these-things with-highest
studio cogitanti heros quidam optimam ac pulcherrimam
study pondering a-hero certain best and most-beautiful
ultra quam dici fas est habens speciem, nocte in ecstasi
beyond than to-be-said lawful is having appearance by-night in ecstasy
apparuit dicens: quid agis, fili mi? — At ille inquit: qui
appeared saying what are-you-doing son my but he said who
es, domine? — Ego sum, inquit, Iacobus apostolus, Christi
are-you lord I am he-said James the-apostle of-Christ
alu[m]pnus, filius Zebedæi, frater Ioannis Evangelistæ, quem
the-foster-son the-son of-Zebedee the-brother of-John the-Evangelist whom
Dominus super mare Galileæ ad prædicandum populos sua
the-Lord upon the-sea of-Galilee for preaching peoples by-his
ineffabili gratia eligere dignatus est, quem Herodes rex
ineffable grace to-choose deigned has whom Herod the-king

gladio peremit, cuius corpus in Galecia, quæ a Sarracenis
by-the-sword slew whose body in Galicia which by the-Saracens
adhuc turpe opprimitur, incognitum requiescit. Unde ultra
still shamefully is-oppressed unknown rests whence beyond
modum miror cur terram meam a Sarracenis minime
measure I-wonder why land my from the-Saracens not-at-all
liberasti, qui tot terras tantasque urbes acquisivisti.
you-have-freed who so-many lands and-so-great cities have-acquired
Quapropter tibi notifico, quia sicut Dominus potentiorem
wherefore to-you I-make-known that as the-Lord more-powerful
omnium regum terrenorum te fecit, sic ad præparandum iter
of-all kings earthly you made so for preparing way
meum et liberandam tellurem meam a manibus Moabitarum
my and freeing land my from the-hands of-the-Moabites
te inter omnes, ut tibi coronam æternæ retributionis exinde
you among all that for-you a-crown of-eternal retribution thereby
præparet, elegit. Viam stellarum quam in celo vidisti
he-might-prepare he-has-chosen the-way of-stars which in heaven you-saw
hoc significat quod tu cum magno exercitu ad expugnandam
this signifies that you with great army for conquering
gentem paganorum perfidam, et liberandum iter meum et
the-people of-the-pagans faithless and freeing way my and
tellurem, et ad visitandam basilicam meam et sarcophagum
land and for visiting basilica my and sarcophagus
meum, ab his oris usque ad Galeciam iturus es, et
my from these shores all-the-way to Galicia about-to-go you-are and
post te omnes populi a mari usque ad mare peregrinantes,
after you all peoples from sea all-the-way to sea making-pilgrimage
veniam delictorum suorum a Domino impetrantes illuc
pardon of-sins their from the-Lord obtaining thither
ituri sunt, narrantes laudes Domini et virtutes eius, et
about-to-go are telling the-praises of-the-Lord and the-powers his and

mirabilia eius quæ fecit; a tempore vero vitæ tuæ usque
the-wonders his which he-did from the-time but of-life your all-the-way
ad finem præsentis seculi ibunt. Nunc autem perge qua
to the-end of-the-present age they-shall-go now moreover proceed by-what
citius poteris, quia ego ero auxiliator tuus in omnibus,
more-quickly you-can because I shall-be helper your in all-things
et propter labores tuos impetrabo tibi coronam a Domino
and for labors your I-shall-obtain for-you a-crown from the-Lord
in celestibus, et usque ad novissimum diem erit nomen
in the-heavenly-places and all-the-way to the-last day shall-be name
tuum in laude. — Taliter beatus apostolus tribus vicibus
your in praise thus the-blessed apostle three times
Karolo apparuit. His itaque auditis Karolus apostolica
to-Charles appeared these-things and-so heard Charles in-the-apostolic
promissione fretus, coadunatis sibi exercitibus multis, ad
promise trusting gathered to-himself armies many for
expugnandas gentes perfidas Hispaniam ingressus est.
conquering the-peoples faithless Spain entered has

II. De muris Pampiloniæ per semetipsos lapsis

II · HOW THE WALLS OF PAMPLONA FELL OF THEMSELVES

Charles besieges Pamplona for three months and cannot take it; he prays to God and James, and the walls collapse. He spares the Saracens who accept baptism and kills those who refuse; the other cities surrender and pay tribute. He visits James's tomb, plants his lance in the sea at Padrón, and has Turpin baptize the Galicians who return to the faith.

Prima urbs, quam obsidione circuivit, Pampilonia extitit,
the-first city which by-siege he-surrounded Pamplona was
et sedit circa eam tribus mensibus, et nequivit eam capere
and he-sat around it for-three months and could-not it to-take
quia muris inexpugnabilibus munitissima erat. Tunc fecit
because with-walls impregnable most-fortified it-was then he-made
orationem Domino dicens: Domine Iesu Christe, pro cuius
a-prayer to-the-Lord saying Lord Jesus Christ for whose
fide in has oras ad expugnandam gentem perfidam veni,
faith into these shores for conquering the-people faithless I-have-come
da mihi hanc urbem capere ad decus nominis tui. O beate
give to-me this city to-take for the-glory of-name thy O blessed
Iacobe, si verum est quod mihi apparuisti, da mihi capere
James if true it-is that to-me you-appeared give to-me to-take
illam. — Tunc, Deo donante et beato Iacobo orante,
it then with-God giving and with-blessed James praying
muri collapsi funditus corruerunt; Sarracenos vero qui
the-walls collapsed from-the-foundations fell-down the-Saracens but who
baptizari voluerunt, ad vitam reservavit, et qui renuerunt,
to-be-baptized wished for life he-spared and who refused
gladio trucidavit. His auditis mirabilibus, Sarraceni, Karolo
by-the-sword he-slaughtered these heard wonders the-Saracens to-Charles

ubique pergenti se inclinabant, et mittebant ei
everywhere proceeding themselves bowed and sent to-him
obviam tributum, et reddebant ei urbes, et facta est tota
to-meet tribute and surrendered to-him cities and made was whole
illa terra illi sub tributo. Mirabatur gens sarracena cum
that land to-him under tribute marveled the-people Saracen when
videbat gentem gallicam, optimam scilicet, ac bene indutam
it-saw the-people Gallic best namely and well clothed
et facie elegantem, et honorifice pacificeque recipiebant eos,
and in-face elegant and honorably and-peacefully they-received them
armis etiam reiectis. Inde visitato sarcophago beati Iacobi,
arms even thrown-down thence visited the-sarcophagus of-blessed James
venit ad petronum, et infixit in mari lanceam, agens
he-came to Padrón and fixed in the-sea a-lance rendering
Deo et sancto Iacobo grates, qui eum usque illuc duxit,
to-God and to-Saint James thanks who him all-the-way thither led
dicens quia in antea ire non poterat. Galecianos vero, qui
saying that in further to-go not he-could the-Galicians but who
post beati Iacobi prædicationem discipulorumque eius ad
after of-blessed James the-preaching and-of-the-disciples his to
perfidiam paganorum conversi erant, baptismatis gratia,
the-faithlessness of-the-pagans converted had-been of-baptism by-the-grace
per manus Turpini archiepiscopi regeneravit, illos scilicet
through the-hands of-Turpin the-archbishop he-regenerated those namely
qui ad fidem voluerunt converti, qui nondum baptizati
who to the-faith wished to-be-converted who not-yet baptized
erant. Illos vero qui fidem recipere noluerunt, aut gladio
had-been those but who the-faith to-receive refused either by-the-sword
trucidavit, aut sub christianorum imperio captivavit. Deinde
he-slaughtered or under of-the-Christians the-rule held-captive then
ivit per totam Hispaniam a mari usque ad mare.
he-went through all Spain from sea all-the-way to sea

III. De nominibus civitatum Hispaniæ

III · THE NAMES OF THE CITIES OF SPAIN

A list of the cities and towns Charles won in Galicia and across Spain, from Compostela to Seville, Córdoba, and the islands, with Saint Torquatus's olive tree at Accintina, which bears fruit on his feast. Some cities fell without a fight and some after great war. Lucerna held out through a four-month siege, until its walls fell at Charles's prayer; it lies deserted, with a black whirlpool in its midst, and the cities Charles cursed after taking them stand empty to this day.

Urbes et maiores villæ quas tunc acquisivit in Galecia,
the-cities and greater towns which then he-acquired in Galicia
ita vulgo dicuntur: Visunia, Lamecum, Dumia, Colimbria,
so commonly are-called Viseu Lamego Dumio Coimbra
Lucum, Aureianas, Yria, Tuda, Mindonia, Brachara metropolis
Lugo Orense Iria Tui Mondoñedo Braga metropolitan
civitas Sanctæ Mariæ, Unnarana, Crunia, Compostella quamvis
city of-Saint Mary Unnarana Coruña Compostela although
tunc temporis parva; — in Hispania: Auchala, Godelfaiar,
then of-time small in Spain Auchala Godelfaiar
Talamancha, Uzeda, Ulmas, Canalias, Madrita, Maqueda,
Talamanca Uceda Ulmas Canalias Madrid Maqueda
Sancta Eulalia, Talaveria quæ est fructifera, Medina celum, id
Saint Eulalia Talaveria which is fruitful Medina heaven that
est, urbs excelsa, Berlanga, Osma, Seguncia, Segobia quæ est
is the-city lofty Berlanga Osma Sigüenza Segovia which is
magna, Havilla, Salamanka, Sepunuilega, Toletum, Kalatrava,
great Ávila Salamanca Sepúlveda Toledo Calatrava
Badaioth, Turgel, Talavera, Godiana, Emerita, Altamora,
Badajoz Turgel Talavera Guadiana Mérida Altamora
Palencia, Lucerna ventosa quæ dicitur Karresa, quæ est in
Palencia Lucerna windy which is-called Karresa which is in

valle viridi, Capparra, Austurga, Ovetum, Legio, Karrionem,
the-valley green Capparra Astorga Oviedo León Carrión
Burcas, Nageras, Kalagurria, Urantia quæ dicitur Archus,
Burgos Nájera Calahorra Urantia which is-called Archus
Stella, Kalathaus, Miracula, Tutela, Sarragocia quæ dicitur
Estella Calatayud Miracula Tudela Saragossa which is-called
Cæsar-Augusta, Pampilonia, Baiona, Iacka, Osqua, in qua
Caesar-Augusta Pamplona Bayonne Jaca Huesca in which
nonaginta turres numero esse solent, Terrachona, Barbastra,
ninety towers in-number to-be are-wont Tarragona Barbastro
Rozas, Urgellum, Elna, Gerunda, Barcinona, Terragona,
Roses Urgel Elne Gerona Barcelona Terragona
Lerida, Tortosa oppidum fortissimum, Barbagalli oppidum
Lérida Tortosa a-town most-strong Barbagalli a-town
fortissimum, Karbona oppidum fortissimum, Aureliæ oppidum
most-strong Karbona a-town most-strong Aurelia a-town
fortissimum, Aigalea urbs, Adania, Yspalida, Escalona,
most-strong Aigalea a-city Adania Yspalida Escalona
Malaguæ ora, Burrianæ ora, quo tantæ urb[e]s, Ubeda,
of-Málaga the-shore of-Burriana the-shore where so-great cities Úbeda
Bæcia, Petroissa in qua fit argentum optimum, Valentia,
Baeza Petroissa in which is-made silver best Valencia
Denia, Sativa, Granada, Sibilia, Corduba, Abula, Accintina in
Denia Játiva Granada Seville Córdoba Abula Accintina in
qua iacet beatus Torquatus Christi confessor, beati Iacobi
which lies blessed Torquatus of-Christ confessor of-blessed James
cliens, ad cuius sepulchrum arbor olivæ divinitus florens
the-client at whose tomb a-tree of-olive divinely flowering
maturis fructibus onustatur per unumquemque annum in
with-ripe fruits is-laden through each year on
sollempnitate eiusdem, scilicet idus Maii; urbs Bisertum in
the-feast of-the-same namely the-ides of-May the-city Bisertum in

qua milites fortissimi qui vulgo dicuntur Arabites, habentur;
which soldiers most-strong who commonly are-called Arabites are-held
Maiores Insulæ; urbs Bugia ex more habet regem, Agabiba
the-Greater Islands the-city Bougie by custom has a-king Agabiba
insula, Goharan, quæ est urbs in Barbaria, Meloida, Evitia,
the-island Goharan which is a-city in Barbary Meloida Ibiza
Formenteria, Alcoroz, Almaria, Moneka, Gibaltaria, Kartago,
Formentera Alcoroz Almería Moneka Gibraltar Cartagena
Septa quæ est in districtis Hispaniæ ubi maris est angustus
Ceuta which is in the-straits of-Spain where of-the-sea is narrow
concursus, et Gesir similiter et Taruph, immo cuncta terra
the-meeting and Algeciras likewise and Tarifa indeed all the-land
Hispanorum, tellus scilicet Alandaluf, tellus Portugallorum,
of-the-Spaniards the-land namely Andalusia the-land of-the-Portuguese
tellus Sarracenorum, tellus Pardorum, tellus Castellanorum,
the-land of-the-Saracens the-land of-the-Pardi the-land of-the-Castilians
tellus Maurorum, tellus Navarrorum, tellus Alarvarum, tellus
the-land of-the-Moors the-land of-the-Navarrese the-land of-the-Alarvi the-land
Biscaiorum, tellus Blascorum, tellusque Palargorum Karoli
of-the-Biscayans the-land of-the-Basques and-the-land of-the-Palargi of-Charles
imperiis inflectitur. Omnes præfatas urbes quasdam
to-the-commands is-bent all the-aforesaid cities some
sine pugna, quasdam cum magno bello et maxima arte
without fight some with great war and greatest art
Karolus tunc acquisivit, præter præfatam Lucernam urbem
Charles then acquired except the-aforesaid Lucerna city
munitissimam quæ est in valle viridi, et quam capere donec
most-fortified which is in the-valley green and which to-take until
ad ultimum nequivit. Novissime vero venit ad eam, et obsedit
to the-last he-could-not at-last but he-came to it and besieged
eam, et sedit circa eam quatuor mensium spatio, et facta
it and sat around it of-four months for-the-space and made

prece Domino et sancto Iacobo muri eius ceciderunt, et est
a-prayer to-the-Lord and to-Saint James the-walls its fell and it-is
deserta usque in hodiernum diem. Quidam enim gurges atri
deserted until to the-present day a-certain for whirlpool of-a-black
amnis in medio eius surrexit, in quo magni pisces nigri
river in the-middle its arose in which great fish black
habentur. Quasdam tamen ex præfatis urbibus alii reges galli
are-held some yet of the-aforesaid cities other kings Gallic
et imperatores theutonici ante Karolum magnum acquisiverunt
and emperors German before Charles the-Great acquired
quæ postea ad ritum paganorum conversæ sunt, usque ad eius
which afterward to the-rite of-the-pagans turned were until to his
adventum. Et post eius mortem multi reges et principes in
coming and after his death many kings and princes in
Hispania Sarracenos expugnaverunt. Clodoveus namque primus
Spain the-Saracens conquered Clovis for the-first
rex Francorum christianus, Clotarius, Dagobertus, Pipinus,
king of-the-Franks Christian Clothar Dagobert Pippin
Karolus Martellus, Karolus Calvus, Lodovicus et Karolomagnus
Charles Martel Charles the-Bald Louis and Carloman
partim Hispaniam acquisiverunt, partim dimiserunt, sed hic
partly Spain acquired partly lost but this
Karolus magnus totam Hispaniam suis temporibus sibi
Charles the-Great all Spain in-his times to-himself
subiugavit. Hæ sunt urbes quas ille postquam gravi labore
subjugated these are the-cities which he after with-heavy labor
adquisierat, maledixit, et idcirco sine habitatore permanent
he-had-acquired he-cursed and therefore without inhabitant they-remain
usque in hodiernum diem: Lucerna ventosa, Capparra, Adania.
until in the-present day Lucerna windy Capparra Adania

IV. De idolo Mahumet

IV · THE IDOL OF MUHAMMAD

Charles destroys every idol in Spain except Salam Cadis in Andalusia, which the Saracens say Muhammad made and filled with demons by magic, so that a Christian who comes near is endangered and a bird that lands on it dies. The bronze image stands on a tall carved stone by the sea, facing south with a key in its hand, which will fall in the year a king born in Gaul subjects Spain to Christian law.

Idola et simulacra quæ tunc in Hispania invenit, penitus
the-idols and images which then in Spain he-found utterly
destruxit, præter idolum quod est in terra Alandaluf, quod
he-destroyed except the-idol which is in the-land Andalusia which
vocatur Salam Cadis: Cadis dicitur locus proprie in quo est;
is-called Salam Cadis Cadis is-called the-place properly in which it-is
Salam in lingua arabica Deus dicitur. Tradunt Sarraceni
Salam in the-tongue Arabic God is-called they-hand-down the-Saracens
quod idolum istud Mahumet quem ipsi colunt, dum adhuc
that idol this Muhammad whom they worship while still
viveret, in nomine suo proprie fabricavit, et demoniacam
he-lived in the-name his-own properly fashioned and a-demonic
legionem quandam sua arte magica in eo sigillavit, quæ
legion certain by-his art magic in it sealed which
etiam tanta fortitudine illud idolum obtinet, quod a nullo
even with-such strength that idol holds that by no-one
unquam frangi potuit. Cum enim aliquis christianus
ever to-be-broken it-could when for some Christian
ad illud appropinquat, statim periclitatur. Sed cum aliquis
to it draws-near at-once he-is-endangered but when some
Sarracenorum causa adorandi vel deprecandi Mahumet
of-the-Saracens for-the-sake of-worshiping or of-entreating Muhammad

accedit, ille incolumis recedit. Si forte super illud avis quælibet
approaches he unharmed withdraws if perhaps upon it bird any
se deposuerit, illico moritur. Est igitur in maris
itself shall-have-set-down on-the-spot it-dies there-is therefore on of-the-sea
margine lapis antiquus, opere sarracenico optime sculptus,
the-edge a-stone ancient by-work Saracen excellently carved
super terram situs, deorsum latus et quadratus, desursum
upon the-ground set below broad and square above
strictus, altissimus scilicet quantum solet volare in sublime
narrow most-high namely as-much-as is-wont to-fly on high
corvus, super quem elevatur imago illa de auricalco optimo in
a-crow upon which is-raised image that of brass best in
effigie hominis fusa, super pedes suos erecta, faciem tenens
the-likeness of-a-man cast upon feet his upright the-face holding
versus meridiem et manu dextera tenens quandam clavem,
toward the-south and in-hand right holding a-certain key
quæ scilicet clavis, ut ipsi Sarraceni aiunt, a manu eius
which namely key as the-very Saracens say from hand his
cadet anno quo rex futurus in Gallia natus fuerit,
shall-fall in-the-year in-which a-king future in Gaul born shall-have-been
qui totam terram hispanicam christianis legibus in novissimis
who all the-land Spanish to-Christian laws in the-last
temporibus subiugaverit. Mox ut viderint clavem
times shall-have-subjugated soon as they-shall-have-seen the-key
lapsam, gazis suis in terra repositis omnes fugient.
fallen with-treasures their in the-ground laid-away all shall-flee

V. De ecclesiis quas Karolus fecit

V · THE CHURCHES CHARLES BUILT

With the gold the kings of Spain gave him, Charles enlarges James's basilica over three years, installing a bishop and canons under Isidore's rule and furnishing it richly. With the rest of the treasure brought home he builds Saint Mary's at Aachen and churches of Saint James at Aachen, the city of the Buerrenses, Toulouse, between Dax and Sorde, and in Paris, and countless abbeys.

Ex auro quod Karolo reges et principes Hispaniæ dedere,
from the-gold which to-Charles the-kings and princes of-Spain gave
beati Iacobi basilicam, tunc per tres annos in illis oris
of-blessed James the-basilica then for three years in those shores
commorans, augmentavit, antistitem et canonicos secundum
staying he-enlarged a-bishop and canons according-to
beati Isidori episcopi et confessoris regulam in ea instituit,
of-blessed Isidore bishop and confessor the-rule in it he-established
eamque tintinnabulis palleisque, libris ceterisque ornamentis
and-it with-bells and-palls with-books and-the-other ornaments
decenter ornavit. De residuo vero auro, et argento
fittingly he-adorned from-the remaining but gold and silver
immenso quod de Hispania attulit, regressus ab ea
immense which from Spain he-brought having-returned from it
multas ecclesias fecit: ecclesiam scilicet beatæ Mariæ Virginis
many churches he-made the-church namely of-blessed Mary the-Virgin
quæ est apud Aquisgranum, et basilicam sancti Iacobi
which is at Aachen and the-basilica of-Saint James
in eadem villa, et ecclesiam sancti Iacobi quæ est apud
in the-same town and the-church of-Saint James which is at
urbem Buerrensium, et basilicam sancti Iacobi quæ est apud
the-city of-the-Buerrenses and the-basilica of-Saint James which is at

Tolosam, et illam quæ est in Gasconia inter urbem quæ
Toulouse and that which is in Gascony between the-city which
vulgo dicitur Axa et sanctum Ioannem Sorduæ via
commonly is-called Dax and Saint John of-Sorde on-the-way
iacobitana, et ecclesiam sancti Iacobi quæ est apud urbem
of-James and the-church of-Saint James which is at the-city
Parisios inter Sequanam fluvium et montem Martyrum, et
Paris between the-Seine river and the-mount of-the-Martyrs and
abbatias innumeras quas per mundum fecit.
abbeys innumerable which through the-world he-made

VI. De reditu Karoli in Galliam et de Aigolando rege

VI · CHARLES'S RETURN TO GAUL, AND KING AIGOLANDUS

Once Charles is back in Gaul, the African king Aigolandus takes Spain and kills the Christian garrisons Charles left. Charles returns to Spain with his armies, with Milo of Angleris as their leader.

Demum reverso Karolo ad Galliam, quidam paganus rex
at-last having-returned Charles to Gaul a-certain pagan king
affricanus nomine Aigolandus cum suis exercitibus terram
African by-name Aigolandus with his armies the-land
Hispanorum sibi acquisivit, eiectis etiam et interfectis
of-the-Spaniards for-himself acquired cast-out also and slain
de oppidis et urbibus custodibus christianis, quos ad
from the-towns and cities the-guards Christian whom for
custodiendam terram Karolus reliquerat. His auditis
guarding the-land Charles had-left these-things heard

Karolus cum multis exercitibus rursum Hispaniam adiit, et
Charles with many armies again Spain went-to and
cum eo erat dux exercituum Milo de Angleris.
with him was the-leader of-the-armies Milo of Angleris

VII. De exemplo eleemosynæ mortui

VII · THE EXAMPLE OF THE DEAD MAN'S ALMS

At Bayonne a dying soldier, Romaricus, tells a kinsman to sell his horse for the clergy and the poor; the kinsman sells it for a hundred shillings and spends the money on himself. Thirty days later the dead man appears to him, says the theft has kept him in torment, and warns that the kinsman will be in hell the next day; the next morning demons carry him off alive, and his body is found twelve days later on a mountain far away.

Sed quale exemplum Dominus tunc nobis omnibus ostendere
but what example the-Lord then to-us all to-show
dignatus est de his qui mortuorum eleemosinas iniuste
deigned has about those who of-the-dead alms unjustly
retinent, nobis est dicendum. Cum igitur apud Baionam, urbem
keep-back by-us is to-be-told when therefore at Bayonne the-city
Basclorum, Karoli exercitus hospitatus esset, miles quidam
of-the-Basques of-Charles the-army lodged had a-soldier certain
nomine Romaricus, valde ægrotus, morti proximus, accepta
by-name Romaricus very sick to-death near received
Pœnitentia et Eucharistia a sacerdote, ut equum quem
Penance and the-Eucharist from a-priest that the-horse which
habebat venderet, pretiumque clericis et egenis erogaret,
he-had he-should-sell and-the-price to-the-clergy and to-the-needy he-should-pay-out
cuidam consanguineo suo præcepit; quo mortuo consanguineus
to-a-certain kinsman his he-ordered who dead the-kinsman

eius invidiæ stimulo tactus equum centum solidis vendidit,
his of-envy by-the-goad touched the-horse for-a-hundred shillings sold
pretiumque cibis, potibus vestibusque velociter expendit.
and-the-price on-foods on-drinks and-on-clothes quickly spent
Sed quia malis factis divini iudicis vindicta proxima
but because to-evil deeds of-the-divine judge the-vengeance near
esse solet, transactis triginta diebus, apparuit ei nocte in
to-be is-wont passed thirty days appeared to-him by-night in
extasi mortuus dicens: Quoniam res meas pro animæ meæ
ecstasy the-dead-man saying since things my for of-soul my
redemptione in eleemosina tibi commendavi ad dandum, scias
the-redemption in alms to-you I-entrusted for giving know
omnia crimina mea Deum michi dimisisse; sed quia iniuste
all crimes my God to-me to-have-forgiven but because unjustly
eleemosinam meam retinuisti, per triginta dies in tartareis
alms my you-have-kept-back for thirty days in hellish
pœnis moras me intelligas fecisse, te autem in
punishments delays me you-may-understand to-have-made you moreover in
eodem loco infernali unde egressus sum, die crastina scias
the-same place infernal whence gone-out I-am on-the-day tomorrow know
ponendum, et me in Paradiso futurum. — His itaque dictis
to-be-put and me in Paradise about-to-be these and-so said
mortuus recessit, vivusque tremefactus evigilavit. Qui
the-dead-man withdrew and-the-living-man terrified woke-up who
cum summo mane narraret cuncta quæ audierat, omnibus,
when at-highest morning he-told all-things which he-had-heard to-all
atque omnis exercitus de tanta re inter se loqueretur,
and all the-army about so-great a-thing among themselves spoke
ecce subito clamores super eum in aere, quasi rugitus leonum,
behold suddenly clamors over him in the-air as-if roarings of-lions
luporum et vitulorum; et statim de medio circumstantium
of-wolves and of-calves and at-once from the-midst of-the-bystanders

a dæmonibus in ipsis ululatibus vivus ac sanus rapitur.
by demons in the-very howlings alive and sound he-is-snatched
Quid plura? quæritur quatuor diebus per montes et valles
what more he-is-sought for-four days through mountains and valleys
ab equitibus et peditibus et nusquam invenitur. Denique,
by horsemen and foot-soldiers and nowhere is-found at-last
cum post duodecim dies exercitus noster per deserta
when after twelve days the-army our through the-deserts
telluris Navarrorum et Alavarum peragrasset, repperit corpus
of-the-land of-the-Navarrese and of-the-Alavese had-traveled it-found the-body
eius exanimatum ac confractum in cuiusdam silicis fastigio,
his lifeless and broken on of-a-certain flint-rock the-summit
cuius adscensus tribus leugis habebatur super mare, distans
whose ascent for-three leagues was-reckoned above the-sea distant
a præfata urbe quatuor dietis. Dæmones vero eius
from the-aforesaid city four days'-journeys the-demons but his
corpus ibi proiecerant, animamque ad Tartara rapuerant.
body there had-thrown and-the-soul to Tartarus had-snatched
Quapropter sciant qui mortuorum eleemosinas sibi
wherefore let-them-know who of-the-dead alms to-themselves
ad dandum commendatas iniuste retinent, se damnandos
for giving entrusted unjustly keep-back themselves to-be-damned
in ævum.
for ever

VIII. De bello Sancti Facundi ubi hastæ viruerunt

VIII · THE BATTLE OF SAHAGÚN, WHERE THE LANCES FLOWERED

Charles and Milo find Aigolandus by the river Cea, where a basilica of Facundus and Primitivus later stood. Matched combats go to the Christians; the night before the full battle the lances of those about to be martyred sprout bark and leaves, and their stumps grow into groves. Forty thousand Christians die, Milo, Roland's father, among them; Charles, unhorsed, fights on foot with his sword Joyous, and when four marquises from Italy arrive the next day Aigolandus withdraws to León. Turpin draws the lesson: arm with the virtues against the vices.

Postea vero cœperunt quærere Aigolandum per Hispaniam
afterward but began to-seek Aigolandus through Spain
Karolus et Milo cum suis exercitibus; quem cum caute
Charles and Milo with their armies whom when cautiously
investigarent, invenerunt eum in terra quæ dicitur de
they-tracked they-found him in the-land which is-called of
Campis super flumen quod dicitur Ceia, in pratis, scilicet
the-Fields upon the-river which is-called Cea in the-meadows namely
in optimo et plano loco, quo postea beatorum martyrum
in a-best and level place where afterward of-the-blessed martyrs
Facundi et Primitivi ingens basilica et optima iussu et
Facundus and Primitivus a-huge basilica and best by-the-command and
auxilio Karoli fabricatur, in qua et eorumdem martyrum
with-the-help of-Charles is-built in which also of-the-same martyrs
corpora requiescunt, et monachorum abbatia constituitur, et
the-bodies rest and of-monks an-abbey is-established and
magna villa pinguissima in eodem loco. Appropinquantibus
a-great town most-rich in the-same place drawing-near
vero Karoli exercitibus, mandavit Aigolandus Karolo bellum,
but of-Charles the-armies sent-word Aigolandus to-Charles battle
secundum velle suum, vel viginti contra viginti, vel
according-to the-will his-own either twenty against twenty or

quadraginta contra quadraginta, vel centum contra centum,
forty against forty or a-hundred against a-hundred
vel mille contra mille, vel duo contra duo, vel unum
or a-thousand against a-thousand or two against two or one
contra unum. Interea missi sunt a Karolo centum milites
against one meanwhile sent were by Charles a-hundred soldiers
contra centum Aigolandi, et interfecti sunt Sarraceni. Deinde
against a-hundred of-Aigolandus and slain were the-Saracens then
mittuntur ab Aigolando alii centum contra centum, et
are-sent by Aigolandus another hundred against a-hundred and
interfecti sunt Sarraceni. Inde misit Aigolandus ducentos
slain were the-Saracens thence sent Aigolandus two-hundred
contra ducentos, et statim occisi sunt omnes Mauri. Demum
against two-hundred and at-once killed were all the-Moors at-last
Aigolandus misit duo millia contra duo millia, quorum
Aigolandus sent two thousand against two thousand of-whom
pars quædam occiditur parsque alia terga vertit. Tertia
part a-certain is-killed and-part the-other the-back turns on-the-third
vero die eiecit sortes Aigolandus secrete, et agnovit Karoli
but day cast lots Aigolandus secretly and learned of-Charles
detrimentum, et mandavit ei ut pugnam plenariam cum
the-loss and sent-word to-him that a-battle full with
eo sequenti die faceret, si vellet; quæ ab utroque
him on-the-following day he-should-make if he-wished which by both
concessa est. Tunc astiterunt quidam e christianis, qui sero
granted was then stood certain from the-Christians who late
ante diem belli arma bellica sua studiosissime præparantes,
before the-day of-battle arms warlike their most-diligently preparing
hastas suas erectas infixerunt in terra ante castra in
lances their upright fixed in the-ground before the-camp in
pratis, videlicet iuxta præfatum fluvium, quas summo mane
the-meadows namely beside the-aforesaid river which at-highest morning

corticibus et frondibus decoratas invenerunt, hi scilicet
with-barks and leaves adorned they-found these namely
qui in acie proxima martirii palmam pro Dei fide
who in the-battle next of-martyrdom the-palm for of-God the-faith
accepturi erant; et ultra quam dici fas est admirantes,
about-to-receive were and beyond than to-be-said lawful is marveling
tantumque Dei miraculum gratiæ divinæ asscribentes,
and-so-great of-God a-miracle to-grace divine ascribing
absciderunt eas prope terram, et radices quæ remanserunt
they-cut them near the-ground and the-roots which remained
in tellure, in modum perticarum, ex se magna postea
in the-earth in the-manner of-poles from themselves great afterward
generaverunt arbusta, quæ adhuc in illo loco apparent. Erant
begot groves which still in that place appear were
enim illorum multæ hastæ de lignis fraxineis. Mira
for of-them many lances of woods of-ash a-wonderful
res, magnumque gaudium, magnum animabus proficuum,
thing and-great joy great for-souls profit
ingensque corporibus detrimentum! Quid plura? Die vero
and-huge for-bodies loss what more on-day but
illa agitur utrorumque pugna in qua occisi sunt quadraginta
that is-waged of-both the-battle in which killed were forty
christianorum millia; et dux Milo, Rotholandi genitor,
of-the-Christians thousands and the-duke Milo of-Roland the-father
cum his quorum hastæ frondeurunt, ibi palmam martirii
with these whose lances had-blossomed there the-palm of-martyrdom
adeptus est, et Karoli equus peremptus est. Tunc Karolus
attained has and of-Charles the-horse slain was then Charles
stans pedes cum duobus millibus christianorum peditum in
standing on-foot with two thousand of-Christian foot-soldiers in
medio belli Sarracenorum evaginavit spatam suam nomine
the-midst of-the-battle of-the-Saracens drew sword his by-name

Gaudiosam et trucidavit multos Sarracenos per medium.
Joyous and slaughtered many Saracens through the-midst
Die vero advesperascente vertuntur Sarraceni et Christiani
on-the-day but growing-toward-evening are-turned the-Saracens and the-Christians
in castris. Altera die, venerunt ad succurrendum Karolo
into the-camp on-the-next day came for helping Charles
quatuor marquisii de Italiæ oris cum quatuor millibus
four marquises from of-Italy the-shores with four thousand
virorum bellatorum. Mox, ut illos Aigolandus agnovit, terga
of-men warlike as-soon as them Aigolandus recognized the-back
vertens in Legionensibus oris secessit.
turning into the-Leonese shores he-withdrew
In præfata acie fas est intelligi salutem pro Christo
in the-aforesaid battle lawful it-is to-be-understood the-salvation for Christ
certantium; sicut enim Karoli milites pugnaturi ante bellum
of-those-striving as for of-Charles the-soldiers about-to-fight before the-battle
arma sua ad bellandum præparaverunt, sic et nos arma
arms their for warring prepared so also we arms
nostra, id est bonas virtutes, contra vicia pugnaturi, præparare
our that is good virtues against vices about-to-fight to-prepare
debemus. Quisquis enim vel fidem contra hæreticam pravitatem,
ought whoever for either faith against heretical depravity
vel caritatem contra odium, vel largitatem contra avariciam, vel
or charity against hatred or generosity against avarice or
humilitatem contra superbiam, vel castitatem contra libidinem,
humility against pride or chastity against lust
vel orationem assiduam contra dæmoniacam tentationem,
or prayer assiduous against demonic temptation
vel perseverantiam contra instabilitatem, vel silentium contra
or perseverance against instability or silence against
iurgia, vel obedientiam contra carnalem animum ponit, hasta
quarrels or obedience against the-carnal mind sets the-lance

eius florida et victrix in die iudicii Dei erit. O quam
his flowering and victorious on the-day of-judgment of-God shall-be O how
felix et florida erit in celesti regno victoris anima, quæ
happy and flowering shall-be in the-heavenly kingdom of-the-victor the-soul which
legitime contra vicia decertavit in terra! Non coronabitur
lawfully against vices has-striven on earth not shall-be-crowned
nisi qui legitime certaverit, et sicut Karoli pugnatores pro
except who lawfully shall-have-striven and as of-Charles the-fighters for
Christi fide obierunt in bello, sic et nos mori debemus
of-Christ the-faith died in battle so also we to-die ought
viciis, et vivere virtutibus sanctis in mundo, quatinus palmam
to-vices and to-live to-virtues holy in the-world so-that the-palm
de triumpho floridam habere mereamur in celesti regno.
of triumph flowering to-have we-may-deserve in the-heavenly kingdom

IX. De urbe Agenni

IX · THE CITY OF AGEN

Aigolandus gathers kings from Africa, Arabia, and Spain and takes Agen, then invites Charles to come with a few men, meaning to kill him. Charles, disguised as a messenger, enters the city, studies its defenses, and escapes the pursuit. He returns with an army, besieges Agen for six months, and enters it when Aigolandus slips out through the latrines and across the Garonne; ten thousand Saracens die.

Deinde Aigolandus adunavit sibi gentes innumeras,
then Aigolandus gathered to-himself peoples innumerable
Sarracenos, Mauros, Moabitas, Æthiopes, Pardos, Affricanos,
Saracens Moors Moabites Ethiopians Pardi Africans
Persas, Texephinum regem Arabum, Burrabellum regem
Persians Texephinus king of-the-Arabs Burrabellus king
Alexandriæ, Avitum regem Bugiæ, Ospinum regem Agabiæ,
of-Alexandria Avitus king of-Bougie Ospinus king of-Agabia

Fantimum regem Barbariæ, Ailis regem Marrohc, Aphinorgium
Fantimus king of-Barbary Ailis king of-Morocco Aphinorgius
regem Maioricæ, Maimonem regem Mequæ, Ebrahim regem
king of-Majorca Maimon king of-Mecca Ebrahim king
Sibiliæ, Altumaiorem regem Cordubæ, et venit usque ad
of-Seville Altumaior king of-Córdoba and came all-the-way to
urbem gasconicam Agenni, et cepit eam. Deinde mandavit
the-city Gascon Agen and took it then he-sent-word
Karolo ut veniret ad se pacifice cum parva militum
to-Charles that he-should-come to him peacefully with a-small of-soldiers
turma, et accessit promittens ei auro et argento ceterisque
troop and approached promising him with-gold and silver and-the-other
gazis sexaginta equos oneratos, si imperiis suis tantum
treasures sixty horses laden if to-commands his only
subiaceret: iccirco hoc dicebat, quia agnoscere eum volebat,
he-would-submit for-this this he-said because to-recognize him he-wished
ut postea eum in bello occidere potuisset. Sed Karolus
so-that afterward him in battle to-kill he-might-be-able but Charles
hæc animadvertens, cum duobus millibus fortium, usque
these-things noticing with two thousand of-strong-men all-the-way
ad quatuor milliaria prope urbem Agenni venit, et ibi dimisit
to four miles near the-city of-Agen came and there left
illos occulte, et venit cum sexaginta tantum militibus usque
them secretly and came with sixty only soldiers all-the-way
ad montem, qui est prope urbem, unde potest civitas videri,
to the-mountain which is near the-city whence can the-city to-be-seen
ibique dimisit illos: et mutatis vestibus suis optimis, sine
and-there he-left them and changed garments his best without
lancea, retro supra dorsum clipeo transverso, ut mos
lance backward upon the-back with-the-shield crosswise as the-custom
nunciorum tempore belli est, cum solo milite, venit ad
of-messengers in-time of-war is with a-single soldier came to

urbem. Ilico quidam ab urbe egressi venerunt ad illos,
the-city at-once certain from the-city having-gone-out came to them
sciscitantes quid quærerent. Nuncii sumus, inquiunt, Karoli
asking what they-sought messengers we-are they-say of-Charles
magni regis missi ad Aigolandum regem vestrum. — At
the-Great king sent to Aigolandus king your but
illi duxerunt illos in urbem ante Aigolandum, qui dixerunt
they led them into the-city before Aigolandus who said
ei: Karolus misit nos ad te, quia ipse venit, ut imperasti,
to-him Charles sent us to you because he came as you-commanded
cum sexaginta militibus, et vult tibi militare et effici
with sixty soldiers and wishes for-you to-soldier and to-be-made
tuus, si vis illi dare quod pollicitus es; iccirco veni
yours if you-wish to-him to-give what promised you-have therefore come
ad eum cum sexaginta de tuis similiter pacifice, et loquere
to him with sixty of yours likewise peacefully and speak
ei. — Tunc armavit se Aigolandus, et dixit eis ut
to-him then armed himself Aigolandus and said to-them that
redirent ad Karolum, et dicerent ut expectaret eum;
they-should-return to Charles and should-say that he-should-wait-for him
nondum putabat Aigolandus illum esse Karolum, qui sibi
not-yet thought Aigolandus him to-be Charles who to-him
loquebatur. Karolus vero illum tunc cognovit, et exploravit
was-speaking Charles but him then recognized and searched-out
urbem, qua parte erat ad capiendum fragilior, et vidit
the-city on-which side it-was for taking weaker and saw
reges qui erant in ea, et rediit ad sexaginta milites,
the-kings who were in it and returned to the-sixty soldiers
quos retro reliquerat, cum quibus rediit usque ad duo
whom behind he-had-left with whom he-returned all-the-way to the-two
millia. Aigolandus quidem citius insequutus est illos cum
thousand Aigolandus indeed more-quickly pursued has them with

septem millibus militum, volens perimere Karolum, sed ipsi
seven thousands of-soldiers wishing to-destroy Charles but they
animadvertentes, fugere cœperunt. Deinde Karolus rediens in
noticing to-flee began then Charles returning into
Galliam, coadunatis sibi exercitibus multis, venit ad urbem
Gaul gathered to-himself armies many came to the-city
Agenni, et obsedit eam, et sedit circa eam sex mensium
of-Agen and besieged it and sat around it of-six months
spacio; septimo vero mense aptatis iuxta murum petrariis
for-the-space in-the-seventh but month fitted beside the-wall with-petraries
et mangarellis et troiis et arietibus ceterisque artificiis
and with-mangonels and with-trebuchets and with-rams and-the-other engines
ad capiendum, et castellis ligneis a Karolo, nocte quadam
for taking and with-castles wooden by Charles by-night a-certain
Aigolandus cum regibus et maioribus suis per latrinas
Aigolandus with the-kings and greater-men his through the-latrines
et foramina fraudulenter exivit, et fluvium Guaronam, qui
and holes fraudulently went-out and the-river Garonne which
fluit iuxta urbem, transmeantes, a Karoli manibus evasit.
flows beside the-city crossing from of-Charles the-hands escaped
Die vero sequenti Karolus cum magno triumpho urbem
on-the-day but following Charles with great triumph the-city
intravit. Tunc quidam e Sarracenis gladio occisi sunt,
entered then some of the-Saracens by-the-sword killed were
quidam per Guaronam fluvium cum magno impetu evaserunt.
some across the-Garonne river with great rush escaped
Decem tamen millia Sarracenorum gladio perempti sunt.
ten yet thousands of-the-Saracens by-the-sword destroyed were

X. De urbe Sanctonica ubi hastæ viruerunt

X · THE CITY OF SAINTES, WHERE THE LANCES FLOWERED

Aigolandus holds Saintes, and they agree that the city goes to the victor. Again the lances of the Christians who are to die put out bark and leaves; four thousand are martyred and Charles's horse is killed under him, but he fights on foot and drives the Saracens into the city. Aigolandus flees by night across the Charente, and Charles pursues him and kills the kings of Agabia and Bougie and four thousand others.

Inde Aigolandus venit Santonas, quæ tunc Sarracenorum
thence Aigolandus came to-Saintes which then of-the-Saracens
imperiis subiacebat, et ibi cum suis commoratus est.
to-the-commands was-subject and there with his stayed has
Karolus vero subsequutus est illum et mandavit illi ut
Charles but followed has him and sent-word to-him that
redderet urbem; ipse vero noluit reddere, sed exivit ad
he-should-surrender the-city he but would-not to-surrender but went-out to
bellum contra eum tali convenientia, ut illius esset urbs,
battle against him on-such agreement that his should-be the-city
qui vinceret alium. Sero autem ante diem belli, castris
who should-conquer the-other late moreover before the-day of-battle with-camps
et aciebus et turmis præparatis in pratis, scilicet quæ
and with-lines and with-troops prepared in the-meadows namely which
sunt inter castrum, quod dicitur Talaburgus, et urbem iuxta
are between the-castle which is-called Taillebourg and the-city beside
fluvium nomine Charantam, infixerunt christiani quidam hastas
the-river by-name Charente fixed Christians certain lances
suas erectas in terra ante castra; crastina vero die hastas
their upright in the-ground before the-camp on-the-next but day lances
suas corticibus et frondibus decoratas invenerunt, hi scilicet,
their with-barks and leaves adorned they-found these namely

qui in bello præsenti accepturi erant martirii palmam pro
who in battle present about-to-receive were of-martyrdom the-palm for
Christi fide; qui etiam tanto Dei miraculo gavisi,
of-Christ the-faith who also at-so-great of-God miracle having-rejoiced
abscisis hastis suis de terra, simul coadunati, primitus in
cut-off lances their from the-ground together gathered first in
bello ferierunt, multosque Sarracenos occiderunt, sed tandem
battle struck and-many Saracens killed but at-last
occisi martirio coronantur. Erat enim illorum exercitus
slain with-martyrdom are-crowned was for of-them the-army
quatuor millium. Et etiam equus Karoli ibi occiditur. Karolus
of-four thousand and also the-horse of-Charles there is-killed Charles
vero oppressus fortitudine paganorum, resumptis viribus cum
but overwhelmed by-the-strength of-the-pagans recovered strength with
suis exercitibus, pedes interfecit multos illorum. At illi ferre
his armies on-foot killed many of-them but they to-bear
eius bellum non valentes, fatigati ex illis quos occiderant,
his war not being-able wearied from those whom they-had-killed
aufugerunt in urbem; Karolus vero insequutus illos obsedit
fled into the-city Charles but pursued them besieged
urbem et circumcinxit omnes muros eius, præter illum qui erat
the-city and surrounded all walls its except that which was
contra fluvium. Demum Aigolandus nocte sequenti cum suis
toward the-river at-last Aigolandus on-the-night following with his
exercitibus aufugere per fluvium cœpit. Karolus vero hæc
armies to-flee through the-river began Charles but these-things
animadvertens insequutus eum est et occidit regem Agabiæ et
noticing pursued him has and killed the-king of-Agabia and
regem Bugiæ, aliosque multos paganos circiter quatuor millia.
the-king of-Bougie and-other many pagans about four thousand

XI. De fuga Aigolandi et de militibus exercituum Karoli

XI · AIGOLANDUS'S FLIGHT AND CHARLES'S CAPTAINS

Aigolandus retreats over the passes of Cize to Pamplona. Charles frees the slaves of Gaul, releases prisoners, enriches the poor, reconciles enemies, and gathers a hundred and thirty-four thousand men, whom Turpin absolves. The great captains are named, Roland, Oliver, and the rest, with their armies, and the host gathers in the Landes of Bordeaux, crosses the passes of Cize over eight days, and covers the land up to Pamplona. Aigolandus asks a truce so that he may speak with Charles.

Tunc Aigolandus fugiens transmeavit portus Cisereos et
then Aigolandus fleeing crossed the-passes of-Cize and
venit usque Pampiloniam, et mandavit Karolo quod ibi
came all-the-way to-Pamplona and sent-word to-Charles that there
expectaret eum causa bellandi. Quo audito, Karolus rediit
he-would-wait-for him for-the-sake of-fighting which heard Charles returned
in Galliam et cum summa cura omnes exercitus suos longe
into Gaul and with highest care all armies his far
lateque ad se venire mandavit, et præcepit mandans per
and-wide to himself to-come commanded and ordered commanding through
totam Galliam, ut omnes servi, qui sub malis consuetudinibus
all Gaul that all slaves who under evil customs
pravorum dominorum religati tenebantur, soluta servitute
of-wicked lords bound were-held loosed slavery
proprii capitis, et venditione deposita, cum omni progenie
of-their-own head and sale laid-aside with all offspring
sua præsenti et ventura usque in sempiternum liberi
their present and to-come all-the-way into ever free
permanerent, et ne alicui genti barbaræ Franci amplius
should-remain and lest to-any people barbarous the-Franks further
servirent, illi scilicet qui cum eo in Hispaniam ad
should-serve those namely who with him into Spain for

expugnandam gentem perfidam irent, præcepit. Quid plura?
conquering the-people faithless should-go he-ordered what more
omnes etiam quos ergastulis captos repperit, absolvit; et
all also whom in-prisons captive he-found he-freed and
quos pauperes invenit, hos ditavit; nudos vestivit; malivolos
whom poor he-found these he-enriched the-naked he-clothed the-malevolent
pacificavit; expulsos ab hereditate honoribus propriis relevavit,
he-pacified the-expelled from inheritance to-honors their-own he-restored
omnes armis doctos, et scutigeros militari habitu honorifice
all in-arms learned and shield-bearers in-military dress honorably
ordinavit, et quos ab amore suo iuste separaverat, Dei
he-ordained and whom from love his justly he-had-separated of-God
dilectione compunctus, ad amicitiam suam omnino convertit;
by-love pricked to friendship his entirely he-turned
amicos etiam et inimicos, domesticos et barbaros ad
friends also and enemies domestic and barbarian for
pergendum in Hispaniam omnes sibi associavit; et quos
proceeding into Spain all to-himself he-associated and whom
rex sibi sociabat ad expugnandam gentem perfidam,
the-king to-himself allied for conquering the-people faithless
ego Turpinus dominica auctoritate, et nostra benedictione,
I Turpin of-the-Lord's by-authority and by-our blessing
et absolutione, hos a peccatis cunctis relaxabam. Tunc,
and absolution these from sins all I-released then
coadunatis sibi centum triginta quatuor millibus virorum
gathered to-himself a-hundred thirty four thousands of-men
bellatorum, profectus est in Hispaniam contra Aigolandum.
warlike set-out he-has into Spain against Aigolandus
Hæc sunt nomina pugnatorum maiorum qui fuerunt cum eo:
these are the-names of-the-fighters greater who were with him

Ego Turpinus, archiepiscopus remensis, qui dignis monitis
I Turpin archbishop of-Reims who with-worthy admonitions
Christi fidelem populum ad bellandum fortem et animatum
of-Christ the-faithful people for fighting strong and encouraged
et a peccatis absolutum reddebam, et Sarracenos propriis
and from sins absolved rendered and the-Saracens with-my-own
armis sæpe expugnabam; — Rotholandus dux exercituum,
arms often fought Roland the-leader of-the-armies
comes cenomannensis et Blavii dominus, nepos Karoli, filius
count of-Le-Mans and of-Blaye the-lord nephew of-Charles son
ducis Milonis de Angleris, natus Bertæ sororis Karoli, cum
of-duke Milo of Angleris born of-Bertha sister of-Charles with
quatuor millibus virorum bellatorum: alius tamen Rotholandus
four thousands of-men warlike another yet Roland
fuit, de quo nobis nunc silendum est; — Oliverius,
there-was about whom by-us now to-be-kept-silent it-is Oliver
dux exercituum, miles acerrimus, bello doctissimus, brachio
the-leader of-the-armies a-soldier most-keen in-war most-learned in-arm
et mucrone potentissimus, comes scilicet gebennensis, filius
and in-sword most-powerful the-count namely of-Geneva son
Rainerii comitis, cum tribus millibus virorum bellatorum;
of-Rainier the-count with three thousands of-men warlike
— Estultus, comes lingonensis, filius comitis Odonis, cum
Estultus count of-Langres son of-count Odo with
tribus millibus virorum bellatorum; — Arastagnus, rex
three thousands of-men warlike Arastagnus king
Britannorum, cum septem millibus virorum bellatorum: alius
of-the-Bretons with seven thousands of-men warlike another
tamen rex tempore illius in Britannia erat, de quo mentio
yet king at-the-time of-that-man in Brittany was of whom mention
nunc ad plenum non fit; — Engelerus, dux Aquitaniæ, cum
now to the-full not is-made Engelerus duke of-Aquitaine with

quatuor millibus virorum bellatorum: isti erant docti omnibus
four thousands of-men warlike these were learned in-all
armis, maxime arcubus et sagittis. Tempore istius Engeleri erat
arms most-of-all in-bows and arrows in-the-time of-this Engelerus was
alius comes in Aquitania, scilicet in urbe Pictavorum, de quo
another count in Aquitaine namely in the-city of-the-Poitevins of whom
non est modo loquendum. Hic vero Engelerus, genere gasconus,
not it-is now to-be-spoken this but Engelerus by-race Gascon
dux urbis Aquitaniæ erat, quæ scilicet urbs sita fuit infra
duke of-the-city of-Aquitaine was which namely city situated was below
Lemovicas et Bituricas et Pictavim, quam etiam Cæsar
Limoges and Bourges and Poitiers which also Caesar
Augustus primus in illis oris fecit, et Aquitaniam nominavit,
Augustus first in those shores made and Aquitaine named
cui etiam urbi Bituricas, et Lemovicas, et Pictavim, et
to-which also city Bourges and Limoges and Poitiers and
Sanctonas, et Engolismam cum provinciis suis subiugavit,
Saintes and Angoulême with provinces their he-subjugated
unde tota patria illa Aquitania vocata. Hæc vero civitas, post
whence all country that Aquitaine called this but city after
Engeleri obitum viduata duce suo, in vastitatem vertitur, eo
of-Engelerus the-death bereaved of-duke its into desolation is-turned by-this
quod cives ipsius omnes in Runcievalle gladio obierunt, nec
that citizens its all in Roncevaux by-the-sword died nor
alios colonos habuit amplius; — Gaiferus, rex burdegalensis,
other settlers it-had further Gaiferus king of-Bordeaux
cum tribus millibus virorum bellatorum cum Karolo Hispaniam
with three thousands of-men warlike with Charles to-Spain
profectus est, — Gelerus, Gelinus; — Salomon, socius Estulti;
set-out has Gelerus Gelinus Salomon companion of-Estultus
— Balduinus, frater Rotholandi; — et Gandeboldus, rex
Baldwin brother of-Roland and Gandeboldus king

Frisiæ; — Oellus, comes urbis quam vulgo dicunt Nantas,
of-Frisia Oellus count of-the-city which commonly they-call Nantes
cum duobus millibus heroum; — Arnaldus de Bellanda,
with two thousands of-heroes Arnald of Bellanda
cum duobus millibus heroum; — Naaman, dux Boioariæ,
with two thousands of-heroes Naaman duke of-Bavaria
cum decem millibus heroum; — Ogerius, rex Daciæ, cum
with ten thousands of-heroes Ogier king of-Denmark with
decem millibus heroum. De hoc canitur in cantilena
ten thousands of-heroes about this-man it-is-sung in song
usque in hodiernum diem, quia innumera fecit mirabilia;
until in the-present day because innumerable he-did wonders
— Lambertus, princeps biturícensis, cum duobus millibus
Lambert prince of-Bourges with two thousands
virorum; — Samson, dux Burgundionum; — Constantinus,
of-men Samson duke of-the-Burgundians Constantine
præfectus romanus, cum viginti millibus heroum; — Rainaldus
prefect Roman with twenty thousands of-heroes Rainald
de Alba Spina; — Galterius de Termis; — Guillelmus;
of Alba Spina Walter of Termes William
— Garinus, Lotharingiæ dux, cum quatuor millibus virorum;
Garin of-Lotharingia duke with four thousands of-men
— Bego; — Albericus burgundio; — Berardus de Nublis;
Bego Alberic the-Burgundian Berard of Nublis
— Guinardus; — Esturmitus; — Tedricus; — Yvorius;
Guinard Esturmitus Tedricus Yvorius
— Berengarius; — Hato; — Ganalonus, qui postea traditor
Berengar Hato Ganelon who afterward a-traitor
extitit. Et erat exercitus propriæ telluris Karoli quadraginta
proved and was the-army of-his-own land of-Charles of-forty
millibus militum, sed peditum numerus non erat.
thousands of-soldiers but of-foot-soldiers the-number not there-was

Isti præfati sunt viri famosi, heroes, bellatores potentibus
these aforesaid are men famous heroes warriors than-the-powerful
cosmi potentiores, fortibus fortiores, Christi proceres
of-the-world more-powerful than-the-strong stronger of-Christ the-nobles
christianam fidem in mundo propalantes. Ut enim dominus
the-Christian faith in the-world spreading as for Lord
noster Iesus Christus una cum duodecim apostolis suis
our Jesus Christ together with twelve apostles his
et discipulis mundum acquisivit, sic Karolus rex Gallorum
and disciples the-world acquired so Charles king of-the-Gauls
et imperator Romanorum cum his pugnatoribus Hispaniam
and emperor of-the-Romans with these fighters Spain
acquisivit ad decus nominis Dei.
acquired for the-glory of-the-name of-God
Tunc omnis exercitus in Landis burdegalensibus coadunatur.
then all the-army in the-Landes of-Bordeaux is-gathered
Cooperiebat enim totam terram illam longitudine scilicet et
it-covered for all land that in-length namely and
latitudine duabus dietis; spacio duodecim milliariorum in
in-breadth for-two days'-journeys for-the-space of-twelve miles in
longitudinem audiebantur fremitus et sonitus illorum. Item
length were-heard the-roar and sound of-them likewise
Arnaldus de Bellanda primus transmeavit portus Cisereos et
Arnald of Bellanda first crossed the-passes of-Cize and
venit Pampiloniam. Statim insequutus est illum Estultus comes
came to-Pamplona at-once followed has him Estultus the-count
cum suo exercitu. Deinde venit Arastagnus rex, et Engelerus
with his army then came Arastagnus the-king and Engelerus
dux cum suis exercitibus. Similiter postea venit Gandeboldus
the-duke with their armies likewise afterward came Gandeboldus
rex cum suo exercitu. Deinde Otgerius rex et Constantinus
the-king with his army then Ogier the-king and Constantine

cum suis exercitibus venerunt. Novissime vero venit Karolus
with their armies came last but came Charles
cum aliis omnibus exercitibus, et cooperuerunt totam terram
with other all armies and covered all the-land
a flumine Rumæ usque ad montem qui distat ab urbe
from the-river Rune all-the-way to the-mountain which is-distant from the-city
tribus leuguis via iacobitana. Octo diebus moram fecerunt
by-three leagues on-the-way of-James for-eight days delay they-made
ad transmeandum portus. Interea mandavit Karolus Aigolando,
for crossing the-passes meanwhile sent-word Charles to-Aigolandus
qui erat in urbe, ut redderet illi urbem quam
who was in the-city that he-should-surrender to-him the-city which
reædificaverat et rursum munierat, aut exiret ad bellum
he-had-rebuilt and again had-fortified or should-go-out to battle
contra eum. Aigolandus vero ut vidit quia urbem tenere
against him Aigolandus but when he-saw that the-city to-hold
non poterat contra eum, elegit magis exire ad bellum quam
not he-could against him chose rather to-go-out to battle than
in urbe turpiter mori. Tunc mandavit Karolo ut daret
in the-city shamefully to-die then he-sent-word to-Charles that he-should-give
sibi inducias, quousque omnis exercitus eius egrederetur ab
to-him a-truce until all the-army his should-go-out from
urbe, et ad bellum præpararetur, et cum eo etiam ore ad
the-city and for battle should-be-prepared and with him also mouth to
os loqueretur. Desiderabat enim videre Karolum Aigolandus.
mouth he-might-speak desired for to-see Charles Aigolandus

XII. De datis trebis et de disputatione Karoli et Aigolandi

XII · THE TRUCES, AND THE DEBATE OF CHARLES AND AIGOLANDUS

Charles, speaking Arabic, which he learned at Toledo, charges Aigolandus with taking his land; Aigolandus asks by what right, and Charles answers that Christ chose the Christian people to rule all others. Aigolandus offers to prove by battle which law is better, and the agreed combats go to the Christians but for a hundred who flee and die, a lesson about fighting the vices. Aigolandus promises to be baptized the next day.

Itaque datis inter se trebis, egressus est Aigolandus cum
and-so given among themselves truces gone-out has Aigolandus with
suis exercitibus ab urbe, et dimissis illis iuxta urbem venit
his armies from the-city and left them beside the-city came
cum sexaginta ex maioribus suis ante Karoli tribunal qui
with sixty of greater-men his before of-Charles the-tribunal who
cum suis exercitibus uno milliario ab urbe distabat, et erat
with his armies by-one mile from the-city was-distant and was
tunc exercitus Aigolandi et exercitus Karoli in quodam plano
then the-army of-Aigolandus and the-army of-Charles in a-certain level
loco et optimo qui est iuxta urbem, habens in longitudine
place and best which is beside the-city having in length
et latitudine sex milliaria. Via iacobitana dividebat utrumque
and breadth six miles the-way of-James divided each
exercitum. Tunc dixit Karolus Aigolando: Tu es Aigolandus
army then said Charles to-Aigolandus you are Aigolandus
qui terram meam fraudulenter a me abstulisti. Tellurem
who land my fraudulently from me took-away the-land
hispanicam et gasconicam brachio invincibili potentiæ Dei
Spanish and Gascon by-the-arm invincible of-the-power of-God
acquisivi, christianis legibus subiugavi, omnesque eius reges
I-acquired to-Christian laws I-subjugated and-all its kings

meo imperio converti. Tu autem Dei christianos, me
to-my rule I-turned you moreover of-God the-Christians me
ad Galliam remeante, peremisti, meas urbes et castella
to Gaul returning slew my cities and castles
destruxisti, totamque terram igne et gladio vastasti, unde
destroyed and-all land with-fire and sword laid-waste whence
multum conqueror in præsenti. — Mox ut Aigolandus
much I-complain at present as-soon as Aigolandus
agnovit loquelam suam arabicam, quam Karolus loquebatur,
recognized the-speech his-own Arabic which Charles spoke
miratus est multum et gavisus est. Didicerat enim Karolus
marveled has much and rejoiced has had-learned for Charles
linguam sarracenicam apud urbem Toletum in qua, cum
the-tongue Saracen at the-city Toledo in which when
esset iuvenis, aliquanto tempore commoratus est. Tunc ait
he-was young for-some time stayed he-has then says
Aigolandus Karolo: Obsecro, inquit, ut mihi tantum dicas
Aigolandus to-Charles I-beseech he-says that to-me only you-may-tell
cur terram quæ iure hereditario tibi non contingit, aut
why the-land which by-right hereditary to-you not falls or
pater tuus, aut avus, aut abavus, aut atavus
the-father your or grandfather or great-grandfather or great-great-grandfather
non possedit, a nostra gente abstulisti. — Ideo, inquit
not possessed from our people you-took-away therefore says
Karolus, quia Dominus noster Iesus Christus, creator celi
Charles because the-Lord our Jesus Christ creator of-heaven
et terræ, gentem nostram, scilicet christianam, præ omnibus
and of-earth the-people our namely Christian before all
gentibus elegit, et super omnes gentes totius mundi eam
peoples chose and over all peoples of-the-whole world it
dominari instituit, tuam gentem sarracenicam legi nostræ,
to-rule established your people Saracen to-law our

in quantum potui, converti. — Valde indignum est, ait
in as-much-as I-could I-turned very unworthy it-is says
Aigolandus, ut gens nostra tuæ genti subiaceat, cum lex
Aigolandus that people our to-your people be-subject since law
nostra magis quam vestra valeat. Nos habemus Mahumet
our more than yours avail we have Muhammad
qui Dei nuncius fuit nobis a Deo missus, cuius præcepta
who of-God messenger was to-us by God sent whose precepts
tenemus; immo Deos omnipotentes habemus qui iussu
we-hold rather Gods almighty we-have who by-the-command
Mahumet nobis futura manifestant, quos colimus, per
of-Muhammad to-us future-things make-manifest whom we-worship through
quos vivimus et regnamus. — Aigolande, inquit Karolus,
whom we-live and reign Aigolandus says Charles
in hoc erras, quia nos Dei mandata tenemus: vos vani
in this you-err because we of-God the-commands hold you of-a-vain
hominis præcepta vana tenetis; nos Deum patrem, et filium,
man precepts vain hold we God the-father and the-son
et spiritum sanctum credimus et adoramus; vos diabolum
and the-spirit holy believe and adore you the-devil
in simulacris vestris et creditis et adoratis. Animæ nostræ
in images your both believe and adore souls our
per fidem quam tenemus, post mortem in Paradisum
through the-faith which we-hold after death into Paradise
et ad vitam perennem tendunt: vestræ autem ad Orcum
and to life everlasting tend yours moreover to Orcus
proficiscuntur; unde patet quia magis valet lex nostra
set-out whence it-is-clear that more avails law our
quam vestra. Quapropter aut baptismum accipe tu et gens
than yours wherefore either baptism receive you and people
tua et vive, aut veni in bellum contra me ut male
your and live or come into battle against me that badly

moriaris. — Absit a me, inquit Aigolandus, ut baptismum
you-may-die far-be-it from me says Aigolandus that baptism
accipiam, et Mahumet Deum meum omnipotentem abnegem;
I-should-receive and Muhammad God my almighty deny
sed pugnabo ego et gens mea contra te et gentem tuam,
but I-shall-fight I and people my against you and people your
tali pacto quod si lex nostra magis Deo sit placita
on-such pact that if law our more to-God be pleasing
quam vestra, nos vincamus; et si lex vestra magis valeat
than yours we may-conquer and if law your more avail
quam nostra, vos vincatis, et sit usque in ultimum
than ours you may-conquer and be-there until into the-last
diem victis opprobrium, invictis autem laus et
day to-the-conquered disgrace to-the-unconquered moreover praise and
exultatio in sempiternum. Insuper, si gens mea vincitur, ego
exultation for ever moreover if people my is-conquered I
baptismum accipiam, si vivere possim. — Quod ex utraque
baptism shall-receive if to-live I-can which on each
parte conceditur.
side is-granted
Statim eliguntur viginti milites christiani adversus viginti
at-once are-chosen twenty soldiers Christian against twenty
milites ex Sarracenis in campo belli, et tali pacto cœperunt
soldiers of the-Saracens in the-field of-battle and on-such pact they-began
debellari. Quid plura? Illico interfecti sunt omnes Sarraceni.
to-be-fought what more on-the-spot slain were all the-Saracens
Inde mittuntur quadraginta contra quadraginta, et perimuntur
thence are-sent forty against forty and are-destroyed
Sarraceni. Postea mittuntur centum contra centum, et
the-Saracens afterward are-sent a-hundred against a-hundred and
occiduntur omnes Sarraceni. Rursum mittuntur centum contra
are-killed all the-Saracens again are-sent a-hundred against

centum, et statim fugientes retro Christiani interficiuntur,
a-hundred and at-once fleeing back the-Christians are-killed
ideo quod mori timentes fugerunt. Hi vero typum gerunt
for-this that to-die fearing they-fled these but the-type bear
certantium fidelium Christi, quia, qui pro Dei fide volunt
of-striving faithful-ones of-Christ because who for of-God the-faith wish
pugnare, nullo modo debent retro abire, et sic illi ideo
to-fight in-no way ought back to-go-away and so they therefore
occiduntur quia retro fugerunt. Sic Christi fideles, qui debent
are-killed because back they-fled so of-Christ the-faithful who ought
fortiter contra vicia pugnare, si retro reversi fuerint, in
bravely against vices to-fight if back turned-back they-shall-have in
viciis turpiter moriuntur; sed qui bene contra vicia pugnant,
vices shamefully die but who well against vices fight
hi inimicos, id est dæmones qui vicia administrant, facile
these the-enemies that is the-demons who vices administer easily
occidunt. Non coronabitur quis, inquit Apostolus, nisi qui
kill not shall-be-crowned anyone says the-Apostle except who
legitime certaverit. — Inde mittuntur ducenti contra
lawfully shall-have-striven thence are-sent two-hundred against
ducentos, et interficiuntur omnes Sarraceni; denique mille
two-hundred and are-killed all the-Saracens at-last a-thousand
contra mille, et occiduntur omnes Sarraceni. Tunc, data
against a-thousand and are-killed all the-Saracens then given
ex utraque parte treba, venit Aigolandus ad loquendum ad
on each side a-truce came Aigolandus for speaking to
Karolum, affirmans legem Christianorum meliorem esse quam
Charles affirming the-law of-the-Christians better to-be than
legem Sarracenorum, et pollicitus est Karolo quod die
the-law of-the-Saracens and promised has to-Charles that on-the-day
crastina baptismum ipse et gens sua acciperet. Itaque rediit
tomorrow baptism he and people his would-receive and-so he-returned

ad gentem suam, et dixit regibus et maioribus suis se
to people his and said to-the-kings and greater-men his himself
velle baptismum accipere, et præcepit cunctis gentibus suis ut
to-wish baptism to-receive and ordered all peoples his that
baptizarentur omnes, quod alii concesserunt, alii renuerunt.
should-be-baptized all which some granted others refused

XIII. De ordinibus qui erant in convivio Karoli et de pauperibus, unde Aigolandus scandalum sumpsit

XIII · CHARLES'S TABLE AND THE POOR MEN

Coming to be baptized, Aigolandus sees bishops, monks, and canons feasting at Charles's table and twelve poor men eating a little on the ground, whom Charles calls the messengers of God. A law that so treats its Lord's messengers, Aigolandus says, is false, and he refuses baptism and offers battle. Charles has every poor man in the army clothed and fed; Turpin warns that faith without works is dead.

Crastina vero die circa tertiam data treba eundi et
on-the-next but day about the-third-hour given a-truce of-going and
redeundi, venit causa baptizandi Aigolandus ad Karolum.
of-returning came for-the-sake of-baptizing Aigolandus to Charles
Mox ut vidit Karolum ad mensam prandentem, et mensas
as-soon as he-saw Charles at table dining and tables
multas circa eum paratas, discumbentesque quosdam habitu
many around him prepared and-reclining some in-dress
militari indutos, quosdam habitu monachali atro tectos,
military clothed some in-dress monastic black covered
quosdam canonicali habitu albis indutos, quosdam clericali
some in-canonical dress in-white clothed some in-clerical
habitu tectos, diversosque diversa veste indutos, interrogavit
dress covered and-diverse-ones in-diverse garment clothed he-asked

Karolum de unoquoque ordine cuius modi gens erat.
Charles about each order of-what kind people it-was
Cui Karolus: Illi, inquit, quos vides birris unius coloris
to-whom Charles those he-says whom you-see in-cloaks of-one color
indutos, episcopi et sacerdotes nostræ legis sunt, qui nobis
clothed bishops and priests of-our law are who to-us
legis præcepta exponunt, et a peccatis absolvunt, et
of-the-law the-precepts expound and from sins absolve and
benedictionem nobis dominicam tribuunt. Quos habitu
blessing to-us of-the-Lord's grant those-whom in-dress
atro vides, monachi et abbates illis sanctiores sunt,
black you-see monks and abbots than-those holier are
qui dominicam maiestatem semper pro nobis implorare non
who of-the-Lord's majesty always for us to-implore not
cessant. Quos habitu candido vides, canonici regulares
cease those-whom in-dress white you-see canons regular
dicuntur qui meliorem secularium sectam tenent, et pro nobis
are-called who the-better of-the-seculars way hold and for us
suppliciter implorant missasque matutinas et horas dominicas
suppliantly implore and-masses of-morning and hours of-the-Lord's
decantant. — Interea videns Aigolandus in quadam parte
chant meanwhile seeing Aigolandus in a-certain part
duodecim pauperes miserrimo habitu indutos ad terram
twelve poor-men in-most-wretched dress clothed on the-ground
residentes, sine mensa et linteaminibus comedentes, parvo
sitting without table and linens eating little
cibo et potu utentes, interrogavit cuiusmodi homines essent.
food and drink using he-asked what-kind-of men they-were
At ipse Karolus ait: Hæc est gens Dei, nuncii Domini
but he Charles said this is the-people of-God messengers of-the-Lord
Iesu Christi quos sub numero duodecim apostolorum Domini
Jesus Christ whom under the-number of-the-twelve apostles of-the-Lord

per unumquemque diem ex more pascimus. — Tunc
through each day by custom we-feed then
Aigolandus respondit: Hi qui circa te sedent felices sunt, et
Aigolandus answered these who around you sit happy are and
tui sunt, et feliciter comedunt, et bibunt, et induuntur:
yours are and happily eat and drink and are-clothed
illi vero quos Dei tui omnino esse dicis, et nuncios
those but whom of-God your altogether to-be you-say and messengers
eius esse asseris, cur fame pereunt, et male vestiuntur,
his to-be you-assert why by-hunger do-they-perish and badly are-clothed
et longe a te proiiciuntur, et turpiter tractantur? male
and far from you are-thrown and shamefully are-treated badly
Domino suo servit, qui sic nuncios eius turpiter recipit;
Lord his-own serves who so messengers his shamefully receives
magnam verecundiam Domino suo facit, qui eius famulis
great shame to-Lord his-own does who his servants
ita servit. Legem tuam, quam dicebas esse bonam, nunc
so serves law your which you-said to-be good now
ostendis falsam. — Et accepta licentia ab eo, rediit ad
you-show false and received leave from him he-returned to
suos, et baptizari renuens, mandavit ei die crastina
his-own and to-be-baptized refusing sent-word to-him on-the-day tomorrow
bellum. Tunc Karolus intelligens quod propter pauperes
battle then Charles understanding that on-account-of the-poor
quos male vidit tractari, renuit Aigolandus baptizari, omnes
whom badly he-saw to-be-treated refused Aigolandus to-be-baptized all
pauperes quos in exercitu invenit, diligenter procuravit, optime
the-poor whom in the-army he-found diligently cared-for excellently
induit, cibum et potum honorifice illis ex more præbuit.
clothed food and drink honorably to-them by custom provided

Hic animadvertendum quam magnam culpam christianus
here to-be-noticed how great fault Christian
quilibet acquirit, qui Christi pauperibus studiose non servit.
any acquires who of-Christ to-the-poor zealously not serves
Si Karolus regem baptizandum et gentem suam perdidit, eo
if Charles the-king to-be-baptized and people his lost by-this
quod male pauperes tractavit, quid erit illis in extremi
that badly the-poor he-treated what shall-be to-those on of-the-last
examinis die qui male pauperes hic tractavere? Quomodo
judgment the-day who badly the-poor here have-treated how
audient vocem dominicam terribilem dicentem: discedite a
shall-they-hear the-voice of-the-Lord's terrible saying depart from
me, maledicti: ite in ignem æternum, quia esurivi et non
me accursed go into fire eternal because I-hungered and not
dedistis michi manducare? et cetera. Considerandum quia lex
you-gave to-me to-eat and the-rest to-be-considered that the-law
Domini et fides eius in christiano parum valet nisi operibus
of-the-Lord and faith his in a-Christian little avails unless by-works
adimpleatur, Apostolo affirmante, qui dicit: sicut corpus
it-be-fulfilled with-the-Apostle affirming who says as the-body
mortuum est sine anima, ita fides sine operibus mortua est
dead is without soul so faith without works dead is
in semetipsa. Sicut rex paganus baptismum reppulit, iccirco
in itself as the-king pagan baptism rejected for-this
quia baptismi opera recta in Karolo non vidit, sic timeo
because of-baptism the-works right in Charles not he-saw so I-fear
ne fidem baptismi in nobis Dominus repudiet in iudicii
lest the-faith of-baptism in us the-Lord may-repudiate on of-judgment
die, iccirco quia baptismi opera in nobis non inveniet.
the-day for-this because of-baptism the-works in us not he-shall-find

XIV. De bello Pampiloniæ et de morte Aigolandi regis

XIV · THE BATTLE OF PAMPLONA, AND THE DEATH OF AIGOLANDUS

The next day the armies meet, a hundred and thirty-four thousand Christians against a hundred thousand Saracens. The Christians surround the Saracen lines and Arnald of Bellanda cuts his way through and kills Aigolandus; only the kings of Seville and Córdoba escape the slaughter, and the victors wade in blood. Turpin draws the lesson that the Christian law excels all others, and Charles camps at the bridge of Arga.

Inde crastina die omnes armati ex utraque parte convenerunt
thence on-the-next day all armed from each side came-together
in campo belli causa pugnandi, præfato pacto duarum
in the-field of-battle for-the-sake of-fighting by-the-aforesaid pact of-the-two
legum. Et erat exercitus Karoli centum triginta quatuor
laws and was the-army of-Charles a-hundred thirty four
millibus, et exercitus Aigolandi centum millibus. Christiani
thousands and the-army of-Aigolandus a-hundred thousands the-Christians
vero quatuor acies fecerunt, et Sarraceni quinque, quarum
but four lines made and the-Saracens five of-which
prima quæ ad bellum primitus accessit, statim victa fuit;
the-first which to battle first came-up at-once conquered was
deinde secunda turma Sarracenorum accessit, et illico
then the-second troop of-the-Saracens came-up and on-the-spot
convicta fuit. Mox ut viderunt Sarraceni detrimentum
overcome was as-soon as saw the-Saracens the-loss
sui, insimul coadunantur omnes, et Aigolandus in medio
of-themselves together are-gathered all and Aigolandus in the-midst
illorum extitit. Quod ut Christiani viderunt, accinxerunt illos
of-them proved which as the-Christians saw they-surrounded them
undique. Ex una parte accinxit illos Arnaldus de Bellanda
on-all-sides on one side surrounded them Arnald of Bellanda

cum suo exercitu, ex alia Estultus comes cum suo exercitu,
with his army on another Estultus the-count with his army
ex alia Arastagnus rex cum suo, ex alia Gandeboldus
on another Arastagnus the-king with his on another Gandeboldus
rex cum suo, et ex alia Otgerius rex cum suo, et
the-king with his and on another Ogier the-king with his and
ex alia Constantinus rex cum suo, et ex alia Karolus
on another Constantine the-king with his and on another Charles
cum innumeris exercitibus suis. Tunc Arnaldus de Bellanda
with innumerable armies his then Arnald of Bellanda
cum suo exercitu primus irruit super illos, et trucidavit ac
with his army first rushed upon them and slaughtered and
præcipitavit eos ad dexteram et ad lævam, quousque pervenit
threw-down them to the-right and to the-left until he-came
ad Aigolandum, qui in medio illorum erat, et potenter
to Aigolandus who in the-midst of-them was and powerfully
propria spata illum peremit; statimque factus est nimius
with-his-own sword him slew and-at-once made was an-excessive
clamor omnium, et irruerunt ex utraque parte Christiani
clamor of-all and rushed from each side the-Christians
super Sarracenos et occiderunt illos omnes. Ibi agitur tanta
upon the-Saracens and killed them all there is-done such
paganorum occisio, quod nullus eorum evasit, nisi tantum
of-the-pagans slaughter that none of-them escaped except only
rex Sibiliæ et Altumaior rex Cordubæ. Hi cum paucis
the-king of-Seville and Altumaior king of-Córdoba these with few
Sarracenorum turmis fugerunt. Tanta sanguinis effusio die illa
of-the-Saracens troops fled such of-blood shedding on-day that
agitur, quod victores usque ad bases in sanguine natabant.
is-done that the-victors up to the-ankles in blood swam
Sarraceni vero qui inventi sunt in urbe, omnes trucidati fuerunt.
the-Saracens but who found were in the-city all slaughtered were

Ecce quia Karolus contra Aigolandum decertavit pro pacto
behold because Charles against Aigolandus fought for the-pact
christianæ fidei, occidit illum. Quapropter patet quia lex
of-the-Christian faith he-killed him wherefore it-is-clear that the-law
christiana omnibus ritibus et legibus totius mundi excellit.
Christian over-all rites and laws of-the-whole world excels
O Christiane, si fidem bene tenueris corde, et operibus
O Christian if the-faith well you-shall-have-held in-heart and by-works
in quantum potes adimpleveris veraciter, super angelos, cum
in as-much-as you-can shall-have-fulfilled truly above the-angels with
capite tuo Christo, cuius membrum es, sublimatus eris.
head your Christ whose member you-are exalted you-shall-be
Si vis ascendere, firmiter crede; quia omnia possibilia
if you-wish to-ascend firmly believe because all-things possible
sunt credenti, dicit Dominus.
are to-the-believer says the-Lord
Tunc Karolus, coadunatis sibi exercitibus suis, gavisus
then Charles gathered to-himself armies his having-rejoiced
de tanto triumpho, venit usque ad pontem Arge, via
at so-great triumph came all-the-way to the-bridge of-Arga on-the-way
iacobitana, et ibi hospitatus est.
of-James and there lodged has

XV. De Christianis qui ad illicita spolia redierunt

XV · THE CHRISTIANS WHO WENT BACK FOR FORBIDDEN SPOILS

That night about a thousand Christians, greedy for the dead men's treasure, go back to the battlefield without Charles's knowledge, and as they return laden with gold, Altumaior of Córdoba, hidden in the mountains, kills them all. Turpin reads them as the faithful who conquer their vices and go back to them, and as religious who leave the world and return to its business.

Tunc quidam Christiani, gazarum mortuorum cupidi, nocte
then certain Christians of-the-treasures of-the-dead desirous on-night
illa retro redierunt, Karolo ignorante, in campo belli
that back returned with-Charles not-knowing into the-field of-battle
quo mortui iacebant, et auro argentoque diversisque gazis
where the-dead lay and with-gold and-silver and-diverse treasures
onustati ad Karolum redire coeperunt. Illico Altumaior,
laden to Charles to-return began on-the-spot Altumaior
rex Cordubæ, qui erat absconditus inter montes cum aliis
king of-Córdoba who was hidden among the-mountains with other
Sarracenis, qui de bello fugerant, peremit illos omnes,
Saracens who from the-battle had-fled slew them all
nec unus quidem ex eis remansit, et erat numerus illorum
nor one indeed of them remained and was the-number of-those
qui interficiuntur, circiter mille.
who are-killed about a-thousand
Hi vero typum gerunt fidelium pro peccatis certantium,
these but the-type bear of-the-faithful for sins striving
sed postea ad vitia redeuntium; quia sicut illi, postquam
but afterward to vices returning because as they after
inimicos suos devicerunt, ad mortuos, cupiditatis causa,
enemies their they-conquered to the-dead of-cupidity for-the-sake

redierunt, et interficiuntur ab inimicis, sic fidelis quisquis,
returned and are-killed by enemies so faithful whoever
qui vicia sua devicit, et pœnitentiam accepit, ad mortuos,
who vices his has-conquered and penitence has-received to the-dead
id est ad vicia, iterum redire non debet, ne forte ab
that is to vices again to-return not ought lest perhaps by
inimicis, id est dæmonibus, interficiatur; et sicut illi qui
enemies that is by-demons he-be-killed and as those who
ad aliena spolia revertentes præsentem vitam perdidere, et
to of-others spoils returning the-present life lost and
nece turpi perierunt, sic religiosi quicumque qui seculum
by-death shameful perished so religious whoever who the-world
dimiserunt, et ad terrena negotia postea inflectuntur, vitam
have-left and to earthly business afterward are-bent life
celestem perdunt, et mortem perpetuam amplectuntur.
heavenly lose and death perpetual embrace

XVI. De bello Furre contra Karolum

XVI · THE BATTLE WITH FURRE

Furre, a prince of the Navarrese, offers battle at Mount Garzim. Charles asks God to show him who will die, and the next morning a red cross appears on the backs of those men; he shuts them in his chapel to save them. After the battle, in which Furre and three thousand Navarrese and Saracens are killed, Charles finds the hundred and fifty shut-in men dead: they lost their lives without losing the martyr's palm.

Altera vero die nunciatum est Karolo quod apud Montem
on-the-next but day announced it-was to-Charles that at Mount
Garzim princeps quidam Navarrorum nomine Furre volebat
Garzim a-prince certain of-the-Navarrese by-name Furre wished
debellare contra illum. Adveniente vero Karolo ad Montem
to-fight against him arriving but Charles at Mount

Garzim disposuit princeps ille venire ad bellum contra eum
Garzim arranged prince that to-come to battle against him
die sequenti. Karolus namque sero, antequam bellum esset,
on-the-day following Charles for late before battle was
rogavit Dominum ut ostenderet ei illos qui morituri erant de
asked the-Lord that he-should-show to-him those who about-to-die were of
suis in bello. Die vero crastina, armatis Karoli exercitibus,
his-own in battle on-the-day but next armed of-Charles the-armies
apparuit rubeum signum dominicæ crucis in humeris
appeared a-red sign of-the-Lord's cross on the-shoulders
morituroruм retro super loricas; quos ut vidit Karolus,
of-those-about-to-die behind upon the-mail-coats whom as saw Charles
mox retrusit illos in oratorio suo ne morerentur in bello.
at-once he-shut-away them in oratory his lest they-should-die in battle
Quam incomprehensibilia sunt iudicia Dei et investigabiles
how incomprehensible are the-judgments of-God and unsearchable
viæ eius! quid plura? peracto bello et perempto Furre cum
the-ways his what more finished the-battle and slain Furre with
tribus millibus Navarrorum et Sarracenorum, quos custodia
three thousands of-Navarrese and of-Saracens those-whom in-custody
retruserat Karolus, repperit exanimatos, et erat numerus
he-had-shut-away Charles found lifeless and was the-number
illorum circiter centum quinquaginta. O Christi pugnatorum
of-them about a-hundred fifty O of-Christ of-the-fighters
sanctissima caterva! etsi gladius persecutoris eam non abstulit,
most-holy band even-if the-sword of-the-persecutor it not took-away
palmam tamen martirii non amisit. Tunc Karolus cepit
the-palm yet of-martyrdom not it-lost then Charles took
castrum Montis Garzim in suum totamque patriam Navarrorum.
the-castle of-Mount Garzim into his-own and-all the-country of-the-Navarrese

XVII. De bello Ferracuti gigantis et de optima disputatione Rotholandi

XVII · THE GIANT FERRACUTUS AND ROLAND'S DEBATE

At Nájera the giant Ferracutus, of Goliath's race, carries off Charles's champions one by one to his prison, until Roland fights him over two days. Resting under a truce, the giant reveals that he can be wounded only at the navel, and the two debate the Trinity, the virgin birth, and the resurrection, Roland arguing from the harp, the almond, and the sun. They agree to fight on, the faith that wins to be the true one, and Roland, praying to Mary's son, pierces the giant's navel; the Christians take the town and free the prisoners.

Statim nunciatum est Karolo quod apud Nageram gigas
at-once announced it-was to-Charles that at Nájera a-giant
nomine Ferracutus de genere Goliath advenerat de oris
by-name Ferracutus of the-race of-Goliath had-come from the-shores
Syriæ, quem cum viginti millibus Turcorum Babilonis
of-Syria whom with twenty thousands of-Turks of-Babylon
Admiraldus ad debellandum Karolum regem miserat. Hic
the-Emir for subduing Charles the-king had-sent this-one
vero lanceam aut sagittam non formidabat, vim quadraginta
but a-lance or an-arrow not feared the-strength of-forty
fortium possidebat. Quapropter Karolus illico Nageram
strong-men he-possessed wherefore Charles on-the-spot Nájera
adit. Mox ut eius adventum Ferracutus agnovit, egressus
goes-to as-soon as his arrival Ferracutus learned having-gone-out
ab urbe singulare certamen, scilicet unum militem contra
from the-city single combat namely one soldier against
alterum petiit. Tunc ei mittitur primum a Karolo Otgerius
another sought then to-him is-sent first by Charles Ogier
Dacus, quem mox ut solum gigas in campo aspexit,
the-Dane whom as-soon as alone the-giant in the-field saw

suaviter iuxta illum vadit, et illico eum brachio dextero
gently beside him goes and on-the-spot him with-arm right
cum omnibus armis suis amplexatus est, et deportavit illum,
with all arms his embraced has and carried-off him
cunctis videntibus, in oppidum suum leviter, quasi esset
with-all seeing into town his lightly as-if he-were
una mitissima ovis. Erat enim statura eius quasi cubitis
one most-gentle sheep was for the-stature his as-if of-cubits
duodecim, facies erat longa quasi unius cubiti, et nasus
twelve the-face was long as-if of-one cubit and the-nose
unius palmi mensuratim, et digiti tribus palmis. Deinde
of-one palm in-measure and the-fingers three palms then
misit ad eum causa belli Karolus Rainaldum de Alba
sent to him for-the-sake of-battle Charles Rainald of Alba
Spina, et detulit eum solo brachio illico in carcerem
Spina and he-carried him with-a-single arm on-the-spot into the-prison
oppidi sui. Deinde mittitur Constantinus rex romanus et
of-town his then is-sent Constantine king Roman and
Oellus comes, et ipsos simul unum ad dexteram et
Oellus the-count and them together one at the-right and
alium ad lævam carcere retrusit. Deinde mittuntur viginti
another at the-left in-prison he-shut-away then are-sent twenty
pugnatores, duo scilicet insimul separatim, et illos similiter
fighters two namely together separately and them likewise
carcere mancipavit. His itaque inspectis Karolus, cunctis
to-prison he-consigned these and-so seen Charles with-all
insuper admirantibus, neminem postea mittere ausus est ad
moreover marveling no-one afterward to-send dared has for
expugnandum eum. Rotholandus tamen, vix impetrata a
fighting him Roland yet hardly obtained from
rege licentia, accessit ad gigantem bellaturus; at ipse gigas
the-king leave approached to the-giant about-to-fight but he the-giant

illico rapuit eum sola manu dextera, et misit eum
on-the-spot seized him with-a-single hand right and put him
ante se super equum suum; cumque illum portaret versus
before himself upon horse his and-when him he-carried toward
oppidum, Rotholandus, resumptis viribus suis, in Domino
the-town Roland recovered strengths his in the-Lord
confisus, arripuit eum per mentum, et statim evertit illum
having-trusted seized him by the-chin and at-once overturned him
retro super equum et ceciderunt ambo simul de equo
backward over the-horse and fell both together from the-horse
prostrati solo; statimque elevantur a terra ambo
thrown to-the-ground and-at-once are-raised from the-ground both
pariter, et ascenderunt equos. Illico Rotholandus spata
together and mounted horses on-the-spot Roland with-sword
propria evaginata gigantem occidere putans, equum eius
his-own drawn the-giant to-kill thinking horse his
solo ictu per medium trucidavit, cumque Ferracutus
with-a-single stroke through the-middle slaughtered and-when Ferracutus
pedes esset, spatamque evaginatam manu tenens ei nimias
on-foot was and-the-sword drawn in-hand holding at-him excessive
minas intulisset, Rotholandus sua spata in brachio quo
threats had-brought Roland with-his sword on the-arm with-which
spatam suam gigas tenebat, illum percussit, et minime eum
sword his the-giant held him struck and by-no-means him
læsit, sed spatam eius a manu excussit. Tunc Ferracutus,
harmed but sword his from hand struck-out then Ferracutus
gladio amisso, percutere putans pugno clauso Rotholandum,
with-sword lost to-strike thinking with-fist closed Roland
eius equum in fronte percussit, et statim equus obiit.
his horse on the-forehead struck and at-once the-horse died
Denique sine gladiis pedites usque ad nonam pugnis et
at-last without swords on-foot until to the-ninth-hour with-fists and

lapidibus debellarunt. Die vero advesperascente impetravit
stones they-fought the-day but growing-toward-evening obtained
trebas Ferracutus a Rotholando usque in crastinum. Tunc
truces Ferracutus from Roland until into the-morrow then
disposuerunt inter se ut die crastina in bello sine
they-arranged among themselves that on-the-day tomorrow in battle without
equis et lanceis ambo convenirent, et concessa pugna ex
horses and lances both should-meet and granted the-fight on
utraque parte unusquisque ad proprium remeavit hospitium.
each side each to his-own returned lodging
Crastina vero die summo diluculo separatim venerunt
on-the-next but day at-highest dawn separately came
pedites in campo belli sicut dispositum fuerat. Ferracutus
on-foot in the-field of-battle as arranged it-had-been Ferracutus
tamen secum attulit spatam, sed nihil ei valuit, quia
yet with-himself brought a-sword but nothing to-him it-availed because
Rotholandus baculum quemdam retortum et longum secum
Roland a-staff certain twisted and long with-himself
detulit, cum quo tota die eum percussit, et minime eum
brought with which all day him he-struck and by-no-means him
læsit. Percussit et eum magnis et rotundis lapidibus qui
harmed he-struck also him with-great and round stones which
in campo abundanter erant, usque ad meridiem, illo sæpe
in the-field abundantly were until to midday him often
consentiente, sed eum nullo modo lædere potuit. Tunc
consenting but him in-no way to-harm he-could then
impetratis a Rotholando trebis Ferracutus somno prægravatus
obtained from Roland truces Ferracutus by-sleep weighed-down
cœpit dormire; Rotholandus vero, ut erat iuvenis alacer,
began to-sleep Roland but as he-was young eager
misit lapidem ad caput eius ut libentius dormiret. Nullus
put a-stone at head his that more-willingly he-might-sleep no-one

enim Christianorum illum tunc occidere audebat, neque ipse
for of-the-Christians him then to-kill dared nor himself
Rotholandus, quia talis erat inter illos institutio quod si
Roland because such was among them the-institution that if
Christianus Sarraceno, vel Sarracenus Christiano daret trebam,
a-Christian to-a-Saracen or a-Saracen to-a-Christian gave a-truce
nullus ei iniuriam faceret; et si aliquis trebam datam
no-one to-him injury should-do and if anyone a-truce given
ante diffidentiam frangeret, statim interficeretur. Ferracutus
before defiance should-break at-once he-should-be-killed Ferracutus
namque, postquam satis dormivit, evigilavit, et sedit iuxta
for after enough he-slept woke and sat beside
eum Rotholandus, et cœpit eum interrogare qualiter ita
him Roland and began him to-ask how so
fortissimus et durissimus habebatur, quia gladium, aut
most-strong and most-hard he-was-held because sword or
lapidem, aut baculum non formidabat. Vulnerari, inquit
stone or staff not he-feared to-be-wounded says
gigas, non possum, nisi per umbilicum. — Loquebatur
the-giant not I-can except through the-navel spoke
ipse lingua hispanica quam Rotholandus satis intelligebat.
he in-tongue Spanish which Roland enough understood
Tunc gigas cœpit Rotholandum aspicere, et interrogare
then the-giant began Roland to-look-at and to-ask
eum dicens: Tu autem quomodo vocaris? — Rotholandus,
him saying you moreover how are-you-called Roland
inquit, vocor. — Cuius generis, inquit gigas, es, qui tam
he-says I-am-called of-what race says the-giant are-you who so
fortiter me expugnas? — Francorum genere oriundus, inquit
bravely me fight-against of-the-Franks by-race sprung says
Rotholandus, sum. — At Ferracutus ait: Cuius legis sunt
Roland I-am but Ferracutus said of-what law are

Franci? — Respondit Rotholandus: Christianæ legis, Dei
the-Franks answered Roland of-the-Christian law of-God
gratia, sumus, et Christi imperiis subiacemus et pro
by-grace we-are and of-Christ to-the-commands we-are-subject and for
eius fide, in quantum possumus, decertamus. Tunc paganus,
his faith in as-much-as we-can we-fight then the-pagan
audito Christi nomine, ait: Quis est ille Christus in quem
heard of-Christ the-name says who is that Christ in whom
credis? — Et Rotholandus: Filius, inquit, Dei patris, qui
you-believe and Roland the-son he-says of-God the-father who
ex virgine nascitur, cruce patitur, sepulchro sepelitur, et
from a-virgin is-born on-the-cross suffers in-the-tomb is-buried and
ab inferis tertia die resuscitatur, et ad Dei patris
from the-underworld on-the-third day is-raised and to of-God the-father
dexteram super celos regreditur. — Tunc Ferracutus: Nos
the-right-hand above the-heavens returns then Ferracutus we
credimus, inquit, quod creator celi et terræ unus Deus
believe he-says that the-creator of-heaven and of-earth one God
est, nec filium habuit, nec patrem. Scilicet, sicut a nullo
is nor son he-had nor father namely as by no-one
generatus est, ita neminem genuit: ergo unus est Deus, non
begotten he-is so no-one he-begot therefore one is God not
trinus. — Verum dicis, inquit Rotholandus, quia unus est;
threefold the-truth you-say says Roland that one he-is
sed cum dicis trinus non est, in fide claudicas. Si credis
but when you-say threefold not he-is in faith you-limp if you-believe
in patre, crede et in filio eius, et spiritu sancto. Ipse
in the-father believe also in the-son his and the-spirit holy he
enim Deus pater est, filius est, spiritus sanctus est, unus
for God the-father is the-son is the-spirit holy is one
Deus permanens in tribus personis. — Si patrem, inquit
God abiding in three persons if the-father says

Ferracutus, dicis esse Deum, filium Deum, spiritum sanctum
Ferracutus you-say to-be God the-son God the-spirit holy
Deum, ergo tres Dii sunt, quod absit, et non unus Deus.
God therefore three Gods are which far-be-it and not one God
— Nequaquam, inquit Rotholandus, sed unum Deum et
by-no-means says Roland but one God and
trinum tibi prædico, et unus est et trinus est. Totæ tres
threefold to-you I-preach and one he-is and threefold he-is all three
personæ coæternæ sibi sunt, et coæquales; qualis pater,
persons coeternal to-each-other are and coequal such-as the-father
talis filius, talis spiritus sanctus; in personis est proprietas,
such the-son such the-spirit holy in the-persons is the-property
in essentia est unitas, et in maiestate adoratur æqualitas.
in the-essence is the-unity and in majesty is-adored equality
Trinum Deum et unum angeli adorant in celis; et
the-threefold God and one the-angels adore in the-heavens and
Abraham tres vidit, et unum adoravit. — Hoc ostende,
Abraham three saw and one adored this show
inquit gigas, qualiter tria unum sint. — Ostendam etiam
says the-giant how three one be I-shall-show also
tibi, inquit Rotholandus, per humanas creaturas. Sicut in
to-you says Roland through human creatures as in
cithara, cum sonat, tria sunt, ars scilicet, cordæ et
a-harp when it-sounds three-things are the-art namely the-strings and
manus, et una cithara est; sic in Deo tria sunt: pater
the-hand and one harp it-is so in God three are the-father
et filius et spiritus sanctus, et unus est Deus. Et sicut
and the-son and the-spirit holy and one is God and as
in amigdala tria sunt, corium scilicet, testa et nucleus,
in an-almond three-things are the-skin namely the-shell and the-kernel
et tamen una amigdala est; sic tres personæ in Deo sunt,
and yet one almond it-is so three persons in God are

et unus Deus est. In sole tria sunt, candor, splendor
and one God he-is in the-sun three-things are whiteness brightness
et calor, et tamen unus sol est. In rota plaustri tria
and heat and yet one sun it-is in the-wheel of-a-cart three-things
sunt, medius scilicet, brachia et circulus; et tamen una rota
are the-hub namely the-spokes and the-rim and yet one wheel
est. In temet ipso tria sunt, corpus scilicet, membra et
it-is in you yourself three-things are the-body namely the-limbs and
anima, et tamen unus homo es. Sic in Deo et unitas
the-soul and yet one man you-are so in God both unity
et trinitas esse perhibetur. — Nunc, Ferracutus inquit,
and trinity to-be is-held now Ferracutus says
trinum Deum et unum esse intelligo; sed qualiter pater
threefold God and one to-be I-understand but how the-father
filium genuit, ut asseris, ignoro. — Credis, inquit
the-son begot as you-assert I-do-not-know do-you-believe says
Rotholandus, quod Deus Adam fecit? — Credo, inquit
Roland that God Adam made I-believe says
gigas. — Quemadmodum, inquit Rotholandus, Adam a
the-giant as says Roland Adam by
nullo generatus est, et tamen filios genuit, sic Deus pater
no-one begotten was and yet sons begot so God the-father
a nullo generatus est, et tamen filium ineffabiliter ante
by no-one begotten is and yet a-son ineffably before
omnia tempora divinitus, prout voluit, genuit a semetipso.
all times divinely as he-willed begot from himself
— Et gigas: Placet, inquit, mihi quod dicis, sed qualiter
and the-giant it-pleases he-says me what you-say but how
homo effectus est, qui Deus erat, penitus ignoro. — Ille,
man made was who God was utterly I-do-not-know he
inquit Rotholandus, qui celum, et terram, et omnia creavit
says Roland who heaven and earth and all-things created

ex nihilo, ipse fecit humanari filium in virgine sine
from nothing he made to-be-incarnated the-son in a-virgin without
semine humano, sed spiramine sacro suo. — In hoc, inquit
seed human but by-the-breath holy his in this says
gigas, laboro, qualiter sine humano semine nascitur, ut
the-giant I-labor how without human seed he-is-born as
asseris, de virginis utero. — Et Rotholandus ait: Deus qui
you-assert from of-a-virgin the-womb and Roland said God who
Adam sine semine alterius hominis formavit, ipse filium
Adam without the-seed of-another man formed he son
suum sine semine hominis de virgine nasci fecit, et
his without the-seed of-man from a-virgin to-be-born made and
sicut de Deo patre nascitur, nascitur sine matre, sic ex
as from God the-father he-is-born he-is-born without mother so from
matre nascitur, sine homine patre. Talis enim decet partus
a-mother he-is-born without man father such for befits birth
Deum. — Valde, inquit gigas, erubesco quomodo virgo sine
God greatly says the-giant I-blush how a-virgin without
homine genuit. — Ille, inquit Rotholandus, qui fabæ
man bore he says Roland who to-the-bean
gurgulionem et arbori et glisci facit gignere vermem,
the-weevil and to-the-tree and to-the-gum makes to-beget the-worm
et multos pisces et vultures et apes et serpentes sine
and many fishes and vultures and bees and serpents without
masculo semine facit parere prolem, ipse virginem intactam
male seed makes to-bear offspring he a-virgin untouched
absque virili semine fecit gignere Deum et hominem. Qui
without manly seed made to-beget God and man who
primum hominem sine alterius semine, ut dixi, fecit, facile
the-first man without of-another seed as I-said made easily
potuit facere ut filius eius homo factus de virgine sine
could make that son his man made from a-virgin without

masculino concubitu nasceretur. — Bene, inquit Ferracutus,
male intercourse should-be-born well says Ferracutus
potest esse quia de virgine natus fuerit, sed si filius Dei
it-can be that from a-virgin born he-was but if son of-God
fuit, ut asseris, nullatenus in cruce mori potuit; nasci,
he-was as you-assert in-no-way on the-cross to-die he-could to-be-born
ut dicis, potuit, sed, si Deus fuit, nequaquam mori potuit;
as you-say he-could but if God he-was by-no-means to-die he-could
Deus enim nunquam moritur. — Bene, inquit Rotholandus,
God for never dies well says Roland
dixisti, quia de virgine nasci potuit. Ecce quia vero
you-have-said that from a-virgin to-be-born he-could behold because truly
homo natus fuit. Si natus est ut homo, igitur mortuus est
man born he-was if born he-is as man therefore dead he-is
ut homo, quia omnis qui nascitur, moritur. Si credendum
as man because every-one who is-born dies if to-be-believed
est nativitati, igitur credendum est passioni simul et
it-is in-the-nativity therefore to-be-believed it-is in-the-passion together and
resurrectioni. — Quomodo, inquit Ferracutus, credendum
in-the-resurrection how says Ferracutus to-be-believed
est resurrectioni? — Quia, inquit Rotholandus, is qui
is in-the-resurrection because says Roland he who
nascitur, moritur, et qui moritur, tertia die vivificatur.
is-born dies and who dies on-the-third day is-made-alive
— Tunc gigas, audito verbo, miratus est multum, dixitque
then the-giant heard the-word marveled has much and-said
ei: Rotholande, cur tot verba inania mihi profers?
to-him Roland why so-many words empty to-me do-you-bring-forth
Impossibile est ut homo mortuus denuo ad vitam resurgat.
impossible it-is that a-man dead again to life rise
— Non solum, inquit Rotholandus, Dei filius a mortuis
not only says Roland of-God the-son from the-dead

resurrexit, verum etiam omnes homines qui fuerunt ab
rose but also all men who were from
initio usque ad finem, sunt resurrecturi ante eius tribunal,
the-beginning until to the-end are about-to-rise before his tribunal
et accepturi meritorum suorum stipendia, prout gessit
and about-to-receive of-merits their the-wages as did
unusquisque sive bonum, sive malum. Ipse Deus qui modicam
each either good or evil he God who a-small
arborem in sublime crescere facit, et granum frumenti
tree on high to-grow makes and a-grain of-wheat
mortuum in terra ac putrefactum revivescere, crescere ac
dead in the-earth and rotted to-revive to-grow and
fructificare facit, ille cunctos propria carne et spiritu de
to-bear-fruit makes he all in-their-own flesh and spirit from
morte ad vitam resuscitari in die novissimo faciet. Leonis
death to life to-be-raised on the-day last shall-make of-the-lion
misticam naturam adsume: si die tertia leo catulos
the-mystical nature take if on-the-day third the-lion cubs
suos mortuos anhelitu suo vivificat, quid miraris si Deus
his dead with-breath his makes-alive why do-you-wonder if God
pater filium suum die tertia a mortuis resuscitavit?
the-father son his on-the-day third from the-dead raised
Nec novum tibi debet videri, si Dei filius ad vitam
nor new to-you ought to-seem if of-God the-son to life
rediit, cum multi mortui ante eius resurrectionem ad vitam
returned since many dead before his resurrection to life
redissent. Si Helias et Helisæus facile defunctos suscitarunt,
had-returned if Elijah and Elisha easily the-dead raised
facilius Deus pater illum suscitavit; et ipse, qui plures
more-easily God the-father him raised and he who many
mortuos ante suam passionem suscitavit, facile a mortuis
dead before his passion raised easily from the-dead

resurrexit, et a morte nullatenus teneri potuit, ante cuius
rose and by death in-no-way to-be-held could before whose
conspectum mors ipsa fugit, ad cuius vocem mortuorum
sight death itself fled at whose voice of-the-dead
phalanx resurrexit. — Tunc Ferracutus: Satis, inquit, cerno
the-phalanx rose then Ferracutus enough he-says I-discern
quæ dicis; sed qualiter celos penetravit, ut dixisti, prorsus
what you-say but how the-heavens he-penetrated as you-said utterly
ignoro. — Ille, inquit Rotholandus, qui de celis
I-do-not-know he says Roland who from the-heavens
descendit, polos facile ascendit; qui facile per semetipsum
descended the-poles easily ascended who easily through himself
resurrexit, facile polos penetravit. Exempla multarum rerum
rose easily the-poles penetrated examples of-many things
tibi sume: vides rotam molendini; quantum ad ima de
for-you take you-see the-wheel of-a-mill as-far-as to the-lowest from
supernis descendit, tantum de infimis ad sublimia ascendit;
the-highest it-descends so-far from the-lowest to the-heights it-ascends
avis volans in aere quantum descendit tantum ascendit. Tu
a-bird flying in the-air as-far-as it-descends so-far it-ascends you
ipse, si forte de quodam monte descendisti, bene potes
yourself if perhaps from a-certain mountain you-descended well you-can
iterum redire unde descendisti. Sol ab oriente heri
again to-return whence you-descended the-sun from the-east yesterday
surrexit et ad occidentem occubuit, et hodie in eodem
rose and to the-west set and today in the-same
loco surrexit. Unde ergo filius Dei venit, illuc rediit.
place rose whence therefore the-son of-God came thither he-returned
— Tali igitur pacto, inquit Ferracutus, tecum pugnabo,
on-such therefore pact says Ferracutus with-you I-shall-fight
quod si verax est fides quam asseris, ego victus sim,
that if truthful is the-faith which you-assert I conquered be

et si mendax est, quod tu victus sis, et sit genti
and if false it-is that you conquered be and be-it to-the-people
victæ iugiter obprobrium, victoribus autem laus et decus
conquered continually a-reproach to-the-victors moreover praise and glory
in ævum. — Fiat, inquit Rotholandus. — Ita bellum
for ever let-it-be-done says Roland thus the-battle
ab utroque corrobatur, et illico Rotholandus paganum
by both is-strengthened and on-the-spot Roland the-pagan
aggreditur. Tunc Ferracutus eiecit ictum spata sua super
attacks then Ferracutus threw a-stroke with-sword his upon
Rotholandum, sed ipse Rotholandus saltavit ad lævam, et
Roland but he Roland leapt to the-left and
excepit ictum spatæ eius in baculo suo. Interea absciso
received the-stroke of-sword his on staff his meanwhile cut-off
baculo Rotholandi, irruit in eum ipse gigas, et illum
the-staff of-Roland rushed on him he the-giant and him
arripiens leviter inclinavit eum subter se ad terram. Statim
seizing lightly bent him beneath himself to the-ground at-once
agnovit Rotholandus quod tunc nullo modo evadere poterat,
knew Roland that then in-no way to-escape he-could
et cœpit invocare in auxilium beatæ Mariæ virginis filium,
and began to-invoke for help of-blessed Mary the-virgin the-son
et erexit se, Deo donante, aliquantulum, et revolvit
and raised himself with-God granting somewhat and rolled
eum subter se, et misit manum suam ad mucronem
him beneath himself and put hand his to sword
eius, et punxit eius parumper umbilicum, et evasit ab eo.
his and pricked his a-little navel and escaped from him
Tunc excelsa voce cœpit Deum suum gigas invocare dicens:
then with-lofty voice began God his the-giant to-invoke saying
Mahummeth, Mahummeth, Deus meus, Deus meus, succurre
Muhammad Muhammad God my God my help

michi quia iam morior! — Et statim ad hanc vocem
me because now I-die and at-once at this voice
occurrentes Sarraceni rapuerunt eum portantes manibus suis
running-up the-Saracens snatched him carrying with-hands their
versus oppidum, Rotholandus vero iam ad suos incolumis
toward the-town Roland but already to his-own unharmed
redierat. Et statim Christiani una cum Sarracenis qui
had-returned and at-once the-Christians together with the-Saracens who
Ferracutum deferebant, in oppidum quod erat super urbem,
Ferracutus were-carrying into the-town which was above the-city
ingenti impetu ingrediuntur; sicque gigas perimitur, urbs
with-huge rush enter and-so the-giant is-slain the-city
et castrum capitur, et pugnatores a carcere eripiuntur.
and castle is-taken and the-fighters from prison are-rescued

XVIII. De bello larvarum

XVIII · THE BATTLE OF THE MASKS

At Córdoba the king of Seville and Altumaior await Charles with ten thousand men from seven cities, and their foot soldiers in horned, bearded masks, beating drums, stampede the Christian horses. The next day Charles has the horses' eyes covered and their ears stopped, and the Christians kill eight thousand Saracens and the king of Seville; Altumaior surrenders Córdoba and agrees to be baptized. Charles divides the provinces of Spain among the peoples of his army.

Post exiguum vero tempus relatum est imperatori nostro
after a-short but time reported it-was to-emperor our
quod apud Cordubam Ebrahim, rex Sibiliæ, et Altumaior
that at Córdoba Ebrahim king of-Seville and Altumaior
qui de bello Pampiloniæ olim fugerant, expectabant eum
who from the-battle of-Pamplona once had-fled were-waiting-for him

causa pugnandi, et venerunt ad eum in auxilium viri
for-the-sake of-fighting and came to him for help men
bellatores de septem urbibus, Sibilia scilicet, Granada, Sativa,
warlike from seven cities Seville namely Granada Játiva
Denia, Ubeda, Abula, Bæcia. Tunc disposuit Karolus ire ad
Denia Úbeda Abula Baeza then arranged Charles to-go to
bellum contra illos. Cum itaque Cordubam cum exercitibus
battle against them when and-so Córdoba with armies
suis appropinquaret, exierunt reges præfati cum exercitibus
his be-approached went-out the-kings aforesaid with armies
suis contra eum armati longe ab urbe tribus milliariis, et
their against him armed far from the-city by-three miles and
erant Sarraceni circiter decem millia, nostri vero ferme sex
were the-Saracens about ten thousands ours but nearly six
millia. Tunc disposuit Karolus exercitum suum in tribus
thousands then arranged Charles army his in three
turmis, quarum prima militum probissimorum fuit, secunda
troops of-which the-first of-soldiers most-valiant was the-second
peditum, ultima vero militum extitit; et Sarraceni similiter
of-foot-soldiers the-last but of-soldiers proved and the-Saracens likewise
fecerunt; cumque appropinquaret, iubente Karolo, prima
did and-when it-approached with-Charles commanding the-first
turma militum nostrorum contra primam turmam militum
troop of-soldiers our against the-first troop of-soldiers
paganorum, venerunt ante singulos equos illorum singuli
of-the-pagans came before each horses of-them each
pedites habentes larvas valde barbatas, cornutas, dæmonibus
foot-soldiers having masks very bearded horned to-demons
consimiles, tenentesque singuli singula timpana quæ manibus
like and-holding each each drums which with-hands
fortiter percutiebant; quorum voces et sonitus equi
strongly they-beat whose voices and sounds the-horses

nostrorum militum mox ut audierunt, terribilesque illorum
of-our soldiers as-soon as they-heard and-terrible their
similitudines viderunt, nimis pavefacti, retro, quasi amentes,
likenesses saw too-much terrified back as-if mad
fugere cœperunt, et nullatenus milites eos retinere valebant.
to-flee began and in-no-way the-soldiers them to-hold-back were-able
Cumque aliæ duæ turmæ nostrorum exercitus primam
and-when the-other two troops of-our army the-first
turmam fugere viderunt, in fugam omnes conversæ sunt. Tunc
troop to-flee saw into flight all turned were then
Sarraceni valde gavisi retro lento gradu insequuti sunt
the-Saracens greatly having-rejoiced behind with-slow step followed have
nostros, quousque ad quemdam montem pervenimus qui ab
ours until to a-certain mountain we-came which from
urbe fere duobus milliariis distat. Ibi vero omnes coadunati
the-city nearly by-two miles is-distant there but all gathered
ex nobismetipsis asilum fecimus illos expectantes ad bellum.
from ourselves a-refuge we-made them awaiting for battle
Quod illi videntes aliquantulum retro redierunt. Illico
which they seeing somewhat back returned on-the-spot
tentoria nostra fiximus, ibi manentes usque in crastinum.
tents our we-fixed there remaining until into the-morrow
Mane autem facto, Karolus cum omnibus pugnatoribus
morning moreover made Charles with all fighters
præcepit ut omnes equites exercitus nostri equorum suorum
ordered that all the-horsemen of-army our of-horses their
capita linteis et pannis velarent, ne larvas nefandorum
the-heads with-linens and cloths should-veil lest the-masks of-the-wicked
perspicerent, et aures eorum similiter fortiter obturarent ne
they-should-see and the-ears their likewise strongly should-stop lest
timpanorum sonitus audirent. Ars mirabilis! Illico clausis
of-the-drums the-sound they-should-hear an-art wonderful on-the-spot closed

oculis et auribus equorum, accesserunt confidenter ad pugnam
the-eyes and ears of-the-horses they-approached confidently to the-fight
parvi pendentes sonitus subdolos impiorum. Tunc constanter
little valuing the-sounds crafty of-the-impious then steadfastly
nostri simul omnes expugnaverunt illos a mane usque ad
ours together all fought them from morning until to
meridiem, et multos illorum interfecerunt, non tamen usque
midday and many of-them killed not yet until
ad omnium internecionem. Et erant omnes Sarraceni simul
to of-all the-slaughter and were all the-Saracens together
coadunati, et in medio illorum erat plaustrum quod octo
gathered and in the-midst of-them was a-wagon which eight
boves ducebant, super quod vexillum rubeum eorum elevabatur,
oxen drew upon which the-banner red their was-raised
mosque illorum erat quod nemo de bello fugeret quandiu
and-the-custom of-them was that no-one from the-battle should-flee as-long-as
vexillum erectum videret. Quod cum Karolus agnovisset,
the-banner upright he-should-see which when Charles had-learned
lorica, et galea, et spata invincibili septus, divina virtute
with-mail-coat and helmet and sword invincible girt by-divine power
obumbratus ingressus est inter acies iniquorum, præcipitando
overshadowed entered has among the-lines of-the-wicked throwing-down
illos ad dexteram et lævam quousque pervenit ad plaustrum.
them to the-right and the-left until he-came to the-wagon
Tunc propria spata perticam, quæ vexillum sustentabat,
then with-his-own sword the-pole which the-banner sustained
abscidit, et statim omnes Sarraceni huc illucque dispersi
he-cut-off and at-once all the-Saracens hither thither scattered
fugere cœperunt. Illico facto utrorumque exercituum magno
to-flee began on-the-spot made of-both armies a-great
clamore et impetu, octo millia Sarracenorum interficiuntur,
clamor and rush eight thousands of-Saracens are-killed

et rex Sibiliæ occiditur, et Autumaior cum duobus
and the-king of-Seville is-killed and Altumaior with two
millibus Sarracenorum ingressus urbem munivit. Crastina
thousands of-Saracens having-entered the-city fortified on-the-next
vero die tandem victus reddidit imperatori nostro urbem,
but day at-last conquered surrendered to-emperor our the-city
tali scilicet pacto ut baptismum subiret, imperiisque
on-such namely pact that baptism he-should-undergo and-to-the-commands
Karoli subiaceret, et urbem de illo amplius teneret. His
of-Charles be-subject and the-city from him further should-hold these
ita gestis terras et provincias Hispaniæ pugnatoribus et
so done the-lands and provinces of-Spain to-the-fighters and
gentibus suis, illis scilicet qui in patria illa manere volebant,
peoples his those namely who in country that to-remain wished
Karolus divisit. Terram Navarrorum et Basclorum Britannis,
Charles divided the-land of-the-Navarrese and of-the-Basques to-the-Bretons
et terram Castellanorum Francis, et terram Nageræ et
and the-land of-the-Castilians to-the-Franks and the-land of-Nájera and
Cæsaraugustæ Græcis et Apulis qui in nostro exercitu
of-Saragossa to-the-Greeks and to-the-Apulians who in our army
erant, et terram Aragonis Pictavis, et terram Alandaluf
were and the-land of-Aragon to-the-Poitevins and the-land of-Andalusia
iuxta maritimam Theutonicis, terram Portugallorum Dacis
beside the-sea to-the-Germans the-land of-the-Portuguese to-the-Danes
et Flandris dedit. Terram Galeciæ Franci inhabitare
and to-the-Flemings he-gave the-land of-Galicia the-Franks to-inhabit
noluerunt, quoniam aspera illis videbatur. Nemo postea
refused since harsh to-them it-seemed no-one afterward
fuit qui auderet in Hispania Karolum impugnare.
there-was who dared in Spain Charles to-attack

XIX. De concilio Karoli et de profectione eius ad Sanctum Iacobum

XIX · CHARLES'S COUNCIL, AND HIS JOURNEY TO SAINT JAMES

Charles goes to James's shrine, strengthens the Christians he finds there, and slays or exiles those who had gone back to the Saracens. At a council at Compostela all the prelates and kings of Spain are made subject to its bishop, and Iria is reduced to a town. Turpin and nine bishops dedicate the basilica, and Charles lays a yearly tax of four coins on every house in Spain and Galicia for it. Compostela is made an apostolic see, one of the three principal sees with Rome and Ephesus, as Peter, James, and John were the three principal apostles.

Tunc dimissis maioribus exercitibus suis, Karolus in Hispania
then dismissed the-greater armies his Charles in Spain
beati Iacobi limina adiit, et quos in illa patria habitantes
of-blessed James the-thresholds went-to and whom in that country dwelling
repperit, Christianos ædificavit. Illos vero qui ad perfidiam
he-found Christians he-built-up those but who to the-faithlessness
Sarracenorum reversi fuerant, aut gladio peremit, aut in
of-the-Saracens returned had either by-the-sword he-slew or into
Gallia exules misit. Tunc constituit per civitates antistites
Gaul as-exiles sent then he-established through the-cities bishops
et presbiteros, et adunato in urbe Compostella episcoporum
and priests and assembled in the-city Compostela of-bishops
et principum concilio, instituit amore beati Iacobi quod
and princes a-council he-instituted for-love of-blessed James that
cuncti præsules et principes et reges christiani, hispani
all prelates and princes and kings Christian Spanish
scilicet et galeciani præsentes et futuri, episcopo Sancti
namely and Galician present and future to-the-bishop of-Saint
Iacobi obedirent. Apud Yriam præsulem et minime instituit
James should-obey at Iria a-bishop and by-no-means he-established

quia illam pro urbe non reputavit, sed villam subiectam
because it for a-city not he-reckoned but a-town subject
Sedi compostellanensi esse præcepit. Tunc in eodem concilio
to-the-See of-Compostela to-be he-ordered then in the-same council
ego Turpinus, remensis archiepiscopus, beati Iacobi basilicam
I Turpin of-Reims archbishop of-blessed James the-basilica
et altare cum novem episcopis Karoli rogatu Kalendis
and altar with nine bishops of-Charles at-the-request on-the-Kalends
Iunii honorifice dedicavi, et subiugavit rex eidem ecclesiæ
of-June honorably dedicated and subjected the-king to-the-same church
totam terram hispanicam et galecianam, deditque ei in dote,
all the-land Spanish and Galician and-gave to-it in dowry
præcipiens ut unusquisque possessor uniuscuiusque domus
ordering that each possessor of-each house
totius Hispaniæ et Galeciæ quatuor nummos annuatim ex
of-all Spain and Galicia four coins yearly by
debito daret, et ab omni servitute, rege præcipiente,
debt should-give and from all servitude with-the-king ordering
liberi essent, et constituitur die illo ut illa ecclesia amplius
free should-be and it-is-established on-day that that that church further
vocitetur Sedes apostolica, eo quod ibi apostolus Iacobus
be-called the-See apostolic by-this that there the-apostle James
requiescat, et in ea episcoporum totius Hispaniæ crebra
rests and in it of-bishops of-all Spain frequent
concilia teneantur, et virgæ episcopales, et regales coronæ
councils be-held and staffs episcopal and royal crowns
per manus episcopi eiusdem urbis ad decus Apostoli
through the-hands of-the-bishop of-the-same city for the-honor of-the-Apostle
Domini præbeantur. Et si fides in aliis urbibus, peccatis
of-the-Lord be-bestowed and if faith in other cities with-the-sins
populorum exigentibus, vel dominica præcepta defecerint, ibi
of-the-peoples demanding or of-the-Lord's precepts shall-have-failed there

concilio eiusdem episcopi reconcilientur, et merito in illa
by-the-council of-the-same bishop let-them-be-reconciled and deservedly in that
ecclesia venerabili fides reconciliari et stabiliri decernitur,
church venerable faith to-be-reconciled and to-be-established is-decreed
quia sicut per beatum Iohannem evangelistam beati Iacobi
because as through blessed John the-evangelist of-blessed James
fratrem in orientali parte apud Ephesum Christi fides et
the-brother in the-eastern part at Ephesus of-Christ the-faith and
apostolica Sedes instituitur, sic per beatum Iacobum in
the-apostolic See is-instituted so through blessed James in
occidentali parte regni Dei apud Galeciam fides eadem
the-western part of-the-kingdom of-God at Galicia faith the-same
et apostolica Sedes constituitur. Hæ sunt procul dubio Sedes:
and the-apostolic See is-established these are far-from doubt the-Sees
Ephesus scilicet, quæ est ad dexteram in regno terreno
Ephesus namely which is at the-right in the-kingdom earthly
Christi, et Compostella, quæ est ad sinistram, quæ videlicet
of-Christ and Compostela which is at the-left which namely
Sedes his duobus fratribus filiis Zebedei in divisione
Sees to-these two brothers sons of-Zebedee in the-division
provinciarum contigerunt, quia ipsi petierant a Domino
of-the-provinces fell because they had-asked from the-Lord
ut unus ad dexteram in regno eius sederet, et alius
that one at the-right in kingdom his should-sit and the-other
ad lævam. Tres apostolicas Sedes principales præ omnibus
at the-left three apostolic Sees principal before all
sedibus in orbe merito religio christiana venerari præcipue
sees in the-world deservedly religion Christian to-venerate chiefly
consuevit: romanam scilicet, galecianam et ephesianam. Sicut
is-wont the-Roman namely the-Galician and the-Ephesian as
enim tres apostolos, Petrum scilicet, Iacobum et Iohannem
for three apostles Peter namely James and John

præ omnibus apostolis Dominus instituit quibus sua secreta
before all apostles the-Lord established to-whom his secrets
ceteris plenius, ut in Evangeliis patet, revelavit, sic per
than-the-others more-fully as in the-Gospels is-clear he-revealed so through
eos tres has Sedes præ omnibus cosmi Sedibus reverendas
them three these Sees before all of-the-world Sees to-be-revered
constituit. Et merito hæ Sedes dicuntur principales, quia,
he-established and deservedly these Sees are-called principal because
sicut hi tres apostoli dignitatis gratia ceteros præcesserunt
as these three apostles of-dignity by-the-grace the-others preceded
apostolos, sic loca illa sacrosancta in quibus prædicarunt, et
apostles so places those most-holy in which they-preached and
sepulti fuerunt, dignitatis excellentia omnes totius orbis
buried were of-dignity by-the-excellence all of-the-whole world
Sedes iure præcedere debent. Iure Roma Sedes apostolica
Sees by-right to-precede ought by-right Rome the-See apostolic
prima ponitur, quia eam princeps apostolorum Petrus
first is-set because it the-prince of-the-apostles Peter
prædicatione sua et proprio sanguine et sepultura dedicavit.
by-preaching his and by-his-own blood and burial dedicated
Compostella quoque Sedes secunda merito dicitur, quia
Compostela also the-See second deservedly is-called because
beatus Iacobus qui inter ceteros apostolos præcipua dignitate
blessed James who among the-other apostles special by-dignity
et honore ac honestate maior post beatum Petrum extitit,
and honor and honesty greater after blessed Peter proved
et in celis primatum super illos tenet, prius martyrio
and in the-heavens primacy over them holds first by-martyrdom
laureatus eam sua prædicatione olim munivit, sepultura sua
crowned it by-his preaching once fortified by-burial his
sacratissima consecravit, et miraculis adhuc perlustrat, et
most-sacred consecrated and with-miracles still illumines and

indeficientibus beneficiis indesinenter ditare non cessat. Tertia
with-unfailing benefits unceasingly to-enrich not ceases the-third
Sedes rite Ephesus dicitur, quia beatus Iohannes evangelista
See rightly Ephesus is-called because blessed John the-evangelist
in ea evangelium suum, scilicet: in principio erat verbum,
in it gospel his namely in the-beginning was the-word
eructavit, coadunato episcoporum concilio quos ipse per
uttered assembled of-bishops a-council whom he through
urbes disposuerat, quos etiam in Apocalipsi sua angelos
the-cities had-placed whom also in Apocalypse his angels
vocat, eamque doctrina sua et miraculis, et basilicam, quam
he-calls and-it by-doctrine his and by-miracles and the-basilica which
in ea ædificavit, immo propria sepultura consecravit. Si
in it he-built indeed by-his-own burial consecrated if
ergo aliqua iudicia aut divina aut humana in aliis Sedibus
therefore any judgments either divine or human in other Sees
orbis sua difficultate terminari forte nequeunt, in his
of-the-world by-their difficulty to-be-ended perhaps cannot in these
tribus Sedibus tractari et definiri legitime et iuste debent.
three Sees to-be-treated and to-be-defined lawfully and justly they-ought
Itaque Galecia in primis temporibus a Sarracenis expedita
and-so Galicia in the-first times from the-Saracens freed
virtute Dei et beati Iacobi, et auxilio Karoli, constat
by-the-power of-God and of-blessed James and by-the-help of-Charles stands
honesta usque in hodiernum diem in fide orthodoxa.
honorable until into the-present day in faith orthodox

XX. De persona et fortitudine Karoli

XX · CHARLES'S PERSON AND STRENGTH

Charles's looks and size: brown hair, a ruddy face, eight of his own feet tall, eyes like a lion's, eating little bread but a quarter of a ram or a whole hare. He could cut an armed knight and his horse in two at one stroke, straighten four horseshoes at once, and lift an armed man on his palm; he wore his crown at four feasts a year and slept guarded by a hundred and twenty men. His other deeds are too many to write, and Turpin turns to how he returned to Gaul.

Et erat rex Karolus capillis brunus, facie rubeus, corpore
and was the-king Charles in-hair brown in-face ruddy in-body
decorus et venustus, sed visu efferus. Statura vero eius
handsome and graceful but in-look fierce the-stature but his
erat in longitudine octo pedum suorum, scilicet qui erant
was in length of-eight feet his-own namely which were
longissimi; amplissimus renibus, ventre congruus, brachiis
very-long very-broad in-the-loins in-belly well-proportioned in-arms
et cruribus grossus, omnibus artubus fortissimus, certamine
and legs thick in-all limbs very-strong in-combat
doctissimus, miles acerrimus. Habebat in longitudine facies
most-skilled a-soldier most-keen had in length face
eius unum palmum et dimidium, et barba unum, et
his one palm and a-half and the-beard one and
nasus circiter dimidium, et frons eius erat unius pedis,
the-nose about a-half and the-forehead his was of-one foot
oculi leonini scintillantes ut carbunculus. Supercilia oculorum
the-eyes lion-like sparkling like a-carbuncle the-brows of-the-eyes
eius dimidium palmum habebant: perterritus erat, quem ipse
his half a-palm had terrified was whom he
ira commotus apertis oculis respiciebat. Cingulum namque
by-anger moved with-open eyes looked-at the-belt for

quo ipse cingebatur, octo palmis extensum habebatur,
with-which he was-girded by-eight palms extended was-held
præter illud quod dependebat. Parum panis comedebat, sed
besides that which hung-down little bread he-ate but
quartam partem arietis, aut gallinas duas, aut anserem, aut
a-fourth part of-a-ram or hens two or a-goose or
spatulam porcinam, aut pavonem, aut gruem, aut leporem
a-shoulder of-pork or a-peacock or a-crane or a-hare
integrum comedebat; modicum vinum et aquam limphatam
whole he-ate a-little wine and water mixed
sobrie bibebat. Tantæ fortitudinis erat, quod militem armatum,
soberly he-drank of-such strength he-was that a-soldier armed
scilicet inimicum suum, sedentem super equum a vertice
namely enemy his sitting upon a-horse from the-crown
capitis usque ad bases simul cum equo uno ictu
of-the-head all-the-way to the-feet together with the-horse with-one stroke
spata propria secabat; quatuor ferraturas equorum simul
with-sword his-own he-cut four horseshoes of-horses together
manibus facile extendebat; militem armatum, recte stantem
with-hands easily he-stretched a-soldier armed upright standing
super palmam suam, a terra usque ad caput suum
upon palm his from the-ground all-the-way to head his
sola manu velociter elevabat. Et erat donis largissimus,
with-a-single hand swiftly he-raised and he-was in-gifts most-generous
iudiciis rectissimus, locutionibus luculentus. In quatuor
in-judgments most-upright in-speeches brilliant on four
sollempnitatibus per circulum anni præcipue curiam suam
solemnities through the-circle of-the-year chiefly court his
in Hispania tenens, coronam regiam et sceptrum gestabat:
in Spain holding the-crown royal and the-scepter he-bore
die scilicet Natalis Domini, et die Paschæ, et
on-the-day namely of-the-Nativity of-the-Lord and on-the-day of-Easter and

die Pentecostes, et die sancti Iacobi. Ante eius
on-the-day of-Pentecost and on-the-day of-Saint James before his
tribunal spata nuda, more imperiali, efferebatur. Circa lectum
tribunal a-sword naked by-custom imperial was-borne around bed
eius per singulas noctes assidue centum viginti fortes
his through each nights constantly a-hundred twenty strong
orthodoxi constituebantur ad custodiendum eum, quorum
orthodox-men were-stationed for guarding him of-whom
quadraginta primam noctis vigiliam agebant, decem scilicet
forty the-first of-the-night watch kept ten namely
ad caput, et decem ad pedes; decem ad dexteram et decem
at the-head and ten at the-feet ten at the-right and ten
ad lævam, manu dextera nudam spatam, et sinistra ardentem
at the-left in-hand right a-naked sword and in-the-left a-burning
candelam tenentes. Eodem modo secundam vigiliam alii
candle holding in-the-same way the-second watch other
quadraginta. Similiter alii quadraginta tertiam vigiliam noctis
forty likewise other forty the-third watch of-the-night
usque ad diem, aliis dormientibus, observabant. Sed si
until to day with-others sleeping kept but if
quem magna eius gesta amplius audire delectaverit, enarrare
anyone great his deeds further to-hear shall-have-delighted to-tell
nobis magnum est et onerosum: quemadmodum Galafrus
to-us great it-is and burdensome how Galafrus
Admirandus Toletæ illum in pueritia exulatum ornavit habitu
the-Emir of-Toledo him in boyhood exiled adorned in-dress
militari in palacio Toletæ, et quomodo idem Karolus postea
military in the-palace of-Toledo and how the-same Charles afterward
amore eiusdem Galafri occidit in bello Braimantum magnum
for-love of-the-same Galafrus killed in battle Braimant the-great
ac superbum regem Sarracenorum Galafri inimicum, et
and proud king of-the-Saracens of-Galafrus the-enemy and

qualiter diversas terras et urbes acquisivit et trino
how diverse lands and cities he-acquired and to-the-threefold
nomini subiugavit, et quomodo multas abbatias, multasque
name subjugated and how many abbeys and-many
ecclesias per mundum instituit, et quomodo multorum
churches through the-world he-instituted and how of-many
Sanctorum corpora et reliquias in auro et argento collocavit,
Saints the-bodies and relics in gold and silver he-placed
et qualiter Romæ imperator fuit et dominicum sepulchrum
and how of-Rome emperor he-was and of-the-Lord's sepulcher
adiit, et qualiter lignum dominicum secum attulit, unde
went-to and how the-wood of-the-Lord's with-himself he-brought whence
multas ecclesias dotavit, scribere nequeo: magis deficit manus
many churches he-endowed to-write I-cannot more fails the-hand
et calamus quam eius historia.
and the-pen than his history
Quemadmodum tamen post liberationem telluris Galeciæ ab
how yet after the-liberation of-the-land of-Galicia from
Hispania rediit ad Galliam, nobis breviter dicendum est.
Spain he-returned to Gaul by-us briefly to-be-told it-is

XXI. De proditione Ganaloni et de bello Runcievallis et de passione pugnatorum Karoli

XXI · GANELON'S TREACHERY AND RONCEVAUX

Marsile and Beligandus of Saragossa, feigning submission, bribe Ganelon to betray the army, sending wine and women for the soldiers. On Ganelon's advice Charles crosses the passes of Cize and leaves Roland and Oliver with twenty thousand men as the rear guard at Roncevaux; the Saracens, fifty thousand strong, destroy them, some of whom had been drunk and had lain with women. Turpin reads the slaughter as a warning against women in camps and drunkenness in priests.

Postquam Karolus magnus, imperator famosissimus, totam
after Charles the-Great emperor most-famous all
Hispaniam diebus illis ad Domini et apostoli eius sancti
Spain in-days those for of-the-Lord and of-apostle his Saint
Iacobi decus acquisivit, rediens ab Hispania Pampiloniam
James the-glory acquired returning from Spain at-Pamplona
cum suis exercitibus hospitatus est, et erant tunc temporis
with his armies lodged has and were then of-time
commorantes apud Cæsaraugustam duo reges sarraceni,
dwelling at Saragossa two kings Saracen
Marsirus scilicet et Beligandus frater eius qui erant ab
Marsile namely and Beligandus brother his who were by
Ammirando Babylonis de Perside ad Hispaniam missi,
the-Emir of-Babylon from Persia to Spain sent
qui Karoli imperiis subiacebant, et libenter ei in
who of-Charles to-the-commands were-subject and willingly him in
omnibus serviebant, sed in caritate ficta, quibus Karolus
all-things served but in charity feigned to-whom Charles
per Ganalonum mandavit, ut baptismum subirent,
through Ganelon sent-word that baptism they-should-undergo
aut tributum ei mitterent. Tunc miserunt ei triginta
or tribute to-him they-should-send then they-sent to-him thirty

equos oneratos auro et argento gazisque hispanicis, et
horses laden with-gold and silver and-with-treasures Spanish and
sexaginta equos vino dulcissimo et puro oneratos miserunt
sixty horses with-wine most-sweet and pure laden they-sent
pugnatoribus ad potandum, et mille Sarracenas formosas.
to-the-fighters for drinking and a-thousand Saracen-women beautiful
Ganalono vero viginti equos auro et argento et palleis
to-Ganelon but twenty horses with-gold and silver and palls
oneratos fraudulenter optulerunt, ut pugnatores in manus
laden fraudulently they-offered that the-fighters into the-hands
illorum traderet; qui concessit et pecuniam illam accepit.
their he-should-hand-over who granted and the-money that received
Itaque, firmato inter se pacto pravo traditionis, rediit
and-so made-firm among themselves the-pact wicked of-betrayal returned
Ganalonus ad Karolum, et dedit ei gazas quas reges illi
Ganelon to Charles and gave to-him the-treasures which kings those
miserant, dicens quod Marsirus vellet effici christianus, et
had-sent saying that Marsile wished to-be-made Christian and
præparabat iter suum ut veniret ad Karolum in Galliam,
was-preparing journey his that he-might-come to Charles into Gaul
et ibi baptismum acciperet, et totam terram hispanicam
and there baptism he-might-receive and all the-land Spanish
deinceps de illo teneret. Maiores vero pugnatores vinum
thenceforth from him he-might-hold the-greater but fighters wine
solummodo ab eo acceperunt, mulieres vero nullatenus, sed
only from him received the-women but in-no-way but
minores sustulerunt. Tunc Karolus credens verbis Ganaloni,
the-lesser-ones took then Charles believing the-words of-Ganelon
disposuit transire portus Cisereos, et redire in Galliam. Inde
arranged to-cross the-passes of-Cize and to-return into Gaul thence
accepto consilio a Ganalono Karolus præcepit carissimis
received counsel from Ganelon Charles ordered to-dearest

suis, Rotholando nepoti suo, cenomannensi et blaviensi
his-own Roland nephew his of-Le-Mans and of-Blaye
comiti, et Olivero gebennensi comiti, ut cum maioribus
count and to-Oliver of-Geneva count that with the-greater
pugnatoribus et viginti millibus Christianorum ultimam
fighters and twenty thousands of-Christians the-last
custodiam in Runcievalle facerent, donec ipse Karolus cum
guard in Roncevaux they-should-make until he Charles with
aliis exercitibus portus Cisereos transiret; itaque factum
the-other armies the-passes of-Cize should-cross and-so done
est. Sed quia præcedentibus noctibus vino sarracenico
it-was but because on-the-preceding nights with-wine Saracen
ebrii quidam cum mulieribus paganis et christianis etiam
drunk some with women pagan and Christian also
feminis quas secum multi de Gallia adduxerant, fornicati
women whom with-themselves many from Gaul had-brought fornicated
sunt, mortem incurrerunt. Quid plura? Dum Karolus portus
have death they-incurred what more while Charles the-passes
cum viginti millibus Christianorum et Ganalono et Turpino
with twenty thousands of-Christians and Ganelon and Turpin
transiret, et præfati ultimam custodiam facerent, Marsirus
crossed and the-aforesaid the-last guard made Marsile
et Beligandus cum quinquaginta millibus Sarracenorum
and Beligandus with fifty thousands of-Saracens
summo mane exierunt de nemoribus et collibus, ubi
at-highest morning went-out from the-woods and hills where
consilio Ganaloni duobus diebus totidemque noctibus
by-the-counsel of-Ganelon for-two days and-as-many nights
latuerant, et fecerunt duas turmas bellicas: unam viginti
they-had-lain-hidden and made two troops warlike one of-twenty
millium, aliam triginta millium. Illa vero quæ erat viginti
thousands the-other of-thirty thousands that but which was of-twenty

millium, primum cœpit post tergum subito percutere nostros.
thousands first began behind the-back suddenly to-strike ours
Illico nostri reversi sunt contra illos, et expugnantes
on-the-spot ours turned are against them and fighting
eos a mane usque ad tertiam omnes occiderunt, nec
them from morning until to the-third-hour all killed nor
unus quidem e viginti millibus evasit. Statim nostros tanto
one indeed of the-twenty thousands escaped at-once ours by-such
bello fatigatos et lassos alia triginta millia Sarracenorum
war wearied and tired the-other thirty thousands of-Saracens
aggrediuntur, et percusserunt eos a maiore usque ad
attack and struck them from the-greater until to
minorem, nec unus quidem e viginti millibus Christianorum
the-lesser nor one indeed of the-twenty thousands of-Christians
evasit. Alii lanceis perforantur, alii spatis decollantur, alii
escaped some with-lances are-pierced others with-swords are-beheaded others
securibus absciduntur, alii sagittis et iaculis perforantur, alii
with-axes are-cut-off others with-arrows and darts are-pierced others
perticis verberando perimuntur, alii cultellis vivi excoriantur,
with-poles by-beating are-slain others with-knives alive are-flayed
alii igne cremantur, alii arboribus suspenduntur. Ibi
others with-fire are-burned others on-trees are-hanged there
interficiuntur omnes pugnatores præter Rotholandum, et
are-killed all the-fighters except Roland and
Balduinum, et Turpinum, et Tedricum, et Ganalonum.
Baldwin and Turpin and Tedricus and Ganelon
Balduinus et Tedricus dispersi per nemora tunc latuere, et
Baldwin and Tedricus scattered through the-woods then lay-hidden and
propterea evaserunt. Tunc Sarraceni una leuga retro redierunt.
therefore escaped then the-Saracens one league back returned

Hoc in loco interrogandum est cur illos qui minime cum
this in place to-be-asked it-is why those who by-no-means with
mulieribus fornicati sunt, Dominus mortem incurrere permisit?
women fornicated have the-Lord death to-incur permitted
— Quia noluit ut ad propriam patriam redirent
because he-wished-not that to their-own country they-should-return
amplius, ne forte ibi graviora peccata committerent. Etenim
further lest perhaps there graver sins they-should-commit for
voluit illis pro laboribus suis coronam celestis regni per
he-wished to-them for labors their the-crown of-the-heavenly kingdom through
passionem rependere. Illos vero qui fornicati sunt, mortem
passion to-repay those but who fornicated have death
permisit incurrere, quia per gladii passionem voluit
he-permitted to-incur because through of-the-sword the-passion he-wished
illorum peccata delere. Nec credendum est quod clementissimus
their sins to-blot-out nor to-be-believed it-is that the-most-merciful
Deus noluerit remunerare transactos labores eorum, scilicet
God was-unwilling to-reward the-past labors of-them namely
qui in fine nomen eius confessi sunt peccata confitentes;
who at the-end name his confessed have sins confessing
licet enim sint fornicati, tamen pro Christi nomine sunt
although for they-be fornicated yet for of-Christ the-name they-are
in fine perempti. Igitur pergentibus ad prælium patet quia
at the-end slain therefore for-those-proceeding to battle it-is-clear that
pernitiosus sit comitatus feminarum. Quidam terreni principes,
pernicious be the-company of-women certain earthly princes
Darius scilicet et Antonius, olim cum uxorum comitatu
Darius namely and Antony once with of-wives company
perrexerunt in bellum, et ambo ibi corruerunt, Darius
went into war and both there fell Darius
superatus ab Alexandro, Antonius ab Octaviano Augusto.
overcome by Alexander Antony by Octavian Augustus

Quapropter nec decet, nec expedit haberi mulieres in castris,
wherefore neither it-befits nor it-is-expedient to-be-had women in camps
ubi libido castranda est, impedimentum animæ et corpori.
where lust to-be-castrated is a-hindrance to-the-soul and to-the-body
Illi qui inebriati et fornicati sunt, significant sacerdotes et
those who drunk and fornicated have signify priests and
religiosos viros, contra vitia pugnantes, quibus non licet
religious men against vices fighting to-whom not it-is-lawful
inebriari et mulieribus coinquinari; quod si fecerint,
to-be-drunk and by-women to-be-defiled which if they-shall-have-done
ab inimicis suis, id est a dæmonibus, se noverint
by enemies their that is by demons themselves let-them-know
superandos et æterna morte plectendos.
to-be-overcome and with-eternal death to-be-punished

XXII. De passione Rotholandi et morte Marsirii et fuga Beligandi

XXII · THE PASSION OF ROLAND AND THE DEATH OF MARSILE

Scouting after the battle, Roland binds a black Saracen to a tree, gathers a hundred Christians with his horn, and makes the prisoner point out Marsile. He cuts a Saracen taller than the rest in two, kills Marsile, and loses his hundred men; Beligandus flees. Wounded and alone, Roland comes to a marble stone below the passes of Cize and laments over his sword Durenda, then strikes the stone three times so that no Saracen may have it: the stone splits, the blade unharmed.

Itaque peracto bello, cum rediret Rotholandus solus causa
and-so finished the-battle when returned Roland alone for-the-sake
explorandi adversus paganos, et adhuc longe ab eis distaret,
of-scouting against the-pagans and still far from them was-distant
invenit quendam Sarracenum atrum, de bello fessum, in
he-found a-certain Saracen black from the-battle tired in

nemore latentem, et captum vivum nexumque fortiter cum
the-wood hiding and taken alive and-bound strongly with
quatuor retortis ad arborem quamdam eum dimisit. Tunc
four twisted-cords to a-tree certain him he-left then
ascendit in montem quemdam, et exploravit illos, et vidit
he-climbed onto a-mountain certain and scouted them and saw
quia multi erant, et rediit retro ad viam Runcievallis,
that many they-were and returned back to the-way of-Roncevaux
qua illi pergebant qui portus transire cupiebant. Tunc
by-which those went who the-passes to-cross desired then
insonuit tuba sua eburnea, ad cuius vocem redierunt ad
sounded with-horn his ivory at whose voice returned to
eum e Christianis circiter centum, cum quibus retro per
him of the-Christians about a-hundred with whom back through
nemora versus Sarracenos usque ad Sarracenum nexum
the-woods toward the-Saracens all-the-way to the-Saracen bound
rediit, quem citius a vinculis absolvit, et elevavit spatam
he-returned whom quickly from the-bonds he-loosed and raised sword
suam super caput eius dicens: Si mecum veneris et
his over the-head his saying if with-me you-shall-come and
Marsirum michi demonstraveris, vivum te dimittam, alioquin
Marsile to-me shall-have-shown alive you I-shall-let-go otherwise
te interficiam. — Non enim cognoscebat Rotholandus
you I-shall-kill not for knew Roland
Marsirum. Illico ivit Sarracenus ille cum eo, et ostendit
Marsile on-the-spot went Saracen that with him and showed
inter agmina sarracenica a longe Marsirum cum equo rufo
among the-ranks Saracen from afar Marsile with horse red
et clipeo rotundo. Tunc Rotholandus, illo dimisso, animatus
and shield round then Roland him let-go encouraged
ad bellum, resumptis viribus Dei, cum his quos secum
for battle recovered strengths of-God with these whom with-himself

habebat, irruit illico super Sarracenos, et vidit quemdam
he-had rushed on-the-spot upon the-Saracens and saw a-certain-one
inter alios qui erat statura maior aliis, et uno ictu
among others who was in-stature greater than-the-others and with-one stroke
secuit illum et equum eius per medium propria spata
cut him and horse his through the-middle with-his-own sword
a summo usque deorsum, ita ut una pars Sarraceni
from the-top all-the-way downward so that one part of-the-Saracen
et equi eius cecidit ad dexteram, et alia ad lævam.
and of-horse his fell to the-right and the-other to the-left
Quod ut alii Sarraceni viderunt, illico Marsirum cum
which as the-other Saracens saw on-the-spot Marsile with
paucis in campo dimittentes fugere huc illucque cœperunt.
few in the-field leaving to-flee hither thither began
Mox Rotholandus Dei virtute fretus intravit inter acies
at-once Roland of-God by-power trusting entered among the-lines
Sarracenorum: illos ad dexteram et ad lævam præcipitando,
of-the-Saracens them to the-right and to the-left throwing-down
consequutus est Marsirum fugientem et potenti Dei
overtook has Marsile fleeing and by-the-mighty of-God
virtute illum inter alios peremit. Tunc in eodem bello centum
power him among others slew then in the-same battle a-hundred
socii Rotholandi quos secum duxerat, interfecti sunt, et
companions of-Roland whom with-himself he-had-led killed were and
idem Rotholandus quatuor lanceis vulneratus, et lapidibus
the-same Roland with-four lances wounded and with-stones
graviter percussus et attritus, evasit. Mox ut Beligandus
heavily struck and bruised escaped as-soon as Beligandus
necem Marsirii agnovit, cum aliis Sarracenis ab illis oris
the-death of-Marsile learned with other Saracens from those shores
illico recessit. Tedricus vero et Balduinus, ut prædiximus,
on-the-spot withdrew Tedricus but and Baldwin as we-said-before

et alii quidam Christiani per nemora huc illucque dispersi
and others certain Christians through the-woods hither thither scattered
et perterriti latitabant, alii vero portus transiebant. Karolus
and terrified lay-hidden others but the-passes were-crossing Charles
vero cum suis exercitibus iam montis fastigia transierat,
but with his armies already of-the-mountain the-summits had-crossed
et quæ post tergum facta fuerant, ignorabat.
and what behind the-back done had-been was-ignorant-of
Tunc Rotholandus tanto bello fatigatus, de nece
then Roland by-so-great war wearied over the-death
Christianorum et tantorum heroum dolens, Sarracenorum
of-the-Christians and of-so-great heroes grieving of-the-Saracens
ictibus magnis et percussionibus acceptis afflictus, usque
with-blows great and strokes received afflicted all-the-way
ad pedem portuum Cisere per nemora solus pervenit, et
to the-foot of-the-passes of-Cize through the-woods alone came and
ibi sub arbore quadam iuxta lapidem marmoreum qui ibi
there under a-tree certain beside a-stone marble which there
erectus erat in prato optimo super Runcievallem, equo
upright was in a-meadow best above Roncevaux from-horse
desiliit. Habebat ipse adhuc quamdam spatam suam secum
leapt-down he-had he still a-certain sword his with-himself
opere pulcherrimam, acumine incomparabilem, fortitudine
in-work most-beautiful in-sharpness incomparable in-strength
inflexibilem, nimia claritate resplendentem, nomine Durenda.
inflexible with-excessive brightness shining by-name Durenda
Durenda interpretatur durum ictum cum ea dans, quia prius
Durenda is-interpreted a-hard blow with it giving because sooner
deficiet brachium quam spata. Quam cum evaginasset, et
shall-fail the-arm than the-sword which when he-had-drawn and
manu eam teneret, intuitus eam lacrimosis vocibus dixit:
in-hand it held having-looked-at it with-tearful voices he-said

O mucro pulcherrime et semper lucidissime, longitudinis
O sword most-beautiful and always most-bright of-length
decentissimæ, latitudine congrue, fortitudine firmissime, capulo
most-fitting in-breadth fitly in-strength most-firm with-hilt
eburneo candidissime, cruce aurea splendidissime, superficie
ivory most-white with-cross golden most-splendid in-surface
deaurate, pomo berillino decorate, litteris clarissimis
gilded with-knob of-beryl adorned with-letters most-clear
magno Dei nomine A Ω insculpte, acumine legitime,
with-the-great of-God name A Ω engraved in-sharpness lawful
virtute divina prædite, quis amplius tua fortitudine utetur?
with-power divine endowed who further your strength shall-use
quis amplius te possidebit? quis tenebit? quis te habebit?
who further you shall-possess who shall-hold who you shall-have
Qui te possidebit erit invictus, non attonitus, non formidine
who you shall-possess shall-be unconquered not astonished not by-fear
inimicorum perterritus, non ullis fantasiis pavidus, sed semper
of-enemies terrified not by-any phantasms fearful but always
erit divina virtute fretus, divino auxilio circumdatus. Per
shall-be by-divine power trusting by-divine help surrounded through
te Sarraceni destruuntur, gens perfida destruitur, lex
you the-Saracens are-destroyed the-people faithless is-destroyed the-law
christiana exaltatur, laus Dei, et gloria, et celeberrima
Christian is-exalted the-praise of-God and glory and most-celebrated
fama acquiritur. O quotiens domini nostri Iesu Christi
fame is-acquired O how-often of-the-Lord our Jesus Christ
sanguinem per te vindicavi! quotiens Christi inimicos
the-blood through you have-I-avenged how-often of-Christ the-enemies
peremi! quotiens Sarracenos trucidavi! quotiens Iudæos ac
have-I-slain how-often Saracens have-I-slaughtered how-often Jews and
perfidos pro christianæ fidei exaltatione destruxi! Per te
faithless-ones for of-the-Christian faith the-exaltation have-I-destroyed through you

Dei iudicia adimplentur, pes manusque assueta latrocinio
of-God the-judgments are-fulfilled the-foot and-hand accustomed to-robbery
amputantur. Quotiens per te aut Iudæum perfidum aut
are-cut-off as-often-as through you either a-Jew faithless or
Sarracenum peremi, totiens Christi sanguinem, ut puto,
a-Saracen I-slew so-often of-Christ the-blood as I-think
vindicavi. O spata felicissima, acutissimarum acutissima, cui
I-avenged O sword most-happy of-the-sharpest sharpest to-which
similis non fuit, nec amplius erit! Qui te fabricavit nec
like not there-was nor further shall-be who you fashioned neither
ante, nec post consimilem fecit. Nullatenus vivere potuit qui
before nor after one-like made in-no-way to-live could who
ex te vulneratus aliquantulum extitit. Si miles ignavus aut
by you wounded a-little proved if a-soldier slothful or
timidus te habuerit, nimis ex hoc doleo; si Sarracenus
timid you shall-have-had too-much from this I-grieve if a-Saracen
aut alius perfidus, valde doleo. — His ita dictis, timens
or another faithless-one greatly I-grieve these so said fearing
ne in manus Sarracenorum deveniret, percussit spata
lest into the-hands of-the-Saracens it-should-come he-struck with-the-sword
lapidem marmoreum trino ictu, volens eam frangere.
the-stone marble with-threefold stroke wishing it to-break
Quid plura? In duabus partibus a summo usque deorsum
what more in two parts from the-top all-the-way downward
lapis dividitur, et gladius biceps illæsus educitur.
the-stone is-divided and the-sword two-edged unharmed is-drawn-out

XXIII. De sonitu tubæ Rotholandi, et de confessione ac transitu eius

XXIII · ROLAND'S HORN, HIS CONFESSION, AND HIS DEATH

Roland blows his ivory horn so hard that it splits and the veins of his neck burst; Charles hears it eight miles away, but Ganelon tells him Roland is only hunting. Baldwin cannot find him water and, fearing capture, rides off on Roland's horse after Charles's army; Tedricus comes, and Roland confesses, commends his soul to God, and prays for his slain companions. His soul leaves his body and angels carry it to rest among the martyrs.

Deinde tuba sua cœpit altis sonis tonitruare si
then with-horn his he-began with-high sounds to-thunder if
forte aliqui ex Christianis qui per nemora timore
perhaps some of the-Christians who through the-woods from-fear
Sarracenorum latitabant, ad se venirent, vel si illi qui
of-the-Saracens lay-hidden to him should-come or if those who
portus iam transierant, forte ad se redirent suoque
the-passes already had-crossed perhaps to him should-return and-his
funeri adessent, spatamque suam et equum acciperent,
at-the-funeral should-be-present and-sword his and horse should-receive
et Sarracenos persequerentur. Tunc tanta virtute tuba
and the-Saracens should-pursue then with-such power with-horn
sua eburnea insonuit, quod flatu oris eius tuba
his ivory he-sounded that by-the-breath of-mouth his the-horn
per medium scissa et venæ colli eius et nervi
through the-middle split and the-veins of-neck his and the-sinews
fuisse feruntur; cuius vox usque ad aures Karoli, qui
to-have-been are-said whose voice all-the-way to the-ears of-Charles who
in valle quæ Karoli dicitur, cum exercitu suo tentoria
in the-valley which of-Charles is-called with army his tents
fixerat, loco scilicet qui distabat a Rotholando octo
had-fixed in-a-place namely which was-distant from Roland by-eight

milliariis versus Gasconiam, angelico ductu pervenit. Illico
miles toward Gascony by-angelic guidance came on-the-spot
Karolus voluit ad eum laturus auxilium redire, sed
Charles wished to him about-to-bring help to-return but
Ganalonus passionis Rotholandi conscius dixit ei: Noli
Ganelon of-the-passion of-Roland aware said to-him do-not
retro, domine mi rex, redire, quia Rotholandus pro minimo
back lord my king return because Roland for the-least
solet tubicinare cotidie. Scias quia nunc auxilio tuo non
is-wont to-blow-the-horn daily know that now help your not
indiget, sed venandi studio aliquam feram persequens per
he-needs but of-hunting with-zeal some beast pursuing through
nemora cornicando discurrit. — O subdola consilia, Iudæ
the-woods by-horn-blowing runs-about O crafty counsels of-Judas
proditoris traditioni comparanda! Cumque super prati
the-traitor to-the-treachery comparable and-when upon of-the-meadow
herbam Rotholandus iaceret, aquamque ad refocillandam sitim
the-grass Roland lay and-water for refreshing thirst
suam nimis desideraret, supervenienti Balduino ut sibi
his too-much desired coming-up to-Baldwin that to-him
aquam præberet, innuit, qui, cum aquam huc illucque
water he-should-provide he-signed who when water hither thither
quæreret nec inveniret, videns eum morti proximum, illico
he-sought nor found seeing him to-death near on-the-spot
benedixit ei; et formidans ne in manus Sarracenorum
blessed him and fearing lest into the-hands of-the-Saracens
incurreret, equum eius ascendit, et Karoli exercitum
he-should-fall horse his mounted and of-Charles the-army
præcedentem, relicto eo, insequutus est. Quo recedente,
going-ahead left him followed has which-one withdrawing
illico advenit Tedricus, et cœpit valde super eum lugere,
on-the-spot arrived Tedricus and began greatly over him to-mourn

dicens ei ut animam suam fidei confessione muniret.
saying to-him that soul his of-faith by-confession he-should-fortify
Acceperat enim Rotholandus die eodem Eucharistiam, et
had-received for Roland on-day the-same the-Eucharist and
delictorum suorum confessionem a quibusdam sacerdotibus
of-sins his confession from certain priests
antequam ad bellum properaret. Erat enim mos ut
before to battle he-hastened was for the-custom that
omnes pugnatores Eucharistia et confessione per manus
all fighters with-the-Eucharist and confession through the-hands
sacerdotum, episcoporum et monachorum qui ibi aderant,
of-priests of-bishops and of-monks who there were-present
suas animas munirent ad bellum, antequam pugnam inirent.
their souls should-fortify for battle before the-fight they-entered
Tunc elevatis ad celum oculis Rotholandus Christi martyr ait:
then raised to heaven the-eyes Roland of-Christ martyr said
Oratio Rotholandi Comitis.
the-prayer of-Roland the-Count
Domine Iesu Christe, pro cuius fide patriam meam dimisi
Lord Jesus Christ for whose faith country my I-left
in hisque barbaris oris ad exaltandam Christianitatem tuam
into and-these barbarous shores for exalting Christianity thy
veni, multa perfidorum bella, tuo munitus auxilio devici,
I-came many of-the-faithless wars by-thy fortified help I-conquered
innumeras alapas, ruinas, vulnera multa, obprobria, irrisiones,
innumerable blows falls wounds many reproaches mockeries
fatigationes, calores, frigora, famem, sitim, anxietates pertuli:
wearinesses heats colds hunger thirst anxieties I-bore
tibi, in hac hora, commendo animam meam. Sicut pro
to-thee in this hour I-commend soul my as for
me de virgine dignatus es nasci, crucem pati, mori,
me from a-virgin deigned thou-hast to-be-born the-cross to-suffer to-die

sepulchro sepeliri, tertia die ab inferis resuscitari,
in-the-tomb to-be-buried on-the-third day from the-underworld to-be-raised
celos quos nunquam tui numinis præsentia deseruisti,
the-heavens which never of-thy divinity by-presence thou-didst-desert
voluisti ascendere, sic animam meam a morte æterna
thou-didst-wish to-ascend so soul my from death eternal
liberare digneris. Ultra quam dici fas est, me reum
to-free mayest-thou-deign beyond than to-be-said lawful it-is me guilty
et peccatorem esse confiteor, sed tu, qui omnium peccatorum
and a-sinner to-be I-confess but thou who of-all sins
indultor clementissimus es, qui misereris omnium et nichil
the-pardoner most-merciful art who hast-mercy-on all and nothing
odisti eorum quæ fecisti, dissimulans peccata hominum
hatest of-those which thou-madest overlooking the-sins of-men
propter pœnitentiam, qui peccatoris omnia facinora in
for penitence who of-a-sinner all crimes on
quacumque die ad te conversus fuerit, et ingemuerit,
whatever day to thee turned he-shall-have-been and shall-have-groaned
oblivioni in perpetuum tradis, qui Ninivitis peccantibus
to-oblivion for ever givest-over who to-the-Ninevites sinning
pepercisti, et mulieri deprehensæ in adulterio dimisisti,
didst-spare and to-the-woman caught in adultery didst-forgive
et Magdalenæ remisisti, et Petro lacrimanti relaxasti, et
and to-Magdalene didst-remit and to-Peter weeping didst-release and
latroni confitenti Paradisi ianuam aperuisti, michi veniam
to-the-thief confessing of-Paradise the-door didst-open to-me the-pardon
delictorum meorum non deneges, quidquid in te peccavi,
of-sins my not deny whatever against thee I-have-sinned
et animam meam in æterna requie refovere digneris.
and soul my in eternal rest to-refresh mayest-thou-deign
Tu enim es cui non pereunt moriendo corpora nostra,
thou for art to-whom not perish by-dying bodies our

sed mutantur in melius, qui animam a corpore separatam
but are-changed into better who the-soul from the-body separated
meliori vita vivere facis, qui dixisti te malle vitam peccatoris
in-a-better life to-live makest who didst-say thee to-prefer the-life of-the-sinner
quam mortem: credo corde, et ore confiteor quia iccirco
than the-death I-believe in-heart and with-mouth I-confess that for-this
animam meam ab hac vita vis educere, ut post mortem
soul my from this life thou-wishest to-lead-out that after death
eam meliori vita facias vivere: sensum et intellectum
it in-a-better life thou-mayest-make to-live sense and understanding
quem nunc habet, tanto meliorem habebit, quantum differt
which now it-has so-much better it-shall-have as-much-as differs
umbra a corpore. — Et tenens pellem et carnem circa
a-shadow from a-body and holding the-skin and flesh around
mammas et cor, ut idem Tedricus postea retulit, dixit cum
the-breasts and heart as the-same Tedricus afterward reported he-said with
lacrimosis gemitibus: Domine Iesu Christe, fili Dei vivi
tearful groans Lord Jesus Christ son of-God living
et beatæ Mariæ virginis, totis visceribus te confiteor, et
and of-blessed Mary the-virgin with-all bowels thee I-confess and
credo quod tu redemptor meus vivis, et in novissimo die
I-believe that thou redeemer my livest and on the-last day
de terra surrecturus sum, et in carne ista videbo Deum
from the-earth about-to-rise I-am and in flesh this I-shall-see God
Salvatorem meum. — Tribus vicibus carnem suam et pellem
Savior my three times flesh his and skin
fortiter tenens manibus ait: Et in carne ista videbo Deum
strongly holding with-hands he-said and in flesh this I-shall-see God
Salvatorem meum. — Et misit manus suas super oculos
Savior my and he-put hands his upon eyes
suos, et tribus vicibus similiter ait: Et oculi isti conspecturi
his and three times likewise said and eyes these about-to-behold

sunt, — Et rursum, apertis oculis, cœpit respicere celum,
are and again with-opened eyes he-began to-look-at heaven
et omnes artus suos et pectus signo sanctæ crucis
and all limbs his and breast with-the-sign of-the-holy cross
munire et dicere: Omnia terrena michi vilescunt; nunc
to-fortify and to-say all earthly-things to-me grow-cheap now
enim, Christo donante, intueor quod oculus non vidit,
for with-Christ granting I-behold what the-eye not has-seen
neque auris audivit, et in cor hominis non ascendit,
nor the-ear has-heard and into the-heart of-man not has-ascended
quod præparavit Dominus diligentibus se. — Denique manus
what prepared the-Lord for-those-loving him at-last hands
suas ad Dominum expandens effudit preces pro iis qui
his to the-Lord stretching-out he-poured-out prayers for those who
in bello præfato mortui sunt, dicens: Moveantur viscera
in battle aforesaid dead are saying let-be-moved the-bowels
misericordiæ tuæ, Domine, super fideles tuos qui hodie in
of-mercy thy Lord over faithful thy who today in
bello mortui sunt. De longinquis partibus in has barbaras
battle dead are from distant parts into these barbarous
oras ad expugnandam gentem perfidam, et exaltandum nomen
shores for conquering the-people faithless and exalting name
sanctum tuum, et vindicandum sanguinem tuum pretiosum,
holy thy and avenging blood thy precious
et declarandam fidem tuam advenerunt: nunc autem pro
and declaring faith thy they-came now moreover for
te manibus Sarracenorum perempti iacent; sed tu, Domine,
thee by-the-hands of-the-Saracens slain they-lie but thou Lord
eorum maculas clementer absterge, et a baratri cruciatibus
their stains mercifully wipe-away and from of-the-abyss the-torments
animas eripere dignare. Mitte archangelos tuos sanctos super
the-souls to-snatch deign send archangels thy holy over

illos, qui eorum animas eripiant de regionibus tenebrarum,
them who their souls may-snatch from the-regions of-darkness
et perducant eas in regna celestia, quatinus una cum
and may-lead them into the-kingdoms heavenly so-that together with
sanctis martyribus tuis regnare valeant tecum sine fine,
holy martyrs thy to-reign they-may-be-able with-thee without end
qui vivis et regnas cum Deo patre et Spiritu sancto in
who livest and reignest with God the-father and the-Spirit holy for
secula seculorum. Amen. — Et statim, Tedrico recedente, in
ages of-ages amen and at-once with-Tedricus withdrawing in
hac confessione et prece beati Rotholandi martyris, anima
this confession and prayer of-blessed Roland the-martyr the-soul
beata de corpore egreditur; et ab angelis in perhenni requie
blessed from the-body goes-out and by angels into perennial rest
transfertur, ubi regnat et exultat sine termino, choris
is-carried where it-reigns and exults without end with-the-choirs
sanctorum martyrum dignitate meritorum coniuncta.
of-the-holy martyrs by-the-dignity of-merits joined

XXIV. De nobilitate, moribus et largitate beati Rotholandi martyris

XXIV · THE VIRTUES OF BLESSED ROLAND THE MARTYR

A lament in verse: Roland is not to be mourned, since heaven's hall now holds him. Of noble descent and nobler deeds, he was the hope of the clergy, the guardian of widows, bread to the needy, and generous to guests and the poor, sending his riches ahead to heaven.

Non decet hunc igitur vacuis deflere querelis
not it-befits this-one therefore with-empty to-bewail complaints
Quem lætum summi nunc tenet aula poli.
whom glad of-the-highest now holds the-hall of-heaven
Nobilis antiqua decurrens prole parentum,
noble ancient descending from-the-offspring of-parents
Nobilior gestis nunc super astra manet.
nobler in-deeds now above the-stars he-remains
Egregius, nulli de nobilitate secundus,
outstanding to-none in nobility second
Moribus excellens, culmine primus erat.
in-morals excelling in-height first he-was
Templorum cultor, recreans modulamine cives,
of-temples the-keeper refreshing with-melody the-citizens
Vulneribus patriæ fida medela fuit.
to-the-wounds of-the-fatherland a-faithful remedy he-was

Spes cleri, tutor viduarum, panis egentum,
the-hope of-the-clergy the-guardian of-widows the-bread of-the-needy
Largus pauperibus, prodigus hospitibus,
generous to-the-poor lavish to-guests
Sic venerabilibus templis, sic fudit egenis,
so on-venerable temples so he-poured on-the-needy
Mitteret ut celis, quas sequeretur opes.
he-might-send that to-the-heavens which he-would-follow riches
Dogmata corde tenens, plenus, velut arca libellis:
doctrines in-heart holding full like a-chest with-books
Quisquis quod voluit, fonte fluente, bibit.
whoever what he-wished from-the-fount flowing drank
Consilio sapiens, animo pius, ore serenus,
in-counsel wise in-mind pious in-face serene
Omnibus ut populis esset amore parens.
to-all that peoples he-might-be in-love a-parent
Culmen honoratum, decus almum, lumen opimum,
summit honored glory kindly light rich
Laudibus in cuius militet omne decus.
in-the-praises of whom may-serve all glory
Pro tantis meritis hunc ad celestia vectum,
for so-great merits this-one to the-heavenly-places borne
Non premit urna rogi, sed tenet aula Dei.
not presses the-urn of-the-pyre but holds the-hall of-God

XXV. De visione Turpini episcopi et de lamentatione Karoli super Rotholandum

XXV · TURPIN'S VISION, AND CHARLES'S LAMENT OVER ROLAND

Saying the mass for the dead in the valley with Charles, Turpin hears choirs in heaven and sees demons carrying Marsile's soul to hell while Michael carries Roland's up with many others. Baldwin arrives on Roland's horse with the news, and the army turns back to find Roland lying with his arms crossed on his breast. Charles mourns him at length, as David mourned Saul and Jonathan and Absalom, and the army keeps vigil over his embalmed body all night.

Quid plura? Dum beati Rotholandi anima exiret de
what more while of-blessed Roland the-soul was-going-out from
corpore, et ego Turpinus in valle Karoli, loco præfato,
the-body and I Turpin in the-valley of-Charles in-the-place aforesaid
astante rege, defunctorum missam eodem die, scilicet
with-the-king standing-by for-the-dead mass on-the-same day namely
sexto decimo Kalendas Iulii, celebrarem, raptus in extasi
sixth tenth before-the-Kalends of-July was-celebrating rapt in ecstasy
audivi choros in celestibus cantantes. Ignorans quid hoc esset,
I-heard choirs in the-heavens singing not-knowing what this might-be
cumque alii ad sublimia transirent, ecce post tergum tetrorum
and-when others to the-heights passed behold behind the-back of-foul
militum phalanx, quasi de raptu rediens prædamque ferens,
soldiers a-phalanx as-if from plunder returning and-booty carrying
ante me transivit, cui subito dixi: Quid fertis? Nos,
before me passed to-which suddenly I-said what do-you-carry we
inquiunt, Marsirum portamus ad inferna: tubicinem virum
they-say Marsile carry to the-infernal-places the-trumpeter man
cum multis Michael fert ad superna. Tunc, missa celebrata,
with many Michael carries to the-heights-above then the-mass celebrated
dixi concite regi: Veraciter, rex, scias quia Rotholandi
I-said quickly to-the-king truly king know that of-Roland

animam cum multis animabus aliorum Christianorum beatus
the-soul with many souls of-other Christians blessed
Michael archangelus deducit in celum, sed qua morte
Michael the-archangel conducts into heaven but by-what death
mortuus est prorsus ignoro. Sed et dæmones cuiusdam
dead he-is utterly I-do-not-know but also demons of-a-certain-one
spiritum Marsirii cum animabus multorum infidelium ad
the-spirit Marsile with the-souls of-many unbelievers to
incendia gehennalia ferunt. — Dum hæc dicerem, ecce
the-fires of-Gehenna carry while these-things I-was-saying behold
Balduinus super equum Rotholandi, qui omnia quæ facta
Baldwin upon the-horse of-Roland who all-things which done
fuerant, et Rotholandum in agonia positum iuxta lapidem in
had-been and Roland in agony placed beside the-stone on
monte se dimisisse, nobis enarravit. Post per omnem
the-mountain himself to-have-left to-us told afterward through all
exercitum exclamantibus omnibus retroque redeuntibus,
the-army with-all crying-out and-back returning
invenit prius Karolus Rotholandum exanimatum iacentem,
found first Charles Roland lifeless lying
eversum, brachiis supra pectus in effigie crucis positis, et
overturned with-arms upon the-breast in the-likeness of-a-cross placed and
irruens super eum cœpit lacrimosis gemitibus et singultibus
rushing upon him began with-tearful groans and sobs
incomparabilibus, suspiriisque innumerabilibus, lugere, manus
incomparable and-sighs innumerable to-mourn the-hands
complodere, faciem suam ungulis dilaniare, barbam et
to-clap face his with-nails to-tear the-beard and
capillos vellere, et dixit altis sonis mœrens: O brachium
hair to-pluck and said with-high sounds mourning O arm
dextrum corporis, mei, barba optima, decus Gallorum, spata
right of-body my beard best glory of-the-Gauls sword

iustitiæ, hasta inflexibilis, lorica inviolabilis, galea salvationis,
of-justice lance inflexible mail-coat inviolable helmet of-salvation
Iudæ Machabeo probitate comparatus, Sansoni assimilatus,
to-Judas Maccabeus in-probity compared to-Samson likened
Sauli et Ionathæ mortis fortuna consimilis, miles acerrime,
to-Saul and to-Jonathan of-death in-fortune like soldier most-keen
bello doctissime, fortissime fortiorum, genus regale, destructor
in-war most-skilled strongest of-the-strong race royal destroyer
Sarracenorum, defensor Christianorum, murus clericorum,
of-the-Saracens defender of-the-Christians wall of-the-clergy
baculus orphanorum et viduarum cibus, refectio tam
staff of-orphans and of-widows food refreshment as-much
pauperum quam divitum, relevatio ecclesiarum, lingua ignara
of-the-poor as of-the-rich relief of-the-churches tongue ignorant
mendacii in iudiciis, omnium comes inclite Gallorum, dux
of-lying in judgments of-all count renowned of-the-Gauls leader
exercituum fidelium! cur te in has oras adduxi? cur mortuum
of-the-armies faithful why you into these shores did-I-bring why dead
te video? cur non morior tecum? cur me mœstum et inanem
you do-I-see why not do-I-die with-you why me sad and empty
dimittis? heu miser! quid faciam? vivas cum angelis,
do-you-leave alas wretched what shall-I-do may-you-live with the-angels
exultes cum martirum choris, læteris cum omnibus
may-you-exult with of-the-martyrs the-choirs may-you-rejoice with all

sanctis: sine fine mihi lugendum est super te quemadmodum
saints without end by-me to-be-mourned it-is over you as
luxit et doluit David super Saul et Ionathan et Absalon.
mourned and grieved David over Saul and Jonathan and Absalom

Tu patriam repetis, nos triste sub orbe relinquis.
you the-fatherland seek-again us sad under the-world you-leave
Te tenet aula nitens, nos lacrimosa dies.
you holds the-hall shining us the-tearful day
Sex, qui, lustra gerens octo bonus insuper annos,
six who five-year-spans bearing eight good moreover years
Ereptus terræ iustus ad astra redis.
snatched from-the-earth just to the-stars you-return
Ad parasidiacas epulas te cive reducto,
to paradisal banquets you a-citizen led-back
Unde gemit mundus, gaudet honore polus.
whence groans the-world rejoices in-honor heaven

His verbis et his similibus Karolus Rotholandum luxit,
with-these words and with-these like Charles Roland mourned
quandiu vixit, statimque in eodem loco quo Rotholandus
as-long-as he-lived and-at-once in the-same place where Roland
iacebat defunctus, illa nocte tentoria sua Karolus cum suo
lay dead on-that night tents his Charles with his
exercitu fixit, et Rotholandi corpus exanimatum balsamo
army fixed and of-Roland the-body lifeless with-balsam
et mirrha et aloe condiit, et exequias magnas cantibus, et
and myrrh and aloe embalmed and obsequies great with-songs and
luctibus, precibusque, circa eum luminaribus et ignibus per
laments and-prayers around him with-lights and fires through
nemora accensis, honorifice tota nocte illa cuncti peregerunt.
the-woods kindled honorably all night that all performed

XXVI. De hoc quod stetit sol spatio trium dierum, et de quatuor millibus Sarracenorum interfectis

XXVI · THE SUN STANDS STILL FOR THREE DAYS

At Roncevaux the next morning they find Oliver bound to four stakes, flayed and pierced. Charles swears to pursue the pagans; the sun stands still for the space of three days, and he finds them eating by the Ebro near Saragossa and kills four thousand. Back at Roncevaux, Tedricus proves Ganelon's treachery by killing Ganelon's champion Pinabel, and Ganelon is torn apart by four horses.

Crastina namque die, summo diluculo, armati ad locum quo
on-the-next for day at-highest dawn armed to the-place where
bellum peractum fuerat et pugnatores perempti iacebant in
the-battle finished had-been and the-fighters slain lay in
Runcievalle, ierunt, et singuli amicos suos, quosdam penitus
Roncevaux they-went and each friends their some utterly
exanimatos, quosdam adhuc vivos, sed letaliter vulneratos
lifeless some still alive but mortally wounded
invenerunt. Oliverum namque ab hac luce in meliorem
found Oliver for from this light into a-better
translatum, iacentem supra solum terræ eversum, in effigie
translated lying upon the-ground of-the-earth overturned in the-likeness
crucis extensum quatuor palis in terra fixis, cum quatuor
of-a-cross stretched-out to-four on-stakes in the-earth fixed with four
retortis fortiter nexum, et a collo usque ad ungues
twisted-cords strongly bound and from the-neck all-the-way to the-nails
pedum et manuum cultellis acutissimis excoriatum, iaculisque,
of-the-feet and of-the-hands with-knives most-sharp flayed and-with-darts
et sagittis, lanceisque et spatis perforatum, magnisque
and with-arrows and-with-lances and with-swords pierced and-with-great
ictibus baculorum attritum invenerunt. Clamor quoque et
blows of-staves bruised they-found the-clamor also and

luctus, et vox plangentium innumerabilis erat, quia unus
mourning and the-voice of-those-lamenting innumerable was because one
quisque super amicum suum dolebat. Totum nemus et vallem
each over friend his grieved all the-wood and the-valley
clamoribus suis implebant. Tunc iuravit rex per Regem
with-clamors their they-filled then swore the-king by the-King
omnipotentem quod post paganos currere non cessaret,
almighty that after the-pagans to-run not he-would-cease
quousque illos inveniret. Illico, illo post illos currente
until them he-should-find on-the-spot with-him after them running
cum sua tanta militia, sol stetit immobilis, et prolongata
with his so-great army the-sun stood motionless and prolonged
est dies illa spatio quasi trium dierum, et invenit eos iuxta
was day that for-the-space as-if of-three days and he-found them beside
fluvium illum Ebra nomine iuxta Cæsaraugustam, iacentes et
river that Ebro by-name beside Saragossa lying and
comedentes. Tunc quatuor millibus ex his interfectis reversus
eating then four thousands of these killed returned
est rex noster cum sua militia ad Runcievallem. Quid plura?
has king our with his army to Roncevaux what more
Defunctis, et infirmis, et vulneratis ad locum quo Rotholandus
the-dead and the-sick and the-wounded to the-place where Roland
iacebat, translatis, cœpit inquirere Karolus si verum esset
lay carried began to-inquire Charles if true it-was
annon, quod Ganalonus pugnatores, ut multi asserebant,
or-not that Ganelon the-fighters as many asserted
tradidisset. Illico duos milites armatos, Pinabellum scilicet
had-betrayed on-the-spot two soldiers armed Pinabel namely
pro Ganalono, et Tedricum pro semetipso, ad declarandam
for Ganelon and Tedricus for himself for declaring
veritatem congredi iussit, quorum Tedricus illico peremit
the-truth to-meet he-ordered of-whom Tedricus on-the-spot slew

Pinabellum; sicque, traditione Ganaloni declarata, iussit illum
Pinabel and-so the-treachery of-Ganelon declared ordered him
Karolus quatuor equis ferocissimis totius exercitus alligari,
Charles to-four horses most-fierce of-the-whole army to-be-bound
et super eos sessores quatuor agitantes contra quatuor
and upon them riders four driving against the-four
plagas celi, et sic digna morte discerptus interiit.
regions of-heaven and so by-a-worthy death torn-apart he-perished

XXVII. De corporibus mortuorum aromatibus et sale conditorum

XXVII · THE BODIES OF THE DEAD, EMBALMED WITH SPICES AND SALT

Each man embalms his friends' bodies with myrrh, balsam, or salt, some emptying the bellies and salting them for want of spices, and carries them on biers, horses, or shoulders, while the wounded and sick are carried on ladders; some bury them where they lie, one carries his friend to Gaul or his own home, and another carries his until it decays and then buries it.

Tunc defunctorum corpora amici eorum diversis aromatibus
then of-the-dead the-bodies friends their with-diverse spices
condierunt: alii myrrha, alii balsamo, alii sale diligenter
embalmed some with-myrrh others with-balsam others with-salt diligently
perfuderunt; multi corpora per ventrem findebant, et stercora
drenched many the-bodies through the-belly split and the-dung
eiiciebant, et sale, alia aromata non habentes, condiebant;
threw-out and with-salt other spices not having embalmed
alii feretra lignea ad ferendum ea aptabant, alii super
others biers wooden for carrying them fitted others upon
equos vectabant, alii humeris, alii inter manus ferebant, alii
horses carried others on-shoulders others between the-hands bore others

vulneratos et infirmos in scalis super colla sua portabant, alii
the-wounded and sick on ladders upon necks their carried others
alios ibidem sepeliebant, alius usque ad Galliam vel ad
others in-the-same-place buried one all-the-way to Gaul or to
proprium locum amicum suum deferebat, alius portabat illum
his-own place friend his bore another carried him
quousque in putredinem dissolveretur et tunc sepeliebat.
until into decay he-was-dissolved and then buried

XXVIII. De duobus cimiteriis sacrosanctis. Unum apud Arelatem, alterum apud Blavium

XXVIII · THE TWO HOLY CEMETERIES

Two holy cemeteries then stood, at the Alyscamps of Arles and at Bordeaux, consecrated by seven bishops, Maximinus of Aix, Trophimus of Arles, Paul of Narbonne, Saturninus of Toulouse, Fronto of Périgueux, Martial of Limoges, and Eutropius of Saintes. Most of the dead are buried there, among them those who died untouched by any sword in the battle of Mount Garzim.

Et erant tunc temporis bina cimiteria præcipua sacrosancta,
and were then of-time two cemeteries principal most-holy
alterum apud Arelatem in Aylis campis, alterum apud
one at Arles in the-Aylis fields the-other at
Burdegalam, quod Dominus per manus sanctorum
Bordeaux which the-Lord through the-hands of-holy
septem antistitum, scilicet Maximini Aquensis, Trophimi
seven bishops namely of-Maximinus of-Aix of-Trophimus
Arelatensis, Pauli Narbonensis, Saturnini Tolosanensis,
of-Arles of-Paul of-Narbonne of-Saturninus of-Toulouse
Frontonis Petragoricensis, Martialis Lemovicensis, Eutropii
of-Fronto of-Périgueux of-Martial of-Limoges of-Eutropius

Sanctonensis, consecravit, in quibus maxima pars illorum
of-Saintes consecrated in which the-greatest part of-them
sepelitur, et illi qui in acie Garzim montis gladiis intacti
is-buried and those who in the-battle of-Garzim Mount by-swords untouched
obierunt, in his cimiteriis aromatibus peruncti sepeliuntur.
died in these cemeteries with-spices anointed are-buried

XXIX. De sepultura Rotholandi et ceterorum qui apud Belinum sepulti sunt, et in diversis locis

XXIX · THE BURIAL OF ROLAND AND THE OTHERS

Charles buries Roland at Blaye, in Saint Romanus's basilica, with his sword at his head and his horn at his feet, and gives the canons the land and sea around it on condition that they clothe and feed thirty poor men and sing masses yearly for the martyrs of Spain. Oliver and other lords lie at Belin, Gaiferus and five thousand at Bordeaux, Oellus at Nantes; at the Alyscamps of Arles Charles and Turpin bury the Burgundian dead and ten thousand others, and Charles gives silver and gold to the poor for their souls.

Beatum namque Rotholandum super duas mulas catheto
blessed for Roland upon two mules on-a-litter
aureo subvectum, palliis tectum usque Blavium Karolus
golden borne with-palls covered all-the-way to-Blaye Charles
ferri fecit, et in beati Romani basilica, quam ipse olim
to-be-carried made and in of-blessed Romanus the-basilica which he once
ædificaverat, canonicosque regulares intromiserat, honorifice
had-built and-canons regular had-brought-in honorably
sepelivit, mucronemque ipsius ad caput et tubam eburneam
he-buried and-the-sword his at the-head and the-horn ivory
ad pedes, scilicet ad decus Christi et probæ militiæ
at the-feet namely for the-honor of-Christ and of-upright knighthood

eius, suspendit; sed et tubam alius postea in beati
his he-hung but also the-born another afterward into of-blessed
Severini basilicam apud Burdegalam indigne transtulit. Felix
Severinus the-basilica at Bordeaux unworthily transferred happy
urbs pinguissima Blavii, quæ tanto hospite decoratur,
city most-rich of-Blaye which by-so-great guest is-adorned
cuius corporali solatio lætatur, eius subsidiis munitur! Apud
whose bodily in-solace it-rejoices his by-aids it-is-fortified at
Belinum sepelitur Oliverus, et Gandelbodus rex Frisiæ,
Belin is-buried Oliver and Gandeboldus king of-Frisia
et Ogerius rex Daciæ, et Arastagnus rex Britanniæ,
and Ogier king of-Denmark and Arastagnus king of-Brittany
et Garinus dux Lotharingiæ, et alii multi. Felix villa
and Garin duke of-Lotharingia and others many happy town
macilenta Belini quæ tantis heroibus honoratur! Apud
lean of-Belin which by-so-great heroes is-honored at
Burdegalam cimiterio beati Severini sepelitur Gaiferus
Bordeaux in-the-cemetery of-blessed Severinus is-buried Gaiferus
rex burdegalensis, Engelerus dux Aquitaniæ, Lambertus
king of-Bordeaux Engelerus duke of-Aquitaine Lambert
bituricensis, Gelerus, Gelinus, Rainaldus de Alba Spina,
of-Bourges Gelerus Gelinus Rainald of Alba Spina
Galterus de Termis, Guielmus, Bego, cum quinque millibus
Walter of Termes William Bego with five thousands
aliorum. Oellus comes apud Nantas, urbem suam, cum aliis
of-others Oellus the-count at Nantes city his with others
multis Britannis sepelitur. His itaque viris sepulturæ traditis,
many Bretons is-buried these and-so men to-burial handed-over
ac pro animarum eorum salute duodecim millibus unciis
and for of-souls their the-salvation with-twelve thousands ounces
argenteis, totidemque talentis aureis, vestibusque et cibariis,
silver and-as-many talents golden and-with-garments and foods

Karolus, Iudæ Machabæi memoratus, largitus egenis,
Charles of-Judas Maccabeus mindful having-bestowed on-the-needy
totam terram quæ circa basilicam sancti Romani blaviensis
all the-land which around the-basilica of-Saint Romanus of-Blaye
sex milliariorum spatio porrigitur, totumque oppidum
six of-miles for-the-space stretches and-all the-town
blaviense cum cunctis quæ sibi pertinent et etiam mare
of-Blaye with all-things which to-it belong and also the-sea
quod sub eo est, usibus eiusdem ecclesiæ in alodio, amore
which under it is for-the-uses of-the-same church in freehold for-love
Rotholandi, dedit, et præcepit canonicis eiusdem loci ne
of-Roland gave and ordered the-canons of-the-same place that-not
alicui personæ humanæ servitutis officia amplius exhiberent,
to-any person human of-servitude the-offices further they-should-render
sed solummodo pro salute animæ nepotis sui sociorumque
but only for the-salvation of-the-soul of-nephew his and-of-companions
eius die passionis eorumdem annuatim triginta pauperes
his on-the-day of-the-passion of-the-same yearly thirty poor-men
cunctis vestibus necessariis induerent cibariisque reficerent, et
with-all garments necessary should-clothe and-with-foods should-refresh and
triginta psalteria, totidemque missas cum vigiliis ceterisque
thirty psalters and-as-many masses with vigils and-the-other
plenariis defunctorum obsequiis in commemorationem eorum
full of-the-dead obsequies in commemoration their
annuatim non solum pro his, verum etiam pro omnibus qui
yearly not only for these but also for all who
in Hispania martyrium pro divino amore vel acceperant, vel
in Spain martyrdom for divine love either had-received or
accepturi forent, diligenter canonici, scilicet præsentes et
about-to-receive would-be diligently the-canons namely present and
futuri, celebrarent, quatenus ipsorum coronæ in celestibus
future should-celebrate so-that of-their crown in the-heavenly-places

participes fieri mererentur. Quod illi sub pacto
sharers to-be-made they-might-deserve which they under the-pact
iurisiurandi faciendum promiserunt.
of-oath to-be-done promised
Postea vero ego et Karolus cum quibusdam exercitibus nostris
afterward but I and Charles with certain armies our
a Blavio discedentes per Gasconiam et Tolosam tendentes
from Blaye departing through Gascony and Toulouse tending
Arelatem perreximus, ibi vero invenimus Burgundionum
to-Arles proceeded there but we-found of-the-Burgundians
exercitus qui a nobis in Hosta valle discesserant, et
the-armies who from us in the-Hosta valley had-departed and
per Morlanum et Tolosam venerant cum mortuis suis et
through Morlaàs and Toulouse had-come with dead their and
vulneratis, quos lectulis et bigis secum illuc adduxerant ad
wounded whom on-litters and on-carts with-themselves thither they-had-brought for
sepeliendum eos in cimiterio in Ailis campis, in quo cimiterio
burying them in the-cemetery in the-Ailis fields in which cemetery
tunc per manus nostras sepulturæ traduntur Estultus comes
then through hands our to-burial are-handed-over Estultus count
lingonensis, et Salomon, et Sanson dux Burgundionum, et
of-Langres and Salomon and Samson duke of-the-Burgundians and
Arnaldus de Bellanda, et Albericus burgundio, Guinardus, et
Arnald of Bellanda and Alberic the-Burgundian Guinard and
Esturmitus, Hatto, et Tedricus, Yvorius, et Beraldus de Nublis,
Esturmitus Hatto and Tedricus Yvorius and Berald of Nublis
et Berengarius, et Naamon dux Baioariæ, cum decem millibus
and Berengar and Naimes duke of-Bavaria with ten thousands
aliorum. Constantinus præfectus apud urbem Romam per
of-others Constantine the-prefect at the-city Rome by
mare delatus, cum aliis multis Romanis et Apulis, sepelitur;
sea carried with other many Romans and Apulians is-buried

pro quorum animabus uncias duodecim millia argenteas
for whose souls ounces twelve thousands silver
totidemque talenta aurea Karolus apud Arelatem egenis dedit.
and-as-many talents golden Charles at Arles to-the-needy gave

XXX. De concilio quod apud beatum Dionysium Karolus adunavit

XXX · THE COUNCIL CHARLES HELD AT SAINT-DENIS

Turpin stays at Vienne, sick from his wounds, while Charles goes to Paris and holds a council at Saint-Denis. He gives all France to the church of Saint Denis, makes its kings and bishops obey its pastor, and lays on every house a tax of four coins for the church, freeing the slaves who pay it willingly; Denis tells the sleeping king that the dead of Spain are pardoned and the payers healed of their graver wound. Hence Gaul was called France, the land of the free. At Aachen Charles builds baths, has Saint Mary's painted with the stories of the Old and New Law, and his palace with his Spanish wars and the seven arts.

Post hæc Viennam simul perreximus, et ibi vulnerum
after these-things to-Vienne together we-proceeded and there of-wounds
cicatricibus verberibusque et percussionibus multisque alapis
by-the-scars and-by-lashes and strokes and-many blows
quas in Hispania pertuli, angustiatus remansi, et rex
which in Spain I-bore distressed I-remained and the-king
aliquantulum debilitatus cum suis exercitibus Parisiacam adiit
somewhat weakened with his armies the-Parisian went-to
urbem. Tunc adunato episcoporum et principum concilio
city then assembled of-bishops and princes a-council
in basilica sancti Dionysii, agens Deo et illi grates, qui
in the-basilica of-Saint Denis rendering to-God and to-him thanks who
sibi vim dederat paganam gentem subiugandi, omnem
to-himself the-strength had-given the-pagan people of-subjugating all

Franciam ecclesiæ eius in prædio dedit, sicut beatus Paulus
France to-church his in estate he-gave as blessed Paul
apostolus et Clemens papa beato Dionysio in apostolatum
the-apostle and Clement the-pope to-blessed Denis for apostolate
antea illam præbuerant, et præcepit ut omnes Franciæ
before it had-offered and ordered that all of-France
reges et episcopi, præsentes et futuri, pastori eiusdem
kings and bishops present and future to-the-pastor of-the-same
ecclesiæ essent obedientes in Christo, nec reges sine eius
church should-be obedient in Christ nor kings without his
consilio essent coronati, nec episcopi ordinati, nec apud
counsel should-be crowned nor bishops ordained nor at
Romam recepti essent aut damnati. Rursum post plurima
Rome received should-be or condemned again after very-many
dona præcepit ut eidem ecclesiæ unusquisque possessor
gifts he-ordered that to-the-same church each possessor
uniuscuiusque domus totius Galliæ quatuor nummos annuatim
of-each house of-all Gaul four coins yearly
ad ædificandam ecclesiam daret, et omnes servos qui hos
for building the-church should-give and all slaves who these
nummos libenter darent, manumisit. Tunc beatum Dionysium,
coins willingly should-give he-freed then blessed Denis
iuxta eius corpus stans, imploravit ut pro salute illorum
beside his body standing he-implored that for the-salvation of-those
qui libenter illos nummos dabant, Domino precem funderet,
who willingly those coins gave to-the-Lord a-prayer he-should-pour
et pro Christianis similiter qui propria sua pro divino amore
and for the-Christians likewise who their-own things for divine love
dimiserant, et in Hispania in bellis Sarracenorum martyrii
had-left and in Spain in the-wars of-the-Saracens of-martyrdom
coronam acceperant. Nocte proxima regi dormienti
the-crown had-received on-the-night next to-the-king sleeping

beatus Dionysius apparuit, eumque excitavit dicens: Illis
blessed Denis appeared and-him roused saying for-those
qui tua admonitione et exemplo tuæ probitatis animati
who by-your admonition and by-the-example of-your probity encouraged
in bellis Sarracenorum in Hispania mortui et morituri sunt,
in the-wars of-the-Saracens in Spain dead and about-to-die are
delictorum omnium suorum veniam, et illis qui nummos
of-sins all their pardon and for-those who coins
ad ædificandam ecclesiam meam dant et daturi sunt,
for building church my give and about-to-give are
gravioris sui vulneris medicinam a Deo impetravi. — His
of-the-graver their wound the-medicine from God I-have-obtained these
a rege relatis, populi nummos saluberrimæ promissionis
by the-king reported the-peoples the-coins of-the-most-salutary promise
devotissime offerebant, et qui libentius reddebat, Francus
most-devoutly offered and who more-willingly paid the-Frank
sancti Dionysii ubique vocabatur; quoniam liber ab omni
of-Saint Denis everywhere was-called since free from all
servitute, rege præcipiente, erat. Hinc mos surrexit
servitude with-the-king ordering he-was hence the-custom arose
ut terra illa quæ antea vocabatur Gallia, tunc Francia
that the-land that which before was-called Gaul then France
vocaretur, id est ab omni servitute aliarum gentium libera;
should-be-called that is from all servitude of-other peoples free
quapropter Francus liber dicitur, quia super omnes gentes
wherefore the-Frank free is-called because over all peoples
alias decus et dominatio illi debetur. Tunc Karolus rex
other glory and dominion to-him is-owed then Charles the-king
Aquisgranum versus Leodium perrexit, et balnea aqua
to-Aachen toward Liège proceeded and baths with-water
calida et frigida temperata in eadem villa paravit, et beatæ
hot and cold tempered in the-same town he-prepared and of-blessed

Mariæ Virginis basilicam quam ibi ædificaverat, auro et
Mary the-Virgin the-basilica which there he-had-built with-gold and
argento cunctisque ornatibus ecclesiasticis decenter adornavit,
silver and-all ornaments ecclesiastical fittingly adorned
veterisque et novæ legis historiis eam depingi iussit,
and-of-the-old and of-the-new law with-the-histories it to-be-painted he-ordered
et palatium similiter quod ipse iuxta eam ædificaverat. Bella
and the-palace likewise which he beside it had-built the-wars
namque, quæ ipse in Hispania devicit, et septem liberales
for which he in Spain won and the-seven liberal
artes, inter cetera, miro modo in eo depicta sunt.
arts among other-things in-wonderful way in it painted are

XXXI. De septem artibus quas Karolus depingi fecit in palatio suo

XXXI · THE SEVEN ARTS CHARLES HAD PAINTED IN HIS PALACE

The arts painted in the palace are described: grammar, the mother of the arts, without which a reader holds a treasure without its key; music, without which a singer howls like an ox, whose four lines and eight tones signify the four virtues and eight beatitudes; dialectic; rhetoric; geometry, which measures land; arithmetic, which counts stones in a tower and men in an army; and astrology, by which the Magi found Christ. Necromancy was not painted, since it is practiced only with the help of demons.

De Grammatica. — Grammatica scilicet quæ est omnium
of Grammar grammar namely which is of-all
artium mater, quæ docet quot et quales litteræ, et
arts the-mother which teaches how-many and of-what-kind letters and
quomodo debent scribi, et quibus litteris partes et sillabæ
how they-ought to-be-written and by-which letters parts and syllables

debent adscribi, et quibus locis ditongon componi, ut duo
ought to-be-ascribed and in-which places the-diphthong to-be-composed as two
ortographiæ codices qui primi inter ceteros habentur, ostendunt.
of-orthography books which first among the-others are-held show
Ortographia est scientia recte scribendi, nam orto græce
orthography is the-science of-rightly writing for orto in-Greek
dicitur rectus latine, graphia scriptura. Per hanc artem lectores
is-called rectus in-Latin graphia writing through this art readers
in Sancta Ecclesia, quæ legunt, intelligunt; quam qui ignorat,
in Holy Church what they-read understand which who is-ignorant-of
lectionem quidem legit, sed plenarie minime intelligit, sicut qui
the-lesson indeed reads but fully not-at-all understands as who
non habet thesauri clavem, et nescit quod intus latet.
not has of-the-treasure the-key and does-not-know what inside lies-hidden
De Musica. — Musica ibi depicta est, quæ est scientia
of Music music there painted is which is the-science
bene et recte cantandi, qua etiam divina Ecclesiæ officia
of-well and rightly singing by-which also the-divine of-the-Church offices
celebrantur et decorantur, unde carior habetur. Hac vero arte
are-celebrated and are-adorned whence dearer it-is-held by-this but art
cantores in ecclesia canunt et organizant. Quam qui ignorat,
singers in church sing and make-harmony which who is-ignorant-of
more quidem bovis ululat, sed vocum modulos et gradus
in-the-manner indeed of-an-ox howls but of-voices the-measures and degrees
ignorat. Sicut qui in pergameno torta regula lineas
is-ignorant-of as who on parchment with-a-twisted ruler lines
facit, sic vocem suam emittit. Per hanc etiam artem David
makes so voice his he-sends-forth through this also art David
cum sociis suis in psalterio decacordo et cithara, in tubis
with companions his on the-psaltery ten-stringed and the-harp on trumpets
ductilibus et cymbalis, in timpano et choro et organo
drawn and cymbals on the-drum and in-the-dance and on-the-organ

olim cecinit psalmos. Omnia musicorum instrumenta per
once sang the-psalms all of-musicians the-instruments through
hanc facta fuere. Hæc vero ars ab angelicis vocibus et cantibus
this made were this but art by angelic voices and songs
divinitus in initio edita fuit. Quis ergo dubitat voces
divinely in the-beginning brought-forth was who therefore doubts the-voices
canentium ante Christi altare in ecclesia devota alacritate
of-those-singing before of-Christ the-altar in church with-devout eagerness
emissas angelicis vocibus in celis ammisceri? Ait namque
sent-forth with-angelic voices in the-heavens to-be-mingled says for
liber sacramentorum sic: Cum quibus, id est cum angelis,
the-book of-sacraments thus with whom that is with the-angels
et nostras voces ut admitti iubeas deprecamur. — In
and our voices that to-be-admitted thou-bid we-pray in
hac arte magna sacramenta magnaque misteria continentur.
this art great sacraments and-great mysteries are-contained
Nam quatuor lineæ quibus scribitur, et octo toni quibus
for the-four lines on-which it-is-written and the-eight tones by-which
continetur, quatuor virtutes, prudentiam scilicet, fortitudinem,
it-is-contained the-four virtues prudence namely fortitude
temperantiam, et iustitiam, et octo beatitudines quibus
temperance and justice and the-eight beatitudes by-which
anima nostra munitur et decoratur, designant.
soul our is-fortified and is-adorned designate
De Dialectica arte. — Dialectica in aula regis depicta
of the-Dialectic art dialectic in the-hall of-the-king painted
est, quæ docet verum a falso discernere, disputare de
is which teaches the-true from the-false to-distinguish to-dispute about
verbo et sentencia.
word and meaning

De arte Rethorica. — Rethorica eciam quæ convenienter,
of the-art Rhetoric rhetoric also which fittingly
placide et recte docet loqui. Rhetos græce dicitur facundus.
gently and rightly teaches to-speak rhetos in-Greek is-called eloquent
Verbis enim facundum et eloquentem ars reddit.
in-words for eloquent and articulate the-art renders
De Geometria. — Geometria ibi depicta est, quæ mensuratio
of Geometry geometry there painted is which the-measuring
terræ dicitur. Ge enim græce dicitur glis, metros mensura.
of-the-earth is-called ge for in-Greek is-called earth metros measure
Hæc ars terrarum, montium, et vallium, et marium spatia
this art of-lands of-mountains and of-valleys and of-seas the-spaces
miliaria et leugas mensurare docet. Quam qui ad plenum novit,
miles and leagues to-measure teaches which who to the-full knows
cum spatium cuiuslibet regionis, vel terræ, vel loci, vel campi,
when the-space of-any region or land or place or field
vel provinciæ, vel urbis videt, quot brachiis, vel pedibus,
or province or city he-sees by-how-many arms or feet
vel miliariis, potest, tendatur in longitudinem et latitudinem
or miles it-can be-stretched in length and breadth
agnoscit. Per hanc artem senatores romani ceterasque
recognizes through this art the-senators Roman and-the-other
urbes antiquas componentes et miliaria et vias de urbe
cities ancient composing both the-miles and the-ways from city
ad urbem, et filii Israel terram desiderabilem funiculo
to city and the-sons of-Israel the-land desirable with-the-cord
distributionis latitudine et longitudine olim mensurarunt.
of-distribution in-breadth and length once measured
Hac etiam arte agricolæ, quamvis ignorantes, terras et
by-this also art farmers although ignorant lands and
vineas, prata et lucos et campos mensurant et laborant.
vineyards meadows and groves and fields measure and work

De Arimethica. — Arimethica depicta est ibi, quæ loquitur
of Arithmetic arithmetic painted is there which speaks
de numeris omnium rerum: Quam qui plenarie novit, cum
about the-numbers of-all things which who fully knows when
turrim vel murum excelsum videt, quot lapides in eo
a-tower or wall lofty he-sees how-many stones in it
sunt, vel quot guttæ limphæ in cipho, vel quot nummi
are or how-many drops of-water in a-cup or how-many coins
in uno cumulo, vel quot in exercitu homines vel milia
in one heap or how-many in an-army men or thousands
habentur, comprehendit. Per hanc artem lapicidæ, quamvis
are-held comprehends through this art stonecutters although
ignorantes, turres excelsas et muros adhuc operantur.
ignorant towers lofty and walls still build
De Astrologia. — Astrologia in opere regis picta est, quæ
of Astrology astrology in the-work of-the-king painted is which
dicitur rimatio stellarum, quæ accidentia bona et mala
is-called the-searching of-the-stars by-which happenings good and bad
sive præterita, sive præsentia, quæ alibi fiunt, sive futura
whether past or present which elsewhere are-done or future
noscuntur. Quam qui plenarie novit, cum iter agere, vel
are-known which who fully knows when a-journey to-make or
aliquid magnum facere appetit, quid sibi venturum est,
something great to-do he-desires what to-him about-to-come is
prænoscit. Similiter cum duos viros pugnaturos videt, quis
foreknows likewise when two men about-to-fight he-sees which
illorum victurus, vel quis vincendus sit, prænoscit. Per
of-them about-to-conquer or which to-be-conquered be foreknows through
hanc artem Romæ senatores necem virorum et bella in
this art at-Rome the-senators the-death of-men and the-wars in
oris barbaris facta, regumque et regnorum detrimentum
shores barbarous done and-of-kings and of-kingdoms the-ruin

et statum noverant. Magi etiam et Herodes, stella
and the-state knew the-Magi also and Herod with-the-star
apparente, Christum natum per eam cognoverunt.
appearing Christ born through it learned
Unaquæque harum septem artium filiam habet sibi
each of-these seven arts a-daughter has to-itself
subiectam, libellum scilicet de se tractantem. Nigromantia
subject a-book namely about itself treating necromancy
ex qua oriuntur pyromantia et ydromantia, et liber
from which arise pyromancy and hydromancy and the-book
sacratus, immo execratus, in aula regis depictus non
sacred rather accursed in the-hall of-the-king painted not
fuit, quoniam libera ars minime habetur. Sciri enim
was since a-liberal art not-at-all it-is-held to-be-known for
libere potest, sed operari nisi dæmoniorum familiaritate
freely it-can but to-be-practiced except of-demons by-the-familiarity
nullatenus potest, et iccirco ars adulterina dicitur, quod
in-no-way it-can and therefore an-art adulterine it-is-called which
etiam eius nomine approbatur. Mantia enim græce divinatio
also its by-name is-proved mantia for in-Greek divination
dicitur, nigro quasi nigra, unde nigromantia dicitur nigra
is-called nigro as-if black whence necromancy is-called black
divinatio. Pyros græce rogus dicitur, ydros limpha, unde
divination pyros in-Greek pyre is-called ydros water whence
pyromantia ignea divinatio, et hydromantia lymphatica dicitur.
pyromancy fiery divination and hydromancy watery is-called
Titulus enim nigromantiæ sic est: Incipit mors animæ.
the-title for of-necromancy so is here-begins the-death of-the-soul

XXXII. De morte Karoli

XXXII · THE DEATH OF CHARLES

At Vienne Turpin sees a troop of demons pass on their way to seize Charles's soul at Aachen; on their return the straggler he had questioned complains that a headless Galician has piled so many stones and timbers of his churches on the scale that the good outweighs the evil. A messenger confirms that Charles died that day, in 814, sick since leaving Spain, and was buried in Saint Mary's at Aachen. Signs foretold his death: the sun and moon darkened, his name faded from a church wall, a portico fell, the Mainz bridge burned, and he was thrown from his horse. Whoever builds a church prepares himself a place in heaven.

Post exiguum vero tempus Karoli regis mors mihi ita
after a-short but time of-Charles the-king the-death to-me so
demonstratur. Cum igitur apud Viennam in ecclesia ante
is-shown when therefore at Vienne in the-church before
altare die quadam raptus in extasi precibus insisterem,
the-altar on-a-day certain rapt in ecstasy in-prayers I-persisted
psalmumque: Deus in adiutorium meum intende, cantarem,
and-the-psalm O-God to help my attend I-was-singing
tetrorum agmina innumerabilia militum ante me præterire
of-foul troops innumerable of-soldiers before me to-pass-by
ac versus Lothoringiam tendere agnovi. Qui cum omnes
and toward Lotharingia to-tend I-perceived who when all
pertransirent, intuitus sum quendam illorum Æthiopi
passed-through beheld I-have a-certain-one of-them to-an-Ethiopian
consimilem retro lento gradu alios insequentem, cui
like behind with-slow step the-others following to-whom
dixi: Quo tenditis? — Aquisgranum, inquit, ad Karoli
I-said whither do-you-tend to-Aachen he-says to of-Charles
mortem tendimus, ut eius spiritum ad Tartara rapiamus.
the-death we-tend that his spirit to Tartarus we-may-snatch

— Cui dixi: Adiuro te per nomen Domini Dei nostri
to-whom I-said I-adjure you by the-name of-the-Lord God our
Iesu Christi, ut, peracto itinere tuæ dispositionis, ad me
Jesus Christ that finished the-journey of-your purpose to me
reverti non renuas. — Tunc modicum commorati, vix
to-return not you-refuse then a-little having-delayed hardly
expleto psalmo, eodem ordine ad me redierunt, et dixi
finished the-psalm in-the-same order to me they-returned and I-said
novissimo cui primum loquutus fueram: Quid egisti?
to-the-last to-whom first spoken I-had what have-you-done
— Et dæmon: Galecianus, inquit, sine capite tot ac
and the-demon the-Galician he-says without head so-many and
tantos lapides et ligna innumerabilia basilicarum suarum in
such stones and timbers innumerable of-churches his in
statera suspendit, quod magis appenderent bona quam eius
the-balance hung that more should-weigh the-goods than his
mala, et iccirco eius animam ab nobis abstulit. — Et
evils and therefore his soul from us he-took-away and
his dictis dæmon evanuit. Itaque ego intellexi eadem die
these said the-demon vanished and-so I understood on-the-same day
Karolum ex hac luce migrasse, et subsidiis beati Iacobi
Charles from this light to-have-departed and by-the-aids of-blessed James
cuius ecclesias multas ædificaverat ad superna regna merito
whose churches many he-had-built to the-heavenly kingdoms deservedly
subvectum. Nam et ego ab eo, die scilicet qua nos
borne-up for also I from him on-the-day namely on-which we
ab invicem apud Viennam separavimus, impetraveram ut,
from each-other at Vienne separated had-obtained that
si fieri posset, nuntium mortis suæ mihi mitteret, si
if to-be-done it-could a-messenger of-death his to-me he-should-send if
ante mortem meam mors illi veniret. Similiter ipse a
before death my death to-him should-come likewise he from

me impetraverat ut mortem ei prænuntiarem. Quapropter,
me had-obtained that death to-him I-should-foretell wherefore
cum in ægritudine esset detentus, factæ promissionis
when in sickness he-was held of-the-made promise
memoratus præcepit cuidam militi alumpno suo, antequam
mindful he-ordered a-certain soldier foster-son his before
moreretur, ut cum eius mortem agnovisset, illico
he-died that when his death he-should-have-learned on-the-spot
michi nuntiaret. Quid plura? Post eius mortem diebus
to-me he-should-announce what more after his death days
quindecim transactis, per eumdem nuntium didici ab ipso
fifteen passed through the-same messenger I-learned from the-very
tempore, quo ab Hispania recessit, usque diem mortis
time at-which from Spain he-withdrew until the-day of-death
suæ illum assidue ægrotasse, ac pro salute præfatorum
his him constantly to-have-been-sick and for the-salvation of-the-aforesaid
defunctorum eadem die qua ipsi martirium pro divino
dead on-the-same day on-which they martyrdom for divine
amore susceperunt, scilicet sexto decimo Kalendas Iulii,
love underwent namely sixth tenth before-the-Kalends of-July
duodecim millia uncias argenteas totidemque talenta aurea,
twelve thousands ounces silver and-as-many talents golden
vestes etiam et cibaria annuatim in omni vita sua pauperibus
garments also and foods yearly in all life his to-the-poor
solitum erogasse (totidemque psalteria missasque et vigilias
wont to-have-paid-out and-as-many psalters and-masses and vigils
cantari fecit), atque eadem die et hora qua visionem
to-be-sung he-made and on-the-same day and hour in-which the-vision
ego videram, scilicet quinto Kalendas Februarii anno
I had-seen namely the-fifth before-the-Kalends of-February in-the-year
dominicæ Incarnationis DCCCXIV illum ab hac vita
of-the-Lord's Incarnation eight-hundred-fourteen him from this life

migrasse et apud Aquisgranum oris Leodii in beatæ
to-have-departed and at Aachen in-the-region of-Liège in of-blessed
Mariæ Virginis basilica rotunda quam ipse ædificaverat,
Mary the-Virgin the-basilica round which he had-built
honorifice sepultum illum fuisse. Et hæc signa antc mortem
honorably buried him to-have-been and these signs before death
eius per tres annos contigisse audivi. Nam solem et lunam
his for three years to-have-happened I-heard for the-sun and the-moon
septem dierum spatio atro colore ante eius mortem
of-seven days for-the-space with-black color before his death
contigit immutari; nomen vero eius, id est Karolus princeps,
it-happened to-be-changed the-name but his that is Charles prince
quod erat scriptum in pariete ecclesiæ præfatæ, ante eius
which was written on the-wall of-the-church aforesaid before his
mortem omnino per semetipsum deletum est; porticus, quæ
death utterly by itself erased was the-portico which
inter basilicam et regiam erat, die Ascensionis dominicæ,
between the-basilica and the-palace was on-the-day of-the-Ascension of-the-Lord's
funditus per semetipsam cecidit. Pons ligneus quem
from-the-foundations by itself fell the-bridge wooden which
ipse apud Mogontiam septem annorum spatio ingenti
he at Mainz seven of-years for-the-space with-huge
studio supra fluvium Reni ædificaverat, incendio funditus
zeal over the-river Rhine had-built by-fire from-the-foundations
per semetipsum consumptus fuisse dicitur. Cumque ipse
by itself consumed to-have-been is-said and-when he
de loco ad locum die quadam pergeret, subito dies
from place to place on-a-day certain was-proceeding suddenly the-day
atra efficitur, et flamma magni rogi a parte dextera versus
black is-made and the-flame of-a-great pyre from the-side right toward
lævam ante eius oculos leviter pertransiit, unde ipse valde
the-left before his eyes lightly passed-through whence he greatly

pavefactus attonitusque in alteram partem de equo cecidit,
terrified and-astonished to the-other side from the-horse fell
et aucona, quam manu ferebat, in aliam. Illico socii eius
and the-spear which in-hand he-carried to the-other on-the-spot companions his
occurrerunt, et manibus eum a terra elevaverunt. Nunc
ran-up and with-hands him from the-ground raised now
igitur illum esse participem in corona martyrum præfatorum
therefore him to-be a-sharer in the-crown of-the-martyrs aforesaid
credimus, quorum labores illum cum eis sustulisse scimus.
we-believe whose labors him with them to-have-borne we-know
In hoc ergo exemplo datur intelligi quod qui ecclesiam
in this therefore example it-is-given to-be-understood that who a-church
ædificat regnum Dei sibi præparat, a dæmonibus, ut
builds the-kingdom of-God for-himself prepares from the-demons as
Karolus, eripitur, et in celesti regno subsidiis sanctorum
Charles is-snatched and in the-heavenly kingdom by-the-aids of-the-saints
quorum ædificat basilicas, collocatur.
whose he-builds basilicas is-placed

XXXIII. De miraculo Rotholandi comitis quod apud urbem Gratianopolim Deus per eum facere dignatus est

XXXIII · ROLAND'S MIRACLE AT GRENOBLE

Before entering Spain Roland had besieged Grenoble for seven years when word came that Charles was besieged by the Vandals, Saxons, and Frisians. Torn between the city and his uncle, Roland and his army fast and pray for three days, and on the third day the walls fall of themselves; he conquers the city and rides to free Charles. The reader is asked to pray for Turpin.

Sed valde dignum est ut inter cetera ad Domini nostri Iesu
but very worthy it-is that among other-things for of-Lord our Jesus
Cristi decus revocetur ad memoriam miraculum quod pro
Christ the-glory be-recalled to memory the-miracle which for
beato Rotholando dum adhuc viveret, ante quam ingrederetur
blessed Roland while still he-lived before than he-entered
Hispaniam, ut fertur, Dominus ostendit. Cum igitur vir
Spain as it-is-said the-Lord showed when therefore man
venerandus Rotholandus comes Gratianopolim urbem cum
venerable Roland the-count Grenoble the-city with
innumeris Christianorum exercitibus septem annorum spatio
innumerable of-Christians armies seven of-years for-the-space
per circuitum obsedisset, velox advenit paranimphus nuncians
round about had-besieged a-swift came messenger announcing
ei quod Karolus avunculus eius in arce quadam oris
to-him that Charles uncle his in a-citadel certain on-the-shores
Warnaciæ urbis obsessus a tribus regibus esset, Wandalorum
of-Warnacia of-the-city besieged by three kings was of-the-Vandals
scilicet, Saxonum et Frisonum, et eorum exercitibus tenebatur
namely of-the-Saxons and of-the-Frisians and by-their armies was-held
mandans et efflagitans ut sibi cito cum suo exercitu
commanding and entreating that to-him quickly with his army

succurreret, eumque a paganis liberaret. Tunc nepos,
he-should-come-to-help and-him from the-pagans free then the-nephew
avunculi sibi dilecti anxietate mœstus, fluctuabat anxius
of-the-uncle to-himself beloved by-anxiety sad wavered anxious
quid magis eligeret, aut urbem pro qua tantos labores
which rather he-should-choose either the-city for which so-great labors
passus fuerat, et Christo subiugare volebat, relinquere, et
suffered he-had and to-Christ to-subjugate wished to-leave and
avunculum liberare, aut illum dimittere et urbem expugnare.
the-uncle to-free or him to-let-go and the-city to-conquer
O virum per omnia laudabilem, pietate redundantem, inter
O man in all-things praiseworthy with-piety overflowing between
duas fortunas ita angustiatum! Sed quid vir venerandus
two fortunes so distressed but what man venerable
egerit, est audiendum. Tribus diebus totidemque noctibus non
did is to-be-heard for-three days and-as-many nights not
manducans aut bibens sacris precibus cum suis exercitibus
eating or drinking to-holy prayers with his armies
vacat, Deumque sibi in auxilium invocat, dicens:
he-gives-himself and-God to-himself for help invokes saying
Domine Iesu Christe, fili Patris altissimi, qui divisisti Mare
Lord Jesus Christ son of-the-Father most-high who didst-divide the-Sea
Rubrum in divisiones, eduxisti Israhel per medium eius,
Red into divisions didst-lead-out Israel through the-midst its
et præcipitasti Pharaonem in eo, et transduxisti populum
and didst-throw-down Pharaoh in it and didst-lead-across people
tuum per desertum, qui percussisti gentes multas eius
thy through the-desert who didst-strike nations many its
adversarias, et occidisti reges fortes, Seon regem Amorreorum
adversaries and didst-kill kings strong Sihon king of-the-Amorites
et Og regem Basan et omnia regna Chanaan, et
and Og king of-Bashan and all the-kingdoms of-Canaan and

dedisti terram eorum in hereditatem populo tuo Israhel,
didst-give land their for inheritance to-people thy Israel
qui Iericho muros, quibus adversantium cingebatur exercitus,
who of-Jericho the-walls with-which of-the-adversaries was-girt the-army
sine humana pugna et absque machinatione humani
without human fight and without the-contrivance of-human
artificii septeno circuitu tubis clangentibus destruxisti,
art by-sevenfold circuit with-trumpets blaring didst-destroy
tu, Domine, destrue huius urbis fortitudinem totamque eius
thou Lord destroy of-this city the-strength and-all its
armaturam in manu tua potenti et brachio tuo invincibili
armor in hand thy mighty and with-arm thy invincible
contere, ut gens pagana quæ in sua feritate non in te
crush that the-people pagan which in its ferocity not in thee
confidit, agnoscat te Deum vivum, regem omnium regum
trusts may-know thee God living king of-all kings
cunctipotentem, Christianorum auxiliatorem et protectorem
almighty of-the-Christians helper and protector
esse qui cum Patre et Spiritu Sancto vivis et regnas Deus
to-be who with the-Father and the-Spirit Holy livest and reignest God
per infinita secula seculorum. Amen. — Quid plura? Facta
through infinite ages of-ages amen what more made
hac prece, tertia die sine humano tactu lapsis undique
this prayer on-the-third day without human touch fallen on-all-sides
muris urbis, expugnatisque paganis et effugatis, Rotholandus
the-walls of-the-city and-conquered the-pagans and put-to-flight Roland
comes gavisus cum suis exercitibus ad Karolum, in
the-count having-rejoiced with his armies to Charles into
terram scilicet theutonicam, profectus est, eumque potenti
the-land namely German set-out has and-him by-the-mighty

virtute Dei ab iniquorum obsidione eripuit. A Domino
power of-God from of-the-wicked the-siege snatched by the-Lord
factum est istud, et est mirabile in oculis nostris.
done is this and it-is wonderful in eyes our

Qui legis hoc carmen, Turpino posce iuvamen,
who read this poem for-Turpin ask help
Ut pietate Dei subveniatur ei.
that by-the-mercy of-God he-may-be-helped him

A. Calixtus Papa de inventione beati Turpini episcopi et martyris

A · CALIXTUS ON THE FINDING OF TURPIN

Turpin died at Vienne soon after Charles, worn out by his wounds and labors, and was buried beyond the Rhône; in our day clergy found his body whole in its vestments and moved it into the city. Those who suffered wounds and toil in Spain share the crown of the martyrs of Roncevaux. The names are interpreted, Roland a roll of knowledge, Oliver a hero of mercy, Charles a light of the flesh, Turpin most beautiful, and a mass for the dead is to be said on the day of their passion for all who die for Christ in Spain and Jerusalem.

Beatus Turpinus remensis archiepiscopus, Christi martyr, post
blessed Turpin of-Reims archbishop of-Christ martyr after
Karoli regis mortem modico tempore vivens apud Viennam,
of-Charles the-king the-death a-short time living at Vienne
doloribus vulnerum et laborum suorum angustiatus, morte
by-the-pains of-wounds and of-labors his distressed by-death
migravit ad Dominum, et ibi iuxta urbem ultra Rodanum,
departed to the-Lord and there beside the-city beyond the-Rhône

scilicet versus Orientem, in quadam ecclesia olim sepultus
namely toward the-East in a-certain church once buried
extitit. Cuius sanctissimum corpus nostris temporibus quidam
proved whose most-holy body in-our times certain
ex nostris clericis in quodam sarcofago optimo episcopalibus
of our clergy in a-certain sarcophagus best in-episcopal
vestibus indutum, pelle etiam propria et ossibus adhuc
vestments clothed in-skin also its-own and bones still
integrum invenerunt, et ab illa ecclesia quæ erat vastata,
whole found and from that church which was laid-waste
detulerunt illud citra Rodanum in urbem, et sepelierunt
carried it this-side-of the-Rhône into the-city and buried
in alia ecclesia ubi nunc veneratur. Modo coronam victoriæ
in another church where now it-is-venerated now the-crown of-victory
optinet in celis quam multis laboribus acquisivit in terris.
he-holds in the-heavens which with-many labors he-acquired on earth
Credendum quia hi qui in Hispania martyrium pro Christi
to-be-believed that these who in Spain martyrdom for of-Christ
fide acceperunt, in celestibus regnis merito coronantur.
the-faith received in the-heavenly kingdoms deservedly are-crowned
Et quamvis Karolus et Turpinus una cum Rotholando et
and although Charles and Turpin together with Roland and
Olivero ceterisque martyribus in Runcievalle mortem minime
Oliver and-the-other martyrs in Roncevaux death by-no-means
accepissent, tamen ab eorum corona perpetua non alienantur
had-received yet from their crown perpetual not are-estranged
qui passi sunt plagarum et percussionum et laborum dolores
who suffered have of-wounds and of-strokes and of-labors the-pains
quos cum ceteris in agone acceperunt. Si socii passionum,
which with the-others in the-contest they-received if companions of-the-sufferings
inquit Apostolus, fuerimus, simul et consolationis erimus.
says the-Apostle we-shall-have-been together also of-the-consolation we-shall-be

Rotholandus interpretatur rotulus scientiæ, quia omnes reges
Roland is-interpreted the-roll of-knowledge because all kings
et principes omnibus scientiis imbuebat, Oliverus interpretatur
and princes with-all knowledges he-imbued Oliver is-interpreted
heros misericordiæ, quia clemens et misericors super
the-hero of-mercy because clement and merciful above
omnes extitit, clemens sermonibus, clemens operibus. Karolus
all he-proved clement in-speeches clement in-works Charles
interpretatur lux carnis, quia omnes reges carnales post
is-interpreted the-light of-the-flesh because all kings carnal after
Christum luce omnium virtutum et scientiæ et probitatis
Christ in-the-light of-all virtues and of-knowledge and of-probity
præcessit. Turpinus interpretatur pulcherrimus, sive non turpis,
he-preceded Turpin is-interpreted most-beautiful or not foul
quia turpia verba et opera aliena erant ab ipso. Sexto
because foul words and works alien were from him on-the-sixth
decimo Kalendas Iulii, illa die scilicet qua de mundo ad
tenth before-the-Kalends of-July on-that day namely on-which from the-world to
Dominum transierunt, officium defunctorum, vigilia scilicet et
the-Lord they-passed the-office of-the-dead the-vigil namely and
missa Requiem Æternam, cum propriis obsequiis et horis debet
the-mass Rest Eternal with proper obsequies and hours ought
celebrari, non solum pro Karoli defunctis pugnatoribus, verum
to-be-celebrated not only for of-Charles the-dead fighters but
etiam pro his omnibus qui a tempore eiusdem Karoli usque in
also for these all who from the-time of-the-same Charles until into
hodiernum diem in Hispania et Ierosolimitanis oris pro Christi
the-present day in Spain and in-the-Jerusalem shores for of-Christ
fide martyrium sumpserunt. Quot et quanta Karolus
the-faith martyrdom took how-many-things and how-great Charles

pro animarum eorum salute die passionis eorumdem
for of-souls their the-salvation on-the-day of-the-passion of-the-same
egenis usus sit impertire, superius legendo fas est inveniri.
to-the-needy accustomed was to-bestow above by-reading lawful it-is to-be-found

B. Epistola domini Innocentii Papæ

B · THE LETTER OF POPE INNOCENT

Pope Innocent attests that this book, first published by Pope Calixtus and given to Saint James by Aimeric Picaud of Parthenay and his companion Girberga, is authentic and free of heresy, and excommunicates anyone who troubles its bearers on the road or takes it from the basilica. A legate, the chancellor Aimeric, and six cardinals add their confirmations.

Innocentius episcopus, servus servorum Dei, universis
Innocent bishop servant of-the-servants of-God to-all
Ecclesiæ filiis salutem et apostolicam benedictionem in
of-the-Church sons greeting and apostolic blessing in
Christo.
Christ
Hunc codicem a domino Papa Calixto primitus editum quem
this codex by lord Pope Calixtus first published which
Pictavensis Aimericus Picaudus de Partiniaco veteri, qui etiam
the-Poitevin Aimeric Picaud of Parthenay old who also
Oliverus de Yscani villa Sanctæ Mariæ Magdalenæ de Vitiliaco
Oliver of Iscan the-town of-Saint Mary Magdalene of Vézelay
dicitur, et Girberga Flandrensis socia eius pro animarum
is-called and Girberga the-Fleming companion his for of-souls
suarum redemptione sancto Iacobo Galecianensi dederunt, verbis
their the-redemption to-Saint James of-Galicia gave in-words
veracissimum, actione pulcherrimum, ab heretica et apocripha
most-truthful in-action most-beautiful from heretical and apocryphal

pravitate alienum, et inter ecclesiasticos codices autenticum, et
depravity alien and among ecclesiastical codices authentic and
carum fore auctoritas nostra vobis testificatur, excommunicans
dear to-be authority our to-you testifies excommunicating
et anathematisans auctoritate Dei Patris omnipotentis et
and anathematizing by-the-authority of-God the-Father almighty and
Filii et Spiritus Sancti illos qui eius latores in itinere
of-the-Son and of-the-Spirit Holy those who its bearers on the-way
sancti Iacobi forte inquietarint, vel qui ab eiusdem apostoli
of-Saint James perhaps shall-have-disturbed or who from of-the-same apostle
basilica, postquam ibi oblatus fuerit, iniuste illum
the-basilica after there offered it-shall-have-been unjustly it
abstulerint vel fraudaverint. Amen, Amen, Amen. Valete.
shall-have-taken-away or defrauded amen amen amen farewell
Ego Albericus legatus præsul Hostiensis ad decus sancti
I Alberic legate bishop of-Ostia for the-glory of-Saint
Iacobi cuius servus sum, hunc codicem legalem et karisimum
James whose servant I-am this codex lawful and most-dear
et per omnia laudabilem fore prædico.
and in all-things praiseworthy to-be I-proclaim
Ego Aimericus cancellarius hunc librum autenticum et
I Aimeric chancellor this book authentic and
veracem fore ad honorem sancti Iacobi manu mea scribendo
truthful to-be for the-honor of-Saint James with-hand my by-writing
affirmo.
affirm
Ego Girardus de Sancta-Cruce, cardinalis, hunc codicem
I Gerard of Holy-Cross cardinal this codex
preciosum ad decus sancti Iacobi penna mea scribendo
precious for the-glory of-Saint James with-pen my by-writing
corroboro.
confirm

Ego Guido Pisanus cardinalis quod dominus Papa Innocentius
I Guido of-Pisa cardinal what lord Pope Innocent
testificatur, affirmo.
testifies affirm
Ego Ivo cardinalis quod domini Papæ Innocentii auctoritas
I Ivo cardinal what of-lord Pope Innocent the-authority
affirmat, laudare non recuso.
affirms to-praise not refuse
Ego Gregorius cardinalis, nepos domini Papæ Innocentii,
I Gregory cardinal nephew of-lord Pope Innocent
hunc codicem optimum ad honorem beati Iacobi per omnia
this codex best for the-honor of-blessed James in all-things
laudo.
praise
Ego Guido Lumbardus cardinalis librum istum bonum et
I Guido the-Lombard cardinal book this good and
pulcherrimum ad decus sancti Iacobi glorifico.
most-beautiful for the-glory of-Saint James glorify
Ego Gregorius Ihenia cardinalis hunc codicem optimum
I Gregory Ihenia cardinal this codex best
similiter ad decus sancti Iacobi laudo.
likewise for the-glory of-Saint James praise

C. De Altumaiore Cordubæ

C · ALTUMAIOR OF CÓRDOBA

Long after Charles's death Altumaior of Córdoba plunders Compostela and its basilica, and his men foul the altar; some die of flux and others go blind, Altumaior himself among them. On a captive priest's advice he prays to the God of the Christians and to James, restores everything twofold, and is healed. At Orniz one of his captains tries to topple a column of Saint Romanus's church and is turned to stone; Altumaior, judging Romanus less merciful than James, leaves Spain, and for a long time no one dares trouble James's country.

Quid patriæ Galeciæ post Karoli mortem accidit, nobis
what to-the-country of-Galicia after of-Charles the-death befell by-us
est memoriæ tradendum. Cum igitur post Karoli mortem
is to-memory to-be-handed-down when therefore after of-Charles the-death
Galeciæ tellus per multa tempora in pace quiesceret,
of-Galicia the-land through many times in peace rested
dæmonis instinctu surrexit quidam sarracenus Altumaior
of-the-demon by-instigation rose a-certain Saracen Altumaior
Cordubæ, dicens quod terram galecianam et hispanicam quam
of-Córdoba saying that the-land Galician and Spanish which
Karolus ab antecessoribus suis olim abstulerat, ipse sibi
Charles from predecessors his once had-taken-away he for-himself
acquireret legibusque sarracenicis subiugaret. Tunc, coadunatis
would-acquire and-to-laws Saracen subjugate then gathered
sibi exercitibus, multas terras huc illucque devastando,
to-himself armies many lands hither and-thither by-laying-waste
usque ad beati Iacobi urbem pervenit, et quicquid in
all-the-way to of-blessed James the-city he-came and whatever in
ea invenit, totum diripuit. Similiter basilicam apostolicam
it he-found all plundered likewise the-basilica apostolic
indigne totam devastavit, codices et mensas argenteas et
unworthily all laid-waste the-codices and tables silver and

tintinnabula et cetera ornamenta ab ea abstulit. Cumque
bells and other ornaments from it took-away and-when
in ea Sarraceni ipsi cum equis suis hospitati essent,
in it the-Saracens themselves with horses their lodged had
gens impia digestiones etiam super altare apostolicum
the-people impious digestions even upon the-altar apostolic
agere non timuit. Quapropter alii ex illis divina ultione
to-do not feared wherefore some of them by-divine vengeance
fluxu intestinorum interibant, alii vero oculorum lumina,
with-flux of-the-bowels perished others but of-the-eyes the-lights
per basilicam et urbem ut cæci errantes, amittebant. Quid
through the-basilica and the-city as blind wandering lost what
plura? Hac ægritudine idem Autumaior tactus, omnino
more by-this sickness the-same Altumaior touched utterly
etiam cæcatus, consilio cuiusdam capti sui eiusdem basilicæ
even blinded by-the-counsel of-a-certain captive his of-the-same basilica
sacerdotis cœpit invocare Deum Christianorum in auxilium
priest began to-invoke the-God of-the-Christians for help
his verbis, dicens: O Deus Christianorum, Deus Iacobi,
with-these words saying O God of-the-Christians God of-James
Deus Mariæ, Deus Petri, Deus Martini, Deus omnium
God of-Mary God of-Peter God of-Martin God of-all
Christianorum, si me ad pristinam sanitatem revocaveris,
Christians if me to former health thou-shalt-have-recalled
Mahumet deum meum abnegabo et ad ecclesiam Iacobi
Muhammad god my I-shall-renounce and to the-church of-James
magni rapinæ causa ultra non veniam. O Iacobe, vir
the-great of-plunder for-the-sake further not I-shall-come O James man
magne, si ventri meo et oculis salutem dederis,
great if to-belly my and to-eyes health you-shall-have-given
quicquid a domo tua abstuli, restituam. — Tunc post
whatever from house your I-took-away I-shall-restore then after

quindecim dies, omnibus dupliciter ecclesiæ restitutis, ad
fifteen days all-things doubly to-the-church restored to
pristinam sanitatem Altumaior revocatus a terra sancti
former health Altumaior recalled from the-land of-Saint
Iacobi recedit, promittens se non amplius venturum in oras
James withdraws promising himself not further to-come into shores
eius causa rapinæ, et prædicatis Deum Christianorum
his for-the-sake of-plunder and having-proclaimed the-God of-the-Christians
esse magnum, et Iacobum esse magnum virum. Postea vero
to-be great and James to-be a-great man afterward but
oras hispanicas devastando pervenit ad villam quæ vulgo
the-shores Spanish by-laying-waste he-came to the-town which commonly
dicitur Orniz, in qua beati Romani basilica optima ac
is-called Orniz in which of-blessed Romanus the-basilica best and
pulcherrima erat, palleis et codicibus optimis et crucibus
most-beautiful was with-palls and codices best and crosses
argenteis et textis aureis decorata. Ad quam Altumaior
silver and cloths golden adorned to which Altumaior
veniens rapuit quicquid in ea invenit, et villam devastavit,
coming plundered whatever in it he-found and the-town laid-waste
cumque in eadem villa cum suis exercitibus hospitatus esset,
and-when in the-same town with his armies lodged he-had
quidam dux exercituum eius ingressus in eamdem basilicam
a-certain leader of-the-armies his having-entered into the-same basilica
vidit columnas pulcherrimas lapideas quæ eiusdem ecclesiæ
saw columns most-beautiful stone which of-the-same church
tecta sustentabant, quæ etiam in summitate deargentatæ
the-roofs sustained which also on the-top silvered
et deauratæ erant. Et avaritiæ stimulis actus quemdam
and gilded were and of-avarice by-the-goads driven a-certain
cuneum ferreum inter bases cuiusdam columnæ et eamdem
wedge iron between the-bases of-a-certain column and the-same

columnam infixit. Cum itaque cuneum illum malleo
column he-fixed when and-so wedge that with-a-hammer
ferreo fortiter magnis ictibus feriret, totamque basilicam
iron strongly with-great blows he-struck and-all the-basilica
destruere tentaret, divino operante iudicio, idem homo in
to-destroy attempted with-divine working judgment the-same man into
lapidem vertitur, qui etiam lapis usque hodie in effigie
stone is-turned which also stone until today in the-likeness
hominis in eadem basilica persistit, habens talem colorem
of-a-man in the-same basilica persists having such color
qualem eiusdem Sarraceni tunica tunc habebat. Solent etiam
as of-the-same Saracen the-tunic then had are-wont also
peregrini narrare qui illic causa precum tendunt, quod
pilgrims to-tell who thither for-the-sake of-prayers tend that
lapis ille fetorem emittit. Quod ut Altumaior vidit, ait
stone that a-stench emits which as Altumaior saw he-said
domesticis suis: Magnus est et glorificandus re vera Deus
to-household his great is and to-be-glorified in-thing true the-God
Christianorum, qui tales habet alumnos qui cum ab hac vita
of-the-Christians who such has foster-sons who though from this life
migraverint, tamen in vivos sibi rebelles ita se
they-shall-have-departed yet on the-living to-themselves rebellious so themselves
vindicant. Iacobus lumen oculorum a me abstulit, Romanus
avenge James the-light of-the-eyes from me took-away Romanus
de homine lapidem fecit. Scilicet Iacobus clementior est
from a-man a-stone made namely James more-merciful is
quam iste Romanus. Iacobus enim oculos meos reddidit mihi
than this Romanus James for eyes my restored to-me
misertus, sed hominem meum reddere non vult Romanus.
having-pitied but man my to-restore not wishes Romanus
Fugiamus ergo ab his oris. — Tunc confusus abscessit
let-us-flee therefore from these shores then confounded departed

paganus cum suis exercitibus. Nec fuit postea per multum
the-pagan with his armies nor there-was afterward through much
tempus qui beati Iacobi patriam infestare auderet. Sciant
time who of-blessed James the-country to-infest dared let-them-know
ergo se damnandos in æternum qui eius tellurem
therefore themselves to-be-damned for ever who his land
amplius inquietaverint. Qui vero a potestate Sarracenorum
further shall-have-disturbed who but from the-power of-the-Saracens
illam custodierint, celesti munere remunerabuntur.
it shall-have-guarded with-heavenly gift shall-be-rewarded

D. De hoc quod Navarri de vera prosapia non sint geniti

D · THAT THE NAVARRESE ARE NOT OF TRUE DESCENT

Julius Caesar sent the Nubians, the Scots, and the tailed men of Cornwall to subdue the Spaniards, ordering them to kill every male. Driven back by the Castilians, they settled in the mountains between Nájera, Pamplona, and Bayonne and took the women by force; their sons are the Navarrese, a name read as "not true," that is, not of lawful descent, though it may come from Naddaver, a city converted by the apostle Matthew.

Iulius Cæsar, ut traditur, tres gentes, Nubianos scilicet
Julius Caesar as is-handed-down three peoples the-Nubians namely
et Scotthos et Cornubianos caudatos ad expugnandum
and the-Scots and the-Cornishmen tailed for conquering
Hispanorum populos eo [quod] tributum ei non
of-the-Spaniards the-peoples by-this that tribute to-him not
reddere volebant, ad Hispaniam misit, præcipiens eis
to-pay they-wished to Spain sent ordering them
ut omnem sexum masculinum gladio interficerent,
that all sex male by-the-sword they-should-kill

femineumque tantum ad vitam reservarent. Qui cum
and-the-female only for life they-should-reserve who when
per mare terram illam ingressi essent, fractis navibus
by sea land that entered had broken ships
suis, ab urbe Barcinona usque ad Cæsaraugustam, ab
their from the-city Barcelona all-the-way to Saragossa from
urbe Baiona usque ad montem Oque igne et gladio
the-city Bayonne all-the-way to the-mountain of-Oca with-fire and sword
devastaverunt. Hos fines transire nequiverunt, quoniam
laid-waste these bounds to-cross they-could-not since
castellani coadunati illos expugnantes a finibus suis
the-Castilians gathered them fighting from bounds their
eiecerunt. Illi autem fugientes venerunt ad montes
cast-out they moreover fleeing came to the-mountains
Marinos qui sunt inter Nageram et Pampiloniam et
Marinos which are between Nájera and Pamplona and
Baionam, scilicet versus maritimam in terra Biscagiæ
Bayonne namely toward the-seacoast in the-land of-Biscay
et Alavæ, ubi habitantes multa castra ædificaverunt
and of-Álava where dwelling many castles they-built
et interfecerunt omnes masculos, quorum uxores vi
and killed all males whose wives by-force
sibi rapuerunt, e quibus natos genuerunt qui
for-themselves they-snatched from whom sons they-begot who
postea a sequentibus Navarri vocantur. Unde Navarrus
afterward by those-following Navarrese are-called whence Navarrese
interpretatur non verus, id est non vera progenie aut
is-interpreted not true that is not of-true progeny or
legitima prosapia generatus. Navarri etiam a quadam
of-lawful lineage begotten the-Navarrese also from a-certain
urbe quæ Naddaver dicitur, prius nomen sumpserunt,
city which Naddaver is-called before the-name took

quæ est in illis oris e quibus primitus advenerunt.
which is in those shores from which first they-came
Quam scilicet urbem in primis temporibus beatus Matheus
which namely city in the-first times blessed Matthew
Apostolus et Evangelista sua prædicatione ad Dominum
Apostle and Evangelist by-his preaching to the-Lord
convertit.
converted

Liber Sancti Jacobi

The Pilgrim's Guide to Compostela

THE ARGUMENT OF BLESSED POPE CALIXTUS

Calixtus assures the reader that what is written in this book is true, as many still living can testify.

Argumentum beati Calixti Papæ. — Si veritas a perito
the-argument of-blessed Calixtus the-Pope if the-truth by a-skilled
lectore nostris voluminibus requiratur; in huius codicis serie,
reader in-our volumes be-sought in of-this codex the-series
amputato hæsitationis scrupulo, secure intelligatur. Quæ enim
cut-away of-hesitation the-scruple securely let-it-be-understood what for
in eo scribuntur, multi, adhuc viventes, vera esse testantur.
in it are-written many still living true to-be testify

Caput I. De viis sancti Jacobi apostoli

CHAPTER I · THE ROADS OF SAINT JAMES

Four roads lead to Saint James: by Saint-Gilles, Montpellier, Toulouse, and the Somport pass; by Le Puy, Conques, and Moissac; by Vézelay, Saint-Léonard, and Périgueux; and by Tours, Poitiers, Saint-Jean-d'Angély, Saintes, and Bordeaux. Three join at Ostabat and cross the pass of Cize, meeting the Somport road at Puente la Reina, and from there one road runs to Compostela.

Incipit liber quartus S. Jacobi apostoli
here-begins book fourth of-Saint James the-apostle
Quatuor viæ sunt, quæ ad sanctum Jacobum tendentes, in
four roads there-are which to Saint James tending into
unum, ad Pontem Reginæ, in oris Hispaniæ coadunantur: alia
one at Puente Reina in the-shores of-Spain are-joined one
per sanctum Ægidium et Montem Pessulanum et Tolosam
through Saint Giles and Mount Pessulan and Toulouse

et Portus Asperi tendit; alia per sanctam Mariam Podii et
and the-passes of-Aspe tends another through Saint Mary of-Le-Puy and
sanctam Fidem de Conquis et sanctum Petrum de Moyssaco
Saint Foy of Conques and Saint Peter of Moissac
incedit; alia per sanctam Mariam Magdalenam Viziliaci et
goes another through Saint Mary Magdalene of-Vézelay and
sanctum Leonardum Lemovicensem et urbem Petragoricensem
Saint Leonard of-Limoges and the-city of-Périgueux
pergit; alia per sanctum Martinum Turonensem et sanctum
proceeds another through Saint Martin of-Tours and Saint
Hilarium Pictavensem et sanctum Joannem Angeliacensem, et
Hilary of-Poitiers and Saint John of-Angély and
sanctum Eutropium Sanctonensem et urbem Burdegalensem
Saint Eutropius of-Saintes and the-city of-Bordeaux
vadit. Illa quæ per Sanctam Fidem, et alia quæ per
goes that which through Saint Foy and the-other which through
sanctum Leonardum, et alia quæ per sanctum Martinum
Saint Leonard and the-other which through Saint Martin
tendit, ad Hostavallam coadunantur; et, transito portu Ciseræ,
tends at Ostabat are-joined and crossed the-pass of-Cize
ad Pontem Reginæ sociantur viæ quæ per portus Asperi
at Puente Reina are-joined-to the-road which through the-pass of-Aspe
transit. Et una via exinde usque ad sanctum Jacobum efficitur.
crosses and one road thence all-the-way to Saint James is-made

Cap. II. De dietis itineris sancti Jacobi. Calixtus papa

CHAPTER II · THE DAYS' JOURNEYS OF THE ROAD OF SAINT JAMES

From the Somport to Puente la Reina are three short days' journeys, and from the pass of Cize to Compostela thirteen, through Viscarret, Pamplona, Estella, Nájera, Burgos, Frómista, Sahagún, León, Rabanal, Villafranca, Triacastela, and Palas.

A portibus Asperi usque ad Pontem Reginæ, tres paucæ
from the-passes of-Aspe all-the-way to Puente Reina three short
habentur dietæ. Prima est a Borcia, quæ est villa in
are-reckoned days'-journeys the-first is from Borce which is a-town at
pede montis Asperi, sita adversus Gasconiam, usque
the-foot of-the-mountain of-Aspe situated toward Gascony all-the-way
ad Jaccam; secunda est a Jacca usque ad montem Reellum;
to Jaca the-second is from Jaca all-the-way to Mount Reellus
tertia est a Monte Reello usque ad Pontem Reginæ.
the-third is from Mount Reellus all-the-way to Puente Reina
A portibus vero Cisereis usque ad sanctum Jacobum
from the-passes but of-Cize all-the-way to Saint James
tredecim dietæ habentur. Prima est a villa sancti
thirteen days'-journeys are-reckoned the-first is from the-town of-Saint
Michaelis, quæ est in pede portuum Ciseræ, versus scilicet
Michael which is at the-foot of-the-passes of-Cize toward namely
Gasconiam, usqne ad Biscaretum: et ipsa est parva. Secunda
Gascony all-the-way to Viscarret and it is short the-second
est a Biscareto usque ad Pampiloniam: et ipsa est pauca.
is from Viscarret all-the-way to Pamplona and it is short
Tertia est a Pampilonia urbe usque ad Stellam. Quarta
the-third is from Pamplona the-city all-the-way to Estella the-fourth
est a Stella usque ad Nageram urbem, scilicet equitibus.
is from Estella all-the-way to Nájera the-city namely for-horsemen

Quinta est a Nagera usque ad urbem quæ dicitur Burgas,
the-fifth is from Nájera all-the-way to the-city which is-called Burgos
similiter equitibus. Sexta est a Burgis usque ad Frumestam.
likewise for-horsemen the-sixth is from Burgos all-the-way to Frómista
Septima a Frumesta usque ad sanctum Facundum est.
the-seventh from Frómista all-the-way to Saint Facundus is
Octava est a sancto Facundo usque ad urbem Legionem.
the-eighth is from Saint Facundus all-the-way to the-city León
Nona est a Legione usque ad Raphanellum. Decima est
the-ninth is from León all-the-way to Rabanal the-tenth is
a Raphanello usque ad Villamfrancam, scilicet in bucca
from Rabanal all-the-way to Villafranca namely at the-mouth
Valliscarceris, transitis portibus montis Iraci. Undecima
of-the-Valcarce crossed the-passes of-the-mountain of-Irago the-eleventh
est a Villafranca usque ad Triacastellam, transitis portibus
is from Villafranca all-the-way to Triacastela crossed the-passes
montis Februarii. Duodecima est a Triacastella usque
of-the-mountain of-Cebrero the-twelfth is from Triacastela all-the-way
ad Palatium. Terdecima vero est a Palatio usque ad
to Palas the-thirteenth but is from Palas all-the-way to
sanctum Jacobum: et ipsa modica est.
Saint James and it short is

Cap. III. De nominibus villarum sancti Jacobi itineris

CHAPTER III · THE NAMES OF THE TOWNS ON THE ROAD OF SAINT JAMES

The towns on the road are listed from the Somport and from the pass of Cize to Compostela, with notes on the plenty of Estella, Carrión, and Sahagún and on Triacastela, where pilgrims take a stone to Castañeda for the lime of the basilica's building. Compostela, which holds James's body, is the happiest of the cities of Spain; the stages are written down so that pilgrims may plan their costs.

A portibus Asperi usque ad Pontem Reginæ, hæ villæ in
from the-passes of-Aspe all-the-way to Puente Reina these towns on
via Jacobitana habentur. Primitus est in pede montis,
the-way of-James are-reckoned first is at the-foot of-the-mountain
versus Gasconiam, Borcia; inde transito montis cacumine
toward Gascony Borce thence crossed of-the-mountain the-summit
est hospitalis sanctæ Christinæ; inde Canfrancus; inde Jacca;
is the-hospital of-Saint Christina thence Canfranc thence Jaca
inde Osturiz; inde Thermas, ubi regales balnei jugiter calidi
thence Osturit thence Tiermas where royal baths continually hot
habentur; inde Mons Reellus; inde Pons Reginæ constat.
are-had thence Mount Reellus thence Puente Reina stands
A portibus vero Cisereis in beati Jacobi itinere usque
from the-passes but of-Cize on of-blessed James the-road all-the-way
ad eius basilicam Gallæcianam hæ villæ majores habentur.
to his basilica Galician these towns greater are-reckoned
Primitus in pede eiusdem montis Ciserei, versus scilicet
first at the-foot of-the-same mountain of-Cize toward namely
Gasconiam, est villa sancti Michaelis; deinde transito
Gascony is the-town of-Saint Michael then crossed
cacumine eiusdem montis reperitur hospitale Rotolandi;
the-summit of-the-same mountain is-found the-hospital of-Roland

deinde villa Runcievallis; deinde reperitur Biscarellus; inde
then the-town of-Roncevaux then is-found Viscarret thence
Resogna; inde urbs Pampilonia; inde Pons Reginæ. Inde
Larrasoaña thence the-city Pamplona thence Puente Reina thence
Stella, quæ pane bono, et optimo vino, carne et piscibus
Estella which in-bread good and best in-wine in-meat and fish
fertilis est, cunctisque felicitatibus plena. Inde est Arcus; inde
fertile is and-with-all happinesses full thence is Los-Arcos thence
Grugnus; inde Villarubea; inde urbs Nagera; inde sanctus
Logroño thence Villarroya thence the-city Nájera thence Santo
Dominicus; inde Radicellas; inde Belfuratus; inde Francavilla;
Domingo thence Redecilla thence Belorado thence Villafranca
inde nemus Oquæ; inde Altaporca; inde urbs Burgas. Inde
thence the-forest of-Oca thence Atapuerca thence the-city Burgos thence
Alterdalia; inde Furnellos; inde Castrasorecia; inde pons
Tardajos thence Hornillos thence Castrojeriz thence the-bridge
Fiteriæ; inde Frumesta; inde Carrionus, quæ est villa habilis
of-Itero thence Frómista thence Carrión which is a-town well-suited
et optima, pane et vino carne et omni fertilitate felix.
and best in-bread and wine in-meat and all fertility happy
Inde est sanctus Facundus, omnibus fertilitatibus affluens, ubi
thence is Saint Facundus with-all fertilities abounding where
est pratum, ubi hastæ fulgurantes victorum pugnatorum
is the-meadow where the-lances flashing of-the-victorious fighters
ad Domini laudem, infixæ olim, fronduisse referuntur; inde
for of-the-Lord the-praise fixed once to-have-blossomed are-related thence
est Manxilla; inde Legio, urbs regalis et curialis, cunctisque
is Mansilla thence León the-city royal and courtly and-with-all
felicitatibus plena. Inde est Orbega; inde urbs Osturga; inde
happinesses full thence is Órbigo thence the-city Astorga thence
Raphanellus qui Captivus cognominatus est; inde portus
Rabanal which the-Captive surnamed is thence the-pass

montis Iraci; inde Sicca Molina; inde Ponsferratus; inde
of-the-mountain of-Irago thence Sicca Molina thence Ponferrada thence
Carcavellus; inde Villafranca de bucca Valliscarceris. Inde
Cacabelos thence Villafranca of the-mouth of-the-Valcarce thence
castrum Sarracenicum; inde Villaus; inde portus montis
the-castle Saracen thence Villaus thence the-pass of-the-mountain
Februarii; inde hospitale in cacumine eiusdem montis; inde
of-Cebrero thence the-hospital on the-summit of-the-same mountain thence
Linar de Rege; inde Triacastella, in pede scilicet eiusdem
Linares of the-King thence Triacastela at the-foot namely of-the-same
montis in Gallæcia, ubi peregrini accipiunt petram et
mountain in Galicia where the-pilgrims receive a-stone and
secum deferunt usque ad Castaniollam ad faciendam
with-themselves carry all-the-way to Castañeda for making
calcem ad opus basilicæ Apostolicæ; inde est villa sancti
lime for the-work of-the-basilica Apostolic thence is the-town of-Saint
Michaelis; inde Barbadellus; inde pons Mineæ; inde Sala
Michael thence Barbadelo thence the-bridge of-the-Miño thence Sala
Reginæ; inde Palatium Regis. Inde campus Levurarius;
of-the-Queen thence Palas of-the-King thence the-field Leboreiro
inde sanctus Jacobus de Boento; inde Castaniolla; inde
thence Saint James of Boente thence Castañeda thence
Villanova; inde Ferreras; inde COMPOSTELLA apostolica,
Villanova thence Ferreiros thence COMPOSTELA the-apostolic
urbs excellentissima, cunctis deliciis plenissima, corporale
city most-excellent with-all delights most-full the-bodily
talentum beati Jacobi habens in custodia; unde felicior et
talent of-blessed James having in custody whence happier and
excelsior cunctis Hispaniæ urbibus est approbata.
loftier than-all of-Spain cities it-is approved

Idcirco has villas et præfatas dietas præscriptione
for-this these towns and the-aforesaid days'-journeys in-writing
restrinxi pro exceptione, ut peregrini ad sanctum Jacobum
I-have-confined for exception that pilgrims to Saint James
proficiscentes expensas suo itineri necessarias sibi,
setting-out expenses for-their journey necessary for-themselves
hæc audientes, præmeditari studeant.
these-things hearing to-plan may-be-zealous

Cap. IV. De tribus hospitalibus cosmi

CHAPTER IV · THE THREE HOSPICES OF THE WORLD

God set up three columns to sustain his poor: the hospices of Jerusalem, of the Great Saint Bernard, and of Saint Christina on the Somport. Whoever builds such holy places will possess the kingdom of God.

Tres columnas valde necessarias ad sustinendos pauperes
three columns very necessary for sustaining poor
suos maxime Dominus in hoc mundo instituit: hospitale
his most the-Lord in this world established the-hospital
scilicet Jerusalem, et hospitale montis Jocci, et hospitale
namely of-Jerusalem and the-hospital of-the-mount of-Joux and the-hospital
sanctæ Christinæ quod est in portibus Asperi. Hæc sunt
of-Saint Christina which is in the-passes of-Aspe these are
hospitalia in locis necessariis posita. Loca sancta, domus
hospitals in places necessary placed places holy the-house
Dei, refectio sanctorum, peregrinorum requies, egentium
of-God the-refreshment of-the-saints of-pilgrims the-rest of-the-needy
consolatio, infirmorum salus, mortuorum subsidium
the-consolation of-the-sick the-salvation of-the-dead the-help

[pariter ac] vivorum! Hæc igitur loca sacrosancta quicumque
equally and of-the-living these therefore places most-holy whoever
ædificaverit, proculdubio regnum Dei possidebit.
shall-have-built without-doubt the-kingdom of-God shall-possess

Cap. V. De nominibus quorumdam qui beati Jacobi viam refecerunt. Aymericus

CHAPTER V · SOME WHO REPAIRED THE ROAD

Andrew, Roger, Alvitus, Fortus, Arnald, Stephen, and Peter, who rebuilt the bridge over the Miño that Queen Urraca had broken, repaired the road from Rabanal to the Miño bridge before 1120, in the days of Archbishop Diego, Emperor Alfonso, and Pope Calixtus. May they and their helpers rest in peace.

Hæc sunt nomina quorumdam viatorum, qui temporibus Didaci
these are the-names of-certain road-makers who in-the-times of-Diego
archiepiscopi Jacobitæ, et Adefonsi imperatoris Hispaniæ et
archbishop of-James and of-Alfonso emperor of-Spain and
Gallæciæ, et Calixti papæ, viam sancti Jacobi a Raphanello
of-Galicia and of-Calixtus the-pope the-road of-Saint James from Rabanal
usque ad pontem Mineæ, pio amore Dei et Apostoli,
all-the-way to the-bridge of-the-Miño for-the-pious love of-God and of-the-Apostle
citra annum Dominicum mcxx, regnante Adefonso rege
before the-year of-the-Lord's eleven-hundred-twenty reigning Alfonso king
Aragoni et Ludovico pinguissimo rege Galliarum, refecerunt:
of-Aragon and Louis the-fattest king of-the-Gauls repaired
Andreas, Rotgerius, Alvitus, Fortus, Arnaldus, Stephanus,
Andrew Roger Alvitus Fortus Arnald Stephen
Petrus qui pontem Mineæ, a regina Urraca confractum, refecit.
Peter who the-bridge of-the-Miño by queen Urraca broken repaired
Istorum adiutorumque suorum animæ requiescant in pace.
of-these and-of-the-helpers their the-souls may-rest in peace

Cap. VI. De fluminibus bonis et malis qui in itinere sancti Jacobi habentur. Calixtus papa

CHAPTER VI · THE GOOD AND BAD RIVERS ON THE ROAD OF SAINT JAMES

The rivers from the passes to Compostela are named, wholesome or deadly; at the Salado two Navarrese sharpening knives tell the author the water is good, and two of his horses die and are flayed on the spot. Spain's fish and meat sicken foreigners. Near Compostela the French pilgrims wash their whole bodies at Lavacolla for love of the apostle, and the list shows pilgrims which waters to drink.

Hæc sunt flumina, quæ a portibus Ciseræ et Asperi
these are the-rivers which from the-passes of-Cize and of-Aspe
usque ad sanctum Jacobum habentur.
all-the-way to Saint James are-reckoned
De portibus Asperi procedit sanum flumen, nomine Aragonus,
from the-passes of-Aspe proceeds a-healthy river by-name the-Aragon
quod Hispaniam irrigat. De portibus vero Cisereis flumen
which Spain waters from the-passes but of-Cize a-river
sanum egreditur, quod a multis Runa dicitur et decurrit
healthy goes-out which by many the-Runa is-called and runs-down
Pampiloniam; ad Pontem Reginæ decurrunt Arga simul
to-Pamplona at Puente Reina run-down the-Arga together
et Runa. Ad Locum qui dicitur Lorca, in orientali parte
and the-Runa at the-place which is-called Lorca in the-eastern part
decurrit flumen, quod dicitur Rivus Salatus: ibi os
runs-down a-river which is-called the-Salty Brook there the-mouth
equum tuum observa, quia flumen lethiferum est. Super
horse your watch because the-river deadly is upon
cuius ripam nos, ad sanctum Jacobum pergentes, invenimus
whose bank we to Saint James proceeding found
duos Navarros sedentes, artavos suos acuentes, solitos excoriare
two Navarrese sitting knives their sharpening wont to-flay

peregrinorum jumenta, quæ lympham illam bibebant et
of-pilgrims the-beasts which water that drank and
moriebantur. Qui nobis interrogantibus mentientes dixerunt
died who to-us asking lying said
«quia sana erat ad potandum»; quapropter equis nostris
that healthy it-was for drinking wherefore to-horses our
illam dedimus ad bibendum, et statim duo ex his obierunt,
it we-gave for drinking and at-once two of them died
quos illico ipsi excoriaverunt. Ad Stellam decurrit flumen
whom on-the-spot they flayed at Estella runs-down the-river
Aiega: ipsa est lympha dulcis, sana et optima. Per villam
Ega it is water sweet healthy and best through the-town
quæ dicitur Arcus, decurrit aqua lethifera; et ultra Arcum
which is-called Los-Arcos runs-down water deadly and beyond Los-Arcos
ad primum hospitale, intra Arcum scilicet et hospitale idem,
at the-first hospital between Los-Arcos namely and the-hospital the-same
decurrit aqua lethifera jumentis et hominibus bibentibus
runs-down water deadly to-beasts and men drinking
eam. Ad villam, quæ dicitur Turres, intra scilicet Navarrorum
it at the-town which is-called Torres within namely of-the-Navarrese
decurrit flumen lethiferum jumentis et hominibus bibentibus
runs-down a-river deadly to-beasts and men drinking
illud. Inde ad villam quæ dicitur Covas, flumen defluit
it thence at the-town which is-called Cuevas a-river flows-down
mortiferum; ad Grugnum decurrit aqua ingens, nomine
death-bearing at Logroño runs-down a-water huge by-name
Ebra, quæ est sana et piscibus abundat. Omnes fluvii,
the-Ebro which is healthy and with-fish abounds all rivers
qui a Stella usque ad Grugnum habentur, lethiferi
which from Estella all-the-way to Logroño are-reckoned deadly
ad bibendum hominibus et jumentis, et pisces eorum ad
for drinking to-men and to-beasts and the-fish their for

comedendum approbantur. Si piscem, qui vulgo dicitur
eating are-found-good if a-fish which commonly is-called
barbus, sive illum quem Pictavi vocant alosam, et Itali
barbel or that which the-Poitevins call shad and the-Italians
clypiam sive anguillam, sive tencam in Hispania et Gallæcia,
clypia or eel or tench in Spain and Galicia
nusquam comederis, sine dubio aut proxime morieris, aut
anywhere you-shall-have-eaten without doubt either very-soon you-shall-die or
ægrotaveris; et si aliquis forte comedit et non ægrotavit,
you-shall-have-fallen-sick and if anyone perhaps ate and not fell-sick
idcirco quia aut aliis sanior fuit aut in illa patria diu
for-this because either than-others healthier he-was or in that country long
permansit. Omnes igitur pisces et carnes vaccinæ et suillæ
remained all therefore fish and meats beef and pork
totius Hispaniæ et Gallæciæ barbaris ægritudines præstant.
of-all Spain and Galicia to-foreigners sicknesses provide
Illa vero flumina, quæ dulcia et sana habentur ad bibendum,
those but rivers which sweet and healthy are-reckoned for drinking
his nominibus vulgariter nuncupantur: Pisorga, aqua scilicet
by-these names commonly are-called the-Pisuerga water namely
quæ decurrit ad pontem Fiteriæ; Carriona, quæ decurrit
which runs-down at the-bridge of-Itero the-Carrión which runs-down
ad Carrionum; Ceia, quæ ad sanctum Facundum; Aisela,
at Carrión the-Cea which at Saint Facundus the-Esla
ad Maxillam; Porma ad quemdam ingentem pontem, qui
at Mansilla the-Porma at a-certain huge bridge which
est inter Maxillam et Legionem; Turio, quæ decurrit ad
is between Mansilla and León the-Torío which runs-down at
Legionem sub Castrum judæorum; Bernesgua, quæ juxta
León below the-Castle of-the-Jews the-Bernesga which beside
eamdem urbem ex alia parte, adversus scilicet Austurgam
the-same city from the-other side toward namely Astorga

defluit; Sil, quæ ad Pontem ferratum in Valleviridi; Cua
flows-down the-Sil which at the-Bridge iron in Valverde the-Cúa
quæ ad Carcavellum; Burdua quæ decurrit ad pontem
which at Cacabelos the-Burbia which runs-down at the-bridge
Villæfrancæ; Carcera, quæ decurrit in Valle-Carceris; Minea,
of-Villafranca the-Valcarce which runs-down in Valcarce the-Miño
quæ defluit ad pontem Mineæ; fluvius quidam, qui distat
which flows-down at the-bridge of-the-Miño a-river certain which is-distant
ab urbe sancti Jacobi duobus milliariis in nemoroso loco:
from the-city of-Saint James by-two miles in a-wooded place
qui Lavamentula dicitur, idcirco quia in eo gens Gallica
which Lavacolla is-called for-this because in it the-people French
peregrina, ad sanctum Jacobum tendens, non solum mentulas
pilgrim to Saint James tending not only privy-parts
suas verum etiam totius corporis sui sordes, Apostoli
their but also of-the-whole body their the-dirt of-the-Apostle
amore, lavare solet, vestimentis suis expoliata. Sar fluvius,
for-love to-wash is-wont from-garments their stripped the-Sar river
qui inter montem Gaudii et urbem sancti Jacobi decurrit,
which between the-mount of-Joy and the-city of-Saint James runs-down
sanus habetur; Sarela fluvius similiter, qui ex alia parte
healthy is-reckoned the-Sarela river likewise which from the-other side
urbis versus occasum defluit sanus habetur.
of-the-city toward the-west flows-down healthy is-reckoned
Idcirco hæc flumina sic descripsi, ut peregrini, ad sanctum
for-this these rivers so I-have-described that pilgrims to Saint
Jacobum proficiscentes, evitare studeant ad bibendum
James setting-out to-avoid may-be-zealous for drinking
quæ sunt lethifera, et eligere valeant quæ sunt
those-which are deadly and to-choose may-be-able those-which are
sana sibi ad bibendum.
healthy for-themselves for drinking

Cap. VII. De nominibus terrarum et qualitatibus gentium, quæ in itinere sancti Jacobi habentur

CHAPTER VII · THE LANDS AND PEOPLES ON THE ROAD

The lands are described in order: Poitou's warlike people; the rustic speech of Saintonge and Bordeaux; the barren Landes, with their giant flies and sinking sand; the Gascons, generous to the poor but drunken and badly dressed; the ferrymen of the Gave, who drown pilgrims for their spoils. Over the pass of Cize, where Charles raised his cross, live the Basques and Navarrese, robbers and toll-takers whose crude customs the author describes with contempt, said to descend from Caesar's Scots. Then come Castile, rich and fertile, and Galicia, wooded and well watered, whose people resemble the French most.

In beati Jacobi viatico, via scilicet Tolosana, primitus,
on of-blessed James the-journey on-the-road namely of-Toulouse first
transito flumine Garona, invenitur tellus Gasconica; et
crossed the-river Garonne is-found the-land Gascon and
exinde, transitis portibus Asperi, terra Aragoni; et inde
thence crossed the-passes of-Aspe the-land of-Aragon and thence
Navarrorum tellus usque ad pontem Argæ et ultra.
of-the-Navarrese the-land all-the-way to the-bridge of-the-Arga and beyond
Per tramitem vero portuum Ciseræ, post Turonicam, invenitur
by the-path but of-the-passes of-Cize after Touraine is-found
habilis, et optima, et omni felicitate plena tellus Pictavorum.
suitable and best and with-all happiness full the-land of-the-Poitevins
Pictavi sunt heroes fortes et viri bellatores, arcubus et
the-Poitevins are heroes strong and men warlike with-bows and
sagittis et lanceis in bello doctissimi, in acie freti, in
arrows and lances in war most-skilled in battle-line confident in
cursibus velocissimi, in veste venusti, in facie præclari, in verbis
races most-swift in dress handsome in face splendid in words
astuti, in premiis largissimi, in hospitibus prodigi. Inde, tellus
shrewd in rewards most-generous to guests lavish thence the-land

Sanctonensium invenitur. Inde, transito quodam maris brachio
of-the-Saintongeais is-found thence crossed a-certain of-the-sea arm
et flumine Garona, Burdegalensium tellus; quæ vino optimo et
and the-river Garonne of-the-Bordelais the-land which in-wine best and
piscibus fertilis, sed lingua rustica habetur. Sanctonenses lingua
in-fish fertile but in-tongue rustic is-held the-Saintongeais in-tongue
rustica habentur, sed Burdigalenses rusticiores approbantur.
rustic are-held but the-Bordelais more-rustic are-found
Inde Burdegalenses landæ itinere dierum trium, fessis
thence of-Bordeaux the-Landes by-a-journey of-days three for-the-weary
scilicet, invenitur: ipsa est tellus omni bono desolata, pane
namely is-found it is a-land of-all good desolate of-bread
vino carne piscibus aquis et fontibus vacua, villis rara, plana,
of-wine of-meat of-fish of-waters and of-springs empty in-towns sparse flat
sabulosa, melle tamen et milio et panicio et grugnis larga.
sandy in-honey yet and millet and panic-grass and pigs abundant
Tu autem, si in æstate forte per eam transieris, faciem
you moreover if in summer perhaps through it you-shall-have-passed face
tuam studiose custodi a muscis immanissimis, quæ guespe,
your zealously guard from flies most-monstrous which wasps
vel tavones, vulgo dicuntur, quæ maxime ibi abundant; et
or gadflies commonly are-called which most there abound and
nisi diligenter pedem observaveris, in arena marina, quæ
unless diligently the-foot you-shall-have-watched in the-sand of-the-sea which
ibi abundant, usque ad genua velociter lapsus fueris.
there abound all-the-way to the-knees swiftly sunk you-shall-have
Transito vero hoc solo, invenitur terra Gasconica, candido
crossed but this ground is-found the-land Gascon in-white
pane et optimo vino rubicundo larga, nemoribus et pratis
bread and in-best wine red abundant in-woods and meadows
fluminibusque, fontibus sanis apta. Gasconi sunt levilogi,
and-in-rivers with-springs healthy fitted the-Gascons are light-of-speech

verbosi, derisores, libidinosi, ebriosi, cibis prodigi, male
wordy mockers lustful drunken in-foods lavish badly
induti, pannis et gazis devastati; bellis tamen assueti, sed
clothed in-rags and in-treasures ruined in-wars yet practiced but
hospitalitate pauperum præcipui. Circa ignem sedentes, sine
in-the-hospitality of-the-poor outstanding around the-fire sitting without
mensa comedere et cum uno scypho omnes libere utuntur.
table to-eat and with one cup all freely use
Largiter comedunt et bibunt, et male vestiuntur; et turpe!
largely they-eat and drink and badly are-clothed and shameful
suppositis paucis paleis, in putredine scilicet, familia cum
placed-under a-little straw in filth namely the-household with
domino et domina, omnes una recumbunt. In huius terræ
the-master and the-mistress all together lie-down at of-this land
exitu, via scilicet sancti Jacobi, habentur duo fluvii, qui
the-exit on-the-road namely of-Saint James are-had two rivers which
prope villam sancti Joannis Sorduæ, alter scilicet ad dexteram et
near the-town of-Saint John of-Sorde the-one namely to the-right and
alter ad lævam, fluunt; quorum unus dicitur Gaver, et alter
the-other to the-left flow of-which one is-called the-Gave and the-other
flumen qui sine rate nullo modo transmeari possit; quorum
a-river which without a-raft in-no way to-be-crossed can whose
nautæ penitus damnantur. Cum enim flumina illa admodum
boatmen utterly are-damned though for rivers those very
stricta sint, tamen de unoquoque homine, tam de paupere
narrow are yet from each man as-much from a-poor-man
quam de divite, quem ultra navigant, unum nummum more
as from a-rich-man whom across they-ferry one coin by-custom
accipiunt; et de jumento quatuor, vi etiam indigne capiunt.
they-take and from a-beast four by-force even unworthily they-take
Est etiam navis illorum modica, unius arboris facta, equos
is also the-boat their small of-one tree made horses

minime recipiens; quam cum intraveris, teipsum caute
by-no-means receiving which when you-shall-have-entered yourself cautiously
custodi ne forte in aquam cadas; oportebit enim equum
guard lest perhaps into the-water you-fall it-shall-be-needful for horse
tuum per frenum trahere post te extra navim per pelagum.
your by the-bridle to-draw after you outside the-boat through the-sea
Quapropter, cum paucis ingredere navim; quia, si nimis onerata
wherefore with few enter the-boat because if too-much laden
fuerit, cito periclitabitur. Multotiens etiam tantam
it-shall-have-been quickly it-shall-be-endangered very-often also so-great
peregrinorum turmam nautæ, accepto pretio, admittunt,
of-pilgrims a-troop the-boatmen received the-price admit
quod navis subvertitur et peregrini in pelago necantur;
that the-boat is-overturned and the-pilgrims in the-sea are-killed
unde nautæ nequiter gaudent captis mortuorum spoliis.
whence the-boatmen wickedly rejoice taken of-the-dead the-spoils
Inde circa portus Cisereos habetur tellus Basclorum, habens
thence around the-passes of-Cize is-had the-land of-the-Basques having
urbem Baionam in maritima versus septentrionem. Hæc
the-city Bayonne on the-seacoast toward the-north this
terra lingua barbara habetur; nemorosa, montuosa, pane
land in-tongue barbarous is-held wooded mountainous of-bread
et vino omnibusque corporalibus alimentis desolata; excepto
and wine and-of-all bodily nourishments desolate except
quod malo et cicera et lacte est consolata. In hac
that with-apples and cider and milk it-is consoled in this
terra mali portigeri habentur, scilicet circa portus Cisereos
land evil toll-gatherers are-had namely around the-passes of-Cize
[in] villa quæ dicitur Hostavalla, et villa sancti Joannis
in the-town which is-called Ostabat and the-town of-Saint John
et sancti Michaelis pedis portuum Ciseræ. Qui penitus
and of-Saint Michael of-the-foot of-the-passes of-Cize who utterly

damnantur: exeunt obviam peregrinis cum duobus aut
are-damned they-go-out to-meet the-pilgrims with two or
tribus jaculis, tributa injusta vi capientes: et siquis
three darts tributes unjust by-force taking and if-anyone
transeuntium, secundum eorum petitionem, nummos illis
of-those-crossing according-to their demand coins to-them
dare noluerit, et jaculis illum percutiunt et censum ab
to-give shall-refuse also with-darts him they-strike and the-toll from
eo auferunt exprobrantes illum et usque ad femoralias
him they-take-away reviling him and all-the-way to the-breeches
exquirentes. Ipsi sunt feroces; et terra, in quam commorantur,
searching they are fierce and the-land in which they-dwell
ferox et silvestris et barbara habetur. Ferocitas vultuum,
fierce and wild and barbarous is-held the-fierceness of-faces
similitudinesque linguæ barbaræ eorum, corda videntium
and-the-likenesses of-tongue barbarous their the-hearts of-those-seeing
illos expavescit. Cum non debeant rite accipere tributum,
them terrifies though not they-ought rightly to-take tribute
nisi a mercatoribus tantum; a peregrinis et ab omnibus
except from merchants only from pilgrims and from all
transeuntibus iniuste accipiunt. Quando debent more
those-crossing unjustly they-take when they-ought by-custom
accipere de qualibet re quatuor nummos vel sex; octo vel
to-take for any thing four coins or six eight or
duodecim, duplum scilicet, capiunt. Quapropter præcipimus
twelve double namely they-take wherefore we-command
et exoramus ut hi portageri et rex Aragonensis
and we-beseech that these toll-gatherers and the-king of-Aragon
cæterique divites, qui tributi pecunias ab eis accipiunt,
and-the-other rich-men who of-the-tribute the-moneys from them receive
omnesque illorum consentientes, scilicet Raymundus de Solis
and-all their consenters namely Raymond of Soule

et Vivianus de Acromonte et Vicecomes de sancto Michaele
and Vivian of Agramont and the-Viscount of Saint Michael
cum cunctis progeniis suis venturis, una cum præfatis
with all progenies their to-come together with the-aforesaid
nautis et Arnaldo de Guinia cum omni progenie sua
boatmen and Arnald of Guinia with all progeny his
ventura atque cum cæteris dominis aquarum prædictarum,
to-come and with the-other lords of-the-waters aforesaid
qui ex eisdem nautis nummos navigii iniuste accipiunt, cum
who from the-same boatmen coins of-ferrying unjustly receive with
sacerdotibus etiam, qui pœnitentiam vel eucharistiam scienter
priests also who penitence or the-eucharist knowingly
illis tribuunt, vel officium divinum eis faciunt, vel in
to-them grant or the-office divine for-them do or in
ecclesia eos consentiunt, donec per longævam ac patefactam
church them admit until through long and manifest
pœnitentiam resipiscant et modum in tributis suis ponant,
penitence they-repent and measure in tributes their they-set
non solum in Sedibus episcopalibus terræ illorum, verum
not only in the-Sees episcopal of-land their but
etiam in beati Jacobi basilica, peregrinis audientibus, sedule
also in of-blessed James the-basilica with-pilgrims hearing assiduously
excommunicentur; et quicumque prælatorum ex hoc vel
be-excommunicated and whoever of-the-prelates from this either
amore, vel lucro, eis parcere voluerint, anathematis gladio
by-love or by-gain them to-spare shall-wish of-anathema by-the-sword
percutiatur. Sciendum quia ipsi portigeri a peregrinis
be-struck to-be-known that these toll-gatherers from pilgrims
tributum accipere nullo modo debent: et nautæ præfati
tribute to-take in-no way ought and the-boatmen aforesaid
de duobus hominibus, scilicet de divitibus pro navigio nisi
from two men namely from the-rich for ferrying only

unum obolum, et de equo solum nummum accipere rite
one obol and from a-horse only a-coin to-take rightly
debent, de paupere vero nihil; et magnas etiam naves, in
ought from a-poor-man but nothing and great also boats in
quibus jumenta et homines largiter queant intrare, habere
which beasts and men largely may enter to-have
debent. In terra etiam Basclorum, via sancti Jacobi est
they-ought in the-land also of-the-Basques on-the-road of-Saint James is
excellentissimus mons, quod dicitur Portus Ciseræ, aut quia
a-most-excellent mountain which is-called the-Pass of-Cize either because
porta Hispaniæ ibi habetur, aut quia per illum montem
the-gate of-Spain there is-had or because through that mountain
res necessariæ de alia terra ad aliam transportantur, cuius
things necessary from one land to another are-transported whose
ascensus octo milliariis, et descensus similiter octo, habetur.
ascent in-eight miles and descent likewise in-eight is-reckoned
Sublimitas namque eius tanta est, qued visa est usque ad
the-height for its so-great is that seen it-is all-the-way to
cœlum tangere, cuius adscensori visum est propria manu
heaven to-touch to-whose climber seen it-is with-his-own hand
cœlum posse palpitari: de cuius fastigio potest videri mare
heaven to-be-able to-be-touched from whose summit can be-seen the-sea
Britannicum et occidentale, et ora etiam trium regionum,
British and western and the-shores also of-three regions
scilicet Castellæ et Aragoni et Galliæ. In summitate vero
namely of-Castile and of-Aragon and of-Gaul on the-summit but
eiusdem montis est locus, quod dicitur Crux Caroli, quia
of-the-same mountain is a-place which is-called the-Cross of-Charles because
super illum securibus et dolabris et fossoriis cæterisque
over it with-axes and mattocks and spades and-other
manubriis Carolus cum suis exercitibus in Hispaniam pergens
tools Charles with his armies into Spain proceeding

olim tramitem fecit, signumque Dominicæ crucis prius in eo
once a-path made and-the-sign of-the-Lord's cross first on it
elevavit, et tandem flexis genibus versus Gallæciam Deo et
raised and at-last with-bent knees toward Galicia to-God and
sancto Jacobo precem fudit; quapropter, peregrini, genua sua
to-Saint James a-prayer poured wherefore pilgrims knees their
ibi curvantes versus sancti Jacobi patriam, ex more orant, et
there bending toward of-Saint James the-country by custom pray and
singuli singula vexilla dominicæ Crucis infigunt. Mille etiam
each each banners of-the-Lord's Cross fix a-thousand also
cruces ibi possunt inveniri, unde primus locus orationis sancti
crosses there can be-found whence the-first place of-prayer of-Saint
Jacobi ibi habetur. In eodem monte, antequam christianitas
James there is-held in the-same mountain before Christianity
in oris Hispanicis ad plenum augmentaretur, Navarri
in the-shores Spanish to the-full was-increased the-Navarrese
impii et Bascli peregrinos ad sanctum Jacobum pergentes
impious and Basques pilgrims to Saint James proceeding
non solum deprædari, verum etiam ut asinos equitare et
not only to-rob but also like asses to-ride and
perimere solebant. Juxta vero montem illum, versus scilicet
to-kill were-wont beside but mountain that toward namely
septentrionem, est vallis quæ dicitur Vallis Caroli, in qua
the-north is a-valley which is-called the-Valley of-Charles in which
hospitatus fuit idem Carolus cum suis exercitibus, quando
lodged had the-same Charles with his armies when
pugnatores in Runcia valle occisi fuere; per quam etiam
the-fighters in Ronce valley killed were through which also
peregrini multi ad sanctum Jacobum tendentes transeunt,
pilgrims many to Saint James tending pass
nolentes montem ascendere. Postea vero in descensione
not-wishing the-mountain to-climb afterward but in the-descent

eiusdem montis invenitur hospitale et ecclesia, in qua
of-the-same mountain is-found a-hospital and a-church in which
est petronus, quem Rotolandus heros potentissimus, spatha
is the-rock which Roland the-hero most-mighty with-sword
sua, a summo usque deorsum per medium trino
his from the-top all-the-way downward through the-middle with-threefold
ictu scidit. Deinde invenitur Runciavallis, locus scilicet quo
stroke split then is-found Roncevaux the-place namely where
bellum magnum olim fuit factum, in quo rex Marsirus, et
a-battle great once was made in which king Marsile and
Rotolandus, et Oliverus, et alii pugnatores cxl
Roland and Oliver and other fighters with-a-hundred-forty
millibus christianorum simul et sarracenorum occisi fuere.
thousands of-Christians together and of-Saracens killed were
Post hanc vallem invenitur tellus Navarrorum, quæ felix pane
after this valley is-found the-land of-the-Navarrese which happy in-bread
et vino, lacte et pecoribus habetur. Navarri et Bascli
and wine in-milk and cattle is-held the-Navarrese and the-Basques
unius similitudinis et qualitatis, in cibis scilicet et vestibus
of-one likeness and quality in foods namely and garments
et lingua habentur; sed Bascli facie candidiores Navarris
and tongue are-held but the-Basques in-face whiter than-the-Navarrese
approbantur. Navarri pannis nigris et curtis usque ad
are-found the-Navarrese in-cloths black and short all-the-way to
genua tantummodo, Scothorum more, induuntur et
the-knees only of-the-Scots in-the-manner are-clothed and
sotularibus, quos lavarcas vocant, de piloso corio scilicet
shoes which lavarcas they-call of hairy leather namely
non confecto factas, corrigiis, circa pedem alligatas, plantis
not tanned made with-thongs around the-foot bound with-the-soles
pedum solummodo involutis, basibus nudis, utuntur. Palliolis
of-the-feet only wrapped with-bases bare use little-cloaks

vero laneis, scilicet atris, longis usque ad cubitos, in effigie
but woolen namely black long all-the-way to the-elbows in the-likeness
pennulæ fimbriatis, quos vocant saias utuntur. Hi vero turpiter
of-a-cape fringed which they-call saias they-use these but shamefully
vestiuntur et turpiter comedunt et bibunt: omnis namque
are-clothed and shamefully eat and drink all for
familia domus Navarri, tam servus quam dominus,
the-household of-the-house of-a-Navarrese as-much the-servant as the-master
tam ancilla quam domina, omnia pulmentaria simul mixta
as-much the-maid as the-mistress all the-dishes together mixed
in uno catino, non cum cochleariis, sed manibus propriis,
in one bowl not with spoons but with-hands their-own
solet comedere, et cum uno scypho bibere. Si illos comedere
is-wont to-eat and with one cup to-drink if them to-eat
videres, canibus edentibus vel porcis eos computares; sique
you-were-to-see dogs eating or pigs them you-would-reckon and-if
illos loqui audires, canum latrantium memorares:
them to-speak you-were-to-hear of-dogs barking you-would-be-reminded
barbara enim lingua penitus habentur. Deum vocant urcia;
barbarous for in-tongue utterly they-are-held God they-call urcia
dei genitricem andrea Maria; panem orgui; vinum ardum;
of-God the-mother andrea Maria bread orgui wine ardum
carnem aragui; piscem araign; domum echea; dominum
meat aragui fish araign house echea the-lord
domus iaona; dominam andrea; ecclesiam elicera; presbyterum
of-the-house iaona the-lady andrea the-church elicera the-priest
belaterra, quod interpretatur pulchra terra; triticum gari;
belaterra which is-interpreted beautiful earth wheat gari
aquam uric; regem ereguia; sanctum Jacobum iaona domne
water uric the-king ereguia Saint James iaona domne
iacue. Hæc est gens barbara, omnibus gentibus dissimilis
iacue this is a-people barbarous to-all peoples unlike

ritibus et essentia, malitia plena, colore atra, visu iniqua,
in-rites and nature with-malice full in-color black in-look wicked
prava, perversa, perfida, fide vacua et corrupta, libidinosa,
depraved perverse faithless of-faith empty and corrupt lustful
ebriosa, omni violentia docta, ferox et sylvestris, improba et
drunken in-all violence learned fierce and wild wicked and
reproba, impia et austera, dira et contentiosa, ullis bonis
reprobate impious and harsh dreadful and contentious in-any goods
inculta, cunctis vitiis et iniquitatibus edocta, Getis et
untaught in-all vices and iniquities learned to-the-Getae and
Sarracenis consimilis, malitia nostræ genti Gallicæ in omnibus
Saracens like in-malice to-our people Gallic in all-things
inimica; pro uno nummo tantum, perimit Navarrus aut
hostile for one coin only kills a-Navarrese or
Basclus, si potest, Gallicum. In quibusdam oris eorumdem, in
a-Basque if he-can a-Frenchman in certain shores of-the-same in
Biscagia scilicet et Alava, dum Navarri se calefaciunt,
Biscay namely and Álava while the-Navarrese themselves warm
vir mulieri et mulier viro verenda sua ostendunt.
the-man to-the-woman and the-woman to-the-man shameful-parts their they-show
Navarri etiam utuntur fornicatione incesta pecudibus; seram
the-Navarrese also use fornication incestuous with-cattle a-lock
enim Navarrus ad mulæ suæ et equæ posteriora suspendere
for a-Navarrese to of-mule his and of-mare the-hindquarters to-hang
dicitur ne alius accedat, sed ipse; vulvæ etiam mulieris
is-said lest another approach but he to-the-vulva also of-the-woman
et mulæ basia præbet libidinosa; quapropter ab omnibus
and of-the-mule kisses gives lustful wherefore by all
peritis sunt corripiendi Navarri. In campo tamen belli
skilled-men are to-be-rebuked the-Navarrese in the-field yet of-battle
probi habentur; ad assiliendum campum improbi; in decimis
upright they-are-held for assaulting a-field wicked in tithes

dandis legitimi, in oblationibus altarium assueti approbantur:
to-be-given lawful in offerings of-the-altars accustomed they-are-found
per unumquem enim diem, dum ad ecclesiam Navarrus
through each for day while to church a-Navarrese
vadit, aut panis, aut vini, aut tritici, aut alicuius substantiæ
goes either of-bread or of-wine or of-wheat or of-some substance
oblationem Deo facit. Ubicumque Navarrus aut Basclus
an-offering to-God he-makes wherever a-Navarrese or a-Basque
pergit, cornu ut venator collo suspendit; et duo jacula aut
proceeds a-horn as a-hunter on-neck he-hangs and two darts or
tria, quæ auconas vocat, ex more manibus tollit. Cumque
three which auconas he-calls by custom in-hands he-carries and-when
domum ingreditur et regreditur, ore sibilat ut milvus;
a-house he-enters and returns with-mouth he-whistles like a-kite
et dum in secretis locis vel in solitudinibus, rapacitatis
and while in secret places or in solitudes of-rapacity
causa, latens socios silentio convocare desiderat, vel
for-the-sake lying-hidden companions in-silence to-summon he-desires either
more bubonis cantat, vel instar lupi ululat. Tradi
in-the-manner of-an-owl he-sings or like a-wolf howls to-be-handed-down
solet illos ex genere Scothorum descendisse, pro eo
is-wont them from the-race of-the-Scots to-have-descended for this
quod similes illis sunt moribus et similitudine. Julius
that like to-them they-are in-morals and in-likeness Julius
Cæsar, ut fertur, tres gentes, Nubianos scilicet, Scothos et
Caesar as it-is-said three peoples the-Nubians namely the-Scots and
Cornubianos caudatos, ad expugnandum Hispanorum populos,
the-Cornishmen tailed for conquering of-the-Spaniards the-peoples
eo quod tributum ei reddere nolebant, ad Hispaniam
by-this that tribute to-him to-pay they-refused to Spain
misit, præcipiens eis ut omnem sexum masculinum gladio
sent ordering them that all sex male by-the-sword

interficerent femineumque tantum ad vitam reservarent.
they-should-kill and-the-female only for life they-should-reserve
Qui, cum per mare terram illam ingressi essent, contractis
who when by sea land that entered had drawn-together
navibus suis ab urbe Barchinona usque ad Cæsaraugustam
ships their from the-city Barcelona all-the-way to Saragossa
et ab urbe Baiona usque ad montem Oquæ igne et
and from the-city Bayonne all-the-way to the-mountain of-Oca with-fire and
gladio devastaverunt. Hos fines transire nequiverunt, quoniam
sword they-laid-waste these bounds to-cross they-could-not since
Castellani coadunati, illos expugnantes, a finibus suis
the-Castilians gathered them fighting from bounds their
eiecerunt; illi autem fugientes venerunt ad montes marinos,
cast-out they moreover fleeing came to the-mountains coastal
qui sunt inter Najeram et Pampiloniam, scilicet versus
which are between Nájera and Pamplona namely toward
maritimam in terra Biscagiæ et Alavæ; ubi habitantes
the-seacoast in the-land of-Biscay and of-Álava where dwelling
multa castra ædificarunt; et interfecerunt omnes masculos,
many castles they-built and killed all males
quorum uxores vi sibi rapuerunt; e quibus natos
whose wives by-force for-themselves they-snatched from whom sons
genuerunt, qui postea a sequentibus Navarri vocantur; unde
they-begot who afterward by those-following Navarrese are-called whence
Navarrus interpretatur ne verus; idem non vera progenie
Navarrese is-interpreted not true that-is not by-true progeny
aut legitima prosapia generatur. Navarri etiam a quadam
or by-lawful lineage is-begotten the-Navarrese also from a-certain
urbe, quæ Naddaver dicitur, prius nomen sumpserunt; quæ
city which Naddaver is-called before the-name took which
est in illis oris e quibus primitus advenerunt, quam scilicet
is in those shores from which first they-came which namely

urbem in primis temporibus beatus Matthæus apostolus et
city in the-first times blessed Matthew apostle and
evangelista sua prædicatione ad Dominum convertit.
evangelist by-his preaching to the-Lord converted
Post terram illorum, transito nemore Oquæ, versus scilicet
after the-land their crossed the-forest of-Oca toward namely
Burgas, sequitur tellus Hispanorum, Castella videlicet et
Burgos follows the-land of-the-Spaniards Castile namely and
Campos. Hæc est terra plena gazis, auro et argento,
the-Campos this is a-land full of-treasures of-gold and silver
paleis et equis fortissimis felix, pane et vino, carne
of-palls and of-horses most-strong happy in-bread and wine in-meat
piscibus lacte et melle fertilis; lignis tamen est desolata,
in-fish in-milk and honey fertile of-wood yet it-is desolate
hominibus malis et vitiosis plena.
with-men evil and vicious full
Inde terra Gallæcianorum, transitis oris Legionis et
thence the-land of-the-Galicians crossed the-shores of-León and
portibus montis Iraci et montis Februarii invenitur.
the-passes of-the-mountain of-Irago and of-the-mountain of-Cebrero is-found
Hæc est nemorosa, fluminibusque pratis et malariis
this is wooded and-with-rivers with-meadows and orchards
optimis fructibusque bonis et fontibus clarissimis apta,
best and-with-fruits good and with-springs most-clear fitted
urbibus et villis et segetibus rara, pane triticeo et vino
in-cities and towns and in-crops sparse in-bread wheaten and in-wine
stricta, pane siliginensi et sicera larga, pecoribus et
scant in-bread of-rye and in-cider abundant in-cattle and
jumentis, lacte et melle piscibusque marinis immanissimis
beasts in-milk and honey and-in-fish of-the-sea most-huge
et paucis habilis; auroque et argento et paleis pellibusque
and few fit and-in-gold and silver and palls and-in-skins

sylvestribus cæterisque opibus felix, imo gazis Sarracenicis
wild and-other riches happy indeed in-treasures Saracen
copiosa. Galleciani vero genti nostræ Gallicæ magis,
copious the-Galicians but to-people our Gallic more
præ ceteris gentibus Hispanicis incultis moribus, congrue
before the-other peoples Spanish uncouth in-morals fittingly
concordantur, sed iracundi et litigiosi valde habentur.
agree but irascible and litigious very are-held

Cap. VIII. De corporibus sanctorum, quæ in itinere sancti Jacobi requiescunt, quæ peregrinis ejus sunt visitanda

CHAPTER VIII · THE SAINTS' BODIES ON THE ROAD

The shrines on each road are listed with their saints' stories and feasts: Trophimus, Caesarius, Honoratus, and Genesius at Arles and the Alyscamps; Giles, whose golden shrine is described panel by panel; William of Gellone; Tiberius, Modestus, and Florentia; Saturninus at Toulouse; Foy at Conques; Mary Magdalene at Vézelay; Leonard at Noblat, the freer of captives, against the monks of Corbigny who claim him; Fronto at Périgueux; Euverte at Orléans; Martin at Tours; Hilary at Poitiers; John the Baptist's head at Saint-Jean-d'Angély. The longest is the passion of Eutropius of Saintes, a Persian prince drawn to Christ by his miracles, baptized by the apostles Simon and Thaddeus, sent into Gaul by Peter, and sent back to Saintes by Pope Clement to preach and die. Then come Romanus at Blaye with Roland, Severinus at Bordeaux, Oliver and Charles's other fighters at Belin, Dominic of the Causeway, Facundus and Primitivus at Sahagún, and Isidore at León.

Primitus namque his, qui per viam Ægidianam ad
first for by-those who by the-road of-Saint-Giles to
sanctum Jacobum tendunt, beati Trophimi confessoris corpus
Saint James tend of-blessed Trophimus the-confessor the-body
apud Arelatem visitandum est; cujus meminit beatus Paulus
at Arles to-be-visited is whom mentions blessed Paul

scribens ad Timotheum, qui ab eodem Apostolo antistes
writing to Timothy who by the-same Apostle bishop
ordinatus præfatæ urbi primus ob Christi evangelium
ordained to-the-aforesaid city first for of-Christ the-gospel
prædicandum directus est. Ex cuius fonte lucidissimo, ut
to-be-preached directed was from whose fount most-clear as
Papa Zosimus scribit, tota Gallia, fidei rivulos accepit.
Pope Zosimus writes all Gaul of-faith the-streams received
Cuius solemnitas quarto kalendas januarii celebratur.
whose feast on-the-fourth before-the-Kalends of-January is-celebrated
Item visitandum est corpus beati Cæsarii episcopi et
likewise to-be-visited is the-body of-blessed Caesarius bishop and
martyris, qui in eadem urbe regulam Monacharum instituit;
martyr who in the-same city a-rule of-Nuns established
cujus festivitas colitur kalendis novembris.
whose festival is-kept on-the-Kalends of-November
Item in cimiterio præfatæ urbis beati Honorati episcopi
likewise in the-cemetery of-the-aforesaid city of-blessed Honoratus bishop
præsidia sunt postulanda: cuius solemnitas colitur decimo
the-protections are to-be-asked whose feast is-kept on-the-tenth
vii° kalendas februarii. In cujus basilica veneranda et
seventh before-the-Kalends of-February in whose basilica venerable and
optima beati Genesii pretiosissimi martyris corpus requiescit.
best of-blessed Genesius the-most-precious martyr the-body rests
Est igitur vicus iuxta Arelatem inter duo Rhodani
there-is therefore a-village beside Arles between the-two of-the-Rhône
brachia, qui dicitur Trenquatalla, in quo est columna
arms which is-called Trinquetaille in which is a-column
quaedam marmorea optima valde, excelsa, super terram
certain marble best very lofty upon the-ground
erecta, scilicet retro eius ecclesiam, ad quam perfidi populi
raised namely behind his church to which the-faithless peoples

beatum Genesium, ut fertur, alligantes decollarunt; quae etiam
blessed Genesius as it-is-said binding beheaded which also
usque hodie roseo eius cruore apparet purpurea. Ipse vero
until today with-rosy his blood appears purple he but
mox ut decollatus fuit, caput proprium manibus accipiens
as-soon as beheaded he-was the-head his-own in-hands taking
in Rhodanum ejecit, et corpus per medium fluvii
into the-Rhône threw and the-body through the-middle of-the-river
usque ad beati Honorati basilicam, in qua honorifice
all-the-way to of-blessed Honoratus the-basilica in which honorably
jacet, deportavit; caput vero ipsius per Rhodanum et mare
it-lies carried the-head but his through the-Rhône and the-sea
currens, Carthaginem, urbem Hispanorum ductu Angelico
running Cartagena the-city of-the-Spaniards by-guidance Angelic
pervenit, in qua optime nunc requiescit et multa miracula
reached in which best now it-rests and many miracles
facit: cuius solemnitas colitur octavo kalendas septembris.
does whose feast is-kept on-the-eighth before-the-Kalends of-September
Inde visitandum est, iuxta Arelatem urbem, cimiterium
thence to-be-visited is beside Arles the-city the-cemetery
defunctorum loco, qui dicitur Ailiscampis, precibus,
of-the-dead in-the-place which is-called the-Alyscamps with-prayers
scilicet, psalmis et eleemosynis, ut mos est pro defunctis
namely with-psalms and alms as the-custom is for the-dead
exorare; cuius longitudo et latitudo, uno milliario constat.
to-pray whose length and breadth of-one mile consists
Tot ac tanta vasa marmorea, super terram sita, in nullo
so-many and so-great vessels marble upon the-ground set in no
cimiterio nusquam possint inveniri excepto in illo. Sunt
cemetery anywhere can be-found except in that they-are
etiam diversis operibus et litteris latinis insculpta et dictatu
also with-diverse works and letters Latin carved and in-language

inintelligibili, antiqua: quanto magis longe perspexeris,
unintelligible ancient by-how-much more far you-shall-have-looked
tanto magis longe sarcophagos videbis. In eodem cimiterio
by-so-much more far sarcophagi you-shall-see in the-same cemetery
septem ecclesiæ habentur; in qualibet quarum siquis presbyter
seven churches are-had in any of-which if-any priest
eucharistiam pro defunctis fecerit, vel laicus alicui
the-eucharist for the-dead shall-have-made or a-layman to-some
sacerdoti celebrare devote fecerit, vel psalterium clericus
priest to-celebrate devoutly shall-have-had-done or the-psalter a-cleric
legerit, veraciter pios illos defunctos qui ibi jacent, suæ
shall-have-read truly pious those dead who there lie of-his
salvationis adiutores in novissima resurrectione coram Deo
salvation helpers at the-last resurrection before God
habebit. Multa enim sanctorum martyrum et confessorum
he-shall-have many for of-holy martyrs and confessors
corpora ibi requiescunt, quorum animæ in paradisiaca sede
bodies there rest whose souls in the-paradisal seat
congaudent. Eorum namque commemoratio post Octavas
rejoice-together their for commemoration after the-Octave
Paschæ, secunda feria more celebratur.
of-Easter on-the-second weekday by-custom is-celebrated
Item beati Ægidii, piissimi confessoris atque abbatis corpus
likewise of-blessed Giles most-pious confessor and abbot the-body
dignissimum summopere vigilanti oculo visitandum est.
most-worthy with-utmost watchful eye to-be-visited is
Beatissimus namque Ægidius per cuncta cosmi climata
most-blessed for Giles through all of-the-world regions
famosissimus, omnibus venerandus, cunctis digne celebrandus,
most-famous by-all to-be-venerated by-all worthily to-be-celebrated
omnibus diligendus, cunctisque invocandus, omnibusque est
by-all to-be-loved and-by-all to-be-invoked and-by-all is

petendus. Post Prophetas et Apostolos nemo illo inter
to-be-sought after the-Prophets and Apostles no-one than-he among
cæteros sanctos dignior, nemo sanctior, nemo gloriosior,
the-other saints worthier no-one holier no-one more-glorious
nemo auxilio velocior: ipse enim præ cæteris sanctis velocius
no-one in-help swifter he for before the-other saints more-swiftly
usus est adiuvare egentes et afflictos et angustiatos sibi
accustomed has to-help the-needy and the-afflicted and the-distressed to-him
clamantes. O quam pulchrum et operæ pretiosum eius visitare
crying-out O how beautiful and of-effort worth his to-visit
sepulchrum! Die vero, qua illum quis toto corde
the-tomb on-the-day but on-which him anyone with-all heart
deprecatus fuerit, proculdubio adiutus feliciter erit. In
entreated shall-have without-doubt helped happily he-shall-be in
memetipso probavi quae aio: vidi olim quemdam in eiusdem
myself I-have-proved what I-say I-saw once a-certain-one in of-the-same
villa, qui die qua illum invocavit, a domo cuiusdam
town who on-the-day on-which him he-invoked from the-house of-a-certain
Peiroti sutoris, subsidiis beati confessoris, evasit; quæ
Peirot a-shoemaker by-the-aids of-the-blessed confessor escaped which
scilicet domus vetustissima penitus confracta cecidit. Quis
namely house most-ancient utterly broken fell who
igitur amplius eius videbit limina! Quis Deum adorabit
therefore more his shall-see the-thresholds who God shall-adore
in eius sacratissima basilica! Quis amplius eius amplexabitur
in his most-sacred basilica who more his shall-embrace
sarcophagum! Quis osculabitur eius altare venerandum! Aut
sarcophagus who shall-kiss his altar venerable or
quis eius vitam piissimam enarrabit! Eius namque tunicam
who his life most-pious shall-tell his for tunic
æger induit, et sanatur; ipsius virtute indeficiente quidam
a-sick-man puts-on and is-healed by-his power unfailing a-certain-one

a serpente percussus sanatur; alius arreptus a dæmonio
by a-serpent struck is-healed another seized by a-demon
liberatur; tempestas marina cessat; Theocritæ filia optatæ
is-freed a-storm of-the-sea ceases of-Theocrita the-daughter to-longed-for
diu sospitati restituitur; ægrotus, totius corporis valetudine
long health is-restored a-sick-man of-whole body health
carens, incolumitati diu desideratæ redditur; cerva quae prius
lacking to-safety long desired is-returned a-hind which before
erat indomita, ejus imperiis domestica effecta famulatur;
was untamed to-his commands tame made serves
Ordo monasticus, illo Abbate patrocinante, augmentatur;
the-order monastic with-him as-Abbot patronizing is-increased
energumenus a dæmonio liberatur; peccatum Caroli, ab
a-possessed-man from a-demon is-freed the-sin of-Charles by
Angelo sibi revelatum, Regi dimittitur; defunctus ad
an-Angel to-him revealed to-the-King is-forgiven a-dead-man to
vitam redditur; contractus pristinæ saluti redditur; immo
life is-restored a-cripple to-former health is-restored indeed
duo cypressina ostia, Praelatorum imaginibus Apostolorum
two cypress doors of-the-Prelates with-images of-the-Apostles
insculpta, a Romana urbe usque ad Rhodani portum
carved from the-Roman city all-the-way to of-the-Rhône the-port
per marinas undas sine aliquo regimine soli potenti
through the-sea waves without any steering by-his-alone mighty
imperio suo perveniunt. Taedet memori, quia narrare
command his arrive it-wearies the-one-remembering because to-tell
nequeo ejus omnia acta veneranda, idcirco quia tot sunt,
I-cannot his all deeds venerable for-this because so-many they-are
et tanta. Græca stella clarissima, postquam his radiis
and so-great the-Greek star most-bright after with-these rays
Provincialibus eluxit, inter illos optime accubuit, non deficiens,
of-Provence shone among them best set not failing

sed augmentans; non sua amittens lumina, sed præbens
but increasing not its-own losing lights but giving
omnibus duplicia; non descendens ad infima, sed ascendens
to-all double not descending to the-lowest but ascending
ad Olympi cacumina; non moriendo ejus lux atra efficitur,
to of-Olympus the-heights not by-dying its light dark is-made
sed suis insignibus sidereis clarior præ cæteris sideribus
but by-its insignia starry brighter before the-other stars
sanctis per quatuor cosmi climata habetur. Media igitur
saints through the-four of-the-world regions is-held at-the-middle therefore
nocte, Dominica, kalendis septembris, hoc sidus accubuit,
of-the-night on-Sunday on-the-Kalends of-September this star set
quod chorus Angelicus in politica sede secum collocavit; et
which the-choir Angelic in the-polity seat with-itself placed and
plebs Gothorum cum ordine Monachili in libero prædio suo,
the-people of-the-Goths with the-order Monastic in free estate their
inter Nemausensem scilicet urbem et fluvium Rhodanum,
between of-Nîmes namely the-city and the-river Rhône
honorifica sepultura sibi hospitavit. Ingens arca aurea, quæ
with-honorable burial to-itself lodged a-huge chest golden which
est retro eius altare super ipsius corpus venerandum, in
is behind his altar over his body venerable on
sinistrali scilicet parte primo gradu sex Apostolorum
the-left namely side in-the-first tier with-six of-the-Apostles
imaginibus est insculpta, in quo gradu primitus beatæ Mariæ
images is carved in which tier first of-blessed Mary
imago congrue sculpitur. In secundo vero gradu sursum
the-image fittingly is-sculpted in the-second but tier above
duodecim signa solaria hoc ordine habentur: Aries, Taurus,
twelve signs solar in-this order are-had Aries Taurus
Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius,
Gemini Cancer Leo Virgo Libra Scorpio Sagittarius

Capricornus, Aquarius et Pisces; et per medium illorum
Capricorn Aquarius and Pisces and through the-midst of-them
sunt aurei flores in vitis effigie. In superiore namque
are golden flowers in of-a-vine the-likeness in the-upper for
gradu tertio duodecim imagines viginti quatuor Seniorum
tier third twelve images of-the-twenty four Elders
habentur, his versibus super eorum capita scriptis:
are-had with-these verses above their heads written

Ecce chorus splendens seniorum bis duodenus,
behold the-choir shining of-the-elders twice twelve
Dulcia qui citharis decantant cantica claris.
sweet who on-harps sing songs clear

In dextrali vero parte, primo gradu, similiter sunt aliæ septem
on the-right but side in-the-first tier likewise are other seven
imagines, quarum sex Apostolorum sunt, et septima cuiuslibet
images of-which six of-the-Apostles are and the-seventh of-some
Christi discipuli est; sed et super Apostolorum capita virtutes,
of-Christ disciple is but also above of-the-Apostles the-heads the-virtues
quæ fuerunt in eis in utroque arcæ latere in effigie
which were in them on each of-the-chest side in the-likeness
mulieris sculpuntur: Benignitas scilicet, Mansuetudo, Fides,
of-a-woman are-sculpted Kindness namely Meekness Faith
Spes, Charitas, etc. In secundo gradu dextrali flores instar
Hope Charity etc in the-second tier right flowers like
vitis vineæ sculpuntur. In tertio gradu superiori, sicut in
of-a-vine of-the-vineyard are-sculpted in the-third tier upper as on

sinistra parte, imagines duodecim viginti quatuor Seniorum,
the-left side images twelve of-the-twenty four Elders
his versiculis super eorum capita scriptis, sculptæ habentur:
with-these little-verses above their heads written sculpted are-had

Hoc vas egregium gemmis, auroque politum,
this vessel outstanding with-gems and-gold polished
Relliquias sancti continet Ægidii.
the-relics of-Saint contains Giles
Quod qui franget, eum Dominus maledicat in ævum,
which who shall-break him the-Lord may-curse for ever
Ægidius pariter, cunctus et Ordo sacer.
Giles equally all and the-Order sacred

Tecta arcæ desuper ex utraque parte in modum
the-roofs of-the-chest above on each side in the-manner
squammarum piscium operantur; in cacumine vero eius sunt
of-the-scales of-fishes are-worked on the-top but its are
profecto tredecim lapides crystallini infixi, alii in modum
indeed thirteen stones crystal fixed some in the-manner
scaquorum, alii in modum malorum vel millegranorum; una
of-chessmen others in the-manner of-apples or of-pomegranates one
crystallus est ingens in modum magni piscis, trosteæ scilicet,
crystal is huge in the-manner of-a-great fish of-a-trout namely
erectus, cauda versa desursum: prima quippe crystallus instar
upright with-tail turned above the-first indeed crystal like
magnæ ollæ ingens habetur, super quam crux aurea, valde
a-great pot huge is-held upon which a-cross golden very
splendens, ponitur pretiosa. In medio frontis arcæ, in
shining is-placed precious in the-middle of-the-front of-the-chest in
antea scilicet, in circulo aureo residet Dominus manu dextera
front namely in a-circle golden sits the-Lord with-hand right

benedictionem innuens et in dextera librum tenens in quo
blessing signing and in the-right a-book holding in which
scriptum est: pacem et veritatem diligite. Sub scabellum vero
written it-is peace and truth love under the-footstool but
pedum ejus stella aurea habetur, et circa ulnas eius duæ
of-feet his a-star golden is-held and around elbows his two
litteræ scribuntur; altera scilicet ad dexteram et altera ad
letters are-written the-one namely at the-right and the-other at
laevam, hoc modo: A ω. Et desuper thronum eius duo pretiosi
the-left in-this way A ω and above the-throne his two precious
lapides modo inæstimabili fulgent: quatuor vero Evangelistæ,
stones in-a-way inestimable shine four but Evangelists
alas habentes, juxta thronum eius exterius habentur, singulas
wings having beside throne his outside are-had each
schedulas pedibus tenentes, in quibus evangeliorum propriorum
scrolls with-feet holding in which of-gospels their-own
initia per ordinem scribuntur; Matthæus in modum
the-beginnings in order are-written Matthew in the-manner
hominis ad dexteram scilicet sursum, et Lucas instar bovis
of-a-man at the-right namely above and Luke like an-ox
habetur deorsum, et Joannes in effigie aquilæ ad lævam
is-had below and John in the-likeness of-an-eagle at the-left
desuper, et Marcus leonis subter insculpitur. Duo vero angeli,
above and Mark of-a-lion below is-carved two but angels
juxta thorum Dominicum, Cherubim videlicet ad dexteram,
beside the-throne of-the-Lord's Cherubim namely at the-right
pedes tenens super Lucam, et Seraphim ad lævam, pedem
feet holding upon Luke and Seraphim at the-left the-foot
similiter tenens super Marcum, miro opere sculpuntur.
likewise holding upon Mark with-wonderful work are-sculpted
Duo ordines lapidum omnium generum pretiosorum, unus in
two rows of-stones of-all kinds precious one on

throno quo Dominus residet per circuitum, et alius in
the-throne on-which the-Lord sits round about and the-other on
oris arcæ similiter per circuitum, tres lapides in simul
the-edges of-the-chest likewise round about three stones in together
scilicet ob Trinitatis Dei figuram, ibi miro opere
namely on-account-of of-the-Trinity of-God the-figure there with-wonderful work
componuntur. Sed quidam inclytus suam imaginem auream,
are-composed but a-certain renowned-man his image golden
beatissimi confessoris amore, in pede arcæ versus altare
of-the-most-blessed confessor for-love at the-foot of-the-chest toward the-altar
aureis clavis infixit, quæ ad Dei honorem usque in
with-golden nails fixed which for of-God the-honor until into
hodiernam diem ibi apparet. In alio vero capite arcæ,
the-present day there appears on the-other but end of-the-chest
retro scilicet, Dominica Ascensio sculpitur. In primo ordine
behind namely of-the-Lord's Ascension is-carved in the-first row
sunt sex Apostoli, visibus sursum erectis, Dominum euntem
are six Apostles with-looks upward raised the-Lord going
in cœlum aspicientes, super quorum capita scriptæ hæ
into heaven beholding over whose heads written these
litteræ habentur: O viri Galilæi! hic Jesus, qui assumptus est
letters are-had O men of-Galilee this Jesus who taken-up is
in cœlum a vobis, sic veniet, quemadmodum eum vidistis.
into heaven from you so shall-come as him you-saw
In secundo vero gradu alii sex Apostoli eodem modo
in the-second but tier other six Apostles in-the-same way
stantes sculpuntur, sed et columnæ aureæ inter Apostolos ex
standing are-sculpted but also columns golden between the-Apostles on
utraque parte habentur. In tertio gradu Dominus stat erectus
each side are-had in the-third tier the-Lord stands upright
in throno quodam aureo; et duo Angeli stantes, unus ad
on a-throne certain golden and two Angels standing one at

dexteram, illius et alius ad laevam, extra thronum, manibus
the-right his and the-other at the-left outside the-throne with-hands
ostendunt Dominum Apostolis, singulis manibus sursum
show the-Lord to-the-Apostles with-each hands upward
elevatis, singulisque deorsum inclinatis; et super Dominicum
raised and-with-each downward bent and above of-the-Lord's
caput, extra thronum scilicet, columba habetur quasi volitans
head outside the-throne namely a-dove is-had as-if flying
super eum. In quarto vero ordine superiore Dominus sculpitur
over him in the-fourth but row upper the-Lord is-carved
in alio throno aureo; et juxta eum quatuor Evangelistæ
on another throne golden and beside him four Evangelists
habentur: Lucas scilicet in specie bovis contra Meridianam
are-had Luke namely in the-likeness of-an-ox toward the-Southern
partem deorsum, et Matthæus instar hominis desursum. In
part below and Matthew like a-man above on
alia parte contra Septentrionem est Marcus instar leonis
the-other side toward the-North is Mark like a-lion
deorsum, et Joannes in modum aquilæ desursum. Sciendum
below and John in the-manner of-an-eagle above to-be-known
vero est quod Dominica Maiestas, quæ est in throno, non
but is that of-the-Lord's Majesty which is on the-throne not
sedet; sed recta est dorsum tenens versus Meridiem, et
sits but upright is the-back holding toward the-South and
erecto capite; aspicit quasi in cœlum dextera manu levata
with-raised head looks as-if into heaven with-right hand lifted
sursum, et in læva cruciculam tenet; et sic ascendit ad
upward and in the-left a-little-cross holds and so ascends to
Patrem, qui in cacumine arcæ illum recipit. Itaque beati
the-Father who on the-top of-the-chest him receives and-so of-blessed
Ægidii Confessoris sepultura consistit, in qua ejus corpus
Giles the-Confessor the-tomb stands in which his body

venerandum honorifice requiescit. Erubescant igitur Hungari
venerable honorably rests let-them-blush therefore the-Hungarians
qui dicunt se habere eius corpus, conturbentur ominno
who say themselves to-have his body let-be-confounded utterly
Cammelarii, qui somniant se habere eius integrum
the-monks-of-Chamalières who dream themselves to-have his whole
corpus. Tabescant Sanctisequanici, qui extollunt se habere
body let-waste-away the-men-of-Saint-Seine who boast themselves to-have
eius caput; revereantur similiter Constantiani Normanni,
his head let-fear likewise the-Coutançais Normans
qui jactant se habere totum ipsius corpus, cum nullo
who vaunt themselves to-have whole his body since in-no
modo ejus Ossa sacratissima, ut a multis probatur queant
way his Bones most-sacred as by many is-proved can
extra oras ipsius deferri. Quidam enim beati Confessoris
outside shores his be-carried certain-men for of-the-blessed Confessor
brachium venerandum extra Ægidianam Patriam in oris
the-arm venerable outside the-Gilesian Country into shores
scilicet longinquis olim deferre fraudulenter conati sunt,
namely distant once to-carry fraudulently attempted have
sed nullo modo ire una cum eo valuerunt. Quatuor sunt
but in-no way to-go together with it were-they-able four are
Sanctorum corpora, quæ ab aliquo de propriis sarcophagis
of-Saints bodies which by anyone from their-own sarcophagi
nullo modo moveri posse referuntur, ut a multis probatur;
in-no way to-be-moved to-be-able are-related as by many is-proved
beati scilicet Jacobi Zebedæi, et beati Martini Turonensis,
of-blessed namely James of-Zebedee and of-blessed Martin of-Tours
et sancti Leonardi Lemovicensis, et beati Ægidii Christi
and of-Saint Leonard of-Limoges and of-blessed Giles of-Christ
Confessoris. Traditur quod Philippus, Rex Galliarum,
Confessor it-is-handed-down that Philip King of-the-Gauls

eadem corpora ad Galliam deferre olim tentavit; sed nullo
the-same bodies to Gaul to-carry once attempted but in-no
modo de propriis sarcophagis suis ea movere potuit.
way from their-own sarcophagi their them to-move could
Igitur ab his qui per viam Tolosanam ad S. Jacobum
therefore by those who by the-road of-Toulouse to Saint James
tendunt, beati Confessoris Guillelmi corpus est visitandum.
tend of-the-blessed Confessor William the-body is to-be-visited
Santissimus namque Guillelmus signifer egregius comes
most-holy for William standard-bearer outstanding count
Caroli Magni Regis extitit non minimus, miles fortissimus,
of-Charles the-Great the-King proved not the-least a-soldier most-strong
bello doctissimus. Hic urbem Nemausensem, ut fertur, et
in-war most-skilled this-man the-city of-Nîmes as it-is-said and
Aurasicam, aliasque multas, christiano imperio sua virtute
Orange and-other many to-the-Christian rule by-his power
potenti subiugavit, lignumque Dominicum apud vallem Gelloni
mighty subjugated and-the-wood of-the-Lord's at the-valley of-Gellone
secum detulit, in qua scilicet valle eremiticam vitam duxit,
with-himself brought in which namely valley hermit life he-led
et beato fine Christi confessor in ea honorifice requiescit.
and with-blessed end of-Christ confessor in it honorably rests
Cuius sacra solemnitas quinto kalendas Junii colitur.
whose sacred feast on-the-fifth before-the-Kalends of-June is-kept
Item in eadem via beatorum Martyrum corpora visitanda sunt,
likewise on the-same road of-the-blessed Martyrs the-bodies to-be-visited are
Tiberii Modesti et Florentiæ, qui tempore Diocletiani variis
of-Tiberius of-Modestus and of-Florentia who in-the-time of-Diocletian by-various
tormentis pro Christi fide cruciati, martyrium compleverunt.
torments for of-Christ the-faith tortured martyrdom completed

Jacent super fluvium Airandum in optimo sepulchro. Quorum
they-lie above the-river Hérault in a-best tomb whose
solemnitas colitur quarto idus novembris.
feast is-kept on-the-fourth before-the-ides of-November
Item in eadem via visitandum est corpus dignisimum beati
likewise on the-same road to-be-visited is the-body most-worthy of-blessed
Saturnini, episcopi et martyris, qui in Capitolio Tolosæ urbis
Saturninus bishop and martyr who on the-Capitol of-Toulouse city
a paganis tentus, tauris acerrimis et indomitis alligatus, atque
by pagans held to-bulls most-fierce and untamed bound and
a summa Capitolii arce usque ad caput unius milliarii per
from the-highest of-the-Capitol citadel all-the-way to the-end of-one mile through
omnes gradus lapideos precipitatus, capite conliso excusoque
all the-steps stone thrown-down with-head crushed and-dashed-out
cerebro et omni corpore dilaniato, dignam Christo animam
brain and with-all body torn worthy to-Christ soul
reddidit. Hic juxta urbem Tolosam optimo loco sepelitur;
rendered this-one beside the-city Toulouse in-a-best place is-buried
ubi ingens Basilica sub eius honore a fidelibus fabricatur,
where a-huge Basilica under his honor by the-faithful is-built
et Canonicalis regula beati scilicet Augustini observatur;
and the-Canonical rule of-blessed namely Augustine is-observed
et multa beneficia poscentibus à Domino præstantur. Cuius
and many benefits to-those-asking by the-Lord are-granted whose
solemnitas tertio kalendas decembris celebratur.
feast on-the-third before-the-Kalends of-December is-celebrated
Item a Burgundionibus et Theutonicis, per viam Podiensem
likewise by the-Burgundians and Germans by the-road of-Le-Puy
ad sanctum Jacobum pergentibus, corpus sanctissimum est
to Saint James proceeding the-body most-holy is
visitandum beatæ Fidis, Virginis et Martyris. Cujus animam
to-be-visited of-blessed Foy Virgin and Martyr whose soul

sanctissimam, corpore a carnificibus decollato super montem
most-holy with-the-body by the-executioners beheaded upon the-mountain
scilicet urbis Agenni, Angelorum chori instar columbæ
namely of-the-city of-Agen of-Angels the-choirs like a-dove
in cœlestibus detulerunt, et immortalitatis laurea eam
into the-heavenly-places carried and of-immortality with-the-laurel her
ornaverunt. Quod ut vidit beatus Caprasius, Antistes urbis
adorned which as saw blessed Caprasius Bishop of-the-city
Agenni, qui rabiem persecutionis evitans latebat in quadam
of-Agen who the-rage of-persecution avoiding lay-hidden in a-certain
spelunca, animatus ad tolerantiam passionis, ad locum, quo
cave encouraged to the-endurance of-the-passion to the-place where
beata Virgo pateretur, properavit et martyrii palmam
the-blessed Virgin was-suffering hastened and of-martyrdom the-palm
fortiter promeruit dimicando, moras etiam persequentium
bravely earned by-fighting the-delays also of-the-persecutors
arguendo. Demum beatæ Fidis, Virginis et Martyris, corpus
by-rebuking at-last of-blessed Foy Virgin and Martyr the-body
pretiosissimum in valle quae vulgo dicitur Conquas,
most-precious in the-valley which commonly is-called Conques
honorifice à Christianis sepelitur, super quod basilica optima
honorably by Christians is-buried over which a-basilica best
a christianis fabricatur, in qua ad Domini decus usque hodie
by Christians is-built in which for of-the-Lord the-glory until today
beati Benedicti regula summopere custoditur. Incolumibus
of-blessed Benedict the-rule with-utmost-care is-kept to-the-healthy
et infirmis beneficia multa largiuntur; ante cuius fores
and to-the-sick benefits many are-bestowed before whose doors
optimus fons, ultra quam dici fas est, mirabilis habetur.
a-best fountain beyond than to-be-said lawful it-is wonderful is-had
Cuius festivitas secundo nonas octobris colitur.
whose festival on-the-second before-the-nones of-October is-kept

Deinde in via quæ ad sanctum Jacobum, per sanctum
then on the-road which to Saint James through Saint
Leonardum, tendit, primitus beatæ Mariae Magdalenae,
Leonard tends first of-blessed Mary Magdalene
corpus dignissimum juste à peregrinantibus venerandum est.
the-body most-worthy justly by those-making-pilgrimage to-be-venerated is
Hæc enim est illa Maria gloriosa, quæ, in domo Simonis,
this for is that Mary glorious who in the-house of-Simon
leprosi, Salvatoris pedes lacrymis rigavit capillisque suis tersit,
the-leper of-the-Savior the-feet with-tears watered and-with-hair her wiped
et pretioso unguento suo diligenter osculando unxit; qua
and with-precious ointment her diligently by-kissing anointed for-which
propter dimissa sunt ei peccata multa quoniam dilexit
reason forgiven were to-her sins many since she-loved
multum amatorem universorum, Jesum Christum scilicet
much the-lover of-all Jesus Christ namely
remissorem suum. Hæc vero post Dominicam Ascensionem
forgiver her she but after of-the-Lord's Ascension
a Hierosolymitanis oris cum Beato Maximino, Christi
from the-Jerusalem shores with Blessed Maximinus of-Christ
discipulo, aliisque Dominicis discipulis usque ad Provinciæ
disciple and-other of-the-Lord's disciples all-the-way to of-Provence
Patriam per mare, scilicet per portum Marsiliæ, pervenit; in
the-Country by sea namely through the-port of-Marseille came in
qua scilicet Patria cælibem vitam per aliquot annos duxit, ac
which namely Country a-celibate life for some years she-led and
tandem in urbe Aquensi ab eodem Maximino eiusdem urbis
at-last in the-city of-Aix from the-same Maximinus of-the-same city
Antistite, sepulturam accepit. Post multum vero temporis
Bishop burial received after much but time
eius glebam pretiosissimam ab ipsa urbe usque ad
her clod most-precious from the-very city all-the-way to

Viziliacum heros quidam Monachili vita beatus, nomine Badilo,
Vézelay a-hero certain in-Monastic life blessed by-name Badilo
translatavit, ubi honorifica sepultura usque ad diem hanc
translated where with-honorable burial until to day this
requiescit; in quo etiam loco ingens ac pulcherrima basilica
she-rests in which also place a-huge and most-beautiful basilica
monachorumque Abbatia constituitur. Peccatoribus delicta
and-of-monks an-Abbey is-established to-sinners the-misdeeds
ipsius amore a Domino dimittuntur; cæcis visus redditur,
her for-love by the-Lord are-forgiven to-the-blind sight is-restored
mutorum lingua solvitur, claudi eriguntur, energumeni
of-the-mute the-tongue is-loosed the-lame are-raised the-possessed
liberantur et ineffabilia beneficia multis impertiuntur. Cujus
are-freed and ineffable benefits to-many are-imparted whose
sacra solemnia coluntur undecimo kalendas augusti.
sacred solemnities are-kept on-the-eleventh before-the-Kalends of-August
Item visitandum est corpus sacrum beati Leonardi,
likewise to-be-visited is the-body sacred of-blessed Leonard
Confessoris, qui cum Francorum genere esset nobilissimus,
Confessor who though of-the-Franks by-race he-was most-noble
et in regali curia nutritus, facinoroso sæculo summi
and in the-royal court nourished the-criminal world of-the-highest
Numinis amore abrenuntians, in Lemovicensibus oris, loco
Deity for-love renouncing in the-Limousin shores in-the-place
qui vulgo Nualliacus nuncupatur, cælibem vitam eremiticam
which commonly Noblat is-called a-celibate life hermit
crebris jejuniis, et vigiliis multis, frigoribusque, nuditatibus,
with-frequent fasts and vigils many and-colds nakednesses
ineffabilibusque laboribus, diu duxit; et tandem in eodem
and-unspeakable labors long led and at-last in the-same
libero praedio suo, transitu sacro, requievit; cuius gleba sacra
free estate his by-passing sacred rested whose clod sacred

immobilis esse perhibetur. Erubescant igitur Corbiniacenses
immovable to-be is-held let-them-blush therefore the-Corbigny
monachi, qui dicunt se beati Leonardi corpus habere;
monks who say themselves of-blessed Leonard the-body to-have
cum nullo modo vel paucius os ossium eius, vel pulvis, ut
since in-no way or the-least bone of-the-bones his or dust as
prædiximus queat moveri. Corbiniacenses vero, aliique multi,
we-said-before can be-moved the-Corbigny-men but and-others many
ejus beneficiis et miraculis ditantur; sed ipsius corporali
by-his benefits and miracles are-enriched but by-his bodily
præsentia frustrantur. Qui, cum eius corpus habere non
presence are-cheated who since his body to-have not
potuissent, corpus cuiusdam viri nomine Leotardi, quod ab
they-could the-body of-a-certain man by-name Leotard which from
oris Andegavensibus dicitur sibi afferri in arca
the-shores of-Anjou is-said to-themselves to-be-brought in a-chest
argentea repositum, pro sancto Leonardo Lemovicensi colunt;
silver laid for Saint Leonard of-Limoges they-worship
cui etiam nomen proprium mutantes post obitum, quasi
to-which also the-name proper changing after death as-if
esset iterum baptizandus, sancti Leonardi nomen imposuerunt,
it-were again to-be-baptized of-Saint Leonard the-name they-imposed
ut opinione tanti ac famosi nominis, scilicet sancti
that by-the-repute of-so-great and famous a-name namely of-Saint
Leonardi Lemovicensis peregrini illuc advenirent, et suis
Leonard of-Limoges pilgrims thither might-arrive and with-their
oblationibus illos ditarent; cuius festum idibus octobris
offerings them might-enrich whose feast on-the-ides of-October
colunt. Prius de sancto Leonardo Lemovicensi suae basilicæ
they-keep first of Saint Leonard of-Limoges of-their basilica
advocatum fecerunt; deinde alium in loco eius posuerunt,
an-advocate they-made then another in place his put

more servorum æmulorum, qui propriam hæreditatem
in-the-manner of-servants envious who their-own inheritance
a domino suo vi auferunt, et alieno indigne tribuunt:
from lord their by-force take-away and to-another unworthily give
similes etiam malo patri habentur qui filiam suam a
like also to-an-evil father are-held who daughter his from
legitimo sponso aufert, et alteri tribuit. Mutaverunt,
the-lawful bridegroom takes-away and to-another gives they-changed
inquit Psalmista, gloriam suam in similitudinem vituli.
says the-Psalmist glory their into the-likeness of-a-calf
Talia facientes, quidam sapiens corripit, dicens: Non des
such-things doing a-certain wise-man rebukes saying not give
alienis honorem tuum. Oratores namque barbari et domestici
to-others honor your the-suppliants for foreign and domestic
illuc advenientes, sancti Leonardi corpus, quod diligunt
thither arriving of-Saint Leonard the-body which they-love
putant invenire; et alterum pro altero ignorantes reperiunt.
think to-find and the-other for the-one not-knowing find
Quicumque apud Corbiniacum miracula faciat, tamen beatus
whoever at Corbigny miracles may-do yet blessed
Leonardus Lemovicensis captos, quamvis à dominio
Leonard of-Limoges the-captives although from the-dominion
ecclesiæ illorum sit alienatus, deliberat et ibi adducit. Unde
of-the-church their he-be estranged frees and there leads whence
duplici culpa Corbiniacences religantur, quoniam illum qui
with-a-double fault the-Corbigny-men are-bound since him who
suis miraculis illos venerantes ditat, minime recognoscunt,
by-his miracles them venerating enriches by-no-means they-recognize
nec etiam eius festa celebrant, sed alterum pro illo inordinate
nor even his feasts they-celebrate but the-other for him disorderly
colunt. Beati igitur Leonardi confessoris Lemovicensis
they-worship of-blessed therefore Leonard confessor of-Limoges

famam jam per totum orbem longe lateque divina clementia
the-fame now through all the-world far and-wide divine clemency
expandidit; cuius virtus potentissima innumera captivorum
has-spread whose power most-mighty innumerable of-captives
millia a carceribus educit, quorum vincula ferrea, ultra
thousands from prisons leads-out whose chains iron beyond
quam dici fas est, barbara millia millibus conjuncta, in
than to-be-said lawful is barbarous thousands to-thousands joined in
eius basilica circum circa, ad dexteram et lævam, intra et
his basilica round about at the-right and the-left within and
extra, ob tantorum miraculorum testimonium suspenduntur;
without for of-so-great miracles the-testimony are-hung
ultra quam dici fas est, mirareris, si arbores in ea
beyond than to-be-said lawful is you-would-wonder if the-trees in it
tot ac tantis ferreis barbaris oneratas videres. Ibi
with-so-many and so-great iron barbarous-chains laden you-were-to-see there
enim pendent manicæ ferræ boiæ, catenæ, compedes, cepti,
for hang manacles iron collars chains fetters stocks
pedices, vectes, juga, galeæ, falces et diversa instrumenta, e
shackles bars yokes helmets sickles and diverse instruments from
quibus Christi Confessor potentissimus captos sua potenti
which of-Christ the-Confessor most-mighty the-captives by-his mighty
virtute liberavit; mirum est de illo quia in humana forma
power freed wonderful it-is about him that in human form
visibiliter vinctis in ergastulis trans mare etiam usus
visibly to-the-bound in prisons across the-sea even accustomed
est apparere, ut ipsi testantur, quos liberavit Dei virtute.
he-has to-appear as they testify whom he-freed of-God by-power
Pulchre per eum adimpletur quod divinus Vates olim
beautifully through him is-fulfilled what the-divine Prophet once
vaticinavit dicens: Sedentes in tenebris et umbra mortis,
prophesied saying sitting in darkness and the-shadow of-death

vinctos in mendicitate et ferro, spe liberavit eos; et
bound in beggary and iron by-hope he-freed them and
clamaverunt ad eum, cum tribularentur, et de necessitatibus
they-cried to him when they-were-troubled and from necessities
eorum, liberavit eos; suscepit eos de via iniquitatis eorum,
their he-freed them he-received them from the-way of-iniquity their
quia contrivit portas æreas, et vectes ferreos confregit.
because he-broke gates bronze and bars iron shattered
Ligatos in compedibus et nobiles multos in manicis ferreis
the-bound in fetters and nobles many in manacles iron
hic liberavit. Traduntur etiam Christiani vincti sæpe in
this-one freed are-handed-over also Christians bound often into
manum gentilium ut Boamundus; et dominati sunt eorum,
the-hand of-the-gentiles as Bohemond and ruled-over have them
qui oderunt eos et tribulaverunt eos, inimici eorum; et
who hated them and troubled them enemies their and
humilitati sunt sub manibus eorum; sed hic sæpe liberavit
humbled were under the-hands their but this-one often freed
eos, et eduxit illos de tenebris et umbra mortis, et
them and led them from darkness and the-shadow of-death and
vincula eorum disrupit. Hic dicit his qui vincti sunt,
bonds their burst this-one says to-these who bound are
exite; et his qui in tenebris sunt revelamini. Cuius sacra
go-out and to-these who in darkness are be-revealed whose sacred
solemnia coluntur octavo idus novembris.
solemnities are-kept on-the-eighth before-the-ides of-November
Igitur post beatum Leonardum apud urbem Petragoricas
therefore after blessed Leonard at the-city Périgueux
visitandum est corpus beati Frontonis, Episcopi et
to-be-visited is the-body of-blessed Fronto Bishop and
Confessoris; qui Romæ a beato Petro Apostolo, vice
Confessor who at-Rome by blessed Peter the-Apostle in-place

Pontificali ordinatus, cum quodam presbytero, nomine
Pontifical ordained with a-certain priest by-name
Georgio, ad prædicandum urbem eamdem mittitur; qui cum
George for preaching the-city same is-sent who when
simul perrexissent, mortuo Georgio in itinere, et sepulto,
together they-had-proceeded dead George on the-journey and buried
reversus ad Apostolum beatus Fronto necem sui socii
having-returned to the-Apostle blessed Fronto the-death of-his companion
nunciavit: cui beatus Petrus baculum tradidit, dicens:
announced to-whom blessed Peter a-staff handed saying
Cum hunc baculum meum posueris super socii
when this staff my you-shall-have-placed upon of-companion
tui corpus, ita dices: Per illam obedientiam, quam ab
your the-body so you-shall-say by that obedience which from
Apostolo accepisti, in Christi nomine surge et comple illam,
the-Apostle you-received in of-Christ the-name rise and fulfill it
sicque agitur. Per Apostoli baculum beatus Fronto in
and-so it-is-done through of-the-Apostle the-staff blessed Fronto on
itinere socium de morte recepit, et præfatam urbem
the-journey the-companion from death received and the-aforesaid city
sua prædicatione ad Christum convertit; miraculisque multis
by-his preaching to Christ converted and-with-miracles many
perlustravit et digno obitu in ea, in basilica scilicet, quæ
illumined and by-a-worthy death in it in the-basilica namely which
sub eius nomine operatur, sepulturam accepit; in qua, Deo
under his name is-worked burial received in which with-God
largiente, multa beneficia poscentibus præstantur. Traditur
bestowing many benefits to-those-asking are-granted it-is-handed-down
tamen a quibusdam, ex collegio Christi Discipulorum illum
yet by some from the-college of-Christ of-the-Disciples him
fuisse. Cuius sepulchrum, cum nullis aliis Sanctorum
to-have-been whose tomb though to-no other of-the-Saints

sepulchris consimile sit, rotundum tamen, ut Dominicum
tombs like it-is round yet as of-the-Lord's
sepulchrum, studiosissime fit; et cuncta cæterorum
tomb most-zealously it-is-made and all of-the-other
Sanctorum sepulchra pulchritudine miri operis excellit.
Saints the-tombs in-beauty of-wonderful work excels
Cujus sacra solemnitas colitur octavo kalendas novembris.
whose sacred feast is-kept on-the-eighth before-the-Kalends of-November
Rursum his qui per viam Turonensem ad sanctum Jacobum
again by-those who by the-road of-Tours to Saint James
tendunt, in urbe Aurelianensium Lignum Dominicum, et
tend in the-city of-Orléans the-Wood of-the-Lord's and
calix beati Evurcii, Episcopi et Confessoris, in ecclesia
the-chalice of-blessed Euverte Bishop and Confessor in the-church
Sanctæ Crucis visitandum est. Dum enim beatus Evurcius
of-the-Holy Cross to-be-visited is while for blessed Euverte
quadam die Missam celebraret, apparuit super altare in altum
on-a-certain day Mass celebrated appeared above the-altar on high
Dominica dextera humanitus videntibus illis qui aderant; et
of-the-Lord's right-hand humanly seeing with-those who were-present and
quicquid præsul super altare, operabatur et ipsa. Dum præsul
whatever the-bishop upon the-altar worked too it while the-bishop
faciebat super panem et calicem crucis signum, faciebat et
made over the-bread and chalice of-the-cross the-sign it-made also
ipsa similiter; cumque panem vel calicem ipse sursum levabat,
it likewise and-when the-bread or chalice he upward raised
et ipsa Dei manus verum panem et calicem similiter
also the-very of-God hand true bread and chalice likewise
levabat. Peracto itaque sacrificio disparuit salvatrix illa manus
raised finished and-so the-sacrifice disappeared saving that hand
piissima. Unde datur intelligi; quisquis enim Missam
most-pious whence it-is-given to-be-understood whoever for Mass

canit, ipse Christus eam cantat. Hinc beatus Fulgentius
sings he Christ it sings hence blessed Fulgentius
Doctor ait: Non homo est, qui proposita Corpus Christi et
the-Doctor says not man is who the-set-forth Body of-Christ and
Sanguinem facit, sed ille qui crucifixus pro nobis est Christus.
Blood makes but he who crucified for us is Christ
Et beatus Isidorus, sic ait: Nec propter bonitatem boni
and blessed Isidore so says nor on-account-of the-goodness of-a-good
sacerdotis fit melior, nec propter malitiam mali
priest is-made better nor on-account-of the-malice of-a-bad-one
fit peior. Præfatus calix ex more semper poscentibus,
is-made worse the-aforesaid chalice by custom always for-those-asking
tam domesticis quam barbaris, fidelibus in ecclesia Sanctæ
as-much domestic as foreign faithful in the-church of-the-Holy
Crucis ad communicandum præparatur. Item in eadem urbe
Cross for communicating is-prepared likewise in the-same city
beati Evurcii Episcopi et Confessoris corpus visitandum est.
of-blessed Euverte Bishop and Confessor the-body to-be-visited is
Item in eadem urbe in ecclesia Sancti Sampsonis cultrum,
likewise in the-same city in the-church of-Saint Samson the-knife
qui ad cœnam Dominicam veraciter extitit, visitandum est.
which at the-supper of-the-Lord's truly was to-be-visited is
Item in eadem via super Ligerum beati Martini Episcopi
likewise on the-same road upon the-Loire of-blessed Martin Bishop
et Confessoris corpus dignum visitandum est. Hic vero
and Confessor the-body worthy to-be-visited is this-one but
trium mortuorum suscitator magnificus esse perhibetur; et
of-three dead-men the-raiser magnificent to-be is-held and
leprosos, energumenosque devios, lunaticos et dæmoniacos,
lepers and-the-possessed the-wandering the-lunatics and the-demoniacs
cæterosque languidos optatæ saluti reddidisse fertur.
and-the-other sick to-longed-for health to-have-restored is-said

Sarcophagum namque, quo sacratissima ejus gleba juxta
the-sarcophagus for in-which most-sacred his clod beside
urbem Turonicam requiescit, argento et auro immenso,
the-city of-Tours rests with-silver and gold immense
lapidibusque pretiosis fulget et crebris miraculis elucet.
and-with-stones precious shines and with-frequent miracles glows
Super quem ingens basilica veneranda sub eius honore, ad
over which a-huge basilica venerable under his honor to
similitudem scilicet ecclesiæ beati Jacobi miro opere
the-likeness namely of-the-church of-blessed James with-wonderful work
fabricatur, ad quam veniunt ægri, et sanantur; dæmoniaci
is-built to which come the-sick and are-healed the-demoniacs
liberantur; cœci illuminantur, claudi eriguntur; et omne
are-freed the-blind are-illumined the-lame are-raised and every
morborum genus curatur; omnibusque, poscentibus digne,
of-diseases kind is-cured and-to-all asking worthily
levamen funditus præstatur; quapropter eius fama gloriosa
relief fully is-granted wherefore his fame glorious
dignis præconiis ubique ad Christi decus divulgatur. Cuius
with-worthy praises everywhere for of-Christ the-glory is-spread whose
festivitas celebratur tertio idus novembris.
festival is-celebrated on-the-third before-the-ides of-November
Inde beati Hilarii Episcopi et Confessoris corpus sanctissimum
thence of-blessed Hilary Bishop and Confessor the-body most-holy
in Pictava urbe visitandum est. Hic, inter cætera miracula,
in the-Poitevin city to-be-visited is this-one among other miracles
Dei virtute plenus Arrianam hæresim devincens unitatem fidei
of-God by-power full the-Arian heresy conquering the-unity of-faith
docuit colere: cuius sacra documenta ille Arrius hæreticus ferre
taught to-cherish whose sacred teachings that Arius the-heretic to-bear
non valens, egressus à Concilio, super latrinam ventre
not being-able having-gone-out from the-Council upon a-privy in-belly

corruptus, per semetipsum turpiter obiit. Huic insuper,
corrupted by himself shamefully died for-this-one moreover
in Concilio sederecupienti, terra subter eum elevans sedem
in the-Council wishing-to-sit the-earth beneath him rising a-seat
præstitit; hic seras valvarum Concilii sola voce fregit;
provided this-one the-bolts of-the-doors of-the-Council with-sole voice broke
hic ob Catholicam fidem quadriennio exilio apud Phrygiam
this-one for the-Catholic faith for-four-years in-exile at Phrygia
in insula quadam relegatus fuit; hic serpentium abundantiam
on an-island certain banished was this-one of-serpents the-abundance
suo imperio fugavit; hic matri flenti in Pictava urbe
by-his command put-to-flight this-one to-a-mother weeping in the-Poitevin city
reddidit natum gemina morte ante gravatum. Ipsius vero
restored the-son by-a-double death before weighed-down his but
sepultura, qua eius sacratissima Ossa veneranda requiescunt,
tomb in-which his most-sacred Bones venerable rest
nimio auro et argento lapidibusque pretiosissimis decoratur,
with-excessive gold and silver and-with-stones most-precious is-adorned
Ejusque basilica, ingens et optima, crebris miraculis
and-his basilica huge and best with-frequent miracles
veneratur. Cujus sacra solemnia coluntur idibus januarii.
is-venerated whose sacred solemnities are-kept on-the-ides of-January
Item visitandum est beati Joannis Baptistæ venerandum
likewise to-be-visited is of-blessed John the-Baptist the-venerable
caput, quod per manus quorumdam religiosorum virorum
head which by the-hands of-certain religious men
ab Hierosolymitanis oris usque ad locum, qui nuncupatur
from the-Jerusalem shores all-the-way to the-place which is-called
Angelicus, in terra scilicet Pictavorum, defertur. Ubi ingens
Angély in the-land namely of-the-Poitevins is-carried where a-huge
basilica sub eius veneratione miro opere componitur,
basilica under his veneration with-wonderful work is-built

in qua idem caput sanctissimum a centeno monachorum
in which the-same head most-holy by a-hundredfold of-monks
choro die noctuque veneratur, innumerisque miraculis
choir by-day and-by-night is-venerated and-with-innumerable miracles
clarificatur; quod etiam caput dum deportaretur, in mari
is-made-famous which also head while it-was-carried on sea
et terra dedit signa innumera. In mari enim multa marina
and land gave signs innumerable on the-sea for many marine
pericula fugavit; et in terra, ut eius translationis eodex
dangers it-put-to-flight and on land as of-its translation the-codex
refert, quosdam mortuos ad vitam reduxit. Qua propter
relates certain dead to life it-led-back for-which reason
creditur veraciter illud esse caput præcursoris venerandi.
it-is-believed truly that to-be the-head of-the-forerunner venerable
Cujus inventio sexto kalendas martii agitur, tempore
whose finding on-the-sixth before-the-Kalends of-March is-kept in-the-time
Marciani Principis, quando idem Præcursor duobus monachis
of-Marcian the-Emperor when the-same Forerunner to-two monks
locum, quo ejus caput celatum jaceret, primum revelavit.
the-place where his head hidden lay first revealed
Via sancti Jacobi in urbe Sanctonensium beati
on-the-road of-Saint James in the-city of-the-Saintongeais of-blessed
Eutropii Episcopi et Martyris corpus digne peregrinantibus
Eutropius Bishop and Martyr the-body worthily by-those-making-pilgrimage
visitandum est. Sanctissimam cujus passionem beatus Dionysius,
to-be-visited is the-most-holy whose passion blessed Denis
consocius ejus ac Parisiorum Præsul, litteris Græcis scripsit, et
companion his and of-the-Parisians Bishop in-letters Greek wrote and
parentibus suis in Græcia (qui jam in Christo credebant) per
to-parents his in Greece who already in Christ believed by
manum beati Clementis Papæ misit. Quam scilicet passionem
the-hand of-blessed Clement the-Pope sent which namely passion

Constantinopoli in schola Græcorum, quodam codice passionum
at-Constantinople in the-school of-the-Greeks in-a-certain codex of-the-passions
plurimorum sanctorum Martyrum, olim reperi; et ad decus
of-very-many holy Martyrs once I-found and for the-glory
Domini nostri Jesu Christi ejusque gloriosi Martyris Eutropii
of-the-Lord our Jesus Christ and-of-his glorious Martyr Eutropius
de græco in latinum, prout potui, edidi. Et ita incipiebat.
from Greek into Latin as I-could I-published and so it-began
Dionysius Francorum Antistes prosapia Græcus, reverentissimo
Denis of-the-Franks Bishop by-lineage Greek to-the-most-reverend
Papæ Clementi, salutem in Christo. Eutropium quem mecum
Pope Clement greeting in Christ Eutropius whom with-me
in his oris ad prædicandum Christi nomen misistis Martyrii
into these shores for preaching of-Christ the-name you-sent of-Martyrdom
coronam per manus gentilium apud Sanctonas urbem
the-crown by the-hands of-the-gentiles at Saintes the-city
vobis notificamus pro Domini fide accepisse. Quapropter
to-you we-make-known for of-the-Lord the-faith to-have-received wherefore
paternitatem vestram humiliter exoro, ut hunc Passionis
paternity your humbly I-beseech that this of-Passion
ejus codicem consanguineis meis notis, et amicis fidelibus
his codex to-kinsmen my known and friends faithful
in Græciæ oris, Athenis præcipue, quam citius poteritis
in of-Greece the-shores at-Athens especially as quickly-as you-shall-be-able
mittere non differatis, quatinus illi, cæterique, qui a beati
to-send not you-may-delay so-that they and-the-others who from blessed
Paulo Apostolo, novæ regenerationis lavacrum una mecum
Paul the-Apostle of-the-new regeneration the-bath together with-me
olim acceperunt, cum audierint gloriosum Martyrem
once received when they-shall-have-heard the-glorious Martyr
pro Christi fide crudelem necem subiisse, gaudeant
for of-Christ the-faith a-cruel death to-have-undergone may-rejoice

tribulationes et angustias pro Christi nomine se sustulisse;
tribulations and distresses for of-Christ the-name themselves to-have-borne
et si forte a gentilium furore illis aliquod martyrii genus
and if perhaps by of-the-gentiles the-fury on-them some of-martyrdom kind
illatum fuerit, accipere patienter pro Christo discant, nec
inflicted shall-have-been to-accept patiently for Christ they-may-learn nor
etiam amodo formident. Omnes enim qui volunt pie vivere in
even henceforth fear all for who wish piously to-live in
Christo, necesse est ut ab impiis et dissimilibus opprobria
Christ necessary it-is that from the-impious and the-unlike reproaches
patiantur, et despiciantur tamquam insani, et stulti, quia
they-suffer and be-despised as mad and foolish because
per multas tribulationes nos oportet introire in regnum Dei.
through many tribulations us it-behooves to-enter into the-kingdom of-God

Corpore longinquus
in-body distant
Votis animoque propinquus
in-vows and-in-mind near
Nunc tibi dico vale
now to-you I-say farewell
Quod sit tibi perpetuale.
which may-be to-you perpetual

Incipit passio beati Eutropii Sanctonensis Episcopi et
here-begins the-passion of-blessed Eutropius of-Saintes Bishop and
Martyris.
Martyr
Gloriosissimus namque Christi martyr Eutropius Sanctonensis
the-most-glorious for of-Christ martyr Eutropius of-Saintes
Antistes venustus, gentili genere Persarum editus,
Bishop handsome from-gentile race of-the-Persians born

excellentiori prosapia totius mundi exstitit oriundus;
from-the-more-excellent lineage of-the-whole world was sprung
quem Babylonis admirandus nomine Xerxes, ex Guiva
whom of-Babylon the-emir by-name Xerxes from Guiva
Regina generavit humanitus. Nullus eo esse potuit genere
the-Queen begot humanly no-one than-he to-be could in-race
sublimior, nec fide, et opere post conversionem humilior. Qui
loftier nor in-faith and in-work after conversion humbler who
cum in pueritia litteris chaldaicis, et græcis, edoctus esset,
when in boyhood in-letters Chaldean and Greek taught he-was
atque heroës summos totius regni prudentia et curiositate
and the-heroes highest of-the-whole kingdom in-prudence and curiosity
æquipararet; si forte in eius curia, vel curiosior eo,
equaled if perhaps in his court either more-curious than-he
vel aliquid barbarum esset, prospicere desiderans, Herodem
or something foreign might-be to-see desiring Herod
Regem in Galilæa adiit. In cuius curia, dum per aliquot dies
the-King in Galilee he-went-to in whose court when for some days
mansisset, audita Salvatoris miraculorum fama de Urbe, in
he-had-remained heard of-the-Savior of-the-miracles the-fame from the-City in
civitate illum quæsivit; quem abeuntem trans mare Galilæe,
the-town him he-sought whom going-away across the-sea of-Galilee
quod est Tiberiadis, cum innumeris populorum turbis, quæ
which is of-Tiberias with innumerable of-peoples crowds which
eum sequebantur videntes signa quæ faciebat, consequutus
him followed seeing the-signs which he-did followed
est. Tunc divina disponente gratia contigit die illa,
he-has then by-divine disposing grace it-happened on-the-day that
quod Salvator sua ineffabili largitate, de quinque panibus et
that the-Savior by-his ineffable bounty from five loaves and
duobus piscibus, hominum quinque millia, illo adstante,
two fishes of-men five thousands with-him standing-by

saciavit. Viso hoc miraculo, juvenis Eutropius, ac fama
satisfied seen this miracle the-youth Eutropius and the-fame
cæterorum miraculorum eius audita, in eo aliquantulum jam
of-the-other miracles his heard in him somewhat already
credens, loqui ei desiderans, nec audebat; quia Nicanoris,
believing to-speak to-him desiring nor dared because of-Nicanor
eius pædagogi, distinctionem formidabat cui admirandus
his tutor the-discipline he-feared to-whom the-emir
pater eius ad custodiendum illum tradiderat: saciatur tamen
father his for guarding him had-handed-over is-satisfied yet
pane Dominicæ gratiæ; Hierosolymam perrexit, et adorato
with-the-bread of-the-Lord's grace to-Jerusalem he-proceeded and adored
Creatore in templo gentili more, remeavit ad patris sui domum.
the-Creator in the-temple in-gentile manner he-returned to of-father his the-house
Et cæpit ei enarrare cuncta, quæ in Patria unde venerat,
and began to-him to-tell all-things which in the-Country whence he-had-come
diligenter viderat. Vidi inquit hominem qui dicitur Christus,
diligently he-had-seen I-saw he-says a-man who is-called Christ
cui in toto mundo similis nequit inveniri. Mortuis vitam,
to-whom in all the-world like-one cannot be-found to-the-dead life
leprosi emundationem, cœcis visum, surdis auditum,
to-lepers cleansing to-the-blind sight to-the-deaf hearing
claudis pristinam virtutem, omnibusque generibus infirmorum
to-the-lame former strength and-to-all kinds of-the-sick
sanitatem ipse præbet. Quid plura? Quinque hominum millia
health he provides what more five of-men thousands
de quinque panibus et duobus piscibus, me vidente,
from five loaves and two fishes with-me seeing
saciavit; de fragmentis vero duodecim cophinos eius clientes
he-satisfied from the-fragments but twelve baskets his followers
impleverunt. Fames, tempestas, mortalitas, oris quibus
filled famine storm mortality in-the-shores in-which

moratur, locum habere nequivit: si jam illum cœli, terræque
he-stays place to-have could-not if now him of-heaven and-earth
creator in nostra regione mittere dignaretur, utinam tua
the-creator into our region to-send would-deign would-that your
gratia illi honorificentiam exhiberet! Admirandus vero
grace to-him honor would-show the-emir but
hæc, et his similia, a puero auscultans, diligenter
these-things and to-these like from the-boy listening diligently
tacitus cogitabat qualiter eum videre posset. Post exiguum
silent pondered how him to-see he-might after a-short
vero tempus vix à Rege impetrata licentia, puer Dominum
but time hardly from the-King obtained leave the-boy the-Lord
videre denuo desiderans Jerusalem adiit, causa adorandi
to-see again desiring Jerusalem went-to for-the-sake of-adoring
in Templo; et erant cum eo Warradac, dux exercituum et
in the-Temple and were with him Warradac leader of-the-armies and
Nicanor, Regis Dapifer, pueri pædagogus, cæterique multi
Nicanor of-the-King the-Steward of-the-boy the-tutor and-the-other many
nobiles quos illis Admirandus tradiderat ad custodiendum.
nobles whom to-them the-emir had-handed-over for guarding
Qui cum regressus à Templo die quadam Domino,
who when having-returned from the-Temple on-a-day certain to-the-Lord
revertenti a Bethania ubi Lazarum resuscitaverat, inter
returning from Bethany where Lazarus he-had-raised between
valvas Hierosolymitanas confluentibus undique turbis
the-gates of-Jerusalem flowing-together from-everywhere crowds
innumeris, obviare videns Hebræorum pueros, cæterasque
innumerable to-meet seeing of-the-Hebrews the-children and-the-other
gentium phalanges obviam ei exeuntes palmarum et olivarum
of-the-peoples phalanxes to-meet him going-out of-palms and of-olives
cæterarumque arborum, flores et frondes per viam, qua
and-of-the-other trees the-flowers and leaves along the-road by-which

iturus erat, sternentes ac Hosanna filio David clamantes;
about-to-go he-was strewing and Hosanna to-the-son of-David crying
ultra quam dici fas est, gavisus cæpit diligenter ante
beyond than to-be-said lawful is having-rejoiced he-began diligently before
eum sternere flores. Tunc a quibusdam didicit, quod ipse
him to-strew flowers then from some he-learned that he
Lazarum, quatriduanum, a mortuis suscitaverat, magisque
Lazarus four-days-dead from the-dead had-raised and-more
lætatus est. Sed quia ad plenum Salvatorem tunc videre præ
gladdened was but because to the-full the-Savior then to-see for
nimia multitudine turbarum circumfluentium non poterat,
too-great a-multitude of-crowds flowing-around not he-could
valde cæpit contristari. Erat enim ipse cum his, de quibus
greatly he-began to-be-saddened was for he with those about whom
testificat Joannes in Evangelio suo dicens: Erant autem
testifies John in Gospel his saying there-were moreover
gentiles quidam ex his qui venerant ut adorarent in die
gentiles certain of these who had-come that they-might-adore on the-day
festo. Hi accesserunt ad Philippum, qui erat a Bethsaida
feast these approached to Philip who was from Bethsaida
civitate, et dixerunt ei: Domine, volumus Jesum videre.
the-city and said to-him Lord we-wish Jesus to-see
Quod Philippus, Andreæ sociatus, Domino nunciavit; et
which Philip to-Andrew joined to-the-Lord announced and
statim beatus Eutropius una cum suis asseclis illum palam
at-once blessed Eutropius together with his followers him openly
vidit, et valde lætatus, in eum credere occulte cæpit. Tandem
saw and greatly gladdened in him to-believe secretly began at-last
illi penitus sociatus est; sed sociorum sententiam, quibus
to-him utterly joined was but of-the-companions the-judgment to-whom
pater ultra modum præceperat ut eum fortiter custodirent,
the-father beyond measure had-ordered that him strongly they-should-guard

et ad se reducerent, formidabat. Tunc didicit a
and to himself they-should-lead-back he-feared then he-learned from
quibusdam, quod Judæi Salvatorem in proximo essent occisuri;
some that the-Jews the-Savior in the-near were about-to-kill
tanti viri necem videre renuens, die crastina ab
of-so-great a-man the-death to-see refusing on-the-day next from
Hierosolymis recessit. Itaque ad patrem suum regressus,
Jerusalem withdrew and-so to father his having-returned
cuncta, quæ in Hierosolymitanis oris de Salvatore viderat,
all-things which in the-Jerusalem shores about the-Savior he-had-seen
cunctis in Patria sua ordine enarravit. Tunc Babylone paululum
to-all in Country his in-order he-told then at-Babylon a-little
commoratus, Salvatori omnino adhærere cupiens, eumque
having-stayed to-the-Savior utterly to-cling desiring and-him
adhuc vivere corporaliter putans cum quodam scutigero,
still to-live bodily thinking with a-certain shield-bearer
nesciente patre, post dies quadraginta quinque Hierosolymam
not-knowing the-father after days forty five to-Jerusalem
denuo regreditur: Mox ut Dominum quem occulte diligebat,
again returns as-soon as the-Lord whom secretly he-loved
cruce passum, et a Judæis occisum fuisse, audivit, valde
on-the-cross suffered and by the-Jews slain to-have-been he-heard greatly
doluit. Cumque a mortuis illum surrexisse, ac Discipulis
he-grieved and-when from the-dead him to-have-risen and to-the-Disciples
apparuisse, cælosque cum magno triumpho ascendisse
to-have-appeared and-the-heavens with great triumph to-have-ascended
didicisset, valde cæpit lætari. Demum die Pentecostes,
he-had-learned greatly he-began to-rejoice at-last on-the-day of-Pentecost
Dominicis Discipulis sociatus, diligenter ab eis didicit,
of-the-Lord's to-the-Disciples joined diligently from them he-learned
qualiter Spiritus Sanctus linguis igneis super illos descenderat,
how the-Spirit Holy in-tongues fiery upon them had-descended

eorum corda repleverat, omniumque linguarum genere illos
their hearts had-filled and-of-all tongues in-the-kind them
docuerat. Repletus Spiritu Sancto, Babylonem rediit;
had-taught filled with-the-Spirit Holy to-Babylon he-returned
et quos in ea patria Judæos reperit, propter illos,
and those-whom in that country Jews he-found on-account-of those
qui Hierosolymam nece Dominum damnaverant, zelo
who at-Jerusalem to-death the-Lord had-condemned with-the-zeal
dilectionis Christi fervens gladio peremit. Item transacto
of-love of-Christ burning by-the-sword he-slew likewise passed
tempore exiguo, Dominicis Discipulis diversa cosmi
time short of-the-Lord's with-the-Disciples diverse of-the-world
climata adeuntibus, duo candelabra aurea, fide fulgentia,
regions going-to two candlesticks golden with-faith shining
divina disponente gratia, Simon scilicet et Thaddæus,
with-divine disposing grace Simon namely and Thaddeus
Apostoli Domini, Persidem directi sunt; qui cum Babylonem
Apostles of-the-Lord to-Persia directed were who when Babylon
ingressi essent, eiectis a finibus illis quibusdam magis
entered had cast-out from bounds those certain magi
Zaroen, et Arfaxat, qui populos suis vanis locutionibus
Zaroes and Arfaxat who the-peoples with-their vain speeches
et signis a fide avertebant, Apostoli vitæ æternae
and signs from the-faith turned-away the-Apostles of-life eternal
semina cunctis erogantes, miraculorum omnibus generibus
the-seeds to-all distributing of-miracles with-all kinds
coruscare cæperunt. Tunc sanctus puer Eutropius de illorum
to-flash began then the-holy boy Eutropius at their
adventu gavisus Regem admonebat, ut errore gentilium
coming having-rejoiced the-King admonished that the-error of-the-gentiles
et idolorum relicto, fidem Christianam subiret, per
and of-idols left the-faith Christian he-should-take-up through

quam polorum regnum adipisci mereretur. Quid plura?
which of-the-heavens the-kingdom to-obtain he-might-deserve what more
Illico Apostolis prædicantibus Rex et filius eius, cum
on-the-spot with-the-Apostles preaching the-King and son his with
multis cætibus civium Babylonis, per manus eorumdem
many assemblies of-the-citizens of-Babylon through the-hands of-the-same
Apostolorum baptismatis gratia regenerantur. Denique
Apostles of-baptism by-the-grace are-regenerated at-last
conversa tota urbe ad fidem Dominicam, ecclesiam cum
converted the-whole city to the-faith of-the-Lord's a-church with
omnibus gradibus suis Apostoli instituerunt; et Abdiam
all grades its the-Apostles established and Abdias
virum fidelissimum evangelica doctrina imbutum quem
a-man most-faithful with-evangelical doctrine imbued whom
secum a Hierosolymitanis oris adduxerant, Antitistem
with-themselves from the-Jerusalem shores they-had-brought Bishop
super Christianam plebem, et Eutropium Archidiaconem
over the-Christian people and Eutropius Archdeacon
ordinaverunt; et profecti sunt in aliis urbibus verbum Dei
they-ordained and set-out have into other cities the-word of-God
prædicando. Qui cum non post multos dies per martyrii
by-preaching who when not after many days through of-martyrdom
triumphum alibi præsentem vitam consummassent, beatus
the-triumph elsewhere present life had-finished blessed
Eutropius eorum Passionem chaldaicis et græcis litteris
Eutropius their Passion to-Chaldean and Greek letters
commendavit, et audita fama miraculorum et virtutum
committed and heard the-fame of-the-miracles and powers
beati Petri Apostolorum Principis, qui tunc Romam
of-blessed Peter of-the-Apostles the-Prince who then to-Rome
officio appellatus, fungebatur, sæculo omnino abrenuntians,
the-office appointed discharged the-world utterly renouncing

accepta ab Episcopo licentia, patre suo ignorante, Romam
received from the-Bishop leave with-father his not-knowing Rome
adiit. Qui cum a beato Petro diligenter esset receptus,
went-to who when by blessed Peter diligently he-had-been received
Dominicis præceptis ab eo imbutus, cum eo aliquantulum
of-the-Lord's in-precepts by him imbued with him somewhat
commoratus, jussu et consilio eius regionem Gallicam,
having-stayed by-the-command and counsel his the-region Gallic
cum aliis fratribus prædicando aggreditur; cumque urbem, quæ
with other brothers by-preaching approaches and-when the-city which
Sanctonas dicitur, intraret, vidit eam undique muris antiquis
Saintes is-called he-entered he-saw it on-all-sides with-walls ancient
optime septam, excelsis turribus decoratam, in optimo loco
best girt with-lofty towers adorned in a-best place
sitam, amplitudine et latitudine congruam, cunctis felicitatibus
situated in-size and breadth fitting with-all happinesses
et ferculis affluentem, pratis optimis, fontibusque lucidis
and dishes abounding with-meadows best and-with-springs clear
saciatam, ingenti flumine munitam, hortis et pomariis
sated with-a-huge river fortified with-gardens and orchards
et vineis per circuitum uberrimam, salubri aëre opertam,
and vineyards round about most-fertile with-healthy air covered
plateis et vicis amœnam multisque modis venustam. Cæpit
in-streets and lanes pleasant and-in-many ways charming began
bonus æmulator excogitare istam pulcherrimam ac insignem
the-good emulator to-devise this most-beautiful and remarkable
urbem ab errore gentilium Idolorumque cultura converti,
city from the-error of-the-gentiles and-of-the-Idols worship to-be-converted
legibusque Christianis submitti Deus dignaretur; itaque,
and-to-laws Christian to-be-submitted God would-deign and-so
per plateas et vicos eius pergens, verbum Dei instanter
through the-streets and lanes its proceeding the-word of-God urgently

prædicabat. Mox ut illum cives barbarum virum esse
he-preached as-soon as him the-citizens a-foreign man to-be
cognoverunt et Sanctæ Trinitatis et baptismatis verba,
recognized and of-the-Holy Trinity and of-baptism the-words
olim sibi inaudita, illum prædicantem audierunt; illico
once to-them unheard him preaching heard on-the-spot
indignantes extra urbem illum facibus adustum, et
indignant outside the-city him with-torches burned and
perticis immanissimis verberatum eiecerunt. Ille vero hanc
with-poles most-monstrous beaten they-cast-out he but this
persecutionem patienter ferens, quoddam tugurium ligneum
persecution patiently bearing a-certain hut wooden
iuxta urbem in quodam monte fecit, in quo diu moratus
beside the-city on a-certain mountain made in which long stayed
est. Prædicabat enim per diem in urbe, et nocte vigiliis
he-has he-preached for by day in the-city and by-night with-vigils
precibusque et lacrymis in tugurio illo pernoctabat. Qui
and-prayers and tears in hut that he-spent-the-night who
cum per longissimum tempus nisi raros sua prædicatione
when through a-very-long time except few by-his preaching
ad Christum converti potuisset, Dominicum præceptum
to Christ to-be-converted could of-the-Lord's precept
commemoravit: Quicumque non receperint vos, neque
he-recalled whoever not shall-have-received you nor
audierint sermones vestros; exeuntes foras de domo, vel de
shall-have-heard words your going-out outside from the-house or from
civitate, excutite pulverem de pedibus vestris. Tunc Romam
the-city shake-off the-dust from feet your then Rome
denuo adiit in qua, passo beato Petro in Cruce,
again he-went-to in which having-suffered blessed Peter on the-Cross
a sancto Clemente qui iam Papa erat admonitus est
by Saint Clement who already Pope was admonished he-was

ut ad præfatam urbem rediret, et prædicans Dominica
that to the-aforesaid city he-should-return and preaching of-the-Lord's
præcepta martyrii coronam in ea exspectaret. Denique ab
precepts of-martyrdom the-crown in it should-await at-last from
ipso Papa ordine Episcopali suscepto, una cum beato
the-very Pope the-order Episcopal received together with blessed
Dionysio, qui a Græciæ oris Romam advenerat, simul
Denis who from of-Greece the-shores to-Rome had-come together
cum cæteris fratribus quos ipse Clemens ad prædicandum
with the-other brothers whom he Clement for preaching
Galliam dirigebat, Antisiodorum usque pervenit. Ibi divinæ
Gaul was-directing to-Auxerre all-the-way he-came there of-divine
dilectionis amplexibus lacrymosisque salutationibus discedentes,
love with-embraces and-tearful greetings parting
Dionysius cum sociis suis Parisiacam urbem adiit, et
Denis with companions his the-Parisian city went-to and
beatus Eutropius rediens Sanctonas fortiter animatus ad
blessed Eutropius returning to-Saintes bravely encouraged for
tolerantiam Passionis, zelo Christi plenus, semet ipsum
the-endurance of-the-Passion with-the-zeal of-Christ full him himself
corroboravit dicens: Dominus mihi adiutor est; non timebo
strengthened saying the-Lord to-me helper is not I-shall-fear
quid faciat mihi homo; si persecutores occidunt corpus,
what may-do to-me man if persecutors kill the-body
animam non possunt occidere; pellem pro pelle, et universa,
the-soul not they-can to-kill skin for skin and all-things
quæ habet homo, det pro anima sua. Tunc constanter
which has a-man let-him-give for soul his then steadfastly
urbem ingressus, velut amens, opportune importune instans,
the-city having-entered as-if mad in-season out-of-season insisting
fidem Dominicam prædicabat, cunctis ostendens Christi
the-faith of-the-Lord's he-preached to-all showing of-Christ

Incarnationem, Passionem, Resurrectionemque, Ascensionem
the-Incarnation Passion and-the-Resurrection Ascension
et cætera quæ pro humani generis salute subire
and the-other-things which for of-the-human race the-salvation to-undergo
dignatus est. Et quia nemo potest introire in regnum
deigned he-has and that no-one can to-enter into the-kingdom
Dei, nisi quis renatus fuerit ex aqua et Spiritu
of-God unless anyone reborn shall-have-been from water and the-Spirit
Sancto, omnibus palam insinuabat. Morabatur etiam nocte
Holy to-all openly he-intimated he-stayed also by-night
in præfato tugurio sicut prius. Illo itaque prædicante,
in the-aforesaid hut as before with-him and-so preaching
statim divina gratia de super adveniente, multi gentiles
at-once divine grace from above coming many gentiles
in urbe ab eo baptizantur, inter quos quædam eiusdem
in the-city by him are-baptized among whom a-certain of-the-same
urbis Regis filia, nomine Eustella, baptismatis unda
city of-the-King daughter by-name Eustella of-baptism by-the-wave
regeneratur; quod ut pater eius agnovit, abominatus est
is-regenerated which as father her learned abhorred has
illam et extra urbem eiecit. Illa autem videns se esse
her and outside the-city cast-out she moreover seeing herself to-be
pro Christi amore eiectam, cæpit iuxta sancti viri tugurium
for of-Christ love cast-out began beside of-the-holy man the-hut
commorari; pater tamen, natæ suæ amore compunctus,
to-dwell the-father yet of-daughter his by-love pricked
misit sæpe nuntios ad eam, ut domum rediret; illa
sent often messengers to her that home she-should-return she
vero respondit se malle extra urbem pro Christi fide
but answered herself to-prefer outside the-city for of-Christ the-faith
commorari, quam in urbe redire, et idolis contaminari.
to-dwell than into the-city to-return and by-idols to-be-contaminated

At ipse pater ira commotus, convocatis sibi totius
but he the-father by-anger moved called to-himself of-the-whole
urbis carnificibus, centum quinquaginta scilicet, imperavit
city executioners a-hundred fifty namely commanded
illis, ut sanctum Eutropium perimerent, Virginemque secum
them that Saint Eutropius they-should-slay and-the-Virgin with-them
ad patris thalamum adducerent. Illi autem secundo
to of-the-father the-chamber should-lead they moreover on-the-second
die kalendarum maii, coadunatis sibi multitudinibus
day of-the-Kalends of-May gathered to-themselves multitudes
gentilium, venerunt ad præfatum tugurium sanctissimumque
of-gentiles came to the-aforesaid but and-the-most-holy
Dei virum lapidibus primitus lapidarunt, inde fustibus et
of-God man with-stones first stoned thence with-clubs and
corrigiis plumbeatis nudum verberarunt, demum securibus et
thongs leaded naked beat at-last with-axes and
asciis illiso capite peremerunt. Præfata vero puella, una
hatchets with-crushed head slew the-aforesaid but girl together
cum quibusdam Christianis, nocte illum in tugurio ipsius
with certain Christians by-night him in but his
sepelivit, vigiliisque luminariis et obsequiis divinis observavit
buried and-with-vigils with-lights and services divine kept
indesinenter quamdiu vixit; quæ cum ab hac vita fine sacro
unceasingly as-long-as she-lived who when from this life by-end sacred
migraret, juxta Magistri sarcophagum in libero prædio suo
she-departed beside of-the-Master the-sarcophagus in free estate her
iussit se sepeliri. Postea vero super beati Eutropii Corpus
ordered herself to-be-buried afterward but over of-blessed Eutropius the-Body
sanctissimum ingens basilica sub eius honore in nomine
most-holy a-huge basilica under his honor in the-name
sanctæ et individuæ Trinitatis a Christianis miro opere
of-the-holy and undivided Trinity by Christians with-wonderful work

fabricatur, in qua a cunctis morborum generibus colliniti
is-built in which from all of-diseases kinds those-smeared
crebro liberantur, claudi eriguntur, cæci illuminantur, auditus
often are-freed the-lame are-raised the-blind are-illumined hearing
surdis redditur, dæmoniaci liberantur, et omnibus corde
to-the-deaf is-restored the-demoniacs are-freed and to-all with-heart
sincero poscentibus juvamina salutaria præstantur; et catenæ
sincere asking aids salutary are-granted and chains
ferreæ et manicæ cæteraque ferrea instrumenta diversa, e
iron and manacles and-other iron instruments diverse from
quibus B. Eutropius vinctos liberavit, suspenduntur. Ipse
which blessed Eutropius the-bound freed are-hung he
ergo suis dignis meritis et precibus nobis apud Deum
therefore by-his worthy merits and prayers for-us with God
veniam impetret, vitia nostra diluat, virtutes in nobis
pardon may-obtain vices our may-wash-away virtues in us
vivificet, vitam nostram dirigat in mortis periculo, a
may-quicken life our may-direct in of-death the-peril from
barathri faucibus nos eripiat, in extremo examine summam
of-the-abyss the-jaws us may-snatch at the-last judgment the-highest
æterni Judicis iram nobis placet, et ad superna polorum
of-the-eternal Judge wrath for-us may-appease and to the-heavenly of-the-poles
regna perducat; præstante Domino nostro Jesu Christo,
kingdoms may-lead with-the-granting Lord our Jesus Christ
qui cum Patre et Spiritu Sancto vivit et regnat Deus
who with the-Father and the-Spirit Holy lives and reigns God
per infinita sæcula sæculorum. Amen.
through infinite ages of-ages amen
Deinde apud Blavium, in maritima, beati Romani præsidia
then at Blaye on the-seacoast of-blessed Romanus the-protections
petenda sunt; in cuius basilica requiescit corpus B.
to-be-sought are in whose basilica rests the-body of-blessed

Rotolandi, Martyris, qui cum esset genere nobilis, Comes scilicet
Roland the-Martyr who when he-was by-race noble a-Count namely
Caroli Magni Regis, de numero duodecimo pugnatorum ad
of-Charles the-Great the-King of the-number twelfth of-the-fighters for
expugnandas gentes perfidas, zelo fidei septus, Hispaniam
conquering the-peoples faithless with-zeal of-faith girt Spain
ingressus est. Hic tanta fortitudine repletus fuit quod
entered has this-one with-such strength filled was that
petronum quemdam, ut fertur, in Runciavalle a summo
a-rock certain as it-is-said in Roncevaux from the-top
usque deorsum sua framea per medium, trino ictu
all-the-way downward with-his sword through the-middle with-threefold stroke
scilicet, scidit; et tubam sonando oris sui vento similiter
namely he-split and the-horn by-sounding of-mouth his with-the-wind likewise
per medium divisit. Tuba vero eburnea scilicet scissa apud
through the-middle divided the-horn but ivory namely split at
Burdegalem urbem in basilica beati Severini habetur, et
Bordeaux the-city in the-basilica of-blessed Severinus is-kept and
super petronum in Runciavalle quædam ecclesia fabricatur.
over the-rock in Roncevaux a-certain church is-built
Postquam vero Rotolandus multa bella regum et gentilium
after but Roland many wars of-kings and of-gentiles
devicit, fame frigore caloribusque nimiis fatigatus, alapis
won with-hunger with-cold and-heats excessive wearied with-blows
immanissimis et verberibus crebris pro divini Numinis
most-monstrous and with-lashes frequent for of-the-divine Deity
amore cæsus, sagittisque et lanceis vulneratus, tandem siti
love beaten and-with-arrows and lances wounded at-last of-thirst
fertur, in præfata Valle, Christi martyr pretiosus obiisse.
is-said in the-aforesaid Valley of-Christ martyr precious to-have-died

Cuius sacratissimum corpus in beati Romani basilica apud
whose most-sacred body in of-blessed Romanus the-basilica at
Blavium ipsius socii digna veneratione sepelierunt.
Blaye his companions with-worthy veneration buried
Deinde apud Burdegalem urbem beati Severini, Episcopi, et
then at Bordeaux the-city of-blessed Severinus Bishop and
Confessoris corpus visitandum est. Cuius solemnitas decimo
Confessor the-body to-be-visited is whose feast on-the-tenth
kalendas novembris colitur.
before-the-Kalends of-November is-kept
Item in Landis Burdegalensibus, Villa quæ dicitur Belinus,
likewise in the-Landes of-Bordeaux in-the-town which is-called Belin
visitanda sunt Corpora sanctorum martyrum Oliveri, Galdelbodi
to-be-visited are the-Bodies of-the-holy martyrs of-Oliver of-Gandeboldus
Regis Phrisiæ, Otgerii Regis Daciæ, Arastagni Regis Britanniæ,
King of-Frisia of-Ogier King of-Denmark of-Arastagnus King of-Brittany
Garini Ducis Lotharingiæ, et aliorum plurimorum, scilicet
of-Garin Duke of-Lotharingia and of-others very-many namely
Caroli Magni, pugnatorum qui devictis exercitibus paganorum
of-Charles the-Great fighters who conquered the-armies of-the-pagans
in Hispania trucidati pro Christi fide fuere. Quorum pretiosa
in Spain slaughtered for of-Christ the-faith were whose precious
corpora usque ad Belinum socii illorum detulerunt; et ibi
bodies all-the-way to Belin companions their carried and there
studiosissime sepelierunt. Jacent omnes una in uno tumulo,
most-zealously buried they-lie all together in one tomb
ex quo suavissimus odor flagrat, unde colliniti sanantur.
from which a-most-sweet odor breathes whence those-smeared are-healed

Deinde visitandum est in Hispania beati Dominici,
then to-be-visited is in Spain of-blessed Dominic
Confessoris, Corpus, qui Calciatam quæ est inter Nageram
Confessor the-Body who the-Causeway which is between Nájera
urbem et Radicellas, fecit; ubi ipse requiescit.
the-city and Redecilla made where he rests
Item visitanda sunt Corpora beatorum martyrum Facundi
likewise to-be-visited are the-Bodies of-the-blessed martyrs of-Facundus
scilicet et Primitivi, quorum basilicam Carolus fecit, juxta
namely and of-Primitivus whose basilica Charles made beside
quorum Villam sunt prata nemorosa, in quibus infixæ
whose Town are meadows wooded in which fixed
hastæ lancearum pugnatorum fronduisse referuntur. Quorum
the-shafts of-the-lances of-the-fighters to-have-blossomed are-related whose
solemnitas quinto kalendas decembris colitur. Inde
feast on-the-fifth before-the-Kalends of-December is-kept thence
apud urbem Legionem visitandum est Corpus venerandum
at the-city León to-be-visited is the-Body venerable
beati Isidori Episcopi et Confessoris, sive Doctoris, qui
of-blessed Isidore Bishop and Confessor or Doctor who
regulam piissimam Clericis Ecclesiasticis instituit et gentem
a-rule most-pious for-Clerics Ecclesiastical established and the-people
Hispanicam suis doctrinis imbuit, totamque sanctam
Spanish with-his doctrines imbued and-all holy
Ecclesiam codicibus suis florigeris decoravit. Tandem beati
Church with-books his flowery adorned at-last of-blessed
Jacobi Apostoli corpus dignissimum summopere atque
James the-Apostle the-body most-worthy with-utmost-care and
studiosissime in urbe Compostellana visitandum est.
most-zealously in the-city of-Compostela to-be-visited is

Hi præfati Sancti, cum aliis omnibus sanctis Dei, suis
these aforesaid Saints with other all saints of-God by-their
meritis et precibus auxilientur nobis, apud Dominum
merits and prayers may-help us with the-Lord
nostrum Jesum Christum, qui cum Patre et Spiritu Sancto,
our Jesus Christ who with the-Father and the-Spirit Holy
vivit et regnat Deus per infinita sæcula sæculorum. Amen.
lives and reigns God through infinite ages of-ages amen

Cap. IX. De qualitate urbis et basilicæ sancti Jacobi Apostoli Galleciæ. Calixtus papa, et Aymericus cancellarius

CHAPTER IX · THE CITY AND BASILICA OF SAINT JAMES

Compostela lies between the Sar and the Sarela. Its seven gates are named, from the French Gate to the gate of Mazarelos, through which the precious wine comes in.

Inter duos fluvios, quorum unus vocatur Sar et alter Sarela,
between two rivers of-which one is-called the-Sar and the-other the-Sarela
urbs Compostella sita est: Sar est ad orientem inter montem
the-city Compostela situated is the-Sar is to the-east between the-mount
Gaudii, et urbem; Sarela, ad occasum. Urbis vero introitus et
of-Joy and the-city the-Sarela to the-west of-the-city but the-entrances and
portæ sunt septem: primus introitus dicitur porta Francigena;
gates are seven the-first entrance is-called the-gate French
secundus porta Pœnnæ; tertius porta de Subfratribus; quartus
the-second the-gate of-Peña the-third the-gate of Subfratribus the-fourth
porta de sancto Peregrino; quintus porta de Falgueriis, quæ
the-gate of Saint Pilgrim the-fifth the-gate of Falgueriis which

ducit ad Petronum; sextus porta de Susannis; septimus porta
leads to Padrón the-sixth the-gate of Susannis the-seventh the-gate
de Macereliis, per quam pretiosus bacchus venit ad urbem.
of Mazarelos through which precious Bacchus comes to the-city

§ 1. De ecclesiis urbis

§ 1 · THE CITY'S CHURCHES

The city's ten churches are listed: James's own at its center, Saint Peter's and Saint Martin Pinario's abbeys, Holy Trinity where pilgrims are buried, Saint Mary's behind the basilica, and the rest.

Hac in urbe decem ecclesiæ solent esse; quarum prima
this in city ten churches are-wont to-be of-which the-first
gloriosissimi Apostoli Jacobi Zebedæi, in medio sita, refulget
of-the-most-glorious Apostle James of-Zebedee in the-middle situated shines
gloriosa; secunda beati Petri Apostoli, quæ monachorum
glorious the-second of-blessed Peter the-Apostle which of-monks
est Abbatia, iuxta viam Francigenam sita; tertia sancti
is an-Abbey beside the-road French situated the-third of-Saint
Michaëlis quæ dicitur de Cisterna; quarta sancti Martini
Michael which is-called of the-Cistern the-fourth of-Saint Martin
episcopi, quæ dicitur de Piniario, quæ etiam monachorum
bishop which is-called of Pinario which also of-monks
est Abbatia; quinta sanctæ Trinitatis, quæ est peregrinorum
is an-Abbey the-fifth of-the-Holy Trinity which is of-pilgrims
sepultura; sexta sanctæ Susannæ virginis, quæ est juxta
the-burial-place the-sixth of-Saint Susanna virgin which is beside
viam Petroni; septima sancti Felicis martyris, octava sancti
the-road of-Padrón the-seventh of-Saint Felix martyr the-eighth of-Saint

Benedicti; nona sancti Pelagii martyris, quæ est retro beati
Benedict the-ninth of-Saint Pelagius martyr which is behind of-blessed
Jacobi basilicam; decima sanctæ Mariæ Virginis, quæ est
James the-basilica the-tenth of-Saint Mary the-Virgin which is
retro ecclesiam sancti Jacobi, habens introitum in eamdem
behind the-church of-Saint James having an-entrance into the-same
basilicam. Item altare sancti Nicolai et sanctæ Crucis.
basilica likewise the-altar of-Saint Nicholas and of-the-Holy Cross

§ 2. De ecclesiæ mensura

§ 2 · THE CHURCH'S DIMENSIONS

The basilica measures fifty-three of a man's heights in length, thirty-nine in breadth, and fourteen in height, with nine naves below and six above, a head, a crown, two arms, and eight small chapels with their altars. Its galleries and columns are described; no crack or flaw is found in it, and whoever climbs to the upper galleries sad is made glad by its beauty.

Basilica namque sancti Jacobi habet in longitudine quinquaginta
the-basilica for of-Saint James has in length fifty
et tres hominis status, videlicet a porta occidentali, usque
and three of-a-man statures namely from the-door western all-the-way
ad sancti Salvatoris altare; in latitudine vero habet quadraginta,
to of-Saint Savior the-altar in breadth but it-has forty
unum minus, a porta scilicet Francigena usque ad
one less from the-door namely French all-the-way to
meridianam portam; altitudo vero ejus quatuordecim status
the-southern door the-height but its fourteen statures
habet intus. Quanta sit extra ejus longitudo et altitudo a
has inside how-great be outside its length and height by
nullo valet comprehendi. Ecclesia vero eadem novem naves
no-one can be-comprehended the-church but same nine naves

habet inferius, et sex superius, et unum caput, maius
has below and six above and one head greater
videlicet, in quo sancti Salvatoris est altare; et lauream
namely in which of-Saint Savior is the-altar and a-crown
unam, et unum corpus, et duo membra, et octo alia parva
one and one body and two limbs and eight other small
capita habet. In singulis quibusque singula habentur altaria;
heads it-has in each each each are-had altars
e quibus novem navibus sex modicas tresque magnas esse
of which nine naves six small and-three great to-be
dicimus. Prima navis principalis est a portali occidentali
we-say the-first nave principal is from the-portal western
usque ad medios pilares, quatuor scilicet, qui omnem
all-the-way to the-middle pillars four namely which all
gubernant ecclesiam; habens unam naviculam ad dexteram,
govern the-church having one little-nave at the-right
et aliam ad lævam. Aliæ vero duæ magnæ naves in duobus
and another at the-left the-other but two great naves in the-two
membris habentur: quarum prima a porta Francigena
limbs are-had of-which the-first from the-door French
usque ad quatuor pilares crucis ecclesiæ pertinet, et
all-the-way to the-four pillars of-the-cross of-the-church extends and
secunda ab ipsis pilaribus usque ad portam meridianam;
the-second from the-very pillars all-the-way to the-door southern
quæ utræque naves duas laterales naviculas habent. Hæ vero
which each naves two lateral little-naves have these but
tres naves principales usque ad ecclesiæ Cœlum pertingunt;
three naves principal all-the-way to of-the-church the-Vault reach
et sex paucæ naviculæ usque ad medias cindrias tantum
and six small little-naves as-far to the-middle arches only
ascendunt. Utræque magnæ naves undecim et dimidium
ascend each great naves eleven and a-half

status hominis habent in latitudine. Statum hominis recte
statures of-a-man have in breadth the-stature of-a-man rightly
de octo palmis esse dicimus. In maiori navi triginta,
of eight palms to-be we-say in the-greater nave thirty
unus minus, pilares habentur: quatuordecim ad dexteram
one less pillars are-had fourteen at the-right
totidemque ad lævam, et unus est inter duos portallos
and-as-many at the-left and one is between the-two portals
deintus adversus aquilonem, qui ciborios separat. In navibus
inside toward the-north which the-ciboria separates in the-naves
vero crucis eiusdem ecclesiæ, a porta videlicet Francigena
but of-the-cross of-the-same church from the-door namely French
usque ad meridianam, viginti et sex habentur pilares,
all-the-way to the-southern twenty and six are-had pillars
duodecim ad dexteram, totidemque ad lævam; quorum duo
twelve at the-right and-as-many at the-left of-which two
ante valvas intus positi ciborios separant et portallos. In
before the-doors inside placed the-ciboria separate and the-portals in
corona namque ecclesiæ octo singulares columnæ habentur
the-crown for of-the-church eight single columns are-had
circa beati Jacobi atlare; sex naviculæ, quæ superius in
around of-blessed James the-altar the-six little-naves which above in
palatio ecclesiæ habentur, longitudine et latitudine tali
the-palace of-the-church are-had in-length and breadth such
sunt sicut subiugales aliæ naviculæ quæ sunt deorsum; ex
are as the-lower other little-naves which are below on
uno quidem latere tenent parietes, et alio pilares, qui
one indeed side hold the-walls and on-the-other the-pillars which
desubter de magnis navibus sursum ascendunt, et duplices
from-below from the-great naves upward ascend and double
pilares a lapicidibus vocantur mediæ cindræ. Quot sunt
pillars by the-stonecutters are-called middle arches as-many-as are

pilares inferius, in ecclesia, tot sunt superius in navibus;
the-pillars below in the-church so-many are above in the-naves
et quot cingulæ inferius, tot sunt in palatio superius:
and as-many-as the-girdles below so-many are in the-palace above
sed in navibus palatii inter pilares singulos, duæ simul
but in the-naves of-the-palace between the-pillars each two together
columnæ semper sunt, quæ vocantur columnæ cindriæ
columns always are which are-called columns of-the-arches
a lapicidibus. In eadem vero ecclesia nulla scissura, vel
by the-stonecutters in the-same but church no crack or
corruptio invenitur, mirabiliter operatur, magna, spatiosa, clara,
decay is-found wonderfully it-is-worked great spacious bright
magnitudine condecenti, latitudine longitudine et altitudine
in-size fitting in-breadth length and height
congruenti, miro et ineffabili opere habetur, quæ etiam
fitting with-wonderful and ineffable work it-is-held which also
dupliciter velut regale palatium operatur. Qui enim sursum
doubly like a-royal palace is-worked who for above
per naves palatii vadit, si tristis ascendit, visa optima
through the-naves of-the-palace goes if sad he-ascends seen the-best
pulchritudine eiusdem templi, lætus et gavisus efficitur.
beauty of-the-same temple glad and rejoicing is-made

§ 3. De fenestris

§ 3 · THE WINDOWS

The basilica has sixty-three glass windows: three at each altar of the crown, five in the vault around James's altar, and forty-three in the galleries above.

Fenestræ vero vitreæ, quæ sunt in eadem basilica sexaginta
the-windows but glass which are in the-same basilica sixty
et tres numero habentur. Ad unumquodque altare, quod
and three in-number are-had at each altar which
est in corona, tres habentur; in cœlum vero basilicæ
is in the-crown three are-had in the-vault but of-the-basilica
circa beati Jacobi altare quinque fenestræ habentur, unde
around of-blessed James the-altar five windows are-had whence
Apostolicum altare valde perlustratur; in palatio vero sursum
the-Apostolic altar greatly is-illumined in the-palace but above
quadraginta et tres numero habentur fenestræ.
forty and three in-number are-had windows

§ 4. De portallulis

§ 4 · THE DOORWAYS

The church has three principal portals, each with two entrances and two doors to each, and seven small ones, which are named, the last opening onto the archbishop's house.

Tres portales principales, et septem paucos, habet eadem
three portals principal and seven small has the-same
ecclesia: unum qui respicit ad occidentem, scilicet principalem,
church one which looks to the-west namely the-principal

et alium ad meridiem, alterum vero ad septemtrionem;
and another to the-south the-other but to the-north
et in unoquoque portali principali duo sunt introitus, et
and in each portal principal two are entrances and
in unoquoque introitu duæ portæ habentur. Primus vero
in each entrance two doors are-had the-first but
ex septem portallulis vocatur de sancta Maria; secundus de
of the-seven little-portals is-called of Saint Mary the-second of
Via Sacra; tertius de sancto Pelagio; quartus de Canonica;
the-Way Sacred the-third of Saint Pelagius the-fourth of the-Canonry
quintus de Petraria; sextus similiter de Petraria; septimus
the-fifth of the-Stoneyard the-sixth likewise of the-Stoneyard the-seventh
de Grammaticorum schola qui domo etiam Archiepiscopi
of of-the-Grammarians the-school which to-the-house also of-the-Archbishop
præbet ingressum.
gives entrance

§ 5. De fonte sancti Jacobi

§ 5 · THE FOUNTAIN OF SAINT JAMES

Entering from the north, past the pilgrims' hospice, the French come down nine steps into the square, where a fountain unlike any in the world stands: a stone basin large enough for fifteen men to bathe in, with a bronze column whose four lions pour water for the pilgrims. An inscription records that Bernard, the treasurer, brought the water there in the era 1160, on April 11.

Cum nos gens Gallica Apostolicam basilicam ingredi
when we the-people Gallic the-Apostolic basilica to-enter
volumus per partem septemtrionalem intramus; ante cuius
wish through the-part northern we-enter before whose
introitum est iuxta viam Hospitale pauperum peregrinorum
entrance is beside the-road the-Hospital of-the-poor pilgrims

sancti Jacobi; et inde habetur, ultra viam scilicet, quidam
of-Saint James and thence is-had beyond the-road namely a-certain
paradisus, ubi sunt gradus descensionis novem. In fine vero
paradise where are steps of-descent nine at the-end but
graduum eiusdem paradisi fons mirabilis habetur, cui
of-the-steps of-the-same paradise a-fountain wonderful is-had to-which
similis in toto mundo non invenitur. Habet enim fons ille
like in all the-world not is-found has for fountain that
in pede tres gradus lapideos, super quos sita est quædam
at the-foot three steps stone upon which set is a-certain
pulcherrima concha lapidea, instar paropsidis, vel baciuni,
most-beautiful shell stone like a-dish or basin
rotunda et cavata; quæ etiam tanta habetur, quia largiter
round and hollowed which also so-great is-held that largely
possunt balneari, ut puto, quindecim homines. In medio
can bathe as I-think fifteen men in the-middle
cuius sita est columna ærea, inferius grossa, septem quadris
of-which set is a-column bronze below thick with-seven panels
apta, decenti altitudine longa; de cuius cacumine quatuor
fitted of-fitting height long from whose top four
procedunt leones, per quorum ora quatuor exeunt lymphæ
proceed lions through whose mouths four go-out of-water
flumina ad reficiendum beati Jacobi peregrinos et cives.
streams for refreshing of-blessed James the-pilgrims and citizens
Quæ etiam flumina, post quam egrediuntur ab oribus
which also streams after that they-go-out from the-mouths
leonum, illico labuntur in eadem concha inferius, et abhinc
of-the-lions at-once glide into the-same shell below and thence
exeuntes per quoddam eiusdem conchæ foramen subtus
going-out through a-certain of-the-same shell hole beneath
terram recedunt. Sicut videri nequit unde aqua venit, sic
the-earth withdraw as to-be-seen it-cannot whence the-water comes so

nec videri valet quo vadit. Est autem lympha illa dulcis,
neither to-be-seen it-can whither it-goes is moreover water that sweet
nutribilis, sana, clara, optima, hyeme calida, æstate temperata.
nourishing healthy clear best in-winter warm in-summer tempered
In præfata vero columna hæ litteræ scriptæ hoc modo in
on the-aforesaid but column these letters written in-this way in
duabus lineis sub pedibus leonum habentur per circuitum:
two lines under the-feet of-the-lions are-had round about

Ego Bernardus beati Jacobi T. S. (id est Thesaurarius)
I Bernard of-blessed James T. S. that is Treasurer
hanc aquam huc adduxi, et presens opus composui ad meæ
this water hither brought and present work composed for of-my
et animarum meorum parentum remedium
and of-the-souls of-my parents the-remedy
Æra MCLX, tertio idus aprilis.
the-Era eleven-hundred-sixty on-the-third before-the-ides of-April

§ 6. De paradiso Urbis

§ 6 · THE SQUARE OF THE CITY

Beyond the fountain lies the paved square where scallop shells, the badge of Saint James, are sold to pilgrims, with wine flasks, shoes, scrips, purses, belts, medicinal herbs, and spices; money changers, innkeepers, and merchants line the French road.

Post fontem habetur paradisus, ut divinus, pavimento lapideo
after the-fountain is-had the-paradise as divine with-pavement stone
factus, in quo crucillæ piscium itidem inter signa beati
made in which little-shells of-fishes likewise among the-signs of-blessed

Jacobi venduntur peregrinis; et butti vinarii, sotulares, peræ
James are-sold to-pilgrims and flasks of-wine shoes scrips
cervinæ, marsupia, corrigiæ, cingulæ et omne genus herbarum
of-deerskin purses straps belts and every kind of-herbs
medicinalium, et cætera pigmenta et alia multa ibi ad
medicinal and other spices and other many there for
vendendum habentur. Cambiatores et hospitales cæterique
selling are-had money-changers and innkeepers and-other
mercatores in via Francigena habentur. Paradisus vero ille
merchants in the-road French are-had the-paradise but that
tantus est quantus jactus est lapidis in utraque parte.
so-great is as-great-as the-throw is of-a-stone in each direction

§ 7. De porta septemtrionali

§ 7 · THE NORTH DOORWAY

The north door's two entrances, each with six columns, are carved with Christ in majesty among the four evangelists, the rebuke and expulsion of Adam and Eve, the Annunciation, the months, and many saints, beasts, and flowers. Two lions guard the doors, and Peter, Paul, John, and James bless those who enter from the jambs.

Post paradisum namque illum, septemtrionalis porta Francigena
after paradise for that the-northern door French
eiusdem basilicæ sancti Jacobi invenitur; in qua duo introitus
of-the-same basilica of-Saint James is-found in which two entrances
habentur, qui etiam his operibus pulchre sculpuntur.
are-had which also with-these works beautifully are-sculpted
In unoquoque introitu exterius sex habentur columnæ, aliæ
in each entrance outside six are-had columns some
marmoreæ, aliæ lapideæ; ad dexteram tres, et ad lævam tres;
marble others stone at the-right three and at the-left three

sex scilicet in uno introitu et sex in alio; itaque duodecim
six namely in one entrance and six in the-other and-so twelve
habentur columnæ. Super vero columnam, quæ est inter duos
are-had columns upon but the-column which is between the-two
portales deforis, in pariete residet Dominus in sede maiestatis;
portals outside on the-wall sits the-Lord on the-seat of-majesty
et manu dextera benedictionem innuit, et in sinistra librum
and with-hand right blessing signs and in the-left a-book
tenet. Et in circuitu throni eius sunt quatuor evangelistæ,
holds and in the-circuit of-the-throne his are four evangelists
quasi thronum sustinentes; et ad dexteram eius paradisus est
as-if the-throne sustaining and at the-right his paradise is
insculptus, in quo ipse Dominus est in alia effigie Adam
carved in which the-very Lord is in another likeness Adam
et Hevam corripiens de peccato; et ad lævam est similiter
and Eve rebuking for sin and at the-left he-is likewise
in alia persona ejiciens eos a paradiso. Ibidem vero
in another person casting them from paradise in-the-same-place but
circum circa multæ imagines sanctorum, bestiarum, hominum,
round about many images of-saints of-beasts of-men
Angelorum, feminarum, florum cæterarumque creaturarum
of-Angels of-women of-flowers and-of-the-other creatures
sculpuntur, quarum essentiam et qualitatem præ magnitudine
are-sculpted whose nature and quality for size
sua narrare non possumus. Sed tamen, super portam, quæ
their to-tell not we-can but yet over the-door which
est ad sinistram cum basilicam intramus, in ciborio scilicet,
is at the-left when the-basilica we-enter in the-ciborium namely
beatæ Mariæ Virginis Annuntiatio sculpitur; loquitur etiam
of-blessed Mary the-Virgin the-Annunciation is-carved speaks also
ibi angelus Gabriel ad eam. Ad lævam vero super portas, in
there the-angel Gabriel to her at the-left but over the-doors in

laterali introitu, menses anni et alia multa opera pulchra
the-lateral entrance the-months of-the-year and other many works beautiful
sculpuntur. Duo vero leones magni et feroces forinsecus
are-sculpted two but lions great and fierce outside
in parietibus habentur, qui valvas, quasi observantes, semper
on the-walls are-had which the-doors as-if watching always
respiciunt unus ad dexteram et alius ad lævam. In
look-at one at the-right and the-other at the-left on
liminaribus vero sursum quatuor Apostoli habentur, manibus
the-jambs but above four Apostles are-had with-hands
sinistris libros singuli singulos tenentes, et dextris manibus
left books each one holding and with-right hands
elevatis introeuntibus basilicam innuunt benedictionem. Petrus
raised to-those-entering the-basilica they-sign blessing Peter
est in introitu sinistrali ad dexteram, Paulus ad lævam,
is in the-entrance left at the-right Paul at the-left
et in dextrali introitu Joannes Apostolus ad dexteram, et
and in the-right entrance John the-Apostle at the-right and
beatus Jacobus ad lævam. Sed et super singula Apostolorum
blessed James at the-left but also over each of-the-Apostles
capita quorumdam boum ex liminaribus exsilientium capita
heads of-certain oxen from the-jambs leaping-out the-heads
sculpuntur.
are-sculpted

§ 8. De porta meridiana

§ 8 · THE SOUTH DOORWAY

The south door is carved with the betrayal and scourging of Christ, the Magi at Bethlehem, the temptation in the wilderness, the woman holding her lover's head, and many other figures. Above stand Christ with Peter and James and the other apostles, and four angels sound the trumpets of the Judgment.

In meridiana porta Apostolicæ basilicæ duo introitus, ut
in the-southern door of-the-Apostolic basilica two entrances as
diximus, habentur et quatuor valvæ. In dextrali vero introitu
we-said are-had and four leaves in the-right but entrance
eius de foris, scilicet in primo ordine, super portas Dominica
its from outside namely in the-first row over the-doors of-the-Lord's
Traditio miro opere sculpitur: ibi Dominus ligatur
Betrayal with-wonderful work is-carved there the-Lord is-bound
manibus Judæorum ad pilarem; ibi verberatur corrigiis; ibi
by-the-hands of-the-Jews to a-pillar there is-beaten with-straps there
sedet Pilatus in Cathedra, quasi judicans eum. Desuper vero
sits Pilate in the-Chair as-if judging him above but
in alio ordine beata Maria, Mater Domini, cum Filio
in another row blessed Mary the-Mother of-the-Lord with Son
suo in Bethlehem sculpitur, et tres Reges qui veniunt
her in Bethlehem is-carved and the-three Kings who come
ad visitandum puerum cum Matre trinum munus ei
for visiting the-child with the-Mother a-threefold gift to-him
offerentes, et Stella, et Angelus eos admonens ne redeant ad
offering and the-Star and the-Angel them admonishing lest they-return to
Herodem. In liminaribus eiusdem introitus sunt duo Apostoli
Herod on the-jambs of-the-same entrance are two Apostles
quasi valvarum custodes, unus ad dexteram, et alius ad
as-if of-the-doors guards one at the-right and the-other at

sinistram; similiter in alio introitu sinistrali, in liminaribus
the-left likewise in the-other entrance left on the-jambs
scilicet, alii duo Apostoli habentur. Et in primo ordine
namely other two Apostles are-had and in the-first row
eiusdem introitus, super portas scilicet, Dominica Tentatio
of-the-same entrance over the-doors namely of-the-Lord's Temptation
sculpitur; sunt enim ante Dominum tetri Angeli, quasi
is-carved are for before the-Lord foul Angels like
larvæ, statuentes eum super pinnaculum Templi; et alii
masks setting him upon the-pinnacle of-the-Temple and others
offerunt ei lapides admonentes ut faciat ex illis panem;
offer to-him stones admonishing that he-make from them bread
et alii ostendunt ei regna mundi fingentes se
and others show to-him the-kingdoms of-the-world pretending themselves
ei daturos ea si cadens adoraverit eos, quod
to-him to-be-about-to-give them if falling he-shall-have-adored them which
absit. Sed alii Angeli candidi, videlicet boni, post tergum
far-be-it but other Angels white namely good behind back
ejus; et alii etiam desuper, thuribulis ei ministrantes,
his and others also above with-censers to-him ministering
habentur. Quatuor leones in eodem portallo habentur; unus
are-had four lions in the-same portal are-had one
ad dexteram in uno introitu; et alius in altero; inter duos
at the-right in one entrance and the-other in the-other between the-two
vero introitus, in pilario sursum, alii duo feroces leones
but entrances on the-pillar above other two fierce lions
habentur, quorum unus posteriora sua ad alterius posteriora
are-had of-which one hindquarters his to of-the-other hindquarters
tenet. Undecim vero columnæ in eodem portallo habentur;
holds eleven but columns in the-same portal are-had
in introitu dextrali, scilicet ad dexteram, quinque; et in
in the-entrance right namely at the-right five and in

sinistrali introitu, ad lævam videlicet, totidem; undecima vero
the-left entrance at the-left namely as-many the-eleventh but
inter duos introitus est, quæ ciborios separat; quæ scilicet
between the-two entrances is which the-ciboria separates which namely
columnæ, aliæ marmoreæ, aliæ lapideæ, mirabiliter imaginibus,
columns some marble others stone wonderfully with-images
floribus, hominibus, avibus, animalibusque sculpuntur; hæ vero
with-flowers with-men with-birds and-animals are-sculpted these but
columnæ albi marmoris sunt. Nec est oblivioni tradendum
columns of-white marble are nor is to-oblivion to-be-handed-over
quod mulier quædam juxta Dominicam tentationem stat,
that a-woman certain beside of-the-Lord's temptation stands
tenens inter manus suas caput lecatoris sui fœtidum, a
holding between hands her the-head of-paramour her foul by
marito proprio abscissum, osculans illud bis per diem,
husband her-own cut-off kissing it twice a day
coacta a viro suo. O quam ingentem et admirabilem
compelled by husband her O how huge and wonderful
justitiam mulieris adulteratæ omnibus narrandam! In superiori
justice of-a-woman adulterous to-all to-be-told in the-upper
vero ordine, super quatuor valvas versus palatium basilicæ,
but row over the-four leaves toward the-palace of-the-basilica
quidam ordo mirabiliter ex lapidibus albi marmoris pulchre
a-certain row wonderfully from stones of-white marble beautifully
refulget. Stat enim Dominus ibi rectus, et sanctus Petrus ad
shines stands for the-Lord there upright and Saint Peter at
sinistram eius claves suas manibus tenens, et beatus Jacobus
the-left his keys his with-hands holding and blessed James
ad dexteram inter duas arbores cypressinas, et sanctus
at the-right between two trees cypress and Saint
Joannes juxta eum, frater eius; sed et ad dexteram et lævam
John beside him brother his but also at the-right and the-left

Apostoli cæterique habentur. Est igitur murus desursum et
the-Apostles and-the-others are-had is therefore the-wall above and
deorsum, ad dexteram scilicet et lævam, optime sculptus,
below at the-right namely and the-left best carved
floribus videlicet, hominibus sanctis, bestiis, avibus, piscibus,
with-flowers namely with-men holy with-beasts with-birds with-fishes
cæterisque operibus, quæ a nobis comprehendi narratione
and-other works which by us to-be-comprehended by-narration
nequeunt. Sed quatuor Angeli super ciborios habentur, cornua
cannot but four Angels above the-ciboria are-had horns
singuli tenentes, Judicii diem pronuntiantes.
each holding of-Judgment the-day announcing

§ 9. De porta occidentali

§ 9 · THE WEST DOORWAY

The west door surpasses the others in size and beauty, approached by many steps and carved with saints, angels, animals, and flowers. Above it is the Transfiguration on Mount Tabor, with Moses and Elijah and the apostles James, Peter, and John.

Porta occidentalis, habens duos introitus, pulchritudine
the-door western having two entrances in-beauty
magnitudine et operatione alias transcendit portas; ipsa
in-size and in-workmanship the-other surpasses doors it
major, et pulchrior aliis habetur, et mirabilius
greater and more-beautiful than-the-others is-held and more-wonderfully
operatur; multisque gradibus deforis, columnisque diversis
is-worked and-with-many steps outside and-with-columns diverse
marmoreis, speciebusque variis et diversi modis decoratur;
marble and-with-kinds various and in-diverse ways is-adorned

imaginibusque, hominibus, feminis, animalibus, avibus, Sanctis,
and-with-images with-men with-women with-animals with-birds with-Saints
Angelis, floribus diversisque generum operibus sculpitur. Cuius
with-Angels with-flowers and-with-diverse of-kinds works is-carved whose
opera tanta sunt, quia a nobis narrationibus comprehendi
works so-great are that by us by-narrations to-be-comprehended
nequeunt. Sursum tamen Dominica Transfiguratio, qualiter
cannot above yet of-the-Lord's Transfiguration how
in monte Thabor fuit facta, mirabiliter sculpitur. Est enim
on the-mount Tabor it-was done wonderfully is-carved is for
Dominus ibi in nube candida, facie splendens ut sol, veste
the-Lord there in a-cloud white in-face shining as the-sun in-garment
refulgens ut nix; et Pater de super loquens ad ipsum;
glowing as snow and the-Father from above speaking to him
et Moyses et Elias qui cum illo apparuerunt, loquentes
and Moses and Elijah who with him appeared speaking
ei excessum, quem completurus erat in Jerusalem. Ibi
to-him the-departure which about-to-accomplish he-was in Jerusalem there
vero beatus Jacobus est et Petrus et Joannes, quibus
but blessed James is and Peter and John to-whom
transfigurationem suam præ omnibus Dominus revelavit.
transfiguration his before all the-Lord revealed

§ 10. De turribus basilicæ

§ 10 · THE TOWERS OF THE BASILICA

The church is to have nine towers, over its doors, its stairways, and the crossing. It is built of hard brown stone, painted inside and roofed with tiles and lead; some of this is finished and some still to be done.

Novem vero turres in eadem ecclesia habituræ sunt: duæ
nine but towers in the-same church about-to-have are two
scilicet super portalem meridianum, et duæ super portalem
namely over the-portal southern and two over the-portal
occidentalem, et duæ super singulas vites; et alia
western and two over each spiral-stairs and another
maior super crucem in medio basilicæ: his cæterisque
greater over the-crossing in the-middle of-the-basilica with-these and-other
operibus pulcherrimis beati Jacobi basilica optime gloriosa
works most-beautiful of-blessed James the-basilica best glorious
refulget. Est etiam tota ex fortissimis lapidibus vivis, brunis
shines it-is also all from most-strong stones living brown
scilicet et durissimis, ut marmor facta; et deintus diversis
namely and most-hard like marble made and inside with-diverse
speciebus depicta, et deforis teolis et plumbo optime
kinds painted and outside with-tiles and lead best
cooperta. Sed ex his, quæ diximus, alia sunt eam omnino
covered but of these which we-have-said some are already altogether
adimpleta, aliaque adimplenda.
fulfilled and-others to-be-fulfilled

§ 11. De altaribus basilicæ

§ 11 · THE ALTARS OF THE BASILICA

The altars are named in order around the church, from Saint Nicholas by the French door through the chapels of the crown to Saint John the Baptist, with Mary Magdalene's, where the early masses for pilgrims are sung, and three altars in the galleries, where the archbishop's chapel is.

Altaria huius basilicæ hoc ordine habentur. In primis juxta
the-altars of-this basilica in-this order are-had in first beside
portam Francigenam quæ est in sinistrali parte, est altare sancti
the-door French which is on the-left side is the-altar of-Saint
Nicolai; inde est altare sanctæ Crucis; inde est, in corona
Nicholas thence is the-altar of-the-Holy Cross thence is in the-crown
scilicet, altare sanctæ Fidis, Virginis; inde altare sancti Joannis
namely the-altar of-Saint Foy Virgin thence the-altar of-Saint John
Apostoli et Evangelistæ, fratris sancti Jacobi; inde est altare
Apostle and Evangelist brother of-Saint James thence is the-altar
sancti Salvatoris in maiore scilicet capite; inde est altare sancti
of-Saint Savior in the-greater namely head thence is the-altar of-Saint
Petri Apostoli; inde est altare sancti Andreæ; inde est altare
Peter Apostle thence is the-altar of-Saint Andrew thence is the-altar
sancti Martini Episcopi; inde est altare sancti Joannis Baptistæ.
of-Saint Martin Bishop thence is the-altar of-Saint John the-Baptist
Inter altare sancti Jacobi et altare sancti Salvatoris est altare
between the-altar of-Saint James and the-altar of-Saint Savior is the-altar
sanctæ Mariæ Magdalenæ ubi decantantur Missæ matutinales
of-Saint Mary Magdalene where are-sung Masses of-morning
peregrinis. Sursum in palatio Ecclesiæ tria altaria solent esse:
for-pilgrims above in the-palace of-the-Church three altars are-wont to-be
magister quorum est altare sancti Michælis Archangeli; et aliud
the-chief of-which is the-altar of-Saint Michael Archangel and another

altare est in dextrali parte, scilicet sancti Benedicti; et aliud
altar is on the-right side namely of-Saint Benedict and another
est altare in sinistrali parte sanctorum scilicet Pauli Apostoli
is an-altar on the-left side of-the-saints namely Paul the-Apostle
et Nicolai Episcopi, ubi etiam solet esse Archiepiscopi capella.
and Nicholas the-Bishop where also is-wont to-be of-the-Archbishop the-chapel

§ 12. De corpore et altari sancti Jacobi

§ 12 · THE BODY AND ALTAR OF SAINT JAMES

James's body lies whole under the high altar in a marble chest, as Bishop Theodomir found it, and cannot be moved, so the jealous people beyond the mountains who claim his relics should blush. Over the tomb is the small altar his disciples built, and over it the great altar; the measurements are given for a cloth or a frontal anyone wishes to send.

Sed enim de qualitate ecclesiæ hactenus tractavimus;
but for about the-quality of-the-church so-far we-have-treated
nunc de Apostolico altari venerabili nobis est tractandum.
now about the-Apostolic altar venerable by-us it-is to-be-treated
In præfata siquidem venerabili basilica, beati Jacobi
in the-aforesaid indeed venerable basilica of-blessed James
corpus venerandum sub altari maiori, quod sub eius
the-body venerable under the-altar greater which under his
honore fabricatur, honorifice (ut fertur) jacet, arca
honor is-built honorably as it-is-said lies in-a-chest
marmorea reconditum in optimo arcuato sepulchro, quod
marble laid-away in a-best arched tomb which
miro opere et magnitudine condecenti operatur: quod
with-wonderful work and size fitting is-worked which
etiam corpus immobile esse perhibetur, testante sancto
also body immovable to-be is-held with-testifying Saint

Theodomiro eiusdem urbis Episcopo, qui illud olim reperit
Theodomir of-the-same city Bishop who it once found
et nullatenus movere potuit. Erubescant igitur æmuli
and in-no-way to-move could let-them-blush therefore the-jealous
Transmontani qui dicunt se aliquid ex eo, vel reliquias
Transmontanes who say themselves something of it or relics
eius habere. Apostolicum namque corpus totum ibi habetur;
its to-have the-Apostolic for body whole there is-had
carbunculis paradisiacis divinitus illustratum, odoribus Divinis,
with-carbuncles paradisal divinely illumined with-odors Divine
indeficientibus, fragrantibus honestatur, cereisque cœlestibus
unfailing fragrant is-honored and-with-candles heavenly
fulgentibus decoratur angelicisque obsequiis sedule honoratur.
shining is-adorned and-with-angelic services zealously is-honored
Super cuius sepulchrum est altare parvum, quod eiusdem
over whose tomb is an-altar small which of-the-same
Discipuli, ut fertur, fecerunt; quod etiam propter amorem
Disciples as it-is-said made which also for the-love
Apostoli, Discipulorumque eius, a nullo postea voluit
of-the-Apostle and-of-the-Disciples his by no-one afterward wished
deleri. Et super illud est altare magnum et mirabile,
to-be-destroyed and over it is an-altar great and wonderful
quod habet in altitudine quinque palmos et in longitudine
which has in height five palms and in length
duodecim et in latitudine septem. Sic propriis manibus ego
twelve and in breadth seven so with-my-own hands I
mensuravi. Est igitur altare parvum ex tribus lateribus, ad
measured is therefore the-altar small on three sides at
dexteram scilicet et lævam et retro sub eodem altari magno
the-right namely and the-left and behind under the-same altar great
clausum; sed in antea apertum, ita ut videri aperte potest,
closed but in front open so that to-be-seen openly can

ablata tabula argentea, altare vetus. Sed siquis coopertorium,
taken-away the-panel silver the-altar old but if-anyone a-covering
vel linteamen, ad cooperiendum altare Apostolicum amore
or linen for covering the-altar Apostolic for-love
beati Jacobi mittere voluerit, de novem palmis: in
of-blessed James to-send shall-have-wished of nine palms in
latitudine et in longitudine, de viginti et uno mittere
breadth and in length of twenty and one to-send
debet. Si vero pallium amore Dei, et Apostoli quis ad
he-ought if but a-pall for-love of-God and of-the-Apostle anyone for
cooperiendum altare, scilicet in antea, miserit; videat, ut
covering the-altar namely in front shall-have-sent let-him-see that
eius latitudo septem palmis fiat, et longitudo eius tredecim.
its breadth of-seven palms be-made and the-length its of-thirteen

§ 13. De tabula argentea

§ 13 · THE SILVER FRONTAL

The silver and gold frontal shows Christ in majesty with the twenty-four elders of the Apocalypse, the four evangelists, and the twelve apostles. Its verses record that Bishop Diego made it within five years of his episcopate from eighty marks of silver, less five, from the treasury of James, when Alfonso was king and his son-in-law Raymond duke.

Tabula vero quæ est ante altare, honorifice auro et argento
the-panel but which is before the-altar honorably with-gold and silver
operatur. Sculpitur enim in medio eius thronus Domini, in quo
is-worked is-carved for in the-middle its the-throne of-the-Lord in which
sunt viginti quatuor seniores eo ordine, quo beatus Joannes,
are twenty four elders in-that order in-which blessed John
frater sancti Jacobi in Apocalypsi sua eos vidit, duodecim
brother of-Saint James in Apocalypse his them saw twelve

scilicet ad dexteram totidemque ad lævam per circuitum,
namely at the-right and-as-many at the-left round about
citharas et phialas aureas, plenas odoramentis, manibus
harps and vials golden full of-odors in-hands
tenentes. In medio cuius residet Dominus, quasi in sede
holding in the-middle of-which sits the-Lord as-if on the-seat
maiestatis, manu sinistra librum vitæ tenens, et dextera
of-majesty with-hand left the-book of-life holding and with-the-right
benedictionem innuens. In circuitu vero throni eius quatuor
blessing signing in the-circuit but of-the-throne his four
Evangelistæ habentur, quasi thronum sustinentes. Duodecim
Evangelists are-had as-if the-throne sustaining twelve
vero Apostoli ad dexteram eius et lævam ordinati sunt, tres
but Apostles at the-right his and the-left arranged are three
scilicet in primo ordine ad dexteram, et tres in superiori
namely in the-first row at the-right and three in the-upper
similiter sunt ad lævam, tres in primo ordine inferiori, et tres
likewise are at the-left three in the-first row lower and three
in superiori. Flores etiam ibi habentur optimi per circuitum,
in the-upper flowers also there are-had best round about

et columnæ inter Apostolos pulcherrimæ. Est etiam tabula
and columns between the-Apostles most-beautiful is also the-panel
operibus decens, et optima his versibus de super conscripta:
with-works fitting and best with-these verses from above inscribed

Hanc tabulam Didacus, Præsul Jacobita secundus,
this panel Diego Bishop of-James the-second
Tempore quinquenni fecit Episcopii.
in-the-time of-five-years made of-the-Episcopate
Marcas argenti de thesauro Jacobensi
marks of-silver from the-treasury of-James
Hic octoginta, quinque minus, numera.
here eighty five less count

Etiam deorsum hæ litteræ habentur:
also below these letters are-had

Rex erat Anfonsus; gener eius Dux Raymundus;
king was Alfonso son-in-law his Duke Raymond
Præsul præfatus quando peregit opus.
the-bishop aforesaid when finished the-work

§ 14. De cimborio apostolici altaris

§ 14 · THE CIBORIUM OF THE APOSTLE'S ALTAR

The ciborium over the altar, painted inside and carved outside, stands on four columns: the virtues, angels holding up the throne of the Lamb, the trumpeting angels of the Judgment, four prophets, the twelve apostles with James in the middle, and the evangelists at its corners. On its top the Trinity is carved in three arches, under a silver apple bearing a cross.

Cimborius vero qui hoc altare venerandum cooperit, mirabiliter
the-ciborium but which this altar venerable covers wonderfully
picturis et debuxaturis speciebusque diversis, deintus et
with-paintings and drawings and-with-kinds diverse inside and
deforis, operatur. Est enim quadratus super quatuor columnas
outside is-worked it-is for square upon four columns
positus, altitudine et amplitudine congruenti factus. Deintus
placed in-height and breadth fitting made inside
vero in primo ordine quædam speciales virtutes in modum
but in the-first row certain special virtues in the-manner
mulierum, quas Paulus commemorat, octo scilicet habentur:
of-women which Paul mentions eight namely are-had
in unoquoque angulo duæ sunt. Et super utrarumque capita
in each corner two are and over of-both the-heads
Angeli recti stantes habentur, qui manibus elevatis thronum,
Angels upright standing are-had who with-hands raised the-throne
qui est in summitate cimborii, tenent. In medio vero
which is on the-top of-the-ciborium hold in the-middle but
throni Agnus Dei pede Crucem tenens habetur: sed
of-the-throne the-Lamb of-God with-foot the-Cross holding is-had but
Angeli tot sunt, quot Virtutes. Deforis vero in primo
the-Angels so-many are as-many-as the-Virtues outside but in the-first

ordine quatuor Angeli habentur, qui resurrectionem diei
row four Angels are-had who the-resurrection of-the-day
Judicii, buccinantes buccinis, pronuntiant; duo sunt antea
of-Judgment trumpeting with-trumpets announce two are in-front
in facie et duo retro in alia facie. In eodem vero ordine
on the-face and two behind on the-other face in the-same but row
quatuor Prophetæ habentur: Moyses scilicet et Abraham in
four Prophets are-had Moses namely and Abraham on
sinistrali facie; et Isaac et Jacob in dextrali; singuli singulos
the-left face and Isaac and Jacob on the-right each each
rotulos propriæ Prophetiæ manibus tenentes. In superiori vero
rolls of-their-own Prophecy in-hands holding in the-upper but
ordine duodecim Apostoli sedent per circuitum. In prima
row twelve Apostles sit round about on the-first
facie, in antea scilicet, beatus Jacobus residet in medio, manu
face in front namely blessed James sits in the-middle with-hand
sinistra librum tenens, et dextera benedictionem innuens;
left a-book holding and with-the-right blessing signing
ad cuius dexteram est alius Apostolus, et ad lævam alter
at whose right is another Apostle and at the-left another
in ordine proprio. Similiter ad dexteram cimborii tres alii
in order their-own likewise at the-right of-the-ciborium three other
habentur Apostoli, et ad lævam eius tres, et retro eodem
are-had Apostles and at the-left its three and behind in-the-same
modo tres. In coopertura vero de super quatuor Angeli sedent,
way three on the-covering but from above four Angels sit
quasi altare custodientes. Sed in quatuor cornibus eiusdem
as-if the-altar guarding but on the-four horns of-the-same
cimborii, incipiente coopertura, quatuor Evangelistæ propriis
ciborium beginning the-covering four Evangelists with-their-own
similitudinibus sculpuntur. Deintus vero est depictus; deforis
likenesses are-sculpted inside but is painted outside

autem sculptus et depictus cimborius. In cacumine vero ejus
moreover carved and painted the-ciborium on the-top but its
deforis est quædam summitas erecta, tripliciter arcuata, in
outside is a-certain summit raised threefold arched on
qua Trinitas Deica est insculpta. In primo arcu qui respicit
which the-Trinity Divine is carved in the-first arch which looks
ad occidentem, persona Patris, est erecta; et in secundo
to the-west the-person of-the-Father is raised and in the-second
qui respicit inter meridiem, et orientem est persona Filii;
which looks between the-south and the-east is the-person of-the-Son
et in tertio arcu qui respicit ad septentrionem est persona
and in the-third arch which looks to the-north is the-person
Spiritus Sancti. Item vero super hanc summitatem est pomus
of-the-Spirit Holy likewise but over this summit is an-apple
argenteus, lucifluus, super quem Crux ponitur pretiosa.
silver light-flowing upon which a-Cross is-placed precious

§ 15. De tribus lampadibus

§ 15 · THE THREE LAMPS

Three great silver lamps hang before James's altar. The middle one, shaped like a mortar, holds seven lights for the seven gifts of the Holy Spirit, which burn only balsam, myrtle, ben, or olive oil, with two apostles carved outside each; it was given by Alfonso, king of Aragon.

Ante beati Jacobi altare, tres magnæ lampades argenteæ
before of-blessed James the-altar three great lamps silver
ad Christi et Apostoli decus suspenduntur. Illa vero
for of-Christ and of-the-Apostle the-glory are-hung that but
quæ in medio earum est valde ingens habetur, et in
which in the-middle of-them is very huge is-held and in

effigie magni mortarioli mirabiliter operatur septem in se
the-likeness of-a-great mortar wonderfully is-worked seven in itself
receptacula continens, in figura septem, premiorum Spiritus
receptacles containing in the-figure of-the-seven rewards of-the-Spirit
Sancti, in quibus septem luminaria ponuntur; quæ scilicet
Holy in which seven lights are-placed which namely
receptacula minime recipiunt, nisi oleum balsami, aut myrti,
receptacles not-at-all receive except oil of-balsam or of-myrtle
aut balani, aut olivæ; maius vero receptaculum est in
or of-ben or of-olive the-greater but receptacle is in
medio aliorum. Et in unoquoque receptaculo ex his, qui
the-middle of-the-others and in each receptacle of these which
in circuitu eius sunt, duæ Apostolorum imagines forinsecus
in the-circuit its are two of-the-Apostles images outside
sculpuntur. Anima Adefonsi Regis Aragonensis, qui eam,
are-sculpted the-soul of-Alfonso King of-Aragon who it
ut fertur, sancto Jacobo dedit requiescat in pace sempiterna.
as it-is-said to-Saint James gave may-rest in peace eternal

§ 16. De dignitate ecclesiæ sancti Jacobi, et canonicorum ejus

§ 16 · THE DIGNITY OF THE CHURCH OF SAINT JAMES AND OF ITS CANONS

No one says mass at James's altar but a bishop, archbishop, pope, or cardinal of the church, which has seven cardinals by custom, granted by many popes and confirmed by Pope Calixtus. No one should take this dignity from it.

Ad altare beati Jacobi nullus Missam solet celebrare, nisi
at the-altar of-blessed James no-one Mass is-wont to-celebrate unless
sit Episcopus, aut Archiepiscopus, aut Papa, aut Cardinalis
he-be a-Bishop or an-Archbishop or the-Pope or a-Cardinal

eiusdem ecclesiæ. Solent etenim esse in eadem basilica
of-the-same church are-wont for to-be in the-same basilica
septem Cardinales ex more, qui Officium divinum celebrant
seven Cardinals by custom who the-Office divine celebrate
super altare; constituti atque concessi a multis Apostolicis,
over the-altar appointed and granted by many Popes
insuper et confirmati a Domino Papa Calixto. Hanc vero
moreover and confirmed by Lord Pope Calixtus this but
dignitatem, quam beati Jacobi basilica ex more bono habet
dignity which of-blessed James the-basilica by custom good has
amore Apostoli, nullus ab ea auferre debet.
for-love of-the-Apostle no-one from it to-take-away ought

§ 17. De lapicidibus ecclesiæ; et de primordio et fine operis ejus

§ 17 · THE MASONS AND THE BUILDING OF THE CHURCH

The basilica was built by Master Bernard, a wonderful master, Robert, and some fifty masons, under Bishop Diego and King Alfonso, begun in the era 1116. Forty-four years passed between its first stone and its last, and from its beginning it has flourished with James's miracles: the sick healed, the blind given sight, the lame walking, and every nation of the world bringing gifts.

Didascali lapicidæ, qui prius beati Jacobi basilicam
the-masters stone-masons who first of-blessed James the-basilica
ædificaverunt, nominabantur Domnus Bernardus senex,
built were-named Lord Bernard the-old
mirabilis magister, et Rotbertus, cum cæteris lapicidibus,
wonderful master and Robert with the-other stone-masons
circiter quinquaginta, qui ibi sedule operabantur ministrantibus
about fifty who there diligently worked serving

fidelissimis Dominis Wicarto et Domno canonicæ Segeredo,
most-faithful Lords Wicart and Lord of-the-chapter Segered
et Abbate Domno Gundesindo; regnante Adefonso Rege
and the-Abbot Lord Gundesind reigning Alfonso King
Hispaniarum sub Episcopo Domno Didaco primo et
of-the-Spains under the-Bishop Lord Diego first and
strenuissimo milite et generoso viro. Ecclesia autem fuit
most-vigorous knight and noble man the-Church moreover was
incœpta in Era MCXVI. Ab anno vero, quo
begun in the-Era eleven-hundred-sixteen from the-year but in-which
incœpta fuit usque ad lethum Adefonsi, fortissimi et famosi
begun it-was until to the-death of-Alfonso most-brave and famous
Regis Aragonensis, habentur anni LIX; et ad necem
King of-Aragon are-counted years fifty-nine and to the-slaying
Henrici, Regis Anglorum LXII; et ad mortem Ludovici
of-Henry King of-the-English sixty-two and to the-death of-Louis
pinguissimi Regis Francorum LXIII; et ab anno quo
most-fat King of-the-Franks sixty-three and from the-year in-which
primus lapis in fundamento eius ponitur usque ad illum
the-first stone in the-foundation its is-laid until to that
quo ultimus mittitur XLIV anni habentur. Quæ etiam
in-which the-last is-put forty-four years are-counted which also
ecclesia a tempore quo fuit incœpta, usque in hodiernum
church from the-time in-which it-was begun until to the-present
diem fulgore miraculorum beati Jacobi vernatur: ægris
day with-the-splendor of-the-miracles of-blessed James flourishes to-the-sick
enim in ea salus præstatur; cœcis visus refunditur;
for in it health is-given to-the-blind sight is-restored
mutorum lingua solvitur; surdis auditus panditur; claudis
of-the-dumb the-tongue is-loosed to-the-deaf hearing is-opened to-the-lame
sana ambulatio datur; dæmoniacis liberatio conceditur. Et
sound walking is-given to-the-possessed deliverance is-granted and

quod maius est populorum fidelium preces exaudiuntur;
what greater is of-the-peoples faithful the-prayers are-heard
vota suscipiuntur; delictorum vincula resolvuntur; pulsantibus
the-vows are-received of-sins the-chains are-loosed to-those-knocking
cœlum operitur; mæstis consolatio datur; omnesque
heaven is-opened to-the-sorrowful consolation is-given and-all
barbaræ gentes omnium mundi climatum catervatim ibi
barbarous nations of-all of-the-world the-climes in-crowds there
occurrunt, munera laudis Domino deferentes.
come-together gifts of-praise to-the-Lord bringing

§ 18. De dignitate ecclesiæ sancti Jacobi

§ 18 · THE DIGNITY OF THE CHURCH OF SAINT JAMES

Calixtus moved the archbishopric of Mérida, a city held by the Saracens, to Compostela and made Diego its first archbishop. Chapter X: seventy-two canons, after Christ's disciples, divide the altar's offerings week by week, a tenth owed to the poor pilgrims in the hospice. Chapter XI: every pilgrim, rich or poor, is to be received, for whoever receives them receives Christ; a weaver at Nantua who refused one bread had his cloth torn, a woman of Villeneuve found her bread turned to stone, and a street in Poitiers burned down to the one house that took two French knights in.

Nec est oblivioni tradendum, quod dignitatem Archiepiscopatus
nor is to-oblivion to-be-handed-over that the-dignity of-the-Archbishopric
Emeritæ urbis, quæ Metropolis esse solet in terra
of-Mérida of-the-city which the-Metropolis to-be is-wont in the-land
Sarracenorum, beatus Papa Calixtus, bonæ memoriæ dignus,
of-the-Saracens blessed Pope Calixtus of-good memory worthy
basilicæ sancti Jacobi et urbi eiusdem translatavit et
to-the-basilica of-Saint James and to-the-city of-the-same transferred and

dedit amore et honore Apostoli; ac per hoc, Didacum
gave for-love and honor of-the-Apostle and through this Diego
nobilissimum virum primitus Archiepiscopum in Apostolica
most-noble man first Archbishop in the-Apostolic
Sede Compostellana ordinavit, et corroboravit. Erat enim
See of-Compostela ordained and confirmed was for
ipse Didacus antea sancti Jacobi episcopus.
he-himself Diego before of-Saint James bishop

Caput X. — De numero canonicorum sancti Jacobi.
Chapter X on the-number of-the-canons of-Saint James

Huic insuper ecclesiæ, ut fertur, prætitulati sunt juxta
to-this moreover church as it-is-said appointed were according-to
numerum septuaginta duorum discipulorum Christi, canonici
the-number of-the-seventy two disciples of-Christ canons
septuaginta duo, beati Isidori Hispaniensis doctoris regulam
seventy two of-blessed Isidore of-Spain the-doctor the-rule
tenentes. His autem dividuntur altaris sancti Jacobi
holding to-these moreover are-divided of-the-altar of-Saint James
oblationes per singulas hebdomadas. Primo dantur oblationes
the-offerings by each weeks first are-given the-offerings
in prima hebdomada; secundo in secunda; tertio in tertia;
in the-first week second in the-second third in the-third
deinde aliis usque ad ultimum largiuntur. In dominica
then to-the-others until to the-last they-are-bestowed on Sunday
quaque die, ut fertur, fiunt tres partes oblationum, quarum
each day as it-is-said are-made three parts of-the-offerings of-which
prima accipit hebdomadarius, cui evenit; ex aliis vero
the-first receives the-hebdomadary to-whom it-falls of the-other but
duabus partibus, iterum in simul commixtis, fiunt tres
two parts again in together mixed are-made three
partes, quarum una communiter datur canonicis ad prandium,
parts of-which one in-common is-given to-the-canons for dinner

alia operi basilicæ, alia archiepiscopo ecclesiæ. Sed
another to-the-work of-the-basilica another to-the-archbishop of-the-church but
hebdomada, quæ est inter Palmos et Pascham, debet dari
the-week which is between Palms and Easter ought to-be-given
rite pauperibus peregrinis sancti Jacobi in hospitali. Immo, si
duly to-the-poor pilgrims of-Saint James in the-hospice indeed if
justitia Dei teneatur, decima pars oblationum altaris sancti
the-justice of-God be-kept the-tenth part of-the-offerings of-the-altar of-Saint
Jacobi omni tempore pauperibus in hospitali supervenientibus
James at-all time to-the-poor in the-hospice arriving
dari debetur. Omnes enim peregrini pauperes prima nocte
to-be-given is-owed all for pilgrims poor on-the-first night
post diem, qua beati Jacobi altare adveniunt, in hospitali
after the-day on-which of-blessed James the-altar they-arrive in the-hospice
plenarium hospitium, amore Dei et Apostoli, suscipere debent;
full hospitality for-love of-God and of-the-Apostle to-receive ought
ægri vero usque ad mortem, vel ad integram sanitatem ibi
the-sick but until to death or to entire health there
charitative sunt procurandi; sic enim apud sanctum Leonardum
charitably are to-be-cared-for so for at Saint Leonard
agitur. Quot pauperes peregrinantes ibi adveniunt, tot
it-is-done as-many poor pilgrimaging there arrive so-many
refectionem accipiunt. Debent etiam dari ex more oblationes,
refreshment receive ought also to-be-given by custom the-offerings
quæ veniunt ad altare a mane summo usque ad tertiam,
which come to the-altar from morning earliest until to terce
per unumquemque Dominicum diem leprosis ejusdem urbis.
on each Sunday day to-the-lepers of-the-same city
Quod si aliquis Prælatus ejusdem Basilicæ ex hoc fraudem
but if any Prelate of-the-same Basilica from this fraud

fecerit, vel in alio modo oblationes dandas, ut præfati
shall-have-made or in another way the-offerings to-be-given as said-before
sumus, converterit, inter Deum et illum peccatum illius sit.
we-have shall-have-turned between God and him the-sin his be

Caput XI. — Quod peregrini sancti Jacobi sint recipiendi.
Chapter XI that the-pilgrims of-Saint James are to-be-received

Peregrini, sive pauperes sive divites, a liminibus sancti Jacobi
pilgrims whether poor or rich from the-thresholds of-Saint James
redeuntes, vel advenientes, omnibus gentibus charitative sunt
returning or arriving by-all peoples charitably are
recipiendi et venerandi; nam quicumque illos receperit et
to-be-received and to-be-honored for whoever them shall-have-received and
diligenter procuraverit hospitio, non solum beatum Jacobum,
diligently shall-have-cared-for with-hospitality not only blessed James
verum etiam ipsum Dominum hospitem habebit; ipso Domino
but also himself the-Lord as-guest shall-have himself the-Lord
in Evangelio dicente: Qui vos recipit, me recipit. Fuere
in the-Gospel saying who you receives me receives there-were
olim multi, qui iram Dei incurrerunt, idcirco quia
once many who the-wrath of-God incurred for-that-reason because
sancti Jacobi peregrinos, et egenos, recipere noluerunt. Apud
of-Saint James the-pilgrims and needy to-receive refused at
Nautuaium, quæ est villa inter Gebennam et Lugdunum,
Nantua which is a-town between Geneva and Lyon
cujusdam texentis, panem peregrino sancti Jacobi sibi
of-a-certain weaver bread to-a-pilgrim of-Saint James to-him
petenti negantis, tela per medium rupta solo subito
asking refusing the-cloth through the-middle torn to-the-ground suddenly
cedidit. Apud Villam-Novam quidam sancti Jacobi peregrinus
fell at Villeneuve a-certain of-Saint James pilgrim
egenus cuidam mulieri, panem sub cineres calidos habenti,
needy from-a-certain woman bread under the-ashes hot having

eleemosynam amore Dei et beati Jacobi petivit; quæ respondit
alms for-love of-God and of-blessed James asked who answered
se panem non habere. Cui peregrinus ait: Utinam panis
herself bread not to-have to-whom the-pilgrim said would-that the-bread
quem habes, lapis esset! Cumque peregrinus ille, recedens
which you-have a-stone were and-when pilgrim that departing
a domo illa, longe distaret; accessit mulier illa nequam ad
from house that far was-distant came woman that wicked to
cineres, putans panem suum capere; lapidem rotundum in
the-ashes thinking bread her-own to-take a-stone round in
loco panis reperit. Quæ corde pœnitens, illico insequuta,
place of-the-bread found who in-heart repenting at-once having-followed
peregrinum non invenit. Apud urbem Pictavorum duo heroes
the-pilgrim not found at the-city of-the-Poitevins two knights
Galli, sine proprio a sancto Jacobo olim redeuntes, a
French without means from Saint James once returning from
domo Joannis Gauterii usque ad sanctum Porcarium hospitium
the-house of-John Gautier as-far as Saint Porchaire lodging
amore Dei et sancti Jacobi petierunt, nec invenerunt.
for-love of-God and of-Saint James asked nor found
Cumque in æde novissima illius vici, scilicet juxta beati
and-when in the-house last of-that street namely beside of-blessed
Porcarii basilicam, apud quemdam pauperem hospitati essent,
Porchaire the-basilica at a-certain poor-man lodged they-had
ecce enim, divina operante ultione, totum vicum velocissimus
behold for divine working vengeance the-whole street a-most-swift
rogus, incipiens ab æde, qua prius hospitium petierant,
fire beginning from the-house in-which first lodging they-had-asked
usque ad illam qua hospitati erant, nocte illa combussit; et
as-far as that in-which lodged they-were in-night that burned and
erant ædes circiter mille; illa vero domus qua servi Dei
were houses about a-thousand that but house in-which the-servants of-God

hospitati erant, Dei gratia illæsa remansit. Quapropter
lodged were of-God by-the-grace unharmed remained wherefore
sciendum, quod sancti Jacobi peregrini, sive pauperes sive
it-is-to-be-known that of-Saint James the-pilgrims whether poor or
divites, jure sunt recipiendi, et diligenter procurandi.
rich by-right are to-be-received and diligently to-be-cared-for
Explicit codex quartus sancti Jacobi Apostoli.
here-ends the-book fourth of-Saint James the-Apostle

Ipsum scribenti sit gloria sitque legenti.
it to-the-writer be glory and-be to-the-reader

Libellus Miraculorum Sancti Jacobi

The Miracles of Saint James

Libellus miraculorum S. Jacobi apostoli

CALIXTUS'S PREFACE TO THE MIRACLES

Vincent of Beauvais introduces the extracts from Pope Calixtus's book of James's miracles. Calixtus tells how he gathered them over fourteen years on scraps of parchment, and how the book survived robbers, prison, deep waters, and a fire. In a vision Christ took his gloves and promised to receive the book likewise, and later appeared with James and told him to finish it and rebuke the wicked innkeepers of the road; the miracles are to be read in refectories on James's feasts.

Anno Domini 1124, inquit Vincentius Bellovacensis, obiit
in-the-year of-the-Lord 1124 says Vincent of-Beauvais died
bonæ memoriæ papa Calixtus. Hic enim, ut legitur, Calixtus
of-good memory pope Calixtus this-man for as it-is-read Calixtus
secundus qui libellum scripsit De miraculis sancti Jacobi, quæ
the-second who a-little-book wrote on the-miracles of-Saint James which
sparsim legerat in unum volumen compilando, de quo
here-and-there he-had-read into one volume compiling from which
nonnulla ad ædificationem legentium hic inserere curavi.
some for the-edification of-those-reading here to-insert I-have-taken-care
(Calixtus papa). — Cum essem scholaris et ab infantia
Calixtus pope when I-was a-scholar and from infancy
beatum Jacobum diligens, XIV annorum spatio perambulans
blessed James loving fourteen of-years in-the-space traveling-through
terras et provincias barbaras quæ de eo scripta inveniebam
lands and provinces barbarous what about him written I-found
paucis et vilibus cædulis diligenter scribebam, ut in uno
on-few and cheap slips diligently I-wrote that in one
volumen comprehendere possem. O mira fortuna! Inter
volume to-gather I-might-be-able O wonderful fortune among
prædones cecidi et raptis omnibus spoliis meis, codex mihi
robbers I-fell and seized all spoils my the-book to-me

tamen remansit. [In] ergastulum trusus fui, et perdito toto
yet remained into a-prison thrust I-was and lost all
censu meo, mihi tantummodo codex remansit. In profundum
property my to-me only the-book remained into the-depth
aquarum multarum crebro cecidi, proximus morti, et minime
of-waters many often I-fell next to-death and not-at-all
codex infectus evasit. Domus in qua eram cremabatur et
the-book stained escaped the-house in which I-was was-burned and
consumptis rebus meis codex mecum evasit inustus.
consumed things my the-book with-me escaped unburned
Cumque studiose cogitarem ut codex ille pro quo
and-when zealously I-was-considering that book that for which
innumeras passus sum anxietates, quem et manibus meis
countless suffered I-have anxieties which also with-hands my
studebam perficere, Deo foret acceptabilis, nocte raptus in
I-was-striving to-finish to-God might-be acceptable by-night rapt in
exstasi in quadam regia splendida vidi juvenem pulcherrimum
ecstasy in a-certain hall splendid I-saw a-youth most-beautiful
et splendidum laureatum regaliterque in cathedra sedens
and splendid crowned-with-laurel and-royally in a-chair sitting
mihi insidenti pedibus suis ait: «Præbe quas in manu habes
to-me sitting-at feet his he-said give-me which in hand you-have
cirothecas.» Cui cum libenter obtulissem, illo thalamum
the-gloves to-whom when gladly I-had-offered-them he the-chamber
ingrediente, quidam e sociis ejus dixit mihi: «Iste est
entering one of the-companions his said to-me that-one is
filius Regis summi qui, sicut cirothecas de manibus tuis
the-son of-the-King highest who just-as the-gloves from hands your
accepit, sic codicem apostolicum placide suscipiet, postquam
he-has-received so the-book apostolic gently shall-receive after
impleveris.» Rursus translationis apostoli sermonem
you-shall-have-fulfilled-it again of-the-translation of-the-apostle the-sermon

veneranda die mihi ruminanti et scripturam ejus inter manus
on-the-venerable day to-me pondering and the-writing of-it between hands
tenenti, una cum beato Jacobo in exstasi ipse apparuit
holding together with blessed James in ecstasy he-himself appeared
dicens: «Scribe quæ cœpisti, corrige scelera pravorum
saying write what you-have-begun correct the-crimes of-the-wicked
hospitum manentium in itinere apostoli mei.» Nemo igitur
innkeepers dwelling on the-road of-the-apostle my no-one therefore
hunc librum despiciat; quidquid in eo scriptum est authenticum
this book should-despise whatever in it written is authentic
magnaque auctoritate expressum. Itaque miracula quæ in hoc
and-with-great authority expressed and-so the-miracles which in this
codice continentur diebus festis ejus in refectoriis legantur.
book are-contained on-the-days festal of-him in the-refectories let-them-be-read

CAPTIVES FREED, A SIN BLOTTED OUT, AND A DEAD PILGRIM CARRIED

Twenty Christians imprisoned at Saragossa invoke James, who breaks their chains and leads them to a Christian castle. A sinner whose bishop dares not give him penance lays his written sin on James's altar, and the writing vanishes. Of thirty men of Lorraine sworn to stand by one another, only the one who swore nothing stays with a dying companion; James appears as a horseman, carries the living and the dead to Compostela overnight, and declares the others' pilgrimage void for their broken oath.

Temporibus Aldefonsi regis in Hispaniæ partibus XX viri
in-the-times of-Alfonso the-king in of-Spain the-parts twenty men
Christiani, quorum unus erat sacerdos a Saracenis capti sunt,
Christian of-whom one was a-priest by the-Saracens captured were
et in urbem Cæsaraugustam carcere tenebroso diversorum
and in the-city of-Saragossa in-a-prison dark of-diverse

generum nexibus obligati. Qui cum Deo inspirante, admonente
kinds with-bonds bound who when God inspiring admonishing
presbytero, beatum Jacobum invocarent, in obscuro carceris sic
the-priest blessed James invoked in the-darkness of-the-prison thus
eos alloquens refulsit: «Ecce adsum quem vocastis.» Tunc
them addressing he-shone-forth behold I-am-here whom you-have-called then
ora quæ pro dolore infixa in genibus tenebantur erigentes
the-faces which for grief fixed on knees were-held raising
ad pedes ejus ceciderunt; qui suffuso ejus virtutis unguento
at the-feet his they-fell who poured-over his of-power with-the-ointment
eorum vincula confregit suaque potentia captivorum
their bonds broke and-by-his-own power of-the-captives
manibus consumpta de carcere divinitus erepti, ad portas
in-the-hands consumed from the-prison divinely snatched to the-gates
civitatis eo duce pervenerunt. Quæ facto crucis signo,
of-the-city with-him leading came which made of-the-cross the-sign
apostolicæ reverentiæ egressum ultro ministraverunt.
of-apostolic reverence exit of-their-own-accord provided
Illos igitur jam fere illucescente ad quoddam castellum quod
them therefore already almost growing-light to a-certain castle which
Christianorum tutamine tenebatur perduxit, ubi se ab
of-the-Christians by-the-protection was-held he-led where himself by
eis vocari præcipiens, cœlos visibiliter ascendit. Tunc cum
them to-be-called commanding the-heavens visibly ascended then with
magno clamore advocantes, apertis foribus intus suscepti sunt.
great clamor calling opened doors inside received they-were
(Beda presbyter.) Temporibus beati Theodori Compostellanensis
Bede priest in-the-times of-blessed Theodore of-Compostela
episcopi, quidam grave peccatum commisit, quod vix
bishop a-certain-man a-grave sin committed which scarcely
sacerdoti suo et episcopo ausus est confiteri. Quo audito
to-the-priest his and to-the-bishop dared he-has to-confess which heard

episcopus stupefactus pœnitentiam ei dare non audens,
the-bishop astounded penance to-him to-give not daring
hominem illum cum cedula in qua erat peccatum illud
man that with a-slip on which was sin that
scriptum ad sanctum Jacobum misit. Qui cum venisset illuc
written to Saint James sent who when he-had-come there
die festi ejus, cedulam super altare posuit, flens et
on-the-day of-the-feast his the-slip upon the-altar he-placed weeping and
rogans sanctum Jacobum ut meritis suis deleret illud
asking Saint James that by-merits his he-would-blot-out that
peccatum. Interea episcopus ad missam celebrandam accessit,
sin meanwhile the-bishop to the-mass to-be-celebrated came
et cedulam illam videns, cum quæreretur cur et a quo
and slip that seeing when it-was-asked why and by whom
posita esset ibi, vir ille protinus occurrit, et rei
placed it-had-been there man that at-once ran-up and of-the-thing
seriem cunctis audientibus flens narravit. Litteras illas
the-sequence all hearing weeping told the-letters those
aperiens et nil ibi scriptum inveniens, peccatum illud
opening and nothing there written finding the-sin that
dimissum cunctis narrantibus intellexit.
forgiven all telling understood
(Hubertus Bisuntinus.) Anno Domini 1080, XXX viri de
Hubert of-Besançon in-the-year of-the-Lord 1080 thirty men from
Lotharingia, Sanctum Jacobum adeuntes mutuæ servandam
Lorraine Saint James approaching of-mutual to-be-kept
virtutis fidem sibi invicem promiserunt. Unus tamen inter
virtue faith to-themselves in-turn promised one yet among
eos fuit qui hoc eis non promisit. Cum itaque ad urbem
them was who this to-them not promised when and-so to the-city
quæ Porta Clusa dicitur incolumes pervenissent, unum e
which Porte Close is-called safe they-had-come one of

sociis ibi ægrotantem, propter pactum quod fecerunt per
the-companions there falling-sick on-account-of the-pact which they-made for
XV dies usque ad portus Cifereos cum grandi labore tulerunt,
fifteen days as-far as the-passes of-Cize with great labor they-carried
cum illæ XV dietæ ab expeditis V diebus agi
although those fifteen days'-journeys by the-unencumbered in-five days to-be-done
possent; tunc tandem gravati infirmum reliquerunt. Ille tamen
could then at-last burdened the-sick-man they-left he yet
solus qui fidem non promisit cum eo remansit ad pedem
alone who faith not promised with him remained at the-foot
montis Sancti Michaelis. Tunc dixit infirmus ut eum,
of-the-mountain of-Saint Michael then said the-sick-man that him
si posset, supra illum montem ferret. Quem ille libenter
if he-could over that mountain he-should-carry whom he gladly
detulit, et die declinante ad vesperam infirmus migravit.
carried and the-day declining toward evening the-sick-man departed
Quod videns vivus valde timuit propter imminentem
which seeing the-living-man greatly feared on-account-of the-impending
noctis caliginem, et defuncti pœnitentiam, et gentis
of-night darkness and of-the-dead-man the-penitence and of-the-people
barbaræ feritatem. Sic ergo omnino destitutus ad orationem
barbarous the-savagery thus therefore wholly destitute to prayer
se contulit, et statim sanctus Jacobus ei in specie
himself he-betook and at-once Saint James to-him in the-form
equitis apparens, causam fletus inquisivit. «Domine,
of-a-horseman appearing the-cause of-the-weeping asked Lord
inquit, quia nox est, et mortuus iste sepeliri non potest.»
he-says because night it-is and dead-man this to-be-buried not can
Tunc ille: «Trade mihi hunc mortuum, et tu ascende post
then he hand-over to-me this dead-man and you mount behind
me super equum.» Quo facto nocte illa ante solis ortum,
me upon the-horse which done in-night that before of-the-sun the-rising

XII dietas peragentes ad montem Gaudii qui est dimidia
twelve days'-journeys accomplishing to the-Mount of-Joy which is half
leuca citra Sanctum Jacobum pervenerunt. Ibique sanctus
a-league this-side-of Saint James they-came and-there the-saint
vivum et mortuum de equo deposuit, jubens vivo ut
the-living-man and the-dead from the-horse set-down ordering the-living that
canonicos Sancti Jacobi ad sepeliendum peregrinum mortuum
the-canons of-Saint James for burying the-pilgrim dead
invitaret, et peracta peregrinatione cum inveniret socios
he-should-invite and completed the-pilgrimage when he-should-find his-companions
in urbe quæ dicitur Legio, eos de fracto pacto corriperet
in the-city which is-called León them for broken the-pact he-should-rebuke
et diceret eis ex parte sancti Jacobi quod, propter
and should-say to-them from the-part of-Saint James that on-account-of
hoc, eorum peregrinatio non valeret. Et his dictis disparuit.
this their pilgrimage not was-valid and these said he-vanished
Ille autem rediens, cum hoc inventis sociis nuntiasset,
he moreover returning when this to-the-found companions he-had-announced
valde mirati sunt, et ab episcopo Legionis civitatis, ut
greatly wondered they and from the-bishop of-León of-the-city as
ille consecutus fuerat, super hoc pœnitentiam susceperunt.
he obtained had for this penance they-received

THE HANGED SON, THE WIDOWER, AND THE SAILOR

At Toulouse an innkeeper hides a silver cup in a German father and son's bag; the son is hanged, and thirty-six days later the father finds him alive on the gallows, held up by James, and the innkeeper is hanged instead. A Frank whose wife dies at Pamplona is robbed by his host; James lends him an ass for his children, foretells the host's fatal fall, which the Frank finds fulfilled, and the ass vanishes at home. A sailor named Frison, knocked overboard in a sea fight with a Saracen, is drawn up by James, who calls himself the servant of the God of the sea.

(Calixtus papa.) Anno Domini 1090, quidam Teutonici
Calixtus pope in-the-year of-the-Lord 1090 certain Germans
Sanctum Jacobum adierunt, et in urbe Tolosa a quodam
Saint James approached and in the-city of-Toulouse by a-certain
burgense hospitio suscepti sunt, quos nocte inebrians scyphum
burgher in-lodging received were whom by-night making-drunk a-cup
argenteum in mantica eorum posuit, et mane exeuntes,
silver in the-bag their he-placed and in-the-morning going-out
quasi latrones inclamitans revocavit. At illi dixerunt ut illum
as-if thieves crying-out-against he-called-back but they said that him
puniret super quem pecuniam suam inveniret. Illosque
he-should-punish upon whom money his he-should-find and-them
discutiens in mantica patris et filii scyphum suum reperit,
searching in the-bag of-the-father and of-the-son cup his he-found
et sic eorum bona rapiens adjudicium traxit. Cum ergo
and thus their goods seizing to-judgment he-dragged when therefore
judex unum tantum ex pietate juberet appendi; et pater pro
the-judge one only out-of mercy ordered to-be-hanged and the-father for
filio, et filius pro patre vellet mori, tandem filius suspenditur,
the-son and the-son for the-father wished to-die at-last the-son is-hanged
et pater tristis et anxius ad Sanctum Jacobum progreditur.
and the-father sad and anxious to Saint James goes-on

Post XXXVI dies revertens, ad corpus filii adhuc pendentis
after thirty-six days returning to the-body of-the-son still hanging
lamentando divertit. Cumque eum lacrymosis gemitibus
lamenting he-turned-aside and-when him with-tearful groans
inclamaret, ecce filius suspensus eum blande consolari cœpit
he-cried-to behold the-son hanged him gently to-console began
dicens: «Noli, pater dilectissime, flere, sed gaude quia nunquam
saying do-not father most-beloved weep but rejoice because never
fuit mihi ita bonum. Nam hucusque sancti Jacobi manus me
was-it for-me so good for until-now of-Saint James the-hand me
sustentat, et me cœlesti dulcedine refocillat.» Quod pater
holds-up and me with-heavenly sweetness refreshes which the-father
audiens cucurrit ad urbem, et convocati populi viventem et
hearing ran to the-city and called-together the-people living and
sanum deponunt, et hospitem illorum illico suspenderunt.
sound take-down and the-host their at-once hanged
Anno Domini 1090, Francus quidam mortalitatem hominum
in-the-year of-the-Lord 1090 a-Frank certain the-mortality of-men
quæ erat in Francia vitare desiderans, cum uxore et filiis
which was in France to-avoid desiring with wife and children
Sanctum Jacobum adire disposuit. Qui cum venisset ad
Saint James to-approach arranged who when he-had-come to
urbem Pampiloniam defuncta ibi uxore sua, hospes ejus
the-city of-Pamplona dead there wife his the-host his
totam illius pecuniam cum jumento quo pueri vectabantur,
all his money with the-beast by-which the-boys were-carried
retinuit. Ille tamen sic penitus desolatus pueros suos humeris
kept he however thus utterly desolate the-boys his on-shoulders
portans et manibus trahens, iter suum non dimisit. Cui
carrying and with-hands dragging journey his not gave-up to-whom
de urbe exeunti et dolores tanti infortunii recitanti, vir
from the-city going-out and the-griefs of-so-great misfortune recounting a-man

quidam cum asino in via occurrit, et auditis casibus ejus
certain with an-ass on the-road met and heard the-misfortunes his
ei asinum suum ad vehendos pueros commodavit. Itaque
to-him the-ass his for carrying the-boys lent and-so
cum sic adjutus ad Sanctum Jacobum pervenisset, vigilanti
when thus helped to Saint James he-had-come keeping-vigil
in ecclesia et oranti, sanctus Jacobus apparuit, et si se
in the-church and praying Saint James appeared and whether himself
cognosceret inquisivit. Cui neganti, «Ego sum, inquit, Jacobus
he-knew asked to-him denying I am he-said James
apostolus qui tibi in Pampilonia meum asinum commodavi,
the-apostle who to-you in Pamplona my ass lent
et nunc iterum accommodo revertenti, et pernuntio tibi
and now again I-lend-it returning and I-announce to-you
hospitem tuum quæ tua injuste retinuit ruentem de domus
host your which yours unjustly kept falling from of-house
suæ solio moriturum, et hospites omnes ei similes
his the-upper-floor about-to-die and the-hosts all to-him like
bona hospitum detinentes, quæ debent dari pro remediis
the-goods of-guests detaining which ought to-be-given for the-relief
defunctorum;» et his dictis disparuit. Peregrinus rediens cum
of-the-dead and these said he-vanished the-pilgrim returning with
asino et pueris hospitem suum sic mortuum, sicut apostolus
the-ass and the-boys host his thus dead as the-apostle
pernuntiavit, invenit. Et cum lætus ad patriam pervenisset,
had-announced found and when glad to his-homeland he-had-come
depositis de asino pueris, asinus ille statim disparuit.
set-down from the-ass the-boys ass that at-once vanished
Anno Domini 1091, cum nauta quidam, Frisonus nomine,
in-the-year of-the-Lord 1091 when a-sailor certain Frison by-name
navim peregrinorum per mare duceret, quidam Saracenus,
a-ship of-pilgrims through the-sea was-leading a-certain Saracen

Auctus nomine, contra eum ad pugnam venit, volens secum
Auctus by-name against him to battle came wishing with-himself
omnes peregrinos in terram Moabitarum captivos ducere.
all the-pilgrims into the-land of-the-Moabites captive to-lead
Cumque duæ rates Saracenorum simul et Christianorum
and-when two vessels of-the-Saracens together and of-the-Christians
convenirent, fortiterque debellarent, cecidit Frisonus inter
met and-strongly fought fell Frison between
duas naves, lorica ferrea et galea clypeoque indutus, in
the-two ships in-a-breastplate iron and helmet and-shield clad into
profundum maris. Sed cum Dei clementia roboratus sanctum
the-depth of-the-sea but when of-God by-the-clemency strengthened Saint
Jacobum invocaret, illico sanctus Jacobus in profundum maris
James he-invoked at-once Saint James in the-depth of-the-sea
ei apparuit, eumque per manum arripiens incolumem
to-him appeared and-him by the-hand seizing unharmed
restituit navi. Et protinus cunctis audientibus, ait
restored to-the-ship and immediately all hearing he-said
Saraceno: «Nisi hanc Christianorum naviculam dimiseris,
to-the-Saracen unless this of-the-Christians little-ship you-shall-have-let-go
eorum potestati te et tuam galeam tradam.» Cui ille: «O
to-their power you and your galley I-shall-hand-over to-whom he O
heros inclyte, cur prædam meam auferre moliris? Nunquid
hero renowned why prey my to-take-away do-you-strive surely-not
tu es Deus maris, qui nostræ genti in mari resistis?» Cui
you are the-God of-the-sea who our people on the-sea resist to-whom
apostolus ait: «Non ego sum Deus maris, sed famulus Dei
the-apostle said not I am the-God of-the-sea but the-servant of-God
maris subveniens periclitantibus ad me clamantibus tam
of-the-sea coming-to-the-aid-of those-imperiled to me calling-out as-well
in mari quam in terra.» Statimque Dei virtute Saracenorum
on sea as on land and-at-once of-God by-the-power of-the-Saracens

navis valida tempestate periclitari cœpit, et Christianorum
the-ship with-a-violent storm to-be-imperiled began and of-the-Christians
puppis beato Jacobo ducente ad locum optatum pervenit.
the-ship blessed James leading to the-place desired came

A BISHOP, A SWIMMER, AND A PRISONER SAVED

A bishop returning from Jerusalem is swept overboard with others, and James, walking on the waves, restores them all to the ship, his psalter dry; he composes a responsory in James's honor. A pilgrim who falls into the sea swims three days behind the ship with a shield thrown to him, James holding him by the head. Bernard, chained in an Italian tower, is freed by James and leaps from the top unharmed.

Anno Domini 1092, cum quidam antistes a Jerosolymis
in-the-year of-the-Lord 1092 when a-certain bishop from Jerusalem
juxta oram navis sederet, et apto psalterio psalleret,
by the-edge of-the-ship sat and with-a-ready psalter was-chanting-psalms
veniens unda maris valida illum rapuit, cum quibusdam aliis
coming a-wave of-the-sea violent him snatched with certain others
in mari. Qui cum a navi fere LX cubitis super undam
into the-sea who when from the-ship about sixty cubits upon the-wave
fluctuantes jam distarent et beatum Jacobum invocarent,
tossing already were-distant and blessed James invoked
protinus, et stans super undas siccis plantis periclitantibus
at-once also standing upon the-waves with-dry soles to-those-imperiled
ait: «Nolite timere, filii mei.» Statimque Thetis ejus
he-said do-not fear sons my and-at-once Thetis at-his
imperio omnes quos male invaserat in navi aperto codice
command all whom wrongly she-had-seized in the-ship opened the-book
etiam adhuc quo legebat antistes, minime infecto, sane
also still from-which was-reading the-bishop not-at-all wet soundly

restituit, et apostolus illico disparuit. Ille autem antistes in
restored and the-apostle at-once vanished he moreover the-bishop in
honorem ejus responsorium quoddam cum versu suo edidit.
honor his a-responsory certain with verse its put-forth
Anno Domini 1104, quidam peregrinus a Jerosolymis
in-the-year of-the-Lord 1104 a-certain pilgrim from Jerusalem
rediens supra oram navis sedens cecidit. Cui beatum
returning upon the-edge of-the-ship sitting fell to-whom blessed
Jacobum altis vocibus imploranti quidam socius ipsius
James with-high voices imploring a-certain companion of-his
clypeum suum ei in mare jecit dicens: «Gloriosissimus
shield his to-him into the-sea threw saying most-glorious
Jacobus cujus auxilium invocas auxilietur tibi.» At ille clypeo
James whose help you-invoke may-be-help you but he the-shield
accepto beato Jacobo ducente tribus diebus et noctibus
received blessed James leading for-three days and nights
natans navis vestigia secutus ad optatum portum cum
swimming of-the-ship the-tracks following to the-desired port with
aliis incolumis venit, et quemadmodum beatus Jacobus
the-others unharmed came and how blessed James
ab hora qua eum invocavit ante illum per capitis
from the-hour in-which him he-invoked before him by of-the-head
verticem jugiter manu tenens præcesserat, cunctis enarravit.
the-crown continually with-hand holding had-gone-ahead to-all he-related
Anno Domini 1105, Bernardus quidam in Italiam captus
in-the-year of-the-Lord 1105 Bernard a-certain in Italy captured
catenis obligatus est, et in profundo cujusdam turris ab
with-chains bound was and in the-depth of-a-certain tower by
inimicis ejectus. Cui die noctuque continuo imploranti
enemies cast to-whom by-day and-by-night continually imploring
apparuit beatus Jacobus dicens: «Veni, sequere me usque ad
appeared blessed James saying come follow me as-far as

Galliciam.» Et disruptis catenis ejus disparuit. Illico peregrinus
Galicia and broken the-chains his he-vanished at-once the-pilgrim
suspensus ad collum bovis usque ad turris summitatem sine
hung to the-neck of-an-ox as-far as of-the-tower the-summit without
humano juvamine beati Jacobi auxilio suffultus ascendit, et de
human aid of-blessed James by-the-help upheld ascended and from
sublimitate turris quæ XI cubitorum erat usque ad solum
the-height of-the-tower which of-eleven cubits was as-far as the-ground
terræ forinsecus saltum unum faciens incolumis penitus evasit.
of-the-earth outside a-leap single making unharmed entirely escaped

A MERCHANT, A KNIGHT, AND A REVIVED BOY

A merchant betrayed into prison by the lord who promised him safe conduct is led by James to the top of the tower, which bends to the ground to let him down. An Italian knight fleeing a lost battle vows himself and his horse to James and is shielded from his pursuers. A boy born after his father's pilgrimage dies at fifteen on the road to Saint James and revives on the way to his grave, saying James held him in his bosom.

Anno Domini 1106, quidam negotiator volens cum mercibus
in-the-year of-the-Lord 1106 a-certain merchant wishing with goods
ad nundinas proficisci ad dominum terræ illius ad quam
to the-fair to-set-out to the-lord of-the-land that to which
profecturus erat, qui forte tunc in villa illa erat, accessit,
about-to-set-out he-was who by-chance then in town that was approached
rogans ut eum secum ad nundinas illas salvum duceret.
asking that him with-himself to fair that safe he-should-lead
Quod ille facturum se promisit, et fidem dedit. Sed cum illi
which he about-to-do himself promised and faith gave but when they
profecti essent, ille diaboli instinctu commotus negociatorem
set-out had he of-the-devil by-the-instigation moved the-merchant

et ejus res accipiens in carcerem trusit, fortiterque constrinxit.
and his things taking into prison thrust and-strongly bound
Qui cum beatum Jacobum invocaret, nocte quadam, vigilantibus
who when blessed James he-invoked by-night a-certain keeping-watch
adhuc custodibus ei in carcere apparuit, et imperans ut
still the-guards to-him in the-prison he-appeared and commanding that
surgeret, usque ad summitatem turris eum perduxit. Quæ
he-should-rise as-far as the-summit of-the-tower him led which
se in tantum inclinavit quod visa est cacumen suum in
itself so much bent that seemed it-was top its onto
terram deponere: a qua sine saltu et læsione descendens,
the-ground to-set-down from which without a-leap and injury descending
solutus a vinculis abiit. Custodes vero illum insequentes
freed from bonds he-went-away the-guards but him pursuing
juxta eum venerunt. Et non invenientes excæcati retro abierunt.
beside him came and not finding blinded back went-away
Anno Domini 1110 instante, in Italia milites ex civitatibus
in-the-year of-the-Lord 1110 being-at-hand in Italy knights from cities
duabus inter se dissidentibus ad certamen congressi sunt.
two among themselves disagreeing to battle joined were
Quorum una pars ab alia superata fugere cœpit. In quo miles
of-whom one part by the-other overcome to-flee began in which a-knight
quidam beati Jacobi limina petere solitus aufugiens, jamque
certain of-blessed James the-thresholds to-seek accustomed fleeing and-already
vitæ suæ diffidens, beatum Jacobum invocavit dicens: «O beate
of-life his despairing blessed James invoked saying O blessed
Jacobe, si me ab imminenti periculo liberare dignaberis, me
James if me from imminent danger to-free you-shall-deign me
et equum meum, nihil enim habeo pretiosius, provinciæ tuæ
and horse my nothing for I-have more-precious to-province your
repræsentabo.» Tunc apostolus inter eum et hostes, qui eum
I-shall-present then the-apostle between him and the-enemies who him

acrius insequendo capere sitiebant, apparuit, et hostibus
more-keenly in-pursuing to-capture thirsted appeared and the-enemies
VI leucis insequentibus clypei sui protectione liberavit; qui
for-six leagues pursuing of-shield his by-the-protection freed who
ne voti reus existeret, se et equum suum, qui XX
lest of-the-vow guilty he-should-be himself and horse his which twenty
solidos medietatis monetæ non valebat apostolo obtulit.
shillings of-half money not was-worth to-the-apostle offered
Anno Domini 1108, in oris Galliæ, vir quidam uxore
in-the-year of-the-Lord 1108 in the-coasts of-Gaul a-man certain with-wife
sterili filium non habens, sanctum Jacobum propter hoc
barren a-son not having Saint James on-account-of this
adiit, et rediens filium habuit cui Jacob nomen imponens,
approached and returning a-son had to-whom Jacob the-name giving
cum esset annorum XV, cum ipso et matre adire
when he-was of-years fifteen with him and the-mother to-approach
sanctum Jacobum, et ei offerre proposuit. Sed in medio
Saint James and to-him to-offer he-proposed but in the-middle
itinere puer ægrotans exspiravit: de cujus morte parentes
of-the-journey the-boy falling-sick breathed-out at whose death the-parents
valde dolentes quasi amentes totum nemus clamoribus
greatly grieving as-if out-of-their-minds the-whole wood with-cries
repleverunt. Mater autem sic sanctum Jacobum interpellavit:
filled the-mother moreover thus Saint James appealed-to
quod si filium ei non redderet, se vivam cum eo faceret
that if the-son to-her not he-gave-back her alive with him she-would-make
sepeliri. Interea dum puer ad tumulum deferretur, quasi
to-be-buried meanwhile while the-boy to the-tomb was-borne as-if
de somno excitatus revixit. Et qualiter eum sanctus Jacobus
from sleep roused he-revived and how him Saint James

in sinu suo tenuerit, et jusserit ei ut cum parentibus
in the-bosom his had-held and had-ordered him that with the-parents
iter incœptum perageret cunctis astantibus narravit.
the-journey begun he-should-finish to-all standing-by he-told

A KNIGHT, A PILGRIM WHO KILLED HIMSELF, AND A CAPTIVE

A knight who carries a poor woman's bag and lends his horse to a sick man falls dumb in Galicia until James drives off the demons with the staff and bag he carried; dying, he foretells his lord's death, which follows. A young skinner of Lyon, deceived by the devil in James's form, mutilates and kills himself on the road, and James, disputing with the demons before Mary, brings him back to life, as Abbot Hugh of Cluny saw. A man of Barcelona who asked James only for freedom from enemies is sold thirteen times among the Saracens until James frees him, and Saracens and beasts flee the chain he carries home.

(Hubertus Bizuntinus.) Tres milites diœcesis Lugdunensis
Hubert of-Besançon three knights of-the-diocese of-Lyon
ad Sanctum Jacobum pergebant. Quos inveniens quædam
to Saint James were-going whom finding a-certain
muliercula rogavit ut sui miserti duplarium suum amore
poor-woman asked that on-her having-pitied bundle her for-love
sancti Jacobi deportarent. Quod cum unus eorum fecisset,
of-Saint James they-should-carry which when one of-them had-done
et usque ad XII dietas a Galicia mulieris sacculum
and as-far as twelve days'-journeys from Galicia of-the-woman the-bag
deportasset, quemdam infirmum in itinere reperit; a quo
had-carried a-certain sick-man on the-road he-found by whom
rogatus equum suum accommodavit. Et accipiens burdonem
asked horse his he-lent and taking the-staff
infirmi et sacculum mulieris, equum suum ferentem
of-the-sick-man and the-bag of-the-woman horse his carrying

infirmum sequebatur. Sed fervore solis et labore itineris
the-sick-man he-followed but by-the-heat of-the-sun and by-the-labor of-the-journey
infirmatur. Reminiscens quod in multis offenderat, amore
he-falls-sick remembering that in many-things he-had-offended for-love
beati Jacobi apostoli infirmitatem suam usque ad Galiciam
of-blessed James the-apostle sickness his as-far as Galicia
æquanimiter tolerabat. Ibique decumbens a suis sociis
with-equanimity he-bore and-there lying-ill by his companions
monitus est ut more boni Christiani confessus
admonished he-was that in-the-manner of-a-good Christian having-confessed
communicari se faceret. At ille bene audiens, sed
to-be-given-communion himself he-should-make but he well hearing but
respondere non valens, per triduum mutus fuit. Unde socios
to-answer not able for three-days dumb was whence companions
suos de salute corporis et animæ suæ vehementer turbavit.
his about the-safety of-body and of-soul his vehemently he-troubled
Quarta autem die vigilantibus circa eum et mortem ejus
on-the-fourth moreover day keeping-watch around him and death his
exspectantibus graviter suspirans dixit: «Gratias ago Deo
awaiting heavily sighing he-said thanks I-give to-God
et sancto Jacobo quia liberatus sum,» et quærentibus quid
and to-Saint James because freed I-am and to-those-asking what
dixisset: «Ex quo, inquit decubui, volebam facere quod
he-had-said from which he-said I-lay-down I-wished to-do what
monebatis, sed cum hoc cogitarem venerunt ad me
you-were-admonishing but when this I-was-thinking came to me
subito dæmones ita me constringentes, ut nihil loqui possem
suddenly demons so me binding that nothing to-speak I-could
quod pertineat ad salutem. Et vos quidem audiebam, sed
which might-pertain to salvation and you indeed I-heard but
respondere non poteram; sed mox huc intravit sanctus Jacobus
to-answer not I-could but soon here entered Saint James

ferens in sinistra manu sacculum mulieris, et in dextera
carrying in the-left hand the-bag of-the-woman and in the-right
bacculum pauperis quos in itinere sic adjuvi: burdonem
the-staff of-the-poor-man whom on the-road thus I-helped the-staff
habebat pro lancea, et sacculum pro parma, id est scuto, et
he-had for a-lance and the-bag for a-buckler that is a-shield and
statim quasi iratus veniens elevato bacculo fugientes dæmones
at-once as-if angry coming raised the-staff fleeing the-demons
coegit exire. Et ecce beati Jacobi gratia me liberavit,
he-compelled to-go-out and behold of-blessed James the-grace me freed
et loquelam mihi reddidit. Facite ergo venire presbyterum,
and speech to-me gave-back make therefore to-come a-priest
quia diutius in hac vita permanere non possum.» Qui
because longer in this life to-remain not I-can who
cum moram faceret, unum de sociis admonuit dicens:
when delay he-made one of the-companions he-admonished saying
«Amice, noli domino tuo amodo militare, scias enim quod
friend do-not for-lord your henceforth serve-as-a-knight know for that
veraciter est damnatus et mala morte proxime moriturus.»
truly he-is damned and by-an-evil death very-soon about-to-die
Quod postea probavit rei eventus. Sepulto socio
which afterward proved of-the-thing the-outcome buried the-companion
cum rediissent, et illi domino hoc dixissent, ipse se
when they-had-returned and to-that lord this had-said he himself
non emendans, pro somnio verba eorum duxit. Sed paulo
not amending for a-dream the-words their took but a-little
post in bello lancea cujusdam militis transfossus interiit.
after in war by-the-lance of-a-certain knight pierced-through he-perished
Prope civitatem Lugdunensem, juvenis quidam peliparius
near the-city of-Lyon a-youth certain a-skinner
patre defuncto matrem suam proprio labore sustentans,
his-father dead mother his by-his-own labor supporting

singulis annis adire Sanctum Jacobum solebat. Cum ergo
in-each years to-approach Saint James was-wont when therefore
diu caste vixisset, tandem quadam nocte cum quadam
long chastely he-had-lived at-last on-a-certain night with a-certain
muliere fornicatus est. Mane autem facto, quia prius ad
woman fornicated he-has the-morning moreover made because before to
Sanctum Jacobum proposuerat, cum duobus vicinis ducens
Saint James he-had-proposed with two neighbors leading
secum asinum ad Sanctum ire cœpit Jacobum, qui
with-himself an-ass to Saint to-go he-began James who
sibi quemdam mendicum in via reperientes, gratia
for-themselves a-certain beggar on the-road finding for-the-sake
societatis et amore apostoli, secum tulerunt ei necessaria
of-company and for-love of-the-apostle with-them took to-him necessities
largientes. Tunc illi juveni diabolus in specie sancti Jacobi
bestowing then to-that youth the-devil in the-form of-Saint James
nocte apparuit dicens: «Nosti quis sum?» Cui neganti:
by-night appeared saying do-you-know who I-am to-whom denying
«Ego sum, inquit, Jacobus apostolus, quem singulis annis
I am he-said James the-apostle whom in-each years
visitare consuevisti. Scias quia multum gaudebam de
to-visit you-have-been-accustomed know that much I-was-rejoicing over
te, quia valde magnum bonum sperabam in te. Sed nuper
you because very great good I-was-hoping in you but lately
antequam de domo tua exires, cum muliere fornicatus
before from house your you-went-out with a-woman fornicated
es, nec confessus, nec pœnitens huc venire ausus
you-have nor having-confessed nor repenting here to-come dared
es, et cum peccato tuo peregre profectus es, quasi
you-have and with sin your abroad set-out you-have as-if
peregrinatio tua placeret Deo et mihi. Non debet ita esse.
the-pilgrimage your might-please God and me not it-ought so to-be

Sed quicunque propter me vult peregrinari, prius debet
but whoever on-account-of me wishes to-go-on-pilgrimage first ought
sua per confessionem peccata dicere, et post peregrinando
his through confession sins to-tell and after by-going-on-pilgrimage
eadem commissa pœnitere.» His dictis dæmon evanuit. Tunc
the-same committed-things to-repent these said the-demon vanished then
anxiatus juvenis domum redire et peccata sua confiteri, et sic
troubled the-youth home to-return and sins his to-confess and thus
iter reincipere disposuit. Sed statim dæmon ut prius ei
the-journey to-begin-again arranged but at-once the-demon as before to-him
apparens, cogitationem talem redarguit dicens, quia peccatum
appearing thought such refuted saying that sin
istud nullo modo delere posset nisi sibi genitalia membra
that in-no way to-blot-out he-could unless for-himself the-genital members
secaret, et multo beatiorem et martyrem fore si se
he-should-cut and much more-blessed and a-martyr he-would-be if himself
auderet occidere. Quibus dictis, juvenis simplex nocte sociis
he-dared to-kill which said the-youth simple by-night companions
suis dormientibus cultellum extraxit, et sibi genitalia
his sleeping a-knife drew and from-himself the-genitals
amputans eodem cultello per ventrem transfixit.
cutting-off with-the-same knife through the-belly he-transfixed-himself
Cum ergo sanguis effluueret, et ille moriens palpitaret,
when therefore the-blood flowed-out and he dying was-convulsing
experrecti socii accenso igne morientem invenerunt.
awakened the-companions kindled a-fire the-dying-man found
Et timentes crimen homicidii mane fugientes ipsum
and fearing the-charge of-homicide in-the-morning fleeing him
cum egeno relinquunt. Post paululum cum ejus foveam
with the-needy-man they-leave after a-little when his grave
præpararent, ecce defunctus propter fluxum sanguinis, extra
they-were-preparing behold the-dead-man on-account-of the-flow of-blood outside

ecclesiam positus, revixit et in feretro resedit, et statim
the-church placed revived and on the-bier sat-up and at-once
circumstantes diffugiunt, et ad clamorem eorum omnes alii
those-standing-around flee and at the-cry their all others
convenerunt, et sic ille loqui cœpit, et cuncta quæ illi
came-together and thus he to-speak began and all-things which to-him
contigerant, enarravit. Et cum prædicta dixisset adjunxit:
had-happened told and when the-aforesaid he-had-said he-added
«Cum me inquit, occidissem, dæmones me cæperunt. Et
when myself he-said I-had-killed the-demons me seized and
cum me versus Romam ducerent, sanctus Jacobus post
when me toward Rome they-were-leading Saint James after
nos velociter advolavit. Cumque pro me et contra me
us swiftly flew-to and-when for me and against me
diutius ad invicem disceptassent, illo cogente venimus ad
long with each-other they-had-disputed he compelling we-came to
quoddam pratum ubi beata Maria cum universis sanctis
a-certain meadow where blessed Mary with all the-saints
ad colloquium residebat. Beatus ergo Jacobus ante eam
for conference was-sitting blessed therefore James before her
pro me contra dæmones conqueritur. Et cum illa dæmones
for me against the-demons complains and when she the-demons
increpasset jussit ut reviverem. Sicque sanctus Jacobus me
had-rebuked she-ordered that I-should-revive and-thus Saint James me
suscepit et hic confestim restituit.» Quod cum audissent
took-up and here immediately restored which when they-had-heard
astantes, eum in domo cum gaudio detulerunt. Et statim
those-standing-by him into the-house with joy carried and at-once
sanato, solæ cicatrices loco vulnerum remanserunt. Post
healed only scars in-the-place of-the-wounds remained after
triduum peragens ipse cum asino et mendico redeuntibus
three-days completing he with the-ass and the-beggar the-returning

sociis obviavit, et vix tandem cognitus stupentibus,
companions met and scarcely at-last recognized to-the-astonished
quod gestum fuerat enarravit. Et post omnes ad patriam
what done had-been told and after all to the-homeland
perfecta peregrinatione redientes, hoc quod socii ejus
completed the-pilgrimage returning this which the-companions his
prius narraverant re ipsa confirmavit. Hunc hominem
before had-told by-the-thing itself confirmed this man
et omnia signa mortis sanctus Hugo Cluniacensis abbas
and all the-signs of-death Saint Hugh of-Cluny abbot
cum multis aliis vidit, et pro admiratione hoc, ut revelatum
with many others saw and for wonder this as revealed
est sæpius solitum se vidisse asseruit.
it-was often wont himself to-have-seen asserted
Anno Domini 1100, quidam civis Barcinonæ urbis cum ad
in-the-year of-the-Lord 1100 a-certain citizen of-Barcelona of-the-city when to
Sanctum Jacobum pervenisset, hoc solum ab ipso petiit, ut
Saint James he-had-come this only from him asked that
deinceps a nullis hostibus detineri posset. Rediens ergo
henceforth by no enemies to-be-detained he-might-be-able returning therefore
ad propria per Siciliam a Saracenis in mari capitur, et
to his-own through Sicily by the-Saracens on the-sea is-captured and
per fora et nundinas in XIII urbibus paganis venditur et
through markets and fairs in thirteen cities pagan is-sold and
emitur, et semper catenæ quibus ligatus fuerat solvebantur.
is-bought and always the-chains with-which bound he-had-been were-loosed
Venditione XIII circa crura duplicibus catenis astrictus cum
at-the-sale thirteenth around the-legs with-double chains bound when
sanctum Jacobum inclamaret, apparuit ei idem apostolus
Saint James he-cried-to appeared to-him the-same apostle
dicens: «Quia cum esses in ecclesia mea tuam a me petisti
saying because when you-were in church my your from me you-asked

liberationem corporis tui et non animæ salutem, illico in
the-freeing of-body your and not of-soul the-salvation at-once into
his periculis lapsus es. Sed quia Dominus misertus est
these dangers fallen you-have but because the-Lord pitied has
tui, misit me ad te ut etiam nunc eruam te.» Et statim
on-you sent me to you that even now I-may-rescue you and at-once
apostolo disparente, ruptis catenis, vir ille solutus, per urbes
the-apostle vanishing broken the-chains man that freed through cities
et castella Saracenorum, quamdam partem catenæ ferens in
and castles of-the-Saracens a-certain part of-the-chain carrying in
manibus in testimonium tanti miraculi ad terram suam,
hands in testimony of-so-great a-miracle to land his
Saracenis videntibus, palam rediit. Cumque aliquis paganus ei
the-Saracens seeing openly returned and-when any pagan him
obvians eum capere tentabat, mox visa catena territus fugiebat.
meeting him to-seize tried soon seen the-chain terrified he-fled
Multi etiam ursi et leones, leopardi et dracones per deserta
many also bears and lions leopards and dragons through the-deserts
gradientem devorare volebant; sed statim visa catena quam
him-walking to-devour wished but at-once seen the-chain which
apostolus tetigerat recedebant. Hunc ipsum hominem catenam
the-apostle had-touched they-withdrew this very man the-chain
in manibus ferentem, et hoc narrantem vidi ego ipse.
in hands carrying and this telling saw I myself

A starving pilgrim dreams James feeds him and wakes with a loaf that lasts fifteen days. The doors of James's church burst open for two hundred pilgrims shut out by the warden. Stephen, a Greek bishop living in a cell of rushes at Saint James's, rebukes peasants who call James a knight, and James appears to him armed, promising to deliver Coimbra to King Ferdinand the next day. William, condemned by his count, is saved from three sword strokes and led out of prison by James. Those who work on James's feast are punished: a thresher's skin sticks to a bath wall, a town burns, a cart and its oxen are burned, a knight's oxen are blinded, and a woman's bread bleeds.

Anno Domini 1119, vir quidam nomine Brunus de
in-the-year of-the-Lord 1119 a-man certain by-name Bruno of
Mimeliaco, a Sancto Jacobo rediens, nummis deficientibus
Mimeliac from Saint James returning coins failing
egere cœpit, et non habens unde saltem numatam panis
to-be-in-need began and not having whence at-least a-pennyworth of-bread
emeret. Die quadam usque ad nonam jejunans, et
he-might-buy on-a-day certain until to the-ninth-hour fasting and
mendicare erubescens, tristis et anxius valde fuit. Unde
to-beg blushing sad and anxious very was whence
sanctum Jacobum implorans sub quadam arbore solus quievit.
Saint James imploring under a-certain tree alone he-rested
Ibi paululum dormiens somniabat quod sanctus Jacobus eum
there a-little sleeping he-dreamed that Saint James him
pascebat. Evigilans statim panem subcinericium ad caput
was-feeding waking at-once bread baked-under-ashes at his-head
reperit, de quo XV diebus, bis in die, sufficienter edebat,
he-found from which for-fifteen days twice in the-day sufficiently he-ate
et altera die eumdem panem in sacculo integrum invenit.
and on-the-other day the-same bread in the-bag whole he-found

(Calixtus papa.) Nuper comes Sancti Ægidii, Pontius
Calixtus pope lately the-count of-Saint Gilles Pons
nomine, cum fratre suo ivit ad Sanctum Jacobum; quo
by-name with brother his went to Saint James where
pervenientes rogaverunt ædilem ut ante corpus apostoli
arriving they-asked the-warden that before the-body of-the-apostle
permitteret eis vigilare; consuetudo autem erat ut post
he-would-permit them to-keep-vigil the-custom moreover was that after
solis occasum januæ ejusdem oratorii clauderentur usque
of-the-sun the-setting the-doors of-the-same oratory should-be-shut until
mane. Qui noluit. At illi tristes recesserunt ad hospitia sua,
morning who refused but they sad withdrew to lodgings their
et congregantes omnes peregrinos societatis suæ paraverunt
and gathering all the-pilgrims of-company their prepared
sibi luminaria quæ tenerent in manibus, et confortati
for-themselves lights which they-might-hold in hands and strengthened
in fide venerunt ad januas clausas fere CC peregrini, et
in faith came to the-doors shut about two-hundred pilgrims and
orantes dixerunt alta voce: «Sancte Jacobe, si tibi placet
praying said with-high voice Saint James if to-you is-pleasing
peregrinatio nostra, aperi nobis oratorium tuum.» Nondum
pilgrimage our open to-us oratory your not-yet
verba finierant, et ecce januæ cum tanto strepitu apertæ
the-words had-they-finished and behold the-doors with such a-crash opened
sunt, ut putarent eas in minutias fractas. Rupta sunt
were that they-thought them into fragments broken burst were
autem repagula et seræ et catenæ quibus obserabantur.
moreover the-bars and the-bolts and the-chains with-which they-were-locked
Quidam episcopus de Græcia, Stephanus nomine, relicto
a-certain bishop from Greece Stephen by-name left
episcopatu venit ad Sanctum Jacobum in paupere habitu, et
his-bishopric came to Saint James in poor dress and

ibi facta est ei cellula de juncis in qua die noctuque
there made was for-him a-little-cell of rushes in which by-day and-by-night
jejuniis, vigiliis et orationibus intendebat. Cumque oraret
to-fastings vigils and prayers he-applied-himself and-when he-was-praying
quadam die, turba rusticorum juxta cellulam ejus apostolum
on-a-certain day a-crowd of-peasants beside the-cell his the-apostle
sic rogare cœpit: «Beate Jacobe, bone miles, ab instantibus
thus to-ask began blessed James good knight from present
malis nos liberes.» Quod ille audiens, increpans eos dixit: «O
evils us may-you-free which he hearing rebuking them said O
stulti rustici, beatum Jacobum non militem, sed piscatorem
foolish peasants blessed James not a-knight but a-fisherman
appellate.» Eadem nocte beatus Jacobus apparuit ei in
call that-same night blessed James appeared to-him in
veste candidissima duas claves in manu tenens, arma ferens
garment most-white two keys in hand holding arms bearing
fulgentissima ut radii solis, quem tertio vocans ait:
most-gleaming as the-rays of-the-sun whom a-third-time calling he-said
«Stephane serve Dei, qui me non militem sed piscatorem
Stephen servant of-God who me not a-knight but a-fisherman
vocari jussisti, ideo taliter tibi appareo, ut scias
to-be-called ordered therefore thus to-you I-appear that you-may-know
me Deo militare; et ut firmius hoc credas,
me for-God to-serve-as-a-knight and that more-firmly this you-may-believe
cum his clavibus quas manu teneo portis Colimbriæ urbis
with these keys which in-hand I-hold the-gates of-Coimbra of-the-city
apertis quæ VII annis a Fernando rege Christianorum
opened which for-seven years by Ferdinand king of-the-Christians
obsidione opprimitur, crastino die hora tertia intromissis
by-siege is-pressed on-the-morrow day at-the-hour third let-in
Christianis eorum reddam potestati;» et ita factum est.
the-Christians their I-shall-give-over to-the-power and so done it-was

Ortum est aliquando bellum fortissimum inter comitem Fontis
arisen has once a-war most-fierce between the-count of-Font
Calcariæ et militem suum, nomine Guillelmum, qui captus
Calcaria and knight his by-name William who captured
est a comite, et ante eum adductus; quem cum comes
was by the-count and before him brought whom when the-count
decollari jussisset et miles clamaret: «Jacobe apostole Dei,
to-be-beheaded had-ordered and the-knight cried James apostle of-God
quem Herodes gladio Hierosolymis occidit, adjuva me et
whom Herod with-the-sword at-Jerusalem killed help me and
libera me a spiculatoris gladio,» ter ictum immensum
free me from of-the-executioner the-sword three-times a-blow immense
nudo collo erectis ad cœlum manibus sustinuit, et nil
with-bare neck raised to heaven hands he-sustained and in-nothing
læsus est. Tunc spiculator mucronem fixit in ventrem ejus,
hurt was then the-executioner the-point fixed in belly his
quem beatus Jacobus sic hebetavit, quod nec ictum ejus
which blessed James so blunted that not-even the-blow its
sensit. Tunc comes jussit eum in castro suo recludi. Cui
he-felt then the-count ordered him in castle his to-be-shut-up to-whom
beatum Jacobum invocanti, mane apostolus stans apparuit
blessed James invoking in-the-morning the-apostle standing appeared
dicens: Ecce adsum quem invocasti. Tunc impleta est domus
saying behold I-am-here whom you-have-invoked then filled was the-house
tanta suavitate odoris, ut omnes qui ibi erant putaverunt
with-such sweetness of-odor that all who there were thought
se esse in paradiso propter odorem et lucem quæ
themselves to-be in paradise on-account-of the-odor and the-light which
immensa ibi apparuit. Tunc in ipso fulgore beatus Jacobus
immense there appeared then in that-very brightness blessed James
eduxit eum coram omnibus manu tenens, et perduxit
led-out him before all by-the-hand holding and led

eum usque ad extremam portam castri, custodibus quasi
him as-far as the-outermost gate of-the-castle the-guards as-if
excæcatis, et apertis januis iter usque ad unum milliarium
blinded and opened the-doors the-way as-far as one mile
extra muros perrexerunt. Tunc miles amore apostoli
outside the-walls they-continued then the-knight with-love of-the-apostle
accensus perrexit in Galiciam ad visitandum corpus apostoli.
inflamed went into Galicia for visiting the-body of-the-apostle
De vindicta cœlesti in non observantes festum sancti
on the-vengeance heavenly upon those-not observing the-feast of-Saint
Jacobi.
James

Hæc sunt miracula quæ olim beati Jacobi festa non
these are the-miracles which once of-blessed James the-feasts to-those-not
colentibus ultione divina operante evenerunt. Inter Hispanos,
keeping by-vengeance divine working came-about among the-Spaniards
apud Tudelionum, die festo sancti Jacobi, triticum rusticus
at Tudela on-the-day feast of-Saint James wheat a-peasant
tota die in area excussit; qui advesperascente die
the-whole day on the-threshing-floor threshed who growing-evening the-day
balneum quod juxta idem castrum miro opere Saraceno
a-bath which beside the-same castle with-wonderful work Saracen
antiquo factum est intravit. Cumque in eo sederet, statim
ancient made is entered and-when in it he-sat at-once
pellis dorsi ejus ab humeris usque ad crura balnei
the-skin of-the-back his from the-shoulders as-far as the-legs of-the-bath
parietibus adhæsit, cunctisque videntibus, ob transgressionem
to-the-walls stuck and-all seeing for the-transgression
tanti festi spiritum exhalavit.
of-so-great a-feast the-spirit he-breathed-out

Inter Vascones apud Albinetum sancti Jacobi diem plebs
among the-Gascons at Albinet of-Saint James the-day the-common-people
colere renuens, tota die operabatur: sed divina ultione
to-keep refusing the-whole day worked but by-divine vengeance
totum castrum ejus nocte sequenti consumptum est igne,
the-whole castle its on-the-night following consumed was by-fire
nec fuit qui sciret ex qua parte progrederetur ignis; sed
nor was-there who knew from what side came-forth the-fire but
e cœlo dicitur evenisse.
from heaven it-is-said to-have-come
In episcopatu Bisuntiensi, Bernardus de Majora, hac die
in the-bishopric of-Besançon Bernard of Majora on-this day
sancti Jacobi tritici manipulos cum carro tota die, vicinis
of-Saint James of-wheat sheaves with a-cart the-whole day the-neighbors
contradicentibus, duxit, et ad vesperam, eo sic operante,
objecting carted and toward evening he thus working
tempestivus ignis ac validus e cœlo veniens carrum, manipulos
a-sudden fire and violent from heaven coming the-cart the-sheaves
et boves in cinerem redegit; sed et mulieres quædam quæ cum
and the-oxen into ash reduced but also women certain who with
illo erant, ab aliis supervenientibus in fonte proximo deportatæ
him were by others coming-up into the-spring nearest carried
sunt, ut ignis calorem evaderent, et vix evaserunt.
were that of-the-fire the-heat they-might-escape and scarcely they-escaped
Item Harduinus, ejusdem villæ miles, eodem die plaustrum
likewise Hardouin of-the-same town a-knight on-the-same day wagon
suum cum manipulis tritici tota die duxit; sed ultio
his with sheaves of-wheat the-whole day carted but vengeance
divina boum oculos excæcavit.
divine of-the-oxen the-eyes blinded

Inter Gothos provinciæ Montispessulani jussu cujusdam
among the-Goths of-the-province of-Montpellier at-the-order of-a-certain
militis Mircoriensis rustica quædam apud villam Sancti
knight of-Mircoria a-peasant-woman certain at the-town of-Saint
Damiani, die sancti Jacobi, panem subcinericium fecit
Damian on-the-day of-Saint James bread baked-under-ashes made
et coxit; quo allato ad mensam atque confracto coram
and baked which brought to the-table and broken before
cunctis discumbentibus sanguinolentus apparuit. Et dum
all reclining bloody appeared and while
magis frangeretur, magis ac magis sanguinem rejecit. A
more it-was-broken more and more blood it-gave-out from
Domino factum est istud, etc.
the-Lord done is this etc
Hæc de libello Calixti papæ dicta sufficiant.
these-things from the-little-book of-Calixtus pope said let-suffice

Sermo IV. In translatione beati Jacobi apostoli

SERMON IV ON THE TRANSLATION: ENOCH, NOAH, AND ABRAHAM

The text is Ecclesiasticus's verse on Enoch, read of James: "James pleased God and was translated into paradise." The sermon takes Enoch, Noah, and Abraham as types of Christ and of James. Enoch, kept alive to fight the Antichrist, signifies Christ, and like him James pleased God and was translated. Noah's ark and its waters signify the Church and baptism, and James built the Church with his blood. Abraham, father of many nations and faithful in temptation, signifies Christ, and James is the father of the pilgrims and was faithful to death, as a Spaniard captured by the Moors should be.

Lectio libri Sapientiæ (XLIV, 16 seq.); Jacobus placuit
the-reading of-the-book of-Wisdom forty-four 16 following James pleased
Deo et translatus est in paradisum ut det gentibus
God and translated was into paradise that he-may-give to-the-nations
pœnitentiam, etc.
repentance etc
Solemnia sacra præsentia, electionis scilicet et translationis
the-solemnities sacred present of-the-election namely and of-the-translation
beati Jacobi Zebedæi apostoli Gallæciæ, fratris sancti Joannis
of-blessed James of-Zebedee the-apostle of-Galicia brother of-Saint John
evangelistæ, dilectissimi fratres, hodierna die recensentes,
the-evangelist most-beloved brothers on-the-present day reviewing
hujus pulcherrimæ lectionis verba venusto, digno ac
of-this most-beautiful reading the-words with-the-graceful worthy and
odorifero flore expositionis ad Domini nostri Jesu Christi
fragrant flower of-exposition to of-the-Lord our Jesus Christ
decus excipere debemus. Ait enim lectio divina: Jacobus
the-glory to-take-up we-ought says for the-reading divine James
placuit Deo et translatus est in paradisum (Eccli. XLIV,
pleased God and translated was into paradise Eccli. forty-four

16). Idcirco translatus est in terram viventium, quia Deo
16 therefore translated he-was into the-land of-the-living because God
placuit in terra morientium. At ubi hujus versiculi prima
he-pleased in the-land of-the-dying but where of-this little-verse the-first
pars, Jacobi scilicet, scribitur, Henoch in codicis Sapientiæ
part of-James namely is-written Enoch in of-the-book of-Wisdom
serie habetur, quia illud quod de eodem Henoch
the-sequence is-had because that which about the-same Enoch
scribitur, quamvis de Christo sive de quolibet justo typice
is-written although of Christ or of any just-man figuratively
intelligatur, tamen de sancto Jacobo res expostulat ut
it-be-understood yet of Saint James the-matter demands that
significetur. Sed in primis quærendum est cur Henoch
it-be-signified but in the-first-place to-be-asked it-is why Enoch
translatus sit in paradisum. Idcirco Henoch vivens proprio
translated was into paradise therefore Enoch living in-his-own
corpore translatus est in paradisum, quia cum Elia propheta,
body translated was into paradise because with Elijah the-prophet
quem Dominus olim similiter tulit per turbinem in
whom the-Lord once likewise took through a-whirlwind into
cœlum, in fine venturus est ad debellandum Antichristum.
heaven at the-end about-to-come he-is for subduing the-Antichrist
Sed unde vivunt Elias et Henoch, et vestiuntur, qui extra
but whence live Elijah and Enoch and are-clothed who outside
sæculum ponuntur, et carnales habentur? Quia ille qui filios
the-world are-placed and fleshly are-held because he who the-sons
Israel in deserto manna pavit, ipse Dominus piissimus
of-Israel in the-desert with-manna fed he-himself the-Lord most-loving
prout vult pascit. Et cur missurus est Dominus homines
as he-wishes feeds and why about-to-send is the-Lord men
ad debellandum Antichristum et non angelos aut archangelos?
for subduing the-Antichrist and not angels or archangels

Quia sicut non angelum, sed hominem sæculi Filium
because just-as not an-angel but a-man of-the-world Son
suum ad debellandum diabolum et liberandum hominem
his for subduing the-devil and freeing man
olim Deus misit, sic homines ad vincendum Antichristum et
once God sent so men for conquering the-Antichrist and
non angelos mittere instituit. Sed cur non apostolos, qui
not angels to-send he-has-determined but why not the-apostles who
proximiores Christo et domestici Dei sunt, magis quam
nearer to-Christ and household-members of-God are more than
illi missurus est? quia si apostoli aut quidam sancti novæ
they about-to-send is-he because if the-apostles or certain saints of-the-new
legis mitterentur, igitur homines veteris legis testes non
law were-sent then the-men of-the-old law witnesses not
haberent. Tria enim tempora sunt, aliud ante legem, aliud
would-have three for times there-are one before the-law another
sub lege, aliud sub baptismatis gratia, ex quibus veritatis
under the-law another under of-baptism the-grace from which of-truth
testes voluit habere Dei Filius contra Antichristum: Henoch
witnesses wished to-have of-God the-Son against the-Antichrist Enoch
scilicet ex hominibus qui fuere ante legem, Eliam sub lege,
namely from the-men who were before the-law Elijah under the-law
apostolos gratiæ. Apostolos olim testes habuit in adventu
the-apostles of-grace the-apostles once as-witnesses he-had at the-coming
primo, Eliam et Henoch habiturus est in secundo. Et cur
first Elijah and Enoch about-to-have he-is at the-second and why
homines adhuc morituros in humana carne ad hoc opus
men still about-to-die in human flesh for this work
reservavit. Nonne in fine præsentis sæculi quosdam discipulos
has-he-reserved surely at the-end of-the-present world certain disciples
suos, aut apostolos, aut homines sanctiores illis suscitare
his or apostles or men holier than-them to-raise

potuisset? Sed si homines jam mortuos ad hanc vitam tunc
he-could-have but if men already dead to this life then
revocaret non bene secure decertarent cum scirent
he-were-to-recall not well securely they-would-fight since they-would-know
se esse iterum morituros, quia mori formidarent. Lethi
themselves to-be again about-to-die because to-die they-would-dread of-death
enim umbra tantæ amaritudinis est quod qui semel eam
for the-shadow of-such bitterness is that who once it
gustavit, iterum gustare valde pertimescat. Igitur Henoch, qui
has-tasted again to-taste greatly dreads therefore Enoch who
interpretatur dedicatio, Christum innuit, qui Ecclesiam suam
is-interpreted dedication Christ signifies who Church his
dedicavit sanguine suo. Quod verbis, exemplis operibusque
dedicated with-blood his that with-words examples and-works
bonis Henoch Deo placuit, ipsum Unigenitum ostendit, qui
good Enoch God pleased himself the-Only-Begotten shows who
in omnibus et per omnia Deo Patri placuit, ut ipse
in all-things and through all-things God the-Father pleased as himself
Pater super montem Thabor audiente B. Jacobo et super
the-Father upon mount Tabor hearing blessed James and over
Jordanem testatur, de eo sic dicens: Hic est filius meus
the-Jordan testifies about him thus saying this is son my
dilectus in quo mihi bene complacui: ipsum audite (Matth.
beloved in whom to-me well I-have-been-pleased him hear Matth.
III, 17; XVII, 5). Quod Henoch vivens corpore translatus
three 17 seventeen 5 that Enoch living in-body translated
est in paradisum, ipsum Dei Filium a mortuis corpore
was into paradise the-very of-God Son from the-dead in-body
proprio resuscitatum ostendit, quem Deus Pater, triumphato
his-own raised shows whom God the-Father triumphed-over
inferni principe, non solum in paradisum, verum etiam
of-hell the-prince not only into paradise but also

super omnia agmina polorum sublimavit. Quod in fine
above all the-hosts of-the-heavens exalted that at the-end
venturus est Henoch et daturus pœnitentiam gentibus, et
about-to-come is Enoch and about-to-give repentance to-the-nations and
antichristum triumphaturus, Christum manifestat, qui hujus
the-Antichrist about-to-triumph-over Christ manifests who of-this
mundi principem sæculi diabolum triumphator demum ejecit,
world the-prince of-the-age the-devil as-triumpher at-last cast-out
ut ipse ait: Nunc princeps hujus mundi ejicietur foras
as he-himself says now the-prince of-this world shall-be-cast out
(Joan. XII, 31). Ipse pœnitentiam cunctis ad se venientibus
Joan. twelve 31 he-himself repentance to-all to him coming
dedit, ut Evangelium dicit: Pœnitentiam agite, appropinquavit
gave as the-Gospel says repentance do has-drawn-near
enim regnum cœlorum (Matth. III, 2). Et sicut Henoch
for the-kingdom of-the-heavens Matth. three 2 and just-as Enoch
placuit Deo, et translatus est in paradiso, sic B. Jacobus
pleased God and translated was in paradise so blessed James
fide et opere placuit Deo, cui beneplacitum est super
by-faith and by-work pleased God to-whom well-pleasing it-is over
timentes eum, et in eis qui sperant in misericordia ejus, et
those-fearing him and in those who hope in mercy his and
translatus est in paradisiacam sedem pollicitam; hic insuper
translated was into the-paradisal seat promised he moreover
pœnitentiam cunctis prædicavit: Pœnitemini, inquiens, et
repentance to-all preached repent saying and
convertimini, ut deleantur facinora vestra (Act. III, 19).
be-converted that may-be-blotted-out crimes your Act. three 19
Inventus est perfectus, justus, et in tempore iræ factus est
found was perfect just and in the-time of-wrath made he-was
reconciliatio. Testamenta sæculi posita sunt apud illum, ne
a-reconciliation the-covenants of-the-world placed were with him lest

deleri possit omnis caro. Isti duo versiculi prætitulantur
to-be-blotted-out may-be-able all flesh these two little-verses are-entitled
in Noe. Noe, qui interpretatur requies, qui invenitur perfectus
in Noah Noah who is-interpreted rest who is-found perfect
et justus, Dei Filium ostendit, qui justior cunctis justis
and just of-God the-Son shows who more-just than-all the-just
et perfectior omnibus perfectis est: in quo est requies
and more-perfect than-all the-perfect is in whom is rest
æterna, pax continua, tranquillitas assidua; in quo requiescunt
eternal peace continual tranquility constant in whom rest
sanctorum animæ, ut ipse discipulis ait: Invenietis requiem
of-the-saints the-souls as he-himself to-the-disciples says you-shall-find rest
animabus vestris (Matth. XI, 9). Quemadmodum Noe in
for-souls your Matth. eleven 9 just-as Noah in
tempore iræ, scilicet diluvii, mundum servavit per arcam
the-time of-wrath namely of-the-flood the-world saved through the-ark
ligneam quam fecit, et lympham qua natavit, sic Christus
wooden which he-made and the-water on-which he-floated so Christ
per crucem suam et baptismi sui aquam mundum perditum
through the-cross his and of-baptism his the-water the-world lost
Deo Patri reconciliavit, sicut B. Paulus ait: Christus
to-God the-Father reconciled as blessed Paul says Christ
per sanguinem passionis suæ mundum reconciliavit Deo (II
through the-blood of-passion his the-world reconciled to-God two
Cor. V, 19); et canit Ecclesia: Agnus redemit oves, Christus
Cor. five 19 and sings the-Church the-Lamb redeemed the-sheep Christ
innocens Patri reconciliavit peccatores. Et sicut Noe
innocent to-the-Father reconciled sinners and just-as Noah
tempore diluvii testis fuit mundo, ne deleri posset
in-the-time of-the-flood witness was to-the-world lest to-be-blotted-out could
omnis caro; sic Dei Filius testis datur mundo coram Deo
all flesh so of-God the-Son as-witness is-given to-the-world before God

Patre, ne possit deleri tempore perditionis omnis
the-Father lest may-be-able to-be-blotted-out in-the-time of-perdition all
caro. Ait enim Pater de Filio suo sic per prophetam:
flesh says for the-Father of Son his thus through the-prophet
Ecce testem populis dedi eum, ducem ac præceptorem
behold as-a-witness to-the-peoples I-have-given him as-leader and teacher
gentibus (Isa. LV, 4). Et B. Job ait: In cœlo est
to-the-nations Isa. fifty-five 4 and blessed Job says in heaven is
testis meus et conscius meus in excelsis (Job XVI, 20).
witness my and confidant my in the-heights Job sixteen 20
Per Noe, ut diximus, Christum; per arcam, Ecclesiam;
through Noah as we-have-said Christ through the-ark the-Church
per lympham, Christi baptismum; per exstinctos in
through the-water of-Christ the-baptism through those-extinguished in
aqua, crimina nostra in baptismate exstincta; per salvatos
the-water crimes our in baptism extinguished through those-saved
in arca, fideles salvari in Ecclesia insinuantur. Qui enim
in the-ark the-faithful to-be-saved in the-Church are-intimated who for
extra Ecclesiam sunt, hæretici scilicet, Judæi, gentiles et
outside the-Church are heretics namely Jews gentiles and
anathematizati in diluvii perditionem incurrunt; et sicut
the-anathematized into of-the-flood the-perdition run and just-as
Noe in latere arcæ fenestram fecit, sic mitissimus ac
Noah in the-side of-the-ark a-window made so the-most-gentle and
piissimus Redemptor noster, nobis miserrimis condolens, latus
most-loving Redeemer our with-us most-wretched suffering-with side
suum pendens in cruce ad aperiendum militi præbuit,
his hanging on the-cross for opening to-the-soldier offered
ut egrederentur ex eo flumina apertissima, sanguinis scilicet
that there-might-go-out from it rivers most-open of-blood namely
Redemptoris, et lympha baptismatis, quibus abluuntur
of-the-Redeemer and the-water of-baptism by-which are-washed-away

crimina nostra. Quod Noe ut mundi reliquias salvaret
crimes our that Noah so-that of-the-world the-remnants he-might-save
arcam exstruxit, de sancto Jacobo fas est intelligi, quia
the-ark built of Saint James right it-is to-be-understood because
sua prædicatione et proprio sanguine fuso, ut mundum ad
his by-preaching and his-own blood shed so-that the-world to
fidem salvatricem revocaret Ecclesiam construxit. Sic enim
the-faith saving he-might-recall the-Church he-built thus for
ad Christi laudem de eo una cum cæteris apostolis Ecclesia
to of-Christ the-praise of him together with the-other apostles the-Church
ejus meritis et doctrinis gavisa canit dicens: Isti sunt qui
his by-merits and teachings rejoicing sings saying these are-they who
viventes in carne plantaverunt Ecclesiam sanguine suo.
living in the-flesh planted the-Church with-blood their-own
Magnus pater multitudinis gentium, et non est inventus
great father of-the-multitude of-nations and not was found
similis illi in gloria, qui conservaret legem Excelsi.
like to-him in glory who should-keep the-law of-the-Most-High
Versiculus iste cum quatuor versibus sequentibus prætitulatur
little-verse this with four verses following is-entitled
in Abraham. Per Abraham, qui pater excelsus interpretatur,
in Abraham through Abraham who father exalted is-interpreted
et pater multitudinis gentium dicitur, Dei Filius intelligitur,
and father of-the-multitude of-nations is-called of-God the-Son is-understood
qui omnium in se credentium pius pater habetur, et non
who of-all in him believing the-loving father is-held and not
solum cæteris gentibus, verum etiam in cœlis et angelis
only than-the-other nations but also in the-heavens and than-angels
omnibus excelsior approbatus. De quo Psalmista sic testatur
all more-exalted approved of whom the-Psalmist thus testifies
dicens: Excelsus super omnes gentes Dominus, et super
saying exalted above all nations the-Lord and above

cœlos gloria ejus (Psal. CXII, 4). Est enim super
the-heavens the-glory his Psal. one-hundred-twelve 4 he-is for above
omnia, infra omnia, et quidquid est, in ipso est. De quo
all-things below all-things and whatever is in him is of whom
B. Job cuidam sibi loquenti sic ait: Excelsior cœlo
blessed Job to-a-certain-man to-him speaking thus says higher than-heaven
est, et quid facies? Profundior inferno et unde agnoscis
he-is and what shall-you-do deeper than-hell and whence do-you-know
eum? Longior terra mensura ejus, et latior mari
him longer than-the-earth the-measure his and broader than-the-sea
(Job XI, 8). Hic insuper tantus ac talis omnium artifex,
Job eleven 8 this-one moreover so-great and such of-all the-maker
mundum pugillo continens, ventris B. Mariæ Virginis
the-world in-his-fist holding in-the-womb of-blessed Mary the-Virgin
clausus, sub arca olim pro mundi salute exstitit, hic
shut under the-ark once for of-the-world the-salvation was this-one
in omnibus, et per omnia legem mandatorum excelsi
in all-things and through all-things the-law of-the-commandments of-the-exalted
patris observavit. Quapropter non est inventus similis illi
father kept wherefore not was found like to-him
in gloria angelorum et hominum, ut Psalmista ait: Non est
in the-glory of-angels and of-men as the-Psalmist says not is
similis tui in diis, Domine, et non est secundum opera
like to-you among the-gods Lord and not is according-to works
tua (Psal. LXXXV, 8); et alibi: Deus, quis similis erit
your Psal. eighty-five 8 and elsewhere God who like shall-be
tui? (Psal. LXXXII, 2.) Et velut Abraham multarum gentium
to-you Psal. eighty-two 2 and as Abraham of-many nations
pater exstitit, sic B. Jacobus multorum peregrinantium
the-father proved so blessed James of-many pilgrimaging
ad se in Gallæcia venientium pater et auxiliator piissimus
to him in Galicia coming the-father and helper most-loving

exstat, qui etiam dum adhuc viveret legem excelsi Dei in
stands who also while still he-lived the-law of-the-exalted God in
omnibus conservavit diligenter. Sed non est inventus inter
all-things kept diligently but not was found among
apostolos similis illi in gloria, qui Christum ante apostolos
the-apostles like to-him in glory who Christ before the-apostles
alios prius per Herodis gladium sequi meruit; in cœlo
other first through of-Herod the-sword to-follow deserved in heaven
proximior Christo præ omnibus apostolis residere meruit in
nearer to-Christ before all the-apostles to-sit deserved on
excellentissimo throno. Et fuit Dominus in testamento cum
the-most-excellent throne and was the-Lord in covenant with
ipso, sicut Dominus in testamento circumcisionis et prolis
him just-as the-Lord in the-covenant of-circumcision and of-offspring
promissione cum Abraham fuit; sic imo Deus Pater et
in-the-promise with Abraham was so rather God the-Father and
Spiritus sanctus cum Christo in gloria baptismatis et
the-Spirit Holy with Christ in the-glory of-baptism and
nova prole Catholicorum exstitit, et B. Jacobo per
in-the-new offspring of-Catholics proved and to-blessed James through
divinæ prædicationis gratiam adfuit. In carne ejus fecit
of-divine preaching the-grace was-present in flesh his he-made
stare testamentum et interpretatione inventus est fidelis.
to-stand the-covenant and in-interpretation found was faithful
Sicut Dominus in carne Abrahæ circumcisionis fecit stare
as the-Lord in the-flesh of-Abraham of-circumcision made to-stand
testamentum, sic in Jacobo cæterisque Christi apostolis
the-covenant so in James and-the-other of-Christ apostles
baptismatis novæ gratiæ testamentum persistere fecit. Testis
of-baptism of-new grace the-covenant to-persist he-made witness
et inventor Abraham fuit circumcisionis, testes et apostoli
and finder Abraham was of-circumcision witnesses and the-apostles

sunt novæ gratiæ baptismatis. Et sicut Abraham in tentatione
are of-the-new grace of-baptism and just-as Abraham in the-temptation
Dominica dum ei dicitur: Tolle filium tuum quem diligis,
of-the-Lord's while to-him it-is-said take son your whom you-love
Isaac, et offeres illum in holocaustum (Gen. XXII, 2),
Isaac and you-shall-offer him as a-holocaust Gen. twenty-two 2
fidelis invenitur; sic Dominus noster Jesus Christus, dum
faithful is-found so the-Lord our Jesus Christ while
ei in tentatione a diabolo dicitur: Hæc omnia tibi dabo
to-him in temptation by the-devil it-is-said these all to-you I-shall-give
si cadens adoraveris me (Matth. IV, 9), fidelissimus
if falling you-shall-have-worshiped me Matth. four 9 most-faithful
habetur. Similiter beatus Jacobus in diabolicis tentationibus,
is-held likewise blessed James in diabolical temptations
in prosperis et in adversis, fidelis exstitit quandiu vixit:
in prosperity and in adversity faithful proved as-long-as he-lived
eodem modo et nos sive a Domino sive a diabolo
in-the-same way also we whether by the-Lord or by the-devil
tentati fuerimus, fideliter et patienter agere debemus. De
tempted we-shall-have-been faithfully and patiently to-act ought of
Dominica tentatione per apostolum scriptum est: Tentat
of-the-Lord's temptation through the-apostle written it-is tempts
vos Deus ut sciat si diligitis eum. De tentatione
you God that he-may-know whether you-love him of the-temptation
diabolica in oratione Dominica a Domino dicitur: Et ne nos
diabolical in the-prayer of-the-Lord's by the-Lord it-is-said and not us
inducas in tentationem, sed libera nos a malo (Matth. VI,
lead into temptation but free us from evil Matth. six
13). Quapropter videat Hispanus, sive quilibet Christianus, ut
13 wherefore let-see the-Spaniard or any Christian that
si forte inter Mauros fuerit captus, fidelis sit usque
if by-chance among the-Moors he-shall-have-been captured faithful he-be until

ad lethi debitum in omnibus, quatenus illam remunerationem
to of-death the-debt in all-things so-that that reward
accipiat quam repromisit Deus, dicens fidelibus: Qui
he-may-receive which promised God saying to-the-faithful who
perseveraverit usque in finem, hic salvus erit (Matth. X, 22).
shall-have-persevered until to the-end he saved shall-be Matth. ten 22

SERMON IV ON THE TRANSLATION: ABRAHAM, JACOB, AND MOSES

Abraham's seed, grown like the dust and exalted like the stars, is Christ's flesh, so James's pilgrim people increase on earth and are exalted with him in heaven. Jacob, who won his father's blessing and wrestled with the angel, teaches penitence and prayer; his twelve sons figure the twelve apostles, and James the supplanter overcame the vices. Moses, beloved of God and men, signifies Christ, whose love unites man to God; James, loved by God and honored by all the faithful, is asked to help us and lead us to heaven.

Ideo jurejurando dedit illi semen in gente sua, crescere illum
therefore by-oath he-gave to-him seed in nation his to-grow him
quasi terræ cumulum, et ut stellas cœli exaltare semen
like of-the-earth a-heap and like the-stars of-heaven to-exalt the-seed
ejus. Semen quod Dominus in gente Abrahæ jurejurando dedit,
his the-seed which the-Lord in the-nation of-Abraham by-oath gave
Salvatoris nostri caro proprie est quæ ex Abrahæ prosapia
of-the-Savior our the-flesh properly is which from of-Abraham the-lineage
descendit. Quæ semini optime assimilatur, quia sicut ex uno
descended which to-seed best is-likened because just-as from one
seminis grano multa grana oriuntur, sic ex ejusdem carnis
of-seed grain many grains arise so from of-the-same flesh
sanguine millia millium gentium et nationum baptismatis
the-blood thousands of-thousands of-peoples and of-nations of-baptism

gratia regenerantur. Hæc vero quasi terræ cumulus crevit,
by-the-grace are-regenerated this but like of-the-earth a-heap grew
quia prophetas et patriarchas, apostolos, martyres, confessores,
because the-prophets and patriarchs apostles martyrs confessors
omnesque electos super Olympi cacumina accumulator
and-all the-elect above of-Olympus the-summits the-heaper
omnium bonorum Dominus accumulavit. Semen Abrahæ ut
of-all goods the-Lord heaped-up the-seed of-Abraham like
stellæ exaltatur, quia super choros angelorum Redemptoris
the-stars is-exalted because above the-choirs of-angels of-the-Redeemer
caro sublimatur et hæreditas illius a mari usque ad mare
the-flesh is-raised and the-inheritance his from sea as-far as sea
Abrahæ, et a flumine usque ad terminos orbis terrarum
of-Abraham and from the-river as-far as the-ends of-the-circle of-the-lands
(Psal. LXXI, 8). A mari usque ad mare Abrahæ hæredes
Psal. seventy-one 8 from sea as-far as sea of-Abraham the-heirs
hæreditantur, quia ubique Christi fideles divina disponente
inherit because everywhere of-Christ the-faithful divine disposing
gratia multiplicantur. Et sicut Abraham pater multitudinis
grace are-multiplied and just-as Abraham the-father of-the-multitude
gentium habetur, sic B. Jacobus diversorum populorum
of-nations is-held so blessed James of-diverse peoples
et nationum ad ejus venerandum sepulcrum in Gallæciam
and nations to his to-be-venerated tomb into Galicia
venientium, pater pius approbatur. Et sicut Abrahæ semen
coming the-father loving is-approved and just-as of-Abraham the-seed
quasi terræ cumulus augmentatur, et ut stellæ exaltatur, sic
like of-the-earth a-heap is-increased and like the-stars is-exalted so
B. Jacobi gens peregrina quotidie augmentatur in terra et
of-blessed James the-nation pilgrim daily is-increased on earth and
super poli stellas exaltatur una cum eo in cœlesti patria.
above of-the-sky the-stars is-exalted together with him in the-heavenly homeland

Agnovit eum in benedictionibus suis et dedit illi
he-acknowledged him in blessings his and gave to-him
hæreditatem, et divisit ei partem in tribubus duodecim.
an-inheritance and divided for-him a-part among the-tribes twelve
Versiculus iste una cum sequenti prætitulatur in Jacob.
little-verse this together with the-following is-entitled in Jacob
Idcirco quia Jacob valde benedictiones dilexit, Dominus illum
therefore because Jacob greatly blessings loved the-Lord him
agnovit et amavit, ut ipse per prophetam, ait: Jacob
acknowledged and loved as he-himself through the-prophet says Jacob
dilexi, Esau autem odio habui (Rom. IX, 13). Jacob
I-have-loved Esau moreover in-hatred I-have-had Rom. nine 13 Jacob
manus suas et colli nuda hædorum pellibus protexit, se
hands his and of-the-neck bare of-kids with-skins covered him
ipsum esse abnegavit, nomen et loquelam mutavit, in fratris
himself to-be denied his-name and speech changed in of-his-brother
effigie se finxit, mendacium pro vero asseruit, fratrem
the-likeness himself feigned a-lie for true asserted his-brother
supplantavit, patrem fraudavit, ut mereretur ab eo benedici
supplanted his-father defrauded that he-might-deserve by him to-be-blessed
(Gen. XXVII); in monte Bethel cum angelo tota nocte
Gen. twenty-seven on the-mount Bethel with an-angel the-whole night
luctatus claudus efficitur, ut benedictionem a Domino
having-wrestled lame is-made that a-blessing from the-Lord
accipere mereretur (Gen. XXXII). Quapropter Dominum in
to-receive he-might-deserve Gen. thirty-two wherefore the-Lord at
summitate scalæ vidit, et Dominus illum agnovit (Gen.
the-top of-the-ladder he-saw and the-Lord him acknowledged Gen.
XXVIII, 12, 13). Idcirco et nos animas nostras, quas malignus
twenty-eight 12 13 therefore also we souls our which the-malignant
hostis a virtutibus sanctis et felicitatibus paradisi vitiorum
enemy from virtues holy and of-the-felicities of-paradise by-the-falls

casibus denudavit, pœnitentia mentis et mortificationibus
of-vices has-stripped by-penitence of-mind and by-mortifications
carnis cooperire debemus, ut mereamur a Patre nostro Deo
of-the-flesh to-cover ought that we-may-deserve by Father our God
benedici. Rursum cum Angelo, qui est magni consilii Angelus
to-be-blessed again with the-Angel who is of-great counsel the-Angel
(Isa. IX, 6, juxta LXX), Domini scilicet, Jesus Christus,
Isa. nine 6 according-to the-Seventy of-the-Lord namely Jesus Christ
luctari debemus, non armis vanæ potentiæ, sed assiduis
to-wrestle we-ought not with-arms of-vain power but with-constant
precibus et jejuniis crebris, et eleemosynis, et prædicationibus
prayers and with-fasts frequent and alms and preachings
divinis, quatenus a Domino non in monte Bethel sed in cœlo
divine so-that by the-Lord not on the-mount Bethel but in heaven
mereamur benedici. Hæreditas quam Dominus tribuit, populus
we-may-deserve to-be-blessed the-inheritance which the-Lord bestowed the-people
Christianus typice est, quam Deus Pater Unigenito
Christian figuratively is which God the-Father to-the-Only-Begotten
præstitit. De qua ipsa Veritas sic testificatur dicens: Laudabilis
granted of which itself the-Truth thus testifies saying praiseworthy
populus quem Dominus exercituum benedixit dicens: Opus
the-people whom the-Lord of-hosts has-blessed saying the-work
manuum mearum tu es, hæreditas mea Israel. De hac hæreditate
of-hands my you are inheritance my Israel of this inheritance
Psalmista ait: Hæreditas mea præclara est mihi (Psal. XV,
the-Psalmist says inheritance my glorious is to-me Psal. fifteen
6). Hujus hæreditatis hæres Dei Filius est, quem Dominus,
6 of-this inheritance the-heir of-God the-Son is whom the-Lord
dicente Apostolo, constituit hæredem universorum, per quem
saying the-Apostle appointed heir of-all-things through whom
fecit et sæcula (Hebr. I, 2). Hæc hæreditas pars Christiana
he-made also the-ages Hebr. one 2 this inheritance the-part Christian

dicitur quam Dominus Filio suo divisit in tribubus duodecim,
is-called which the-Lord to-Son his divided among the-tribes twelve
quia ab hæreticis et Judæis et gentibus infidelibus, missis
because from the-heretics and Jews and gentiles unbelieving sent
duodecim apostolis suis, scilicet ad prædicandum, Dominus
the-twelve apostles his namely for preaching the-Lord
sibi eam separavit. Cum enim aliquis aliquid dividit,
for-himself it separated when for someone something divides
partem accipit et partem relinquit: sic Dominus in extremi
a-part he-takes and a-part leaves so the-Lord in of-the-last
examinis die partem nequam respuit pravorum, accipit et
judgment on-the-day the-part wicked rejects of-the-depraved takes and
bonorum. Hinc in veteri volumine scribitur: Separavi vos
of-the-good hence in the-old volume it-is-written I-have-separated you
a cæteris populis ut essetis mei. Et alibi: Si separaveritis
from the-other peoples that you-might-be mine and elsewhere if you-shall-separate
pretiosum a vili, quasi os meum eritis (Jer. IX, 10).
the-precious from the-vile as mouth my you-shall-be Jer. nine 10
Et conservavit illi homines misericordiæ, invenientes gratiam
and he-preserved for-him men of-mercy finding grace
in oculis omnis carnis. Jacob, cui Dominus homines
in the-eyes of-all flesh Jacob for-whom the-Lord men
misericordiæ, id est duodecim ejusdem filios, duodecim scilicet
of-mercy that is the-twelve of-the-same sons twelve namely
mundi patriarchas, conservavit, Dei Unigenitum innuit,
of-the-world patriarchs preserved of-God the-Only-Begotten signifies
cui homines misericordiæ, id est duodecim apostolos,
for-whom men of-mercy that is the-twelve apostles
hic et in futuro Deus Pater fideliter conservavit, sicut
here and in the-future God the-Father faithfully preserved as
idem Filius Patrem pro eis postulavit dicens: Pater sancte,
the-same Son the-Father for them asked saying Father holy

serva eos in nomine tuo quos dedisti mihi (Joan. I, 4).
keep them in name your whom you-have-given to-me Joan. one 4
Et alibi illis dicit: Capillus de capite vestro non peribit
and elsewhere to-them he-says a-hair from head your not shall-perish
(Luc. II, 5). Et sicut duodecim patriarchæ invenere gratiam in
Luc. two 5 and just-as the-twelve patriarchs found grace in
oculis omnis carnis, sic et multo magis gratiam indeficientem
the-eyes of-all flesh so and much more grace unfailing
invenere duodecim apostoli in oculis veri numinis Christi,
found the-twelve apostles in the-eyes of-the-true godhead of-Christ
Filii Dei. Jacob, qui Dominum in monte Bethel conspexit,
the-Son of-God Jacob who the-Lord on the-mount Bethel beheld
beatum Jacobum innuit qui Dominum in Patris numine
blessed James signifies who the-Lord in of-the-Father the-godhead
transfiguratum in monte Thabor vidit. Jacob supplantator
transfigured on the-mount Tabor saw Jacob supplanter
interpretatur: etiam Jacobus noster supplantator similiter
is-interpreted also James our supplanter likewise
dicitur, quia ille qui benedictionem patris fraudulenter
is-called because he who the-blessing of-his-father fraudulently
occupando fratrem supplantavit, Jacobum nostrum ostendit qui
by-seizing his-brother supplanted James our shows who
humana vitia et in se per mortificationem carnis et in
human vices both in himself through the-mortification of-the-flesh and in
aliis per prædicationem divini verbi jugiter supplantavit.
others through the-preaching of-the-divine word continually supplanted
Dilectus a Deo et hominibus, cujus memoria in benedictione
beloved by God and men whose memory in blessing
est. In Moysi persona versiculus iste describitur. Moyses, qui
is in of-Moses the-person little-verse this is-described Moses who
aquosus interpretatur, quia in aqua invenitur, quique a Deo
watery is-interpreted because in water he-is-found and-who by God

et hominibus diligitur, Christum Dei Filium innuit, qui
and men is-loved Christ of-God the-Son signifies who
aquosus fuit, cum per aquam baptismatis et sanguinem suæ
watery was when through the-water of-baptism and the-blood of-his
passionis regnum cœlorum fidelibus dedit; quique in aqua
passion the-kingdom of-the-heavens to-the-faithful he-gave and-who in water
invenitur, cum pœnitentibus per lacrymarum dulcia flumina
is-found when to-the-penitent through of-tears the-sweet rivers
gratiam suam largitur. Sic enim per prophetam ipse ait:
grace his he-bestows thus for through the-prophet he-himself says
Quærite Dominum dum inveniri potest (Isa. LV, 6). In ipso
seek the-Lord while to-be-found he-can Isa. fifty-five 6 in him
amor Dei Patris et hominum habetur. Si Christus a Deo
the-love of-God the-Father and of-men is-had if Christ by God
et hominibus diligitur, ergo in ipso per dilectionem homo
and men is-loved therefore in him through love man
Deo adunatur, et humana cœlestibus conjunguntur. O quam
to-God is-united and human-things to-heavenly are-joined O how
pretiosum est, fratres, atque gloriosum diligere Redemptorem
precious it-is brothers and glorious to-love Redeemer
nostrum, quem Deus Pater diligit! Sicut sponsus sponsæ
our whom God the-Father loves as the-bridegroom to-the-bride
in thalamo amore conjungitur, sic amor noster Patris amori
in the-chamber by-love is-joined so love our of-the-Father to-the-love
in Christo copulatur. Cum enim Christum digno amore
in Christ is-coupled when for Christ with-worthy love
diligimus, Deo adunamur. Per peccatum primi hominis a
we-love to-God we-are-united through the-sin of-the-first man from
Deo alienati fuimus, sed per dilectionem in Christo ei
God estranged we-were but through love in Christ to-him
adunati sumus. Quandiu amor noster est in Christo, tandiu
united we-are as-long-as love our is in Christ so-long

Deus Pater est nobiscum, et nos cum ipso. Providere ergo
God the-Father is with-us and we with him to-provide therefore
debemus, juxta Apostolum, bona non solum coram Deo,
we-ought according-to the-Apostle good-things not only before God
sed etiam coram omnibus hominibus (Rom. XII, 17), ut per
but also before all men Rom. twelve 17 that through
dilectionem Dei et proximi apud Deum et homines amari
the-love of-God and of-neighbor with God and men to-be-loved
mereamur. Jacobus almus a Deo diligitur, quia illum quem
we-may-deserve James kindly by God is-loved because him whom
Dominus secus mare Galilææ hodierna die elegit, in polorum
the-Lord beside the-sea of-Galilee on-the-present day chose in of-the-heavens
sedibus digne pro meritis coronavit. Ab hominibus in hoc
the-seats worthily for merits he-crowned by men in this
mundo etiam ipse diligitur, quia per quatuor mundi
world also he-himself is-loved because through the-four of-the-world
climata a cunctis fidelibus amatur, invocatur, colitur et
climes by all the-faithful he-is-loved invoked worshiped and
honoratur, et insuper in Gallæcia petitur. Igitur ille piissimus
honored and moreover in Galicia sought therefore that most-loving
Christi apostolus Jacobus, cujus electionis ac translationis
of-Christ apostle James whose of-election and of-translation
solemnia colimus, in omnibus necessitatibus nostris adjuvare
the-solemnities we-celebrate in all necessities our to-help
et ad cœleste regnum nos perducere dignetur, præstante
and to the-heavenly kingdom us to-lead may-he-deign granting
Domino nostro Jesu Christo, qui cum Patre et Spiritu sancto
the-Lord our Jesus Christ who with the-Father and the-Spirit Holy
vivit et regnat Deus per infinita sæcula sæculorum. Amen.
lives and reigns God through infinite ages of-ages amen
