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LIBRI III IV
VENERABILIS
BEDAE
HISTORIAE ECCLESIASTICAE
GENTIS ANGLORUM
LIBRI III IV

EDITED FOR THE SYNDICS OF THE UNIVERSITY PRESS

BY

JOHN E B MAYOR M A
FELLOW OF ST JOHN'S COLLEGE CAMBRIDGE
AND PROFESSOR OF LATIN

AND

J R LUMBY B D
FELLOW OF ST CATHARINE'S COLLEGE

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1878

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In the Easter term of 1877 I lectured on these two books of Beda, which were among the select subjects for the Cambridge theological tripos of 1878.

Having brought together many new illustrations of the author’s language and matter, I proposed to Mr Lumby to join me in an edition of the two books, which the syndics of the Pitt Press undertook to publish.

Mr Lumby procured from St Gallen a collation of the letter of Cuthbert (testimonia n 1) and is responsible for the collations of the other mss described in excursus II; also for exc II IV V, the summaries of chapters, headings of pages, contents, onomasticon and indexes, and for not a few of the notes. Our text of Beda reproduces exactly the Moore ms, which has been collated by both of us.

Dr Ebert and his publisher allowed me to translate the notice of Beda given in his admirable history of Christian Roman literature; I am also indebted to Dr Ebert for revising the proof of my translation.

The ‘testimonia’, which might have been largely

\[\text{eg on ‘woolward’ from p 348 8; on the date of Beda’s death}\]

B.
increased, may suffice to prove the high esteem in which Beda has been held wherever he has been known. His preface shews that his thirst for original evidence was far more keen than that of many professed critics; chronologers will know how to prize the advance made in their science by him, who introduced into history the one fixed date A.D.

The attention of scholars has of late been recalled by Rönsch, Paucker, Schuchardt and others, to the mass of valuable material, lexicographical and other, buried in the early Christian writings. For palaeographical purposes few manuscripts of the classics are to be compared with the earliest biblical and patristic ms, which latter are often nearly or quite contemporary with the authors. The renewed study of history also, to be fruitful, must lead away from arid or florid compendiums to the living sources. The 'monumenta Germaniae' have long been issued to schools in cheap editions, and England has in Beda's history, abbots of Wearmouth and letter to Eggerberct, documents of far greater worth, both as regards form and matter, than the *originis* of Germany or any other European nation. The fear that boys or girls may 'spoil their Latin style' by reading late Latin seems chimerical. If unclassical forms are pointed out as they occur, the classical forms are imprinted only the deeper in the memory: we do not find that Homer, Pindar, Herodotus, Theocritus, corrupt our Greek prose.

1 In F Livernani spicilegium liberianum Flor 1863 fol pp 35—108 a number of homilies ascribed to Beda are printed for the first time.
For 'cursory reading' few Latin writers are better adapted than Beda, whose perspicuity stands out in strong relief from the bombast affected by Aldhelm before him, and by most of our chroniclers for centuries after him.

It will be well for England if her church cleaves stedfastly to the rule of 'learning and working' (see pp 226 227) professed and practised by Beda and his worthies, and in these latter days revived among us in the teaching and life of F D Maurice.

The examples given in the glossary are intended to be supplementary to those stored in the lexicons.

We have to thank the authorities of Trinity, Sidney Sussex, Emmanuel and St John's colleges, for the free use of manuscripts.

J E B M.

**COMPENDIA**

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ACCOUNT OF
BEDA
FROM THE HISTORY OF CHRISTIAN-LATIN
LITERATURE
BY ADOLF EBERT
LEIPZIG 1874.

ALDHELM has been designated, not unjustly, the father of
Anglo-latin verse: in fact his whole writings have a touch of
poetry, even where their purpose is didactic, and however taste-
less his poetic prose-style can become, it at least betrays a lively
exercise of fancy. It speaks still more however for Aldhelm's
poetic nature, that notwithstanding his great interest in, and
comprehension of, the ancient laws of metre, he composed also
in popular rhythmical forms in Latin, as well as in his Anglo-
Saxon mother-tongue. A very different impression is made by
the literary character of a younger and far more famous con-
temporary BEDA. Though he also wrote verses, it is in the
field of prose alone that he has left his mark in literary history,
for he was plainly a man naturally of prosaic understanding,

The complete works of Ven-
erable Bede collated with the
manuscripts and various printed
ditions, accompanied by a new
english translation of the historical
works and a life of the author.
Vener Bedae opera historica, ad
sid codd mss recens Jos Stevenson.
London 1841. 2 vols (Engl Hist
Soc). Gehle disputatio historic-
theologica de Bedae Vener vita et
scriptis. Leiden 1838 (dissert).
Thomas Wright biographia britan-
nica litteraria 1 265–86. Schoell's
article Beda in Herzog’s Real-
Encyclopädie der protest Theo-
logie.
but withal of rare scientific capacity, so that the middle ages with one accord named him among the most esteemed teachers in the first rank.

Beda, already in the ninth century usually honoured with the surname Venerabilis, was born AD 672 in the territory of the 5 abbey of Wearmouth founded two years later by Benedict Biscop. Already in his seventh year he was entrusted by his relations—being probably an orphan—to the tuition of this learned abbat, and later to that of Ceolfrid, a friend whom Benedict had made abbat in a monastery founded by him in the 10 neighbourhood, at Jarrow, which was, so to speak, a mere offshoot of the Wearmouth foundation, so that the two societies sometimes obeyed the rule of one and the same abbat. In this community Beda spent his whole life, the genuine retirement of a scholar, dividing all the time, not engrossed by religious 15 duties, between learning and teaching. Other monks also, beside the two abbats, gave him lessons, as he himself incidentally informs us. No doubt as a consequence of his parts and energy, he was ordained deacon as early as his nineteenth year, six years before the canonical age; in his thirtieth year he was 20 admitted to priest's orders, and now too first began the work of authorship, for which he found copious materials in the monastic library, collected by the two abbats, especially in their journeys to Rome (see further details below pp 7, 8). In order to study in company with a friend Beda may also now and then 25 have left his cloister, as e.g. he travelled to York for this purpose to Ecgbert, afterwards archbishop. He died AD 735; there is still extant the report of his last hours by one of his pupils; even on his death-bed he was busy with literary work, e.g. with a translation of St John's gospel into Anglo-Saxon. He was 30 buried in the monastery of Jarrow, to which therefore he must more specially have belonged.

Beda was a very prolific author, as is sufficiently proved by that long list of his writings, which (as if in imitation of Gregory of Tours) he appended in his 59th year to his church history. 35
Most of these writings and the most important are still preserved to us. The great majority are, it is true, of a purely theological nature, mostly expositions of the bible, both of the old and new testament, and these concern us here the less, as they seem also to be the least original of all. Beda's rank in literary history is due much more to his historical works. Amongst these however, not only in bulk, but also in point of execution, the first place is due to his HISTORIA ECCLESIASTICA GENTIS ANGLORVM, which, as the ripest fruit of his pen, was only completed in the last years of his life, as indeed several of his other writings are used in it. This work is divided into five books. The first 22 chapters of the first book form only an introduction, wherein after a short description of Britain and its ancient inhabitants we have the history of the country reaching from Julius Caesar (with particular reference to its earlier conversion to Christianity, on the basis of Orosius whom Beda often follows word for word, and especially of Gildas, whose history here supplies the clue throughout) to the introduction of Christianity among the Angles by Gregory's missionaries. Only from this point (c 23) begins the work proper and independent research of Beda. The church history of the Angles is then carried down in this book to the death of Gregory the great A.D. 604. The second book begins with a long obituary of this pope so important for England's church, and ends with the death of Edwin king of Northumberland A.D. 633. The third book reaches to 665, when Wighart went to Rome to be consecrated abp of Canterbury; but as he dies in Rome, Theodore, the monk of Tarsus, is consecrated by the pope in his room. Here begins the fourth book, extending to the death of Cuthbert (687), the famous saint already twice celebrated by...

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8 Thus the long commentary 'in principium genesis' is according to Beda's own preface merely extracted from the writings of his predecessors; so also the 'in evang Marci iv libri'. In most of his commentaries allegorical interpretation prevails. Nor are his homilies, so far as they remain to us, anyways important.

16 See the detailed statement of the sources for this introduction in Schoell de eccles Britonum historiarum fontibus p 20—8 [Berl 1851].
EBERT’S ACCOUNT OF BEDA.

Beda himself. The last book (to the year 731) concludes with a survey of the several sees and of the general state of Britain in that year, when profound peace led many nobles to exchange arms for cloister life.

We see that the distribution of the subject into books is made with all deliberation, being determined by events of the utmost importance partly in themselves, partly at least for the author: thus Gregory’s death forms indisputably the close of a period, as a new beginning opens with Theodore’s mission, that epoch in the Christian civilisation of England. Accordingly the fourth book, introduced by this mission, is with the fifth of greater interest than the rest for the general history of culture and, at least indirectly, for that of literature also. The earlier books tell mainly of the propagation and settlement of the catholic church in the Anglo-Saxon kingdoms, its disputes with the church of the Scots and endeavours for reconciliation, while the most important political events, which must affect more or less the church’s position, are considered only in the second place. In the last two books on the other hand we find here and there valuable notices respecting the diffusion of literary training by Theodore and Hadrian and their pupils, the art of church music introduced from Rome by the pope’s arch-chantor (iv 18, v 20), the studies of the Angles in Rome itself (v 19), the circulation and collection of books in England (v 15 and 20), writers of the rank of Caedmon (iv 24) and Aldhelm (v 18), the first missions to Germany undertaken by the Angles (v 9). Here, it is true, especially in the fourth book, much more room is engrossed by biographies of saints, bishops, abbats and abbesses, which with their miraculous stories for the most part only prove that England also was possessed by the superstition and ecstasy of the age; they however not only serve in this respect to complete the picture of life and manners, but also throw light on many peculiar features of the education and character of the Angles. In particular we may here single out, as interesting for the national literatures of the middle ages, two ions, the one (v 12) of a pious Northumbrian, who after death under the guidance of a form of light, evidently an angel,
first purgatory—where however cold is paired with heat—next hell, a pit shooting forth incessantly fireballs, wherein, as they rise and fall, the souls of the evil flash as numberless sparks; then a fragrant, flowery meadow, wherein walk crowds of men arrayed in white; it is the abode of good souls, who arrive at heaven itself only at the last day, not being perfect enough to enter it at once; of this heaven the visionary sees only a beaming light from afar and hears the sweet song of its inmate spirits. Restored to life the Northumbrian entered a monastery, where he confided this vision to one of his brethren. In c 13 another vision is related of a soldier, a favorite of the king, who deferred penance; accordingly there appeared by his sick-bed first two angels with a little book containing the record of his few good deeds, and presently a whole army of fiends with a colossal folio, filled with the long register of his misdeeds.

That Beda's work rather resembles a chronicle than a philosophical history, is what we are prepared to expect. Like that of Gregory of Tours, it is a collection of separate stories (including also the most important documents) arranged generally in chronological order (and that too, which is worthy of notice, reckoned by the years after the incarnation). The lack of political and even ecclesiastical unity in the empire of the Angles makes this method the more excusable. Yet Beda possessed many of the qualifications for a historian, and was fully alive to the duties of his calling. He amassed materials with great pains, gives the most important records word for word, and names his authorities and sources either generally or in particular; generally, in the preface addressed to king Ceolwulf of

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1 Evidently founded on Ps 65
2 This description reminds one exactly of one of the visions in the dialogues of Gregory the great IV 36.
3 These views respecting the intermediate abode of souls and purgatory are also of theological interest; with regard to the latter the angel gives the following ex-planation: est locus, in quo examinandae et castigandae sunt animae eorum, qui differentes conficeri et emendare seclera, quae fecerunt, in ipso tamen moris articulo ad paeni-tentiam confugiunt, et sic de corpore exeunt; qui tamen, quia confes-sionem et paenitentiam uel in morte habuerunt, omnes in die iudicii ad regnum caelorum perueniunt.
4 See on this point Stevenson's
Northumberland, in order, as he says, to leave the reader no
ground for doubt. The most eminent clergy of the several
provinces aided his undertaking; one brought him also from
Rome transcripts of bulls from the papal archives. Everywhere
we discern the pursuit of truth and that faithful reproduction
of tradition, which, as he himself says in his preface, is 'the
ture law of history'. Moreover Beda appears throughout this
work as a master of the learning of his times, with whose
prehensive knowledge probably no man then living could vie;
he can discover and appreciate what is really important, though
no less a dupe to the current faith in miracles than the far more
ignorant and unenlightened historian of the Franks. If in his
opinion also (as the preface tells us) the worth of history is prin-
cipally moral, as it incites us to imitate good and avoid evil, yet
in the narrative itself the moral tendency is less obtrusive than
in Gregory of Tours. It bears throughout the stamp of a rare
fairness and objectivity, which is maintained even in ecclesiastic-
al matters, as in relation to the Scots. Herewith accords the
calm, even tone of the relation, which in its diction, clear,
natural and yet for the age so pure, affords the surest evidence
of mental discipline won by the study of the ancients and of the
chief fathers of the church.

A supplement to the great historical work—important
especially for the history of civilisation and often exceedingly
attractive—is Beda's little book, founded partly on a sermon

It is there said at the end
lectoremque suppliciter obsecro ut si
qua in his quae scriptus aliter
quam se ueritas habet, posita reppe-
riter, non hoc nobis impuler, qui,
quae uera lex historiae est, 
simpliciter ea quae fama uul-
gante collegimus ad instruc-
tionem posteritatis litteris
mandare studuimus.

It may be added that in many
mss and edd of the historian a very
short 'epitome' is appended, re-
capitulating the chief dates in
chronological order; whether com-
posed by Beda himself, we cannot
determine.

By a monk of his cloister; it
may be seen in Stevenson II 318
—334. On such uitae generally
see above pp 429—431 [where
the biographical works of Jerome,
Rufinus, Sulpicius Severus, En-
nodius, Hilary, Eugippius, are
mentioned, and two classes dis-
WEARMOUTH AND JARROW.

in commemoration of St Ceolfrid: VITA BEATORVM ABBATVM WIREMVTIENSIVM ET GIRVSENSIVM BENEDICTI, CEOLFRIDI, EASTERNWINI, SIGFRIDI ATQVE HVETBERTI. These are the abbots of his own fraternity, some of them his tutors and teachers. The most interesting life is Benedict's, which also fills the largest part of the book. Benedict, originally called Biscop, an Angle of noble descent, 'minister' of king Oswy, when about twenty-five years of age devoted himself to the religious life, becoming a monk in Lerinum; he then by the pope's command attended abp Theodore from Rome to England and afterwards founded the two monasteries on the Wear and Tyne. His unwearied activity—he travels to Rome alone five times and brings from Gaul even the masons for churchbuilding—is truly admirable. Benedict's services to culture in England are very great; he it was who made Beda's works even possible. For he brought, as we here learn, from each of his pilgrimages to Rome not only great store of books, but also (which was a motive of such journeys) pictures to adorn the monastic churches. At one time the pictures were intended for St Peter's Wearmouth, at another for St Paul's Jarrow and for the monastery there. In this case, as Beda says, regard was had chiefly to the concordia of the O and N T. But Benedict also brought costly silk robes 'of incomparable work', which he exchanged for land with the king and his counsellors. For the church windows he imported glaziers from Gaul, Britain having till then been destitute of artists in this trade. He also brought

tingnished, the one more rhetorical, in imitation of the heathen panegyrics, e.g. sermons on the saint's festival, the other unpretending narratives.

27 c 5 p 295 22 Smith innumerablem librorum omnis generis copiam opportuit. cf c 4 pr [and 35 c 8]. The books were partly gifts, partly purchases; in Gaul also, especially at Vienne, he bought books on his journey.

38 p 295 35 Smith pictures of the virgin, the twelve apostles, the apocalyptic visions; we are told also in the same place how they were exhibited.

Isaac ligna quibus immolaretur portantem et dominum crucem in qua patetur aerque portantem proxima super inuicem regione pictura coniunxit. item serpenti in cremo a Moyse exaltato filium hominis in cruce exaltatum comparavit.
to England the papal arch-chanter, who became in the first instance the teacher of his monastery, in particular of our Beda; but from all English convents monks resorted to him to learn singing. Thus Benedict promoted England's civilisation in the most various directions, and Ceolfrid emulated his example. The picture of these admirable men appears in their scholar's beautiful tract the more serene, as no sort of miracle is recorded of them.

Another supplement to Beda's church history, to which, as of much earlier date, he also alludes in the course of it, is the book DE VITA ET MIRACULIS S CUTHBERTI EPISCOPI LINDIS-10 FARNENSIS. This prose work, undertaken at the request of a successor of Cuthbert's, Eadfrid, and of the monks of Lindisfarne, adopts here and there the language of an earlier work of Beda's, a poem DE MIRACULIS S CUTHBERTI. It is not however a mere version of this latter, but an independent work, 15 as appears even from the preface. Beda, as he there assures us, had taken all pains to report the truth, having first communicated his manuscript to some monks long intimate with Cuthbert, and then submitted a copy revised in accordance with their judgement to the criticism of a meeting of elders and 20 teachers of Lindisfarne monastery, who however found nothing further to alter. The difference between the subject-matter of the prose life and the poem is correctly indicated by their titles: in the latter only the miracles are recorded, while the former embraces in addition the remainder of the saint's life. Beda 25 had indeed promised such a supplement in the preface to his poem. As regards the subject-matter therefore, it will suffice here to notice the prose work, the poem, as regards its form, being reserved for later consideration. The main source however, from which Beda drew his materials, is still extant, a life 30 of the saint by a monk of Lindisfarne.

Still Beda's VITA CUTHBERTI, in spite of all well-meant precautions in the interest of historic truth and in spite of the citation of eyewitnesses, is distinguished from his VITA AB-35 BATVM, as a historical romance from history. The romantic 35

24 Even Cuthbert's admission to the monastery is barely alluded to. [31 Printed in Stevenson's Beda II 259—284.]
element lies in the miracles, which play here, as in the poem, a principal part. Not only are the most natural things wrested into miracles, but all the saint's trances, who like St Martin believed that he was often visited by angels and devils, pass current as simple truth; to say nothing of his sympathetic cures. On the other hand however the book is not wholly devoid of real historical facts, which give it greater worth. Thus we read (c 9 sqq) how Cuthbert as provost of Melrose at the time of the plague withstood the general relapse into heathen superstition by journeying alone for months through the country preaching, or how, when transferred to Lindisfarne, he introduced a stricter rule into this monastery afterwards so famous, or lastly how as a hermit in the rocky islet Farne he led a solitary Robinson-Crusoe kind of life (here depicted in all detail), to be summoned from thence to the most momentous political deliberations (c 24), or to the bishop's throne (A.D 685), which however he filled only two years, then to return to his hermitage.

As Beda grounds this prose life of a saint on a poem of his own, so too, probably at an earlier date, he wrote on the basis of Paulinus' natalicia a shorter prose life of St Felix, because, as he says in the preface, the hexameters of Paulinus were more accessible to 'metrical' than to plain readers. For the benefit of these latter, the great majority, he had executed the work on the model of the prose metaphorst of Prudentius' hymn on Cassianus.

One other historical work, and that of great importance for literary history, was composed by Beda. This work, whose influence in the middle ages was still more extensive than that of his church history, belongs to a region of strictly...
scientific studies, in which Beda’s learning appears for that time truly marvellous. I mean his chronicle of the world, composed 725—6 by way of appendix to his great chronological work De Temporvm Ratione, and as an integral part of it. The latter was preceded by a much smaller book § De Temporibus, containing as it were only the outlines of the complete work, and written as early as 703 (c 14). Here too we find an outline of the chronicle, embracing not only fewer dates, but also far fewer facts and those only in the curt style of inscriptions. To give a conception of the proportionate bulk of the two works, and also of the two universal chronicles appended to them, I may remark, that in Giles’ edition the chronological section of the book ‘de temporibus’ occupies 9, its chronicle 6½ pages, as against 129 and 61 pages respectively of the ‘De temporvm ratione’.

The greater chronological work is accordingly only an expansion of the smaller, though with the intercalation of some entirely new paragraphs. As Beda says in the preface, he undertook it by desire of his ‘brethren’, for whom the treatment of the subject in the book ‘De temporibus’ was far too 20 brief. More precisely to indicate the contents of this work, which Ideler terms a complete guide to the calculation of times and festivals — we find here discussed the mode of reckoning on the fingers, the divisions of time, weights, the day, the night, the week—including the so-called great week, the week of 25 ages c 10—the months—where beside the Roman, those also of the Hebrews, Egyptians, Greeks and Angles are considered, the last from patriotism—, the signs of the month (constella-

4 In the introduction to the chronicle c 10 ‘de temporum ratione’ is cited as supra.
25 Handbuch der Chronologie II 292.
36 These first two chapters are entirely wanting in the smaller work; in many mss. of the larger also they are not found, but rather 26 tent treatises, while in us mss according to Giles (vi p vii) they are incorporated in the work ‘de temp rat’; 30 and certainly they appear here connected with the whole in style also.
36 The world-week. See Lactantius above 80 [diu inst vii 14—35. 26 where each day stands for 1000 years.]
36 c 15 antiqui autem Anglorum populi [neque enim mihi congruum.
CHRONOLOGY, CHRONICLE.

The moon's orbit (c 17) and its importance for the calendar, to which are added many explanations about the moon and also about its relation to the tides (c 29), again the equinoxes and solstices, the unequal lengths of the days, the seasons of the year, natural years, the intercalary day, the nineteen-years' cycle and its division, the reckoning after Christ's birth (c 47), indictions, epacts, the cycle of the moon, the determination of Easter; all which matters are taught at once with great theoretical thoroughness, and with all regard to the practical application of these instructions. Beda also, as he says c 65, appended to the work a table for Easter from AD 532, 'when Dionysius began the first cycle', to AD 1063.

After the completion of this theoretical part follows in c 66 CHRONICON SIVE DE SEX HVVS SAECULI AETATIBVS. As the very title indicates, Beda has divided his chronicle according to the ages of the world, following indeed Isidore's example—from whom he has also borrowed some passages word for word—but principally keeping in view Augustine himself, the proper author, as we have seen, of that division; the justification for which accordingly Beda in his introduction takes, even verbatim, from the cistitas dei. Hence as compared with Isidore, if we neglect borrowed details, Beda appears altogether original. Much rather is Augustine his guide, Eusebius-Jerome his principal source, both of whom also he often cites. Following Augustine's authority Beda reckons the years of the world according to the Hebrew original of the O T, not according to the LXX, as Isidore. Not seldom too Beda gives much more than the latter, even entire sections: thus in the beginning of the fifth age the series of Nebuchadnezzar's successors and that of the Persian kings from Cyrus to Darius, whereas Isidore only begins with Darius; so too for the Roman emperors, whose regnal years he gives

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\[ \text{[24]—6 ciu dei XV seq XVI} \]

\[ \text{43 XXII 30. Ebert p 565 speaks of the two chronicles of Isidore, that in orig lib v and the separate work.} \]

\[ \text{c d XV 13 referred to by Beda.} \]
EBERT'S ACCOUNT OF BEDA.

as well as the years of the world, Beda is much more complete than his predecessor. Britain, as is only fair, is especially noticed, and particularly in the last decades; thus we find here also mention of Theodore's mission and of the pilgrimages of the Angles to Rome. Subjoined to this chronicle in the treatise 'de temporum ratione' are four more chapters, where the author briefly discusses the 'remainder of the sixth age of the world', the times of the Lord's advent and of Antichrist, the last doomsday, the seventh and eighth ages. In particular he here (c 67) controverts the opinion, that the various reckonings of the years of the world—according to the Hebrew original or the LXX—could in any way affect the determination of the last day, which as a divine secret eluded all calculation. The assertion, that after the lapse of 6000 years this temporal scene is at an end, because the millenniums of the world's duration correspond to the six days of creation, is erroneous; the days of creation refer rather to the ages of the world, which by no means comprise each 1000 years precisely, some being longer, some shorter. The two surest tokens however of the approaching judgement are the conversion of the Jews and the reign of Antichrist (c 69). The seventh age of the world is that of the eternal sabbath, the eighth that of the blessed resurrection. The ages of the world correspond likewise to Christ's passion week, and are mystically signified thereby.

With Beda's chronological studies is connected a tract, which also became of importance for the middle ages: his

2 As interesting for the legend of Pilate I single out for remark, that in the beginning of the 6th age (VI 301—2 Giles) the banishment of Herod's son, Archelaus, to Vienne, and the suicide of Pilate are recorded. [See note.]
8 VI 326, 331 Giles, see too 311.
19 The occasion of this discussion is evidently this. After the publication of the sketch 'de temporibus' (where, in the abbreviated chronicle, the same reckoning of the years appears without any vindication) the most extravagant heresies were laid at Beda's door, against which he defends himself in a special treatise, still extant, 'Ad Plegwinum'. There too he censures the bad habit, then in vogue, of professing to compute the year of doom. How often was he asked even by peasants, how many years of the last millennium had still to run!
MARTYROLOGIVM, DE NATALICIIS SANCTORVM DIEBUS, as Wattenbach says, 'the ground work of all later revisions' itself however naturally founded on earlier, especially Roman, martyrologies. In this calendar of martyrs, in which however even Beda could not yet fill every day, the tortures are related at great length for a calendar, and we have often real cause for amazement, how so learned, and indeed enlightened, a man as Beda, not merely credulously accepted the most absurd and loathsome exaggerations, but has also repeated them with a certain relish; read e.g. the sufferings of St Pachomius (14 May). This seems to me noticeable with reference to the arts of design and the later drama of the middle ages.

On these writings, relating to history and historical science, rests Beda's great influence on the literature and culture of the middle ages; these also display in the most brilliant light his genius and learning. These prose writings throw his poems entirely into the background. True, he wrote much in verse; he cites himself, in the catalogue of his works, beside the poem DE MIRACVLIS S CVTHBERTI, also an entire LIBER HVMNORVM
DIVERSO METRO SIVE RHYTHMO and a LIBER EPICLAMMATVM HEROICO METRO SIVE ELEGICO, but both are lost, and of the few separate hymns and epigrams ascribed to him, scarcely one or two can claim a slight likelihood of authenticity. We may reasonably infer that the two collections deserved the doom of oblivion, since not even so famous a name could rescue them. Still in any case literary history must deplore the loss of the hymnbook, if only because according to the title communicated by Beda himself, metrical and rhythmical hymns of one and the same author—which is very remarkable—were united. A hymn


4 See the earliest known in Mommsen über den Chronografen von 354 (Abhandl d sächs Ges d Wiss phil hist Kl 1 631 seq cf 581).
15 That these recitals however are no later accretions but Beda's original, appears from the terms in which he cites the martyrology in the catalogue of his works non solum qua die, utrum quo genere certaminis mundum uicerint.
20 That singe in the title stands for eī, a common usage at that time, is shewn not only by the distinction of metrum and rhythmus in Beda's metrical treatise described below,
EBERT'S ACCOUNT OF BEDA.

of Beda however incorporated in the church history (iv 20) still remains to us; a *hymnus virginitatis*, as he terms it, in praise of queen Etheldrida, who became a nun and afterwards abbess; it is in distichs, where we find the trick of epanalepsis, already employed by Sedulius. Beda specially celebrates the miracle, that on the opening of Etheldrida’s coffin after 16 years, both the corpse and the clothing were found intact, which passed for a special evidence of sanctity. The verses indeed are without elevation, but also without bombast, in a diction neither mean nor barbarous. Of the hymns in Ambrosian metre ascribed to Beda *PRIMO DEVVS CAELI GLOVBM* seems best entitled to bear his name. Here we find, as regards the subject-matter, a parallel drawn (just as in c 10 and the closing chapters of the *de temporum ratione*) between the six ages of the world and the days of creation on the one hand, and the passion-week on the other: as regards the form, epanalepsis in the first main division of the poem, where in each pair of four-line strophes a day is paralleled with an age of the world; the first verse of the first strophe being always made the last of the second. The same epanalepsis, which here, when confined to strophes on such subjects, has a certain meaning, is found also with no such significance in a hymn on the holy innocents’ day, which, probably on this very account, has been attributed to Beda. The poem on St Cuthbert’s miracles we have already considered with regard to the subject-matter; with respect to its form, the poetical style, free from bombast, at times even quite elegant, and also the often harmonious hexameter,

but also by the title of the ‘liber epigrammatum’.

⁸ Above 363 [in the ‘elegia’, 55 distichs sometimes called ‘collatio ueteris et noui testamenti’. As a specimen Ebert gives 7—8 sola fuit mulier, patuit qua ianua leto: et qua uita reddit, sola fuit mulier.]

⁹ In Mon. hymni lat medii aeui Freib in Br 1853 1 1—4. cf Alcuin ep 234 Jaffé.

⁸⁸ The poems (strangely printed in Giles i 54 sqq under the title ‘hymnii’) ‘de ratione temporum’, ‘de celebrat quattuor temporum’, ‘de uariis computi regulis’, are later versifications of portions of Beda’s larger chronological work, which it is an absurdity to ascribe to Beda himself. I must revert to them in the sequel of this work.

⁹⁷ Alliteration too is but seldom employed in an offensive way.
POEMS, RHETORIC, PROSODY.

afford a fresh proof of Beda's rare accomplishments, however little they may betray of poetic genius.

The theory also both of poetry and of prose gave occupation to Beda's pen: thus he composed a tract on orthography, a book DE SCHEMATIS ET TROPIS SACRAE SCRIPTVRAE, in which he defines these rhetorical figures one by one and illustrates them by examples from the bible, which even in respect of such modes of expression surpasses all other books: a tract DE ARTE METRICA (to which the last named is appended). This is far more interesting than the other two; for though in great part a mere extract from earlier metricists, especially Victorinus, it yet furnishes many details important for literary history, partly by the citations from christian writers of latin verse, partly by the conception (which became in some cases authoritative for after times) of individual points, though indeed this was by no means peculiar to Beda personally. In regard to the conception it is specially to be remarked, that Beda, as already hinted, considers the iambic dimeter of the Ambrosian hymns as a tetramer and so calls it (c 21), so that he regards the verses of the iambic four-line strophe merely as versiculi (in him = hemistichs), of which two go to make a versus. The four-line strophe of the trochaic hymns (derived from the distich of the tetramer trochaicus) has evidently misled him to this conception.

25 In this view Beda follows Cassiodorus cited above 483 [in his commentary on the psalms, e.g. 3, 23]. It is remarkable that he so entirely identifies the vulgate with the original, as to borrow from it examples even of homoeoteleuton.

18 See above 116 n. [Beda de arte metrica c 17 cites as example 35 of phalaecean metre the first 15 verses from the canticum of the 'exodus' ascribed to Iuvencus (spicileg solem 3 187) without naming him as author, though elsewhere in his citations he does name his authorities, e.g. Iuvencus himself c 3 in a citation from the 'hist evangelica'. The verses of the canticum however are simply introduced by the words 'huius (metri) exemplum', which may warrant the inference, that even Beda in his day did not know the author. For the rest the quotation offers some noticeable readings.]

24 So only can we explain the remarkable passage also which is cited above 171 n 2 [de arte metr c 11 hymnos vero quos choris alternantibus canere oportet, necesse est singulis versibus ad parum esse.
One other scientific tract, the *De Natvra Rervm*, a brief cosmography grounded on the works of the ancients, was probably published by Beda at the same time with the ‘*de temporibus*’ to which it comes nearest in subject-matter also. Other scientific treatises occurred in the *Liber Epistularvm* 5 AD DIVERSOS; of the five letters specified in the list of his works two bear the titles *De Ratione Bisexti* and *De Aeqvinoctio*; of these only the latter is extant: a third is the *De Sex Aetatibvs Saeclvli* addressed to Plegwinus (above 12 n 3). Lastly we still possess, not to speak of dedications, two letters of Beda’s, one a short acknowledgement of help received from Albinus in the composition of the church history, the other a long treatise sent to his friend and pupil Ecgbert, after his consecration as abp of York. This letter, written not long before Beda’s death, is very remarkable; containing not only, 15 which is its immediate purpose, excellent counsels respecting the duties of the episcopate, but also illustrating the moral and ecclesiastical state of England at the time, in such a way as to discover many new details, especially as regards the monasteries.

*distinctos.* The ‘concatenatio’ (*enjambement*) was here forbidden: to understand the passage we must bear in mind, that Beda calls long lines *versus*, short lines *versiculi*, so that in the measure of these hymns—which indeed he calls not dimer iambicus, but metrum iambicum tetrametrum—he comprises under one *versus* two ‘verses’. Cf 594 n 3 [According to the view and terminology of the Anglo-Saxon metricians, as Beda, the *versiculi* of a *versus* always rime, as in Aldhelm’s poem and the poems found with it in the ms the several pairs of rimes form a line.]

4 He cites both together in the catalogue of his works. On the 25 ‘*de natura rerum*’ see Schöll in Herzog 763—4. [Beda scouts astrology as heathenish.]

30 An extract is given by Gehle 93—7 [and in biog Brit; the whole 30 is printed in Hussey 332—344. Haddan-Stuubs councils III 314—26. A translation in Stevenson church historians I 653—64.]
incipit liber tertius

historiae ecclesiasticae gentis anglorum.

haec continentvr in libro capitvla.

I. Ut primi successores Aeduini regis et fidel suae gentis pro-
diderunt et regnum porro Osualdus Christianissimus rex
utruncque restauravit.

II. Ut de ligno crucis quod idem rex contra barbaros pugnaturus
erezarat, inter innumerum sanitatum miracula, quidam a
dolentis brachii sit linguare curatus.

III. Ut idem rex postulans de gente Scotorum antistitem accipset
Aidanum idemque in insula Lindisfarnerensi sedem episcopa-
tus donauerit.

III. Quando gens Pictorum fidel Christi perceperit.

V. De vita Aidani episcopi.

VI. De religione ac pietate miranda Osualdi regis.

VII. Ut provincia Occidentalium Saxonum verbum Dei praedicante
Birino susceperit; et de successoribus eius Agilberco et
Leotherio.

VIII. Ut rex Cantuariorum Earconberti idola destruui praeceperit, et
de filia eius Earcongota et propinqua Aedilberga, sacratis
Deo virginitatis.

IX. Ut in loco in quo occisus est rex Osuald, crebra sanitatum
miracula facta, utque ibi primo iumentum cuinisdam viantis
ac deinde puella sit paralilica curata.

X. Ut pulvis loci illius contra ignem valuerit.

XI. Ut suprarem quas eius lux caelestis tota nocte steterit et
ut per eas sint demoniaci curati.

XII. Ut ad tumbam eius sit puerulus et febre curatus.

XIII. Ut in Hibernia sit quidam per reliquias eius a mortis articulo
renovatus.
CHAPTERS OF THIRD BOOK.

XIV Ut defuncto Paulino Ithamar pro eo Hrofensis ecclesiae praeestatulam susceperit et de humilitate mirabili regis Oswini, qui ab Osuio crului caede peremptus est.

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

XVI Ut idem admotum ab hostibus urbi regiae ignem orando amoverit.

XVII Ut appella ecclesiae cui idem adcumbens obierat ardente cetera domo flammas assumit nequiserit; et de interna uita eius.

XVIII De uita et morte religiosi regis Sigberci.

XVIIIi Ut Furseus apud Orientalis Anglorum monasterium fecerit, et de visionibus suel sanctitate eius, cui aitam caro post mortem incorrupta testimonium perhibuerit.

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

XXI Ut provincia Mediterraneorum Anglorum sub rege Penda Christiana sit facta.

XXII Ut Orientalis Saxones fiderem quan duum abiecerunt, sub rege Sigberci praedicante Celdo receperint.

XXIII Ut idem episcopus Cedd locum monasterii construendi ab Oldelwaldo regis accipiens orationibus ac ictus Domino consecraverit; et de obitu ipsius.

XXIIIi Ut provincia Merciorum occiso rege Penda fidae Christi suscepterit, et Osuio pro adreta victoria possessiones et territioria die ad construenda monasteria dederit.

XXV Ut quasstio sit mota de tempore paschae adversus eos qui de Scotiae uenerant.

XXVI Ut Colman uictus domum redderit et Tuda pro illo episcopatu sit functus, qualseque illis doctoribus fuerit habitus ecclesiae.

XXVII Ut Eegberct ur ur sanctus de natione Anglorum monachicum in Hibernia uitant duxerit.

XXVIII Ut defuncto Tuda Vilfrid in Gallia, Ceada apud Occidentales Saxones, in provincia Nordanhymbrorum sint ordinati episcopi.

XXVIIIi Ut Vighard presbyter ordinandus in archiepiscopum Roman de Britannia sit missus: quem remissa max scripta papae apostolici ibidem obisse narrauerint.

XXX Ut Orientalis Saxones tempore mortalitatis ad idolatriam receris, sed per instantiam Tarumanni episcopi max sint ab errore correcti.
EXPLICIVNT CAPITVLA. INCIPIT IPSE LIBER.

I

AT interfecto in pugna Aeduino suscepit pro illo regnum Deirorum, de qua provincia ille generis prosapiam et primordia regni habuerat, filius patrui eius Aelfrici uocabulo Osric, qui ad praedicationem Paulini fidei erat sacramentis inbutus. porro regnum Berniciarum, nam in has duas provincias gens Nordanhymbrorum antiquitus diuisa erat, suscepit filius Aedilfridi qui de illa provincia generis et regni originem duxerat, nomine Eanfrid. siquidem tempore toto quo regnauit Aeduini, filii praefati regis Aedilfridi, qui ante illum regnauerat, cum magna nobilium iuuentute apud Scottos siue Pictos exulabant ibique ad doctrinam Scottorum cathecizati et baptismatis sunt gratia recreati. qui ut mortuo rege inimico patriam sunt redire permissi, accept primus eorum, quem diximus, Eanfrid regnum Berniciarum. qui uterque rex ut terreni regni infusas sortitus est, sacramenta regni caelestis quibus initatus erat ana-thematizando prodidit ac se priscis idolatriae sordibus polluendum perdendumque restituit.

Nec mora, utrumque rex Brettonum Ceadualla impia manu sed iusta ultione peremit, et primo quidem prima aestate Osricum, dum se in oppido municipio temerarie obsedisset, erumpens subito cum suis omnibus inparatum cum toto exercitu deleuit. dein cum anno integro provincias Nordanhymbrorum non ut rex uictor possideret sed quasi
tyrannus saeuiens disperderet ac tragica caede dilaceraret, tandem Eanfridum inconsulta ad se cum xii lectis militibus postulandae pacis gratia uenientem simili sorte damnuit infaustus ille annus et omnibus bonis exosus usque hodie permanet, tam propter apostasiam regum Anglorum qua se fidei sacramentis exuterant, quam propter uesanam Brettonici regis tyrannidem. unde cunctis placuit regum tempora computantibus, ut ablata de medio regum perfidorum memoria idem annus sequentis regis, id est Osualdi uiri deo dilecti, regno adsignaretur: quo post occasionem fratris Eanfridi superueniente cum paro exercitu sed fide Christi munito, infandus Brettonum dux, cum inmensis illis copiis quibus nihil resistere posse iactabat, interemtus est in loco qui lingua Anglorum Denisesburna, id est Riuus Denisi, uocatur.

II

OSTENDITVR autem usque hodie et in magna ueneratione habetur locus ille, ubiuenturus ad hanc pugnam Osuald signum sanctae crucis erexit ac flexis genibus dominum deprecatus est, ut in tanta rerum necessitate suis cultoribus caelesti succurreret auxilio. denique fertur quia facta citato opere cruce ac fouea praeparata in qua statui deberet, ipse fide feruens hanc arripuerit ac fouaeae imposuerit atque utraque manu erectam tuererit, donec adgesto a militibus puluere terrae figeretur, et hoc facto elata in altum uoce cuncto exercitui proclamauerit: 'flecatamus omnes genua et dominum omnipotentem uiuum ac uerum in commune deprecemur ut nos ab hoste superbo ac feroce sua miseratione defendat: scit enim ipse quia

\* uesanam Cl. uaezaniam ms. \*4 tuerit Cl. tenerit ms.
\*5 cunctui prima manu. cuncto exercitui secunda.
iusta pro salute gentis nostrae bella susceptimur. fecerunt
omnes ut iussaret, et sic incipiente diluculo in hostem pro-
gressi, iuxta meritorum suae fidei victoria potiti sunt. in cuius
loco orationis innumerabiles sanitatem noscuntur esse
patratae ad indicium uidelicet ac memoriam [fidei] regis.
nam et usque hodie multi de ipso ligno sacrosanctae crucis
astulas excidere solent, quas cum in aquas miserint eisque
languentes homines aut pecudes potauerint siue asperserint,
mox sanitati restituuntur.

Vocatur locus ille lingua Anglorum Hesenfelth, quod
dici potest Latine caelestis campus, quod certo utique
præsagio futurorum antiquitus nomen accepit: significans
nimium quod ibidem caeleste erigendum tropaeum cae-
lestit inchoanda victoria caelestia usque hodie forent mi-
racula celebranda. est autem locus iuxta murum illum
ad aquilonem quo Romani quondam ob arcendos barbar-
orum impetus totam a mari ad mare praecinxere Britanniam
ut supra docuimus. in quo uidelicet loco consuetudinem
multo iam tempore fecerant fratres Hagustaldensis ecclesiae
qua non longe abest, aduenientes omni anno pridie quam
postea idem rex Osuald occisus est, uigilias pro salute
animae eius facere plurimaque psalmorum laude celebrata
victimam pro eo mane sacrae oblationis offerre. qui etiam
crescende bona consuetudine nuper ibidem ecclesia con-
structa sacrationem et cunctis honorabiliorem locum omni-
bus fecere. nec inmerito, quia nullum ut comperimus
fidei christianae signum nulla ecclesia nullum altare in tota
Berniciarum gente erectum est, priusquam hoc sacrae crucis
uexillum nouus militiae ducor dictante fidei deuotione
contra hostem inmanissimum pugnaturus statueret.

Nec ab re est unum e pluribus quae ad hanc crucem

5 fidei from C. 7 quam prima manu.
30 sacrationem C. 31 Nam ab ms.
BISHOP AEDEAN SENT FROM THE SCOTS. [III

quam de fratribus Hagustaldensis ecclesiae nomine Bothelm, qui nunc usque superest, ante paucos annos dum incautius forte noctu in glacie incederet, repente corruit, brachium contruuit ac grauiissima fracturae ipsius coepit molestia fatigari, ita ut ne ad os quidem adducere ipsum brachium ullatenus dolore arcente ualeret. qui cum die quadam mane audiret unum de fratribus ad locum eiusdem sanctae crucis ascendere disposuisse, rogauit ut aliquam sibi partem de illo ligno uenerabili rediens adferret, credere se dicens quia per hoc donante domino salutem posset consequi. fecit ille ut rogatus est et reuersus ad uesperam sedentibus iam ad mensam fratribus obtulit ei aliquid de ueteri musco quo superficies ligni erat obsita. qui cum sedens ad mensam non haberet ad manum ubi oblatum sibi munus reponeret, misit hoc in sinum sibi. et dum iret cubitum obitus hoc alicubi deponere, permisit suo in sinu permanere. at medio noctis tempore cum euigilaret, sensit nescio quid frigidi suo lateri adiacere, admoetaque manu requiere quid esset, ita sanum brachium manumque repperit ac si nihil umquam tanti languoris habuisset.

III

DEMQ ergo Osuald mox ubi regnum suscepit desiderans totam cui praesesse coepit gentem fidei Christianae gratia inbui, cuius experimenta permaxima in expugnandis baris iam ceperat, misit ad maiores natu Scottorum, inter quos exulans ipse baptismatis sacramenta cum his qui secum erant militibus consecutus erat, petens ut sibi mitteretur antistes cuius doctrina ac ministerio gens quam regebat Anglorum dominicæ fidei et dona disceret et 30
susciperet sacramenta. neque aliquanto tardius quod petit
impetravit: accepit namque pontificem Aedanum summae
mansuetudinis et pietatis ac moderaminis uirum haben-
temque zelum dei quamuis non plene secundum scientiam.
5 namque diem paschae dominicum more suae gentis, cuius
saepius mentionem fecimus, a xiii² luna usque ad xxam
obseruare solebat. hoc etenim ordine septentrionalis
Scottorum provinciae et omnis natio Pictorum illo adhuc
tempore pascha dominicum celebrabant, aestimans se in
10 hac observatione sancti ac laude digni patris Anatolii
scripta secutam. quod an uerum sit, peritus quisque facil-
limne cognoscit. porro gentes Scottorum quae in australibus
Hiberniae insulae partibus morabantur iamdudum ad ad-
monitionem apostolicae sedis antistitis pascha canonico ritu
15 obseruare didicerunt.

Venienti igitur ad se episcopo rex locum sedis episco-
palis in insula Lindisfarnensi ubi ipse petebat tribuit. qui
uidelicet locus accedente ac recedente reumate bis cotidie
instar insulae maris circumhuitur undis, bis renudato lit-
tore contiguus terrae redditur; atque eius admonitionibus
humiliter ac libenter in omnibus auscultans ecclesiam
Christi in regno suo multum diligenter aedificare ac dil-
tare curavit. ubi pulcherrimo saepe spectaculo contigit
ut evangelizante antistite qui Anglorum linguam perfecte
20 non nouerat ipse rex suis ducibus ac ministris interpres
uerbi existeret caelestis; quia nimimum tam longo exili
sui tempore linguam Scottorum iam plene didicerat. ex-
in coepere plures per dies de Scottorum regione uenire
Brittaniam atque illis Anglorum provincia quibus regna-
30 uit Osuald magna deuotione uerbum fidei praedicare et
credentibus gratiam baptismi quicumque sacerdotali erant
gradu praediti ministrale. construebantur ergo ecclesiae

¹ suscipere C¹. susceperit ms.
per loca, confluebant ad audiendum uerbum populi gau-
dentes, donabantur munere regio possessiones et territoria
ad instituenda monasteria, inuuebantur praecceptoribus
Scottis paruuli Anglorum una cum maioribus studiis et
observatione disciplinae regularis.

Nam monachi erant maxime qui ad praedicandum uer-
erant, monachus ipse episcopus Aedan utpote de insula
quae vocatur Hii destinatus, cuius monasterium in cunctis
pene septentrionalium Scottorum et omnium Pictorum
monasteriis non paruo tempore arcem tenebat regendisque
eorum populis praerat: quae uidelicet insula ad ius quidem
Brittaniae pertinet, non magno ab ea freto discreta,
sed donatione Pictorum qui illas Brittaniae plagas incolunt
iamdudum monachis Scottorum tradita, eo quod illis praec-
dicantibus fidem Christi perceperint.

III

SIQVIDEM anno incarnationis dominicae d°lxxv°, quo
tempore gubernaculum Romani imperii post Iustinianum
Iustinus minor accepit, uenit de Hibernia presbyter et
abbas habitu et uita monachi insignis nomine Columba
Brittaniam, praedicatus uerbum dei prouinciis septen-
trionalium Pictorum, hoc est eis quae arduis atque horren-
tibus montium iugis ab australibus eorum sunt regionibus
sequestratae. namque ipsi australes Picti qui intra eosdem
montes habent sedes multo ante tempore ut perhibent
relictum errore idolatriae fidem ueritatis acceperant, praec-
dicante eis uerbum Nynia episcopo reuerentissimo et
sanctissimo uiro de natione Bretonum, qui erat Romae
regulariter fidem et mysteria ueritatis edoctus, cuius sedem
aniscopalem sancti Martini episcopi nomine et ecclesia
OF THE ABBATS OF HII.

insignem, ubi ipse etiam corpore una cum pluribus sanctis requiescit, iam nunc Anglorum gens obtinet. qui locus uulgo uocatur Ad Candidam Casam, eo quod ibi ecclesiæam de lapide insolito Brettonibus more fecerit.

5 Venit autem Britannam Columba regnante Pictis Bridio filio Meilocchon rege potentissimo nono anno regni eius gentemque illam uerbo et exemplo ad fidem Christi convertit, unde et praesatam insulam ab eis in possessionem monasterii faciendi accepit. neque enim magna est sed quasi familiarum quinque iuxta aestimationem Anglorum; quam successores eius usque hodie tenent, ubi et ipse sepultus est cum esset annorum lxxuii post annos circiter xxx et duo ex quo ipse Britannam praedicaturus adiit fecerat autem priusquam Britannam ueniaret monasterium

10 nobile in Hibernia, quod a copia roborum Dearmach lingua Scottorum, hoc est campus roborum, cognominatur. ex quo utroque monasterio plurima exinde monasteria per discipulos eius et in Britannia et in Hibernia propagata sunt, in quibus omnibus idem monasterium insulanum

20 in quo ipse requiescit corpore principatum teneret.

Habere autem solet ipsa insula rectorem semper abbatem presbyterum, cuius iuri et omnis prouincia et ipsi etiam episcopi ordine insitato debeant esse subjecti, iuxta exemplum primi doctoris illius, qui non episcopus sed presbyter extitit et monachus; de cuius uita et uerbis nonnulla a discipulis eius feruntur scripta haberi. uerum qualis cumque fuerit ipse, nos hoc de illo certum tenemus quia reliquit successores magna continentia ac diuino amore regularique institutione insignes; in tempore quidem sum-

25 mae festiuitatis dubios circulos sequentes, utpote quibus longe ultra orbem positis nemo synodalia paschalis obser-

\* locus ad provinciam Berniciorum pertinens C1.
\* ipse C1. ipsi ms.
nuntiae decreta porreregerat; tantum ea quae in prophetis
evangelicis et apostolicis litteris discere poterant pietatis
et castitatis opera diligenter observantes. permansit autem
huiusmodi observantia paschalis apud eos tempore non
paucis, hoc est usque ad annum dominicae incarnationis
25 deexv per annos cl.

At tum neculentissimo ad eos reverentissimo et sanctissimo
patre et sacerdote Egbercto de natione Anglorum, qui in
Hibernia diutius exulauerat pro Christo eratque et doctis-
simus in scripturis et longae uitae perfectione eximius, cor-
recti sunt per eum et ad eum canonicumque paschae
[diem] translati; quem tamen et antea non semper in luna
xiii cum Iudaecis ut quidam rebantur, sed in die quidem
dominica, alia tamen quam debeat ebdomada celebran-
t. sciebant enim ut Christiani resurrectionem dominii-
cam quae prima sabbati facta est prima sabbati semper
esse celebrandam; sed ut barbari et rustici, quando eadem
prima sabbati, ea quae nunc dominica dies cognominatur,
meniret, minime didicerant. 14erum quia gratia caritatis
feruer non omiserunt, et iunx quoque rei notitiam ad
perfectum percipere meruerunt, iuxta promissum apostoli
dicentis: et si quid aliter sapitis, et hoc quoque uobis
desus reuelabit. de quo plenius in sequentibus suo loco
dicendum est.

V

A B hac ergo insula ab horum collegio monachorum ad
pruinciam Anglorum instituendam in Christo missus
est Aedan acceopto gradu episcopatus. quo tempore eidem
monasterio Segeni abbas et presbiter prae fuerit. unde inter:
iumedi documenta saluberrimum abstinentiae uel con-

25 dncm from Cr. 24 promissum ms.
Influencex of Aedan's Example.

ritentiae clerici exempla reliquit; cuius doctrinam id
maxime commendabet omnibus, quod non aliter quam ui-
uebat cum suis ipse docebat. nil enim huius mundi
querere nil amare curabat. cuncta quae sibi a regibus uel
5 diuiitibus saeculi donabantur mox pauperibus qui occur-
renter erogare gaudebat. discurre per cuncta et urbana
et rustica loca non equorum dorso sed pedum incessu
uectus, nisi si maior forte necessitas compulsisset, solebat;
quatinus ubicumque aliquos uel diuites uel pauperes ince-
10 dens aspexisset, confestim ad hos diuertens, uel ad fidei
suscipendae sacramentum si insideles essent inuitaret, uel
si fideles, in ipsa eos fide confortaret atque ad elimo-
synas operumque bonorum executionem et uerbis excitaret
et factis.

15 In tantum autem uita illius a nostri temporis segnitia
distabat ut omnes qui cum eo incedebant siue adtonsi seu
laici mediari debereat, id est aut legendis scripturis aut
psalmis descendis operam dare. hoc erat cotidianum opus
illius et omnium qui cum eo erant ubicumque locorum
20 deuenissent. et si forte euenisset, quod tamen raro euenit;
ut ad regis conuiium uocaretur, intrabat cum uno clerico
aut duobus et, ubi paululum reficiabatur, adcelerauit oclus
ad legendum cum suis siue ad orandum egredi. cuius
exemplis informati tempore illo religiosi quique uiri ac
25 feminae consuetudinem fecerunt per totum annum, excepta
remissione quinquagesimae paschalis, iiiii et uii sabbati
ieiunium ad nonam usque horam proterare. numquam
diuitibus honoris siue timoris gratia si qua delinquissent
reticebat, sed aspera illos inujectione corrigebat. ullam
30 potentibus saeculi pecuniarum, excepta solum esca si quos
hospicio suscepisset, umquam dare solebat, sed ea potius
quae sibi a diuitibus donaria pecuniarum largiebantur,
uel in usus pauperum ut diximus dispergebat, uel ad
redemptionem eorum qui iniuste fuerant uendi dispensabat. denique multos quos pretio dato redemerat redemptos postmodum suos discipulos fecit atque ad sacerdotalem usque gradum erudiendo atque instituendo prouexit.

Ferunt autem quia, cum de prouincia Scottorum rex Osuald postulasset antistitem qui sibi suaeque genti uerbum fidei ministraret, missus fuerit primo alius austerioris animi uir qui, cum aliquandiu genti Anglorum praedicans nihil proficeret nec libenter a populo audiretur, redierit patriam atque in conuentu seniorum rettulerit quia nil pro desse docendo genti ad quam missus erat potuisset, eo quod essent homines indomabiles et durae ac barbarae mentis. at illi ut perhibent tractatum magnum in concilio quid esset agendum habere coeperunt, desiderantes quidem genti quam petebantur saluti esse, sed de non recepto quem misserant praedicatore dolentes. tum ait Aedan, nam et ipse concilio intererat, ad eum de quo agebatur sacerdotem: 'videtur mihi, frater, quia durior iusto indoctis auditoribus fuisti et non eis iuxta apostolicam disciplinam primo lac doctrinae mollioris porrexisti, donec paulatim enutriti uerbo dei ad capienda perfectiona et ad facienda sublimiora dei praecepta sufficerent.' quo audito omnium qui considebant ad ipsum ora et oculi conversi diligenter quid diceret discutiebant, et ipsum esse dignum episcopatu, ipsum ad erudiendos incredulos et indoctos mitti debere decernunt, qui gratia discretionis, quae uirtutum mater est, ante omnia probatur inbutus; sicque illum ordinantes ad praedicandum miserunt. qui ubi tempus accepit, sicut prius moderamine discretionis ita postmodum et ceteris uirtutibus ornatus apparuit.
VI

H VIVS igitur antistitis doctrina rex Osuald cum ea cui praerat gente Anglorum institutus non solum incognita progenitoribus suis regna caelorum sperare didicit, sed et regna terrarum, plusquam ulli maiorum suorum, ab eodem uno domino qui fecit caelum et terram consecutus est. denique omnes nationes et provincias Britanniae, quae in iiiii linguas, id est Brettonum Pictorum Scottorum et Anglorum, diuisa est, in dicione accepit.

Quo regni culmine sublimatus, nihilominus quod mirum dictu est pauperibus et peregrinis semper humilis benignus et largus fuit. denique fertur quia tempore quodam, cum die sancto paschae cum praefato episcopo consedisset ad prandium positusque esset in mensa coram eo discus argenteus regalibus pulvis refertus et iamiamque essent manus ad panem benedicendum missuri, intrasse subito ministrum ipsius qui susciipientur inopum erat cura delegata et indicasse regi quia multitudo pauperum undecumque adueniens maxima per plateas sederet postulans aliquid eli-

mosynae a rege. qui mox dapes sibimet adpositas deferri pauperibus sed et discum confringi atque eisdem minutatim dimidi praecipit. quo uiso pontifex qui adsidebat delectatus tali facto pietatis adprehendit dextram eius et ait: 'nunquam inueterascat haec manus.' quod et ita iuxta uotum benedictionis eius prouenit. nam cum interfecto illo [in] pugna manus cum brachio a cetero essent corpore resectae, contigit ut hactenus incorruptae perdurent. denique in urbe regia, quae a regina quondam uocabulo Bebba

17 delegata C1 secunda manu. deligata prima. diligata ms.
20 is from C1.
cognominatur, loculo inclusae argenteo in ecclesia sancti Petri seruantur ac digno a cunctis honore uenerantur. Huius industria regis Derorum et Berniciorum provinciae, quae eateus ab inuicem discordabant, in unam sunt pacem et uelut unum compaginatae in populum. erat autem nepos Aeduini regis ex sorore Acha, dignumque fuit ut tantus praecessor talem haberet de sua consanguinitate et religionis heredem et regni.

VII

E o tempore gens Occidentalium Saxonum, qui antiquitus Geuissae uocantur, regnante Cynigilso fidem Christi suscepit, praedicante illis uerbum Birino episcopo qui cum consilio papae Honorii uenerat Britanniam, promittens quidem se illo praesente in intimis ultra Anglorum partibus, quo nullus doctor praecessisset, sanctae fidei semina esse sparsum. unde et iussu eiusdem pontificis per Asterium Genuensem episcopum in episcopatus consecratus est gradum. sed Britanniam perueniens ac primum Geuissorum gentem ingrediens cum omnes ibidem paganissimos inueniaret, utilius esse ratus est ibi potius uerbum praedicare quam ultra progrediens eos quibus praedicare deberet inquirere.

Itaque evangelizante illo in praefata provincia, cum rex ipse cathëcizatus fonte baptismi cum sua gente ablueretur, contigit tunc temporis sanctissimum ac victoriosissimum regem Nordanhyembrorum Osualdum aduisset eumque de luna re exuentem suscepsisse ac pulcherrimo prorsus et consortio, cuius erat filiam accepturus in con sum prius secunda generatione deo dedicatum
sibi accepti in filium. donauerunt autem ambo reges eadem episcopo ciuitatem quae uocatur Dorcic ad faciendam inibi sedem episcopalem, ubi factis dedicatisque ecclesiis multisque ad dominum pio eius labore populis aduocatis migravit ad dominum seputusque est in eadem ciuitate et post annos multos Haedde episcopatum agente translatus inde in Ventam ciuitatem atque in ecclesia beatorum apostolorum Petri et Pauli positus est.

Defuncto autem et rege successit in regnum filius eius Coinualch, qui et idem ac sacramenta regni caelestis suscipere rennuit et non multo post etiam regni terrestris potentiam perdidit. repudiata enim sorore Pendar regis Merciorum quam duXerat, aliam accepit uxorem, ideoque bello petitus ac regno priuatus ab illo secessit ad regem Orientalium Anglorum cui nomen erat Arma; apud quem triennio exulans idem cognouit ac suscepit ueritatis. nam et ipse apud quem exulabat rex erat uiu bonus et bona ac sancta sobole felix, ut in sequentibus docebimus.

Cum vero restitutus esset in regnum Coinualch, venit in prouinciam de Hibernia pontifex quidam nomine Agilberctus, natione quidem Gallus sed tunc legendarum gratia scripturarum in Hibernia non paruo tempore demoratus, coniunxitque se regi sponte ministerium praedicandi adsumens. cuius eruditionem atque industriam uidens rex rogauit eum accepta ibi sede episcopali suae genti manere pontificem. qui precibus eius adnuens, multis annis eadem genti sacerdotali iure praefuit. tandem rex qui Saxonum tantum linguam nouerat pertaesus barbarae loquellae subintroduxit in prouinciam alium suae linguae episcopum uo- cabulo Vini et ipsum in Gallia ordinatum; diuidensque in duas parochias prouinciam, huic in ciuitate Venta quae a gente Saxonum Vintancaestir appellatur sedem episcopalem

11 remuit C1. 20 Hibernicia ms.
tribuit: unde offensus grauiter Agilberctus, quod hoc ipso
inconsulto ageret rex, redit Galliam et accepto episcopatu
Parisiaceae ciuitatis ibidem senex ac plenus dierum obiit.
non multis autem annis post abscessum eius a Britannia
transactis pulsus et Vini ab eodem rege de episcopatu;
quid secedens ad regem Merciorum uocabulo Vulfheri emit
pretio ab eo sedem Lundoniae ciuitatis eiusmodi episcopo-
pus uisque ad uitas suae terminum mansit, sicque prouincia
Occidentalium Saxonum tempore non paucu absque prae-
sule fuit.

Quo etiam tempore rex praefatus ipsius gentis grauissimis
regni sui damnis saepissime ab hostibus adfictus tandem
ad memoriam reduxit, quod eum pridem perfidia regno
pulirit, fides agnita Christi in regnum reuocauerit, in-
tellexitque quod etiam tunc destituta pontifce prouincia
recte pariter diuino fuerit destituta prae sidio. misit ergo
legatarios in Galliam ad Agilberctum summissa illum saisi-
factione deprecans ad episcopatum suae gentis redire. at
ille se excusans et uenire non posse contestans quia
episcopatu propriae ciuitatis ac parrochiae teneretur adstric-
tus, ne tamen obnixe potenti nil ferret auxilii, misit pro
se illo presbyterum Leutherium nepotem suum, qui ei si
uellet ordinaretur episcopus; dicens quod ipse eum dignum
esse episcopatu iudicaret. quo honorifice a populo et a
rege suscepto, rogauerunt Theodorum tunc archiepiscopum
Doruuerensis ecclesiae ipsum sibi antistitem consecrari;
qui consecratus in ipsa ciuitate multis annis episcopatum
Geuissorum ex synodica sanctione solus sedulo moderamine
gessit.
VIII

Anno dominicae incarnationis dcxl Eadbald rex Cantuariorum transiens ex hac uta Earconbercto filio regni gubernacula reliquit; quae ille suscepta xxiii annis et aliquot mensibus nobilissime tenuit. hic primus regum Anglorum in toto regno suo idola relinqui ac destruui, simul et ieiunium xi dierum observari principali auctoritate praecepevit. quae ne facile a quopiam posset contemni, in transgressores dignas et competentes punitiones proposuit. cuius filia Earcongotae ut condigna parenti suboles magnarum fuit virgo uirtutum, seruiens domino in monasterio quod in regione Francorum constructum est ab abbatissa nobilissima vocabulo Fara in loco qui dicitur In Brige, nam eo tempore neodium multis in regione Anglorum monasteriis constructis, multi de Britania monachicae conversationis gratia Francorum uel Galliarum monasteria adire solemunt, sed et filias suas eisdem erudiendas ac sponso caelesti copulandas mittebant, maxime in Brige et in Cale et in Andilegum monasterio; inter quas erat Saethryd, filia uxor- ris Annae regis Orientalium Anglorum cuius supra minimus, et filia naturalis eiusdem regis Aedilberg; quae utraque cum esset peregrina, prae merito uirtutum eiusdem monasterii Brigensis est abbatissa constituta. cuius regis filia maior Sexburg uxor Earconbercti regis Cantuariorum habuit filiam Earcongotam de qua sumus dicturi.

Huius autem uirginis deo dicatae multa quidem ab incolis loci illius solent opera uirtutum et signa miraculorum usque hodie narrari. uerum nos de transitu tantum illius quo caelestia regna petiit aliquid breuiter dicere sufficit. inminente ergo die suae uocationis coepit circuire in mo-

\[ solent \ C^1. \ om \ ms. \]
nasterio casulas infirmarum Christi famularum earumque uel maxime quae uel aetate prouectae uel probitate erant morum insigniores. quarum se omnium precibus humiliter commendans, obiturum proxime suum, quem reuelatione didicerat, non celuit esse futurum. quam uidelicet reuelationem huiusmodi esse perhibebat: uidisse se albatorum cateruam hominum modi monasterium intrare, hosque a se interrogatos, quid quaererent aut quid ibi uellent, respondisse quod ob hoc illo fuerint destinati, ut aureum illud nomisma quod eo de Cantia uenerat secum adsumerent. ipsa autem nocte, in cuius ultima parte id est incipiente aurora praesentis mundi tenebras transiens supernam migravit ad lucem, multi de fratribus eiusdem monasterii, qui aliis erant in aedibus, iam manifeste se concentus angelorum psallentium audisse referebant, sed et sonitum quasi plurimae multitudinis monasterium ingredientis; unde mox egressi dignoscere quid esset, uiderunt lucem caelitus emis-sam fuisse permaximam, quae sanctam illam animam carnis uinculis absolutam ad aeterna patriae caelestis gaudia ducabant. addunt et alia quae ipsa nocte in monasterio 20 codem diuinitus fuerint ostensa miracula; sed haec nos ad alia tendentes suis narrare permittimus. sepultum est autem corpus uenerabile uirginis et sponsae Christi in ecclesia beati protomartyris Stephani; placuitque post diem tertium ut lapis quo monumentum tegebatur amoueretur et altius ipso in loco reponeretur; quod dum fieret, tantae flagrantia suavitatis ab imis ebulliuit, ut cunctis qui adsta-bant fratribus ac sororibus quasi opobalsami cellaria esse uiderentur aperta.

Sed et matertera eius de qua diximus Aedilberg et ipse 30 deo dilectam perpetuae uirgininitatis gloriam in magna cor-inentia conservauit; quae cuius esset uirtutis, fragrantia C.
magis post mortem claruit. cum enim esset abbatissa, 
coepit facere in monasterio suo ecclesiam in honorem 
on omnium apostolorum, in qua suum corpus sepelliir cupiebat. 
sed cum opus idem ad medium ferme esset perductum, 
illa ne hoc perficeret morte praeperta est et in ipso ec-
clesiae loco ubi desiderabat condita. post cuius mortem 
fratribus alia magis curantibus, intermissum est hoc aedi-
ficiumannis uii. quibus completis statuerunt ob nimie-
tatem laboris huius structuram ecclesiae funditus relin-
quere, ossa uero abbatissae illo de loco eleuata in aliam 
ecclesiam quae esset perfecta ac dedicata transferre. et 
aperientes sepulchrum eius ita intemeratum corpus inuenere 
ut a corruptione concupiscentiae carnalis erat inuime; et 
ita denuo lotum atque aliis uestibus indutum transtulerunt 
illud in ecclesiam beati Stephani martyris; cuius uidelicet 
natalis ibi solet in magna gloria celebrari die nonarum 
Iuliarum.

VIII

REGNAVIT autem Osuald Christianissimus rex Nordan-
hymbrorum uiiii annis, adnumerato etiam illo quem et 
feralis impietas regis Brettonum et apostasia demens re-
gum Anglorum detestabilem fecerat. siquidem ut supra 
docuimus unanimo omnium consensu firmatum est ut 
nomen et memoria apostatarum de catalogo regum Christia-
norum prorsus aboleri deberet neque aliquis regno eorum 
annus adnotari. quo completo annorum curriculo occisus 
est commiso graui praelio ab eadem pagana gente pagan-
que rege Merciorum a quo et praedecessor eius Aeduini 
peremtus fuerat, in loco qui lingua Anglorum nuncupatur 
Maseralth, anno aetatis suae xxxuiii die quinto mensis 
Augusti.
Cuius quanta uis in deum quae deuto mentis fuerit, etiam post mortem uirtutum miraculis claruit. namque in loco ubi pro patria dimicans a paganis interfectus est, usque hodie sanitates infirmorum et hominum et pecorum celebrari non desinunt. unde contigit ut puluerem ipsum ubi corpus eius in terram conruit multi auferentes et in aquam mittentes suis per haec infirmis multum commodi adferrent. qui uidelicet mos adeo increbruit, ut paulatim ablata exinde terra fossam ad mensuram staturae uirilis altam reddiderit. nec mirandum in loco mortis illius infirmos sanari, qui semper dum uiueret infirmis et pauperibus consulere elimosynas dare opem ferre non cessabat. et multa quidem in loco illo uel de puluere loci illius facta uirtutum miracula narratur; sed nos duo tantum quae a maioribus audivimus referre satis duximus.

Non multo post interfectionem eius exacto tempore contigit ut quidam equo sedens iter iuxta locum ageret illum; cuius equus subito lassescere consistere caput in terram declinare spumas ex ore demittere et auscente dolore nimio in terram coepit ruere. desiluit eques et stramine substrato coepit expectare horam qua aut melioratum recuperet iumentum aut relinquuet mortuum. at ipsum diu graui dolore uexatum, cum diversas in partes se torqueret, repente uolutoan deuenit in illud loci ubi rex memorabilis occubuit. nec mora, quiescente dolore cessabat ab insanis memororum motibus et consueto equorum more quasi post lassitudinem in diversum latus uiciissim sese uoluere, statimque exsurgens quasi sanum per omnia, uirecta herbarum auudius carpere coepit.

Quo ille uiso ut uir sagacis ingenii intellexit aliquid mirae sanctitatis huic loco quo equus est curatus inesse; et posito ibi signo non multo post ascendit equum atque

1 uis ms. fides C'. 7 adferent ms. 9 subtracto ms. substrato C3.
ad hospitium quo proposuerat accessit: quo dum adueniret, inuenit puellam ibi neptem patrisfamilias longo paralysis morbo grauatam; et cum familiares domus illius de acerba puellae infirmitate ipso praesente quererentur, coepit dicere ille de loco ubi caballus suus esset curatus. quid multa? inponentes eam carro duxerunt ad locum ibidemque desposuerunt. at illa posita in loco obdormiuit parumper, et ubi euigilauit sanatam se ab illa corporis dissolutione sentiens postulata aqua ipsa lauit faciem crines composituit caput linteo cooperuit et cum his qui se adduxerant sanä pedibus incendo reuersa est.

X

Eodem tempore uenit alius quidam de natione Brettonum ut ferunt iter faciens iuxta ipsum locum in quo præfata erat pugna completa, et uidit unius loci spatium cetero campo uiridius ac uenustius; coepitque sagaci animo conicer e quod nulla esset alia causa insolita e illo in loco uiriditatis nisi quia ibidem sanctior cetero exercitu uir alicuius fuisse interfectus. tuit itaque de puluere terrae illius secum inligans in linteo, cogitans quod futurum erat quia ad medellam inermantium idem puluis proficeret; et pergens itinere suo peruenit ad uicum quendam uespere intrauitque in domum in qua uicani caenantes epulabantur; et susceptor a dominis domus resedit et ipse cum eis ad conuiuium, adpendens linteolum cum puluere quem adulator in una posta parietis. cumque diuius epulis atque ebrietati uacarent accenso grandi igne in medio, contiglit volantibus in altum scintillis culmen domus quod erat virgis contextum ac foeno tectum subitateis flammis impleri. quod cum repente conuiuae terrore confusi con-

3 aceruq ms. 7 obdormuït ms.
spicerent, fugerunt foras nil ardenti domui et iamiamque periturae prodesse ualentes. consumpta ergo domu flammas posta solummodo in qua puluis ille inclusus pendebat tuta ab ignibus et intacta remansit. qua uisa uirtute mirati sunt ualde, et perquirentes subtilius inuenerunt quia de illo loco adsumptus erat puluis ubi regis Osualdi sanguis fuerat effusus. quibus patefactis ac diffamatis longe lateque miraculis multi per dies locum frequentare illum et sanitatem ibi gratiam capere sibi suisque coeperunt.

XI

INTER quae nequaquam silentio praetereundum reor quid uirtutis ac miraculi caelestis fuerit ostensum, cum ossa eius inuentata atque ad ecclesiam in qua nunc seruantur translata sunt. factum est autem hoc per industiam reginae Merciorum Osthrydae, quae erat filia fratri eius, id est Osuiu qui post illum regni apicem tenebat, ut in sequentibus dicemus.

Est monasterium nobile in provinciā Lindissi nomine Beardaneu, quod eadem regina cum uiro suo Aedilredo multum diligebat uenerabatur excoelebat, in quo desiderabat honoranda patrei sui ossa recondere; cumque uenisset currum in quo eadem ossa ducebantur incumbente uespera in monasterium praefatum, noluerunt ea qui erant in monasterio libenter excipere; quia etsi sanctum eum nouerant, tamen quia de alia provinciā ortus fuerat et super eos regnum acceperat, ueteranis eum odiis etiam mortuum insequebantur. unde factum est ut ipsa nocte reliquiae adlatae foris permanerent, tentorio tantum maiore supra currum in quo inerant extenso. sed miraculi caelestis ostensio reuerenter eae susciπiendae a cunctis fidelibus essent.

3 solummodo ms. solummodo C.
patefecit. nam tota ea nocte columna lucis a carro illo
ad caelum usque porrecta omnibus pene eiusdem Lindissae
provinciae locis conspicua stabat. unde mane facto fratres
monasterii illius, qui pridie abnuerant, diligenter ipsi petere
5 coeperunt ut apud se eadem sanctae ac deo dilectae re-
liquiae conderentur. lota igitur ossa intulerunt in thecam,
quam in hoc praeparauerant, atque in ecclesia iuxta honorem
congruum posuerunt; et ut regia uri sancti persona me-
moriam haberet aeternam, uexillum eius super tumbam auro
10 et purpura compositum adposuerunt ipsamque aquam in
qua lauerunt ossa in angulo sacrarii fuderunt. ex quo
tempore factum est ut ipsa terra, quae lauacrum uenerabile
suscepit, ad abigendos ex obsessis corporibus daemones
gratiae salutaris haberet effectum.

15 Denique tempore sequente cum praefata regina in eo-
dem monasterio moraretur, uenit ad salutandam eam abba-
tissae quaedam uenerabilis quae usque hodie superest uo-
cabulo Aedihild, soror uiorum sanctorum Aediluini et
Alduini, quorum prior episcopus in Lindissi provincia, se-
cundus erat abbas in monasterio quod uocatur Peartaneu,
a quo non longe et illa monasterium habebat. cum ergo
ueniens illo loqueretur cum regina atque inter alia sermone
de Osualdo exorto diceret quod et ipsa lucem nocte illa
supra reliquias eius ad caelum usque altam uidisset, adiecit
25 regina quia de puluere pauimenti in quo aqua lauacri illius
effusa est multo iam sanati essent infirmi. at illa petiit sibi
portionem pulueries salutiferi dari, et accipiens inligatam
panno condidit in capsella et rediit. transacto autem tem-
pore aliquanto cum esset in suo monasterio, uenit illic
30 quidam hospes qui solebat nocturnis saepeius horis repente
ab inmundo spiritu grauisseme uexari; qui cum benigno
susceptus post caenam in lecto membra posuisset, subito

ueniens C. om. ms.
a diabolo arreptus clamare dentibus fremere spumare et
diversis motibus coepit membra torquere. cumque a nullo
uel teneri uel ligari potuisset, cucurrit minister et pulsans
ad ostium nuntiauit abbatissae. at illa aperiens ianuam
monasterii exuit ipsa cum una sanctimonialium feminarum
ad locum uirorum, et euocans presbyterum rogauit secum
uenire ad patientem. ubi cum uenientes uiderent multos
adfuisse qui uexatum tenere et motus eius insanos com-
primere conati nequaquam ualebant, dicebat presbyter ex-
orcismos et quaque poterat pro sedando miseri furore age-
bat. sed nec ipse quamuis multum laborans proficeru
liquid ualebat. cumque nil salutis fuerint superesse uide-
retur, repente uenit in mentem abbatissae puluis ille praeg-
satus statimque iusit ire ministram et capella in qua
erat adducere. et cum illa adferens quae iussa est intraret
atrium domus in cuius interioribus daemoniosus torque-
batur, conticuit ille subito et quasi in somnum laxatus de-
posuit caput, membra in quietem omnia compositu.
conticueru omnes intentique ora tenebant, quem res exitum
haberet solliciti expectantes. et post aliquantum horae
spatium resedit qui uexabatur et grauiter suspirans 'modo'
inquit 'sanum sapio, recepi enim sensum animi mei.' at
illi sedulo sciscitabantur quomodo hoc contigisset. qui
a: 'mox ut uirgo haec cum capsella quam portabat ad-
propinquauit atrio domus huius, disceruu omnes qui me
premebant spiritus maligni et me relicito nusquam com-
paruerunt.' tunc dedit ei abbatissa portiunculam de pul-
vere illo, et sic data oratione a presbytero noctem illam
quietissimam duxit; neque aliquid ex eo tempore nocturni
timoris aut uexationis ab antiquo hoste pertulit.
SEQUENTE dehinc tempore fuit in eodem monasterio
puerulus quidam longo febrium incommodo grauiter
uxatus; qui cum die quodam sollicitus horam accessionis
5 exspectaret, ingressus ad eum quidam de fratibus 'uis' in-
quit, 'mi nate, doceam te quomodo cureris ab huius mo-
lestia languoris?' surge ingredire ecclesiam et accedens ad
sepulchrum Osualdi ibi reside et quietus manens adhaere
tymbae. uide ne exexas inde nec de loco mouearis, donec
10 hora recessionis febrium transierit. tunc ipse intrabo et
educam te inde.' fecit ut ille suasserat sedentemque ad
tymbam sancti infirmitas tangere nequaquam prae sumsit;
quim in tantum timens aufugit, ut nec secunda die nec tertia
neque umquam exinde eum auderet contingere. quod ita
15 esse gestum qui referebat mihi frater inde adueniens, adiecit
quod eo adhuc tempore quo mecum loquebatur superesset
in eodem monasterio iam iuuenis ille in quo tunc puero
factum erat hoc miraculum sanitatis. nec mirandum preces
regis illius iam cum domino regnantis multum ulalere apud
20 eum, qui temporalis regni gubernacula tenens magis pro
aeterno semper laborare ac deprecari solebat.

Denique ferunt quia a tempore matutinae laudis saepius
ad diem usque in orationibus perstiterit atque ob crebrum
morem orandi siue gratias agendi domino semper ubicum-
25 que sedens supinas super genua sua manus habere solitus
sit. uulgatum est autem et in consuetudinem prouerbiu
ersum quod etiam inter uerba oracionis uitam finierit.
nam cum armis et hostibus circumseptus iamiamque uideret
se esse perimendum, orruit pro animabus exercitus sui.
unde dicunt in prouerbio: 'deus miserere animabus, dixit Osuald cadens in terram.'

Ossa igitur illius translata et condita sunt in monasterio quo diximus, porro caput et manus cum brachiis a corpore praecisas iussit rex qui occiderat in stipitibus suspendi. quo post annum ueniens cum exercitu successor regni eius Osuiu abstulit ea et caput quidem in cymeterio Lindisfarnensis ecclesiae, in regia uero ciuitate manus cum brachiis condidit.

XIII

NEC solum inculyti fama uirui Britanniae fines lustruit uni-

uersos, sed etiam trans oceanum longe radios salutiserae

lucis spargens Germaniae simul et Hiberniae partes attigit.
denique reuerentissimus antistes Acca solet referre quia,
cum Romam uadens apud sanctissimum Fresonum gentis
archiepiscopum Vilbrodum cum suo antistite Vilfrido mora-

retur, crebro eum audierit de mirandis quae ad reliquias
eiusdem reuerentissimi regis in illa provincia gesta fuerint
narrare. sed et in Hibernia cum presbyter adhuc pere-
grinam pro aeterna patria duceret uitam, rumorem sanctitatis
illian in ea quoque insula longe lateque iam percrebruiisse

ferebat; et quibus unum quod inter alia rettulit miraculum
praesenti nostrae historiae inserendum credidimus.

'Tempore' inquit 'mortalitatis quae Britanniam Hiber-
niamque lata strage uastuit, percussus est eiusdem clade
pestis inter alios scolasticus quidam de genere Scottorum,
doctus quidem uir studio litterarum, sed erga curam per-

petuae suae salvationis nihil omnino studii et industriae
gerens; qui cum se morti proximum uideret, timere coeptit
et pauere ne mox mortuis ob merita scelerum ad inferni

a raperetur, clamauitque me, cum esse in uicinia

\[ in \text{Cl. om ms.} \]

\[ uicina \text{ms.} \]
positus, et inter aegra tremens suspuria flebili uoce talia mecum querebatur: "uipes" inquit "quia iamiamque cre-
scente corporis molestia ad articulum subeundae mortis compellor, nec dubito me post mortem corporis statim
ad perpetuam animae mortem rapiendum ac infernalibus
subdendum esse tormentis, qui tempore non pauco inter
studia divinae lectionis uiturorum potius inplicamentis quam
diusis solebam seruire mandatis. inest autem animo, si
mihi pietas superna aliqua uiuendi spatia donauerit, uitiosos
mores corrigere atque ad imperium divinae uoluntatis totam
ex integro mentem uitamque transferre. uerum noui non
hocesse meriti mei ut inducias uiuendi uel accipiam uel
me accepturum esse confidam, nisi forte misero mihi et
indigno uenia per auxilium eorum qui illi fideliter seruie-
runt propitiari dignatus fuerit. audiuius autem, et fama
creberrima, quia fuerit in gente uestra rex mirandae sancti-
tatis uocabulo Osuald cuius excellentia fidei et uirtutis
etiam post mortem uirtutum frequentium operatione cla-
ruerit, precorqu, si aliquid reliqularum illius penes te habes,
adseras mihi, si forte mihi dominus per eius meritum mise-
eri uoluerit." at ego respondi: "habeo quidem de ligno
in quo caput eius occisi a paganis infixum est, et si firma
corde credideris, potest divina pietas per tanti meritum uiri
et huius uitae spatia longiora concedere et ingressu te uitate
perennis dignum reddere." nec moratus ille integrum se
in hoc habere fidem respondebat.

'Tum benedixi aquam et astulam roboris praefati in-
mittens obtuli aegro potandam. nec mora, melius habere
coopit et conualescens ab infirmitate muito deinceps tem-
pore uixit, totoque ad deum corde et opere conuersus omni-
bus ubicumque perueniebat clementiam pii conditoris et
fidelis eius famuli gloriam praedicabat.'

\[ingressu C'. ingressum ms.\]
XIII

TRANSLATO ergo ad caelestia regna Osualdo suscept regni terrestris sedem pro eo frater eius Osuiu iuuenis xxx circiter annorum, et per annos xxiii laboriosissime tenuit, impugnatus uidelicet et ab ea quae fratrem eius 5 occiderat pagana gente Merciorum et a filio quoque suo Aelhfrido necnon et a fratruo, id est fratris sui qui ante eum regnauit filio Oidilualdo.

Cuius anno secundo, hoc est ab incarnatione dominica anno dcxliiiii, reuerentissimus pater Paulinus quondam qui- 10 dem Eburacensis, sed tunc Hrosensis episcopus ciuitatis, transiuit ad dominum sexto iduum Octobrium die, qui x et uiii annos menses duos dies xxi episcopatum tenuit, sepultusque est in secretario beati apostoli Andraeae, quod rex Aedilberct a fundamentis in eadem Hrofi ciuitate con- 15 struxit. in cuius locum Honorius archiepiscopus ordinauit Ithamar oriundum quidem de gente Cantuariorum sed uita et eruditione antecessoribus suis aequandum.

Habuit autem Osuiu primis regni sui temporibus consor- 20 tem regiae dignitatis uocabulo Osuinu de stirpe regis Aeduini, hoc est filium Osrici de quo supra rettulimus, uirum eximiae pietatis et religiosinis, qui provinciae Derorum septem amnis in maxima omnium rerum affluentia et ipse amabilis omni- bus praefuit. sed nec cum eo ille qui ceteram Transhum- branæ gentis partem ab aquilone, id est Berniciorum pro- 25 unciâm, regebat habere pacem potuit; quin potius ingraue- scentibus causis dissensionum miserrima hunc caede perem- mit. siquidem congregato contra inuicem exercitu cum uideret se Osuini cum illo qui plures habebat auxiliarios ello configere, ratus est utilius tunc demissa 30 21 dissensionum ma.
intentione bellandi seruare se ad tempora meliora. remisit ergo exercitum quem congregauerat ac singulos domum redire praecepit a loco qui uocatur Vilfaraesdun, id est mons Vilfari, et est a uico Cataractone x ferme militibus passuum contra solstitialem occasum secretus, dinertitique ipse cum uno tantum milite sibi fidissimo nomine Tondheri celandus in domum comitis Hunualdi, quem etiam ipsum sibi amicissimum autumabant. sed heu pro dolor! longe aliter erat: nam ab eodem comite proditum eum Osuui cum praeufato ipsius milite per praefectum suum Ediluinum detestanda omnibus morte interfecit. quod factum est die xiii kalendarum Septembris anno regni eius nono in loco qui dicitur Ingetlingum, ubi postmodum castigandi huius facinoris gratia monasterium constructum est, in quo pro utriusque regis, et occisi uidelicet et eius qui occidere iussit, animae redemtione cotidie domino preces offeri deberent.

Erat autem rex Osuini et aspectu uenustus et statura sublimis et affatu iucundus et moribus ciuillis et manu omnibus, id est nobilibus simul atque ignobilibus, largus, unde contigit ut ob regiam eius et animi et uultus et meritorum dignitatem ab omnibus diligeretur et undique ad eius ministerium de cunctis prope prouincii uiiri etiam nobilissimi concurrerent. cuius inter ceteras uirtutis et modestiae et, ut ita dicam, specialis benedictionis glorias etiam maxima fuisse fertur humilitas, ut uno probare sat erit exemplo.

Donauerat equum optimum antistiti Aidano in quo ille, quamuis ambulare solitus, uel amnium fluenta transire uel si alia quaelibet necessitas insisteret uiam peragrade posset. cui cum paruo interiecto tempore pauper quidam occurreret elimosynam petens, desiliens ille praecepit equum ita ut erat stratus regaliter pauperi dari; erat enim multum miseri-

*solemstitialem ms.*  
*provincis ms.*
cors et cultor pauperum ac uelut pater miserorum. hoc
cum regi esset relatum, dicebat episcopo cum forte ingress-
suri essent ad prandium: 'quid uolueisti, domine antistes,
equum regium quem te conueniebat propium habere pau-
peri dare? numquid non habuimus equos uiliores plurimos
uel alias species quae ad pauperum dona sufficient, quam-
uis illum eis equum non dare quem tibi specialiter possi-
dendum elegi?' cui statim episcopus 'quid loqueris' in-
quit, 'rex? numquid tibi carior est ille filius equae quam
ille filius dei?' quibus dictis intrabant ad prandendum.
et episcopus quidem residebat in suo loco: porro rex, uru-
rat enim de uenatu, coepit consistens ad focum calefieri cum
ministris, et repente inter calefaciendum recordans uerbum
quod dixerat illi antistes, discinxit se gladio suo et dedit
illum ministro, festinusque accedens ante pedes episcopi
conruit postulans ut sibi placatus esset, 'quia numquam'
inquit 'deinceps aliquid loquar de hoc aut iudicabo quid
uel quantum de pecunia nostra filiis dei tribuas'. quod
uidens episcopus multum pertimuit ac statim exsurgens
leuauit eum, promittens se multum illi esse placatum, dum
modo ille residens ad epulas tristiam deponeret. dunque
rex iubente ac postulante episcopo laetitiam recuperet, coe-
pit e contra episcopus tristi usque ad lacrimarum pro-
fusionem effici. quem dum presbyter suus lingua patria,
quam rex et domestici eius non nouerant, quare lacrimare-
tur interrogasset, 'scio' inquit 'quia non multo tempore
uicturus est rex, nunquam enim ante haec uidi humilem
regem. unde animaduertus illum citius ex hac uita rapien-
dum, non enim digna est haec gens tame habere recto-
rem.' nec multo post dira antistitis praesagia tristi regis
funere de quo supra diximus impleta sunt.

Sed et ipse antistes Aidan non plus quam xii° post
occasionem regis quem amabat die, id est pridie kalen-
das Septembres de saeculo ablatus perpetua laborum suorum a domino praemia recepit.

XV

QVI cuius meriti fuerit etiam miraculorum signis internus arbiter edocuit, e quibus tria memoriae causa ponere satis sit. presbyter quidam nomine Vtea multae grauitatis ac ueritatis uir et ob id omnibus, etiam ipsis principibus saeculi honorabiliis, cum mitteretur Cantiam ob adducendam inde coniugem regi Osuio filiam uidelicet Aeduini regis Eanfledam, quae occisso patre illuc fuerat adducta: qui terrestri quidem itinere illo uenire sed nauigio cum uirginis redire disponebat, accessit ad episcopum Aidianum obsecrans eum pro se suisque qui tantum iter erant adgressuri domino supplicare. qui benedicens illos ac domino commendans, dedit etiam oleum sanctificatum ‘scio’ iquisiens ‘quia ubi nauem ascenderit tempestas uobis et uentus contrarius superueniet, sed tu memento ut hoc oleum quod tibi do mittas in mare; et statim quiescentibus uentis serenitas maris uos laeta prosequeatur ac cupito itinere domum re-mittet.’ quae cuncta ut praedixerat antistes ex ordine completa sunt, et quidem inprimis furentibus undis pelagi temtabant nautae anchoris in mare missis nauem retinere, neque hoc agentes aliquid proficiebant. cumque uerrentibus undique et implere incipientibus nauem fluctibus mortem sibi omnes inminere et iamiamque adesse uiderent, tandem presbyter reminiscens uerba antistitis, adsumta ampulla misit de oleo in pontum, et statim ut praedictum erat suo quieuit a feruore. sicque factum est ut uir dei et per prophetiae spiritum tempestatem praedixerit futuram et per uirtutem eiusdem spiritus hanc exortam, quamuis corpora-

ampula ms.
MIRACLE WROUGHT BY AEDAN. [III

liter absens, sopuerit. cuius ordinem miraculi non quilbet dubius relator sed fidelissimus mihi nostrae ecclesiae presbyterian uocabulo narravit, qui se hoc ab ipso Vtta presbytero in quo et per quem completum est audisse perhibebat.

XVI

ALIUD eiusdem patris memorabile miraculum ferunt multi qui nosse potuerunt. nam tempore episcopatus eius hostilis Merciorum exercitus Penda duce Nordanhymbrorum regiones impia clade longe lateque deuastans peruenit ad urbem usque regiam, quae ex Bebbae quondam regiae uocabulo cognominatur, eamque quia neque armis neque obsidione capere poterat, flammis absumere conatus est: discissisque uiculis quos in uicinia urbis inuenit aduexit illo plurimam congeriem trabium tignorum parietum uriggeorum et tecti fenei, et his urbem in magna altitudine circumdedit a parte qua, terrae est contigua, et dum uentum oportunum cerneret, inlato igne comburere urbem nisus est quo tempore reuerentissimus antistes Aidan in insula Farne quae duobus ferme milibus passuum ab urbe procul abest morabatur illo enim saepius secretae orationis et silentii causa secedere consuerat; denique usque hodie locum sedis illius solitariae in eadem insula solent ostendere qui cum uentis ferentibus globos ignis ac fumum supra muros urbis exaltari conspiceret, furtur elevatis ad caelum oculis manibusque cum lacrimis dixisse: 'uide, domine, quanta mala facit Penda.' quo dicto statim mutati ab urbe uenti in eos qui accenderant flammarum incendia retorserunt, ita ut aliquot laesi omnes territi inponugare ultra urbem cessarent quam diuinitus iuuari cognuerant. 30

16 uicina ms. 30 cognuerunt prima manu. -ant sec.
XVII

H VNC cum dies mortis egredi e corpore cogeret, completis annis episcopatus sui xvi, erat in uilla regia non longe ab urbe de qua praefati sumus. in hac enim habens 5 ecclesiam et cubiculum saepius ibidem diuerti ac manere atque inde ad praedicandum circumquaque exire consueverat; quod ipsum et in aliis uillis regis facere solebat; utpote nil propriae possessionis excepta ecclesia sua et adiacentibus agellis habens. tetenderunt ergo ei aegrotanti 10 tentorium ad occidentalem ecclesiae partem ita ut ipsum tentorium parieti haereret ecclesiae. unde factum est ut adclinis destinae, quae extrinsecus ecclesiae pro munimine erat adposita, spiritum uitae exhalaret ultimum. obiit autem septimo decimo episcopatus sui anno pridie kalendarum 15 Septembriam. cuius corpus mox inde translatum ad insulam Lindisfarnensis atque in cymiterio fratrum sepultum est. at intericto tempore aliquanto, cum fabricata esset ibi basilica maior atque in honorem beâtissimi apostolorum principis dedicata, illo ossa eius translata atque ad dexteram 20 altaris iuxta uenerationem tanto pontifice dignam condita sunt.

Successit uero ei in episcopatum Finan et ipse illo ab Hii Scottorum insula ac monasterio destinatus, ac tempore non pauco in episcopatu permansit. contigit autem post 25 aliquot annos ut Penda Merciorum rex cum hostili exercitu haec in loca perueniens cum cuncta quae poterat ferro flam-maque perderet, uicus quoque in quo antistes obiit una cum ecclesia memorata flammis absumeretur. sed mirum in modum sola illa destina cui incumbens obiit ab ignibus

2 erat om. ms.  22 dictatus ms.  27 quoque ille C1.
circum cuncta uorantibus absumi non potuit. quo clar-scente miraculo modo ibidem ecclesia restaurata et haec eadem destina in munimentum est parietis, ut ante fuerat, forinsecus adposita. rursumque peracto tempore aliquanto euenit per culpam incuriae uicum eundem et ipsam pariter ecclesiam ignibus consumi. sed ne tunc quidem eandem tangere flamma destinam ualebat; et cum magno utique miraculo ipsa eius foramina ingrediens quibus aedificio erat adfixa perederet, ipsam tamen laedere nullatenus sinebatur. unde tertio aedificata ibi ecclesia destinam illam non ut antea deforis in fulcimentum domus adposuerunt, sed intro ipsam ecclesiam in memoriam miraculi posuerunt, ubi intrantes genu flectere ac misericordiae caelesti supplicare deberent. constatque multos ex eo tempore gratiam sanitatis in eodem loco consecutos; quin etiam astulis ex ipsa destinam excisis et in aquam missis plures sibi suisque languorum remedia conquisiere.

Scripsi autem haec de persona et operibus uiri praefati, nequaquam in eo laudans uel eligens hoc quod de observatione paschae minus perfecte sapiebat; immo hoc mul-tum detestans, sicut in libro quem de temporibus compositu manifestissime probauit; sed quasi uerax historicus simpliciter ea quae de illo siue per illum sunt gesta describens et quae laude sunt digna in eius actibus laudans atque ad utilitatem legentium memoriae commendans; studium uidelicet pacis et caritatis continentiae et humilitatis, animum irae et auritiae uictorem, superbiae simul et uanae gloriae contentorem, industriam faciendi simul et docendi mandata caelestia, solertiam lectionis et uigiliarum, auctoritatem sacerdote dignam redarguendi superbos ac potentes, pariter et infirmos consolandi ac pauperes recreandi uel defendendi clementiam. qui, ut breuiter multa comprehen-

quantum ab eis qui illum nouere didicimus, nil ex
omnibus, quae in evangelicis uel apostolicis siue propheticis litteris facienda cognouerat, praetermittere sed cuncta pro suis uiribus operibus explere curabat. haec in praefato antistite multum complector et amo, quia nimrum haec deo placuisse non ambigo. quod autem pascha non suo tempore obseruabat uel canonicum eius tempus ignorans uel suae gentis auctoritate ne agnatum sequeretur deuictus, non adprobo nec laudo. in quo tamen hoc adprobo, quia in celebratione sui paschae non aliud corde tenebat uenerabatur et praedicabat, quam quod nos, id est redemptionem generis humani per passionem resurrectionem ascensionem in caelos mediatoris dei et hominum hominis Jesu Christi. unde et hanc non, ut quidam falsa opinantur, xiiij\textsuperscript{a} luna in qualibet feria cum Iudaeis sed die dominica semper agebat, a luna xiiij\textsuperscript{a} usque ad xx\textsuperscript{am}; propter fidem uidelicet dominicae resurrectionis quam una sabbati factam, propterque spem nostrae resurrectionis quam eadem una sabbati quae nunc dominica dies dicitur ueraciter futuram cum sancta ecclesia credebat.

XVIII

HIS temporibus regno Orientalium Anglorum, post Earpualdum Redualdi successorem, Sigberct frater eius praefuit homo bonus ac religiosus; qui dudum in Gallia dum inimicitias Redualdi fugiens exularet lauacrum baptismi percepit et patriam reuersus, ubi regno potitus est, mox ea quae in Gallis bene disposita uidit imitari cupiens instituit scholam in qua pueri litteris erudirentur, iiuante se episcopo Felice quem de Cantia acceperat eisque pedagogos ac magistros iuxta morem Cantuariorum praebente.

Tantumque rex ille caelestis regni amator factus est ut

\textsuperscript{a} Gallis ms.
\textsuperscript{b} litteriis ms.
ad ultimum relictis regni negotiis et cognato suo Ecgrice commendatis, qui et antea partem eiusdem regni tenebat, intraret monasterium quod sibi fecerat atque accepta tonsura pro aeterno magis regno militare curaret. quod dum multo tempore faceret, contigit gentem Merciorum duce rege Penda aduersus Orientales Anglos in bellum procedere qui, dum se inferiores in bello hostibus conspicerent, rogaverunt Sigberctum ad confirmandum militem secum uenire in praecium. illo nolente ac contradicente, inuictum monasterio eruentes duxerunt in certamen, sperantes minus animos militum trepidare, minus praesente duce quondam strenuissimo et eximio posse fugam meditari. sed ipse professionis suae non inmemor, dum optimo esset uallatus exercitu, nonnisi uirgam tantum habere in manu uoluit; occisusque est una cum rege Ecgrice, et cunctus eorum insistentibus paganis caesus siue dispersus exercitus.

Successor autem regni eorum factus est Anna filius Eni de regio genere uir optimus atque optimae genitor sobolis, de quibus in sequentibus suo tempore dicendum est; qui et ipse postea ab eodem pagano Merciorum duce, a quo et praedecessor eius, occisus est.

XIX

VERVM dum adhuc Sigberct regni infulas teneret, superuenit de Hibernia uir sanctus nomine Furseus uerbo et actibus clarus sed et egregiis insignis uirtutibus, cupiens pro domino ubicunque sibi oportunum inueniret peregrinam

verterunt Anglorum, susceptus est honorifice a rege praefato,
et solitum sibi opus evangelizandi exsequens multos et ex-
emplo uirtutis et incitamento sermonis uel incredulos ad
Christum convirtit uel iam credentes amplius in fide atque
amore Christi confirmavit.

5 Vbi quadam infirmitate corporis arreptus angelica meruit
uisione perfu, in qua admonitus est coepto uerbi ministerio
sedulus insistere uigilisique consuetis et orationibus indefes-
sus incumbere, eo quod certus sibi exitus sed incerta eiusdem
exitus esset hora futura, dicente domino: 'uigilate itaque,
10 quia nescitis diem neque horam.' qua uisione confirmatus
curavit locum monasterii, quem a praefato rege Sigbercto
acceperat, uelocissime construere ac regularibus institueru
disciplinis. erat autem monasterium siluanum et maris
uicinitate amoenum, constructum in castro quodam quod
15 lingua Anglorum Cnobheresburg, id est urbs Cnobheri,
uocatur, quod deinde rex provinciae illius Anna ac
nobiles quique augustioribus aedificiis ac donariis ador-
narunt. erat autem uir iste de nobilessimo genere Scot-
torum, sed longe animo quam carne nobilior. ab ipso
20 tempore pueritiae suae curam non modicam lectionibus
sacris simul et monasticis exhibebat disciplinis et, quod
maxime sanctos decet, cuncta quae agenda didicerat sol-
licitus agere curabat.

Quid multa? procedente tempore et ipse sibi monas-
terium in quo liberius caelestibus studiis uacaret construxit;
ubi corruptus infirmitate, sicut libellus de ulla eius con-
scriptus suificentur edocet, raptus est e corpore et a ues-
pera usque ad gallum cantum corpore exitus angelicorum
agminum et aspectus intueri et laudes beatas meruit audire.
30 referre autem erat solitus quod aperte eos inter alia resonare
audiret: 'ibunt sancti de uirtute in uirtutem.' et iterum:
'uidebitur deus deorum in Sion.' qui reductus in corpore

17 donari ms.
et die tertia rursum eductus uidit non solum maiora beatorum gaudia, sed et maxima malignorum spirituum certamina, qui crebris accusationibus inprobi iter illi caeleste intercludere contendebant, nec tamen protegentibus eum angelis quicquam proficiebant. de quibus omnibus si quis plenius scire uult,—id est quanta fraudis sollertia daemones et actus eius et uerba superflua et ipsas etiam cogitationes quasi in libro descriptas replicauerint, quae ab angelis sanctis, quae a uiris iustis sibi inter angelos apparentibus laeta uel tristia cognouerit,—legat ipsum de quo dixi libellum uii uita eius, et multum ex illo ut reor profectus spiritualis accipiet.

In quibus tamen unum est quod et nos in hac historia ponere multis commodum duXimus. cum ergo in altum esset elatus, iussus est ab angelis qui eum ducebant respi cere in mundum. at ille oculos in inferiora deflectens uidit quasi uallem tenebrosam sub tus se in imo positam. uidit et quattuor ignes in aere non multo ab inuicem spatio distant es et interrogans angelos qui essent hi ignes auduiit hos esse ignes qui mundum succedentes essent consumturi. unum mendacii, cum hoc quod in baptismo abrenuntiare nos Satanae et omnibus operibus eius promisimus minime im plemus: alterum cupiditatis, cum mundi diuitias amori caelestium praeponimus: tertium dissensionis, cum animos proximorum etiam in superuacuis rebus offendere non for midamus: quartum impietatis, cum infirmiores spoliare et eis fraudem facere pro nihilo dicimus. crescentes uero paulatim ignes usque ad inuicem sese extenderunt atque in immensam adunati sunt flammam. cumque adpropinquassent, pertimescens ille dicit angelo: 'domine, ecce ignis mihi adpropinquit.' at ille 'quod non incendisti' inquit 'non ardebit in te; nam etsi terribilis iste ac grandis
esse rogus uidetur, tamen iuxta merita operum singulos
examinat, quia uniuscuiusque cupiditas in hoc igni ardebit.
sicut enim quis ardet in corpore per illicitam uoluptatem,
ita solutus corpore ardebit per debitam poenam.' tunc uidit
5 unum de tribus angelis qui sibi in tota utraque visione duc-
tores adfuerunt praecedentem ignes flammae diuidere, et duos
ab utroque latere circumuolantes ab ignium se periculo de-
fendere. uidit autem et daemones per ignem uolantes incen-
dia bellorum contra iustos struere. sequuntur aduersus ipsum
10 accusationes malignorum defensiones spirituum bonorum
copiosior cælestium agminum uasio, sed et uirorum de sua
natione sanctorum, quos olim sacerdotii gradu non ignobili-
ter potitos fama iam uulgante compererat; a quibus non
paucà quae uel ipsi uel omnibus qui audire uellent multum
15 salubria essent audiuit. qui cum uerba finissent et cum
angelicis spiritibus ipsi quoque ad caelos redirent, reman-
serunt cum beato Furseo tres angeli de quibus diximus, qui
eum ad corpus referrent. cumque praefato igni maximo
adpropriarent, diuisit quidem angelus sicut prius ignem flam-
20 mae. sed uir de ubi ad patefactam usque inter flammas
ianuam peruenit, arripientes inmundi spiritus unum de eis
quos in ignibus torrebbant iactauerunt in eum et contingentes
humerum maxillamque eius incenderunt, cognouitque homi-
nem et, quia uestimentum eius moriens acceperit, ad me-
25 moriam reduxit. quem angelus sanctus statim adprehens-
dens in ignem reiecit. dicebatque hostis malignus: 'nolite
repellere quem ante suscepistis: nam sicut bona eius pecca-
toris suscepistis, ita et de poenis eius participes esse debetis.'
contradicens angelus 'non' inquit 'propter avaritiam sed
30 propter saluandam eius animam suscepit.' cessauitque ignis.
et conuersus ad eum angelus 'quod incendisti' inquit 'hoc
arsit in te. si enim huius uiri in peccatis suis mortui pe-
3 voluntatem ms.  13 natio ms.  28 debeatis ms.
quam non accepi, nec poena eius in te arderet: et
plura locutus quid erga salutem eorum qui ad mortem
poeñiterent esset agendum salubri sermone docuit. qui
postmodum in corpore restitutus omni uitate suae tempore
signum incendii quod in anima pertulit usibile cunctis in
numero maxillaeque portauit: mirumque in modum quod
anima in occulto passa sit caro palam praemonstrabat.
Curat autem semper, sicut et antea facere consuerat, omni-
bus opus uirtutum et exemplis ostendere et praedicare ser-
monibus. ordinem autem uisionum suarum illis solummodo qui
propet desiderium compunctionis interrogabat expo-
nere uolebat. superest adhuc frater quidam senior monas-
terii nostri qui narrare solet dixisse sibi quendam multum
ueracem ac religiosum hominem quod ipsum Furseum uie-
derit in provincio Orientalium Anglorum illasque uisiones ex ipsius ore audierit; adiciens quia tempus hiemis fuerit
acerrimum et glacie constrictum, cum sedens in tenui ueste
uir ita inter dicendum propert magnitudinem memorati
timoris uel suauiatis quasi in mediae aestatis caumate
sudauerit.

Cum ergo, ut ad superiorea redeamus, multis annis in
Scottia uerbum dei omnibus adnuntians tumultus inruen-
tium turbarum non facile ferret, relictis omnibus quae ha-
bere uidebatur, ab ipsa quoque insula patria discessit et
paucis cum fratribus per Brettones in provinciam Anglorum deuenit ibique praedicans uerbum, ut diximus, monasterium
nobile construxit. quibus rite gestis, cupiens se ab omnibus
saeculi huius et ipsius quoque monasterii negotis alienare
reliquit monasterii et animarum curam fratri suo Fullano et
presbyteris Gobbano et Dicullo, et ipse ab omnibus mundi in
anachoretica conversacione uitam finire dis-


ds. 13 quidem ms. 17 accerrimum ms.

31 anchorita ms.
DIES IN GAUL. MIRACLES.

posuit. habuit alterum fratrem vocabulo Vltanum, qui de monasterii probatione diurna ad heremitam peruenere utiam. hunc ergo solus petens annum totum cum eo in continentia et orationibus in cotidianis manuum uixit laboribus.

Dein turbatam incursione gentilium prouinciam uidens et monasteriis quoque periculum inminere praecidens, dimissis ordinate omnibus nauiguit Galliam, ibique a rege Francorum Hloduio uel patricio Ercunualdo honorifice sust. ceptus monasterium construxit in loco Latineaco nominato, ac non muto post infirmitate corrupus diem clausit ultimum. cuius corpus idem Ercunualdus patricius accipiens seruauit in porticu quodam ecclesiae quam in uilla sua, cui nomen est Perrona, faciebat, donec ipsa ecclesia dedicaretur.

quod dum post dies xxuui esset factum et corpus ipsum de porticu ablatum prope altare esset recondendum, inuentum est ita inlesum, ac si eadem hora de hac luce fuisset egressus. sed et post annos iiii constructa domuncula cultiore receptui corporis eiusdem ad orientem alarum, adhuc sine macula corruptionis inuentum ibidem digno cum honore translatum est; ubi merita illius multis saeppe constat deo operante claruisse uirtutibus. haec de corporis eius incorruptrione breuiter attigimus, ut quanta esset uiri sublimitas legentibus notius existeret. quae cuncta in libello eius sufficiemus sed et de aliis commilitonibus ipsius quisque legerit inueniet.

XX

INTerea defuncto Felice Orientalium Anglorum episco po post x et uii annos accepti episcopatus, Honorius loco eius ordinavit Thomam diaconum eius de provinci

7 dimisit ms.  23 attingimus ms.
BISHOPS. CONVERSION OF MIDDLE ANGLES. [III

Gyruiorum: et hoc post quinque annos sui episcopatus de hac uita subtracto Berctgilum cognomine Bonifatium de prouincia Cantiuariorum loco eius substituit. et ipse quoque Honorius postquam metas sui cursus inpleuit, ex hac luce migravit anno ab incarnatione domini dcli iii pridie kalendarum Octobrium, et cessante episcopatu per annum et sex menses electus est archiepiscopus cathedrae Doru-
uernensis sextus Deusdedit de gente Occidentalium Sax-
onum: quem ordinaturus uenit illuc Ithamar antistes ec-
clesiae Hrofensis. ordinatus est autem die uiimo kalen-
darum Aprilium et rexit ecclesiam annos uiiiii menses iii
et duos dies; et ipse defuncto Ithamar consecravit pro eo
Damianum qui de genere Australium Saxonum erat ori-
undus.

XXI

HIS temporibus Middilangli, id est Mediterranei Angli,
sub principe Peada filio Pendan regis fidem et sacra-
menta ueritatis percepert. qui cum esset iuuensis optimus
ac regis nomine ac persona dignissimus, praelatus est a
pater regno gentis illius uenitque ad regem Nordanhymbro-
rum Osuiu, postulans filiam eius Alchfedam sibi coniugem
dari: neque aliter quod petebat impletare potuit, nisi fidem
Christi ac baptisma cum gente cui praerat acciperet. at ille
audita praedicatione ueritatis et promissione regni caelestis
speque resurrectionis ac futurae inmortalitatis, libenter se
Christianum fieri uelle confessus est, etiamsi uirginem non
acciperet: persuasus maxime ad perciyiendam fidem a filio
regis Osuiu nomine Alchfrido, qui erat cognatus et amicus

11 uii corr in itii ms. 12 acciperit ms. 17 acciperet ms.
eius, habens sororem ipsius coniugem uocabulo Cyniburgam
filiam Pendan regis.

Baptizatus est ergo a Finano episcopo cum omnibus qui
secum uenerant comitibus ac militibus eorumque famulis
5 uniuersis in uico regis illustri qui vocatur Ad Murum. et
acceptis iii presbyteris, qui ad docendam baptizandumque
gentem illius et eruditione et uita uidebantur idonei, multo
cum gaudio reuersus est. erant autem presbyteri Cedd et
Adda et Betti et Diuma, quorum ultimus natione Scottus,
10 ceteri suere de Anglis. Adda autem erat frater Vttan,
presbyteri inlustris et abbatis monasterii quod vocatur Ad
Caprae Caput, cuius supra meminimus. uenientes ergo in
prouinciam memorati sacerdotes cum prineipe praedicabant
uerbum et libenter auditi sunt, multique cotidie et nobiliun
15 et infirmorum abrenuntiata sorde idolatriae fidei sunt fonte
abului.

Nec prohibuit Penda rex quin etiam in sua, hoc est
Merciorum, natione uerbum, si qui uellent audire, praedi-
caretur. quin potius odio habebat et despiciebat eos quos
20 fide Christi inbutos opera fidei non habere deprehendit,
dicens contemnnendos esse eos et miseros qui deo suo in
quem crederent oboedire contemnerent. coepta sunt haec
biennio ante mortem Pendan regis. ipso autem occiso cum
Osuiu rex Christianus regnum eius acciperet ut in sequen-
tibus dicemus, factus est Diuma unus ex praefatis iii
sacerdotibus episcopus Mediterraneorum Anglorum simul et
Merciorum, ordinatus a Finano episcoopo. paucitas enim
25 sacerdotum cogebat unum antistitem duobus populis praec-
ici. qui cum pauco sub tempore non paucam domino
plebem aquisisset, defunctus est apud Mediterraneos
Anglos in regione quae vocatur Infeppingum, suscepit pro
illo episcopatum Ceollach et ipse de natione Scottorum, qui

19 dispiciabat ms.
non multo post relictó episcopatu reuersus est ad insulam
Hii ubi plurímorum caput et arcem Scotti habuere coeno-
biorum, succedente illi in episcopatum Trumheri uiro reli-
gioso et monachica uita instituto, natione quidem Anglo sed
a Scottis ordinato episco. quod temporibus Vulpheri
regis, de quo in sequentibus dicemus, factum est.

XXII

E o tempore etiam Orientales Saxones fidem, quam olim
expulso Mellito antistite abiecerant, instantia regis
Osuiu receperunt. erat enim rex eiusdem gentis Sigberct, 10
qui post Sigberctum cognomento paruum regnauit, amicus
eiusdem Osuiu regis, qui cum frequenter ad eum in pro-
uinciam Nordanhymbrorum ueniret, solebat eum hortari ad
intellegendum deos esse non posse qui hominum manibus
facti essent, dei creandi materiam lignum uel lapidem esse 15
non posse, quorum recisurae uel igni absumerentur uel in
uasa quaelibet humani usus formarentur uel certe despectui
habita foras proicerentur et pedibus conculcata in terram
uerterentur. deum potius intellegendum maiestate incom-
prehensibilem humanis oculis invisibilem omnipotentem
aeternum, qui caelum et terram et humanum genus creasset
regeret et iudicaturus esset orbem in aequitate, cuius sedes
aeterna non in uili et caduco metallo sed in caelis esset
credenda, meritoque intellegendum quia omnes, qui volun-
tatem eius a quo creati sunt discerent et facerent, aeterna
ab illo praemia essent percepti. haec et huiusmodi multa
cum rex Osuiu regi Sigbercto amicali et quasi fraterno con-
silio saepe inculcaret, tandem iuuante amicorum consensu
et facto cum suis consilio cum exortatione fauenti-

17 dispectui ms.
bus cunctis et adnuentibus fidei baptizatus est cum eis a
Finano episcopo in uilla regia cuius supra meminimus, quae
cognominatur Ad Murum. est enim iuxta murum, quo
olim Romani Britanniam insulum praecincture, xii milibus
5 passuum a mari orientali secreta.

Igitur rex Sigberct aeterni regni iam ciuis effectus tem-
poralis sui regni sedem petiit, postulans ab Oslui rege ut
aliquos sibi doctores dari, qui gentem suam ad fidem
Christi convenerent ac fonte salutari abluerent. at ille
10 mittens ad prouinciam Mediterraneorum Anglorum clamauit
ad se uirum dei Cedd, et dato illi socio altero quodam
presbytero misit praedicare uerbum genti Orientalium Saxo-
um. ubi cum omnia perambulantes multam domino eccle-
siam congregassent, contigit tempore quodam eundem Cedd
reddire domum ac peruenire ad ecclesiam Lindisfaironensem
propter conloquium Finani episcopi. qui ubi prosperatum
ei opus euangelii comperit, fecit eum episcopum in gentem
Orientalium Saxonum uocatis ad se in ministerium ordinati-
onis aliis duobus episcopis. qui accepto gradu episcopatus
reddit ad prouinciam et maiore auctoritate coeptum opus
explens fecit per loca ecclesias, presbyteros et diaconos
ordinauit qui se in uerbo fidei et ministerio baptizandi
adiuarent, maxime in ciuitate quae lingua Saxonum Ythan-
caestir appellatur, sed et in illa quae Tilaburg cognomina-
tur; quorum prior locus est in ripa Pentae amnis, secundus
in ripa Tamensis. in quibus collecto examine famulorum
Christi disciplinam uitae regularis, in quantum rudes adhuc
capere poterant, custodire docuit.

Cumque tempore non pauco in praefta prouincia ga-
dente rege conagudente uniuerso populo uitae caelestis
institutio cotidianum suimet augmentum, contigit ipsum
regem instigante omnium bonorum inimico propinquorum

28 custodiri ms.
suorum manu interfici. erant autem duo germani fratres qui hoc facinus patrarunt; qui cum interrogarentur quare hoc facerent, nil aliud respondere potuerunt, nisi ob hoc se iratos fuisse et inimicos regi, quod ille nimium suis parcere soleret inimicos et factas ab eis iniurias mox obsecrantibus placida mente demitteret. talis erat culpa regis pro qua occideretur, quod euangelica praecepta deuoto corde ser-uaret: in qua tamen eius morte inoxia iuxta praedictum uiri dei uera est eius culpa punita. habuerat enim unus ex his qui eum occiderunt comitibus inlicitum coniugium, quod cum episcopus prohibere et corrigere non posset, excommunicavit eum atque omnibus qui se audire uellent praecepit ne domum eius intrarent neque de cibis illius acciperent. contemsis autem rex praeceptum, et rogatus a comite intrauit epulaturus domum eius. qui cum abisset, obuiauit ei antistes, at rex intuens eum mox tremefactus desiluit equo ceciditque ante pedes eius ueniam reatus postulans. nam et episcopus pariter desiluit, sederat enim et ipse in equo. iratus autem tetigit regem iacentem uirga quam tenebat manu et pontificali auctoritate protestatus: ‘dico tibi’ inquit ‘quia noluisti te continere a domu perdit et damnati illius, tu in ipsa domu mori habes.’ sed creditum est quia talis mors uiri religiosi non solum talem cul-pam diluerit, sed etiam meritum eius auxerit: quia nimirum ob causam pietatis, quia propter obseruantiam mandatorum Christi contigit.

Successit autem Sigbercto in regnum Suidhelm filius Sexbaldi, qui baptizatus est ab ipso Cedde in provincia Orientalium Anglorum in uico regio qui dicitur Rendaesham, id est mansio Rendili; suscipitque eum ascendentem de fonte sancto Aediluald rex ipsius gentis Orientalium Anglorum frater Anna regis eorundem.
XXIII

SOLEBAT autem idem uir domini, cum apud Orientales Saxones episcopus officio fungeretur, saepius etiam suam, id est Nordanhymbrorum, prouinciam exhortandi gratia reuisere: quem cum Odiduald filius Osualdi regis, qui in Derorum partibus regnum habebat, uirum sanctum et sapientem probumque moribus uideret, postulauit eum possessionem terrae aliquam a se ad construendum monasterium accipere, in quo ipse rex et frequentius ad deprecandum dominum uerbumque audiendum aduenire et defunctus sepeliri deberet. nam et seipsum fideliter credidit multum iuvari eorum orationibus cotidianis, qui illo in loco domino seruarent. habuerat autem idem rex secum fratrem germanum eiusdem episcopi uocabulo Caelin uirum aeque deo deuotum, qui ipsi ac familiae ipsius uerbum et sacramenta fidei, erat enim presbyter, ministrare solebat, per cuius notitiam maxime ad diligendum noscendumque episcopum peruenit. fauens ergo uotis regis antistes elegit sibi locum monasterii construendi in montibus arduis ac remotis, in quibus latronum magis latibula ac lustra ferarum quam habitacula fuisse uidebantur hominum: ut iuxta prophetiam Isaiae 'in cubilibus, in quibus prius dracones habitabant, oriretur uior calami et iunci,' id est fructus bonorum operum ibi nascentur, ubi prius uel bestiae commorari uel homines bestialiter uiuere consuerant.

Studens autem uir domini acceptum monasterii locum primo precibus ac ieuiniis a pristina flagitiorum sorde purgare et sic in eo monasterii fundamenta iacere, postulauit a rege ut sibi totum xlmæ tempus quod instabat faculta-
tem ac licentiam ibidem orationis causa demorandi concederet. quibus diebus cunctis excepta dominica ieiunium ad uesperam usque iuxta morem protelans, ne tunc quidem nisi panis permodicum et unum ouum gallinaceum cum paruo lacte aqua mixto percipiebat. dicebat enim hanc esse consuetudinem eorum a quibus normam disciplinae regularis didicerat, ut accepta nuper loca ad faciendum monasterium uel ecclesiam prius orationibus ac ieiuniis domino consecrunt. cumque x dies xlmae restarent, uenit qui clamaret eum ad regem: at ille, ne opus religiosum ne- gotiorum regalium causa intermitteretur, petit presbyterum suum Cynibillum, qui etiam frater germanus erat ipsius, pia coepta complere. cui cum ille libenter adquiesceret, expleto studio ieiuniorum et orationis fecit ibi monasterium, quod nunc Laestingaeu uocatur, et religiosis moribus iuxta ritus Lindisfarnensium ubi educatus erat instituit.

Qui cum annis multis et in praefata prouincia episcopatum administraret et huius quoque monasterii statutis propositis curam gereret, casu contigit ut ad ipsum monasterium tempore mortalitatis adueniens tactus ibidem infirmitate corporis obiret. qui primo quidem foris sepultus est; tempore autem procedente in eodem monasterio ecclesia est in honorem beatae dei genericos de lapide facta et in illa corpus ipsius ad dexteram altaris reconditum.

Dedit autem episcopus regendum post se monasterium fratri suo Ceadda qui postea episcopus factus est, ut in sequentibus dicemus. iiiii siquidem hi quos diximus germani fratres, Cedd et Cynibill et Caelin et Ceadda, quod raro inuenitur, omnes sacerdotes domini fuere praemari et duo ex eis etiam summi sacerdotii gradu functi sunt. cum ergo episcopum defunctum ac sepultum in prouincia Nordanhymbrorum audirent fratres qui in monasterio eius erant in prouincia Orientalium Saxorum, uenerunt illo de
suo monasterio homines circiter xxx, cupientes ad corpus
sui patris aut uiuere si sic deo placeret aut morientes ibi
sepeliri. qui libenter a suis fratribus et commilitonibus
suscepti omnes ibidem superueniente praefasta praelentiae
clade defuncti sunt, excepto uno puerulo quem orationibus
patris sui a morte constat esse seruatum. nam cum multo
post haec tempore uiueret et scripturis legendis operam
daret, tandem didicit se aqua baptismatis non esse regenera-
tum, et mox fonte lauacri salutaris ablutos etiam postmo-
dum ad ordinem presbyterii promotus est multisque in ec-
clesia utilis fuit: de quo dubitandum non crediderim, quin
intercessionibus ut dixi sui patris, ad cuius corpus dilec-
tionis ipsius gratia uenerat, sit ab articulo mortis retentus,
ut et ipse sic mortem euaderet aeternam et aliis quoque
fratribus ministerium uitae ac salutis docendo exhiberet.

XXIII

HIS temporibus rex Osuiu cum acerbas atque intolleraba-
biles pateretur inruptiones saepedicti regis Merciorum
qui fratrem eius occiderat, ad ultimum necessitate cogente
promisit se ei innumera et maiora quam credi potest orna-
menta regia uel donaria in pretium pacis largitum, dum-
modo ille domum rediret et pruincias regni eius usque
ad internicionem uastare desineret. cumque rex perfidus
nullatinus precibus illius assensum praeberet, qui totam
eius gentem a paruo usque ad magnum delere atque ex-
terminare decreuerat, respexit ille ad diuinae auxilium pie-
tatis, quo ab impietate barbarica posset eripi: uotoque se
obligans ‘si paganus’ inquit ‘nescit accipere nostra donaria,
offeramus ei qui nouit domino deo nostro.’ uouit ergo quia,

24] VOW OF KING OSUIU. 65

B.
si uictor existeret, filiam suam domino sacra uirginitate
dicandam offerret simul et xii possessiones praediorum ad
construenda monasteria donaret: et sic cum paucissimo
exercitu se certamini dedit. denique fert quia tricies
maiorum pagani habuerint exercitum; siquidem ipsi xxx
legiones ducibus nobilissimis instructas in bello habuere,
quibus Osuui rex cum Alchfrido filio, perparuum ut dixi
habens exercitum sed Christo duce confusis, occurrit. nam
alius filius eius Ecgfrid eo tempore in provincia Merciorum
apud reginam Cynuise obses tenebatur; filius autem Osualdi
regis Oidiluald, qui eis auxilio esse debuerat, in parte erat
aduersariorum eisdemque contra patriam et patruum suum
pugnaturis ductor exstiterat, quamuis ipso tempore pug-
nandi sese pugnae subtraxerat euentumque discriminis tuto
in loco expectabat. inito ergo certamine fugati sunt et 15
ciai pagani, duces regii xxx qui ad auxilium uenerant pene
omnes interfeci: in quibus Aedilheri, frater Anna regis
Orientalium Anglorum qui post eum regnauit, auctor ipse
belli, perditis militibus siue auxiliis interemtus. et quia
prope fluuium Vinuad pugnatum est, qui tunc prae inun-
dantia pluuiarum late alueum suum immo omnes ripas suas
transierat, contigit ut multo plures aqua fugientes quam
bellantes perderet ensis.

Tunc rex Osuui iuxta quod domino uouerat pro conlata
sibi uictoria gratias deo referens, dedit filiam suam Aelfhle-
dam, quae uixdum unius anni aetatem inpleuerat, perpetua
ei uirginitate consecrandam: donatis insuper xii possessiun-
culis terrarum, in quibus ablato studio militiae terrestris,
ad exercendam militiam caelestem supplicandumque pro
pace gentis eius aeterna deuotioni sedulae monachorum 30
locus facutasque suppeteret. e quibus uidelicet possessi-
umculis sex in provincia Derorum sex in Berniciorum dedit;

25 transicerit ms. transierat secunda manu.
singulae uero possessiones x erant familiarum, id est simul omnes cxx. intrauit autem praefata regis Osuiu filia deo dedicanda monasterium quod nuncupatur Heruteu, id est insula cerui, cui tunc Hild abbatissa praefuit. quae post biennium comparata possessione x familiarum in loco qui dicitur Streanæshalch, ibi monasterium construxit; in quo memorata regis filia primo discipula uitae regularis deinde etiam magistra exitit, donec completo undex annorum numero ad complexum et nuptias sponsi caelestis uirgo beata intraret. in quo monasterio et ipsa et pater eius Osuiu et mater eius Aeanfled et pater matris eius Aeduini et multi alii nobiles in ecclesia sancti apostoli Petri sepulti sunt. hoc autem bellum rex Osuio in regione Loidis tertio decimo regni sui anno xxiii die kalendarum Decembris cum magna utriusque populi utilitate confecti. nam et suam gentem ab hostili paganorum depopulatione liberavit, et ipsam gentem Merciorum finitimurumque prouinciarum desecto capite perfido ad fidei Christianae gratiam convuertit.

Primus autem in prouincia Merciorum simul et Lindisfa-
rorum ac Mediterraneorum Anglorum factus est episcopus Diuma, ut supra diximus, qui apud Mediterraneos Anglos defunctus ac sepultus est, secundus Cellach qui relictio episcopatus officio uiuens ad Scottiam rediit, uterque de genere Scottorum: tertius Trumheri, de natione quidem Anglorum sed edoctus et ordinatus a Scottis, qui erat abbas in monasterio quod dicitur Ingetlingum. ipse est locus ubi occisus est rex Osuini, ut supra meminimus. nam regina Aeanfled propinqua illius ob castigationem necis eius iniustae postuluit a rege Osuio, ut donaret illi locum monasterium construendi praefato dei famulo Trumherae, quia propinquus et ipse erat regis occisi: in quo uidelicet monasterio orationes assiduae pro utriusque regis, id est

locus sec manu. monasterio ms. 5—2
et occisi et eis qui occidere iussit, salute aeterna fieren.

idem autem rex Osuiu tribus annis post occasione Pendan
regis Merciorum genti necnon et ceteris australium prouin-
ciarum populis praefuit: qui etiam gentem Pictorum maxi-
ma ex parte regno Anglorum subiecit.

Quo tempore donauit praefato Peada filio regis Pendan,
eo quod esset cognatus suus, regnum australium Merciorum,
qui sunt ut dicunt familiarum quinque milium, discreti
fluuiio Treanta ab aquilonalibus Mercis, quorum terra est
familiarum uii milium. sed idem Peada proximo uere 10
multum nefarie peremptus est prodizione, ut dicunt, coniugis
suae in ipso tempore festi paschalis. conpletis autem tribus
annis post interfectionem Pendan regis reballarunt aduersus
regem Osuiu duces gentis Merciorum Inmin et Eafa et
Eadberct, leuato in regem Vulshere filio eiusdem Pendan 15
adulescente quem occultum seruauerant, et eictis principi-
bus regis non proprii fines suos fortiter simul et libertatem
receperunt: sicque cum suo rege liberi Christo uero regi
pro sempiterno in caelis regno seruire gaudebant. praefuit
autem rex idem genti Merciorum annis x et uii, habuitque 20
primum episcopum Trumheri de quo supra diximus, secun-
dum Iaruman, tertium Ceaddan, quartum Vynfridum. om-
nes hi per ordinem sibimet succedentes sub rege Vulshere
gentis Merciorum episcopatu sunt functi.

XXV

INTEREA Aidano episcopo de hac uita sublato Finan
pro illo gradum episcopatus a Scottis ordinatus ac mis-
sus acceperat. qui in insula Lindisfarnensi fecit ecclesiam
episcopali sedi congruam, quam tamen more Scottorum non
FINAN. PASCHAL CONTROVERSY. 69

de lapide sed de robore secto totam composuit atque harundine textit, quam tempore sequente reuerentissimus archiepiscopus Theodorus in honore beati apostoli Petri dedicavit. sed et episcopus loci ipsius Eadberct ablata harundine 5 plumbi lamminis eam totam, hoc est et tectum et ipsos quoque parietes eius, cooperire curavit.

His temporibus quaestio facta est frequens et magna de observatione paschae, confirmantibus eis qui de Cantia uel de Galliis aduenerant, quod Scotti dominicum paschae 10 diem contra uniuersalis ecclesiae morem celebrarent. erat in his acerrimus ueri paschae defensor nomine Ronan, natione quidem Scottus sed in Galliae uel Italiae partibus regulam ecclesiasticae ueritatis edoctus. qui cum Finano conuigens, multos quidem coruxit uel ad solertiorem ueritatis inquisitionem accendit, nequaquam tamen Finanum emendare potuit: quin potius, quod esset homo ferocis animi, acerbiorem castigando et apertum ueritatis aduersarium reddidit. obseruabat autem Iacob, diaconus quondam ut supra docuimus uenerabilis archiepiscopi Paulini, 15 uerum et catholicum pascha cum omnibus quos ad correctionem uiam erudire poterat. obseruabat et regina Eanfled cum suis iuxta quod in Cantia fieri uiderat, habens secum de Cantia presbyterum catholicæ observationis nomine Romanum. unde nonnumquam contigisse furtur illis temporibus, ut bis in anno uno pascha celebraretur, et cum rex pascha dominicum solutis ieiuniiis faceret, tum regina cum suis persistens adhuc in ieiunio diem palmarum celebraret. haec autem dissonantia paschalis obseruantiae uiuente Aidano patiuenter ab omnibus tolerabatur, qui patenter intellexerat quia, etsi pascha contra morem eorum qui ipsum miserant facere non potuit, opera tamen fidei pietatis et dilectionis iuxta morem omnibus sanctis consuetum dili-

* Gallus ms.  11 acerbiorem ms.
genter exsequi curavit. unde ab omnibus, etiam his qui de pascha aliter sentiebant, merito diligebatur, nec solum a mediocribus uerum ab ipsis quoque episcopis, Honorio Cantuariorum et Felice Orientalium Anglorum, uenerationi habitus est.

Defuncto autem Finano qui post illum fuit, cum Colma
us in episcopatum succederet et ipse missus a Scottia, grauior de observatione paschae necnon et de aliis ecclesiasticae uitas disciplinis contouersia nata est. unde mouit haec quaestio sensus et corda multorum, timentium ne forte accepto 10 Christianitatis vocabulo in uacuum currerent aut ccurrissent. peruenit et ad ipsas principum aures, Osuui uidelicet regis et filii eius Alchfridi. qui nimirum Osuui a Scottis edoctus ac baptizatus, illorum etiam lingua optime inbutus, nil melius quam quod illi docissent autamabat; porro 15 Alchfrid magistrum habens eruditionis Christianae Vilfridum uirum doctissimum (nam et Romam prius propter doctrinam ecclesiasticam adierat et apud Dalfinum archiepiscopum Galliarum Lugduni multum temporis egerat, a quo etiam tonsurae ecclesiasticae coronam susceperat), huius doctrinam omnibus Scottorum traditionibus iure praeferendam sciebat: unde ei etiam donauerat monasterium x1 familiiarum in loco qui dicitur Inhrypum. quem uidelicet locum paulo ante eis qui Scottos sequabantur in possessionem monasterii dederat, sed quia illi postmodum data sibi op- 20 tione magis loco cedere quam suam mutare consuetudinem uolebant, dedit eum illi qui dignam loco et doctrinam haberet et uiam. venerat eo tempore Agilberctus Occi-

dentalium Saxorum episcopus, cuius supra memininus, amicus Alchfridi regis et Vilfridi abbatis, ad prouinciam 30 Nordanhymbrorum et apud eos aliquandiu demorabatur; qui etiam Vilfridum rogatu Alchfridi in praefato suo monas-

10 Lugdoni ms.
SYNOD OF STREANAESHALCH.

25] terio presbyterum fecit. habebat autem secum ipse presbyterum nomine Agathonem. mota ergo ibi quaestione de pascha uel tonsura uel aliis rebus ecclesiasticis, dispositum est ut in monasterio quod dicitur Streanaeshalc, quod inter pretatur sinus Fari, cui tunc Hild abbatissa deo deuota semina praefuit, synodus fieri et haec quaestio terminari deberet. ueneruntque illo reges ambo, pater scilicet et filius; episcopi, Colman cum clericis suis de Scottia, Agilberctus cum Agathone et Vilfrido presbyteris. Iacobus et Romanus in horum parte erant: Hild abbatissa cum suis in parte Scottorum, in qua erat etiam uenerabilis episcopus Cedd iamdudum ordinatus a Scottis ut supra docuimus, qui et interpres in eo concilio uigilantissimus utriusque partis extitit.

15 Primusque rex Osuui praemissa praefatione, quod oporteret eos qui uni deo seruarent unam uiuendi regulam tenere nec discrepare in celebratione sacramentorum caelestium qui unum omnes in caelis regnum expectarent, inquirendum potius quae esset uerior traditio et hanc ab omnibus comminiter esse sequendam, iussit primo dicere episcopum suum Colmanum, qui esset ritus et unde originem ducens ille quem ipse sequeretur. tum Colmanus 'pascha' inquit 'quod agere soleo a maioribus meis accepi qui me huc episcopum miserunt, quod omnes patres nostri uiri deo dilecti eodem modo celebrasse noscuntur. quod ne cui contemnendum et reprobandum esse uideatur, ipsum est quod beatus euangelista Iohannes discipulus specialiter domino dilectus cum omnibus quibus praerat ecclesiis celebrasse legitur.' quo haec et his similia dicente, iussit

20 rex et Agilberctum proferre in medium morem suae observationis unde initium haberet uel qua hunc auctoritate sequeretur. respondit Agilberctus: 'loquatur, obsecro, uice

praemissa ms. ecclesis ms.
mea discipulus meus Wilfrid presbyter, quia unum ambo sapimus cum ceteris qui hic adsident ecclesiasticæ traditionis cultoribus; et ille melius ac manifestus ipsa lingua Anglorum, quam ego per interpretem, potest explanare quae sentimus.' tunc Wilfrid, iubente rege ut diceret, ita exorsus est: 'pascha quod facimus' inquit 'uidimus Romæ, ubi beati apostoli Petrus et Paulus uixere docuere passi sunt et sepulti, ab omnibus celebrari: hoc in Italia, hoc in Gallia, quas discendi uel orandi studio pertransiuis, ab omnibus agi conspeximus: hoc Africam Asiam Aegyptum Graeciam et omnem orbem, quacumque Christi ecclesia diffusa est, per diuersas nationes et linguas uno ac non diuerno temporis ordine gerere comperimus praeter hos tantum et obstipationis eorum complices, Pictos dico et Brettones, cum quibus de duabus ultimis oceani insulis, et his non totis, contra totum orbem stulto labore pugnant.' cui haec decenti respondit Colmanus: 'mirum quare stultum appellare uelitis laborem nostrum, in quo tanti apostoli, qui super pectus domini recumbere dignus fuit, exempla sectamur; cum ipsum sapientissime uixisse omnis mundus nouerit.' at Wilfridus 'absit' inquit 'ut Iohannem stultitiae reprehendamus, cum scita legis Mosaicæ iuxta litteram seruaret, iudaizante adhuc in multis ecclesia nec subito ualentibus apostolis omnem legis observantiam quae a deo instituta est abdicare, quomodo simulacra, quae a daemonibus inuentâ sunt, repudiare omnes qui ad fidem ueniunt necesse est: uidelicet ne scandalum facerent eis qui inter gentes erant Iudaicis. hinc est enim quod Paulus Timotheum circumcidit, quod hostias in templo immolauit, quod cum Aquila et Priscilla caput Chorinti totondit, ad nihil uidelicet utile, nisi ad scandalum uitandum Iudaeorum: hinc quod aïdem Paulo Iacobus ait: "uides, frater, quot milia sunt in

6 pasca ms. 13 gvi ms.
Iudaeis qui crediderunt? et omnes hi aemulaeores sunt legis." nec tamen hodie clariscente per mundum evangelo necesse est, immo nec licitum, fidelibus uel circumcidi uel hostias deo uictimaruin offerre carnalium. itaque Johannes secundum legis consuetudinem xiii\textsuperscript{a} die mensis primi ad uesperam incipiebat celebrationem festi paschalis, nil curans utrum haec sabbato an alia qualibet feria proueniret. at uero Petrus cum Romae praedicaret, memor quia dominus prima sabbati resurrexit a mortuis ac mundo spem resurrecionis contulit, ita pascha faciendum intellexit, ut secundum consuetudinem ac praecerta legis xiii\textsuperscript{am} lunam primi mensis, aeque sicut Johannes, orientem ad uesperam semper exspectaret, et hac exorta, si dominica dies quae tunc prima sabbati uocabatur erat mane uentura, in ipsa uespera pascha dominicum celebrare incipiebat, quomodo et nos hodie facere solemus; sin autem dominica non proximo mane post lunam xiii\textsuperscript{am} sed xii\textsuperscript{a} aut xiii\textsuperscript{a} aut alia qualibet luna usque ad xxi\textsuperscript{am} esset uentura, exspectabat eum et praecedente sabbato uspere sacrosancta paschae sollemnia inchoabat; sicque fiebat ut dominica paschae dies nonnisi a xii\textsuperscript{a} luna usque ad xxi\textsuperscript{am} seruaretur. neque haec euangelica et apostolica traditio legem soluit sed potius adimplet, in qua obseruandum pascha a xiii\textsuperscript{a} luna primi mensis ad uesperam usque ad xxi\textsuperscript{am} lunam eisdem mensis ad uesperam praecptum est: in quam obseruantiam imitandam omnes beati Iohannis successores in Asia post obitum eius et omnis per orbem ecclesia conversa est. et hoc esse uerum pascha, hoc solum fidelibus celebrandum, Niceno concilio non statutum nouiter sed confirmatum est, ut ecclesiastica docet historia. unde constat uos, Colmane, neque Iohannis ut autumatis exempla sectari neque Petri cuius traditioni sci-

\textsuperscript{9} clariscente ms.
\textsuperscript{10} intellegit corr in -ex-.
entes contradicitis, neque legi neque evangelio in observati one uestri paschae congruere. Johannes enim ad legis Mosaicae decreta tempus paschale custodiens nil de prima sabbati curabat; quod uos non facitis, qui nonnisi prima sabbati pascha celebratis. Petrus a xu\textsuperscript{a} luna usque ad 5 xxi\textsuperscript{am} diem paschae dominicum celebrabat; quod uos non facitis, qui a xiii\textsuperscript{a} usque ad xx\textsuperscript{am} lunam diem dominicum paschae observatis: ita ut xiii\textsuperscript{a} luna ad uesperam saepius pascha incipiatis, cuius neque lex ullam fecit mentionem neque auctor ac dator evangelii dominus in ea sed in 10 xiii\textsuperscript{a} uel uetus pascha manducauit ad uesperam uel noui testamenti sacramenta in commemorationem suae passionis ecclesiae celebranda tradidit. Item lunam xxi\textsuperscript{am} quam lex maxime celebrandam commendavuit, a celebratione uestri paschae funditus eliminatis: sicque, ut dixi, in celebratione 15 summiae festuuitatis neque Iohanni neque Petro neque legi neque evangelio concordatis.

His contra Colmanus 'numquid' ait 'Anatolius uir sanctus et in praefata historia ecclesiastica multum laudatus legi uel evangelio contraria sapuit, qui a xiii\textsuperscript{a} usque ad x\textsuperscript{am} 20 pascha celebrandum scripsit? numquid reuerentissimum patrem nostrum Columbam et successores eius uiros deo dilectos, qui eodem modo pascha fecerunt, diuinis paginis contraria sapuisset uel egisse credendum est? cum plurimi fuerint in eis, quorum sanctitati caelestia signa et uirtutum 25 quae fecerunt miracula testimonium praebuerunt, quos ipse sanctos esse non dubitans semper eorum uitam mores et disciplinam sequi non desisto.'

At Vilfridus 'constat' inquit 'Anatolium uirum sanctissimum doctissimum ac laude esse dignissimum; sed quid 30 uobis cum illo, cum nec eius decreta seruetis? ille enim pascha suo regulam utique ueritatis sequens circulum x annorum posuit, quem uos aut ignoratis aut agnatum
et a tota Christi ecclesia custoditum pro nihilo contemnitis. ille sic in pascha dominico xiii\textsuperscript{a}m lunam computauit, ut hanc eadem ipsa die more Aegyptiorum xu\textsuperscript{a}m lunam ad uesperam esse fateretur; sic item xx\textsuperscript{a}m die dominico paschae adnotauit, ut hanc declinata eadem die esse xxi\textsuperscript{a}m crederet. cuius regulam distinctionis uos ignorasse probat, quod aliquoties pascha manifestissime ante plenilunium, id est in xiii\textsuperscript{a} luna, facitis. de patre autem uestro Columba et sequacibus eius, quorum sanctitatem uos imitari et regulam ac praecep
ta caelestibus signis confirmata sequi perhibetis, possem respondere, quia multis in iudicio dicentibus domin
ino, quod in nomine eius prophetauerint et daemonia eiec
trent et uirtutes multas fecerint, responsurus sit dominus quia numquam eos nouerit. sed absit ut hoc de patribus uestr
sicam, quia iustius molto est de incognitis bonum credere quam malum; unde et illos dei famulos ac deo dilectos esse non nego, qui simplicitate rustica sed intentione pia deum dilexerunt. neque illis multum obesse reor talem paschae obseruantiam, quamdiu nullus aduenerat qui eis instituti
perfectionis decreta quae sequerentur ostenderet: quos utique credo, si qui tunc ad eos catholicus calculator ad
eniret, sic eius monita fuisse secuturos, quomodo ea quae nouerant ac didicerant dei mandata probantur fuisse secuti. 
tu autem et socii tu, si audita decreta sedis apostolicae
immo uniuersalis ecclesiae et haec litteris sacris confirmata sequi contemnitis, absque uilla dubitatione peccatis. etsi enim patres tui sancti fuerunt, numquid uniuersali quae per orbem est ecclesiae Christi eorum est paucitas uno de angulo extremae insulae praeferenda? et si sanctus erat ac
potens uirtutibus ille Columba uester, immo et noster si Christi erat, numquid praeferri potuit beatissimo aposto
lorum principi, cui dominus ait: "tu es Petrus et super

\textsuperscript{1} tot\textit{a} ms. \textsuperscript{2} iecerint ms. \textsuperscript{30} extrinas ms.
hanc petram aedificabo ecclesiam meam et portae inferi non praeualebunt aduersus eam et tibi dabo clauces regni caelorum?"

Haec perorante Vilfrido dixit rex: 'uere, Colmane, haec illi Petro dicta sunt a domino? ' qui ait: 'uere, rex.' 5 at ille 'habetis' inquit 'uos proferre aliquid tantae potestatisuestro Columbae datum?' at ait ille: 'nihil.' rursum rex 'si utrique uestrum' inquit 'in hoc sine ulla controversia consentiunt, quod haec principaliter Petro dicta et ei clauces regni caelorum sint datae a domino?' responderunt 'etiam' 10 utrique. at ille ita conclusit: 'et ego uobis dico, quia hic est ostiarius ille cui ego contradicere nolo sed, in quantum noui uel ualeo, huius cupio in omnibus oboedire statutis, ne forte me adueniente ad fores regni caelorum non sit qui reseret, auerso illo qui clauces tenere probatur.' 15

Haec dicente rege fauerunt adsidentes quique siue adstantes maiores una cum mediocribus, et abdicata minus perfecta institutione ad ea quae meliora cognouerant sese transferre festinabant.

XXVI

FINITOQVE conflictu ac soluta contione Agilberctus domum rediit. Colman uidens spretam suam doctrinam sectamque esse despectam, adsuntis his qui se sequi uoluerunt, id est qui pascha catholicum et tonsuram coronae (nam et de hoc quaestio non minima erat) recipere nolebant, 25 Scottiam regressus est, tractaturus cum suis quid de his facere deberet. Cedd relictis Scottorum uestigiis ad suam sedem rediit, utpote agnita obseruatione catholicis paschae.

1-2 petram et cetera usque regni caelorum ms. 10 dati ms.
18 reserat ms. 25 despectam ms.
facta est autem haec quaestio anno dominicae incarnationis dclxiii\textsuperscript{o}, qui fuit annus Osui regis xxii\textsuperscript{ii\textsuperscript{a}}, episcopatus autem Scottorum quem gesserunt in prouinicia Anglorum annus xxx\textsuperscript{ii\textsuperscript{a}}; siquidem Aidan x et uii annis, Finan decem, Colman tribus episcopatum tenuere.

Reuerso autem patriam Colmano, suscepit pro illo pontificatum Nordanhymbrorum famulus Christi Tuda, qui erat apud Scottos austrinos eruditus atque ordinatus episcopus, habens iuxta morem prouinciae illius coronam tonsurae ecclesiasticae et catholicam temporis paschalis regulam observans, uir quidem bonus ac religiosus, sed permodico tempore ecclesiam regens. uenerat autem de Scottia tenente adhuc pontificatum Colmano, et diligenter ea quae ad fidem et ueritatem pertinent et uerbo cunctos docebat et opere.

porro fratibus, qui in Lindisfarnensi ecclesia Scottis abuentibus remanere maluerunt, praepositus est abbatis iure uir reuorentissimus ac mansuetissimus Eata, qui erat abbas in monasterio quod dicitur Mailros: quod aiunt Colmanum abiturum petisse et inpetrasse a rege Osuiu, eo quod esset idem Eata unus de xii pueris Aidani, quos primo episcopatus sui tempore de natione Anglorum erudiendos in Christo accepit. multum namque eundem episcopum Colmanum rex pro insita illi prudentia diligebat. ipse est Eata qui non multo post eidem ecclesiae Lindisfarnensi episcopus factus est. abiens autem domum Colman adsumsit secum partem ossium reuorentissimi patris Aidani, partem uero in ecclesia cui praeerat reliquit et in secretario eius condì praecipit.

Quantae autem parsimoniae cuius continentiae fuerit ipse cum praedecessorisbus suis, testabatur etiam locus ille quem regebant, ubi abuentibus eis excepta ecclesia paucissimae domus repertae sunt, hoc est illae solummodo sine quibus conversatio ciuillis esse nullinus poterat. nil pe-
cuniarum absque pecoribus habebant, si quid enim pecuniae a diuitibus accipiebant, mox pauperibus dabant. nam neque ad suspicionem potentium saeculi uel pecunias colligi uel domus praeuideri necesse fuit, qui numquam ad ecclesiam nisi orationis tantum et audiendi uerbi dei causa ueniebant. rex ipse, cum opportunitas exegisset, cum u tantum aut ui ministris ueniebat et expleta in ecclesia oratione discedebat: quod si forte eos ibi refici continget, simplici tantum et cotidiano fratrum cibo contenti nil ultra quaerebant. tota enim fuit tunc sollicitudo doctoribus illis deo seruiendi non saeculo, tota cura cordis excolendi non uen tris. unde et in magna erat ueneratione tempore illo religionis habitus, ita ut, ubicumque clericus aliqui aut monachus adueniret, gaudenter ab omnibus tamquam dei famulus exciperetur: etiam si in itinere pergens inueniret, adcurre bant et flexa ceruice uel manu signari uel ore illius se benedici gaudebant; uerbis quoque horum exhortatorii diligenter auditum praebebant. sed et diebus dominicis ad ecclesiam sui ad monasteria certatim non reficiendi corporis sed audiendi sermonis dei gratia confluerebant: et si quis sacerdotum in uicum forte deueniret, mox congregati in unum uicani uerbum uitae ab illo expetere curabant. nam neque alia ipsis sacerdobilus aut clericis uicos adeundi, quam praedicandi baptizandi inscrimos uisitandi et, ut breuire dicam, animas curandi causa fuit: qui in tantum erant ab omni avaritiae peste castigati, ut nemo territoria ac possessiones ad construenda monasteria, nisi a potentibus saeculi coactus, acciperet. quae consuetudo per omnia aliquanto post haec tempore in ecclesiis Nordanhyembrorum seruata est. sed de his satis dictum.

exigisset ms. 12 erat om ms. 16 flevo ms. 17 exhortatoris ms.
XXVII

Eodem autem anno dominicae incarnationis dclxiiio facta erat eclipse solis die tertio mensis Maii hora circiter x° diei: quo etiam anno subita pestilentiae lues 5 depopulatis prius australibus Britanniae plagis, Nordanhymbrorum quoque prouinciam corripiens atque acerba clade diutius longe lateque desaeuiens, magnam hominum multitudinem strauit. qua plaga praefatus domini sacerdos Tuda raptus est de mundo, et in monasterio quod dicitur 10 Pægnalaech honorifice sepultus. haec autem plaga Hiberniam quoque insulam pari clade premebat. erant ibidem eo tempore multi nobiliwm simul et mediocrum de gente Anglorum, qui tempore Finani et Colmani episcoporum relictæ insula patria uel diuinae lectionis uel continentioris 15 uutae gratia illo secesserant. et quidam quidem mox se monasticae conversationi fideliter mancipauerunt, alii magis circueundo per cellas magistrorum lectioni operam dare gaudebant: quos omnes Scotti libentissime suscipientes, uictum eis cotidianum sine pretio, libros quoque ad legen- 20 dum et magisterium gratuitum praebere curabant.

Erant inter hos duo iuuenes magnæ indolis de nobilibus Anglorum, Edilhun et Ecgbert, quorum prior frater fuit Ediluini, uiri aequæ deo dilecti qui et ipse aequo sequente Hiberniam gratia legendi adiit et bene instructus patriam 25 rediit atque episcopus in prouincia Lindissi factus multo ecclesiam tempore nobilissime rexit. hi ergo cum essent in monasterio quod lingua Scottorum Rathmelsigi appellatur et omnes socii ipsorum uel mortalitate de saeculo rapti uel per alia essent loca dispersi, corrupti sunt ambo morbo

4 pestilentia ms. 6 acerua ms. 10 ali ms.
21 duos ms.
eiusdem mortalitatis et grauisse adflict: et quibus Ecgberct, sicut mihi referebat quidam uericissimus et uenerandae canoniei presbyter qui se haec ab ipso audisse perficeres, cum se aestimaret esse moriturum, egressus est tempore matutino de cubiculo in quo infirmi quiescabant, et residens solus in loco oportuno coepit sedulus cogitare de actibus suis et compunctus memoria peccatorum suorum faciend lacrimis abluebat atque intimo ex corde deum precabatur, ne adhuc mori deberet, priusquam uel praeteritas neglegentias quas in puertia siue infantia commiserat perfectus ex tempore castigaret uel in bonis se operibus habundantius exerceret. uouit etiam uotum, quia adeo peregrinus uiuere uellet ut numquam in insulam in qua natus est, id est Brittaniam, rediret; quia praeter sollemnem canonici temporis psalmodiam, si non uaeletudo corporis obsisteret, cotidie psalterium totum in memoriam diuiniae laudis decantaret; et quia in omni septimana diem cum nocte iewinus transierit, cumque finitis lacrimis precibus et uotis domum rediret, inuenit sodalem dormientem, et ipse quoque lectulum conscendens coepit in quietem membra laxare, et cum paululum quiesceret, expergesfactus sodalis respexit eum et ait: 'o frater Ecgbercte, o quid fecisti? sperabam quia pariter ad uitam aeternam intraremus. uerumtamen scito quia quae postulasti accipies.' didicerat enim per visionem, et quid ille petisset et quia petita inpertasset. quid multa? ipse Edilhun proxima nocte defunctus est: at uero Ecgberct decussa molestia aegritudinis conualuit, ac multo postea tempore uiuens acceptumque sacerdotii gradum condignis orans actibus post multa uirtutum bona, ut ipse desiderabat nuper, id est anno dominicae incarnationis 30 dcxxxuiii cum esset ipse annorum xc, migravit ad regna caelestia. duxit autem uitam in magna humilitatis man-

5 * cubilo ms.  
27 * Ecgberct ms.
sueto nudinis continentiae simplicitatis et iustitiae perfectione. unde et genti suae et illis in quibus exulabat nationibus Scottorum siue Pictorum, exemplo uiuendi et instantia docendi et auctoritate corripiendi et pietate largiendi de his quae a diuitibus acceperat, multum profuit. addidit autem uotis quae diximus, ut semper in xli non plus quam semel in die reficeret, non aliud quam panem ac lac tenuissimum et hoc cum mensura gustaret: quod uidelicet lac pridie nouum in fiala ponere solebat, et post noctem ablata superficie crassiore ipse residuum cum modico, ut diximus, pane bibebat. cuius modum continentiae etiam xii diebus ante natale domini, totidem quoque post peracta sollemnia pentecostes, hoc est lxx, semper obseruare curabat.

XXVIII

INTEREA rex Alchfrid misit Vilfridum presbyterum ad regem Galliarum, qui eum sibi suisque consecrari faceret episcopum. at ille misit eum ordinandum ad Agilberectum de quo supra diximus, qui relicta Britania Parisiacae ciuitatis factus erat episcopus: et consecratus est magno cum honore ab ipso, convenientibus plurimis episcopis in uico regio qui uocatur In Conpendio. quo adhuc in transmarinis partibus propter ordinationem demorante, imitatus industriam filii rex Osuiu misit Cantiam uirum sanctum modestum moribus scripturarum lectione sufficienter instructum et ea quae in scripturis agenda didicerat operibus sollexer exsequentem, qui Eburacensis ecclesiae ordinaretur episcopus. erat autem presbyter uocabulo Ceadda frater reuerentissimi antistitis Ceddii, cuius saepius miniminus, et abbas monasterii illius quod uocatur Laestingaeu. misitque cum eo rex presbyterum suum uocabulo Eadhaedum, qui

28 Osuiu ms. 30 antistiti ms.
postea regnante Ecfrido Hrypensis ecclesiae praesul factus est. uerum illi Cantiam peruenientes inuenerunt archiepiscopum Deusdedit iam migrasse de saeculo et necdum alium pro eo constitutum fuisse pontificem. unde deuerterunt ad prouinciam Occidentalium Saxorum, ubi erat Vini episcopus: et ab illo est uir praefatus consecratus antistes, addumtis in societatem ordinationis duobus de Brettonum gente episcopis, qui dominicum paschae diem, ut saepius dictum est, secus morem canonicum a xiiii. usque ad xxam lunam celebrant. non enim erat tunc ullus excepto illo Vine in tota Britannia canonice ordinatus episcopus. consecratus ergo in episcopum Ceadda maximam mox coepit ecclesiasticae ueritati et castitati curam inpendere, humilitati continentiae lectioni operam dare, oppida rura casas uicos castella propter euangelizandum non equitando sed apostolo lorum more pedibus incedendo peragre. erat enim de discipulis Aidani, eisdemque actibus ac moribus iuxta examplum eius ac fratris sui Ceddii suos instituere curavit auditores. ueniens quoque Brittaniam Vitalfrid iam episcopus factus et ipse perplura catholicae observationis moderamina ecclesiis Anglorum sua doctrina contulit. unde factum est, ut crescente per dies institutione catholica Scotti omnes qui inter Anglos morabantur aut his manus darent aut suam redirent ad patriam.

XXIX

HIS temporibus reges Anglorum nobilissimi, Osuiu provinciae Nordanhymbrorum et Ecgberct Cantuariorum, habito inter se consilio quid de statu ecclesiae Anglorum esset agendum, intellexerat enim ueraciter Osuiu quamuis educatus a Scottis quia Romana esset catholica
et apostolica ecclesia, adsumserunt cum electione et consensu sanctae ecclesiae gentis Anglorumuirum bonum et aptum episcopatui presbyterum nomine Vighardum de clero Deusdedit episcopi, et hunc antistitem ordinandum Romam miserunt: quatinus accepto ipse gradu archiepiscopatus cathlicos per omnem Britanniam ecclesiis Anglorum ordine posset antistites.

Verum Vighard Romam perueniens, priusquam consecrari in episcopatum posset, morte praeruptus est, et huiusmodi litterae regi Osuiu Britanniam remissae sunt:

'DOMINO excellenti filio Osui regi Saxonum Vitalianus episcopus seruuus seruorum dei. desiderabiles litteras excellentiae uestrae suscepimus, quas relegentes cognouimus eius piissimam deuotionem feruentissimumque amorem quem habet propter beatam uitam, et quia dextera domini protegente ad ueram et apostolicae fidei sit conuersus, sperans, sicut in sua gente regnat, ita et cum Christo de futuro conregnare. benedicta igitur gens, quae talem sapientissimum et dei cultorem promeruit habere regem: quia non solum ipse dei cultor extitit, sed etiam omnes subiectos suos meditatur die ac nocte ad fidei catholicam atque apostolicam pro suae animae redemptione convuerti. quis enim audiens haec suauia non laetetur? quis non exultet et gaudeat in his piis operibus? quia et gens uestra Christo omnipotenti deo credit secundum diuinorum prophetarum uoces, sicut scriptum est in Isaia: "in die illa radix Iesse, qui stat in signum populorum, ipsum gentes deprecabuntur." et iterum: "audite insulae, adtendite populi de longe." et post paululum "parum" inquit "est ut mihi sis seruus ad suscitandas tribus Iacob et faeces Israel convuertendas, dedi
te in lucem gentium, ut sis salus mea usque ad extremum terrae." et rursum: "reges uidebunt et consurgent principes et adorabunt." et post pusillum: "dedi te in foedus populi, ut suscitares terram et possideres hereditates dissipatas et dices his qui uincti sunt 'exite' et his qui in tenebris 'reuelamini.'" et rursum: "ego dominus uocavi te in iustitia et adprehendi manum tuam et seruaui et dedi te in foedus populi, in lucem gentium, ut aperires oculos caecorum et educeres de conclusione uinctum, de domo carceris sedentes in tenebris." ecce, excellentissime fili, quam luce clarius est, non solum de uobis, sed etiam de omnibus prophetatum gentibus, quod sint crediturae in Christo omnium conditore. quamobrem oportet uestrarn celsitudinem, utpote membrum existens Christi, in omnibus piam regulam sequi perenniter principis apostolorum, siue in pascha celebrandum siue in omnibus quae tradiderunt sancti apostoli Petrus et Paulus, qui ut duo luminaria caeli inluminant mundum, sic doctrina eorum corda hominum cotidie inlustrat credentium.'

Et post nonnulla, quibus de celebrando per orbem totum uno uero pascha loquitur.

'Alterum denique' inquit 'docibilem et in omnibus ornatum antistitem secundum uestrurn scriptorum tenorem minime ualuius nunc reperire pro longinquitate itineris. profecto enim dum huiusmodi apta reperta persona fuerit, eum instructum ad uestrarn dirigemus patriam, ut ipse et uiua uoce et per diuina oracula omnem inimici zizaniam ex omni uestra insula cum diuino nutu eradict. munuscula a uestra celsitudine beato principi apostolorum directa pro aeterna eius memoria suscepius, gratiasque agimus ac pro eius incolumitate iugiter deum deprecamur cum Christi

1 extrimum ms. 3 possillum ms. 24 reperire ms.
26 repertam. man pr corr in repertam.
clero. itaque qui haec obtulit munera de hac subtractus
est luce situsque ad limina apostolorum, pro quo ualde
sumus contristati cur hic esset defunctus. uerumtamen
gerulis harum nostrarum litterarum uestris missis beneficia
sanctorum, hoc est reliquias beatorum apostolorum Petri et
Pauli et sanctorum martyrum Laurentii Iohannis et Pauli
et Grigorii atque Pancratii, eis fecimus dari uestrae excell-
entiaeae proecto omnes contradendas. nam et coniugi
uestrae nostrae spiritali filiae direximus per praefatos gerulos
10 crucem clauem auream habentem de sacramissimis uinculis
beatorum Petri et Pauli apostolorum: de cuius pio studio
cognoscentes, tantum cuncta sedes apostolica una nobiscum
laetatur, quantum eius pia opera coram deo flagrant et
uernant. festinet igitur quae sumus uestra celsitudo, ut
15 optamus, totam suam insulam deo Christo dicare. proecto
enim habet protectorem humani generis redemtorem domi-
nun nostrum Iesum Christum, qui ei cuncta prospera in-
pertiet, uti nouum Christi populum coaceruet catholicam ibi
et apostolicam constituens fidem. scriptum est enim:
20 "quae reite primum regnum dei et iustitiam eius, et haec
omnia adicientur uobis." nimium enim quaerit et ine-
truit et ei omnes suae insulae, ut optamus, subdentur.
paterno itaque affectu salutantes uestram excellentiam,
diuinam precamur iugiter clementiam, quae uos uestrosque
25 omnes in omnibus bonis operibus auxiliari dignetur, ut cum
Christo in futuro regnetis saeculo. incoluem excellentiam
uestram gratia superna custodiat.'
Quis sane pro Vighardo repertus ac dedicatus sit antistes,
libro sequente oportunius dicetur.

7 Pancratii ms. dare manus pr corr in dari.
XXX

Eodem tempore provinciae Orientalium Saxonum post Suidhelmum, de quo supra diximus, praefuer e reges Sigheri et Sebbi, quamuis ipsi regi Merciorum Vulfherae subjici. quae uidelicet provincia cum praefatae mortalitatis clade premeretur, Sigheri cum sua parte populi relictis Christianae fidei sacramentis ad apostasiam conuersus est. nam et ipse rex et plurimi de plebe siue optimatus, diligentes hanc uitam et futuram non quaerentes siue etiam non esse credentes, coeperunt fana, quae derelicta erant, restaurare et adorare simulacra, quasi per haec possent a mortalitate defendi. porro socius eius et coheres regni eiusdem Sebbi magna fidel perceptam cum suis omnibus deutoine seruavit, magna, ut in sequentibus dicemus, uitam fidelem felicitate compleuit. quod ubi rex Vulfheri comperit, fidel uidelicet provinciae ex parte profanatam, misit ad corrigendum errorem reuocandamque ad fidelis meritis provinciam Iaruman episcopum qui successor erat Trumheri. qui multa agens solertia, iuxta quod mihi presbyter qui comes itineris illi et cooperator uerbi extiterat referrebat, erat enim religiosus et bonus uir, longe lateque omnia peruagatus et populum et regem praefatum ad uiam iustitiae reuexit: adeo ut relictis siue destructis fanis arisque quas fecerant aperiret ecclesias ac nomen Christi cui contradiixerant confiteri gauderent, magis cum fide resurrectionis in illo mori quam in perfidia sordibus inter idola uiuere cupientes. quibus ita gestis, et ipsi sacerdotes doctoresque eorum domum rediere laetantes.

Liber tertius Historiae Ecclesiasticae Gentis Anglorum explicit.
incipit liber quartus

historiae ecclesiasticae gentis anglorum.

haec continentur capitvla in libro quarto
historiae ecclesiasticae gentis anglorum.

i vt defuncto deusdeimit vighard ad suscipiendum episcopatum
romam sit missus, sed illo ibidem defuncto theodorus archie-
episcopus ordinatus et cum hadriano abbate sit brittanium
missus.

ii vt theodoro cuncta pergranante anglorum ecclesiae cum catho-
lica veritate litterarum quoque sanctarum coeperint studiis
inbui; et ut putta pro damiana hrofensi ecclesiae sit factus
antisetes.

iii vt ceadda, de quo supra dictum est, provinciae mercorum sit
episcopos datus, et de uita et de obitu et sepultura eius.

iii vt colman episcopus relictus britannia duo monasteria in
scotia, unum scotiis alterum anglis quos secum adduxerat,
fecerit.

v de morte osuii et ecgberti regum, et de synodo facta ad locum
heruforda, cui praesidebat archiepiscopus theodorus.

vi vt deposito vynfrido, saexuulf episcopatum eius acceperit, et
earconuald orientalisbus saxonibus episcopus sit datus.

vii vt in monasterio bericinensi, ubi corpora sanctimonialium
feminarum poniti debuerunt, caelesti sit luce monstratum.

viii vt in codem monasterio puellus moriens surgens quam se erat
secutura clamaverit, utque alia de corpore egressa iam
particulam futurae lucis aspexerit.

ix quae sint ostensa caelitus signa cum et ipsa mater congrega-
tionis illius e mundo transiret.

x vt ad cymisterium eiusdem monasterii orans caca lucem rece-
perit.

xi vt rex eiusdem provinciae sebdi in monachica vitam conversa-
tione finierit.

xii vt episcopatum occidentalium saxorum pro leutherio heddi,
episcopum hrofensi ecclesiae pro putta cuichelm et pro ipso
gefmund acceperit, et qui tunc nordanhymborum fuerint
episcopi.
CHAPTERS OF FOURTH BOOK.

.XIII  Vit Vilfrid episcopus prouinciam Australium Saxonum ad Christum conuerterit.

[XIII]  Vit intercessione Osualdi regis pestisera mortalitas sit sublata.

[XV]  Vit Caedwalla rex interfecto rege Australium Saxonum Aedilwald prouinciam illam saeva caede ac depopulatione at-

truerit.

[XIII] [xvi]  Vit Vector insula Christianos incolas susceperit cuius regii sunt duos pueros statim post acceptum baptismis sint interreti.

[XV] [xvii]  De synodo facta in campo Hathfelda praesidente archiepiscopo Theodoro.

[XVI] [xviii]  De Iohanne cantatore sedis apostolicae, qui propter docendum Britanniam uenerit.

[XVII] [xix]  Vit Edithryd regina uirgo perpetua permanerit, cuius nec corpus in monumento corrupsi potuerit.

[XVIII] [xx]  Hymnus de illa.

[XIX] [xxi]  Vit Theodorus episcopus inter Ecfridum et Aedilredum reges pacem fecerit.

[XX] [xxii]  Vit uincula cuiusdam captivi, cum pro eo missae cantaretur, soluta sint.

[XXI] [xxiii]  De uita et obitu Hildae abbatissae.

[XXII] [xxiv]  Quod in monasterio eius fuerit frater cui donum canendi sit divinius concessum.

[XXIII] [xxv]  Qualis uisio uisum uiro dei apparuerit, priusquam monasterium Coludane orbi esset incendio consumtum.

[XXIII] [xxvi]  De morte Ucgfridi et Hlotheri regum.

[XXV] [xxvii]  Vit uir domini Cudberti sit episcopus factus, utque in monachica adhuc uita positus uixerit usque docuerit.

[XXVI] [xxviii]  Vt idem in uita anchoratica et fontem de arente terra orando produxerit et segetem de labore mansum ultra tempus serendi acceperit.

[XXVII] [xxix]  Vt idem iam episcopus obitum suum proxime futurum Heriberto anchoretae praedixerit.

[XXVIII] [xxx]  Vt corpus illius post xi annos sepulturea sit corruptionis inimice repertum, nec multo post successor episcopatus eius de mundo transierit.

[XXIX] [xxxii]  Vt quidam ad tumbam eius sit a paralyesi sanatus.

[XXX] [xxxii]  Vt alter ad reliquias eius nuper fuerit ad oculi langore curatus.

\[1\] ms om titles of c xiii and xv, xvi is numbered xiii, xvii xv etc.

\[2\] regi ms.
[EXPLICIVNT CAPITVLA.] INCIPIT IPSE LIBER.

I

ANNO memorato praeftae eclypsis et mox subsequentis pestilentiae, quo et Colman episcopus unanima catholiciorum intentione superatus ad suos reuersus est, Deusdedit ui ecclesiae Doruuernensis episcopus obiit ii iduum Iulia-
rum; sed et Erconberct rex Cantuariorum eodem mense ac die defunctus Ecgbercto filio sedem regni reliquit, quam ille susceptam per uiiii annos tenuit. tunc cessante non paucio tempore episcopatu missus est Romam ab ipso simul et a rege Nordanhymbrorum Osuo, ut praecedente libro paucis diximus, Vighard presbyter uir in ecclesiasticis disciplinis doctissimus de genere Anglorum, petentibus hunc ecclesiae Anglorum archiepiscopum ordinari: missis pariter apostolico papae donariis et aureis atque argenteis uasis non paucis. qui ubi Romam peruenit, cuius sedi apostolicae tempore illo Vitalianus praerat, postquam itineris sui causam praefato papae apostolico patefecit, non multo post et ipse et omnes pene qui cum eo aduenerant socii pestilentia superueniente deleti sunt.

At apostolicus papa habito de his consilio quaesitui sedulus quem ecclesiis Anglorum archiepiscopum mitteret. erat autem in monasterio Hiridano, quod est non lange a Neapoli Campaniae, abbas Hadrianus uir natione Afer sacris litteris diligenter inbutus monasterialibus simul et

Afer manus pr. corr sec Afer.
ecclesiasticis disciplinis institutus Graecae pariter et Latinae linguae peritissimus. hunc ad se accitum papa iussit episcopatu accepto Britanniam uenire. qui indignum se tanto gradu respondens ostendere posse se dixit alium, cuius magis ad susciwendum episcopatum et eruditio conueniret et aetas. cumque monachum quendam de uicino uirginum monasterio nomine Andream pontifici offerret, hic ab omnibus qui nouere dignus episcopatu iudicatus est, uerum pondus corporeae infirmitatis, ne episcopus fieri posset, obstitit. et rursum Hadrianus ad susciwendum episcopatum actus est: qui petens inducias, si forte alium, qui episcopus ordinaretur, ex tempore posset inuenire.

Erat ipso tempore Romae monachus Hadriano notus nomine Theodorus, natus Tarso Ciliciae, uir et saeculari et diuina litteratura et Graece instructus et Latine, probus moribus et aetate uenerandus, id est annos habens aetatis lx et ui. hunc offerens Hadrianus pontifici, ut episcopus ordinaretur obtinuit: his tamen conditionibus interpositis, ut ipse eum perduceret Britanniam eo quod iam bis partes Galliarum diuersis ex causis adisset et ob id maiorem huius itineris peragendi notitiam haberet sufficiensque esset in possessione hominum prriorum, et ut ei doctrinae cooperator existens diligenter adtendarer ne quid ille contrarium veritati fidei Graecorum more in ecclesiam cui praesset in- terduceret. qui subdiaconus ordinatus iii exspectauit mens ses, donec illi coma cresceret, quo in coronam tondi posset; habuerat enim tonsuram more orientalium sancti apostoli Pauli. qui ordinatus est a Vitaliano papa anno dominicae incarnationis dclxuiii sub die uii kalendam Aprilium, dominica. et ita una cum Hadriano ui kalendas Iunias.Britanniam missus est. qui cum pariter per mare ad Massiliam et deinde per terram Arhelas peruenissent et tradi-
dissent Iohanni archiepiscopo ciuitatis illius scripta commendatia Vitaliani pontificis, retenti sunt ab eo, quousque Ebrinus maior domus regiae copiam pergendi quoquo uellent tribuit eis. qua accepta Theodorus profectus est ad Ágil-
5 berctum Parisiorum episcopum, de quo superius diximus, et ab eo benigne suscepstus et multo tempore habitus est. Hadrianus perrexit primum ad Emme Senonum et postea ad Faronem Meldorum episcopos, et bene sub eis diutius fuit: coegerat enim eos inminens hiems ut ubicumque 10 potuissent quieti manerent. quod cum nuntii certi nar-
rassent regi Ecgbercto, esse scilicet episcopum quem pe-
tierant a Romano antistite in regno Francorum, misit illo continuo Raedfridum praefectum suum ad adducendum eum: quo cum uenisset, adsumsit Theodorum cum Ebrini 15 licentia, et perduxit eum ad portum cui nomen est Quen-
tauic, ibi fatigatus infirmitate aliquantisper moratus est et, cum conualescere coepisset, nauigavit Britanniam. Hadri-
anum autem Ebrinus retinuit, quoniam suspicabatur eum habere aliquum legationem imperatoris ad Britanniae reges 20 aduersus regnum, cuius tunc ipse maximam curam gerebat. sed cum nihil tale illum habere uel habuisse ueraciter com-
perisset, absoluit eum et post Theodorum ire permisit. qui statim ut ad illum uenit, dedit monasterium beati Petri apostoli, ubi archiepiscopi Cantiae sepeliri, ut praefatus sum, 25 solent. praeeperat enim Theodoro abeunti dominus apost-
tolicus, ut in diocesi sua prouideret et daret ei locum in quo cum suis apte degere potuisset.

5 Pariscorum pr man. -ior- sec. 9 cogerat ms.
11 petierunt pr man. -ant sec.
PERVENIT autem Theodorus ad ecclesiam suam secundo postquam consecratus est anno sub die ui kalendae Iuniiarum dominica et fecit in ea annos xx et unum menses iii dies xxui. moxque peragrata insula tota quaquerum Anglorum gentes morabantur, nam et libentissime ab omnibus suscipiebatur atque audiebatur, rectum uiuendi ordinem ritum paschae celebrandi canonicum per omnia comitante et cooperante Hadriano disseminabat.isque primus erat in archiepiscopis, cui omnis Anglorum ecclesia manus dare consentiret. et quia litteris sacris simul et saecularibus ut diximus abundanter ambo erant instructi, congregata discipulorum caterva scientiae salutaris cotidie flumina inrigandis eorum cordibus emanabant: ita ut etiam metricae artis astronomiae et arithmeticae ecclesiasticae disciplinam inter sacrorum apicum uolumina suis auditoribus contraderent. indicio est quod usque hodie supersunt de eorum discipulis qui Latinam Graecamque linguam aequique ut propriam in qua nati sunt norunt. neque umquam prorsus ex quo Britanniam petierunt Angli feliciora fuere tempora; dum et fortissimos Christianosque habentes reges cunctis barbaris nationibus essent terrori et omnium uota ad nuper audita caelestis regni gaudia penderent et quicumque lectionibus sacris cuperent erudiri haberent in promptu magistris qui docerent.

Sed et sonos cantandi in ecclesia, quos eatenus in Cantia tantum nouerant, ab hoc tempore per omnes Anglorum ecclesias discere coeperunt: primusque, excepto Iacobo de quo supra diximus, cantandi magister Nordanhymbrorum ecclesiis Aeddi cognomento Stephanus fuit, inuitatus de Cantia a reuerentissimo uiro Vilfrido, qui primus inter

18 arithmeticae ms.
episcopos qui de Anglorum gente essent catholicum uiuendi morem ecclesiis Anglorum tradere didicit.

Itaque Theodorus perlustrans uniuaesa ordinabat locis oportuniss episcopos et ea quae minus perfecta repperit his quoque iuuantibus corrigebat. in quibus et Ceadda episcopum cum agueret non fuisse rite consecratum, respondens ipse voce humillima 'si me' inquit 'nisti episcopatum non rite suscepisse, libenter ab officio discedo, quippe qui neque me umquam hoc esse dignum arbitrabar, sed obedientiae causa iussus subire hoc, quamuis indignus consensi.' at ille audiens humilitatem responsonis eius dixit non eum episcopatum demittere debere: sed ipse ordinationem eius denuo catholica ratione consummavit. eo autem tempore, quo defuncto Deusdedit Doruernensi ecclesiae episcopus quae-rebatur ordinabatur mittebatur, Wilfrid quoque de Britanii Galliam ordinandus est missus; et quoniam ante Theodorum reiit, ipse etiam in Cantia presbyteros et diaconos, usquedum archiepiscopus ad sedem suam perueniret, ordinabat. at ipse ueniens mox in ciuitate Hrofi, ubi defuncto Damiano episcopatus iam diu cessauerat, ordinavit uirum magis ecclesiasticis disciplinis institutum et uitae simplicitate contentum quam in saeculi rebus strenuum, cui nomen erat Putta, maxime autem modulandi in ecclesia more Romanorum, quem a discipulis beati papae Gregorii didi-cerat, peritum.

III

EO tempore provinciae Merciorum rex Vulsheri praefuit qui, cum mortuo Iarumanno sibi quoque suisque a Theodo para episcopum dari pederet, non eis nouum uoluit ordinare episcopum, sed postulavit a rege Osuo ut illis episcopus Ceadda daretur, qui tunc in monasterio suo quod
est in læstingae quietam uitam agebat, vilfrido administrante episcopatum eboracensis ecclesiae necnon et omnium nordanhymborum, sed et pictorum, quousque rex osiuu imperium pretendere poterat. et quia moris erat eidem reuerentissimo antistiti opus euangeli magis ambulando per loca quam equitando perficere, iussit eum theodorus ubicumque longius iter instaret equitare, multumque reminentem studio et amore pii laboris ipse eum manu sua leuauit in equest, quia nimium sanctum esse uirum comperit, atque equo uehi quo esset necesse compulsit. suspitum itaque episcopatum gentis merciorum simul et lindisfarorum ceadda iuxta exempla patrum antiquorum in magna uitae perfectione administrare curauit: cui etiam rex vulfheri donauit terram 1 familiarum ad construendum monasterium in loco qui dicitur adbarua, id est, ad 15 nemus, in provincia lindissi, in quo usque hodie instituta ab ipso regularis uitae uestigia permanent.

Habuit autem sedem episcopalem in loco qui vocatur lyccidfelth, in quo et defunctus ac sepultus est; ubi usque hodie sequentium quoque provinciae illius episcoporum sedes est. secerat uero sibi mansionem non longe ab ecclesia remotiorem; in qua secretius cum paucis, id est uii siue uiii, fratibus, quoties a labore et ministerio uerbi uacabat, orare ac legere solebat. qui cum in illa provincia duobus annis ac dimidio ecclesiam gloriosissime rexisset, adfuit superno dispensante iudicio tempus, de quo loquitur ecclesiastes: 'quia tempus mittendi lapides et tempus colligendi.' superuenit namque clades diuinitus missa, quae per mortem carnis uiuos ecclesiae lapides de terrenis sedibus ad aedificio caeleste transferret, cumque plurimi 30 de ecclesia eiusdem reuerentissimi antistitis de carne subtractis ueniret hora ipsius ut transiret ex hoc mundo ad

venire pr man. -et sec.
OF THE MONK OVINI.

dominum, contigit die quadam ut in præfata mansione forte ipse cum uno tantum fratre cui vocabulum erat Ovini commoraretur, ceteris eius sociis pro causa opportuna ad ecclesiam reuersis. erat autem idem Ovini monachus .5 magni meriti et pura intentione supernae retributionis mundum derelinquens dignusque per omnia cui dominus specialiter sua reuelaret arcana, dignus cui fidem narranti auditentes accommodarent. uenerat enim cum regina Aedilthryde de prouincia Orientalium Anglorum eratque 10 primus ministrorum et princeps domus eius. qui cum crescente fidei furore saeculo abrenuntiare disponeret, non hoc segniter fecit, sed adeo se mundi rebus exuit ut, relictis omnibus quae habebat, simplici tantum habitu indutus et securum atque asciam in manu ferebatur ad monas- 15 terium eiusdem reuerentissimi patris, quod uocatur Laestin- gaeu. non enim ad otium, ut quidam, sed ad laborem se monasterium intrare signabat. quod ipsum etiam facto monstravit: nam quo minus sufficiebat meditationi scrip- turarum, eo amplius operi manuum studium inpendebat. 20 denique cum episcopo in præfata mansione pro suae reue- rentia deuotionis inter fratres habitus, cum illi intus lectioni uacabant, ipse foris quae opus esse uidebantur operabatur. qui cum die quadam tale alicquid foris aegeret digressis ad ecclesiam sociis, ut dicere coeperam, et episcopus solus in oratorio loci lectioni uel orationi operam daret, auduuit repente, ut postea referebat, uocem suauissimam canta- tium atque laetantium de caelo ad terras usque descendere: quam uidelicet uocem ab euraustro, id est ab alto brumalis exortus, primo se audisse dicebat ac deinde paulatim eam 25 sibi adpropriare, donec ad tectum usque oratorii in quo erat episcopus perueniret: quod ingressa totum impleuit atque in gyro circumdedit. at ille dum sollicitus in ea quae

\[ \text{habetur ms.} \quad \text{dissendere ms.} \]
eorum in memoriam futuri iudicii reuocet, ut superbiam
eorum dissipet et conturbet audaciam, reducto ad mentem
tremendo illo tempore quando ipse caelis ac terris ardentibus
uenturus est in nubibus in potestate magna et maiestate
ad iudicandos uius et mortuos. propter quod inquit 5
‘opportet nos admonitioni eius caelesti debito cum timore
et amore respondere; ut, quoties aere commoto manum
quasi ad feriendum minitans exerit nec adhuc tamen percutit,
max imploremus eius misericordiam et discussis penetralibus
cordis nostri atque expurgatis uitiorum rudervibus solliciti,
ne umquam percuti mereamur, agamus.’

Conuenit autem reuelationi et relationi praeefati fratis
de obitu huius antistitis etiam sermo reverentissimi patris
Ecgbercti de quo supra diximus, qui dudum cum eodem
Ceadda adolescens et ipse adulescens in Hibernia monacham
in orationibus et continentia et meditatione diuinorum
scripturarum uitam sedulus agebat. sed illo postmodum patriam
reuerso ipse peregrinus pro domino usque
ad finem uitae permansit. cum ergo ueniret ad eum longo
post tempore gratia uisitationis de Britania uir sanctissimus
et continentissimus uocabulo Hygibald qui erat abbas in
provincia Lindissi, et ut sanctos decebat de uita priorum
patrum sermonem facerent atque hanc aemulari gauderent,
interuenit mentio reverentissimi antistitis Ceadda, dixitque
Ecgberct: ‘scio hominem in hac insula adhuc in carne manentem qui, cum uir ille de mundo transiret, uidit
animam Ceddi fratis ipsius cum agmine angelorum descendere de caelo et adsumta secum anima eius ad caelestia
regna redire.’ quod utrum de se an de alio aliquo diceret,
nobis manet incertum, dum tamen hoc quod tantus uir 30
dixit quia uerum sit esse non possit incertum.

Obiit autem Ceadda sexto die nonarum Martiarum, et

\footnote{1 iudici ms. \footnote{20 ut et ms.}}
sepultus est primo quidem iuxta ecclesiam sanctae Mariae; sed postmodum constructa ibidem ecclesia beatissimi apostolorum principis Petri, in eandem sunt eius ossa translatae in quo utroque loco ad indicium uirtutis illius solent crebra sanitatum miracula operari. denique nuper freneticus quidam dum per cuncta errando discurreret, deuenit ibi uesper, nescientibus siue non curantibus loci custodibus, et ibi tota nocte requiescens, mane sanato sensu egressus mirantibus et gaudentibus cunctis, quid ibi sanatis domino largiente consequeretur, ostendit. est autem locus idem sepulcri tumba lignea in modum domunculi facta coopturus habente foramen in pariete, per quod solent hi qui causa deuotionis illo adueniunt manum suam inmittere ac partem pulueris inde adsumere, quam cum in aquas miserint atque has infirmantibus iumentis siue hominibus gustandas de- derint, mox infimitatis ablata molestia cupitae sospitatis gaudia redibunt.

In cuius locum ordinauit Theodorus Vynfridum uirum bonum ac modestum, qui, sicut prodecessores eius, provinciis Merciorum et Mediterraneorum Anglorum et Lindisfarorum episcopatus officio praeesset: in quibus cunctis Vulfheri, qui adhuc supererat, scep rum regni tenebat. erat autem Vynfrid de clero eius cui ipse successerat antistitis et diaconatus officio sub eo non pauco tempore fungebatur.

INTEREA Colmanus, qui de Scottia erat episcopus, relinquens Britanniam tuit secum omnes quos in Lindisfarnensium insula congregauerat Scottos, sed et de gente Anglorum uiros circiter xxx, qui utrique monachicae con- uersationis erant studiis inbuti. et relictis in ecclesia sua
fratibus aliquot primo uenit ad insulam Hii, unde erat ad praedicandum uerbum Anglorum genti destinatus; deinde secessit ad insulam quandam paruam, quae ad occidentalem plagam ab Hibernia procul secreta sermone Scottico Inisboufnde, id est ‘insula uitulae albae,’ nuncupatur. in hanc ergo perueniens construxit monasterium et monachos inibi quos de utraque natione collectos adduxerat collocavit. qui cum inuicem concordare non possent, eo quod Scotti tempore aestatis quo fruges erant colligenda relictum monasterio per nota sibi loca dispersi uagarentur, at uero hieme succedente redirent et his quae Angli praeparauerant communiter uti desiderarent; quaesitum Colmanus huic disensioni remedium, et circuiens omnia prope uel longe inuenit locum in Hibernia insula aptum monasterio construendo, qui lingua Scottorum Mageo nominatur; emiteque partem eius non grandem ad construendum ibi monasterium a comite ad cuius possessionem pertinebat; ea condicio addita, ut pro ipso etiam qui eis locum commodaret consistentes ibi monachi domino preces offerrent. et constructo statim monasterio iuuante etiam comite ac uicinis omnibus Anglos ibidem locauit, relictis in praefata insula Scottis. quod uidelicet monasterium usque hodie ab Anglis tenetur inolis. ipsum namque est quod nunc grande de modico effectum Muigeo consuete vocatur, et conversis iamdudum ad meliora instituta omnibus egregium examen continet monachorum, qui de processa Anglorum ibidem collecti ad exemplum uenerabilium patrum sub regula et abbate canonico in magna continentia et sinceritate proprio labore, manuum iuuunt.

\[distinatus\; ms.\]

\[offerent\; ms.\]
ANNO dominicae incarnationis dclxxmo, qui est annus secundus ex quo Brittaniam uenit Theodorus, Osuiu rex Nordanhyembrorum pressus est infirmitate, qua et mor-5 tuus est anno aetatis suae luiii. qui in tantum eo tempore tenebatur amore Romanae et apostolicae institutionis ut, si ab infirmitate saluaretur, etiam Romam uenire ibique ad loca sancta uitam finire disponeret, Vilfridumque episcopum ducem sibi itineris fieri promissa non parua pecuniarum 10 donacione rogaret. qui defunctus die xu kalendarum Martiuarum Ecgfridum filium regni heredem reliquit: cuius anno regni iii Theodorus cogit concilium episcoporum, una cum eis qui canonica patrum statuta et diligenter et nossent magistris ecclesiae pluribus. quibus pariter congregatis, 15 diligenter ea quae unitati pacis ecclesiasticae congruerent, eo quo pontificem decebat animo, coepit obsurandia docere. cuius synodicae actionis huiusmodi textus est:

IN nomine domini dei et salvatoris nostri Iesu Christi, regnante in perpetuum ac gubernante suam ecclesiam 20 eodem domino Iesu Christo, placuit conuenire nos iuxta morem canonum uenerabilium tractaturos de necessariis ecclesiae negotiis. conuenimus autem die xxii mensis Septembris inductione prima in loco qui dicitur Herutford. ego quidem Theodorus, quamuis indignus, ab apostolica 25 sede destinatus Doruernensis ecclesiae episcopus, et consacerdos ac frater noster reuerentissimus Bisi Orientalium Anglorum episcopus: quibus etiam frater et consacerdotes noster Vilfrid Nordanhyembrorum gentis episcopus per proprios legatarios adfuit. adfuerunt et fratres ac consacerdotes 30 nostri, Putta episcopus castelli Cantuariorum quod dicitur Hrofescæstir, Leutherius episcopus Occidentalium Saxonum,
ARCHBISHOP THEODORE PRESIDENT.  [IV

Vynfrid episcopus prouinciae Merciorum. cumque in unum conuenientes iuxta ordinem quique suum resedissemus, "rogo" inquam, "dilectissimi fratres, propter timorem et amorem redemtoris nostri, ut in commune omnes pro nostra fide tractemus, ut, quaeque decreta ac definita sunt a sanctis et probabilibus patribus, incorrupte ab omnibus nobis seruentur." haec et alia quamplura quae ad caritatem pertinebant unitatemque ecclesiae conservandam prosecutus sum; cumque expressem praelocationem, interrogaui unum- quemque eorum per ordinem, si consentirent ea quae a patribus canonice sunt antiquitus decreta custodire. ad quod omnes consacerdotes nostri respondentes dixerunt: "optime omnibus placet, quaeque definierunt sanctorum canones patrum, nos quoque omnes alacri animo libertissime seruare." quibus statim protuli eundem librum canonum et ex eodem libro x capitula quae per loca notaueram, quia maxime nobis necessaria sciebam, illis coram ostendi et ut haec diligentius ab omnibus susciperentur rogaui.'

PRIMVM capitulum: "Vt sanctum diem paschae in commune omnes seruemus dominica post xiiiim lunam mensis primi."

'Secundum: "Vt nullus episcoporum parrochiam alterius inuadat, sed contentus sit gubernatione creditae sibi plebis."

'Tertium: "Vt, quaeque monasteria deo consecrata sunt, nulli episcoporum liceat ea in aliquo inquietare nec quicquam de eorum rebus uiolenter abstrahere."

'Quartum: "Vt ipsi monachi non migrunt de loco ad locum, hoc est de monasterio ad monasterium, nisi per dimissionem proprii abbatis, sed in ea permaneant oboedi-30 entia quam tempore suae conversionis promiserunt."

50 demissionem corr in di- ms.
Quintum: "Vt nullus clericorum relinquens proprium episcopum passim quolibet discurrat, neque alicubi ueniens absque commendaticiis litteris sui praesulis suscipiatur. quod si semel susceps noluerit inuitatus redire, et susceps tor et is qui susceptus est excommunicationi subiacebit."

Sextum: "Vt episcopi atque clerici peregrini contenti sint hospitalitatis munere oblato, nullique eorum liceat ullam officium sacerdotale absque permissu episcopi in cuius parrochia esse cognoscitur agere."

Septimum: "Vt bis in anno synodus congregetur. sed quia diuersae causae inpedient, placuit omnibus in commune, ut kalendis Augustis in loco qui appellatur Clofeshoch semel in anno congregemur."

Octauum: "Vt nullus episcoporum se praeferat alteri per ambitionem, sed omnes agnascant tempus et ordinem congregationis suae."

Nonum capitulum in commune tractatum est: "Vt plures episcopi crescente numero fidelium augerentur;" sed de hac re ad praesens siluimus.

Decimum capitulum pro coniugiis: "Vt nulli liceat nisi legitimum habere conubium. nullus incestum faciat, nullus coniugem propriam, nisi ut sanctum euangelium docet fornicationis causa, relinquat. quod si quisquam propriam expulerit coniugem legitimo sibi matrimonio coniunctam, si Christianus esse recte voluerit, nulli alteri copuletur; sed ita permaneat aut propriae reconcilietur coniugi."

His itaque capitulis in commune tractatis ac definitis, ut nullum deinceps ab aliquo nostrum oriatur contentionis scandalum aut alia pro aliiis diuulgarentur, placuit ut, quaeque definita sunt, unusquisque nostro manus propriae subscriptione confirmaret. quam sententiam definitionis excommunicatione ms.
DEATH OF ECGBERCT.

[IV

nostrae Titillo notario scribendam dictaui. actum in mense et inductione supra scripta. quisquis igitur contra hanc sententiam, iuxta decreta canonum nostra etiam consensione ac subscriptione manus nostrae confirmatam, quoquo modo uenire eamque infringere temptauerit, nouerit se ab omni 5 officio sacerdotali et nostra societate separatam. diuina nos gratia in unitate sanctae suae ecclesiae uiuentes custodiat incolumes.'

FACTA est autem haec synodus anno ab incarnatione domini dclxxtertio, quo anno rex Cantuariorum Ecg-10 berct mense Iulio obierat, succedente in regnum fratre Hlothere quod ipse annos xi et menses uii tenuit. Bisi autem episcopus Orientalium Anglorum, qui in præfata synodo suisse perhibetur, ipse erat successor Bonifatii, cuius supra meminimus, uir multae sanctitatis et religionis. nam 15 Bonifatio post x et uii episcopatus sui annos defuncto, episcopus ipse pro eo, Theodoro ordinante, factus est. quo adhuc superstite sed grauissima infirmitate ab administrando episcopatu prohibito, duo sunt pro illo, Aecici et Baduini, electi et consecrati episcopi: ex quo usque hodie prouincia 20 illa duos habere solet episcopos.

VI

NON multo post haec elapsqo tempore offensus a Vynfrido Merciorum episcopo per meritum cuiusdam inobedientiae Theodorus archiepiscopus, deposuit eum de episco-25 patu post annos accepti episcopatus non multos, et in loco eius ordinuit episcopum Sexuulfum, qui erat constructor et abbas monasterii quod dicitur Medeshamstedi in regione Gyruiorum: depositus uero Vynfrid rediiit ad monasterium suum quod dicitur Adbaruae, ibique in optima uitam con-30 uersatione finiuit.

13 praefato ms. praefata C'.
Tum etiam Orientalibus Saxonibus, quibus eo tempore praefuerunt Sebbi et Sigheri quorum supra meminimus, Earconualdum constituit episcopum in ciuitate Lundonia: cuius uidelicet uiri et in episcopatu et ante episcopatum uita et conversatio ferturuisse sanctissima, sicut etiam nunc caelestium signa uirtutum indicio sunt. etenim usque hodie feretrum eius caballarium, quo infirmus uehi solebat, seruatur a discipulis eius multos febricitantes uel alio quolibet incommodo fessos sanare non desistit. non solum autem subpositi eidem feretro uel adpositi curantur aegroti, sed et astulae de illo abscissae atque ad infirmos adlatae citam illis solent adferre medellam.

Hic sane priusquam episcopus factus esset duo praeclaera monasteria, unum sibi alterum sorori suae Aedilburgae, construerat, quod utrumque regularibus disciplinis optime instituerat: sibi quidem in regione Sudergeona iuxta fluuium Tamensem in loco qui uocatur Cerotaesei, id est Ceroti insula; sorori autem in Orientali Saxonom prouincia, in loco qui nuncupatur In Berecingum, in quo ipsa deo deutorum mater ac nutrix possit existere feminarum. quae suscepto monasterii regimine condignam se in omnibus episcopo fratre et ipsa recte uiuendo et subjectis regulariter et pie consulendo praebuit; ut etiam caelestia indicio fuere miracula.

IN hoc etenim monasterio plura uirtutum sunt signa patrata, quae et ad memoriam aedificationemque sequentium ab his qui nouere descripta habentur a multis: e qui-bus et nos aliqua historiae nostrae ecclesiasticae inserere curauimus. cum tempesta saepe dictae cladis late cuncta

10 aegroti ms. 20 dicta ms.
depopulans etiam partem monasterii huius illam qua uiri tenebantur inuasisset et passim cotidie raperentur ad domi-
num, sollicita mater congregationis, qua hora etiam eam monasterii partem qua ancillarum dei caterua a uiorum erat secreta contubernio eadem plaga tangeret, crebris in 5 conuentu sororum perquirere coepit quo loci in monasterio corpora sua poni et cymiterium fieri uellent, cum eas eodem quo ceteros exterminio raptari e mundo contingere. cum-
que nihil certi responsi; tametsi saepius inquirens, a soror-
bus accepisset, accepit ipsa cum omnibus certissimum su-
pernae prouisionis responsum. cum enim nocte quadam exple-
les matutinae laudis psalmoidis egressae de oratorio famulae Christi ad sepulchra fratrum, qui eas ex hac luce praecesserant, solitas domino laudes decantarent, ecce subito lux emissa caelitus ueluti linteum magnum uenit 15 super omnes, tantoque eas stupore perculit ut etiam canticum quod canebant tremefactae intermitterent. ipse autem splendor emissae lucis, in cuius comparatione sol meridianus uideri posset obscurus, non multo post illo elevatus de loco in meridianam monasterii partem, hoc est ad occidentem 20 oratorii, secessit, ibique aliquandiu remoratus et ea loca operiens sic uidentibus cunctis ad caeli se alta subduxit, ut nulli esset dubium, quin ipsa lux, quae animas familiarum Christi esset ductura uel susceptrum in caelis, etiam corporibus earum locum in quo requietura et diem resurrectionis essent 25 expectitura, monstraret. cuius radius lucis tans uexit, ut quidam de fratibus senior qui ipsa hora in oratorio eorum cum alio iunioe positus fuerat referret manu, quod ingressi per rimas ostiorum uel fenestrarum radii lucis om-
nem diurni luminis uiderentur superare fulgorem.

* sepius ms.
VIII

ERAT in eodem monasterio puer trium circiter non amplius annorum Aesica nomine, qui propter infantilem adhuc aetatem in virginitum deo dedicatam solebat cella nutrirī ibique meditari. hic praefata pestilentia tactus ubi ad extrema peruenit, clamauit tertio unam de consecratis Christo virginitibus, proprio eam nomine quasi praesentem alloquens, Eadgyd, Eadgyd, Eadgyd; et sic terminans temporalem uitam intrauit aeternam. at uirgo illa quam mori- 10 ens uocabat, mox in loco quo erat, eadem adacta infirmitate, ipso quo uocata est die de hac luce subtracta et illum qui se uocauit ad regnum caeleste secuta est.

Item quaedam ex eisdem ancillis dei, cum praefato tacta morbo atque ad extrema esset perducta, coepit subito circa 15 medium noctem clamare his quae sibi ministrabant, petens ut lucernam quae inibi accensa erat extinguerent. quod cum frequenti uoce repeteret nec tamen ei aliquis obtemperaret, ad extremum intulit: 'scio quod me haec insana mente loqui arbitramini; sed iam nunc non ita esse cog- 20 noste: nam uere dico uobis, quod domum hanc tanta luce impletam esse perspicuo, ut uestra illa lucerna mihi omnimodis esse uideatur obscura.' et cum ne adhuc quidem talia loquenti quisquam responderet uel adsensum praebet, iterum dixit: 'accendite ergo lucernam illam quam 25 diu uultis; attamen scitote quia non est mea: nam mea lux incipiente aurora mihi adventurā est.' coepitque narrare quia apparuerit sibi quidam uir dei qui eodem anno fuerat defunctus, dicens quod adueniente diluculo perennem esset exitura ad lucem. cuius ueritas uisionis cita circa exortum 30 diei puellae morte probata est.

15 ancellis ms.
CVM autem et ipsa mater pia deo deuotae congregationis Aedilburga esset rapienda de mundo, apparuit uisio miranda cui dam de sororibus cui nomen erat Torctgyd, quae multis iam annis in eodem monasterio commorata et ipsa semper in omni humilitate ac sinceritate deo seruire satagebat et adiutrix disciplinae regularis eidem matri existere minores docendo uel castigando curabat. cuius ut uirtus iuxta apostolum in infirmitate perficeretur, tacta est repente grauiissimo corporis morbo et per annos uiiii pia redemtoris nostri prouisione multum fatigata: uidelicet ut, quicquid in ea uitiis sordidantis inter uirtutes per ignorantiam uel incuriam resedisset, totum hoc caminus diutinae tribulationis excoqueret. haec ergo quadam nocte incipiente crepusculo egressa de cubiculo quo manebat, uidit manifeste quasi corpus hominis, quod esset sole clarius, sindone involutum in sublime ferri, elatum uidelicet de domo in qua sorores pausare solebant. cumque diligentius intueretur quo trahente leuaretur sursum haec quam contemplabatur species corporis gloriosi, uidit quod quasi funibus auro clarioribus in superna tolleretur, donec caelis patentibus introducta amplius ab illa uideri non potuit. nec dubium remansit cogitanti de uisione, quin aliquis de illa congregatione citius esset moriturus, cuius anima per bona quae fecisset opera quasi per funes aureos leuanda esset ad caelos: quod reuera ita contigit. nam non multis interpositis diebus deo dilecta mater congregationis ipsius ergastulo carnis educta est, cuius talem fuisse constat uitam, ut nemo qui eam nouerit dubitare debeat quin ei exequi de hac uita ælestitis patriae patuerit ingressus.

10 MIRACLES AT THE DEATH OF AEDILBURGA. [IV

IX

14 enim pr man. ergo sec.
A VISION SEEN BY THE NUN TORCTGYD. 109

In eodem quoque monasterio quaedam erat femina sanctimonialis et ad saeculi huius dignitatem nobilis et in amore futuri saeculi nobilior: quae ita multis iam annis omni corporis fuerat officio destituta, ut ne unum quidem 5 mouere ipsa membrum valeret. haec ubi corpus abbatissae uenerabilis in ecclesiam delatum donec sepulturae daret cognouit, postuluit se illo adferrri et in modum orantium ad illud adclinari. quod dum fieret, quasi uiuentem adlocuta rogauit, ut apud misericordiam pii conditoris inpetraret 10 se a tantis tamque diutinis cruciatibus absoluì. nec multo tardius exaudita est: nam post dies duodecim et ipsa eucta ex carne temporales affixiones aeterna mercede mutuit.

Cum uero praefata Christi famula Torctgyd tres adhuc 15 annos post obitum dominae in hac uita teneretur, in tantum ea quam praediximus infirmitate decocta est, ut uix ossibus haereret; et ad ultimum, cum tempus iam resolutionis eius instaret, non solum membrorum ceterorum sed et linguae motu caruit. quod dum tribus diebus ac totidem noctibus 20 ageretur, subito uisione spiritali recreata os et oculos aperuit; aspectansque in caelum sic ad eam quam intuebatur uisionem coepit loqui: 'gratus mihi est multum aduentus tuus et bene uenisti:' et hoc dicto parumper reticuit, quasi responsum eius quem uidebat et cui loque- 25 batur exspectans. rursumque quasi leuiter indignata subiunxit: 'nequaquam hoc laeta ferre quo.' rursumque modicum silens tertio dixit: 'si nullatenus hodie fieri potest, obscro ne sit longum spatium in medio.' dixit et, sicut antea parum silens, ita sermonem conclusit: 'si omnimodis 30 ita definitum est neque hanc sententiam licet inmutari, obscro ne amplius quam haec solummodo proxima nox intersit.' quibus dictis interrogata a circumsedentibus, cum

19 mercide ms. 25 sub [in fine uersus] subiunxit ms. 30 definitum ms.
quo loqueretur, 'cum carissima' inquit 'mea mater Aedilburge.' ex quo intellexere quod ipsa ei tempus suae transmigrationis in proximum nuntiare uenisset. nam et, ita ut rogabant, transacta una die ac nocte soluta carnis simul et infirmitatis uinculis ad acternae gaudia salutis intravit. 5

Svcessit autem Aedilburgi in officio abbatissae deuota deo famula nomine Hildilid, multisque annis, id est usque ad ultiam senectutem, eidem monasterio strenuissime in observantia disciplinae regularis et in earum 10 quae ad communes usus pertinent rerum pruidentia praefuit. cui cum, propter augustiam loci in quo monasterium constructum est, placuisset ut ossa famulorum famularumque Christi quae ibidem fuerant tumulata tollerentur et transferretur omnia in ecclesiam beatae dei genetricis 15 unoque conderentur in loco, quoties ibi claritas luminis caelestis quanta saepe flagrantia mirandi apparuerit odoris quae alia sint signa ostensa, in ipso libro de quo haec exacerbimus, quisque legerit, inueniet.

Sane nullatenus praetereundam arbitror miraculum sanita-20 tatis, quod ad ipsum cymiterium deo dicatae congregationis factum idem libellus referit. erat quippe in proximo comes quidam, cuius uxor ingruente oculus caligine subita tantum per dies eadem molestia crebrescente grauata est, ut ne minimam quidem lucis alicuius posset particularum uidere. 25 cui, dum aliquandiu caecitatis huius nocte clausa maneret, repente uenit in mentem quia, si ad monasterium delata uirginum sanctimonialium ad reliquias sanctorum peteret,
perditam posset recipere lucem. nec distult quin continuo, quod mente conceperat, expleret. perducta namque a puellis suis ad monasterium, quia in proximo erat, ubi fidem suae sanationis integram se habere professa est, introducta est ad cymiterium et, cum ibidem diutius flexis genibus oraret, nihil tardius meruit exaudiri. nam exsurgens ab oratione, priusquam exiret de loco, petiæ lucis gratiam recepit, et quae famularum manibus adducta fuerat, ipsa libero pedum incessu domum laeta reursa est: quasi ad hoc solum modo lucem amitteret temporalem ut, quanta sanctos Christi lux in caelis quae gratia uirtutis possideret, sua sanatione demonstraret.

XI

Eo tempore praerat regno Orientalium Saxonum, ut idem etiam libellus docet, uir multum deo deutos nomine Sebbi, cuius supra meminimus. erat enim religiosis actibus crebris precibus piis elimosynarum fructibus pluri- mum intentus, uitam priuatam et monachicam cunctis regni diuitiis et honoribus praeferenis, quam et olim iam, si non obstinatus coniugis animus diuortium negaret, relictio regno subisset. unde multum uisum et saepe dictum est, quia talis animi uirum episcopum magis quam regem ordinari deceret. cumque annos xxx in regno miles regni caelestis exegisset, corruptus est corporis infirmitate permaxima, qua et mortuus est: ammonuitque coniugem, ut uel tunc diuino se seruitio pariter manciparent, cum amplius pariter mundum amplexi uel potius mundo seruire non possent. quod dum aegre inpetraret ab ea, uenit ad antistitem Lundoñiae ciuitatis vocabulo Valdheri, qui Erconualdo successerat; et per eius
benedictionem habitum religionis quem diu desiderabat accept. attulit autem eidem et summam pecuniae non paruam pauperibus erogandam, nil omnimodis sibi reser-

Questa cum ingrauescente praefata aegritudine diem sibi mortis inminere sensisset, timere coepit homo animi regalis, ne ad mortem ueniens tanto adsedtus dolore aliquid in
dignum suae personae uel ore proferret uel aliorum motu gereret membrorum. unde accito ad se praefato urbis 10 Lundoniae in qua tunc ipse manebat episcopo, roguit ne plures eo moriente quam ipse episcopus et duo sui ministri adessent. quod dum episcopus libertissime se facturum promitteret, non mulco post idem uir dei, dum membra sopori dedisset, uidit uisionem consolatoriam, quae omnem 15 ei anxiatem memoraee sollicitudinis auferret, insuper et, qua die esset hanc uitam terminaturus, ostenderet. uidit enim, ut post ipse referebat, tres ad se uenisse uiros claro indutos habitu: quorum unus residens ante lectulum eius, stantibus his qui secum aduenerant comitibus et interro
gantibus de statu eius quem languentem uisitare uenerant, dixit quod anima eius et sine ullo dolore et cum magno lucis splendore esset egressura de corpore: sed et tertium exinde diem quo esset moriturus insinuauit. quod ita utrumque ut ex uisione didicit comple tum est. nam die 25 dehinc tertio completa hora nona subito quasi leuiter ob
dormiens sine ullo sensu doloris emisit spiritum.

Cuius corpori tumulando prae parauerant sarcofagum lapideum: sed cum huic corpus inponere coepissent, in-
uenerunt hoc mensura palmi longius esse sarcofago. do-
lantes ergo lapidem in quantum ualebant, addiderunt longitudini sarcofagi quasi duorum mensuram digitorum.

c sic quidem corpus capiebat. unde facta difficultate
tumulandi cogitabant aut alius qui arere loculum aut ipsum corpus, si possent, in genibus inflectendo breuiare, donec ipso loculo caperetur. sed mira res et non nisi caelitus facta, ne aliquid horum fieri deberet, prohibuit. nam subito adstante episcopo et filio regis eiusdem ac monachi Sigardo, qui post illum cum fratre Suefredo regnuit, et turba hominum non modica, inuentum est sarcosagum illud congruae longitudinis ad mensuram corporis, adeo ut a parte capitis etiam ceruical posset interponi, a parte uero pedum mensura iiiii digitorum in sarcosago corpus excederet. conditus est autem in ecclesia beati doctoris gentium, cuius edoctus monitis caelestia sperare didicerat.

XII

QVARTVS Occidentalium Saxonum antistes Leutherius fuit. siquidem primus Birinus, secundus Agilberctus, tertius extitit Vini. cumque mortuus esset Coinualch quo regnante idem Leutherius episcopus factus est, acceperunt subreguli regnum gentis et diuism inter se tenuerunt annis circiter x: ipsisque regnantibus defunctus est ille et epis- copatu functus est Haeddi pro eo, consecratus a Theodoro in ciuitate Lundonia. cuius episcopatus tempore deuictis atque amotis subregulis Caedualla suscepit imperium et, cum duobus annis hoc tenuisset, tandem superni regni amore compactus reliquit eodem adhuc praesule ecclesiam gubernante; ac Romam abiens ibi uitam finiuict, ut in sequentibus latius dicendum est.

Anno autem dominicae incarnationis dmo clxxmo ui6o, cum Aedilred rex Merciorum adducto, maligno exercitu Cantiam uastaret et ecclesias ac monasteria sine respectu pietatis uel diuini timoris foedaret, ciuitatem quoque Hrofi,
in qua erat Putta episcopus quamuis eo tempore absens, communi clade absunxit, quod ille ubi comperit, ecclesiïam uidelicet suam rebus ablatis omnibus depopulatam, diuertit ad Sexuulfum Merciorum antistitem et accepta ab eo possessione ecclesiae cuiusdam et agelli non grandis, ibidem in pace uitam finiuit, nil omnino de restaurando episcopatu suo agens, quia sicut supra diximus magis in ecclesiasticis quam in mundanis rebus erat industrius, sed in illa solum ecclesia deo seruiens et ubicumque rogabatur ad docenda ecclesiae carmina diuertens. pro quo Theodorus in ciuitate Hrofi Cuichelium consecravit episcopum: sed illo post non multum temporis præe inopia rerum ab episcopatu decedente atque ad alia loca secedente, Gebmundum pro eo substitvit antistitem.

Anno dominicae incarnationis d° clxx° uiii°, qui est annus imperii regis Ecgfridi uiii, apparuit mense Augusto stella quae dicitur cometa, et tribus mensibus permanens matutinis horis oriebatur, excelsam radiantis flammeae quasi columnam praeserens. quo etiam anno orta inter ipsum regem Ecgfridum et reuerentissimum antistitem Wilfridum dissensione, pulsus est idem antistes a sede sui episcopatus et duo in locum eius substituti episcopi, qui Nordanhymbrorum genti praesent, Bosa uidelicet qui Derorum et Eata qui Berniciarum provinciam gubernaret: hic in ciuitate Eburaci, ille in Hagustaldensi siue in Lindisfarnensi ecclesia cathedram habens episcopalem, ambo de monachorum collegio in episcopatus gradum adsciti. cum quibus et Eadhæd in provincia Lindisfarorum, quam nuperrime rex Ecgfrid superato in bello et fugato Vulshere obtinuerat, ordinarum episcopus. et hunc primum provinciæ proprium accepit praesulem, secundum Ediluini, tertium Eadgarum, quartum Cyniberctum, quem in praesenti habet.

6 restaurato ms. -ndo C1. 12 non C1 om. ms.
habebat enim ante Eadhaedum antistitem Sexuulfum, qui etiam Merciorum et Mediterraneorum Anglorum simul episcopus fuit: unde et expulsus de Lindissi, in illarum provinciarum regime permanit. ordinati sunt autem Eadhaed Bosa et Eata Eboraci ab archiepiscopo Theodoro: qui etiam post tres abscessionis Vilfridi annos horum numero duos addidit antistites, Tunberctum ad ecclesiam Hagustaldensem remanente Eata ad Lindisfarnensem, et Trumuini ad provinciam Pictorum quae tunc temporis Anglorum erat imperio subiecta. Eadhaedum de Lindissi reuersum, eo quod Aedilred provinciam recepisset, Hrypensi ecclesiae praefecit.

XIII

PVLVSVS est autem ab episcopatu suo Vilfrid, et multa diu loca peruagatus Romam adiit, Britanniam rediit; et si propter inimicitias memorati regis in patria siue parrochia sua recuperi non potuit, non tamen ab evangelizandi potuit ministerio cohiberi: siquidem diuertens ad provinciam Australium Saxonom, quae post Cantuarias ad austrum et ad occidentem usque ad Occidentales Saxones pertingit habens terram familiarum uii millium et eo adhuc tempore paganis cultibus seruiebat, huic uerbum fidei et lauacrum salutis ministrabat. erat autem rex gentis ipsius Aediluach, non multo ante baptizatus in provincia Merciorum praeente ac suggerente rege Vulphere, a quo etiam egressus de fonte loci filii susceptus est: in cuius signum adoptionis duas illi provincias donavit, Vectam uidelicet insulam et Meanuorum provinciam in gente Occidentaliuim Saxonom. itaque episcopus, concedeante immo multum gaudente rege, primos provinciae duces ac milites sacrosancto fonte abluebat; uerum presbyteri Eappa et Padda
et Burghelm et Oiddi ceteram plebem uel tunc uel tempore sequente baptizabant, porro regina nomine Eabae in su, id est Huicciorum, provinciam fuerat baptizata. erat autem filia Eanfridi fratri ænheri, qui ambo cum suo populo Christiani fuere. ceterum tota provinciam Australium Sax- onum diuini nominis et fidei erat ignara.

Erat autem ibi monachus quidam de natione Scottorum vocabulo Dicul, habens monasteriolum permodicum in loco qui vocatur Bosanhamm siluis et mari circumdatum, et in eo fratres tu siue ui in humili et paupere uita domino 10 famulantem, sed provincialium nullus eorum uel uitam aemulari uel praedicationem curabant audire.

Euangelizans autem genti episcopus Vilfrid, non solum eam ab aerumna perpetuæ damnationis uerum et a clade infanda temporalis interitus eripuit. siquidem tribus annis 15 ante adventum eius in provinciam nulla illis in locis pluvia ceciderat, unde et fames acerbissima plebem inuadens impia nece prostrauit. denique ferunt quia saepe xl simul aut 1 homines inedia macerati procederent ad praecipitum alicuod siue ripam maris, et iunctis misere manibus pariter 20 omnes aut ruina perituri aut fluctibus absorbendi deciderent. uerum ipso die, quo baptismæ fidei gens suscepit illa, descendit pluvia serena sed copiosa, re floruit terra, redit ut uiridantibus aruis annus laetus et frugifer. sicque abiecta prisca superstitione, exsussi uta idolatria, cor omnium 25 et caro omnium exultauerunt in deum uium: intellegentes eum, qui uerus est deus, et interioribus se bonis et exterioribus caelesti gratia ditasse. nam et antistes cum unisset in provinciam tantamque ibi famis poenam uideret, docuit eos piscando uictum quaerere. namque mare et flumina eorum 30 piscibus abundabant, sed piscandi peritia genti nulla nisi

14 crumna ms. 17 acervissima ms. 21 ober- ms.
ad anguillas tantum inerat. collectis ergo undecumque retibus anguillaribus, homines antistitis miserunt in mare, et diuina se iuuante gratia mox cepere pisces diuersi generis ccc. quibis trifariam diuisis centum pauperibus dederunt, centum his a quibus retia acceperant, centum in suos usus habebant. quo beneficial multum antistes cor omnium in suum convertit amorem et libertus (eo praeclante) caelestia sperare coeperunt, cuius ministerio temporalia bona sumserunt.

10 Quo tempore rex Aedilualch donauit reuerentissimo antistiti Vilfrido terram lxxx uii familiarum, ubi suoi homines qui exules uagabantur recipere posset, uocabulo Selæseu, quod dicitur Latine insula uituli marini. est enim locus ille undique mari circumdatus praeter ab occidente, unde habet ingressum amplitudinis quasi iactus fundae: qualis locus a Latinis paenisula, a Graecis solet cherronesos uocari. hunc ergo locum cum accepisset episcopus Vilfrid, fundauit ibi monasterium ac regulari uita instituit, maxime ex his quos secum adduxerat fratribus: quod usque hodie successores eius tenere noscuntur. nam ipse illis in partibus annos u, id est usque ad mortem Ecgridi regis, merito omnibus honorabilis officium episcopatus et uerbo exercet et opere. et quoniam illi rex cum praefata loci possessione omnes qui ibidem erant facultates cum agris et hominibus donauit, omnes fide Christi institutos unda baptismatis abluit: inter quos seruos et ancillas ducentos quinquaginta, quos omnes ut baptizando a seruitute daemonicæ saluauit, etiam libertate donando humanæ iugo seruitutis absoluit.

1-7 anguulas -ilaribus ms. 3 coepere ms.
6 uent ms. 6 antistitis ms. -stes C1. 10 quis ms.
XIII

IN quo tunc monasterio nonnulla caelestis gratiae dona specialiter ostensa fuisse perhibentur, utpote ubi nuper expulsa diaboli tyrannide Christus iam regnare coeperat. e quibus unum, quod mihi reuerentissimus antistes Acca saepius referre et a fidelissimis eiusdem monasterii fratribus sibi relatum assere solebat, memoriae mandare commodum duximus. eodem ferme tempore, quo ipsa prouincia nomen Christi susceperat, multas Brittaniae prouincias mortalitas saea corripiebat. quae cum praefatum quoque monasterium cui tunc regendo religiosissimus Christi sacerdos vocabulo Eappa praeuit nutu divinae dispensationis attingeret, multique, siue de his qui cum antistite illo uenerant siue de illis qui de eadem prouincia Saxonom nuper ad fidem fuerant uocati, passim de hac uita raperentur, uisum est fratribus triduanum ieiunium agere et diuinam suppliciter obsecurare clementiam, ut misericordiam sibi dignaretur inpendere et siue periclitantes hoc morbo a praesenti morte liberaret seu raptos e mundo a perpetua animae damnatione seruaret.

Erat tunc temporis in eodem monasterio puerulus quidam de natione Saxonom nuper uocatus ad fidem, qui eadem tactus infirmitate non pauco tempore recubans in lectulo iacebat. cum ergo secunda memorati ieiunii ac supplicationum dies ageretur, contigit forte ipsum puerum hora ferme secunda diei in loco in quo aeger iacebat solum inueniri: cui diuina dispositione subito beatissimi apostolorum principes dignati sunt apparere. erat enim puer multum simplicis ae mansueti animi sinceraque deuotione sacramenta fidei quae susceperat seruans. salutantes ergo illum uerbis piissimis apostoli dicebant: 'noli timere, fili,  

26 eger ms.
mortem pro qua sollicitus es: nos enim te hodierna die ad caelestia sumus regna perducturi. sed primum exspectare habes donec missae celebrentur ac uiatico dominici corporis ac sanguinis accepero sic infirmitate simul et morte absolutus 5 ad aeterna in caelis gaudia subleueris. clama ergo ad te presbyterum Eappan, et dico illi quia dominus exaudiuit preces uestras et deuotionem ac ieiunia propitius aspexit, neque aliquis de hoc monasterio siue adiacentibus ei possessionculis hae clade ultra moriturus est; sed omnes, qui 10 alicubi de uestris hac aegritudine laborant, resurrecturi in languore pristina sunt sospitate recuperandi, praeter te solum qui hodierna es die liberandus a morte et ad uisionem domini Christi cui fideliter seruisti perducendus in caelum: quod diuina uobis misericordia per intercessionem religiosi 15 ac deo dilecti regis Osualdi, qui quondam genti Nordanhymbrorum et regni temporalis auctoritate et Christianae pietatis quae ad regnum perenne ducit deuotione sublimiter praeuit, conferre dignata est. hac etenim die idem rex ab insideli bus in bello corporaliter extinctus, mox ad sempiterna ani- 20 marum gaudia adsumtus in caelum et electorum est sociatus agminibus. quaerant in suis codicibus in quibus defunctorum est adnotata depositio, et inuenient illum hac ut diximus die raptum esse de saeculo. celebrent ergo missas per cuncta monasterii oratoria huius, siue pro gratiarum 25 actione exaudita suae deprecationis siue etiam in memoriam praefati regis Osualdi qui quondam ipsorum genti praerat ideoque pro eis quasi pro suae gentis aduenis supplex orabat ad dominum. et cunctis conuenientibus ad ecclesiam fratribus, communicent omnes sacrificiis caelestibus et ita soluto ieiunio corpus quoque suis reficiant alimentis."

Quae cum omnia uocato ad se presbytero puer uerba

1 sibi ms. siue C'.
20 aduenientibus pr man. conu. sec.
CONFIRMATION OF THE STORY.

narrasset, interrogavit eum sollicitus quales essent habitu vel specie uiri qui sibi apparuissent. respondit: 'praeclari omnino habitus et uultus erant laetissimi ac pulcherrimi, quales numquam ante uideram neque aliquos hominum tanti decoris ac uenustatis esse posse credebam. unus quidem attonsus erat ut clericus, alius barbam habebat proxiam: dicebantque quod unus eorum Petrus, alius uocaretur Paulus, et ipsi essent ministri domini et salvatoris nostri Iesu Christi ad tuitionem nostri monasterii missi ab ipso de caelis.' credidit ergo uerbis puere presbyter, ac statim egressus requisiuit in annale suo et inuenit eadem ipsa die Osualdum regemuisse peremptum: uocatisque fratribus parari prandium missas fieri atque omnes communicare more solito praecepit: simul et infirmanti puero de eodem sacrificio dominicae oblationis particulam deferri mandauit. quibus ita gestis non multo post eadem ipsa die puer defunctus est, suaque morte probauit uera fuisse uerba quae ab apostolis Christi audierat. sed et hoc eius uerbis testimonium perhibuit, quod nemo praeter ipsum tempore illo ex eodem est monasterio raptus de mundo. ex qua nimirum visione multi, qui haec audire potuerunt, ad exorandam in aduersis diuinam clementiam ad salutaria ieiuniorum remedia subeunda sunt mirabiliter accensi: et ex eo tempore non solum in eodem monasterio, sed et in plerisque locis aliis, coepit annuatim eiusdem regis ac militis Christi natalicius dies missarum celebratione uenerari.

INTEREA superueniens cum exercitu Caedualla iuenis strenuissimus de regio genere Geuissorum, cum exularet a patria sua, interfecit regem Aedilualch ac prouinciam illam

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21 et ex- ms. ad ex- C². ? et ad bis 21 and 22.
22 c XV and XVI form part of c XIV in ms.
saeua caede ac depopulatione attruiit; sed mox expulsum est a ducibus regis Bercthuno et Andhuno, qui deinceps regnum provinciae tenuerunt: quorum prior postea ab eodem Caedualla, cum esset rex Geuissorum, occisus est 5 et provinciae grauiore servitio subacta. sed et Ini, qui post Caeduallan regnauit, simili prouinciam illam afflictione plurimo annorum tempore mancipauit. quare factum est ut toto illo tempore episcopum proprium habere nequirent, sed reuocato domum Vilfrido primo suo antistite ipsi 10 episcopo Geuissorum, id est Occidentaliun Saxonum qui essent in Venta ciuitate, subiacerent.

[XVI]

POSTQVAM ergo Caedualla regno potitus est Geuissorum, cepit et insulam Vectam quae erat tota idolatiae dedita, ac tragica caede omnes indigenas exterminare ac suae provinciae homines pro his substituere contendit, uoto se obligans, quamuis necdum regeneratus ut ferunt in Christo, quia, si cepisset insulam, quartam partem eius simul et praedae domino daret. quod ita soluit, ut hanc 20 Vilfrido episcopo, qui tunc forte de gente sua superueniens aderat, utendam pro domino offerret. est autem mensura eiusdem insulae iuxta a estimationem Anglorum mille ducentarum familiarum: unde data est episcopo possessio terrae trecentarum familiarum. at ipse partem quam ac cepit commendauit cuidam de clericis suis, cui nomen Bernuini et erat filius sororis eius, dans illi presbyterum nomine Hiddila, qui omnibus qui saluari uellent uerbum ac lauacrum uitae ministrauerat.

Vbi silentio praeterendum non esse reor, quod in primi-

12 see p. 120 n 27. 14 cepit ms. 15 tragica ms.
tias eorum qui de eadem insula credendo saluati sunt, duo regii pueri, fratres uidelicet Arualdi regis insulae, speciali sunt dei gratia coronati: siquidem inminentibus insulae hostibus fuga lapsi sunt de insula et in proximam Iutorum prouinciam translati: ubi, cum delati in locum qui uocatur Ad Lapidem occultendos se a facie regis uictoris credidissent, prodiit sunt atque occidi iussi. quod cum audisset abbas quidam et presbyter uocabulo Cyniberct, habens non longe ab inde monasterium in loco qui uocatur Hreutford, id est 'uadum harundinis,' uenit ad regem, qui tunc eisdem in partibus occultus curabatur a uulneribus quae ei inficta fuerant proeliandi in insula Vecta, postulavitque ab eo ut, si necesse esset pueros interfici, prius eos liceret fidei Christianae sacramentis inbui. concessit rex, et ipse instructos uerbo ueritatis ac fonte saluatoris ablutos de ingressu regni aeterni certos reddidit. moxque illi instante carnifice mortem laeti subiere temporalem per quam se ad uitam animae perpetuam non dubitabant esse transituros. hoc ergo ordine, postquam omnes Britanniarum prouinciae fidem Christi susceperant, suscepit et insula Vecta, in qua tamen ob aerumnam externae subiectionis nemo gradum ministerii ac sedis episcopalis ante Danihelem, qui nunc Occidentalia Saxonum est episcopus, accepit.

Sita est autem haec insula contra medium Australium Saxonum et Geuissorum, interposito pelago latitudinis trium milium quod uocatur Soluente: in quo uidelicet pelago bini auestus oceani, qui circum Britanniam ex infinito oceano septentrionali erumpunt, sibimet inuicem cotidie compugnantes occurrunt ultra ostium fluminis Homelea, quod per terras Iutorum quae ad regionem Geuissorum pertinent

122 CONVERSION OF TWO ROYAL YOUTHS. [IV

13 interfeci ms. 18 absolutos ms. ablutos C1.
90 susceperunt pr man. -ant sec. quam ms. qua C3.
91 erumnam ms.
praefatum pelagus intrat, finitoque conflictu in oceanum refusi, unde uenerant, redeunt.

[XVII]

HIS temporibus audiens Theodorus fidem ecclesiae Constantinopoli per haeresim Eutychetis multum esse turbatam et ecclesias Anglorum quibus praerat ab huiusmodi labe inmunes perdurare desiderans, collecto uenerabilium sacerdotum doctorumque plurimorum coetu, cuius essent fidei singuli sedulus inquirebat omniumque uniamem in fide catholica repperit consensum: et hunc synodalibus litteris ad instructionem memoriamque sequentium commendare curavit, quarum uidelicit litterarum istud exordium est:

IN nomine domini nostri Iesu Christi salvatoris, imperantibus dominis piiissimis nostris Ecgfrido rege Hymbro
nensium, anno x° regni eius sub die xu kalendas Octobres indictione uiii, et Aedilredo rege Mercinensium anno sexto regni eius, et Alduulfo rege Estranglorum anno xuii° regni eius, et Hlothario rege Cantuariorum regni eius anno uii°: praesidente Theodoro gratia dei archiepiscopo Britanniae insulae et ciuitatis Doruernis: una cum eo sedentibus ceteris episcopis Britanniae insulae uiris uenerabilibus praepositis sacrosanctis euangeliis in loco qui Saxonico uocabulo Haethfelth nominatur, pariter tractantes fidem rectam et orthodoxam expousimus, sicut dominus noster Iesus Christus incarnatus tradidit discipulis suis qui praesentialiter uiderunt et audierunt sermones eius, atque sanctorum patrum tradidit symbolum, et generaliter omnes sancti et uniuersales synodi et omnis probabilium catholicae ecclesiae doctorum

3 XV ms. 8 que C1. om ms.
chorus. hos itaque sequentes nos pie atque orthodoxe iuxta diuinitus inspiratam doctrinam eorum professi credimus consonanter et confitemur secundum sanctos patres, proprie et ueraciter patrem et filium et spiritum sanctum trinitatem in unitate consubstantiale et unitatem in trinitate, hoc est unum deum in tribus subsistentiis uel personis consubstantialibus aequalis gloriae et honoris. et post multa huiusmodi quae ad rectae fidei confessionem pertinebant, haec quoque sancta synodus suis litteris addit: 'suscepimus sanctas et universales quinque synodos beatorum et deo acceptabilium patrum; id est qui in Nicaea congregati fuerunt cccc et uiii contra Arrium impiissimum et eiusdem dogmata, et in Constantinopoli cl contra uaesaniam Macedoni et Eudoxii et eorum dogmata, et in Eeso primo ducentorum contra nequissimum Nestorium et eiusdem dogmata, et in Calcedone deorum et xxx contra Eutychen et Nestorium et eorum dogmata; et iterum in Constantinopoli quinto congregati sunt concilio in tempore Justiniani minoris contra Theodorum et Theodoreti et Ibae epistolae et eorum dogmata contra Cyrilum.' et paulo post: 'et synodum quae facta est in urbe Roma in tempore Martini papae beatissimi indicatione uiii imperante Constantino piissimo anno nono suscepimus. et glorificamus dominum nostrum Iesum, sicut isti glorificauerunt, nihil addentes uel subtrahentes; et anathematizamus corde et ore quos anathematizarunt et quos susceperunt suscepimus: glorificantes deum patrem sine initio et filium eis unigenitum et patre generatum ante saecula et spiritum sanctum procedentem ex patre et filio inenarrabili, sicut praedicauerunt hi, quos memorauimus supra, sancti apostoli et prophetae et doctores. et nos omnes subscripsimus, qui cum Theodoro archiepiscopo fidem catholicam exposuimus.'

6 subsistentiis ms. 25 detrahentes pr man. subtr- sec.
[XVIII]

INTERERAT huic synodo pariterque catholicæ fidei decreta firmabat uir uenerabilis Ioannes archicantator ecclesiae sancti apostoli Petri et abbas monasterii beati Martini, qui nuper uenerat a Roma per iussionem papae Agathonis duce reuarentissimo abbate Biscopo cognomine Benedicto, cuius supra meminimus. cum enim idem Benedictus construxisset monasterium Britanniae in honorem beatissimi apostolorum principis iuxta ostium fluminis Viuri, venit Romam cum cooperatore ac socio eiusdem operis Ceolfrido qui post ipsum eiusdem monasterii abbas fuit, quod et ante saepius facere consueuerat, atque honorifice a beatae memoriae papa Agathone susceptus est: petitiue et accepit ab eo, in munimentum libertatis monasterii quod fecerat, epistulam priuilegii ex auctoritate apostolica firmam; iuxta quod Ecgfridum regem uloluisse ac licentiam dedisse nuerat, quo concedente et possessionem terrae largiense ipsum monasterium fecerat.

Acceptit et præfatum Iohannem abbatem Britanniam perducendum, quatenus in monasterio suo cursum canendi annuum, sicut ad sanctum Petrum Romae agebatur, educeret: egitque abba Ioannes ut iussionem acceperat pontificis, et ordinem uidelicet ritumque canendi ac legendi uiua uoce præfati monasterii cantores edocendo, et ea quae totius anni circulus in celebratione dierum festorum poscebatur etiam litteris mandando: quae hactenus in eodem monasterio seruata et a multis iam sunt circumquaque transscripta. non solum autem idem Ioannes ipsius monasterii fratres docebat, uerum de omnibus pene eiusdem provinciae monasterii et audiendum eum qui cantandi

1 XVI ms.
erant periti confuebant, sed et ipsum per loca, in quibus
doceret, multi inuitare curabant.

Ipsae autem excepto cantandi uel legendi munere et aliud,
in mandatis ab apostolico papa acceperat, ut cuius esset
fidei Anglicorum ecclesia diligenter edisceret Romamque
rediens referret. nam et synodum beati papaep Martini
centum quinque episcoporum consensu non multo ante
Romae celebratam, contra eos maxime qui unam in Christo
operationem et voluntatem praedicabant, sècum ueniens
adluit atque in praefato religiosissimi abbatis Benedicti
monasterio transscribendam commoduit. tales namque eo
tempore fidem Constantinopolitanæ ecclesiae multum con-
turbauerunt, sed domino donante proditi iam tunc et uicti
sunt. unde uolens Agatho papa, sicut in aliis prouincius
ita etiam in Britannia qualis esset status ecclesiae, quam ab
haereticorum contagiiis castus, ediscere, hoc negotium reue-
rentissimo abbati Johanni Brittaniam destinato inuixit.
quamobrem collecta pro hoc in Britannia synodo quam
diximus, inuenta est in omnibus fides inuiolata catholica:
datumque illi exemplar eius Romam perferendum.

Verum ille patriam reuertens, non multo postquam
oceanum transit arreptus infirmitate ac defunctus est: cor-
pusque eius ab amicis propter amorem sancti Martini, cuius
monasterio praererat, Turonis delatum atque honorifice
sepultum est. nam et benigno ecclesiae illius hospitio,
cum Brittaniam iret, exceptus est rogatusque multum a
fratribus, ut Romam reuertens illo itinere ueniret atque ad
eam diuereret ecclesiam. denique ibidem adiutores itineris
et inuincti operis accepit: qui etsi in itinere defunctus est,
nihilominus exemplum catholicae fidei Anglicorum Romam
perlatum est, atque ab apostolico papa omnibusque qui
audiere uel legere gratantissime susceptum.

27 deuertens ms. re- 'C'.
ACCEPIT autem rex Ecgfrid coniugem nomine Aedilthrydam, filiam Anna regis Orientalium Anglorum, cuius saepius mentionem fecimus, uiri bene religiosi ac per omnia mente et opere egregii: quam et alter ante illum uir habuerat uxorem, princeps uidelicet australium Gurui- orum uocabulo Tondberct. sed illo post modicum temporis ex quo eam acceptit defuncto, data est regi praefato: cuius consortio cum xiiannis uteretur, perpetua tamen mansit uirginitatis integritate gloriosa: sicut mihimet sciscitanti, cum hoc an ita esset quibusdam uenisset in dubium, beatae memoriae Wilfrid episcopus referebat, dicens se testem integritatis eius esse certissimum: adeo ut Ecgfridus promiserit se ei terras ac pecunias multas esse donaturum, si reginae posset persuadere eius uti conubio, quia sciebat illam nullum uiorum plus illo diligere. nec diffidendum est nostra etiam aetate fieri potuisse, quod aequo praecedente aliquoties factum fideles historiae narrant: donante uno eodemque domino, qui se nobiscum usque in finem saeculi manere pollicetur. nam etiam signum diuini miraculi, quo eiusdem feminae sepulta caro corrupti non potuit, indicio est quia a uiri contactu incorrupta durauerit.

Quae multum diu regem postulans, ut saeculi curas relinquere atque in monasterio tantum uero regi Christo seruire permetteretur, ubi uix aliquando inpetrauit, intruit monas- terium Aebbae abbatissae quae erat amita regis Ecgfridi, positum in loco quem Coludi Vrbem nominant, accepto uelamine sanctimonialis habitus a praefato antistite Wilfrido. post annum uero ipsa facta est abbatissa in regione quae uocatur Elge; ubi constructo monasterio uirginum deo

1 XVII ma.
deuotarum perplurium mater urgo et exemplis uitae caelestis esse coepit et monitis. de qua serunt quia, ex quo monasterium petiti, numquam lineis sed solum laneis uestimentis uti vouluerit, raroque in calidis balneis, praeter inminentibus sollemnis maioribus uerbi gratia paschae pentecostes epiphaniae, lauari vouluerit, et tunc nouissima omnium, lotis prius suo suarumque ministrarum obsequio ceteris quae ibi essent famulis Christi; raro praeter maiora sollemnia uel artiorem necessitatem plus quam semel per diem manducauerit; semper, si non inuertas grauior prohibuisse, ex tempore matutinae synaxeos usque ad ortum diei in ecclesia precibus intenta persisterit. sunt etiam qui dicant quia per prophetiae spiritum et pestilenti quam ipsa esset moritura praedixeret, et numerum quoque eorum, qui de suo monasterio hac essent de mundo rapiendi, palam cunctis praeuentibus intimauerit. rapta est autem ad domum in medio suorum post annos uii ex quo abbatissae gradum susceperat, et aequa ut ipsa iussset, non alibi quam in medio eorum, iuxta ordinem quo transierat, ligneo in locello sepulta.

Cui successit in ministerium abbatissae soror eius Saxburg, quam habuerat in conjugem Earconberct rex Cantuariorum. et cum sedecim annis esset sepulta, placuit eidem abbatissae leuari ossa eius et in locello nouo posita in ecclesiis transferri, iussitque quosdam e fratibus quaerere lapidem, de quo locellum in hoc facere possent. qui ascensus naui, ipsa enim regio Elge undique est aquis ac paludibus circumdata neque lapides maiores habet, uenerunt ad ciuitatem quandam desolatam non procul inde sitam, quae lingua Anglorum Granctacae stir uocatur: et mox inuenerunt iuxta muros ciuitatis locellum de marmore albo pulcherrime m, operculo quoque similis lapidis aptissime tectum, sollemnis ms.
(19)= 17] **OPENING OF AEDILTHYDA'S GRAVE.**

unde intellegentes a domino suum iter esse prosperatum, gratias agentes retulerunt ad monasterium.

Cumque corpus sacrae virginis ac sponsae Christi aperto sepolchro esset prolatum in lucem, ita incorrumpit inuentum est, ac si eodem die fuisset defuncta siue humo condita; sicut et praefatus antistes Vilfrid et multi alii qui nouere testantur, sed certiori notitia medicus Cynfrid, qui et morienti illi et elevatae de tumulo adfuit: qui referre erat solitus, quod illa infirmata habuerit tumorem maximum sub maxilla, `iuesseruntque me` inquit `incidere tumorem illum, ut effluere ret noxius umor qui inerat: quod dum facilem, uidebatur illa per biduum aliquanto leuius habere, ita ut multi putarent quia sanari posset a languore. tertia autem die prioribus adgraualata doloribus et rapta confestim de mundo dolorem omnem ac mortem perpetua salute ac uita mutavit. cumque post tot annos eleuanda essent ossa de sepolchro et extento desuper papillione omnis congregatio hinc fratum inde sororum psallens circumstaret, ipsa autem abbatissa intus cum paucis ossa elatura et dilutura intrasset, repente audiuimus abbatissam intus uoce clara proclamare: "sit gloria nomini domini." nec multo post clamauerunt me intus reserato ostio papilionis uidique elevatum de tumulo et positum in lectulo corpus sacrae deo virginis quasi dormientis simile; sed et discooperto uultus indumento monstrauerunt mihi etiam uulnus incisurae quod feceram curatum, ita ut mirum in modum pro aperto et hiante uulnere cum quo seputla erat tenuissima tunc cicatricis uestigia parerent. sed et linteamina omnia, quibus inuolutum erat corpus, integra apparuerunt et ita noua, ut ipso die uideren tur castis eius membris esse circumdata.` ferunt autem quia, cum praefato tumore ac dolore maxillae siue colli premeretur, multum delectata sit hoc genere infirmitatis ac
solita dicere: 'scio certissime, quia merito in collo pondus languoris porto, in quo iuuenculam me memini superuacua moniliorum pondera portare: et credo quod ideo me superna pietas dolore colli voluit grauari, ut sic absolvere reatu super-

uacuae leuitatis, dum mihi nunc pro auro et margaritis de collo rubor tumoris ardorque prominat.' contigit autem tactu indumentorum eorumdem et daemonia ab obsessis effugata corporibus et infirmitates alias aliquotes esse cura-
tas. sed et loculum, in quo primo sepulta est, nonnullis oculos dolentibus saluti fuisse perhibent, qui cum suum caput eidem loculo adponentes orassent, mox doloris siue caliginis incommmodum ab oculis amouerent. lauerunt igitur uirgines corpus et nouis indutum uestibus intulerunt in ecclesiam, atque in eo quod adlatum erat sarcosago posue-

runt, ubi usque hodie in magna ueneratione habetur. mirum uero in modum ita aptum corpori uirginis sarcosagum inuen-
tum est, ac si ei specialiter praeparatum fuisset: et locus quoque capitis seorsum fabrefactus ad mensuram capitis illius aptissime figuratus apparuit.

Est autem Elge in prouincia Orientalium Anglorum regio familiarum circiter sexcentarum, in similiudinem insulae uel paludibus, ut diximus, circumdata uel aquis, unde et a copia anguillarum quae in eisdem paludibus capiuntur nomen accepit: ubi monasterium habere desideravit memo-

rata Christi famula, quoniam de provincia eorumdem Orien-
talium Anglorum ipsa, ut praefati sumus, carnis originem duferat.

[XX]

VIDETVR oportunum huic historiae etiam hymnum

virginitatis inserere, quem ante annos plurimos in 30 laudem ac praeconium eiusdem regiae ac sponsae Christi

23 anguilarum ms. 28 XVIII ms.
et ideo ueraciter reginae quae sponsae Christi elegiaco metro compositus, et imitari morem sacrae scripturae, cuinis historiae carmina plurima indita et haec metro ac uersibus constat esse composita.

5    ALMA deus trinitas, quae saecula cuncta gubernas.
      adnue iam coeptis, alma deus trinitas.
bella Maro resonet, nos pacis dona canamus.
munera nos Christi, bella Maro resonet.
carmina casta mihi, foedae non raptus Helenae.

10    luxus erit lubricis, carmina casta mihi.
dona superna loquar, miserae non proelia Troiae
terra quibus gaudet. dona superna loquar.
en deus altus adit uenerandae uirginis aluum.
      liberet ut homines, en deus altus adit.
femina urgo parit mundi deuota parentem :
      porta Maria dei, femina uirgo parit.
gaudet amica cohors de uirgine matre tonantis :
      uirginitate micans gaudet amica cohors.
huius honor genuit casto de germine plures :
      uirgineos flores huius honor genuit.

15    ignibus usta feris uirgo non cessat Agathe,
      Eulalia et perfert ignibus usta feris.
casta feras superat mentis pro culmine Teeta,
      Eufemia sacra casta feras superat.

20    laeta ridet gladios ferro robustior Agnes,
      Caecilia infestos laeta ridet gladios.
multus in orbe uiget per sobria corda triumphus,
      sobrietatis amor multus in orbe uiget.
nostra quoque egregia iam tempora uirgo beaui: 

30    Aedilthydra nitet nostra quoque egregia.
      orta patre eximio, regali et stemmate clara:

32-34 Kistu ms.
nobilior domino est, orta patre eximio.
percipit inde decus reginae et sceptra sub astra:
plus super astra manens percipit inde decus.
quid petis almauirum, sponso iam dedita summo?
sponsus adest Christus, quid petis almauirum?
regis ut aetherei matrem iam credo sequaris,
tu quoque sis mater regis ut aetherei.
sponsa dicata deo bis sex regnauerat annis,
inque monasterio est sponsa dicata deo.
tota sacra polo celsis ubi floruit actis,
reddidit atque animam tota sacra polo.
uirginis alma caro est tumulata bis octo Nouembres,
nec putet in tumulo uirginis alma caro.
Christe, tui est operis, quia uestis et ipsa sepulchro
inuiolata nitet: Christe, tui est operis.
ydros et ater abit sacrae pro uestis honore:
morbi diffugiunt, ydros et ater abit.
zelas in hoste fuit, quondam qui uicerat Euam:
uirgo triumphat ouans, zelas in hoste fuit.
aspice nupta deo, quae sit tibi gloria terris:
quae maneat caelis, aspice nupta deo.
munera laeta capis festiuis fulgida taedis:
ecce uenit sponsus, munera laeta capis.
et noua dulcisono modularis carmina plectro,
sponsa hymno exultas et noua dulcisono.
nullus ab altithroni comitatu segregat agni,
quam affectu tulerat nullus ab altithroni.

[XXI]

ANO regni Ecgfridi nono conserto grauii proelio inter
ipsum et Aedilredum regem Merciorum iuxta fluuium
 occisi est Aelfuini frater regis Ecgfridi iuuenis 3c

XIX ms.
(22)=20] THEODORE MAKES PEACE BETWEEN THEM.

circiter x et uiii annorum utrique prouinciae multum amabilis. nam et sororem eius, quae dicebatur Osthryd, rex Aedilred habebat uxorem. cumque materies belli acrioris et inimicitiae longioris inter reges populosque feroces uide-5 retur exorta, Theodorus deo dilectus antistes diuino functus auxilio salutifera exhortatione coeptum tanti periculi funditus extinguit incendium: adeo ut pacatis alterutrum regibus ac populis nullius anima hominis pro interfecto regis fratre sed debita solummodo multa pecuniae regi ultori daretur. 10 cuius foedera pacis muito exinde tempore inter eosdem reges eorumque regna durarunt.

[XII]

IN praefato autem proelio, quo occisus est rex Aelfuinii, memorabile quidam factum esse constat, quod nequa-15 quam silentio praetereundum arbitror sed multorum saluti, si referatur, fore proficuum. occisus est ibi inter alios de militia eius iuuenis uocabulo Imma; qui cum die illo et nocte sequenti inter cadauera occisorum similis mortuo iaceret, tandem recepto spiritu reuixit ac residens sua 20 uulnera prout potuit ipse alligauit: dein modicum requietus leuauit se et coeptit abire sicubi amicos, qui sui curam agerent, posset iuuenire. quod dum faceret, inuentus est et captus a uiris hostilis exercitus et ad dominum ipsorum, comitem uidelicet Aedilredi regis, adductus. a quo interro-25 gatus quis esset, timuit se militem fuisses confiteri; rusticum se potius et pauperem atque uxoreo uinculo conligatum fuisses respondit, et propert uictum militibus adferendum in expeditionem se cum suis similibus uenisse testatus est. at ille suscipliens eum, curam uulneribus egit; et ubi sanescere 30 coeptit, noctu eum, ne aufurgeret, uinciri praecipit. nec

*exortatione ms. 12 XX ms.
tamen uinciri potuit: nam mox ut abiere qui uinicerant, eadem eius sunt uinacula soluta.

Habebat enim germanum fratrem cui nomen erat Tunna, presbyterum et abbatem monasterii in ciuitate quae hac- tenus ab eius nomine Tunnacaestir cognominatur: qui cum eum in pugna peremtum audiret, uenit quærere si forte corpus eius inuenire posset, inuentumque alium illi per omnia simillimum, putavit ipsum esse: quem ad monas- terium suum deferens, honorifice sepeliuit et pro absolutione animae eius saepius missas facere curauit. quorum cele- bratione factum est quod dixi, ut nullus eum posset uincire, quin continuo solueretur. interea comes, qui eum tenebat, mirari et interrogare coepit quare ligari non posset, an forte litteras solutorias, de qualibus fabulae ferunt, apud se haberet, propter quas ligari non posset. at ille respondit, nil se talium artium nosse: 'sed habeo fratrem' inquit 'presbyterum in mea provincia, et scio quia ille me inter- fectum putans pro me missas crebras facit et, si nunc in alia uita essem, ibi anima mea per intercessiones eius sol- ueretur a poenis.' dumque aliquanto tempore apud comi- tem teneretur, animaduerterunt qui eum diligentius con- siderabant ex uultu et habitu et sermonibus eius, quia non erat de paupere uulgo, ut dixerat, sed de nobilibus. tunc secreto aduocans eum comes, interrogauit eum intentius unde esset, promittens se nihil ei mali facturum pro eo, si simpliciter sibi quis fuisset proderet. quod dum ille faceret, ministrum se regis fuisse manifestans, respondit: 'et ego per singula tua responsa cognoueram quia rusticus non eras, et nunc dignus quidem es morte, quia omnes fratres et cognati mei in illa sunt pugna interemerit; nec te tamen occidam, ne fidem mei promissi praevaricer.'

Ut ergo conualuit, uendidit eum Londoniam Freso
MEN GREATLY REVERENCE THE MASS. 135

cuidam; sed nec ab illo cum illuc duceretur ullatenus potuit alligari. uerum cum alia atque alia unculorum ei genera hostes inponerent cumque uidisset qui emerat un-
culis eum non potuisse cohiberi, donauit ei facultatem sese
5 redimendi si posset. a tertia autem hora, quando missae
fieri solebant, saepeissime uincula soluebantur. at ille dato
uireurando ut rediret uel pecuniam illi pro se mitteret,
uenit Cantiam ad regem Hlotheri qui erat filius sororis
Aedilhrydae reginae de qua supra dictum est, quia et ipse
10 quondam eiusdem reginae minister fuerat: petiitque et
accept ab eo pretium suae redemptionis ac suo domino pro
se, ut promiserat, misit.

Qui post haec patriam reuersus atque ad suum fratrem
perueniens, replicauit ex ordine cuncta quae sibi aduersa
15 quaee in aduersis solacia prouenisent, cognouitque re-
ferente illo illis maxime temporibus sua fuisse uincula soluta,
quibus pro se missarum fuerant celebrata sollemnia. sed et
alia, quae periclitanti ei commoda contigissent et prospera,
per intercessionem fraternam et oblationem hostiae salutaris
20 caelitus sibi fuisse donata intellexit. multique haec a pra-
fato uiro audientes accensi sunt in fide ac deuotione pietatis
ad orandum uel ad elimosynas faciendas uel ad offerendas
deo victimas sacrae oblationis pro erptione suorum qui
de saeculo migrauerant: intellexerunt enim quia sacrificium
25 salutare ad redemptionem ualeret et animae et corporis
semipernam.

Hanc mihi historiam etiam quidam eorum, qui ab ipso
uiro in quo facta est audiere, narrarunt: unde eam quia
liquido comperi, indubitantor historiae nostrae ecclesiasticae
30 inserendam credidi.

1 ullatius pr man. 6 sep- ms.
ANNO post hunc sequente, hoc est anno dominicae incarnationis de morte lxxxmo; religiosissima Christi famula Hild, abbatissa monasterii quod dicitur Strenaeshalc ut supra rettulimus, post multa quae fecit in terris opera caelestia ad percipiendam praemia uitae caelestis de terris ablata transiuit die xii kalendars Decembris, cum esset annorum lxvi, quibus aequa portione divisis xxxiii primos in saeculares habitu nobilissime conversata compleuit et totidem sequentes nobilium in monachica uita domino conse- cravit. nam et nobilis natu erat, hoc est filia nepotis Eduini regis uocabulo Hereric: cum quo etiam rege, ad praedicationem beatae memoriae Paulini primi Nordanhymborum episcopi, fidem et sacramenta Christi suscepit atque haec, usque ad eius visionem peruenire meruit, interemata seriuit.

Quae cum relict:o habitu saeculari illi soli seruire decreuisset, secessit ad prouinciam Orientalium Anglorum, erat namque propinqua regis illius, desiderans exinde, si quo modo posset, derelicta patria et omnibus quae cuncta habepat, Galliam peruenire atque in monasterio Calis peregrinam pro domino uitam duere, quo facilius perpetuam in caelis patriam posset mereri. nam et in eodem monasterio soror ipsius Heresuid, mater Alduulfis regis Orientalium Anglorum, regularibus subdita disciplinis ipso tempore coronam expectabat aeternam: cuius aemulata exemplum et ipsa proposito peregrinandi annum totum in praesenta provincia retenta est, deinde ab Aidano episcopo in patriam reuocata accept locum unius familiae ad septentrionalém plagam Viuri fluminis, ubi aequi anno uno monachicam sum perpaucis sociis uitam agebat.

1 XXI ms. 12 Nordam- ms. 23 meriri pr man.
Post haec facta est abbatissa in monasterio quod uocatur Heruteu; quod uidelicet monasterium factum erat non multo ante a religiosa Christi famula Heiu, quae prima feminarum fertur in provincia Nordanhybrorum propo-
situm uestemque sanctimonialis habitus consecrante Aidano episcopo suscepisse. sed illa post non multum tempus facti monasterii secessit ad ciuitatem Calcariam quae a gente Anglorum Kaelcacaestir appellatur, ibique sibi mansionem instituit. praelata autem regimini monasterii illius famula Christi Hild, mox hoc regulari uita per omnia, prout a doctis uiris discere poterat, ordinare curabat: nam et episcopus Aidan et quique nouerant eam religiosi, pro insita ei sapientia et amore diuini famulatus, sedulo eam uisitare obnixe amare diligenter erudire solebant.

Cum ergo aliquot annos huic monasterio regularis uitae institutioni multum intenta praeesset, contigit eam suscipere etiam construendum siue ordinandum monasterium in loco qui uocatur Streaneshalch, quod opus sibi iniunctum non segniter impueit. nam eisdem, quibus prius monasterium, etiam hoc disciplinis uitae regularis instituit: et quidem multam ibi quoque iustitiae pietatis et castimoniae cetera-
rumque uirtutum sed maxime pacis et caritatis custodiam docuit: ita ut in exemplum primituiae ecclesiae nullus ibi diues nullus esset egens, omnibus essent omnia communia,
cum nihil cuiusquam esse uideretur proprium. tantae
autem erat ipsa prudentiae, ut non solum mediocres quique in necessityibus suis, sed etiam reges ac principes nonnum-
quam ab ea quaeuerent consilium et inuenirent. tantum
lectioni diuinarum scripturarum suos uacare subditos, tan-
tum operibus iustitiae se exercere faciebat, ut facillime
uiderentur ibidem, qui ecclesiasticum gradum, hoc est al-
taris officium, apte subirent, plurimi posse reperiri.

Denique u ex eodem monasterio postea episcopos uidi-
mus, et hos omnes singularis meriti ac sanctitatis uiros, quorum haec sunt nomina, Bosa Aetla Oftfor Johannes et Vilfrid. de primo supra diximus quod Eboraci fuerit consecratus antistes: de secundo breuiter intimandum quod in episcopatum Dorciccaestrae fuerit ordinatus: de ultimis 5 infra dicendum est quod eorum primus Hagustaldensis, secundus Eboracensis ecclesiae sit ordinatus episcopus. de medio nunc dicamus, quia cum in utroque Hildae abbatissae monasterio lectioni et observationi scripturarum operam dedisset, tandem perfectiona desiderans uenit Cantiam ad archiepiscopum beatae recordationis Theodorum: ubi postquam aliquandiu lectionibus sacris uacuavit, etiam Romam adire curavit, quod eo tempore magnae uirtutis aestimabantur: et inde cum rediens Britanniam adisset, diuerit ad provinciam Huicciorum cui tunc rex Osric praefuit; ibique 15 uerbum fidei praedicans, simul et exemplum uiuendi sese uidentibus atque audentibus exhibens, multo tempore man- sit. quo tempore antistes provinciae illius uocabulo Bosel tanta erat corporis infirmitate depressus, ut officium episco- patus per se implere non posset: propter quod omnium 20 iudicio praefatus uir in episcopatum pro eo electus ac iu- bente Aedilredo rege per Vilfridum beatae memoriae antisti- tem, qui tunc temporis Mediterraneorum Anglorum episcopatum gerebat, ordinatus est: pro eo quod archiepiscopus Theodorus iam defunctus erat et necdum alius pro eo ordi- natus episcopus. in quam uidelicet provinciam paulo ante, hoc est ante praeatum uirum dei Boselum, uir strenuissimus et doctissimus atque excellentis ingenii uocabulo Tatfrid de eiusdem abbatissae monasterio electus est antistes sed, priusquam ordinari posset, morte inmatura praereptus est. 25 Non solum ergo praefata Christi ancilla et abbatissa Hild, quam omnes qui nouerant ob insigne pietatis et 30 *ancilla* pr man.
gratiae matrem uocare consuerant, in suo monasterio uitae exemplo praeuentibus extitit; sed etiam plurimis longe manentibus, ad quos felix industriae ac uirtutis eius rumor peruenit, occasionem salutis et correctionis ministrauit. 5 oporthebat namque inpleri somnium quod mater eius Bregusuid in infantia eius uident. quae cum uir eius Hereric exularet sub rege Brettonum Cerdice, ubi et ueneno perit, uident per somnium, quasi subito sublatum eum quasierit cum omni diligentia nullumque eius uspiam uestigium apparuerit. uerum cum sullertiissime illum quasierit, ex- templo se repperire sub ueste sua monile pretiosissimum quod, dum attentius consideraret, tanti fulgere luminis refugere uidebatur, ut omnes Britanniae fines illius gratia splendoris impleret. quod nimirum somnium ueraciter in 15 filia eius de qua loquimur expletum est: cuius uita non sibi solummodo, sed multis bene uiuere uolentibus exempla operum lucis praebuit.

Verum illa cum multis annis huic monasterio praeesset, placuit pio prouisori salutis nostrae sanctam eius animam 20 longa etiam inforimate carnis examinari, ut iuxta exemplum apostoli uirtus eius in inforimate perficeretur. percussa etenim febribus acri coepti ardore fatigari, et per sex con- tinuos annos eadem molestia laborare non cessabat: in quo toto tempore numquam ipsa uel conditori suo gratias agere 25 uel comissum sibi gregem et publice et priuatem docere praetermittebat. nam suo praedocta exemplo, monebat omnes et in salute accepta corporis domino obtemperanter seruiendum et in aduersis rerum suae informitatis mem- brorum fideliter domino esse gratias semper agendas. sep- 30 timo ergo suae informitatis anno converso ad interanea dolore ad diem peruenit ultimum, et circa galli cantum percepto uiatico sacrosanctae communionis cum arcessitis

5 im- sec man.
ancillis Christi quae erant in eodem monasterio, de seruanda eas inuicem immo cum omnibus pace evangelica ammone-\[40\]neret, inter uerba exhortationis laeta mortem uidit, immo, ut uerbis domini loquar, de morte transiuit ad uitam.

Qua uidelicet nocte dominus omnipotens obitum ipsius in aliolius longius posito monasterio, quod ipsa eodem anno construxerat et appellatur Hacanos, manifesta uisione reuelare dignatus est. erat in ipso monasterio quaedam sanctimonialis femina nomine Begu, quae xxx et amplius annos dedicata domino virginitate in monachica conversacione seruiebat. haec tunc in dormitorio sororum pausans auduit subito in aere notum campanae sonum, quo ad orationes excitari uel conuocari solebant cum quis eorum de saeculo fluisset euocatus, apertisque, ut sibi uidebatur, oculis aspexit detecto domus culmine fusam desuper lucem omnia repleuisse: cui uidelicet luci dum sollicita intenderet, uidit animam prae-\[10\]fatae dei famulae in ipsa luce comitantibus ac ducentibus angelis ad caelum ferri. cumque somno excussa uideret ceteras pausantes circa se sorores, intellecit uel in somnio uel in uisione mentis ostensum sibi esse quod uiderat. statimque exurgens nimio timore perterrita cucurrit ad vir-\[20\]ginem quae tunc monasterio abbatissae uice praeuit, cui nomen erat Frigyld, fletuque ac lacrimis multum perfusae ac suspiria longa trahens nuntiavit matrem illarum omnium Hild abbatissam iam migrasse de saeculo et se aspectante cum luce immensa ducibus angelis ad aeternae limina lucis et supernorum consortia ciuium ascendisse. quod cum illa audisset, suscitauit cunctas sorores et in ecclesiam conuocat\[25\]as orationibus ac psalmis pro anima matris operam dare monuit. quod cum residuo noctis tempore diligenter agerent, uenerunt primo diluculo fratres, qui eius obitum nuntiarent, a loco ubi defuncta est. at illae respondentes dixerunt se

\footnote{1 ancellis pr man.} \footnote{2 diluculo ms.}
priors eadem cognouisse et, cum exponerent per ordinem quomodo haec uel quando didicissent, inuentum est eadem hora transitum eius illis ostensum esse per visionem, qua illam referebant exisse de mundo: pulchraque rerum concordia procuratum est diuinitus ut, cum illi exitum eius de hac uita uiderent, tunc isti introitum eius in perpetuam animarum uitam cognoscerent. distant autem inter se monasteria haec xiii ferme milibus passuum.

Ferunt autem quod eadem nocte in ipso quoque monasterio, ubi praesata dei famula obiit, cuidam virginum deo deuotarum quae illam inmenso amore diligebat obitus illius in uisione apparuerit, quae animam eius cum angelis ad caelum ire conspexerit atque hoc ipsa qua factum est hora his quae secum erant famulis Christi manifeste narrauerit, easque ad orandum pro anima eius, etiam priusquam cetera congregatio eius obtitum cognouisset, excitaerit. quod ita fuisse factum mox congregacioni mane facto innotuit. erat enim haec ipsa hora cum aliis nonnullis Christi ancillis in extremis monasterii locis seorsum posita, ubi nuper uenientes ad conversationem feminae solebant probari, donec regulariter institutae in societatem congregationis susciperentur.

[XXIV]

IN huius monasterio abbatissae fuit frater quidam divina gratia specialiter insignis, quia carmina religioni et pietati apta facere soletat ita ut, quicquid ex diuinis litteris per interpretus disceret, hoc ipse post pusillum uerbis poeticis maxima suauitate et compunctione compositis in sua, id est Anglorum, lingua proferret. cuius carminibus multorum saepe animi ad contentum saeculi et appetitum sunt uitae caelestis accensi. et quidem et alii post illum in gente...
Anglorum religiosa poemata facere temtabant, sed nullus eum aequiparare potuit. namque ipse non ab hominibus neque per hominem institutus canendi artem didicit, sed diuinitus adiutus gratis canendi donum accept. unde nil umquam friuoli et superuacui poematis facere potuit sed ea tantummodo quae ad religionem pertinent religiosam eius linguam decebant. siquidem in habitu saeculari usque ad tempora prouectioris aetatis constitutus nil carminum ali- quando didicerat: unde nonnumquam in conuiio, cum esset laetitia caea decretum ut omnes per ordinem cantare deberent, ille ubi adpropinquare sibi citharam cernebat, surgebat a media caena et egressus ad suam domum repe- dabant.

Quod dum tempore quodam faceret, et relict{a} domo conuii{u} egressus esset ad stabula iumentorum quorum ei custodia nocte illa erat delegata, ibique hora competenti membra dedisset sopori, adstitit ei quidam per somnium eumque salutans ac suo appellans nomine, 'Caedmon,' inquit 'canta mihi aliquid.' at ille respondens 'nescio' inquit 'cantare; nam et ideo de conuiiio egressus huc secessi, quia cantare non poteram.' rursum ille qui cum eo loquebatur, 'attamen' ait 'mihi cantare habes.' 'quid' inquit 'dedeo cantare?' at ille 'canta' inquit 'principium creaturarum.' quo accepto responso statim ipse coepit cantare in laudem dei conditoris uersus quos numquam audierat, quorum iste est sensus: 'nunc laudare debemus auctorem regni caelestis, potentiam creatoris et consilium illius, facta patris gloriae; quomodo ille, cum sit aeternus deus, omnium miraculorum auctor extitit, qui primo filii hominum caelum pro culmine tecti, dehinc terram custos generis omnipotens creavit.' hic est sensus, non tamen ipse uerborum quae dormiens ille canebat:

14 domu pr man. 15 conuiii ms.
neque enim possunt carmina, quamuis optime composita, ex alia in aliam linguam ad uerbum sine detrimento sui decoris ac dignitatis transferri. exsurgens autem a somno cuncta quae dormiens cantauerat memoriter retinuit, et eis mox plura in eundem modum uerba deo digni carminis adiunxit.

Venienisque mane ad uilicum qui sibi praeret, quid doni percepisset indicavit, atque ad abbatissam perductus iussus est multis doctioribus uiris praesentibus indicare somnium et dicere carmen, ut uniuersorum iudicio, quid uel unde esset quod referebat, probaretur. uisumque est omnibus caelestem ei a domino concessam esse gratiam; exponebantque illi quendam sacrae historiae siue doctrinae sermonem, praeipientes eum, si posset, hunc in modulationem carminis transferre. at ille suscepto negotio abiit, et mane rediens optimo carmine quod iubebatur compositum reddidit. unde mox abbatissa amplexata est gratiam dei in uiro; saecularem illum habitum relinquere et monachicum suscipere posse duxit, suscipientque in monasterium cum omnibus suis fratrum cohorti adsociauit iussitque illum seriem sacrae historiae doceri. at ipse cuncta quae audiendo discere poterat rememorando secum et quasi mundum animal runi-nando in carmen dulcissimum convirtetbat, suauiusque reso-nando doctores suos uicissim auditores sui faciebat. canebat autem de creatione mundi et origine humani generis et tota genesis historia, de egressu Israel ex Aegypto et ingressu in terram repromissionis, de aliis plurimis sacrae scripturae historiis, de incarnatione dominica passione resurrectione et ascensione in caelum, de spiritus sancti aduentu et apostolorum doctrina. item de terrore futuri iudicii et horrore poenae gehennalis ac dulcedine regni caelestis multa car-mina faciebat, sed et alia perplura de beneficiis et iudiciis

iusit ms.
diuinis, in quibus cunctis homines ab amore scelerum abstrahere, ad dilectionem uero et solertiae bonae actionis excitare curabat. erat enim uir multum religiosus et regularibus disciplinis humiliter subditus, aduersum uero illus qui aliter facere uolebant zelo magni ferioris accensus: unde et pulchro uitam suam fine conclusit.

Nam propinquante hora sui decessus, xiii diebus praevius intempestum corpora infirmitate pressus est, adeo tamen moderate ut et loqui toto eo tempore posset et ingredi. erat autem in proximo casa, in qua infirmiores et qui prope morituri esse uidebantur induci solemnt. rogavit ergo ministrum suum uespera incumbente, nocte qua de saeculo erat exiturus, ut in ea sibi locum quiescendi praeperaret: qui miratus cur hoc rogaret, qui nequaquam adhuc moriturus esse uidebatur, fecit tamen quod dixerat. cumque ibidem positi uicissim aliqua gaudente animo, una cum eis qui ibidem ante inerant, loquerentur ac iocarentur et iam mediae noctis tempus esset transcensum, interrogauit, si eucharistiam intus haberent. respondebant, 'quid opus est eucharistia? neque enim mori adhuc habes, qui tam hilariter nobiscum uelut sospes loqueris.' rursus ille 'et tamen' ait 'afferte mihi eucharistiam.' qua accepta in manu interrogauit, si omnes placidum erga se animum et sine querela controversiae ac rancoris haberent. respondebant omnes placidissimam se mentem ad illum et ab omni ira remotam habere, cunque uicissim rogabant placidam erga ipsos mentem habere. qui confestim respondit: 'placidam ego mentem, filioli, erga omnes dei famulos gero.' sicque se caelesti muniens uiatrico uitae alterius ingressu parauit, et interrogauit, quam prope esset hora qua fratres ad dicendas domino laudes nocturnas excitari deberent. respondebant, non longe est.' at ille: 'bene, ergo exspectemus horam

8 prensus ms.
illam' et signans se signo sanctae crucis reclinauerit caput ad cerical, modicumque obdormiens ita cum silentio uitam finiuit. sicque factum est ut, quomodo simplici ac pura mente tranquillaque deuotione domino seruerat, ita etiam tranquilla morte mundum relinquens ad eius visionem uniret illaque lingua, quae tot salutaria uerba in laudem conditoris composuerat, ultima quoque uerba in laudem ipsius signando sese et spiritum suum in manus eius commendando clauderet: qui etiam praescius sui obitus exitisse ex his quae narrauimus uidetur.

[XXV]

HIS temporibus monasterium uirginum quod Coludi Vrbem cognominant, cuius et supra meminimus, per culpam incuriae flammis absuntm est. quod tamem a malitia inhabitantium in eo, et praecipue illorum qui maiores esse uidebantur, contigisse, omnes qui nouere faciilime potuerunt aduertere. sed non defuit puniendis admonitio divinae pietatis, qua correcti per ieiunia fletus et preces iram a se instar Nineuitarum iusti iudicis auerterent.

Erat namque in eodem monasterio uir de genere Scot- torum Adamnanus uocabulo, ducens uitam in continentia et orationibus multum deo deuotam, ita ut nil quam cibi uel potus excepta die dominica et quinta sabbati perciperet, saepe autem noctes integras perugil in oratione transigeret. quae quidem illi districtio uitably artioris primo ex necessi- tate emendandae sua prauitatis obuenerat, sed procedente tempore necessitatem in consuetudinem uerterat.

Siquidem in adulcensitia sua sceleris aliquid commiserat, quod commissum ubi ad cor suum redit grauissime exhor- 30 ruit, et se pro illo puniendum a districto iudice timebat.

XXIII ma.
accedens ergo ad sacerdotem a quo sibi sperabat iter salutis posse demonstrari, confessus est reatum suum petuitque ut consilium sibi daret quo posset fugere auentura ira. qui audito eius commisso dixit: ‘grande uulnerum grandioris curam medellae desiderat; et ideo ieiuniis psalmis et orationibus, quantum uales, insiste, quo praecoccupando faciim domini in confessione propitium eum inuenire merearis.’ at ille, quem nimius reae conscientiae tenebat dolor, et internis peccatorum uinculus quibus grauabatur oculis desiderabat absolui, ‘adulescentior’ inquit ‘sum aetate et vegetus corpore: quicquid mihi inposueris agendum, dummodo salusiam in die domini, totum facile feram, etiam si totam noctem standing in precibus peragere, si integram septimanam iubeas abstinendo transigere.’ qui dixit: ‘multum est ut tota septimana absque alimento corporis perdure; sed biduanum uel triduanum sat est obseruare ieiunium. hoc facito, donec post modicum tempus rediens ad te, quid facere debeas et quamdiu poenitentiae insistere, tibi plenius ostendam.’ quibus dictis et descripta illi mensura paenitendi, abiit sacerdos, et ingruente causa subita secessit Hiberniam unde originem duxerat, neque ultra ad eum iuxta suum condictum redit. at ipse memor praecepti eius simul et promissi sui totum se lacrimis paenitentiae uigiliiis sanctis et continentiae mancipauit; ita ut quinta solum sabbati et dominica sicut praeuixi reficeret, ceteris septimanae diebus ieiunus permaneret. cumque sacerdote suum Hiberniam secessisse ibique defunctum esse audisset, semper ex eo tempore iuxta condictum eius memoratum continentiae modum obseruabat et, quod causa diuinii timoris semel ob reatum compunctus coeparat, iam causa diuinii amoris delectatus praemiiis indefessus agebat.

Quod dum multo tempore sedulus exsequeretur, contigit
eum die quadam de monasterio illo longius egressum, comitante secum uno de fratribus, peracto itinere redire. qui cum monasterio propinquarent et aedificia illius sublimiter erecta aspicerent, solutus est in lacrimas uir dei et tristitiam 5 cordis uultu indico prodebat. quod intuens comes, quare faceret inquisuit. at ille 'cuncta' inquit 'haec quae cernis aedificia puplica uel priuata in proximo est ut ignis absument in cinerem convuertat.' quod ille audientis, mox ut intrauerunt monasterium, matri congregationis vocabulo 10 Aebbe curauit indicare. at illa merito turbae de tali praesagio uocauit ad se uirum, et diligentius ab eo rem, uel unde hoc ipse nosset, inquirebat. quia ait: 'nuper occupatus noctu uigiliis et psalmis uidi adstantem mihi subito quendam incogniti uultus: cuius praesentia cum essem exterritus, 15 dixit mihi ne timerem, et quasi familiari me uoce alloquens 'bene facis' inquit 'qui tempore isto nocturnae quietis non somno indulgere, sed uigiliis et orationibus insistere maluisi.' at ego 'nouii' inquam 'multum mihi esse necesse uigiliis salutaribus insistere et pro meis erratibus sedulo 20 dominum deprecari.' qui adiciens 'uerum' inquit 'dicis, quia et tibi et multis opus est peccata sua bonis operibus redimere et, cum cessant a laboribus rerum temporalium, tunc pro appetitu aeternorum honorum liberius laborare; sed hoc tamen paucissimi faciunt. siquidem modo totum 25 hoc monasterium ex ordine perlustrans singulorum casas ac lectos inspexi et neminem ex omnibus praeter te erga sanitatem animae suaec occupatum repperi, sed omnes prorsus et uiri et feminae aut somno torpenter inerti aut ad peccata uigilant. nam et domunculae, quae ad orandum uel legen- 30 dum factae erant, nunc in comestationum potationum fabulationum et ceterarum sunt incelebrarum cubilia conuersae, uirgines quoque deo dicatae contemta reuerentia sua pro-

\[\text{4} \text{ lacrimis pr man.} \quad \text{10} \text{ inquit ms.} \quad \text{20} \text{ facta ms.}\]
\[10—2\]
De cujus praeceptis inrnissima femina, ne habe miseriae exsperiantem: et tamen habe consolationem iusta, quae in Deo thus habe plaga non speriens, quia Deus aequum aequitatem rei accipit praeceptis, deus misere et perpetuo extensum...
Anglórum semper amicissimam, ita ut ne ecclesiis quidem aut monasteriis manus parceret hostilis. at insulani et quantum valuere armis arma repellebant, et inuocantes diuinae auxilium pietatis caelitus se uindicari continuis diu 5 inprecationibus postulabant. et quamuis maledici regnum dei possidere non possint, creditum est tamen quod hi, qui merito impietatis suae maledicebantur, ocius domino uindice poenas sui reatus luarent. siquidem anno post hunc proximo idem rex, cum temere exercitum ad uastandam Pic- 10 torum provinciam duxisset, multum prohibentibus amicis et maxime beate memoriae Cudbercto qui nuper fuerat ordinatus episcopus, introductus est simulantibus fugam hostibus in angustias inaccessorum montium, et cum maxima parte copiarum quas secum adduxerat extinctus anno aetatis 15 suae xii regni autem xv die xiii kalendarem Iuniarum. et quidem ut dixi prohibuerunt amici ne hoc bellum iniret sed, quoniam anno praecedente noluerat audire reuerentissimum patrem Ecgberctum ne Scottiam nil se laedentem inpug- naret, datum est illi ex poena peccati illius, ne nunc eos qui 20 ipsum ab interitu reuocare cupiebant audiret.

Ex quo tempore spes coepit et uirtus regni Anglorum fuere ac retro sublapsa referri. nam et Picti terram possessiónis suae, quam tenuerunt Angli et Scotti qui erant in Britannia, Brettonum quoque pars nonnulla libertatem re- 25 ceperunt quam et hactenus habent per annos circiter xuli ubi inter plurimos gentis Anglorum uel interemtos gladio uel seruitio addictos uel de terra Pictorum fuga lapsos etiam reuerentissimus uir domini Triumunini, qui in eos episcopatum acceperat, recessit cum suis qui erant in monasterio 30 Aebercurnig posito quidem in regione Anglorum sed in uiciania freti quod Anglorum terras Pictorumque disterminat, eosque ubicumque poterat amicis per monasteria commen-

5 malefici pr man. 15 angustiam pr man. 10 les- ms.
150 DEATH OF HLOTHERI, KING OF KENT. [IV
dans ipse in saepedicto famulorum famularumque dei mon-
asterio, quod vocatur Streaneshalch, locum mansionis
elegit; ibique cum paucis suorum in monachica distictione
uitam non sibi solummodo sed et multis utilem plurimo
annorum tempore duxit. ubi etiam defunctus, in ecclesia 5
beati Petri apostoli iuxta honorem et uita et gradu eius con-
dignum conditus est. praeerat quidem tunc eidem monas-
terio regia urgo Aelbsfeld una cum matre Eansleda, quarum
supra secimus mentionem. sed adueniente illuc episcopo
maximum regendi auxilium simul et suae uitae solacium 10
deuota deo doctrix inuenit. successit autem Ecgrrido in
regnum Aldfrid uir in scripturis doctissimus, qui frater eius
et filius Osuiu regis esse dicebatur, destructumque regni
statum, quamuis intra fines angustiores, nobiliter recupe-
rauit.

Quo uidelicet anno, qui est ab incarnatione dominica
dclxxv, Hlotheri Cantuariorum rex, cum post Ecgerctum
fratrem suum qui uiii annis regnauerat ipse xii annis regnas-
set, mortuos erat uiii idus Februaris. uulneratus namque
est in pugna Australium Saxonum quos contra eum Edric 20
filius Ecgercti adgregarat, et inter medendum defunctus;
ac post eum idem Edric anno uno ac dimidio regnauit.
quo defuncto regnum illud aliquod temporis spatium reges
dubii uel externi disperdiderunt; donec legitimus rex
Vietred, id est filius Ecgercti, confortatus in regno reli-
gione simul et industria gentem suam ab extranea inuasione
liberaret.

[XXVII]

I PSO etiam anno quo fuiem uiae accept rex Ecgrfird epi-
scopum ut diximus fecerat ordinari Lindisfarnensium 30
ecclesiae uirum sanctum et uenerabilem Cudberctum qui in

23 aliquot ms. 23 XXV ms.
insula permodica, quae appellantur Farne et ab eadem ecclesia nouem ferme milibus passuum in oceano procul abest, uita solitaria per annos plures in magna corporis et mentis continentia duxerat. qui quidem a prima aetate pueritiae studio religiosae uitae semper ardebat, sed ab ineunte adolescentia monachicum et nomen adsumsit et habitum. intrauit autem primo monasterium Mailros, quod in ripa Tuidi fluminis situm tunc abbas Eata uir omnium mansuetissimus ac simplicissimus regebat, qui postea episcopus Hagustaldensis siue Lindisfarensis ecclesiae factus est, ut supra memorauimus, cui tempore illo propositus Boisil magnarum uirtutum et prophetici spiritus sacerdos fuit. huius discipulatui Cudberct humiliter subditus, et scientiam ab eo scripturarum et bonorum operum sumsit exempla.

Qui postquam migravat ad dominum, Cudberct eidem monasterio factus propositus plures et auctoritate magistri et exemplo suae actionis regularem instituebat ad uitam. nec solum ipsi monasterio regularis uitae monita simul et exempla praebebat, sed et uulgus circumpositum longe late-que a uita stultae consuetudinis ad caelestium gaudiorum conuertere curabat amorem. nam et multi fidem quam habebant iniquis profanabant operibus, et aliqui etiam tem-pore mortalitatis, neglectis fidei sacramentis quibus erant inbuti, ad erratica idolatriae medicamina concurrebant; quasi missam a deo conditore plagam per incantationes uel fylacteria uel alia quaelibet daemoniaca artis arcana cohibere ualerent. ad utrumque ergo corrigendum errorem crebro ipse de monasterio egressus, ali quotiens equo sedens sed saepius pedes incedens, circumpositas ueniebat ad uillas et uiam ueritatis praedicata errantibus; quod ipsum etiam Boisil suo tempore facere consueuerat. erat quippe moris eo tempore populus Anglorum, ut ueniente in uillam clerico

6 religiosae ms. 28 daemoniaca ms. 29 sepius ms.
uel presbytero cum sanctu imperium verbum autistur confluerent, libenter ea quae dicentur audiunt, libertus quae audire et intellegere poterant operando sequeruntur. porro Cudbercto tanta erat dicendi peritia tantus amor persuasendi quae coeoperat tale uultus angelici lumen, ut 5 nullus praesentium latebras ei sui cordis celare praesumeret omnes palam quae gesserant confitendo proferrent quia nimirum haec eadem illum latere nullo modo putabant, et confessus dignus ut imperatam poenitentiam fructibus abstergerent. solebat autem ea maxime loca peragrare, illis praedicare in uiculis, qui in arduis asperisque montibus procul positi aliis horribi erant ad uisendum et paupertate pariter ac rusticitate sua doctorum arcebant accessum: quos tamen ille pio liberter mancipatus labori tanta doctrinac solertiis excolebat industria, ut de monasterio egressus ssepe ebro made integra, aliquando duabus uel tribus, nonnumquam etiam mense pleno domum non rediret, sed demoratus in montanis plebem rusticam uerbo praedicationis simul et opere uirtutis ad caelestia uocaret.

Cum ergo uenerabilis domini famulus multos in Mail-20 ronensi monasterio degens annos magnis uirtutum signis effulgeret, transtulit eum reuerentissimus abbas ipsius Eata ad insulam Lindissarnensium, ut ibi quoque fratribus custodi m disciplinae regularis et auctoritate propositi intimaret et propria actione praemonstraret. nam et ipsum locum 25 tunc idem reuerentissimus pater abbatis iure regebate; siquidem a temporibus ibidem antiquis et episcopus cum clero et abbas solebat manere cum monachis, qui tamen et ipsi ad curam episcopi familiariter pertinerebat. quia nimirum Aidan, qui primus eius loci episcopus fuit, cum monachis illuc et 30 ipse monachus adenuiens monachicam in eo conversionem tuit: quomodo et prius beatu pater Augustinus in 14 solertiis pm man. 23 cefal- ms.
Cantia fecisse noscitur, scribente ei reuerentissimo papa Gregorio quod et supra posuimus. 'sed quia tua fraternitas' inquit 'monasterii regulis erudita seorsum fieri non debet a clericis suis, in ecclesia Anglorum quae nuper auctore deo ad fidem perducta est hanc debet conversationem instituere, quae initio nascentis ecclesiae fuit patribus nostris, in quibus nullus eorum ex his quae possidebant aliquid suum esse dicebat, sed erant illis omnia communia.'

[XXVIII]

EXIN Cudberct crescentibus meritis religiosae intentionis ad anchoreticae quoque contemplationis quae diximus silentia secreta peruenit. Uerum quia de uita illius et uirtutibus ante annos plures sufficenter et uersibus heroicis et simplici oratione conscripsimus, hoc tantum in praesenti commemorare satis sit, quod aditurus insulam protestatus est fratribus, dicens: 'si mihi diuina gratia in loco illo donauerit ut de operes manuum meum meare uiiere queam, libens ibi morabor; sin alias, ad uos citissime deo uolente reuertar.' erat autem locus et aquae prorsus et frugis et arboris inops, sed et spirituum malignorum frequentia humanae habitationi minus accommodus: sed ad uotum uiri dei habitabilis per omnia factus es, siquidem ad adventum eius spiritus recessere maligni. cum autem ipse sibi ibidem expulsis hostibus mansionem angustam circumuallante aggere et domos in ea necessarias iuuante fratrum manu, id est oratorium et habitaculum commune, construxisset, iussit fratares in eiusdem habitaculi pauimento foueam facere: erat autem tellus durissima et saxosa, cui nulla omnino spes uenae fontanae uideretur inesse. quod
dum facerent ad fidem et preces famuli dei, alio die aqua plena inuenta est, quae usque ad hanc diem sufficientem cunctis illo aduenientibus gratiae suae caelestis copiam ministrat. sed et ferramenta sibi ruralia cum frumento adferri rogavit, quod dum præparata terra tempore con-gruo seminaret, nil omnino, non dico spicarum sed ne herbae quidem, ex eo germinare usque ad aestatis tempora contigit. unde visitantibus se ex more fratribus ordeum iussit adferri, si forte uel natura soli illius uel voluntas esset superni largitoris ut illius frugis ibi potius seges oriretur. quod dum sibi aedificium ultra omne tempus serendi ultra omnem spem fructificandi eodem in agrò sereret, mox copiosa seges exorta desideratam propri laboris uiro dei refectionem praebebat.

Cum ergo multis ibidem annis deo solitarius seruiret (tanta autem erat altitudo aggeris quo mansio eius erat uallata, ut cælum tantum ex ea cuius introitum sitiebat aspicere posset), contigit ut congregata synodo non paruo sub praesentia regis Ecgfridi iuxta fluuium Aline in loco qui dicitur Adtileyrdi, quod significat 'ad duplex uadum,' cui beatae memoriae Theodorus archiepiscopus praesidebat, uno animo omniumque consensu ad episcopatum ecclesiae Lindisfarvensis eligeretur. qui cum multis legatariis ac litteris ad se praemissis nequaquam suo monasterio posset erui, tandem rex ipse praefatus, una cum sanctissimo antis- tite Trumuine nec non et aliis religiosis ac potentibus uiris, insulam nauigauit. conueniunt et de ipsa insula Lindisfarvensi in hoc ipsum multi de fratibus, genuflectunt omnes adiurant per dominum lacrimas fundunt obsecrant, donec ipsum quoque lacrimis plenum dulcibus extrahunt latebris atque ad synodum pertrahunt. quo dum perueniret, quamuis multum renitens, unanima cunctorum voluntate superatur

legatariis ms.
atque ad suscipendum episcopatus officium collum submittere compellitur; eo maxime uictus sermone, quod famulus domini Boisil, cum ei mente prophetica cuncta quae eum essent superuentura patefaceret, antistitem quoque eum futurum esse praedixerat. nec tamen statim ordinatio decreta, sed peracta hieme quae inminebat, in ipsa sollemnitate paschali completa est Eboraci sub praesentia praefati regis Ecgfridi, conuenientibus ad consecrationem eius uii episcopis in quibus beatae memoriae Theodorus primatum tenebat. electus est autem primo in episcopatum Hagustaldensis ecclesiae pro Tunbercto qui ab episcopatu fuerat depositus: sed quoniam ipse plus Lindisfarnensi ecclesiae, in qua conversatus fuerat, dilexit praefici, placuit ut Eata reuerso ad sedem ecclesiae Hagustaldensis, cui regendae primo fuerat ordinatus, Cudberct ecclesiae Lindisfarnensis gubernacula susciperet.

Qui susceptum episcopatus gradum ad imitationem beatorum apostolorum uirtutum ornabat operibus. commissam namque sibi plebem et orationibus protegebatur adsiduis et admonitionibus saluberrimis ad caelestia uocabat. et, quod maxime doctores iuare solet, ea quae agenda docebat ipse prius agendo praemonstrabat. erat quippe ante omnia diuinae caritatis igne feruidus patientiae uirtute modestus orationum deuotioni solertissime intentus affabilis omnibus qui ad se consolationis gratia ueniebant, hoc ipsum quoque orationis loco ducens, si infirmis fratibus opem suae exhortationis tribueret; sciens quia, qui dixit 'diliges dominum deum tuum,' dixit et 'diliges proximum.' erat abstinentiae castigatione insignis, erat gratia compunctionis semper ad caelestia suspensus. denique cum sacrificium deo victimae salutaris offerret, non eleuata in altum uoce sed profusis ex imo pectore lacrimis domino sua uota commendabat.

4 patefacerit ms corr in patefacerit. 26 commisam ms.
DVOBVS autem annis in episcopatu peractis repetit
insulam ac monasterium suum, diuino admonitus
oraculo quia dies sibi mortis uel uitae magis illius, quae
sola uita dicenda est, iam adpropriat introitus: sicut ipse
quoque tempore eodem nonnullis, sed uerbis obscuroribus
quae tamen postmodum manifeste intellegentur, solita sibi
simplicitate pandebat, quibusdam autem hoc idem etiam
manifeste reuelabat.

[XXIX]

ERAT enim presbyter uitae uenerabilis nomine Here. 10
berct, iamduum uiro dei spiritualis amicitiae foedere
copulatus qui, in insula stagni illius pergrandis de quo
Deruentionis fluii primordia erumpunt uitam ducens soli-
tarium, annis singulis eum uisitare et monita ab eo perpetuae
salutis audire solebat. hic cum audiret eum ad ciuitatem 15
Lugubaliam deuenisse, uenit ex more, cupiens salutaribus
eius exhortationibus ad superna desideria magis magisque
accendi. qui dum sese alterutrum caelestis uitae poculis
deibriarent, dixit inter alia antistes: 'memento, frater Heri-
berct, ut modo quicquid opus habes me interroges mecum-
que loquaris: postquam enim ab inuicem digressi fuerimus,
non ultra nos in hoc saeculo carnis obtutibus inuicem aspi-
ciemus. certus sum namque quod tempus meae resolutionis
instat et uelox est depositio tabernaculi mei.' qui haec
audiens prouolutus est eius uestigiis et fusis cum gemitu 25
lacrimis 'obsecro' inquit 'per dominum ne me deseras, sed
sae omnem sis fidsissimi sodalis rogesque supernam pietatem
ut, cui simul in terris seruiuimus, ad eius uidendam gratiam
simul transeamus ad caelos. nosti enim quia ad tuor oris
imperium semper uiuere studui et, quicquid ignorantia uel 30

\footnotesize{\textsuperscript{1} duxebus incipit c XXVII.\textit{ms.}} \quad \footnotesize{\textsuperscript{20} studiui pr man.}
(29) = 27] HIS DEATH. EADBERCT SUCCEEDS HIM. 157

fragilitate deliqui, aeque ad tuae voluntatis examen mox emendare curauit. incubuit precibus antistes statimque edoctus in spiritu inpetrasse se quod petebat a domino: 'surge' inquit, 'frater mi, et noli plorare, sed gaudio gaude quia quod rogauimus superna nobis clementia donuit.'

Cuius promissi et prophetiae ueritatem sequens serum astruxit euentus; quia et digredientes ab inuicem non se ultra corporaliter uiderunt, et uno eodemque die, hoc est xiii° kalendarum Aprilium, egredientes e corpore spiritus eorum mox beata inuicem uisione coniuncti sunt atque angelico ministerio pariter ad regnum caeleste translati. sed Heriberct diutina prius infaemitate decoquit, illa ut credibile est dispensacione dominicae pietatis ut, si quid minus haberet meriti a beato Cuthbercto, suppleret hoc castigans longae aegritudinis dolor: quatinus aequatus gratia suo intercessori, sicut uno eodemque tempore cum eo de corpore egredi ita etiam una atque indissimili sede perpetuae beatitudinis meruisset recipi.

Obiit autem pater reuerentissimus in insula Farne, multum deprecatus fratres ut ibi quoque sepeliretur ubi non paruo tempore pro domino militarat. attamen tandem eorum precibus uictus assensum dedit, ut ad insulam Lindisfarnensium relatus in ecclesia deponeretur. quod dum factum esset, episcopatum ecclesiae illius anno uno seruabat uenerabilis antistes Vilfrid, donec eligeretur qui pro Cudbercto antistes ordinari deberet.

Ordinatus est autem post haec Eadberct, uir scientia diuinarum scripturarum simul et praeceptorum caelestium obseruantia ac maxime elimosynarum operatione insignis, ita ut iuxta legem omnibus annis decimam non solum quadrupedum, uerum etiam frugum omnium atque pomorum, necnon et uestimentorum partem pauperibus daret.

1 fragill. ms. 12 ille pr. man. 13 egr. ms. 15 -taret ms.
VOLENS autem latius demonstrare diuina dispensatio,
quanta in gloria uir domini Cudberct post mortem
uiueret cuius ante mortem uita sublimis crebris etiam
miraculorum patebat indiciis, transactis sepulturae eius 5
anni x in misit in animo fratrum ut tollerent ossa illius,
quae more mortuorum consumto iam et in puluerem redacto
reliquo corpore sicca inuenienda putabant, atque in nouo
recondita loculo in eodem quidem loco sed supra pani-
mentum dignae uenerationis gratia locarent. quod dum 10
sibi placuisse Eadbercto antistiti suo referrent, adnuit con-
silio eorum iussitque ut die depositionis eius hoc facere
meminisset. fecerunt autem ita et aperientes sepulchrum
inuenerunt corpus totum quasi adhuc uiueret integrum et
flexilibus artuum compagibus multo dormienti quam mortuo 15
similium : sed et vestimenta omnia quibus indutum erat non
solum intemerata uerum etiam prisca noutate et claritudine
miranda parebant. quod ubi uider e fratres, nimo mox
timore perculsi festinarunt referre antistiti quae inuenerant.
qui tum forte in remociore ab ecclesia loco refluvis undi-
que pelagi fluctibus cincto solitarius manebat ; in hoc
et enim semper quadragesimae tempus agere, in hoc xl ante
dominicum natale dies in magna continentiae orationis et
lacrimarum deuotione transigere solebat ; in quo etiam
uenerabilis praedecessor eius Cudberct, priusquam insulam 25
Farne peteret, aliquandiu secretus domino militabat. ad-
tulerunt autem ei et partem indumentorum quae corpus
sanctum ambiant, quae cum ille et munera gratanter
acciperet et miracula libenter audiret, nam et ipsa indumenta
quasi patris adhuc corpori circumdata miro deosculabatur 30

1 XXVIII ma. 17 claritae pr man.
10 inuenerunt pr man. 18 magna ms.
33 magna ms.

affectu, 'noua' inquit 'indumenta corpori pro his quae tulistis circumdate, et sic reponite in arca quam parastis. scio autem certissime quia non diu uacuus remanebit locus ille qui tanta miraculi caelestis gratia sacratus est; et quam beatus est cui in eo facultatem quiescendi dominus totius beatitudinis auctor atque largitor praestare dignabitur!' haec et huiusmodi plura ubi multis cum lacrimis et magna compunctione antistes lingua etiam tremente compleuit, fecerunt fratres ut iusserat, et inoluetum nouo amictu corpus nouaque in theca reconditum supra pauimentum sanctuarii posuerunt. nec mora, deo dilectus antistes Eadberct morbo correptus est acerbo, ac per dies crescente multumque ingrauescente ardore languoris non multo post, id est pridie nonas Maias, etiam ipse migravit ad dominum, cuius corpus in sepulchro benedicti patris Cudbercti ponentes adposuerunt desuper arcam in qua incorrupta eisdem patris membra locauerant. in quo etiam loco signa sanitatum aliquoties facta meritis amborum testimonium ferunt, e quibus aliqua in libro uitae illius olim memoriae mandauimus. sed et in hac historia quaedam quae nos nuper audisse contigit, superadicere commodum duximus.

[XXXI]

ERAT in eodem monasterio frater quidam nomine Badudegn, tempore non pauco hospitum ministerio deseruiens, qui nunc usque superest, testimonium habens ab uniueris fratribus cunctisque supernientibus hospitibus, quod uir esset multae pietatis ac religionis inuinctoque sibi officio supernae tantum mercedis gratia subditus. hic cum quadam die lenas siue saga quibus in hospitale utebatur in mari lauasset, rediens domum repentina medio itinere

18 accerno ms. 19 in pr man. 20 -adiceret ms. 21 XXIX ms.
molestia tactus est, ita ut corruens in terram et aliquandiu pronus iacens uix tandem resurgeret. resurgens autem sensit dimidiam corporis sui partem a capite usque ad pedes paralysis languore depressam, et maximo cum labore baculo innitens domum peruenit. crescebat morbus paulatim et nocte superueniente grauior effectus est, ita ut die redeunte uix ipse per se exsurgere aut incedere valeret. quo affectus incommodo concepit utilissimum mente consilium, ut ad ecclesiam quoquo modo posset perueniens intraret ad tumbam reurentissimi patris Cudbercti, ibique genibus flexis supplex supernum pietatem rogaret ut uel ab huiuscemodi languore si hoc sibi utile esset liberaretur uel, si se tali molestia diutius castigari diuina prouidentia gratia oporteret, patienser dolorem ac placida mente sustineret inlatum. fecit igitur ut animo disposuerat, et inbecilles artus baculo sustentans intruit ecclesiam ac prosterne se ad corpus uiri dei, pia intentione per eius auxilium dominum sibi propitium fieri precabatur: atque inter preces uelut in soporem solutus sentit, ut ipse postea referre erat solitus, quasi magnam latamque manum caput sibi in parte qua dolebat tetigisse, eodemque tactu totam illam quae languore pressa fuerat corporis sui partem paulatim fugiente dolore ac sanitate subsequente ad pedes usque pertransisse. quo facto mox euigilans sanissimus surrulit, ac pro sua sanitate domino gratias denuo referens quid erga se actum esset fratibus indicauit, cunctisque congaudentibus ad ministerium quod sollicitus exhibere solebat, quasi flagello pro-bante castigatior, reidiit.

Sed et indumenta, quibus deo dicatum corpus Cudbercti uel uium ante uel postea defunctum uestierant, etiam ipsa a gratia curandi non uacarunt, sicut in uolumine uitae et uirtutum eius quisque legerit inueniet.

\[\text{inbeciles ms.}\]
\[\text{tacto ms.}\]
\[\text{exhibere ms.}\]
\[\text{flagillo ms.}\]
OF THE RELICS OF CUDBERCT.

[XXXII]

NEC silentio praetereundum quod ante triennium per reliquias eius factum nuper mihi per ipsum, in quo factum est, fratrem innotuit. est autem factum in monasterio quod iuxta annem Dacore constructum ab eo cognomen acceptit, cui tunc ur religiousus Suidberct abbatis iure praefuit. erat in eo quidam adulescens cui tumor deformis palpebram oculi foedauerat: qui cum per dies crescentis oculo interitum minaretur, curabant medici hunc adpositis pigmentorum fomentis emollire nec ualebant; quidam abscedendum esse docebant, alii hoc fieri metu maioris periculi uetabant. cumque tempore non paucis frater praefatus tali in commodo laboraret neque inminiens oculo exitium humana manus curare ualeret quin per dies augesceret, contigit eum subito diuinae pietatis gratia per sanctissimi patris Cudbercti reliquias sanari. nam quando frater sui corpus ipsius post multos sepulturae annos incorruptum reperierunt, tulerunt partem de capillis quam more reliquiarum rogantibus amicis dare uel ostendere in signum miraculi possent.

Harum particulam reliquiarum eo tempore habebat penes se quidam de presbyteris eiusdem monasterii nomine Thrudred, qui nunc ipsius monasterii abbas est. qui cum die quadrat ingressus ecclesiam aperuisset thecam reliquiarum ut portionem earum roganti amico praestaret, contigit et ipsum adulescentem, cui oculus languebat, in eadem ecclesia tunc adesse. cumque presbyter portionem quantum uoluit amico dedisset, residuum dedit adulescenti, ut suo in loco reponeret. at ille salubri instinctu admonitus, cum accepisset capillos sancti capitis, adposuit palpebrae lan-

1 XXX ms. 8 sed- ms. 26 adulescentem ms.
guenti et aliquandiu tumorem illum infestum horum ad-
positione comprimere ac mollire curabat. quo facto reli-
quias ut iussus erat sua in theca recondidit, credens suum
oculum capillis uiri dei quibus adtactus erat oecus esse
sanandum. neque eum sua fides sefellit. erat enim, ut 5
referre erat solitus, tunc hora circiter secunda diei. sed
cum alia, quaeque dies illa exigebat, cogitaret et faceret,
inminente hora ipsius diei sexta repente contingens oculum
ita sanum cum palpebra inuenit, ac si nil umquam in eo 10
deformitatis ac tumoris apparuisset.

LIBER QVARTVS EXPLICIT.
APPENDIX

I Beda’s Preface.
II Letter to Albinus.
III Hist Eccl v 24.

GLORIOSISSIMO REGI

CEOLVULFO

Beda Famvlvs Christi et Presbyter.

HISTORIAM gentis Anglorum ecclesiasticam, quam nuper edideram, libentissime tibi desideranti, rex, et prius ad legendum ac probandum transmisi et nunc ad transscribendum ac pleniuss ex tempore meditandum retransmitto: satisque studium tuae sinceritatis amplercor, quo non solum audiendis scripturae sanctae uerbis aurem sedulus accommodas, uerum etiam noscendis priorum gestis siue dictis et maxime nostrae gentis uirorum illustrium curam uigilanter impendis. siue enim historia de bonis bona referat, ad imitandum bonum auditor sollicitus instigatur; seu mala commemoret de prauis, nihilominus religiosus ac pius auditor siue lector deuitando quod noxium est ac per-

1 accommodas ms.
uersum ipse sollertius ad exsequenda ea quae bona ac deo digna esse cognoverit accenditur. quod ipsum tu quoque uigilantissime deprehendens historiam memoratam in notitiam tibi simulque eis quibus te regendis divina praefecit auctoritas, ob generalis curam salutis latius propalari desideras.

Vt autem in his quae scripsi uel tibi uel ceteris auditoribus siue lectoribus huius historiae occasionem dubitandi subtraham, quibus haec maxime auctoribus didicerim breuiiter intimare curabo. auctor ante omnes atque adiutor opusculi huius Alinus abba reuerentissimus uir per omnia doctissimus extitit; qui in ecclesia Cantuariorum a beatae memoriae Theodoro archiepiscopo et Hadriano abbate uiris uenerabilibus atque eruditissimis institutus, diligenter omnia, quae in ipsa Cantuariorum provinci uel etiam in contiguis eidem regionibus a discipulis beati papae Gregorii gesta fuere, uel monimentis litterarum uel seniorum traditione cognoverat, et ea mihi de his quae memoria digna uidebantur per religiosum Lundoniensis ecclesiae presbyte- rum Nothelmum, siue litteris mandata siue ipsius Nothelmi uius uoce referenda, transmisit. qui uidelicet Nothelmus postea Romam ueniens nonnullas ibi beati Gregorii papae simul et aliorum pontificum epistolam percurtato eiusdem sanctae ecclesiae Romanae scrinio permissa eius qui nunc ipsi ecclesiae praest Gregorii pontificis inuenit, reuersusque nobis nostrae historiae inserendas cum consilio praefati Albini reuerentissimi patris adtulit. a principio itaque voluminis huius usque ad tempus quo gens Anglorum fidem Christi percepit ex priorum maxime scriptis hinc inde collectis ea quae promeremus didicimus. exinde autem usque ad tempora praesentia, quae in ecclesia Cantuariorum per discipulos beati papae Gregorii siue successores eorum uel sub quibus regibus gesta sint, memorati abbatis Albini in-
dustria Nothelmo ut diximus perferente cognouimus. qui
etiam prouinciae Orientalium simul et Occidentalium Saxo-
um nec non et Orientalium Anglorum atque Nordanhy-
brorum a quibus praesulibus uel quorum tempore regum
5 gratiam euangelii perceperint, nonnulla mihi ex parte prodi-
derunt. denique hortatu praeceptor eius Albinus ut hoc
opus adgradi auderem prouocatus sum. sed et Danihel
reuerentissimus Occidentalium Saxonum episcopus, qui nunc
usque superest, nonnulla mihi de historia ecclesiastica pro-
10 uinciae ipsius simul et proxima illi Australium Saxonum nec
non et Vectae insulae litteris mandata declaravit. qualiter
uero per ministerium Cetti et Cadda religiosorum Christi
sacerdotum uel prouincia Merciorum ad fidem Christi quam
non nouerat peruenit, uel prouincia Orientalium Saxonum
15 fidem quam olim exsufflauerat recuperauerit, qualis etiam
ipsorum patrum uita uel obitus extiterit, diligenter a fratribus
monasterii quod ab ipsis conditum Laestigaeu cogn omina-
tur agnouimus. porro in prouincia Orientalium Anglorum
quae fuerint gesta ecclesiastica, partim ex scriptis uel tradi-
tione priorum partim reuerentissimi abbatis Esi relatione
20 comperimus. at uero in prouincia Lindissi quae sint gesta
erga fidem Christi quaee successio sacerdotalis extiterit, uel
litteris reuerentissimi antistitis Cynibercti uel aliorum fide-
lium uiorum uiua uoce didicimus. quae autem in Nordan-
hybrorum prouincia ex quo tempore fidem Christi perce-
perunt usque ad praesens per diversas regiones in ecclesia
sint acta, non uno quolibet auctore sed fidelii innumerorum
testium qui haec scire uel meminisse poterant adsertione
cognoui, exceptis his quae per meipsum nosse poteram.
30 inter quae notandum quod ea, quae de sanctissimo patre et
antistite Cudbercto uel in hoc uolumine uel in libello gesto-
rum ipsius conscripsi, partim ex eis quae de illo prius a

*agredi se man.*
fratribus ecclesiae Lindisfarnensis scripta repperi adsumsi simpliciter fidem historiae quam legebam accommodans, partim uero ea quae certissima fidelium uiorum adtestatione per me ipse cognoscere potui sollerter adicere curaui. lectoremque suppliciter obsecro, ut si qua in his quae scripsi- mus aliter quam se ueritas habet posita reppererit, non hoc nobis imputet qui, quod uera lex historiae est, simpliciter ea quae fama uulgante collegimus ad instructionem posteritatis litteris mandare studuimus.

Praeterea omnes ad quos haec eadem historia peruenire potuerit nostrae nationis legentes siue audientes suppliciter precor, ut pro meis infirmitatibus et mentis et corporis apud supernam clementiam saepius interuenire meminerint et in suis quique prouinciiis hanc mihi suae remunerationis uicem rependant ut, qui de singulis prouinquiis siue locis sublimioribus quae memoratu digna atque incolis grata credideram diligenter adnotare curaui, apud omnes fructum piae inter- cessionis inueniam.

BEDA. LETTER TO ALBINUS.

DESIDERANTISSIMO et reverentissimo patri ALBINO, BEDA Christi famulus salutem. gratantissime suscepi munuscula tuae dilectionis, quae per uenerabilem fratrem nostrum NOSTHELMVM presbyterum mittere dignatus es, et maxime litteras, quibus me iam secunda uice in ecclesiastica gentis nostrae historia, ad quam me scribendam iamdudum instigaueras, creber adiuuare atque instituere curasti. propter quod et ipse tibi rectissime eamdem historiam, mox ut con-

* accommodans ms. 20 Mabillon uetera analecta Paris 1723 fol p 398.
summare potui, ad transscribendum remisi. sed et aliud, quod te partim desiderare comperi, volumnum tibi uice remunerationis aequo ad transscribendum destinau, uidelicet illud quod de structura templi Salomonis atque allegorica 5 eius interpretatione nuper edidi. teque, amantissime pater, supplex obsecro, ut pro mea fragilitate cum his qui tecum sunt famulis Christi apud pium iudicem sedulus intercedere memineris: sed et eos ad quos eadem nostra opuscula peruenire feceris, hoc idem facere monueris. bene uale, 10 semper amantissime in Christo pater optime.

H E V 24

VERVM ea quae temporum distinctione latius digesta sunt ob memoriam conservandum breuiter recapitulandi placuit.

15 Anno igitur ante incarnationem dominicam sexagesimo Gaius Iulius Caesar primus Romanorum Brittanias bello pulsauit et uicit, nec tamen ibi regnum potuit obtinere.

Anno ab incarnatione domini x lui Claudius, secundus Romanorum Brittanias adiensi, plurimam insulam partem in 20 deditionem recepit et Orcadas quoque insulas Romano adiecit imperio.

Anno incarnationis dominicae clxuiii Eleuther Romae praesul factus xii annos ecclesiis gloriosissime rexit, cui

20 hanc epistolam ex ms codice Mettensis monasterii sancti Arnulfii eruit mihique transmisit uir religiosus Domnus Placidus Beuillionius, eiusdem loci tum subprior. quo in codice habetur haec epistola cum haec inscriptione: incipit praefatio Praebyteri ad Alcuinum Abbatum [sic]: quod argumento est superiorem epistolam praefationis uice in Anglicana Bedae historia suisse apposita a scribis nonnullis, qui Albinum hunc eundem esse cum Alcuino putauerunt. MABILLON.

22 Romanae ms.
litteras rex Britannie Lucius mittens ut Christianus efficere-
tur petiiit et inpetravit.

Anno ab incarnatione domini clxxxuiiiii Seuerus impe-
rator factus xiii annis regnuit, qui Brittaniam ullo a mari
usque ad mare praecincxit.

Anno ccclxxxi Maximus in Britania creatus imperator
in Galliam transit et Gratianum interfecit.

Anno cccccxiiii Roma a Gothis facta, ex quo tempore
Romani in Britania regnare cessarunt.

Anno ccccccxxx Palladius ad Scottos in Christum creden-
tes a Caelestino papa primus mittitur episcopus.

Anno cccclxuiii Marcianus cum Valentiniano imperium
suscipiens uii annis tenuit: quorum tempore Angli a Bret-
tonibus arcessiti Brittaniam adierunt.

Anno dxxxiuiii eclipsis solis factura xiii kalendas Martias ab hora prima usque ad tertiam.

Anno dxl eclipsis solis facta xii kalendas Iulias, et ap-
paruerunt stellae pene hora dimidia ab hora diei tertia.

Anno dxluii Ida regnare coepit, a quo regalis Nordan-
hymbrorum prosapia originem tenet, et xii annis in regno permansit.

Anno dlxv Columba presbyter de Scottia uenit Britta-
niam ad docendos Pictos et in insula Hii monasterium fecit.

Anno dx cui Gregorius papa misit Brittaniam Augusti-
num cum monachis, qui uerum dei genti Anglorum euan-
gelizarent.

Anno dx cuii uenere Brittaniam praefati doctores, qui
fuit annus plus minus cl aduentus Anglorum in Brittaniam.

Anno dci misit papa Gregorius pallium Brittaniam Au-
gustino iam facto episcopo et plures uerbi ministros, in 3o
quibus et Paulinum.

Anno dciii pugnatum ad Degrastanæ.

14 arcesiti ms. 16 már ms.
Anno dciii Orientales Saxones fidel Christi percipiant sub rege Sabercto antistite Mellito.
Anno dcv Gregorius obiit.
Anno dcvui Aedilberct rex Cantuariaororum defunctus est.
5 Anno dcvxu Paulinus a Iusto archiepiscopo ordinatur genti Nordanhymbrorum antistes.
Anno dcxxui Eansled filia Aeduini regis baptizata cum xii in sabbato pentecostes.
Anno dcxxuuii Eduini rex baptizatus cum sua gente in 10 pascha.
Anno dcvxiiii Educe rege peremto Paulinus Cantiam rediit.
Anno dclx Eadbald rex Cantuariaororum obiit.
Anno dclxii Osuald rex occissus.
15 Anno dclxiiii Paulinus, quondam Eboraci sed tunc Hrofensis antistes ciuitatis, migrauit ad dominum.
Anno dcxi Osuini rex occissus et Aidan episcopus defunctus est.
Anno dcli Middilangli sub principe Peada fidei mysteriis sunt inbuti.
Anno dclu Penda periit et Mercii sunt facti Christiani.
Anno dclxiiii eclypesis facta; Earconberct rex Cantuariaorum defunctus et Colman cum Scottis ad suos reuersus est; et pestilentia uenit; et Ceadda ac Vilfrid Nordanhymbrorum ordinatur episcopi.
20 Anno dclxuuii Theodorus ordinatur episcopus.
Anno dclxx Osuiu rex Nordanhymbrorum obiit.
Anno dclxxiii Ecgberct rex Cantuariaororum obiit; et synodus facta est ad Herutforda praeente Ecgfrido rege praesi-
30 dente archiepiscopo Theodoro, utillima, x capitulorum.
Anno dclxxu Vulfheri rex Merciorum, postquam xuii annos regnauerat, defunctus Aedilredo fratri reliquit imperium.
Anno dclxxuī Aedilred uastauit Cantiam.
Anno dclxxuīii cometa apparuit; Vilfrid episcopus a sede sua pulsus est ab Ecgfrido rege, et pro eo Bosa Eata et Eadhaeth consecrati antistites.
Anno dclxxviiii Ælfsuin occisus. 5
Anno dclxxx synodus factus est in campo Hæthfeltha de fide catholica præsidente archiepiscopo Theodoro, in quo adfuit Johannes abba Romanus. quo anno Hild abbatissa in Streanæshalæ obiit.
Anno dclxxxu Ecgfrid rex Nordanhymbrorum occisus est. anno eodem Hlotheri rex Cantuariorum obiit.
Anno dclxxuīii Caeduald rex Occidentalium Saxonum Romam de Britannia pergit.
Anno dccc Theodorus archiepiscopus obiit.
Anno dcccuii Osthyrd regina a suis, id est Merciorum, primatibus interemta.
Anno dcccuii Berctred dux regius Nordanhymbrorum a Pictis interfectus.
Anno dcciīi Aedilred, postquam xxxi annos Merciorum genti praefuit, monachus factus Coenredo regnum dedit. 20
Anno dccv Aldfrid rex Nordanhymbrorum defunctus est.
Anno dccviii Coenred rex Merciorum, postquam v annos regnabat, Romam pergit.
Anno dccxi Berctfrid praefectus cum Pictis pugnauit.
Anno dcccxisi Osred rex Nordanhymbrorum interfectus; et rex Merciorum Ceolred defunctus; et uir domini Ecgberct Hienses monachos ad catholicum pascha et ecclesiasticam correxit tonsuram.
Anno dccxxv Victred rex Cantuariorum obiit.
Anno dccxxuīiiii cometae apparuerunt; sanctus Ecgberct transit; Osric mortuus est.
Anno dccxxxi Berctuald archiepiscopus obiit. anno eodem Tatuini consecratus archiepiscopus nonus Doruuere-
nensis ecclesiae Aedilbaldo rege Merciorum xv agente annum
inperii.

HAEC de historia ecclesiastica Brittaniae et maxime
gentis Anglorum, prout uel ex litteris antiquorum
5 uel ex traditione maiorum uel ex mea ipse cognitione scire
potui, domino adiuuante digessi Baeda famulus Christi et
presbyter monasterii beatorum apostolorum Petri et Pauli
quod est ad Viuaremuda et Ingyrum.

Qui natus in território eiusdem monasterii, cum essem
10 annorum septem, cura propinquorum datus sum educandus
reuerentissimo abatti Benedicto ac deinde Ceolfrido: cuncta
rumque ex eo tempus uitae in eiusdem monasterii habitatione
peragens omnem meditandis scripturis operam dedi, atque
inter obseruantiam disciplinae regularis et cotidianam can-
15 tandi in ecclesia curam semper aut discere aut docere aut
scribere dulce habui.

Nonodecimo autem uiae meae anno diaconatum, trice-
simo gradum presbyteratus, utrumque per ministerium
reuerentissimi episcopi Iohannis iubente Ceolfrido abbate
20 suscepi.

Ex quo tempore accepti presbyteratus usque ad annum
aetatis meae lviii haec in scripturam sanctam meae meo-
rumque necessitiati ex opusculis uenerabilium patrum breuiter
adnotare siue etiam ad formam sensus et interpretationis
25 eorum superadicere curaui.

'In principium genesis, usque ad natuuitatem Isaac et
ieectionem Ismahelis, libros iii.

'De tabernaculo et uasis eius ac uestibus sacerdotum
libros iii.
30 'In primam partem Samuhelis, id est usque ad mortem
Saulis, libros iii.
LIST OF BEDA'S WORKS. [CONCLUSION

De aedificatione templi, allegoricae expositionis sicut et cetera, libros ii.

Item in regum librum xxx quaestionum.

In proverbia Salomonis libros iii.

In cantica canticorum libros ui.

In Isaiam Danihelem xii prophetas et partem Hieremiae distinctiones capitulorum ex tractatu beati Hieronymi excerptas.

In Ezram et Neemiam libros iii.

In canticum Habacum librum i.

In librum beati patris Tobiae explanationis allegoricae de Christo et ecclesia librum i.

Item capitula lectionum in pentateucum Mosi, Iosue, iudicum.

In libros regum et uerba dierum.

In librum beati patris Iob.

In parabolas ecclesiasten et cantica canticorum.

In Isaiam prophetam, Ezram quoque et Neemiam.

In euangelium Marci libros iii.

In euangelium Lucae libros vi.

Omeliarum euangeli libros ii.

In apostolum quaecumque in opusculis sancti Augustini exposita inueni cuncta per ordinem transscribere curaui.

In actus apostolorum libros ii.

In epistolas vii catholicas libros singulos.

In apocalypsin sancti Iohannis libros iii.

Item capitula lectionum in totum nouum testamentum excepto euangelio.

Item librum epistularum ad diversos: quarum de sex aetatibus saeculi una est; de mansionibus filiorum Israel una; una de eo quod ait Isaias: 'et claudentur ibi in carcerem et post dies multos visabitur'; de ratione bissexti una; de aequinoctio iuxta Anatolium una.
‘Item de historiis sanctorum: librum uitae et passionis sancti Felicis confessoris de metrico Paulini opere in prosam transtuli; librum uitae et passionis sancti Anastasii, male de Graeco translatum et peius a quodam inperito emendatum, prout potui ad sensum corexi; uitam sancti patris monachi simul et antistitis Cudbercti, et prius heroico metro et postmodum plano sermone, descripsi.

‘Historiam abbatum monasterii huius, in quo supernae pietati deseruire gaudeo, Benedicti Ceolfridi et Huaetbercti in libellis duobus.

‘Historiam ecclesiasticam nostrae insulae ac gentis in libris v.

‘Martyrologium de nataliciis sanctorum martyrum diesbus; in quo omnes quos inuenire potui, non solum qua die uerum etiam quo genere certaminis uel sub quo iudice mundum uicerint, diligenter adnotare studui.

‘Librum hymnorum duero metro siue rhymno.

‘Librum epigrammatum heroico metro siue elegiaco.

‘De natura rerum et de temporibus libros singulos; item de temporibus librum i maiorem.

‘Librum de orthographia alphabeti ordine distinctum.

‘Item librum de metrica arte, et huic adiectum alium de schematibus siue tropis libellum, hoc est de figuris modisque locutionum quibus scriptura sancta contexta est.’

25 Teque deprecor, bone Iesu, ut cui propitius donasti uerba tuae scientiae dulciter haurire, dones etiam benignus aliquando ad te fontem omnis sapientiae peruenire et parere semper ante faciem tuam.

EXPLICIT DOMINO IVVANTE LIBER QUINTVS HISTORIAE ECCLESIASTICAE GENTIS ANGLORVM.
ANNO dcccxxi Ceoluulf rex captus et adtonus et remissus in regnum; Acca episcopus de sua sede fugatus.

Anno dcccxxii Ecgbercht pro Vilfrido episcopus factus.

Anno dcccxxxiii eclypsis facta est solis xviii kal Sep circa horam diei tertiam, ita ut pene totus orbis solis quasi niger-rimo et horrendo scuto uideretur esse coopertus.

Anno dcccxxxiii luna, sanguineo rubore perfusa quasi hora integra ii kal Febr circa galli cantum, dehinc nigredine subseqente ad lucem propriam reuersa.

Anno eodem Tatuini episcopus obiit.

Anno dcccxxxv Nothelmus archiepiscopus ordinatur; et Ecgberchtus episcopus, accepto ab apostolica sede pallio primus post Paulinum in archiepiscopatum confirmatus est; ordinuitque Fruidbertum et Fruidualdum episcopos, et Baeda presbyter obiit.

Anno dcccxxxvii nimia siccitas terram fecit infecundam; et Ceoluulfus sua uluntate adtonus, regnum Eadbercto reliquit.

Anno dcccxxxix Edilhartus Occidentalium Saxonum rex obiit; et Nothelmus archiepiscopus.

Anno dccxl Cudberchtus pro Nothelmo consecratus est. Aedilbaldus rex Merciorum per impiam fraudem uastabat partem Nordanhybrorum; et quod rex eorum Eadberchtus occupatus cum suo exercitu contra Pictos. Aedilualdus quoque episcopus obiit, et pro eo Conuulfus ordinatur antistes. Aruwini et Eadberchtus interempti.

Anno dccxliii siccitas magna terram occupuit. Carolus rex Francorum obiit; et pro eo filii Caroloman et Pippin regnum acceperunt.

Anno dccxl Viffrid episcopus et Ingualdus Lundoniae episcopus migraverunt ad dominum.

Anno dccxlva Herefridus uir dei obiit.

Anno dccl Cudretus, rex Occidentalium Saxonum, surrexit contra Aedilbaldum regem et Oengusum. Theneor us atque
Eanredus obierunt. Eadberctus campos Cyril cum aliis regionibus suo regno addidit.

Anno dclvi anno regni Eadbercti quinto idibus Ianuarii eclipsis solis facta est. Postea eodem anno et mense, hoc est nono kalendarii Februarii, luna eclipsim pertulit, horrendo et nigerrimo scuto, ita ut sol paulo ante, cooperta.

Anno dcliv Bonifatius, qui et Vinfridus, Francorum episcopus, cum quinquaginta tribus martyrio coronatus est; et pro eo Redgerus consecratur archiepiscopus a Stephano papa.

Anno dclvii Aedilbaldus rex Merciorum a suis tutoribus noctu morte fraudulentae miserrimitur peremptus occubuit: Beornredus regnare coepit: Cyniuulfus rex Occidentalium Saxonum obit. Eodem etiam anno Offa, fugato Beornredo, Merciorum regnum sanguinolento quaeceuit gladio.

Anno dclviiii Eadberctus rex Nordanhymbrorum dei amoris causa et caelestis patriae violentia, accepta sancta Petri tonsura, filio suo Osuulfo regnum reliquit.

Anno dclix Osuulfus a suis ministris facinorose occisis est; et Edilualdus anno eodem a sua plebe electus intruit in regnum: cuius secundo anno magna tribulatio mortalitatis unuit et duobus ferme annis permansit, populantibus duris ac diversis aegritudinibus, maxime tamen dysenteriae languere.

Anno dclxii Oengus Pictorum rex obiit, qui regni sui principii usque ad finem facinore cruento tyrannus perduxit carnim: et Osiuni occisus est.

Anno dclxxii Aluchredus rex susceptor est in regnum.

Anno dclxxiiii Ecgberctus archiepiscopus prosapia regali dictatus ac divina scientia imbutus et Frithubertus uere fideles episcopi ad dominum migraverunt.
TESTIMONIA

I

DILECTISSIMO in Christo collectori Cuthwino Cuthbertus condiscipulus in deo aeternam salutem. munsulum quod misisti multum libenter accepi, multumque gratanter literas tuae deuotae eruditionis legi, in quibus, quod maxime desiderabam, missas uidelicet et oraciones sacrosanctas pro deo dilecto patre ac magistro Baeda a uobis diligenter celebrati repperi. unde delectat magis pro eius caritate, quam fretus ingenio, paucis sermonibus dicere, quo ordine migraret a saeculo, cum etiam hoc te desiderasse et poposcisse intellexi. grauatus est quidem infirmitate et maxime creberrimi anhelitus, sed tamen pene sine aliquo dolore, ante diem autem resurrectionis dominice, id est fere duabus ebdomadibus; et sic postea letus et gaudens graciasque agens omnipotenti deo omni die et nocte, immo horis omnibus usque ad diem ascensionis dominicae, id est vii id mai uitam ducebat, et nobis suis discipulis coddie lecciones dabat, et quidquid reliquum fuit diei in psalmorum cantu, prout potuit, se occupabat; totam uero noctem letus in oracionibus et graciarium actione deo ducere studebat nisi tantum modicus somnus impediret. itemque autem euigilans statim consueta scripturarum modulamina ruminabat extensisque manibus deo gratias agere non est oblivus. uere fateor quia neminem unquam alium oculis meis uidi nec auribus audiui, tam diligenter gracias deo uiuo referre. o uere beatus uir! canebat autem sentenciam sancti Pauli apostoli dicentis 'horren...' hum de incidere in manus dei uiuentis' et multa alia de

1 2 dilectissimo...salutem not in ccliv but 'incipit de ualetudine et obitu uenerabilis Beda presbyteri.'
sancta scriptura, in quibus nos a somno animae exsurgere precogitando ultimam horam amonebat et in nostra quoque lingua, ut erat doctus in nostris carminibus, dicens de terribili exitu animarum e corpore:

5 Fore thes neidfaerae
naenig uiuurthit
thonc snotturra
than him tharf sie
to ymb hycggaenne
aer his hin iongae
huet his gasage
godaes aeththa yflaes
aefter deothdaeg
doemid uueorthae.

15 quod ita latine sonat: 'ante necessarium exitum prudentior quam opus fuerit nemo existit, ad cogitandum uidelicet antequam hinc profisciscatur anima, quid boni uel mali egerit, qualiter post exitum iudicanda fuerit'. cantabat etiam antiphonas ob nostram consolationem et suam quarum una est: 'o rex gloriae, domine uirtutum, qui triumphator hodie super omnes celos ascendisti, ne derelinguas nos orphans, uisque ueritatis. alleluia'. cum uenisset autem ad illud uerbum, 'ne derelinguas nos orphans,' prorupit in lacrimas et multum flebat. et post horam cepit repetere quae incoauerat. et sic tota die faciebat et nos quidem audiientes haec luximus cum illo et fleuimus; altera uice legimus, altera ploravimus, immo cum fletu legimus. in tali leticia quinquagesimales dies usque ad diem praefatum deduximus. et ille multum gausus est et deo gratias referebat, quia sic meruisset infirmari. et saepe dicebat 'flagellat deus omnem filium quem recipit', et sentenciam Ambrosii: 'non sic uixi, ut me pudeat inter uos uiuere; sed nec mori

18-19 quod...fuerit not in CCLIV.
timeo, quia bonum dominum habemus'. in istis autem diebus duas opuscula memoriae digna, exceptis lectionibus quas coddie accepimus ab eo et cantu psalmorum, facere studuit. id est a capite sancti evangeli Joannis usque ad eum locum in quo dicitur, 'sed haec quid sunt inter tantos?' in nostram linguam ad utilitatem ecclesiae dei convertit, et de libris Isidori episcopi exceptiones quasdam dicens: 'nolo ut pueri mei mendacium legant et in hoc post meum obitum sine fructu laborent'. cum uenisset autem tertia feria ante ascensionem domini coepit uementius egrotare in anhelitu et modicus tumor in suis pedibus apparuit. totum tamen illum diem docebat et hilariter dictabat et nonnumquam inter alia dixit: 'discite cum festinatione; quia nescio quamdui subsistam et si post modicum tollat me factor meus'. nobis tamen uidebatur ne forte exitum suum bene sciret et sic noctem in gratiarum actione perugiil duxit. et mane inlucescente, id est quarta feria, praecipit diligenter scribi quae coeperamus. et hoc fecimus usque ad terciam horam. a tercia autem hora ambulauimus cum reliquis sanctorum, ut consuetudo illius diei poscebat. et unus erat ex nobis cum illo, qui dixit illi: 'adhuc capitulum unum de libro quem dictasti deest. et uidetur mihi difficile tibi esse plus te interrogare'; at ille inquid, 'facile est, accipe tuum calamum et tempera, festinanterque scribe.' et ille hoc fecit. a nona hora dixit mihi: 'quaedam pre-ciosa in mea capsella habeo, id est pipereum oraria et incensa; sed curre uelociter et adduc presbiteros nostri monasterii ad me, ut et ego munuscula qualia mihi deus donauit illis distribuam'. et hoc cum tremore feci et praesentibus illis locutus est ad eos et unumquemque, monens et obsecrans pro eo missas diligenter et orationes facere: et illi libenter respondere. lugebant autem et flebant omnes,
maxime autem in uerbo quod dixerat quia aestimarent quod faciēm eius amplius non multo in hoc saeculo essent uisuri. gaudebant autem de eo quod dixit: 'tempus est, si sic factori meo uidetur, ut ad eum modo absolutus ex 5 carne ueniam, qui me quando non eram ex nihilo formavit. multum tempus uixi, beneque mihi pius iudex uitam meam praedidit. tempus absolucionis meae prope est, etenim anima mea desiderat regem meum Christum in decore suo uidere'. sic et alia multa utilitatis causa ad aedificationem 10 nostram locutus in letitia diem ultimum usque ad uesperum duxit, et præfatus puer nomine uuilberche adhuc dixit: 'magister dilecte, restat adhuc una sententia non descripta'. at ille 'bene' inquid 'scribe'. et post modicum dixit puer: 'modo descripta est'. at ille 'bene' inquid 'consummatum est', ueritatem dixisti; accipe meum caput in manus tuas, quia multum me delectat sedere ex aduerso loco sancto meo, in quo orare solembam, ut et ego sedens patrem meum inuocare possim.' et sic in pauimento suae casulae decantans 'gloria patri et filio et spiritui sancto' et cetera, ultimum e 15 corpore exhaluit spiritum. atque ut sine dubio credendum est quod pro eo quia hic semper deuotissimus in dei laudibus laborauerat ad gaudia desideriorum celestium anima eius ab angelis portaretur. omnes autem qui audiere uel uidere obi- tum Baedani patris nostri, numquam se uidisse alium in tam 20 magna deucione atque tranquillitate uitam suam finisse dicebant: quia, sicut audisti, quousque anima eius in corpore fuit, 'gloria patri' et alia quaedam ad gloriām dei cecinit et expansis manibus deo gratias agere non cessabat. scire autem debes quia adhuc multa narrari et scribi possunt 25 de eo sed nunc breuitatem sermonis ineruditio meae linguae facit. attamen cogito deo adiuuante ex tempore ple- nius de eo scribere quaec oculis uidi et auribus auduii. finit de obitu Bedani presbyteri.
II

PRAETEREA obsecro, ut mihi de opusculis Bedan lectoris aliquos tractatus conscribere et dirigere digneris—quem nuper, ut audiuisimus, diuina gratia spirituali intellectu ditauit et in ustra prouincia fulgere concessit—et ut candela, quam uobis dominus largitus est, nos quoque fruamur. 5

III

INTEREA rogamus, ut alqua de opusculis sagacissimi investigatoris scripturarum Bedan monachi, quem nuper in domo dei apud uos uice candelae ecclesiasticae scientia scripturarum fulisse audiuisimus, conscripta nobis transmittere dignemini. et si uobis laboriosum non sit, ut clockam unam nobis transmittatis, grande solacium peregrinationis nostrae transmittitis.

IV

modo enim inhianter desiderantes flagitamus, ut nobis ad gadium maeroris nostri eo modo, quo et ante iam fecistis, aliquam particularum uel scintillam de candela ecclesiae, quam inluxit spiritus sanctus in regionibus prouinciae uestræ, nobis destinare curetis; id est ut de tractatibus, quos spiritalis presbiter et investigator sanctarum scripturarum Beda reserando composuit, partem qualemcumque transmittere dignemini; maxime autem, si fore possit—quod nobis praedicantibus habile et manuale et utilimum esse uidetur—super lectionarium anniuersarium et prouerbia Salomonis. quia commentarios super illa eum condidisse audiuisimus.

1 Bonifatius ep 61 p 180 Jaffé to Ecgbert abp of York.
7 Idem ep 62 p 181 to Huetherht abbat of Wearmouth and Jarrow.
19 Idem ep 100 p 250 to Ecgbert abp of York.
V

OBSECRO, ut quemlibet horum librorum adquiras et nobis mittere digneris, quos beatae memoria Beda presbiter expositi, ad consolationem peregrinationis nostrae; id est in primam partem Samuelis usque ad mortem Saulis libros quattuor, siue in Esdram et Nehemiam libros tres, uel in euangelium Marci libros quattuor. grauia forte postulo; sed nihil graue uerae caritati iniungo.

VI

PETIMVS etiam, ut ad consolationem non solum peregrinationis sed etiam infirmitatis nostrae libros istos, a beatae memoriae Beda expositos, mittere digneris: de aedificatione templi, uel in cantica canticorum, siue epigrammatum heroico metro siue elegiaco conpositorum; si fieri potest, omnes, sin autem, de aedificatione templi libros tres. fortassis difficilis petitio; sed nihil arbitror esse difficile uerae caritati.

VII

INSUPER etiam librum, quem clarissimus ecclesiae dei magister Baeda de aedificio templi composuit, ad consolationem tuae peregrinationi mittere curaui; tuam fraternitatem humiliiter obsecrans, ut olim conductae inter nos amicitiae foedera usque ad finem firmum custodire digneris, in hoc uidelicet maxime: quod cum tuis omnibus, quos tibi diuina dispensatio voluit esse subjectos, pro infirmitatibus meis apud supernum iudicem sedulus intercessor existas.

1 Lullus (in Bonifatii ep 122 p 288) to Coena abp of York (AD 767—781).
9 Lullus (ibid ep 123 p 289) to Guthbert or Cuthbert abbat of Wearmouth and Jarrow.
18 Guðbercus or Cuthbert abbat of Wearmouth and Jarrow (ibid ep 124 p 399) to Lull.
VIII

DESIDERANTISSIMO et suauissimo in Christi dilec-
tione amico Lullo episcopo et omnium antistitum
carissimo Gutberct, discipulus Beda presbiteri, salutem.

Gratanter quidem munuscula tuae caritatis suscepi; et 5
eo gratanterius, quo te haec intimo devotionis affectu mittere
cognoui. id est, holosericam ad reliquias beatae memoriae
Baeda magistri nostri ob recordationem et illius ueneratio-
nem destinasti. et rectum quidem mihi uidetur, ut tota
gens Anglorum in omnibus prouinciis, ubicumque reperti 10
sunt, gratias deo referant, quia tam mirabilem uirum, praed-
ditum in diuersis donis tamque ad exercenda dona studio-
similiterque in bonis moribus uientem, deus illis in
sua natione donavit. quia per experimentum, ad pedes
 eius nutritus, hoc quod narro didici. similiterque mihi met 15
ipsi coopertorium uariatum, ad te uendendum scilicet propter
frigus meum corpus, misisti. quod uidelicet omnipotenti
deo et beato Paulo apostolo ad induendum altare, quod in
eius ecclesia deo consecratum est, cum magno gudiodedi;
quia et ego sub eius protectione in hoc monasterio quadra- 20
ginta et sex annos uixi.

Nunc uero, quia rogasti aliquid de opusculis beati patris,
cum meis pueris iuxta uires, quod potui, tuae dilectioni prae-
paraui: libellos de uiro dei Cudbercto, metro et prosa com-
positos, tuae uoluntati direxi. et, si plus potuissem, libenter 25
uoluissem. quia praesentia praeteriti hiemis multum horri-
biliter insulam nostrae gentis in frigore et gelu etuentorum
et imbrium procellis diu lateque depressit, ideoque scriptoris
manus, ne in plurimorum librorum numerum perueniret,
retardaretur......

1 Gutberctus (in Bonifatii ep 134 pp 300—2 Jassé) to Lull.
26 'an perseverantia?"
MONIA]

ALCUIN. 183

De opusculis uero beatae recordationis Baeda, quae
adhuc descripta non habes, promitto me, si uixerimus, tuae
uoluntati adiuuaturum.

abbas Gutberctus tete bis terque salutat;
5  te deus omnipotens saluum conseruet in aeuum.

IX

DISCANT pueri scripturas sacras, ut aetate perfecta
ueniente alios docere possint. qui non discit in
pueritia, non docet in senectute. recogitate nobilissimum
nostri temporis magistrum Baedam presbyterum: quale
habuit in iuuentute discendi studium, qualem nunc habet
inter homines laudem, multo maiorem apud deum remune-
rationis gloriam. illius igitur exemplo dormientes excitate
animos.

15

SED et angelorum usitationes loca sancta frequentare
non dubium est. fertur enim magistrum nostrum et
uestrum patronum beatum dixisse Baedam: scio, angelos
uisitare canonicas horas et congregationes fraternas; quid, si
20 ibi me non inueniunt inter fratres? nonne dicere habent:
‘ubi est Baeda? quare non uenit ad orationes statutas cum
fratribus?’

XI

TEMPORIBVS primis praefati praesulis huius
presbyter eximius meritis, cognomine Beda,

\* Alcuinus writing to the monks of Wearmouth and Jarrow on the
invasion of the Northmen after 8 June 793 (epist 27 p 200 Jaffé).
\* Idem epist 27 p 844 (to the monks of St Peter’s Wearmouth
before 804 AD). Cf Haddan-Stubbs III 471.
\* Alcuinus de sanctis Eborac eccl 1287—1317.
\* ‘huius’ Egbert.
astra petens clausit praesentis lumina uitae.
qui mox a puero libris intentus adhaesit
et toto studiis seruiuit pectore sacris.
uptote septennem quem fecit cura parentum
arcta monasterii Giruensis claustra subire,
cui iam praeclarus Ceolfridus praefuit abbas;
qui peregrina petens Christi deductus amore,
mortuus est exsul Linguanae in finibus urbis
atque ibi condigno felix tumulus honore est.
cuius corpus erat post tempora multa repertum
integrum penitus patriamque exinde reductum.

ergo monasterio Beda nutritus in illo
ornuit teneros praeclaris moribus annos.
discere namque sagax iuuenis seu scribere semper
feruidus instabat non segni mente laborans;
et sic proficiens est factus iure magister.
plurima quapropter praeclarus opuscula doctor
edidit explanans obscura uolumina sanctae
scripturae, nec non metrorum condidit artem;
de quoque temporibus mira ratione uolumen,
quod tenet astrorum cursus loca tempora leges,
scripsit, et historicos claro sermone libello;
plurima uersifico cecinit quoque carmina plectro.
actu mente fide ueterum uestigia patrum,
semper dum uixit, directo est calle secutus.
huius uita quidem qualis fuit ante magistri,
claro post obitum signo est patefacta salutis.
aeger enim quidam, patris dum cingitur almi
relliquis, penitus peste est sanatus ab illa.

* Langres.
XII

SACERDOS uenerabilis, monachus per omnia laudabilis, computator mirabilis, Beda sanctissimus, secundum Anglicas chronicas anno praeenti, secundum uero suum discipulum Cuthbertum, qui eius obitum descriptsit suaeque decessioni cum aliis quam plurimis interfuit, anno sequenti ante ascensionem dominicam iv feria id est viii kal Iunii, circa horam x in magna mentis deuotione et tranquillitate ultimum e corpore spiritum efflauit sicque gaudens ad regna caelestia migrauit. hic suae gentis quam plurima gesta hucusque luculento descriptsit sermone, unumque temporalis utae modumque terminauit historiae.

XIII

VADATVR sermonis mei ueritatem Beda, qui eo tem-pore, quo maxime scaturiebat litteratis Britannia, huic [Chelwulfo] potissimum Anglorum historiam eli-mandam obtulit, eligens nimirum in illo auctoritatem bene dicta roborandi propter imperium et scientiam, perperam dicta emendandi propter ingenium.

§ 54 Idem historicus post multitudo in sancta ecclesia libros elaboratos caelestem patriam, quam diu suspirauerat, ingressus est,........uir quem mirari facilius quam digne praedicare possis, quod in extremo natus orbis angulo, doctrinae corusco terras omnes perstrinixerit, nam et Britannia, quae a quibusdam alter orbis appellatur, quod oceano interfusa non multis cosmographis comperta est, habet in remotissima sui plaga locum natiuitatis et educationis eius, Scotiae propinquum....

1 Florentius Vigorn chron an 734.
7 25 May.
13 Willelmus Malmesburiensis gesta regum Anglorum 1 § 53 l.
§ 57 Deficit hic ingenium, succumbit eloquium, ne-
scientis quid plus laudem, librorum numerositatem an ser-
monum sobrietatem: infuderat eum procul dubio non
indigno haustu diuina sapientia, ut angusto uitaee spatiolo
tanta elaboraret uolumina. quid? quod serunt eum Romam
iusse, ut libros suos uel ecclesiasticae doctrinae conuenire
praesens assereret, uel, si resultarent, apostolico nutu cor-
riperet. uerumtamen quod Romae fuerit solide non affirmo,
seu eum illoc uinuatum haud dubie pronuntio; quod haec
epistula clarum faciet, simul et quanti penderit eum Ro-
mana sedes ut eum tantopere desideraret.

§ 58 'Sergius episcopus, seruus seruorum dei, Cheolfrido
religioso abbati salutem....benedictionis interea gratiam,
quam nobis per praesentem portitorem tua misit deuota reli-
gio, libenti et hilari animo, sicuti ab ea directa est, nos susce-
pisse cognosce. oportunis ergo ac dignis amplectendae
sollicitudinis tuae petitionibus artissima deuotione fauentes,
hortamur deo dilectam religiositatis tuae bonitatem, ut,
quia exortis quibusdam ecclesiasticalum causarum capitulis,
non sine examinatione longius innotescendis, opus nobis
sunt ad conferendum arte litterarum imbuti, sicut decet
deuotum auxiliatorem sanctae matris universalis ecclesiae,
obedientem deuotionem huic nostrae hortationi non desistas
accommodare, sed absque aliqua immigratione religiosum
dei famulum Bedam uenerabilis monasterii tui presbyterum
ad limina apostolorum principum dominorum meorum Petri
et Pauli, amatorum tuorum ac protectorum, ad nostrae
mediocritatis conspectum non moreris dirigere, quem fauente
domo sanctis tuis precibus non diffidas prospere ad te
redire, peracta praemissorum capitulorum cum auxilio dei
esiderata sollemnitate. erit enim, ut confidimus, etiam

**ms Cotton Tiber A xv famulum dei N uenerabilis monasterii tui. Laddan-Stubbs 111 248 249.**
cunctis tibi creditis profuturum quicquid ecclesiae generali
claruerit per eius praestantiam impertitum.'

§ 59 Ita iam celebris erat fama, ut in quaestionibus
enodandis indigeret eo sublimitas Romana, nec uero unquam
Gallicanus tumor inuenit in Anglo, quod argueret merito.
adeo Latinitas omnis eius fidei et magisterio palmam dedit.
nam et fidei sanae et incuriosae sed dulcis fuit eloquentiae,
in omnibus explanationibus diuinarum scripturarum magis
illa rimatus quibus lector dei dilectionem et proximi co-
hiberet, quam illa quibus uel sales libaret uel linguae
rubiginem limaret.........emundabat ergo ecclesiasticus
orator prius conscientiam, ut sic accederet ad recludendam
mysticorum scriptorum intellegentiam. qui enim fieri potest
ut seruiret uitiis qui medullas intimas hauriret, qui totas
15 cogitationes consumeret, in scripturarum expositionibus?
nam, ut ipse fatetur in libro tertio super Samuelem, ex-
positiones suae, si non aliud afferrent lectoribus emolu-
mentum, hoc sibi non mediocriter ualerent, quod, dum
haec omni studio agebat, lubricum saeculi et inanes cogi-
tationes post tergum ponebat: defaecatus itaque uitiis
subibat in interiora uelaminis; quae intus exceperat animo,
foras efferens sermone castigato.

§ 62 Sepulta est cum eo gestorum omnis pene notitia
usque ad nostra tempora. adeo nullus Anglorum studiorum
25 eius aemulus, nullus gloriarum eius sequax fuit, qui omissae
monetae lineam persequeretur: pauci quos aequus amauit
Iesus, quamuis litteris non ignobiliter informati, tota uita
ingratum consumpserunt silentium; alii uix primis labris
illas gustantes, ignauum confuerunt otium. ita cum
30 semper pigro succeederet pigrior, multo tempore in tota
insula studiorum detepuit feruor. magnum ignauiae testi-
monium dabunt uersus epitaphii, pudendi prorsus et tanti
uiri mausoleo indigni:
PRESBYTER hic Beda requiescit, carne sepultus:
dona, Christe, animam in caelis gaudere per aevum,
daque illum sophiae debriari fonte, cui iam
suspirauit ouans, intento semper amore.'

§ 63 Poteritne ulla excusatione hic pudor extenuari, ut nec in eo monasterio, ubi illo uiuente totius litteraturae exultabat gymnasiu>m, potuerit inueniri homo qui memoriam eius formaret nisi exili et miserabili stilo?

XIV

ANNO vii regni eiusdem [Egfridi] natus est Beda magnus.... haec autem quae scripta sunt ex dictis beatissimi Bedae excerpsimus. iam ratum uidetur ut de eo quid loquamur, reminiscences memoriam sanctitatis eius et gratias ei referentes pro suis laboribus.

XV

ANNO autem dominicae incarnationis dcccxxxv... ulla ecclesiae catholicae lucerna ad eam quae se illuminauerat lucem, illa uena aquae salientis in uitam aeternam ad fontem uium deum peruenit, sacrorum scilicet librorum compositor uenerabilis presbyter et monachus Beda, defunctus anno aetatis suae quinquagesimo nono... qui uidelicet Beda in extremo quidem mundi angulo uiuens latuit, sed post mortem per uniuersas mundi partes omnibus in libris suis uiuens innotuit: in quibus terrarum regionum-que diuersarum situs naturas qualitates subtiliter, ac si

9 Simeon Dunelmensis de gestis regum Anglorum MHB p 650b.
10 p 653d. 11 Idem hist Dunelm eccl 1 14 (p 8 a Twysden. cf ib 8 p 4 b. idem 12 exist ad Hugonem de archiepiscopis Ebor ib col 76 77. Thomas 13 'bs actus pontif Eborac ib col 1695 1696).
HENRY OF HUNTINGDON. CASAUBON.

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cuncta ipse peragrasset, plerumque describit, cum ab infanta in monasterio nutritus totam ibidem usque ad euocationis suae diem uitam transegerit.

XVI

5 ANNO eodem uenerabilis Beda semper mente inhabitata caeli conscendit palatia; qui regia uirtute sua et aliorum uitia compescens, cum regibus ipsis inferior non sit, dignissime regum in ordine quasi rex ponatur...reliquit autem mundum anno LXII aetatis suae, senex annis et sapientia et plenus dierum non in uno consumptorum, quod apparat in operum suorum numero.

XVII

VIX dubitationi locus uidetur relictus, quin optimi et sanctissimi uiri ac merito suo, uti uocatur, uenerabilis Bedae simplicitate etiam hic sit abusus, qui hoc illi persuasit.... quorum nos uiuorum [Greg Tur and Beda] pietatem et zelum promouendae religionis suspicimus et ueneramur: at facilitatem in credendis multis, quae priora saecula non crediderant, admodum suspectam habere pro-

20 sitemur.

XVIII

THE profoundest scholar in his age, for Latine, Greek, philosophy, history, divinity, mathematicks, musick, and what not? homilies of his making were read in his life-time in the christian churches; a dignity afforded to him alone.

4 Henricus Huntendunensis hist Angl IV an 735 (MHB p 726ab).
13 Isaac Casaubon excercitationes (Frankf 1615) p 124 b.
16 p 472 b.
81 Thomas Fuller church-history cent viii §§ 15—18.
we are much beholding to his ecclesiastical history, written by him and dedicated to Ceolwoolfus king of Northumberland. A worthy work indeed, though, in some respect, we could heartily wish that his faith had been lesse, and his charity more. Faith lesse in believing and reporting so many prodigious miracles of the Saxons: except any will say, that this in him was not so much utium hominis, as saeculi. Charity more, I mean to the Britans, being no friend to them, and over-partial to his own country-men; slightly and slenderly touching British matters, onely thereof to make a pedestall, the more fairly to reare and advance his Saxon history thereupon.

Some report that Bede never went out of his cell, but lived and died therein. If so, the scholars of Cambridge will be very sory, because thereby deprived of their honour, by Bede's living once in their university; whose house they still shew, betwixt St John's college and Round-church, or St Sepulchres. Surely Bede was not fixed to his cell, as the cockle to his shell, seeing no observance of his Benedictine order imposed such a penance upon him. Indeed his own words, in the end of his book, give some countenance to their conjecture of his voluntary confinement, speaking of himself, cunctum tempus uitae in eiusdem monasterii habitatione peragens. But his expression imports onely his generall residence therein, that he was no gadder abroad, or dis- continuer from his convent, for a long time; though he might for some short space make his abode elsewhere. Thus, when of the prophetesse it is said, that she departed not from the temple: we understand it not so, as if she never went out thereof; but that for the main, she spent the most of her time therein.

He is generally surnamed venerable, but why, authours fer therein. Some say, a dunce-monk, being to make
his epitaph, was non-pluss'd to make that dactyle, which is onely of the quorum in the hexameter, and therefore at night left the verse gaping,

hic sunt in fossa Bedae—ossa.

5 till he had consulted with his pillow, to fill up the hiatus. but returning in the morning, an angel (we have often heard of their singing, see now of their poetry) had filled up the chasma with venerabilis. others, disclaiming this conceit, assign this reason: because Bede's homilies were (as afore-

10 said) read in all churches in his life-time (flores sanctorum in the life of Bede, page 528); plain Bede was conceived too little, and St Bede too much; because, according to popish (but not St Paul's) principles, saint is too much flattery to be given to any whilst alive; Solon allowing none happy,

15 and this mine authour none, in this degree, holy, before their death. wherefore venerable was found out as an expedient to accommodate the difference, luckily hitting the mark, as a title neither too high nor too low; just even to so good a man, and great a scholar, whilst alive. this is observable in all those who have written the life of Bede; that, whereas such Saxon-saints, as had not the tenth of his sanctity, nor hundredth part of his learning, are said to have wrought miracles ad lectoris nauseam; not one single miracle is reported to have been done by Bede. whereof (under favour) I conceive this the reason: monks, who wrote the lives of many of their saints, knew little more of them than their bare names, and times wherein they lived; which made them historiae uacua miraculis supplere, to plump up the hollownesse of their history with improbable miracles,

20 swelling the bowells of their books with empty wind, in default of sufficient solid food to fill them. whereas Bede's life affording plenty and variety of reall and effectuall matter, the writer thereof (why should a rich man be a thief,
or liar?) had no temptation (I am sure no need) to farse his book with fond miracles, who might rather leave, then lack of materiall passages therein.

One of the last things he did, was the translating of the gospel of St. John into English. when death seised on him, one of his devout scholars, whom he used for his secretary, or amanuensis, complained, My beloved master, there remains yet one sentence unwritten. Write it then quickly, replied Bede: and summoning all his spirits together (like the last blaze of a candle going out) he indited it, and expired. thus God's children are immortall, whiles their Father hath any thing for them to do on earth; and death, that beast, cannot overcome and kill them, till first they have finished their testimony: which done, like silk-worms, they willingly die, when their web is ended, and are comfortably entombed in their own endeavours. nor have I ought else to observe of Bede, save onely this; a forreign embassadour, some two hundred yeares since, coming to Durham, addressed himself first to the high and sumptuous shrine of St. Cuthbert, If thou beest a saint, pray for me: then coming to the plain, low, and little tombe of Bede, Because (said he) thou art a saint, good Bede, pray for me.

XIX

He was the most general scholar of that age. let a sophister begin with his axioms, a batchelor of art proceed to his metaphysics, a master to his mathematicks, and a divine conclude with his controversies and comments on scripture, and they shall find him better in all, than any Christian writer in that age, in any of those arts and sciences. he expounded almost all the bible. 30

30 Thomas Fuller the worthies of England, Durham (1662 p 293).
translated the *Psalms* and *New Testament* into *English*,
and lived a comment on those words of the apostle,
*shining as a light in the world, in the midst of a crooked
and perverse generation.* he was no gadder abroad, credible
authors avouching that he never went out of his cell;
though both *Cambridge* and *Rome* pretend to his habitation.
yet his corps after his death...took a journey, or rather
were removed to *Durham* and there enshrined.

**XX**

10 | **STORVM** [Gregorii, Isidori, Maximi cet] commentaria
plures eruditi uiri saepius ediderunt, et orbis litteratus
edita comprobuit. quidni igitur parilem sauorem Bedae
nostrati sperare liceat? certe huic neque doctrina pro
saeculi sui captu nec eximia doctrinae fame defuit. uiuem-
15 tem ecclesia Romana etiam e longinquo uenerata est; et
defuncti memoriam sequentia saecula egregiis laudibus
hucusque sunt prosecuta; operaque illius theologica homi-
nes exteri pluribus tomis expressa semel atque iterum
euulgarunt.

20 | Certe nobis Anglis fraudi non erit scripta conterranei
nostri celeberrimi in lucem emittere: quin potius pudori
erit ea tineis blattisque relinquare, quae exteri sedulo
conquirunt et e tenebris eripiant. neque enim de gentis
nostrae gloria minus, quam aliis, sumus solliciti; nec de
25 Bedae conciuis meritis atque eruditione minus magnifice
sentimus. scriptor nuperus Casimirus Oudin nobis in op-
probrium uertit, quod omnia Bedae opera e diuersis biblio-
thecarum nostratium, quibus abdita latent, forulis eruta
nondum euulgauerimus; et uir cl Iohannes Mabillonius se

*Henry Wharton Bedae...opera quaedam... (London 1693 4to f
A2 r° A3 r° A4 r°).*

B.
commentarium Bedae in epistulas d Pauli genuinum (qui penes ipsum manet) luce donaturum esse dudum spoondit. ne integra igitur Bedae edendi gloria aliiis relinquatur, ista saltem illius commentaria AnglIs primum eululgare liceat.

In curanda istorum Bedae Egberti et Aldhelmi opus- 5 culorum editione me ecclesiae Anglicanae aequae ac causae litterariae litasse profiteor. grauissimam enim nobis in- iuriam faciunt siue exteri pontificii seu indigenae puritani, qui sanctissimos ecclesiae Anglosaxonicae patres summa a nobis ueneratione excipi, maximo honore coli, uel negant uel nolunt. ad amoliendam istiusmodi calumniam illorum scripta eo libertius in lucem edimus, ut tam praeclaro testimonio orbi Christiano constet, nos non aliam ab illis fouere religionem; minime aliam, seu doctrinam seu disciplinam spectes, constituere ecclesiam; neque aliam in 15 caelis ambire sedem. certe in diptychis suis sacrIs ecclesia Anglicana Bedae et Aldhelmi memoriam celebrat, quin et utrique dies festos consecravit.

XXI

Il règne dans tous les écrits de Bède un air de candeur, 20 de piété et de modestie, qui les feront toujours goûter de ceux qui aiment le vrai et le solide.........rhéteur et grammaire, Bède aurait pu sans doute être plus pur, plus élégant et plus châtié dans son style; mais cherchant à instruire plus qu'à plaire, il s'est uniquement borné à 25 le rendre simple et clair; en quoi il a réussi.

18 Remi Ceillier histoire générale des auteurs sacrés (Paris 1729, new ed 1862) XII 18.
XXII

BUT what if one, through grove or flowery mead,
indulging thus at will the creeping feet
of a voluptuous indolence, should meet
thy hovering shade, o venerable Bede!
the saint, the scholar, from a circle freed
of toil stupendous, in a hallowed seat
of learning, where thou heard'st the billows beat
on a wild coast, rough monitors to feed
perpetual industry. sublime recluse!
the recreant soul, that dares to shun the debt
imposed on human kind, must first forget
thy diligence, thy unrelaxing use
of a long life; and, in the hour of death,
the last dear service of thy passing breath!

XXIII

At its completion it was received by the public with
universal applause. succeeding generations preserved
it piously as a memorial of the virtue of their ancestors;
and Alfred the Great translated it into the Anglo-Saxon
tongue for the instruction of those who could not read it in
the original. to us it is an invaluable work; for without it
we should know nothing of the missionaries who brought to
our pagan ancestors the light of the gospel, or the manners
of the clergy, or the worship and rites of the infant church.
the style is easy and perspicuous; and, though far inferior
to that of the great masters of antiquity, may justly claim

1 William Wordsworth ecclesiastical sonnets I 23.
18 He expired dictating the last words of a translation of St John's
gospel.
16 John Lingard history and antiquities of the Anglo-Saxon church
Lond 1858 II 176 177 (speaking of the church history).
higher praise than any other specimen of the age. To some readers the credulity of the writer with respect to miracles will appear a blemish; but no one can doubt his candour and veracity, nor rise from his pages without feeling himself pleased and edified with that spirit of unaffected piety which pervades and animates his narrative.

XXIV

The reputation of Beda survived and grew after his death. The Saxons were proud that their nation had produced so eminent a writer; the monks of Wearmouth and Jarrow were harassed with solicitations for copies of his works; and, at the distance of a hundred years, the prelates of the Franks, in the council of Aix-la-Chapelle, numbered him among the fathers of the church, and styled him the venerable and admirable doctor. If the improvements of modern times have diminished the value of his writings, this circumstance ought no more to detract from his merit, than it does from that of the philosophers of Greece and Rome. Beda was a great man for the age in which he lived; he would have been so had he lived in any other age.

XXV

No one imparts to the age of the ‘wisest king’ [Aldfrith of Northumberland] greater brilliancy than [Beda], whose knowledge was profound and almost universal.... If, on a consideration of his works, it must appear manifest that that age possessed more means of knowledge, both in manuscripts and learned ecclesiastics, than we are wont

7 ibid 183.
to ascribe to it; and even if we must recognise in Beda the high culture of the Roman church, rather than Anglo-Saxon nationality, yet the acknowledgement which his merits found in Rome during his life, and, shortly after his death, whereever learning could penetrate, proves that in him we justly venerate a wonder of the time. his numerous theological writings......throughout many ages, until the total revolution in that branch of learning, found readers and transcribers in every cloister of Europe. his knowledge of Greek, of medicine, of astronomy, of prosody, he made subservient to the instruction of his contemporaries; his work ‘de sex huius saeculi aetatibus’, though less used than it deserves to be, is the basis of most of the universal chronicles of the middle age. but his greatest merit, which will preserve his name through all future generations, consists in his historic works, so far as they concern his own native land. if a second man like himself had arisen in his days, who with the same clear, circumspect glance, the same honest and pious purpose, had recorded the secular transactions of his forefathers, as Beda has transmitted to us those chiefly of the church, then would the history of England have been to posterity almost like revelation for Germanic antiquity.

XXVI


26 This endeavour to find common ground with protestants was omitted, as out of date after the Vatican council, in the reprint (J A.
XXVII

PERSONNE plus que nous ne rend hommage au génie du moine anglo-saxon, génie encyclopédique et vraiment surprenant pour l'époque et dans les circonstances où il vivait. à ne le considérer même que comme historien, c'est non-seulement le chroniqueur le mieux renseigné et le plus méthodique du moyen âge, c'est encore un critique fort habile et très-pénétrant.

XXVIII


1 Varin in mémoires présentés par divers savants à l’acad d inser ser i v (1) 158 (1857).

9 Leopold Ranke englische Geschichte (Berlin 1859) I 17.
XXIX

So verkörpert Beda... die energische Arbeitskraft, den positiven und historischen Sinn, die Liebe zur Einfachheit und Wahrheit, die in dem besseren Kern des englischen Volkstums vielleicht die bestimmenden Elemente bilden.

1 Bernhard ten Brink Geschichte der englischen Literatur Berlin 1877 143—47 (the monasteries of Wearmouth and Jarrow, their libraries and school, Beda's wide reputation; his pupil Egbert a patron of learning; Aldhelm and Beda, alike enthusiastic for religion and learning, alike 'rooted in their native soil, yet powerfully attracted by ancient culture', but in other respects opposites; Aldhelm of a more feminine, Beda of a more masculine type; the former of more delicate sensibility, of a livelier fancy, but less energetic, less productive; the latter distinguished by clearness and simple grandeur of conception, of less poetic genius, but active in every region of science. 'In every subject, which he took in hand, he became an often cited authority for the whole remainder of the middle ages,—and that not in his own country alone'. His church history 'displays a love of truth, a diligence in collecting documentary materials, and is distinguished in conception and style by an objectivity, clearness and simplicity, which raise it far above the level of contemporary history').

2 P 47.
NOTES
ON
EBERT’S NOTICE OF BEDA.

P 1. ACCOUNT OF BEDA this account is translated from the Geschichte der christlich-lateinischen Literatur von ihren Anfängen bis zum Zeitalter Karls des Grossen von Adolf Ebert. Leipzig, Vogel 1874; an instalment of a general history of mediaeval literature in the west.


Beda’s Life] ALDHELM AND HIS WORKS.


Π 1 Ι ΑLDHELM often called Adelm; see Bede n 18, W Stubbs in DCB, Ebert 585—595, Chevalier i 14, Wright i 209—225, Baronius 699 2, 3, Pagé 699 2, 705 15. Born about the middle of the 7th century, †25 May 709; educated under Maldulf, an Irish scholar, founder of Maldulph Burgus (Malmesbury), and at Canterbury under Theodore and Hadrian. He lived as monk and afterwards as abbat of Malmesbury till the division of the diocese of Wessex (709), when he was made bp of Sherborn. ‘He was the first Englishman who cultivated classical learning with any success, and the first of whom any literary remains are preserved’ (Stubbs in DCB). Lull (in Jaffé’s monum Mogunt 315) writes to Dealwinus magister: obscuro ut misi Aldhelmi episcopi alicua episcula, seu pro sarum seu metrorum aut rithmicorum, dirigere digneris ad consolationem pergrinationis meas et ob memoriam ipsius beati antistitis. In the Paschal controversy he was a champion of the Roman usage.

", 7 ANCIENT LAWS OF METRE Aldhelm to Hedda bp of Wessex (in Jaffé’s monum Mogunt 33 33) speaks of the study of metre as far more intricate than that of law: centiens scilicet metrorum genera pedestr regula discernere et ad musica cantilenae modulamina recto syllabarum tramite lustrare, cuibus rei studiosis lectoribus tanto inextricabili obscuritas pretenditur, quanto rario doctorem numerasitas reperitur. Then follows an appalling list of technical terms acetals, lagaros, proclos; monasemi, pentasemi, decasemi; catalctic, brachicalatctic, ypercata-lectctic. Aediluald (king of Mercia 716—757) begs Aldhelm to continue his instructions and sends samples of his own poems (ib 35—38).

P 2 5 VENERABILIS conc Aquisgranii ii ad 836 lib III præf (Labbe and Cossart vii col 1760) quid uenerabilis et modernis temporibus doctor admirabilis Beda presbyter de sæcpe memorato templo in expositione evangeli Ioannis sentiat uideamus. Ionas bp of Orleans (†843) de institutione laicali i 16 in Dacherii spicilegium (Par 1665) 19 44 hunc locum Beda uenerabilis presbyter ita exposuit, ibid 17, iii 6, 7. Amalarius Symphosius of Metz (†837?) de ecclesiastici officii i 37 in Migne cv 1066 uenerabilis presbyter Beda de uodem
DEDICATION TO RELIGION.

202

Beda's tempore dicit in hortiliis suis. Usuard (†877) martyrolog Par 1718
128 non[is] Avg...sanci Osvaldi regis Anglorum, cuius actus com-
memorat uenerabilis Beda presbiter. Hilduin (†circa 838) uit
Dionysii prolegom (Migne CVI 174) uenerebilem...et sanctum
Bedam presbyterum...in tractatu apostolorum actuum. ibid 186, 5
24°. Hincmar of Rheims (†884) de praedestinatione dix poster c i
(cxxv 74° Migne) si quis tamen eodem libros non habet, videat in col-
lectione uenerabilis Bedae presbyteri de opusculis sancti Augustini
super apostolum, et ibi discere poterit quod antea ignoravist. Cf ibid c 3
(874 89). For legendary accounts see Gehle 36-8. Readers of 10
Gregory's dialogues will not need any far-fetched explanation II 1 pr uir
uitas uenerabilis, gratia Benedictus et nomine. 3 pr ad eundem uene-
rabilem Benedictum uenit. ibid 217° uenerabilis igitur Benedictus
in illa solitudo habebatur secum. ibid 7 pr dum idem uenerabilis
Benedictus in cella consisteret etc. etc. See glossary and Mabillon § 24. 15
Other epitaphs in Migne CIII 1028 note n.

P 26 BENEDICT BISCP below p 7. W Stubbs in DCB. Wright
1 185—92. Chevalier 1 263. †12 Jan 690.

,, 7 IN HIS SEVENTH YEAR regula s Benedicti c 61 'de filiis
nobilium et pauperum qui offeruntur'. The parents (or guardians) of 20
the child led him up to the altar; they solemnly swore before witnesses
that he should be deprived of whatever worldly goods might otherwise
become his; or if they were unwilling to do this, an offering might be
made on his behalf to the monastary; the child's hands were then folded
in the covering of the altar, and the rites by which he was irrevocably 25
bound to the service of that altar were completed (Stevenson). See
an example in Beda h.e III 24. Boniface, writing to Fulred abbat of St
Denis in 753 or 754, begs him to entreat king Pepin to provide for his
disciples (ed Jaffé 231 232), presbyters, monks and infantes ad legendas
litteras ordinati.

,, 9 CEOLFRID †25 Sept 716. J Raine and C Hole in DCB,
Wright 1 234—7. Chevalier 1 418. Bed proem in Samuel lib IV
(xci 663° Migne). Bed de sex actat an 720 (II 203 26 Stevenson).

,, 11 JARROW the spelling and pronunciation of the neighbour-
hood is decidedly Jarrow (Stevenson). The original inscription, formerly
in the north wall of the chancel, may now be seen in the arch of the
tower, between the chancel and nave (Hübner inscr Brit Christ Berol
1876 40 to 71):

\[ \text{\textsc{\textsuperscript{\textcopyright}} dedicatio basilicae s(an)o(t)i Pauli VIII k(a)s(endas) Mai(as)} \]

As late as 1740 sick children were taken to 'Bede's well' about a mile to the west of Jarrow: 'a crooked pin was put in, and the well 5 dry between each dipping. My informant has seen twenty children brought together on a Sunday to be dipt in this well; at which also on Midsummer-eve there was a great resort of neighbouring people with bonfires, music etc.' (Brand-Ellis popular ant 1813 II 270. Surtees Durham II 69, 80). Crooked pins are still to be seen 10 in the well. The distance between Wearmouth and Jarrow is about six miles. Cf Dugdale new ed 1 501—4. esp Alcuin ed Jaffé pp 130. 196. 200. 839. 841. 843. 845.

P 216 Other monks Trumberc, the disciple of St Chad he IV 3, Sigfrid, the fellow pupil of St Cuthbert under Boisil and Esata 15 h a 8, 16. 'Acca, bp of Hexham and pupil of Wilfrid, furnished him with the special lore of the Roman school, martyrological and other; his monastic learning, strictly Benedictine, came through Benedict Biscop from Lerins and the many continental monasteries his master had visited; and from Canterbury, with which he was in friendly 20 correspondence, he probably obtained instruction in Greek, in the study of the scriptures, and other more refined learning. His own monastery was a place of rest and welcome for all learned strangers such as was abbat Adamnan' (he v 21 Stubbs). Also the arch-chantor John (he IV 18, h a 6). Tho Stubbs (cent 14) in Twysden decem 25 scriptores (1652) 1692 adds John of Beverley.

'20 Six years before the canonical age Bingham II 20 20, conc Hippon 393 ser II c 1 in Bruns II 136, conc Carth III 397 c 4 ibid I 173, conc Agath 506 c 16 ibid II 149, conc Arelat IV 524 c 1 ibid 174 hoc inter se observandum esse definient, ut nullus episco-30 porum diaconum antequam uiginti quinque annos impleat ordinare praesumat. conc Tolet II 527 (or 531) c 1 ibid I 308, conc Aurel III 538 c 6 ibid II 193, conc trull 692 c 14 ibid I 42. Bonif ep 80 p 224 pope Zachary allows the ordination of Levites (deacons) and priests at 25 years of age; cf Willibald uita Bonif 3 p 438 (priest at 35 30), 5 p 447 (bishop at 50).

'27 To Ecgbert in the year 734. Bed ep ad Ecgb i memini te hesterno dixisse anno, cum tecum aliquot diebus legendi gratia in monasterio tuo demorarer, quod hoc etiam anno uelles, cum in eundem deuenires locum, me quoque ob
commune legendi studium ad tuum accire colloquium, quod si ita deo vulte posset impleri, non opus esset tibi haece per litteras scripta dirigere, cum posses liberius ore ad os loquens, quaque uellem sine necessaria ducem, secret tibi allocutione suggerere. uestum quia, hoc ne fieret, superueniens ut nosti corporis mei usque ad prohibuit: agere tamen quae potui erga dilectionem tuam fraternalia devotionis intutu curavi, mittendo uindicet per litteras quod corporali ueniendo per collocationem requiram. praeque te per dominum, ne harum apices litterarum arrogantisii supercilium esse susciperis, sed obsequiam potius humilitatis ac pietatis ueraciter esse cognoscas. ep 4 ad Wicredam I0 (xciv 675 Migne) pr libenter accepit litteras tuae benignitatis, amantissime in Christo frater, et capitula quae rugasti promptus describere ac tibi dirigere acceleravi, memem familiaritatis ac dulcedinis, qua, cum illo aduenirem, me suscepisti. sed et quaestionem illam merito famosam de historia ecclesiastica, super quia me interrogasti prae沣etem et cui tunc breuiter ut potui respondi, nunc latius etiam litteris explanare studui.

Beda's pupils eg Huæberc (Haddan-Stubbis III 299), afterwards abbat of Wearmouth, to whom he dedicates the 'de temporum ratione' (Migne xc 296*), and (under his other name Eusebius, prooem expos in Sam lib IV Migne xci 663*) the 'explanatio apocalypsis' (ibid xciii 119—134, cf the dedication to Acca of the 'expositio super acta apostolorum' ibid xcii 937*); Wigberc the deacon, for whom he wrote 'de arte metrica' (ibid xci 149); Nothelmus, afterwards abp of Canterbury, who sent him 30 questions on the books of kings ('in libros regum quaestionum XXX liber unus' ibid 715—6).

21 BURIED IN THE MONASTERY OF JARROW between 1021 and 1041 his bones were stolen by a presbyter Aelfred and conveyed to Durham, where they shared the fate of S Cuthbert's relics (Mabillon s 19, Stevenson xx xxi, acta ss Mart III 133, 139, Maii VI 723, Reginald Dunelm 1835 c 57, J Raine in DCB 'Cuthbert'). On 35 Jarrow see Hutchinson's Durham (Newcastle 1787 410) II 470—80, on Monkwearmouth 500—6, Haddan-Stubbis III 470—1, Alcuin epp 13, 218, 219 ed Froben, Surtees Durham II 1—7, 66—70. James
cells of Jarrow and Monk-Wearmouth, Surtees soc 29, 1854 'a life
of Bede was the only book, with the exception of their service books,
which finds a place in their inventories'. Inventory 1310 p 3 (cf 1313
pp 10, 11, 1321 p 15, 1333 p 21) 'unus liber sancti Bedae'. 1326
5 p 15 (cf 1328 p 17, 1330 p 18, 1331 p 19) 'i liber de uita sancti Bedae'.
1338 p 24 'i liber de sancto Beda'. 1491 p 125 'i martyrologium cum
tracta . . . Benedicto Biscope et sancto Beda', from which it appears
that the life of Beda was bound up with that of Benedict.

P 3 3 EXPOSITIONS OF THE BIBLE Acca requesting from Beda
10 (in a letter which he enjoins him to publish before the book) a simple
commentary on St Luke chiefly after Ambrose, bears witness to his
biblical studies (Migne xcii 304 a') credo etiam tuo uigilantissimo
studio, qui in lege dei meditanda dies noctesque ducis
peruigiles, nonnullis in locis quae ab eis intermissa sunt, quid sentiri
debeat, auctor lucis aperiet. iustum namque satis est et supernae piætatis
atque aequitatis moderamini consensim, ut qui neglectis ad in-
tegrum mundi negotiiis aeternum uerumque sapientiae lumen
indefessa mente persequeris, et hic fructum intellegetiae purioris
assequaris etc. Beda replies (ibid 303 4 seq) ego max lectis tuae dul-
cissimae sanctitatis paginulis iniuncti me operis labori supposui in quo
.ut innumera monasticae seruitutis retinacula praeteram
ipse mihi dictator simul notarius et librarius existerem.
What Ambr Aug Greg ('nostrae gentis apostolus') Hier or others
had supplied, he indicated by their initials in the margin, which he
25 adjures ('per dominum legentes obtestor') transcribers to retain [in the
letter to Acca before 'in Marci euang expositio: ibid 133—4 is the
same adjuration; yet no copy is known with these marks] nonnulla...
proprii sudoris indicia ubi opportunum videbatur adnexui. qui in
legis divinæ meditazione eti non (ut ipse scripisti) dies noctesque
30 peruigiles ducere sufficio, non parum tamen studi me in scripturis
impendisse non dubito et ea solum quae mihi auctor lucis aperiire
dignatus est, non in hoc tantum opusculo, sed in omni prorsus lectione
potuisse vide, id est recte sentiendo dignoscere. In the proemium to
book iv of the same commentary (ibid 475 4) beginning with a lesson
35 (c 111 14) in which the spirit of pride is cast out by the finger of God
'tuam, Christe, clementiam supliciter imploro, ut spiritus tuus bonus
deducat me in uiam rectam, et eum qui ab aquilone est, longe faciat a
me, quatenus erexit a me malignus scrutare mandata dei mei reveltatis-
que mentis oculis ad consideranda tuae sacrosanctae legis mirabilia
devotus lector ingrediari. In the liber retractionum in actus apostolorum he adds to and corrects (sometimes with reference to the Greek) the commentary composed some years before rogatus venerabilis episcopi Acca (ibid 995). In the 'explanatio apocalypsis' he follows mainly Tychoius, except where that author was misled by Donatist leanings (ibid XCII 133 seq.) piura uero, quae illi utpote uero ingenioso ... oerpa nec quaesitum digna uidebantur, quantum uel magistrorum traditione uel memoria lectionis uel etiam captu nostri sensus attingere potuimus, superadicere cura uimus ... nostrae sicutem, id est Anglorum, gentis inerteins consulendum ratus, quaet et non dudum, id est temporibus beati Gregorii papae, semem acceptat jodei et idem quantum ad lectioem tepide satiis excoluit, non solum dilucidare sensus uerum sententias quaeque stringere disposui. The reputation of these commentaries was great and enduring. Thus Sercatus Lupus de tribus quaestionibus (ed Baluze Par 1664) 289 Beda 15 diuinis litteris impense doctus. id ep 62 p 104 begs the abbat Alsig an Englishman to lend him Quintilian, certain commentaries of Jerome and Bedae quaque uestri similiter quaestiones in utrumque testamentum. The monk of St Gall (cent IX in Jaffé monum Carol Berl 1867 632) doctissimi Bedae presbiteri, peritissimi quidem post sanctum Gregorium in scripturis tractatoris. Walafrid Strabo often cites him in the glossa ordinaria, Smaragdus (cent IX in Migne cclii) consulted him for his collections on the epistles and gospels for the year, and some 25 lessons from him are still read in the Roman breviary (enumerated by J A Ginzel kirchenhistorische Schriften Wien 1872 11 13). Christianus Druthmar (cent IX? in Migne cvi 1263 ab) expos in Matt prol in Marco non est necessarium manum mittere post beatum Bedam ... in Luca quoque audio post sanctum Ambrosium eundem Bedam manum misisse, sed non potui inuenire adhuc nisi quasdam eius homielias (cf his citations of a 'rhythmus' of Beda 1464a, 1465a). Paschasius Radbert cites Hier Ambr Aug Greg IoChrys 'eorumque ultimum Bedam presbyterum' as sources of his exposition on Matt; he also (likewise to no purpose) adopted Beda's mode of citation by the initials of his authors' names (Migne cxx 35s). Dom Pitra's promise (Ceillier 19 b) 'de donner dans le spicilegium Solasmense les véritables commentaires de Bède sur le Prastier et sur saint Paul, tirés des manuscrits en caractères anglo-saxons', has not been fulfilled.

P 3 8 HISTORIA ECCLESIASTICA principal editions: Lat-Sax by Abr Wheloc, Cambridge Rog Daniel 1643 fol with an interesting
preface and notes mainly polemical, containing many extracts from Anglo-Saxon homilies (cf Fuller's dedication to Sir Tho Adams of his church hist cent 8).—P F Chifflet s J Paris 1681 4to.—*Lat-Sax by John Smith Cambridge 1722 fol. Thomas Gale, dean of York, had made collections which he made over to Smith, who founded his text on the famous ms of bp Moore. This edition, published by the author's son George, contains all the historical works of Beda, with learned notes (reprinted in Hussey's edition Oxford 1846) and an appendix of documents.—Lat by Petrie in the monum hist Brit 1848 fol.—See Abr Cronholm Bedae h e critice examinata Lund 1841. English translations (1) by the famous controversialist Tho Stapleton Antw 1565 4to (dedicated to qu Elizabeth and followed by 'a fortresse of the faith dedicated to the deceived protestants of England'), St Omers for John Heigham 1622 (dedication to king James signed T S, though Stapleton died 1598). The style of this version is admirable and even Cave pauses to commend the beauty of the type. (2) by Ja Stevens London 1723. (3) by L Gidley Oxford 1870. The English bishops writing to pope Leo III (795—816) quote Beda (Migne cii 1033°): scribente Beda historiographo et laudabili scriptore nostro. Lanfranc writing to pope Alexander II gives an account of a council held at Winchester (ep iii p 301 ed Par 1648) where the history of Beda Anglorum doctor was consulted on a question of precedence.

P 4 36 Missions to Germany eg of Wilfrid, the two Hewalds, Sulibert, Willebrord (Clement) first bp of Utrecht, Lebwin, Winfrid (Boniface), Werenfrid, Willibald and his brother Wunibald, Burchard, Lull, Witta, Adalbert, Sola, Deocharus, Willibald's sister Walpurgis abbess of Heidenheim, Kundruth and her daughter Berthgith relations of Lulf and zealous teachers in the nunneries of Thuringia, Thecla abbess of Kissingen, Lioba or Leobgytha who had learnt the art of poetry from the abbess Eadburg. Later the Northumbrian Willehad, Alcuin's pupil, first bishop of Bremen. See Aug Werner: Bonifacius der Apostel der Deutschen und die Romanisierung von Mitteleuropa Leipzig 1875. Willibald uta Bonif c 6 p 454 Jaffé.

P 5 1 Cold is paired with heat measure for measure III 1

ay, but to die, and go we know not where; to lie in cold obstruction and to rot; this sensible warm motion to become a kneaded clot; and the delighted spirit
OF PURGATORY.

208

BEDE'S

to bathe in fiery floods, or to reside in thrilling regions of thick-ribbed ice.

See bp Fisher's English works EETS 1876 423—4, 426. Caedmon has the same thought Sharon Turner AS III 178. On the return of the dead to life and their reports of the other world see Aug ciu 5 dei XXI 48, epist 158, 159, 162, de cura pro mortuis 12 = 15 (VI 879 Gaume), Greg dial 1 10 fin, 12, IV 26 (412a), 31, Bonif ep 20 = 10 Jaffé (cf ep 112 Jaffé), where he relates to the abbess Eadburg a story which he had from the abbess Hildelind (Migne LXXIX 713 with the note), the monks Maximus and Bonellus and the young mason Baldarius (dicta beati Valerii ad Donadeum, in Migne LXXXVII 431—6). Arber's reprint of the 'monk of Evesham'. For the current notions of purgatory see Greg dial IV 25, 39, 40 fin, 41.

P 5 10 ANOTHER VISION cf Greg dial IV 38.

,, 21 YEARS AFTER THE INCARNATION Jo Wilh Jani historia 15 ærae Dionysianae Viteb 1715 4to. Julian bp of Toledo contra Judaeos III fin in bibl max pati XII 630A iam vero residuum annorum numerus a tempore natiuitalis Christi usque in praesens in promptu est unicuique et si uoluit et supputate si placet, assumptis uidecit annis secundum erant ab ipsa domini incarnatione. era enim inuenta 20 est ante triginta et octo annos quam Christus nasceretur. nunc autem acclamation ura esse dectiu. detractis igitur triginta et octo annis, ex quo erat inuenta ut usque ad natuiitalis Christi, residui sunt delxxvii anni. The preface to the conc German 742 was suspected by Mansi (XII 355) on account of its date; but Binterim and Hesicle (Concilien—25 gesch III a 496) reply that Boniface may well have brought this mode of computation (afterwards occasionally used by Charlemagne) from England. See Jaffé's Bonif p 127 (=Haddan-Stubbs III 384) in nomine domini nostri Iesu Christi ego Carlmannus dux et princeps Francorum anno ab incarnatione Christi septingentesimo quadragesimo 30 secundo. Pagi 604 II—12, 664 13—14 (he accepts the spurious charter, n 984 of Kemble, dated 664; see Haddan-Stubbs III 100), 686 10, 695 4, 701 1. The letter of Honorius (Bed h e II 18) is dated 11 June 634, but the words id est anno dominicae incarnationis sexcentesimo tricesimo quarto are probably Beda's gloss. The earliest genuine 35 document bearing date AD in Haddan-Stubbs is of the year 680 (III 164, cf. 300). In or after 736 (ibid 336) Boniface (ep. 30 Jaffé, 40 Wurtzwein) asks Nothelm in quo anno ab incarnatione Christi prae-
dicatoris primi missi a sancto Gregorio in gentem Anglorum usisset.
Willibald (nuit Bonif. c. 8 p. 469 Jaffé) gives 755 A.D. as the year of Boniface's death. From the beginning of the ninth century at latest the reckoning A.D. is general in England. Several of Beda's errors are noticed by G. Oppert über die Entstehung der Aera Dionysiana im 5. Jahrb. f. Philologie xci (1865) 809—27.

P 5. 27 Names his authorities Albinus the abbot (Bed. he praef. and ep. ad. Albinum), Nothelmus presbyter of London (praef.), Daniel bp. of Wessex (praef.), the monks of Lastingham (ibid.), the abbot Eloi for East Anglia (ibid.), Cyniberct 4th bp. of Lindsey (t. 734 ibid.), Acca bp. of Hexham (he 113, 14), Deda abbat of Pearantan in Lindsey (II 16), the abbess Aedilhild (III 11), Cynmound 'fidelissimus nostrae ecclesiae presbyter' (III 15 fin., uit Cuthb 36 fin.), the monk Trumbert (IV 3), bp. Wilfrid and the physician Cynfrid (IV 19), Gudfrid abbat of Lindisfarne (V 1), Berchtun abbat of Beverley (V 2, 3, 4, 5 fin hoc autem miraculum memoratus abbas non se praeente factum, sed ab his qui praeentes fuere sibi perhibeat esse reliatum), Aedgilis presbyter of Coldingham (IV 25 fin), Alduulf king of East Anglia (II 15), the presbyter Haemgils (V 12), the abbot Herebald (IV 6), 'a monk' (III 12, 19 superest adhuc frater quidam senior monasterii nostri, qui narrare solet dixisse sibi quendam multum ueracem ac religiosum hominem, quod ipsum Furseum uiderit in provincia Orientalium Anglorum illasque visiones ex ipsius ore audierit; uit Cuthb 35 fin., 46 fin.), bp. Pecthelm of Whithern (V 13 fin., 18), Herefrid abbat of Lindisfarne (uit Cuthb 23, 37), Aedilwald abbat of Melrose (ibid. 30), Baldhelm (V 29) presbyter of Lindisfarne (ibid. 29), the hermit Feldgeld (ibid. 46), a presbyter (he III 27 Ecgbert, sicut mihii referebat quidam ueracissimus et nemerandae causae sanitatis presbyter, qui se haec ab ipso audisse perhibebat), another (ibid. 30 in uita quod mihii presbyter, qui comes itineris illi et cooperator uerbi extirat, referebat). Sometimes he suppresses a name from delicacy (V 14). Of written documents he cites the legend of Fursey (III 19 bis), the Barking miracles (IV 7—10) which contained also the life of Sebbi king of the East Saxons (IV 11). The account of Germanus (I 17—21) is from Constantius Lugdunensis (acta ss. July VII 213). The letters to and from the bishops of Rome (I 23, 24, 27 35—32, II 8, 10. 11, 17—19) were transcribed at Rome by Nothelm (praef.), the letter of Laurentius and his fellow-bishops on Easter (II 4), that of Ceolfrid to king Naiton (V 21), and the acts of the councils of Hertford (IV 9) and Hatfield (IV 17) may have been derived from the archives of his monastery. See Stevenson's translation pref. xxii—vi.
An abridged extract from Adamnan (v 15—17). Caedwalla’s epitaph (v 7), Theodore’s (v 8), Wilfrid’s (v 19).

P 7 17 GREAT STORE OF BOOKS see Alcuin’s account of Aelbeht de sanctis Ebor 1453—6 non semel externas peregrino tramite terras iam peragravit omnes, sophiae deductus amore: si quid forte noui librorum seu studiorum, quod secum ferret, terris reperiret in illis.

25 IMPORTED GLAZIERS Beda’s pupil Cuthbert writes to Lull (Bonif ep 134 Jaffé) si aliquis homo in tua sit parochia qui uitrea uasa bene possit facere, cum tempus adrideat mihi mittere digneris. aut si fortasse ultra fines est in potestate cuiusdam alterius sine tua parochia, rogo ut fraternitas tua illi suadeat ut ad nos usque perveniat, quia eiusdem artis ignari et imopates sumus. et si hoc fortasse contingit ut aliquis de uitri factoribus cum tua diligentia deo volente ad nos usque uenire permittatur, cum benigna mansuetudine uita comite illum suscipio. Eddius uita Wilfridi 14 fin Wilfrid introduced masons (caementarios) into his diocese; 16 York cathedral was dilapidated, the roof leaked, the windows were open; he roofed it with lead and glazed the windows, per fenestras introitum auri et imbrivium uitro prohibuit, per quod tamen intro lumen radiabat: his works 20 at Hexham 22 23.

P 8 1 THE PAPAL ARCH-CHANTER John (IV 18).

10 DE VITA CUTHBERTI Alcuin de sanctis Ebor 645—749.

18 HIS MANUSCRIPT Willibald in like manner wrote the life of Boniface on waxen tablets, and submitted it to Lull and another bishop, 25 copying it on vellum after they had approved it (pp 422. 481 Jaffé).

P 12 n 2 the banishment of Archæaus to Vienne AD 6 is historical (Ios ant XVII 13 2. DCass LIV 9 § 6). Pilate’s suicide is no doubt a fable, but is related by Euseb II 7. chron. AD 40. Oros VII 5. cf Druthmar in Migne CVI 1497a. See Leyrer in Herzog 30 Real-Encycl XI 663 664 for later legends.

19 Greg dial III 37 (Ven 1744 II 365a). ib 38 the martyr Eutychius appeared to Redemptus saying ‘Redempte, vigilas?’ cui respondit: ‘vigilo’. qui ait: ‘finis uenit universae carnis, finis uenit universae carnis, finis uenit universae carnis’. et quid in aliis mundi partibus agatur, ignoror. nam in hac terra, in nos uiximus, finem suum mundus iam non nuntiat, sed udit. IV 41 ‘Why are the secrets of departed spirits, hitherto aled, now made known? Because this age is drawing to a
close and the world to come *ipsa iam quasi propinquitate tangitur*. A common topic in Gregory's letters; 9 refl in index ed cit under *mundus*. In Bonif epist 139 p 307 Jaffé *quidam* writes to his 'most loving sister': ad *propinquante iam mundi fine et status ex quae ternis metallorum generibus quondam fabrefacta ruine, hydram quoque semper novis hiantem sibilis et *Scyllam cum herediarius catulis non cessantem latus*. Willibald uti Bonif 8 p 460. Beda i 32 p 73 208.

P 13 28 METRICAL AND RHYTHMICAL HYMNS see the extract from Lull above p 181 114. *Quidam* sends to an abbess and nun (Bonif ep 10 95 p 243) *versiculus metrica ratione compositus*. 'N' sends to Boniface (ep 99 pp 248 249) hexameters *correctionis causa*. In his treatise 'de arte metrica' c 24 'de rhythmico' Bede explains that metre is determined by quantity, rhythm by the number of syllables: *sidetur autem rhythmus metri esse consimilis, quae ex verborum modulata composicio non metrica ratione, sed numero syllabarum ad iudicium aurium examinata, ut sunt carminia vulgarium poetarum. et quidem rhythmus sine metrix esse potest, metrum uero sine rhythmico esse non potest: quod liquidius ita definitur. metrum est ratio cum modulatione; rhythmus modulatio sine ratione: plerumque tamen causam quodam inuenies stiam rationem in rhythmico non artificialis moderatione servatam, sed sono et ipsa modulatione ducente, quem vulgares poetae necesse est rustice, docti faciant doce; quomodo et ad instar iambici metri pulcherrime factus est hymnus ille praecipuos;*

*rex aeterno domine,*
*rerum creator omnium,*
*qui eras ante saecula*
*semper cum patre filius:*

*et alii Ambrosiani non pauci.*

Specimens of rhythmical riming verse are in Berthgyth's letters 30 (Bonif 148 149 pp 312—314) to her brother *uine sineus feliciter, ut sis sanctus simpliciter, tibi salus per saecula, tribuatur per culmina.*

P 18 11 A SHORT ACKNOWLEDGEMENT OF HELP printed p 166.

"" 13 FRIEND AND PUPIL ECGBERT uti Alcuini 2 p 9 Jaffé where there is an account of Ecgbert's school. He sent books to Boniface 35 Bonif ep 100 p 250 Jaffé. See the famous catalogue of York library in Alcuin de sanctis Ebor 1525—61.

"" 14 WRITTEN NOT LONG BEFORE BEDA'S DEATH 30 years after the death of Aldfrid king of Northumbria (ep ad Ecgb in Smith 309 51) i.e after 705 A.D (he v 24, 19 fin).
BOOK III

NOTES

I

AFTER the death of Aeduin, his cousin Osric succeeded in the kingdom of the Deiri, and Eanfrid, son of Aedilfrid, to the throne of Bernicia. Both these monarchs renounced the christian faith, and fell back into idolatry. Ceadualla king of the Brettones was used as the instrument of Heaven’s vengeance on them both. He slew Osric first, in a sally from a town which Osric was besieging, and before the end of the year Eanfrid was also slain by him when he had come to sue for peace. For a year the province of Northumbria was ravaged by the tyrant Ceadualla. To obliterate the memory of these apostate kings, and the sufferings of the province during this unhappy year, the names of Osric and Eanfrid are omitted from the records of the province, and that year added to the term of the reign of Oswald, who, succeeding his brother Eanfrid, slew Ceadualla at Denisesburna.

P 19 1 INTERPECTO IN PVNGA AEDVINO in the battle of Hæthfelth (Hatfield in the W Riding) 12 Oct 633, where he was slain, act 48, fighting against Ceadualla king of the Britons and Penda the pagan king of the Mercians, after a reign of 17 years over Britons and Saxons (11 20). For the extent of his dominions see 11 5 Aeduin rex Nordan- 20 hymbrorum gentis, id est eius quae ad borealem Humbrae regionis plagam inhabitat, maiore potenti cunctis qui Britanniam incolumis Anglorum partem et Brittonum populis praefuit, praeter Cantuariis tantum: mænon et Meuaniæ Brittonum insulas, quae inter Hiberniam et Brittainiam sitae sunt, Anglorum subiecit imperio. It is added that Oswald 25 maintained the same boundaries. cf 11 9. Varin 197.

" 2 REGNUM DEIRORVM called in the Saxon version ‘Dera rice’, which will account for the orthography Deiri, as well as Deiri, found 30 3. DEIRORVM III 6 end.
NORTHUMBRIA. THE SCOTS.

P 19 3 AELFRICI brother of Aeduin's father Aella, who was king of Deira, as we see (II 1 end) from the legend of pope Gregory and the Saxon slavers.

" 4 AD PRAEDICATIONEM PAULINI II 14.

5 " " FIDEI SACRAMENTIS INBVTVS baptised: glossary 'sacramentum'.

5 IN HAS DVAS PROVINCIAS Deira commenced at the Humber and extended to the Tees, and Bernicia stretched from the Tees to the Tweed. The boundaries of the two kingdoms appear to have varied, for some authorities make Deira reach to the Tweed and Bernicia to the Frith of Forth, while others confine Deira to the south of the Tees, but make the northern kingdom extend to the Frith. Smith 103 n. Lappenberg I 117.

6 GENS NORDANHYMBRORVM defined II 9 gens Nordanhynbrovu, hoc est ea natio Anglorum, quae ad aquilonalem Humbras fluminis plagam habitabat, cum rege suo Aeduino urbum fidei praedicante Paulino ...susceptit. This was 6 years before Edwin's death (II 20) i.e. A.D. 627. Eddius uses the term Ultra-Umbrenses 43. 44. 45 bis. 56. 62. 65 end in omnibus regni citra Ultae Umbreensium.

20 " 8 9 TEMPORE TOTO QVO REGNAVIT AEDVINI line 1 note.

9 AEDVINI in masc. proper names which in Saxon end with e the scribe in this MS ends the name in the nominative with i, but makes all the oblique cases of the same form as if the noun were a Latin nominative in us. see I 1.

25 " 9 10 AEDILFRIDI, QVI ANTE ILLVM REGNAVERAT I 34 Aedilfrid was a terror to the Britons beyond all the kings of the Angles; he utterly routed the Scots at Degasatan A.D. 603 (the 11th year of his reign of 24 years). The defeat was so complete, that the Scots from that time ceased to invade England (II 5. III 6. V 23 end. Varin 194).

30 " II SCOTTOS Beda distinguishes Scots (II 4) qui Hiberniam insulam Britanniae proximam incolunt, and (V 23 p 319 I 1 S) Scotti qui Brittanium incolunt.

" " SIVE 'and'.

" " EXVLABANT p 22 l 26. p 70 i 13. p 81 l 2. See Fordun

35 chron gent Scot III 33 where concerning the conversion of the exiles, and the religious character of the Scots at that day it is said: doctrina sanctorum patrum et predicacionibus quorum assidue gloriosa tunc conservarent Scotia refulsit, ad Christianam perduci sunt fidelis.

" " AD DOCTRINAM SCOTTORVM p 24 l 26 seq. p 28 l 5 seq. cf II 4.
CEADUALLA THE BRITON.

P 19 15 VTERQVE REX Osric and Eanfrid.

17 PRISCIS IDOLATRIAÆ SORDIBVS relapse into heathenism also II 5. 15. III 30.

19 CEADVALLA called Catho by Adamnan uita Columbae, and Cadwallo by Fordun chron gent Scot. This Ceadulla, king of the Brettones is not to be confounded with Ceadulla king of the Genissi mentioned IV [15] and [16]. This king of the Brettones is named Cadwalan in Layamon Madden III 254 where a long account of all the events comprised in this chapter is given. The orthography of this name in the ms, though not that usually adopted, is the only form in 10 the Sax Chronicle or in Flor Wigorn.

20 PROXIMA AESTATE 634 A.D.

21 DVM=cum.

SS OPPIDC MVNICIPIO Smith suggests that this must have been Eboracum (York), that being the only town in the province worthy 15 of the name. Eboracum is called municipium by Aur Vict hist Caes XX 27. Smith claims the Saxon in support of his view but 'on municipæ Ære byrig' looks very much as though the translator had taken munici-pio for a proper name.

23 ANNO INTEGRÖ 635 A.D.

P 20 18 ABLATA DE MEDIO REGVM PERFIDORVM MEMORIA p 351 30.

10 OSVALDI the remainder of this c and c 2 are versified by Alcuin sanct Ebor 234—273.

12 FIDE CHRISTI MVNITO p 19 l 11. p 22 l 27.

INFANDVS BRETTONVM DVX l l. II 20 Ceadulla, though 25 a Christian in name and profession, was in temper and habits so barbarous, as to spare neither women nor children, torturing all, ravaging the country, and designing the extirpation of the Angles from Britain. He had no esteem for the Christian religion, which had grown up among them: indeed (says Beda) to this day the Britons hold the 30 faith of the Angles in no account, and communicate with them no more than with heathen.

14 DENISESVRNA identified generally with Dalston near Hexham, but as Hefenfelth was north of the Roman wall (p 21 16) it seems likely that the Rivus Denise was also to the north. For a discus-sion of the question see Smith append xiii. Fordun III 35 says est autem locus pugnae iuxta murum illum qui vocatur Thyriwall ad aequi-lonem quo Romani quondam ob arcendos Scotorum impetus totam a mari ad mare praecinxerunt Britanniam.
ADORATION OF THE CROSS.

II

BEFORE engaging in the battle against Ceadwalla, Osuald erected a cross and he and his men prayed before it, and their faith was rewarded with victory. The place where the cross was erected was called Hefenfelth (Heaven's field) and many miracles are known to have been performed there; also water in which chips taken from the cross have been steeped, has restored to health both men and cattle when they have either drunk or been sprinkled with it. The brethren of the monastery of Hagustald keep a yearly watch and service on this spot for the rest of King Osuald's soul, and a church has since been built there. As an instance of the miraculous powers of this cross and all things connected with it, Beda relates the cure of the broken arm of one of the brethren at Hagustald by means of some moss brought to him from the cross by one of his fellows.

This chapter is cited in Amalar Metens eccles off i 14 (Migne cv 1094, a chapter 'on the adoration of the holy cross') 'some would fain adore the very cross on which the Lord was crucified. I would that it were in all churches, it would be deservedly revered before others. Though every church cannot have it, yet the power of the holy cross is not wanting in those crosses which are made after the likeness of the Lord's cross, as we read in the book of the history of the Angles respecting Oswald,' etc. ib. 1095b-6 'as we accept the other sayings of dominus Beda, why should we not also accept these, wherein is narrated the Lord's power, displayed by the veneration of the holy cross? If any one shall choose to say, that what Beda reports of the wood of the holy cross did not really happen, and if such a doubter is believed, he will be able to overthrow many testimonies of holy Scriptures; which God forbid. And if any one shall choose to disparage (?successere) this present deed, he appears to rebel against God who bestowed this power on the wood of the holy cross, that it not only for the present gave the victory to his servant, but also in later time worked miracles by the merits of the holy cross.... But if any one shall say: "Why do you not adore the ass, because the Lord sat on it, or other such things, which the Lord touched with his body?" I reply secundum paravitatem meam, that I do not read on the authority of holy fathers, that miracles and healings were displayed from them, as by the power of the holy cross; and neither do I know that I was redeemed by them as by the holy cross, nor that the devil's arts were scattered, hell gates broken, the
souls of the righteous led to paradise by them, as by it.' Cf. Lingard II 94. 95 on the devotion paid to the cross by the Anglo-Saxons.

P 20 183 STATVI DEBERET = statueretur;

P 21 3 IN CVIVS LOCO c xli Vita Kentagerni treats of crosses which that saint erected in many places and of the miracles which were wrought at them. One of these was at Glasgow, and of this it is said: multi anima arreplici et a spiritibus immortales nuxati sectae dominica solent ad crucem ilium alligari et in crastinum insensuuntur mentis comites liberati et mundati, sine abiquitatis mortui aut cista morte defunctur. Of another it is said ad hanc crucem phares variis languoribus in granati et maxime furonis et a demonio nuxati ad vesperum vinciantur et maxime multocius saxi et inclementes insenti ad sua libera remiscuntur.

4 VIRTUES miracles = evang. Miracles also at the place of Alban's martyrdom (§ 7 end). Baronius 713 5—16 gives a formal protocol of the cure of a demoniac at Rome by means of the relics of Anastasius; ib 727 12 (end) curae of diseases the customary ministry of saints.


16 AQVAS p 36 1 16. p 39 1 10 and 25. p 43 1 27. p 50 1 16. 20 p 99 1 14. The virtue of relics was thus multiplied without limit; water, in which they were dipped, could be applied externally or internally (potaverint sine asperserint). Bread blessed by Cuthbert (Beda mirac Cuthb 25 cf uita Cuthb 31) was used in the same way: *intinctum lymphis, potandum suscipit aeger*. A boy (mirac Cuthb 40) cured of demoniac possession by water mixt with earth on which had been poured *lauacrum corporis eius*, water in which C had washed himself. Eddius uita Wilfridi 63 a wooden cross raised and miracles wrought on the spot where the water used in washing Wilfrid's corpse was poured out; a nun's withered hand cured by the water in which an abbat's dirty *sindon* had been washed. Cf Greg Tur glor mart 1 6 col 728* 13 731* 71 end.

8 POTAVERINT 'watered', supplied with drink.

10 HEPHENFELTH, QUOD PRAESENS FVTVRVM NOMEN ACCEPTitur such reflexions on significant names (Aias Polyneikes Prometheus etc) are common in the classics Valckenaer Eur Ph 639. 35 Blomfield Aesch Pr 87. Fuller cent vii § 63 'a place which time out of mind was called *Heufenfeld*...by a *prolepsis* not answering the name thereof untill this time. Thus it is generally reported, that the place nigh *Lipsich*, where the king of Sweden got one of his signal victories,
was, time out of mind, termed by the Dutch Gots Acre, or God's ground. And thus, as Onesimus and Eutychus were so called from their infancy, but never truly answered their names, till after the conversion of the one, and reviving of the other: so places (whether casually, or prophetically) have names anciently imposed upon them, which are sometimes verified many ages after.'

P 21 15 MRVM p 59 l 5. p 61 l 3—5. 15 (from Orosius) where the wallum of Severus, made of earth, is distinguished from a murus of stone. ibid 11 the Romans dwelt south of this wallum, as is witnessed 'to this day' by their cities, lighthouses, bridges and roads. The passage here quoted (supra) is ibid 12 (from Gildas) after the retirement of the Romans (A.D. 409) from Britain, the Britons suffered greatly from the incursions of the Picts and Scots (the barbari here meant). On their piteous appeal a legion was sent, which drove back the invaders and, 15 on leaving the island, urged the Britons to build a stone wall from sea to sea. Having no engineer equal to the task, the Britons only raised a wallum of turf. Again they appealed for help, again a legion is sent, which built a solid stone wall on the line of the wallum of Severus, 8 ft broad and 12 high, hactenus famosum atque conspicuum. See also Bedae chronicon A.D. 426 MHB p 93°. Gildas hist 11—14 MHB pp 10 11. Nennius 19 MHB p 60. Smith's appendix v. C Wellbeloved Eboracum 1843. J C Bruce the Roman wall® 1867 4to. H Maclean the Roman wall...from original surveys 1857 fol. memoir written during a survey of the Roman wall 1858. E Hübner inscriptions Britanniae latiae Berol 1873 fol pp 99—164 on the wallum Hadriani. He lays it down as certain that at any rate after Severus no such fortification was raised in Britain. The wall of Hadrian runs from Wallsend on the Tyne to Bowness, almost due E and W, to a length of 73½ miles. It consists of three parts: the wallum (mound of earth and trench), a stone wall with towers at intervals and smaller forts of distances of about a mile; stations or larger forts mostly between the murus and wallum. Gildas (cf Beda) has wrongly assigned these three parts to three separate dates. Beda would have the wall constantly in view, as Jarrow lies at the mouth of the Tyne. Varin (v06—
35 120) analyses at great length Gildas and Beda, and gives far too much weight to their evidence.

15—30 EST AVTEM LOCVS—STATVERET this passage is omitted from the Saxon version.

19 HACVSTALDEMIS Richard of Hexham in Twysden cof
WHEN Oswald was settled in his kingdom he sent to the Scots, among whom he had so long lived, and begged them to send him a bishop who might instruct his people in the Christian faith. They sent him bishop Aedan, a man of exemplary piety, though he still kept Easter after the custom of the northern peoples and not according to Roman use. His see was established in the island of Lindisfarne, and he laboured earnestly for the spreading of the faith. The king often acted as interpreter when Aedan was preaching, for the bishop had not mastered the English language. Many clergy came afterwards from the country of the Scots into England, and churches and monasteries were built in good number. Aedan was a monk of the famous monastery of Hii, which island had been given by the Picts to the Scottish monks a long while before.
P 22 28 MILITIVS p 19 l 10 cens magnae nobilium iuventute.


5 P 23 l 1 NEQVE ALIQVANTO TARDIVS 'and soon after', in the same year 635, for (p 77 l 1—4) 664 was the 30th year of the Scottish episcopate in England.

" 2 PONTIFICEM AEDEANVM Aedan is called the son of Lugair and is connected in lineage with St Briged and other distinguished saints (Tighernach 632). The British name for the island assigned to Aedan is Medgoet.

" 4 NON PLENE SECUNDVM SCIENTIAM p 50 l 18 to p 51 l 19 the praise of Aedan is qualified in like manner. Fuller § 7: 'whether those words of St Paul, spoken of his country-men the Jews, in reference to their stumbling at Christ, the Saviour of mankind, be fitly appliable to Aedan, onely differing in an outward ceremony, let others decide'. Of the British opponents of the Roman Easter Beda speaks much less charitably II 20 (p 101 l 31—33 S) 'even to this day it is the custom of the Britons to hold the faith and religion of the Angles in no account, and no more to communicate with them in anything than with heathens'. The monks of Hii afterwards conformed, but (V 22 p 217 5—9 S) 'the Britons, who were unwilling to reveal to the Angles that knowledge of Christian faith which they possessed, when the nations of the Angles now believed and were in all points instructed in the rule of catholic faith, themselves adhuc inverteri et claudiacantes a semitis suis et capita sine corona praetendunt et sollemnia Christi sine ecclesiae Christi societate venerantur'. Ibd 23 (p 219 12—14) Britones, quamvis et maxima ex parte domstico sibi odio gentem Anglorum et totius catholicae ecclesiae statum pascha minus recte moribusque improbis impugnet. Beda himself (III 28 p 82 l 7—11) witnesses that British bishops once took part in a Saxon consecration. cf p 71 l 17. n on p 90 l 27.

" 5 DIEM PASCHAE DOMINICVM on the paschal controversy see excursus II.

" 6 SAEPVS MENTIONEM PECIMVS II 2 of the Britons who met Augustine at 'Augustine's oak' (p 79 l 17—19 S) non enim paschae dominicum diem suo tempore, sed a quarta decima usque ad uicesimam lunam observabant: quae computatio octoginta quattuor annorum circulo continetur. Augustine (ibid p 80 l 18—24) to the Britons: 'though in many points you act contrary to our usage,
nay to that of the universal church; yet if in these three points you are willing to obey me, to wit, the keeping Easter at its proper time; the administration of baptism according to the use of the Roman church; and association with us in preaching to the Angles the word of the Lord; we will tolerate all other matters of difference. cf II 5 p 83 l 25—30 S. II 19 p 100 l 8—13 and 15—18 and 29—33 and 36.

P 236 A QVARTA DECIMA LVNA VSQVE AD VICESIMAM they counted as Easter day the Sunday which fell, next after the vernal equinox (25 March), between the 14th and 20th (not, as it had come to be at Rome, the 15th and 21st) days inclusive of the moon. cf p 51 l 13. 10 p 81 l 19.

LUNA = die lunae.

10 ANATOMII Beda chron AD 779 Anatolius natione Alexandrinus Laodicææ Syriæ episcopus philosophorum disciplinis eruditus, plurimo sermone celebratur, cuius ingenii magnitudo de libro quem super 15 pascha compositum et de decem libros arithmeticae institutionis potest aperíisse cognosci. Van der Hagen dissertationes de cyclis paschalibus Amst 1736 4to (anon) 115 seq has proved that the canon paschalis Anatolii Alexandrinii Laodicensis episcopi, which cites Isidore, is a forgery, probably made in Brittan in the 7th century (printed by Bucherius 20 de doctrina temporum 433; references to it by Beda and others 451). The authority of Anatolius is appealed to by Colman in the synod of Stream阿拉ch p 74 l 18.

13 HIBERNIAE Beda has a partiality for the Irish III 27. IV 26. cf V 9. 12.

ADMONITIONEM II 19 Honorius and John IV wrote to the Scots respecting Easter.

14 15 PASCHA CANONICO RITY OBSERVARE DIDICERVNT p 77 19. V 16 A D 701 the chief part of the Scots in Ireland and some part also of the Britons in Britain at the instigation of Adamnan adopted the reasonable and ecclesiastical time of keeping Easter. V 31 A D 710 Cæl- frid, Beda's abbat at Jarrow, wins Naiton king of the Picts to the Roman usage; his arguments are given at length. V 22 Ecgbert (who had long lived in Ireland v 9) wins the monks of Iona and their dependent cloisters.


For an account of Lindisfarne see also Raine's hist of north Durham.
Lindisfarne or Holy Island lies to NW of Farsne. In the latter was
the hermitage of St Aedan. On the saints buried in Lindisfarne whence
it came to be called Holy Island see Sim Dunelm pp 68 69.

P 23 25 p 46 1 24 p 71 1 13. The sort of teaching here described
is somewhat of the same kind as that described Nehem viii 8 where the
law was first read in Hebrew and the sense given in the Chaldee with
which the people had become familiar in Babylon.

" 26 TAM LONGO EXILII SVI TEMPORE during the whole reign
of Edwin (p 19 19) ie the 17 years before 633 (ii 20).

10 " 27 LINGVAM SCOTTORVM p 70 1 14.

15 P 24 2 DONABANTVR MYNERE REGIO POSSESSIONES p 23 1 16 n.

5 REGVLARIS "monastic", which explains num 16.

6 MONACHI Girald Cambr topegr Hibern III 29 p 746
Camden 'as almost all the Irish prelates have been chosen from
monasteries into the clergy, they carefully perform all functions of a
20 monk, but generally neglect whatever belongs to a prelate or clerk'.

8 HII Iona. v 9 (p 191 15 S) Columba was the first teacher of
the Christian faith to the transmontane Picts, and the first founder of
the monastery, which in the isle of Hii long remained venerable to the
nations of the Scots and Picts. Ceollach bp of the Mercians (III
25 21 end) resigned his see and returned to Hii, ubi plurimorum caput et
arcem Scotti habuerum coeuniorum. For a full account of Hii see Skene's
Vita Sancti Columbae, in the preface to which the saint is called monas-
terium pater et fundator and mention is, made II 47, as in the text, of
the monasterium inter utrorumque populorum [ie Pictorum et Scotorum
30 Britanniar] terminos fundata.

III

IN the year AD 565 St Columba came from Ireland to preach to the
Northern Picts in Britain. The Southern Picts had before this
been converted to Christianity by St Nynias a British bishop. From
35 Bridius king of the Picts Columba received the island of Hii for the
foundation of a monastery. He had previously founded a noble monas-
tery at Dearmac in Ireland. The island of Hii is ruled by an abbat,
and to his jurisdiction all the province and the bishops themselves are,
subject, for Columba was not a bishop but a presbyter and a monk.
The successors of Columba were saintly men, but were in error on the
matter of the keeping of Easter, in which error they continued till
AD 715, at which date a holy priest from the nation of the Angles,
Ecgberct by name, came to them and gave them knowledge of the true
and canonical day for keeping the paschal feast.

P 24 19 IVSTINVS MINOR emperor from AD 565 to 578.
" 20 COLUMBA son of Fedilmith. In the second year after the
battle of Culedrbrina (fought AD 561) and in the forty-second year of
his age St Columba sailed from Scotia (Ireland) into Britain. See IO
Skene's life of Columba.
" 23 MONTIVM IVGIS monte Grampio, cuius ingum altissimum
hodie Drum albin, dorsum Albionis, appellantur (Smith).
" 27 NYNIA EPISCOPO much information concerning this saint
is to be found in the notes to bp Forbes' Life of St Ninian. That work 15
is a composition of the twelfth century ab Aelredo Rieuallense abbate
de Anglico in Latinum translat. In vulgar Scotch St Ninian was
called S Ringan. Bellenden speaks of him as Sanct Niniane the first
bishop of Galloway quhair he biggit ane kirk in honour of Sanct Martene
his eime (i.e. uncle).
" 28 ROMAE Patrick also, whom Beda mentions only in his
martyrology, was educated in Rome. About AD 424 pope Celestine is
said (Prosper chron 15 Labbe) to have sent Palladius as a missionary to
the Scots.

P 25 1 2 VBI IPSÆ REQUIESCIT burial in churches III 23 Cedda, 25
IV 4 Ceddæ (both after translation): kings and archbps at Canterbury
I 33: bp Tobias v 23.
" 3 AD CANDIDAM CASAM glossary 'ad'. Whitherne in Gallo-
way, of which Pecthelm († 735) was first English bp (v 23). A miracle
at Nynia's tomb Paschas Radb in Martene ampliss coll IX 436 437. A 36
letter of Alcuin’s (n 27 Jaffé pp 838 839) to the brethren of the church
of Candida Casa begging them to pray for him in the church of the holy
bp Nynia, a poem on whose miracles had been sent to Alcuin by his
York pupils; he sends a silk vestment for the saint’s body, and begs the
brethren to intercede for him with the saint. Hadden-Stubbs 14 15.
" 4 DE LAPIDE INSOLITO BRETONIBVS MORE a church of
St Martin (I 26), which had stood 200 years, was probably of stone,
A temporary wooden church built at York (II 14) for Edwin's baptism
(Easterday 12 Apr 627); afterwards a larger church of stone was begun
by Edwin and finished by Oswald. A stone church built at Lastingham III 23. Finan builds a cathedral at Lindisfarne: III 25 pr quam tamem
more Scottorum non de lapide sed de robore secto totam composit
atque harundine textit. A D 710 Naiton king of the Picts asks Ceolfrid
5 to send him architects (v 21) qui iuxta morem Romanorum ecclesiam
de lapide in gente ipsius facerent. A D 676 Benedict Biscop brought
from Gaul masons (Beda h a 5) qui lapideam sibi ecclesiam iuxta
Romanorum quem semper amabat morem facerent. E A Freeman
Norman conquest v 899 900 has 'no doubt whatever that large parts of
10 the two churches now standing are the genuine work of Benedict
Biscop'. He specifies the porch on which the tower of Wearmouth is
raised, and the choir of Jarrow. h e I 12 (p 50 12 S) the Britons had no
architect capable of building a great wall of stone. Wilfrid also was
15 Stevenson cites Reginald de mirac Cuthberti 68; O'Connor rerum
Hibernic scriptt II 86. G A Poole churches, their structure, arrange-
ment and decoration 20 21.

P 25 5 VENIT BRITTANIAM COLUMBA 150 years before 715 A.D
(p 26 16) i.e 565 A.D. Colgan trias thaumaturg 465 seq.
20 ,, ,, COLUMBA The battle of Cooldrevny (Culedebrina) was fought
in 561 A.D and it is believed to have been in a great measure brought
about by St Columba's instigation. Adamnan (III 4) states that a synod
was assembled at Teltown in Meath to excommunicate him, and it
seems likely that the censure expressed against him by the clergy was
25 the chief cause for his departure from Ireland. Yet all that Adamnan
records of his motive is pro Christo peregrinari ulens enauginat.
,, 6 NONO ANNO Bridius died 584 A.D and had then reigned 30
years so the ninth year of his reign is 563 A.D. See note on King Brude
Reeves' Life of St Columba, notes p 276.
30 ,, 8 IN POSSESSIONEM MONASTERII on endowments see p 23 1
16 n. p 24 12. IV 13 end. h a 4 where Benedict Biscop receives from
Ecgfrid king of the Transumbrian district terram septuaginta famili-
arum. Eddius 8.
35 ,, 12 CVM ESSET ANNORVM LXXVII 597 A.D, 32 years after his
coming in 565 A.D. This gives 520 A.D as the date of his birth. Ste-
venson 'according to the better authority of Adamnan uita Columb III
22 23 and Cuman uita Columb III 5 Columba died A.D 596'. See
Ussher antiq (1687) 362 363.
,, 15 DEARMACH Durrow in King's County. Adamnan gives
was abbat Segeni. Aedan was noted for his holiness of life, his unworldliness, his liberality to the poor, and the great zeal with which he went about converting unbelievers, and strengthening by word and deed the faith of those who were already Christians. He took care that those about him were learned in the Scriptures, and he made the same his own chief study. He gave little time to any entertainment even if invited by the king, but encouraged fasting and self-denial in the religious of that time. He did not spare the rich in his rebukes if they offended. He gave money to the poor and for the ransoming of slaves. It is said that when king Oswald applied for a bishop, there was at first sent a man of too stern a disposition, and it was after his return from the work disappointed, that Aedan was selected to go forth to the task of preaching to the Angles.

P 28 28 ACCEPTO GRADV EPISCOPATVS in 634 or 635, for p 77 1 2—4 664 was the 30th year of the Scots' episcopate in England.

P 27 2 3 NON ALTER QVAM VIVEBAT CVM SVIS IPSE DOCEBAT cf Chaucer prologue 496 497

this noble ensample to his sheepe he yaf;
that first he wroughthe, and afterward he taught.

527 528

but cristes lore, and his apostles twelve,
he taughte, but first he folwedde it himselfe.

This union of learning and working, the key to the success of these early missionaries, was proverbial among them. Gregory to Augustine (II 29 end) quatenus ex lingua et uta tuae sanctitatis et recte 25 credendi et bene iuuendi formam percipiant. III 17 p 50 l 28 (of Aedan) industria facienda simul et docendi mandata caelestia. III 19 (of Furseus) p 53 l 1 et exemplo virtutis et incitamento sermonis.

HIS LABOURS AND SELF-_DENIAL.

1 p 305 21 I exhort your holiness ut gradum sacrosanctum...sacrosanctae
et operatione et doctrina confirmare memineris. neutra
enim haec virtus sine altera rite potest implieri: si aut is, qui
bene uiiit, docendi officium neglegit, aut rite docens antistes
rectam exercere operationem contemnit. ibid 5 pr p 146 17—
20. homil 14 end (Migne xciv 214ε) uerba diuinae orationis
adiuauat manus piae operationis. uita Cuthbercti 10 § 16 end (II
69 9 St). ibid 16 § 25 (II 79 10 and 80 14).

P 27 5 DIVITIBVS...PAUPERIBVS p 78 l 2. p 81 l 5.

10 " 7 EVSTICA LOCA 80 Cuthbert 27, when provost of Melrose.

" NON EQVORVM DORSO SED PEDVM INCESSV VECTVS p 45
cf Soames Anglo-Saxon church 283. Chaucer's parson (prologue 495):

15 visited 'the ferrest in his parissche
upon his feet, and in his hod a staf.'

17 MEDITARI Stevenson cities 1 1 (cited on p 29 l 8) and
Isidore reg c 6 post uesperinum autem congregatis fratribus oportet uel
aliquid meditari vel de aliquidus diuinae lectionis quaestionibus
disputare.

18 PSALMIS DISCENDIS Lingard 1 280 quotes h a 16 Ceolfrid,
when 74 years of age, on his last journey Romewards, kept the canonical
hours of prayer and chanted the psalter twice daily. Alcuin (ep 72 p
334 Jaffé A D 796) to Eanbald II abp of York: 'Let not your retinue
25 halloo in the fox-hunt, sed tecum equitando psalmos dulci modula-
mine decantent'. Psalter learnt by heart conc Tolet VIII (A D 653)
can 8. Baronius 731 2. Wilfrid (Beda h e V 19. Edius 2) learnt at
Lindisfarne the psalms and other books very rapidly. Ecgberct (p 80
1 16) chanted the whole psalter daily.

30 " 26 27 QVARTA ET Sexta SABBATI IEIVNIVM AD NONAM VSQVE
HORAM PROTELARE p 64 l 2. IV 25 Adamnan fasted every day except Th
and Sunday. See Clem. Al. str vii p 877 and Tertull de ieiun 14 (who
calls these days stationes) for the practice of fasting on Wedn. and Fr.
Beda uita Cuthb 5 § 8 (cf Stevenson there) Cuthberct alighting at a
35 house at 9 am asked for provender for his beast; his hostess offered
him breakfast: 'I cannot yet eat' was his reply 'for it is a fast-day,'
erat namque sexta sabbati, qua plerique fidelium ob reverentiam
dominicae passionis usque ad nonam horam solent proteilare ieiu-
nium. Routh reliq sacr ind 'ieiunium'. Bingham xx 3 'of the weekly

15—2
Fasting. Redemption of Slaves.

Fasts of Wednesdays and Fridays, or the stationary days of the ancient church. Epiphani de fide 22 through the whole year the fast is kept in the same holy catholic church, I mean on Wednesday and Friday (τετράδεκτα καὶ πρωσαβδαρίῳ) to the ninth hour, except only during the whole pentecost of fifty days, wherein no fast is enjoined. Tertullian (de íiunio 10), when a Montanist, blamed the catholics for teaching non ultra nonam detinendum. Prud perist vi 54 55 ‘ieiunamus’ ait ‘recuso potum. | nondum nona diem resignat hora.’ The ninth hour proved ultimately too rigorous a limit, and noon was moved backward till it meant midday. Bonif ep (p 93 end Jaffé) Greg III orders that parricides shall fast M W Fr. ibid (p 281 end) Lull orders a fast till eve on M W Fr of one week to obtain relief from a plague of rain; every monk and nun to chant 5o psalms daily. Baronius 751 12 pope Zachary gives licence to eat bacon after Easter.

P 27 28 Delinquissent = deliquissent.

30 Potentibus sæcvla I 5 n. p 78 l 3.

33 VT DIXIMVS 15.

P 28 I Redemtionem eorum qui inivste fverant venditi. The redemption of slaves was long continued as one principal duty of religious societies. The order of the Bons-hommes of the Trinity, known also as the Order of the redemption of Captives was established for this purpose in connexion with the Crusades in 1211.

5 De provincia scotorvm the Saxon version gives “of Scotta Ealande” “from the island of the Scots” i.e. Hili.

6 Posterias et antistitae p 22 l 29 n.

7 Alivs his name was Corman according to Hector Boethius lib IX.

15 Qvam (salutem) petebantvr peto constructed like rogo with two acc. (a quem-quiad verb). Hussey cites 11 13 (p 92 20 S) promisit se quae petebatur esse factum. But the expression is harsh, for genti needs a further definition, whereas salus is complete in itself: as it stands, translate: “wishing indeed to save the nation, as was required of them, yet”; quae petebat would be more natural.

16 Missarant = miserant. cf p 41 l 11 suaserat.

18 DVRIOR IVSTO Fuller § 69 ‘being over-rigid and severe, his sermons made no impression on his English auditory. Hard with hard (saith the proverb) makes no wall: and no wonder, if the spiritual building went on no better, wherein the austerity and harshnesse of the pastour met with the ignorance and sturdiness of the people’.
OF OSWALD'S POWER.

P 28 19 APOSTOLICAM alluding to St Paul's description of his own conduct toward the Corinthians I Cor iii 2.

21 CAPIENDA...FACIENDA p 27 1 2 3 n.

VI

5 AFTER Aedan's arrival king Oswald advanced in spiritual knowledge, and his possessions were also largely increased. But in spite of his power he still continued to be humble and bountiful to the poor. Once on an Easter tide when the bishop was at the king's table there came a message, before they began to eat, that a multitude of poor people were without asking for alms. The king divided among them both the meat and the silver dish on which it was being served. At which sight the bishop prayed that the bounteous right hand should never wither. After the king's death his hands did remain uncorrupted, and are kept in a silver shrine at Bamborough. Oswald's labours brought about peace between the Deiri and Bernicii. He was a worthy successor of his uncle Aeduin.


P 29 1 5 PLVSQVAM VLLI MAIORVM SVORVM the limits of his kingdom were the same as those of his predecessor Edwin (II 5 p 83 20 39 S) but he was not descended from Edwin. He is king in Wessex p 31 1 1.

7 PROVINCIAS p 38 1 25.

8 IN QUATTVR LINGVAS to which is added (I 1 p 41 21 S) Latin, quae mediatione scripturarum ceteris omnibus est facta communis.

PICTORVM p 681 4. P II 5 19 AD 681 PROVINCIAM PICTORVM quae tunc temporis Anglorum erat imperio subiecta. IV 3 p 94 1 3. IV 26. AD 731 (V 23 p 219 9—12 S) the Picts and Scots of Britain were at peace with the Angles. Eddius 19. 21.

SCOTTVVM I 34 (end) after 603 AD no Scot made an attack on the Angles. Osuiu (II 5 p 83 40 S) Oswald's brother, made most of the Picts and Scots in N Britain tributary. p 149 1 18.

9 ANGLORVM it is interesting to find this name, which has come to be the designation of the whole people, in prominence with Beda and at this time accepted as the designation of the language spoken by all those who were not Britons or Celts. By the inclusion of Latin the
RELICS AND SHRINES.

languages are made five in Sax Chron (Earle p 2) Englisc, Bryt Wyisc, Scottysc, Pihtisc and Boc leden.

P 29 27 INCORRUPTAE PERDVENT p 127 l 21 n. Fuller § 77 'grant this miracle of Oswald's hand literally true in the latitude thereof; I desire any ingenuous papist to consider the time wherein it was acted. It was Easter-day, yea, such an Easter-day as was celebrated by the quartadecimans, Aidan being present thereat, contrary to the time which the canons of Rome appointed. Now, did not a divine finger in Oswald his miraculous hand, point out this day then to be truly observed? Let the papists produce such another miracle, to grace and credit their 10 Easter Roman-stile, and then they say something to the purpose'. The preservation of the body of Furseus is mentioned p 57 l 16 insuetum est corpus inlesum ac si cadem hora de hac luce fusisset egressus.

28 VRBE REGIA c 12 end. c 16. Eddius 58 p 86 in urbe, quae Bebbanburg dictur, obsessi et undique circumcincti hostili manus in 15 angustiaque rupis lapideae mansimus. A S chron 547 'Ida...reigned 12 years and built Bamurborough, which was at first enclosed by a hedge and afterwards by a wall'. See MHB ind 'Bebba ciuitas'. Nennius in MHB 76° says that the queen 'Dinguo Aroy, quae uocatur Bebbab', received from her husband Eadfered Flesaur (Aedilfrid, king 593—616) this town, which was from her called Bebbanburch.

P 30 1 LOCVLO INCLVSÆ P 158 l 9. Stevenson cites for 'the various peregrinations of the relics of St Oswald' AA SS Aug. II 86. Capgrave ff 255 256.

3 ARGENTEO these shrines were often of very precious 25 workmanship. Walafr Strabo uita St Blaithmaic tells us how the Danish invaders sought for the shrine of St Columba because of the precious metal of which it was composed. Ad sanctum ueneri patrem pretiosa metalla, reddere cогentes quis Sancti sancta Columbae ossa iacent... Hanc praedam cupiерe Dani.

3 DERORVM Bonif p 174 Jaffé Osredi regis Deto rum et Berniciorum.

4 AB INVICEM=inter se.

6 NEPOS EX SORORE ACAH=soror is filius, 'nephew' in the modern sense. cf p 33 l 22. p 44 1 7 n. Another nephew Hereric*IV 35 13 pr. Stevenson 'Drogo life of Oswald (AA SS Aug II 98) calls her Leba'.
VII

At this time the West Saxons, anciently called Genissae, were converted by the preaching of bishop Birinus. He was sent by pope Honorius and intended to penetrate into the interior of Britain, but coming first to the Genissae, and finding them pagans he tarried and laboured there. Oswald was present when Cynigilsus king of the Genissae was baptized and was his sponsor. The two kings gave to Birinus the city of Dorcia for an episcopal seat. Birinus died there, but his body was afterwards removed to Venta. Cynigilsus was succeeded by his son Coinnualch who refused to become a Christian. He was soon afterwards driven from his kingdom by Fenda king of Mercia whose sister he had put away from being his wife and married another. Coinnualch took refuge with Anna king of the East Angles and there he became a Christian. He was afterwards restored to his kingdom and he made Agilberctus a bishop among his people, but becoming wearied of a man whose language he did not understand (for Agilberctus was a Gaul who had been instructed in Ireland), he appointed another bishop, Vini, and Agilberctus, offended at the division of his diocese, retired to Gaul, and became bishop of Paris.

After a while Vini was also driven away, and procured by purchase the bishopric of London from the king of the Mercians. So the Genissae were long time without a bishop, and in that period Coinnualch experienced great losses at the hands of his enemies; so he desired to recall Agilberctus, but that bishop excused himself and sent instead his nephew Leutherius, who was consecrated bishop of the West Saxons by Theodore archbishop of Canterbury.

P 30 to QV—I—VOCANTVR omitted in the Saxon version.

12 BIRINO EPISCOPO before the time of Higden some marvels had been attached to the account of the arrival of Birinus. See Polychronicon V 13.

14 ILLO FRAESENTE in the presence of king Oswald cf p 23 1 26—32.

IN INTIMIS ULTRA ANGLOVE PARTIBUS in the north, inland.

16 17 ASTERIUM GENVENSEM EPISCOVVM Stevenson "abp of Milan, resided at Genoa, where he died 640 (Ughelli Italia sacra IV 64)."

26 MVNQVE DE LA VACRO i.e. was his sponsor and received
him from the font as undertaking to guide and instruct him further in
the ways of Christianity. *Filium de baptismo suscipere* was a common
phrase = *ænbæxærðæ*. cf Bingham ch ant bk ix c 8 § 7. The Saxon
phrase was 'onfçng hine him to suna' = received him for his son.

P 30 28 DEO DIGNO CONSERTIO Stevenson 'Oswald did not hold
5 the opinion that the spiritual affinity thus contracted with Cynigils,
by having stood as his sponsor in baptism, placed any obstacle in the
way of his marriage with the daughter of that prince'. cf Bonif ep 30
Jaffé, cod Justin v 4 26. conc Trull c 53.

P 31 1 1 DONA VERVNT endowment p 25 1 8. IV 13 end. Eddius 10
8. Lingard i 143 on church-building.

", "AMBO REGES p 20 1 5 n. So Aedilberct and Saberct jointly
founded St Paul's II 3 (Smith). Eegrice shared the kingly power with
Sigerbert in E Anglia p 53 1 2. In Essex Sigheri and Sebbi were
subject to the Mercian king Vulshere p 86 1 4. *subreguli* in Wessex 15
p 113 1 18 (Hussey). cf p 44 1 19 n. p 63 1 6.

", 2 DORCIC Sax Chron Dorcestoa, now Dorchester In Oxford-
shire. After the Norman conquest the see of Dorchester was united
to Lincoln.

", "6 HAEDDE abp Theodore in verses appended to the Corpus ms 20
of his penitential (Hadden-Stubbs III 203) asks for bp Haaddi's
prayers. Letter to him from Aldhelm (Bonif ep 3 Jaffé). Pagi 676
III part i pp 64—66, 278.

", "TRANSLATVS see glossary.

", 7 VENTAM the form given by the Romans to the Keltic
gwent = a plain. The city spoken of in the text was called Venta
Belgarum (Winchester) to distinguish it from Venta Icenorutm (Caistor
near Norwich) and Venta Silurum (Caergwent).

", "II RENNIT = renuit.

", 15 ANNA he was father-in-law of Earconberct king of Kent;
and was slain 654 A.D.

", "16 EXVLANS FIDEM COGNIVIT as Oswald and others p 19 1 11.

", "18 IN SEQUEVTVS p 33 1 19 seq.

", "19 COINVALCH Sax Chron Cenwalk. He succeeded in 643 35
A.D, was driven from his kingdom 645 A.D, and restored 648 A.D.

", "20 AGILBERCTVS A D 1636 his body was found (Pagi 680 20)
'sputum cum pontificiis indumentis contextis ex serico cum simbris
is, * Gallia Chr.vii 26 seq. AA SS Oct v 492."
7]

**KINGDOM OF KENT.**

P 31 21 LEGENDARVM GRATIA SCRIPTVRARVM IN HIBERNIA DEMORATVS P 79 L II—20 N.

|| 27 SAXONVM LINGVAM CF P 23 l 25 Anglorum linguam.
|| 30 VINI III 28.

5 || 31 DVAS PARROCHIAS the two dioceses of Dorchester and Winchester.

|| 32 SEDEM I N.

P 32 l 2 REDIT GALLIAM the Sax Chron places his return 660 A D, but as he was present at the synod of Whitby 664 A D, he probably did not return before that year.

|| 3 PARISIACAE CIVITATIS III 28.
|| 6 EMIT PRETIO unde post mortem in serie episcoporum, Londinensium non meruit recenseri. Matth West a 666.

|| 13 PERFIDIA P 31 l 14.

15 || 14 FVLERIT—pepulerit. FIDES P 31 L 16—19.
|| 22 NEPOTEM P 30 L 6 N.
|| 25 THEODORVM P 93 L 4.

|| 28 SYNODICA SANCTIONE Haddan-Stubbs III 118.

**VIII**

20 IN 640 A D Eadbald king of Kent was succeeded by his son Earconbert. This was the first English king who put down the worship of idols in his kingdom by authority. He had a daughter worthy of such a father. This was the virgin Earcongota who entered a Frankish monastery at the place called In Brige. In those days many persons went from England into the monasteries in Gaul. Thus did Saethryd, daughter of the wife of king Anna, and Aedelberg the same king’s own daughter. Many miracles are related concerning Earcongota. Beda only speaks of what happened at the time when she died. She visited all the infirm sisters in the monastery, and besought their prayers, for she knew her death was near at hand. She had beheld a vision of a troop of men clad in white, who told her they were come to fetch a gold coin which had been brought from Kent. On the night of her death angels were heard to sing around the monastery, and a great light shone down from heaven. She was buried in the church of St Stephen, and when three days after the stone which covered the grave was moved, there came forth a fragrance like spikenard.

Her aunt Aedilberg was a holy virgin and an abbess. She began to build a church in her monastery, but dying before it was finished, she
was buried in the uncompleted church. The church afterwards could
not be completed, and when her body was to be moved, it was found to
be without any mark of decay or corruption.

P 33 2 EADBALD Pag 618 2—4. 640 10. Flor Vigorn app
p 633 MHB. His wife Emma was dau of Theodebert king of 5
Austrasia.

3 EARCONBERTO p 89 1 5 he died 14 July 664.
6 IDOLA DESTRVII II 13 end.
IEMNIVM XL DIERVM p 63 1 29 seq. Theodore’s peni-
tential II 14 I (Haddan-Stubbs III 201) three fasts in the year the 40 10
days before Easter, the 40 days before Christmas, the 40 days after
Pentecost. cf Lingard I 101.
9 PVNITIONES baptism by force Baronius 632 3.
10 EARCONGOTAE for her biography see Surius VII 57.
13 FARA also called Burgundofara. Baronius 614 13. Pag 614 15

IN BRIGE cf p 171 18 Ingrym. V I Inrhyrum. V 2
(cf 6 end) a monastery called Ingerausada, id est In Silua Derorum.
Stevenson ‘Faremoustier-en-Brie, formerly a celebrated Benedictine
nunnery Gallia Chr VIII 1700. (ibid VII 558 CALE, Chelles, about four 20
miles from Paris, a nunnery founded by Bathildis queen of Clovis II.
ANDILEGVUM ib XI 31. Mabillon ann Bened I 123. Andeley, an extinct
nunnery near Rouen, founded by Clotilda wife of Clovis the Great’.
17 FILIAS Lingard I 193.
20 SVPRA p 31 1 15.
21 NATURALIS born to him, not adopted; so sometimes in
Elizabethan English. See a good example of this use of natural in
Timon of Athens IV 3 383 where Timon apostrophizing the gold says
O thou sweet king-killer, and dear divorce
'Twixt natural son and sire!

‘Plessaeus hist eccl Meldensis I 698. AA SS July II 481’ (Stevenson).
24 SXXBVRG Pag 664 12. AA SS July II 346.
25 EARCONGOTAM AA SS III 387. Mabillon ann Bened
I 1435.
28 TRANSIT there is a great similarity between what is here 35
related of the death of Earcongota, and the popular stories concerning
the assumption of the Virgin Mary see Cursor Mundi IV p 1152 seqq.

P 34 4 OBITVM SVVM, QVEM REVELATIONE DIDICERAT IV 29 n.
6 ALBATORVM glossary. p 28 1 27 angelorum. p 112 1 18
vero induitos habitu. I 19 end. V 12.
P 349 ILLO thither.

" Nomisma Lingard II 401 this shews 'that gold coins were known in France, but cannot prove that they were current in Kent'.

" Fratibus p 39 l 3. p 106 l 14 n. According to the constitution of the early monastic establishments a certain number of monks were deputed to perform the ecclesiastical services of each monastery Mabillon ann Bened xi 10.

" Concentus Angelorum p 95 l 26 to p 97 l 9. Eddius c 63 at Wilfrid's funeral super domum quasi residentium autiam cum sonitus iterum (cf c 62 at the hour of his passing) audierunt et statim iterum anulumium in cadem cum suis modulamine pennarum. sapientes autem, qui ilic aderant, dixerunt certe se scire angelorum choros cum Michaelis uenisse ac animam sancti pontificis in paradisum deducere. Greg dial iii 31 col 345d of Herminigild: coepit in nocturno silenio psalmi mediae can tus ad corpus eiusdem regis et martyris audiri, atque ido veraciter regis, quia et martyris. Baronius 649 s1 the light, the apparition, the psalmody, on the revelation of Gregory's Moralia. cf the illuminated drawing of Edw confessor's death (Lives of Edw conf. ed by H R Luard, in chronicles and memorials), where angels receive the spirit as it issues from the mouth. Cuthbert (Beda uita Cuthb c 34 p 112 24 St) saw animam eiusdem sancti manibus angelicis ad regnun cadeístis gaudia ferri. Such visions of angels and lights seen from heaven are frequent circumstances in the narratives of the deaths of saints. See the Sermon on the Nativity of Holy Martyrs Aelfric's Homil II 546-548. It is promised to the Virgin Mary (Cursor Mundi IV 1156) that angels with songs shall come to fetch her to heaven.

Thou shalt be here but dayes thre,
This thridde day shul we com down
Angels fele, make the boun,
And secche the with mury song,
For after the us thinketh long.

" Egressi dignoscere p 22 l 19 n. p 97 l 2 vocare uenerunt.

V i (p 182 126 S) exierat widere.

P 34 24 ECCLESIA BEATI STEPHANI Mabillon ann Bened 1305.

27 FLAGRANTIA this dissimilation (cf. mu/berry, marble, purple, pilgrim) is consistently retained in ms. On the ‘odour of sanctity’ cf p 110 l 17 n. qua{ta saepe flagrantia mirandi apparuerit odoris. Greg
dial 4 37 four days after the burial of Theophanes, his wife determined 5
to change the marble laid on his tomb: quod nidelicit marmor corpori
eius superpositum dum fuisset ablatum, tanta ex corpore ipsius fra-
grantia odoris emanavit, ac si ex putrescente carne illius pro
ermibus aromata ferbuisse. Gregory examined the workmen
in the presence of clergy, nobles and people: qui et eadem odoris 10
fragrantia miro modo se repletos fuisse testati sunt. ib. 4.
Merulus a monk, devoted to tears and prayers and psalmody, saw in a
vision a crown of white flowers descending from heaven on his head.
Fourteen years after his death tanta...de...sepulcro illius fragrantia
suauitatis emanavit, ac si illic florum omnium fuissent odorar-
menta congregata. Sometimes the fragrant odour is related to
have been perceived at the time of death. Thus at the death of a certain
Servulus it is related (Aelfric Hom II 98) “Then was the house filled
with a wondrous odour so that all the corpsebearers were filled with
the winsome fragrance and the odours ceased not in their nostrils till the 20
holy body was buried”. Similarly at the death of the nun Romula
(ibid 548). A like fragrance is said to have pervaded the whole island
of Crowland after the death of St Guthlac Goodwin pp 86—90.

30 DE QVA DIXIMVS p 33 l 21.

P 35 3 IN QVA SVVM CORPVS SEPELLIRI CVPIEBAT burial in churches 25
p 25 l 12 n. p 67 l 12. II 20 p 103 l S iuxta honorem uel regiis
pueris uel innocentibus Christi congruum in ecclesia sepulti
sunt. V 23. Greg dial IV 50—54. esp 51: a nun, chaste but garrulous,
was buried in a church: the same night the verger saw in a vision her
body sawn asunder before the altar, and the one half burnt, the other 30
unhurt. qua ex re aperite datur intellegi quia hi, quibus pecata dimissa
non fuerint, ad euitandum iudicium sacris locis post mortem
non ualeant adiuuari.

II TRANSFERRE glossary.

12 ITA INMENTERATVM CORPVS VT A CORRUPTIONE CON-
35 CVFISCENTIAE CARNALIS ERAT INVTVNE p 129 l 4 n. The body of
Furseus is also said to have been found uncorrupted four years after his
death n 57 20.

< DENVO LOTVM ATQVE ALIIS VESTIBVS INDYTVME p 130 l 13 n.
NATALIS day of martyrdom. NONARVM 7th. 40
DEATH OF OSWALD.

VIII

OSUALD reigned nine years, for in his reign was included the one year of his apostate predecessors. He was killed by the king of the Mercians in a battle at Maserfelth. The place where he died has been made illustrious by miracles. The dust of the earth there, when mixed with water, has healed both men and beasts. The place has become so noted that by taking away the earth there has been made a hole as deep as a man is high. Beda gives two instances of cures. A traveller riding near the place found his horse suddenly taken very ill, and expected it to die. But in its struggles it happened that the animal rolled on to the spot where Osuald had been killed, and it was at once restored to its wonted strength. The man journeying on, and deeply impressed with the sanctity of the spot, came to an inn, where the niece of the master was paralysed. He told of the wondrous cure of his horse, and straightway they conveyed the sick girl thither and laid her down. She fell into a sleep and awoke quite restored, so as to be able to wash herself, dress her hair, and after that walk home with the friends who had brought her.

Alcuin sanct Ebor 312—335.

P 35 20 NOVEM ANNIS Alcuin 499—505. ILLO 634 A.D.

,, 21 REGIS BRETTONVM Ceadualla p 19 l 19.

,, ,, APOSTASIA p 19 l 16 n.

,, 22 SVFRA p 20 l 7.

,, 25 ALIQVIS any.

25

,, 27 PAGANA GENTE c 14 pr.

,, 28 REGE Penda II 20.

,, 29 PEREMTVS at Hatfield in Yorkshire 12 Oct 633 (II 20).

See also Gough’s Camden III 273.

,, 30 MASERFELTH Smith mentions a place of this name in Lancashire near Winwick. Gibson fixes it at Oswestry (Oswaldestre) because this name has Oswald in it. Ingram suggests Mirfield in the West Riding of Yorkshire. The place cannot be identified.

,, ,, XXXVIII the Saxon version says he was killed in his thirty-seventh year.

P 36 4 HOMINVM ET PECORVM the cattle are generally included in these accounts of miraculous cures. Thus Adamnan uti St Columbae II 4 some bread is given by the saint quo in aqua intincto homines co conspersi et pecora celerem recuperabant salutem.
CURES OF DEMONIACS.


P 38 19 AEDILREDO he became a monk at Bardney p 170 1 19, afterwards abbat v 19 p 208 20 S. Pag 704 6.

25 SVPER EOS REGNYM ACCEPERAT p 29 1 7 n.

30 cf Greg dial III 31 (col 345*) of Hermenigild: quidam etiam serunt, quod illic nocturno tempore lampades apparebant: unde et factum est, quatenus corpus illius, ut sitelicit martyris, iure a cunctis fidelibus venerari debiisset.

P 39 1 LVCIS p 34 1 17 n. Greg Tur glor mart 1 9 end, who speaks 10 as an eye-witness.

3 FRATRES p 106 1 4 n.

5 RELIQVIAE on relics see excursus III and Lingard II 87.

6 LOTA p 35 1 14 n.

... THECAM h a 15 (p 304 S) among the good deeds of 15 Huaetberct hoc in primis omnibus delectabile et gratificum fecit; sustulit ossa Easteruni abbatis, quae in porticu ingressus ecclesiae beat. apostoli Petri erant posita, necnon et ossa Sigfridi abbatis et magistri quondam sui, quae foris sacrarium ad meridiem fuerant condita, et utraque in una theca sed medio parte diuisa recludens, intus in eadem ecclesia iuxta 20 corpus beat. patris Benedicti composuit.

10 AQUAM p 21 1 7 n. p 36 1 6 n.

12 13 LAVACRM AD ABIGENDOS DAEMONES I 31 n. uit Cuthb 41 title 'quomodo puer daemoniacus sit humo, cui lauracrum corporis infusum est, in aquam missa sanatus'.

22 ILLO thither.

23 LVCESM p 34 1 17 n.

25 PVLVERE p 36 1 5 n.

31 AB INMVNGO SPIRITV I 12 n. uit Cuthb 15. 16 § 25 end nonnullus ab immundorv spiritum uexatione non solum praesens 30 tangendo orando imperando exerciando, sed et absens vel tanquam orando vel certe eorum sanationem praticendo, curavit. St Eustace of Dieuze was reputed to excel 'in liberandis energumenis et amentibus' (Pag 627 27 end). An account of demoniacal possession and its miraculous cure is to be found in the Life of St Guthlac (Goodwin) c 12. The man is 35 said to have been so severely afflicted with this madness that he wounded his own body as well with iron as with his teeth, and not himself only but also whomsoever he could he tore in like manner and none could bind him or bring him into subjection. St Guthlac bathed the afflicted man in holy water and blew in his face and the evil spirit departed from 40
him. And this man was as though he had awoke from a deep slumber, and he never was afflicted by this malady any more as long as he lived.

P 40 AD LOCVM VIRORVM P 106 1 4 n.

9 EXORCISMOS for a notice of the appointment of exorcists by the church see Cockayne’s Saxon Leechdoms vol 1 pref p xxxix.

10 QVAEQVE = quaecumque.

13 PVLVIS p 39 l 25 n.

14 IVSIT = iussit.

18 CONTICVERE OMNES INTENTIQVE ORA TENERANT AEN II 1.

10 MODO NOW.

24 MOX VT = simul ac.

29 ALIQVID = quicquam.

XII

In later times a boy in the same monastery was taken with a fever, and was directed by one of the brethren to go and stay quietly at St Osuald’s tomb. He remained there till the hour of the attack was past, and was freed from his malady. The brother who related this to Beda said that the boy had grown up and was still living in the monastery. It is no wonder that the prayers of the saint are so efficacious after his death, for his devotion to God was so signal all his lifetime. It is said he died with a prayer for his soldiers on his lips and the words of his prayer passed into a proverb. The head hands and arms of King Osuald had been cut from his body and put on stakes, but afterwards Oswy recovered them and put the head in the church at Lindisfarne and the hands and arms in that at the royal city of Bebbanburgh.

P 41 4 ACCESSIONIS a technical term (1 10 recessionis.

11 SVASSERAT = suaserat.

12—14 PRAEVSMSIT...ADVETR these words are remarkable as conveying the idea that the disease was caused by some personal agency.

15 QVI REFEREBAT MIHI FRATER INDE ADVENIENS on Beda’s authorities see pp 56. 209.

22 A TEMPORE MATTVNAE LABVIS AD DIEM V 9 (p 191 4 S) Ecgbert had made all preparations for his missionary voyage to Germany, when venit die quadam mane primo ad eum unus de fratibus...referens ei visionem quae sibi eadem nocte apparuisset ‘cum expelis’ iuqviens ‘hymnis matutinalibus in lectulo membra posuissem ac lenis mihi somnum obrepisset’. ib 1 23 post dies paucos
MATINS. TRANSLATION OF RELICS.

rursus uenit ad eum praefatus frater, dicens quia et ea nocte sibi post expletos matutinos Boisil per visum apparuerit. p 106 l 12 n. uitæ Cuthb 45 (II 134 8 St) at ubi consuetum in monasterio nocturnae orationis signum insensit. excitatus sonitus resedit ipse. nec mora...... sanatum se esse intellegens surrexit et in gratiarum actione domino omne nocturnae siue matutinae psalmodiae tempus stans persolvit. Greg dial III 14 col. 304 do nocte uero caedem dum ex more cum fratribus ad exhibendas laudes domino surrexisset, praecepit dicens: 'ite et operariis nostris pulmentum coquite, ut mane primo paratum sit.' Tert ad uxor II 5 etiam per noctem exsurgis oratum. Bingham IO XIII 9 §§ 4-7. 10 esp §§ 11—15.

", 25 SVIPNAS Hor c III 23 1 caelo supinas si tuleris manus. lexx 'supinus.' Kaye's Tertullian 383, 419.

P 42 1 MISERERE ANIMABVS for constr see glossary.

", 3 TRANSLATA Alcuin sanct Ebor 301—311. Lingard II 87, 15 p 35 l 14. p 38 l 14. p 49 l 19. p 64 l 24. p 99 l 3. ha 15 (p 302 4—7 S). Stevenson 'during the Danish invasion they were carried from Bardney to Gloucester Sim Dunelm col 152. Brompton col 833. Capgrave fol 256. His head was placed in the same tomb with Cuthbert's body, and was found in 1827. See J Raine St Cuthbert, 20 with an account of the state in which his remains were found upon the opening of the tomb in Durham cathedral in 1827 (Durham 1828 410 p 187).'

", 4 QVO DIXIMVS p 38 l 19. CAPVT p 43 l 22.

", 5 REX QVI OCCIDERAT Penda p 35 l 27, who also slew Edwin 25 and Anna cf Fuller § 75.

", 8 REGIA CIVITATE Bamborough p 29 l 28 n. See Sax chron an 642.

XIII

THE fame of Osuald's holiness and miracles spread to Germany and Ireland. The most reverend prelate Acca is Beda's authority for miracles wrought among the Fresones by the relics of this holy king. The same prelate also told how the reputation of the saint had spread throughout Ireland. Beda gives one story to illustrate this. In a certain time of plague a scholar of the Scots who had been careless of his eternal welfare was stricken and like to die. He began to be dismayed and spake to Acca of his fear of eternal torments for his sins. If heaven would but spare him he would correct his vicious life, but he
feels that he has no merit of his own to urge why he should be spared. Yet he has heard of the piety of king Oswald, and of the miracles wrought by his relics. He therefore intreats that if any of them can be had, they may be brought to him. Acca had some of the wood from the stakes on which the holy king's head was impaled, and when a splinter from that wood was put into holy water, for the sick man to drink, he presently began to amend, and soon entirely recovered, and live long after to proclaim the glory of God.

Alcuin sanct Ebor 455—498.

10 P 42 15 VILBRORDVM v 10. He took the name of Clemens, as Wilfrid that of Boniface, Caeduala that of Peter, Biscop Baduking that of Benedict p 58 l 2. Eddius 26—28 says that the Frisian king Algis or Aldgels received Wilfrid hospitably, and that the people attributed to the stranger's God a fruitful harvest and successful fishing-season. He baptized all the chieftains and some thousands of the people: et primum ibi secundum apostolum fundamentum fidei posuit, quod adhuc superaedificat filius eius in HRypis nutritus gratia dei Wilbrordus episcopus, multo labore desudans, eius merces manet in aeternum. In P P M Alberdingk Thijm Willibrordus (Amst 1861) he is said (p 94) to have left Ripon for Ireland act 20 in 677 or 678, to have lived under Ecgberct in the Irish monastery Rathmelsigi (Melfont) ten years, and in his 33rd year to have been urged by his abbat to devote himself to the conversion of the Frisians. The visit of Wilfrid, Acca and Eddius is placed (p 202) in 704, on Wilfrid's second journey to Rome. Authorities in Van der Aa biogr Woordenboek 'Willebrordus,' including two lives (in prose and in verse) by Alcuin cf sanct Ebor 1033—70. Add Bonif ep 107 Jafé. Willibald uita Bonif c 5 p 447. Pagi 690. 696.

18 HIBERNIA p 26 l 2 n. p 79 l 10—24 n. There also the Hewalds 'Black' and 'White' were trained for the conversion of the

30 'Old Saxons' v 10.

18 19 PEREGRINAM...VITAM peregrinari was the common term for undertaking missionary enterprises. Adamn uit S Columb pref sec.

35 MORTALITATIS p 79 l 9 n. Eddius 18 (end) in magna mortalitate. Ussher antiquæ 490 491. See also Reeves' life of S Columba II 47 and the notes on the passage. The disease was known as the "yellow plague" Gerald Camb Irin Camb II 1. It is said to have made its first appearance in Britain 547 A D and in Ireland 550 A D. In AA SS v 202 we read of it that flavus primitus faciebat homines et postea
HOLY WATER.

occidebat. It was in England in 680 AD see p 118 19 n and in 686 AD see Beda h a c 8.

P 42 30 CLAMAVIT called.

P 43 18 VIRTUIT VIRTUIT p 21 1 4 n.

" 22 CAFVT P 43 1 4—8. Edwin's head deposited in the porch 5 of York cathedral II 20.

" 27 BENEDIXI AQUAM I 30 pr Gregory bids Mellitus sprinkle idol temples with holy water, raise altars and place relics in them, and so convert them into churches. V 4 (cf Alcuin sanct Ebor 1135—53) John of Beverley heals a count's wife with holy water. mirac. Cuthb 23. 10 uita Cuthb 25. 29. Eddius 36. Greg dial I 10 (p 200b with Bened note) cure of a broken leg. Greg Tur glor mart I 24 where Ruinart cites also uita Caesarii II 13 for the practice (still kept up in his day) of taking home water consecrated on Easter eve, 'ad tutamen aduersus diabolicos incursus et ad aerarum potestatum insidias abigendas.' Bingham VIII 3 15 § 7. Hospianum de templis IV 8. U G Siber de aequae benedictae potu brutis non denegando e probatiss hist eccl monumentis tract Lips 1712 4to. Siegel Handbuch 'Weiβwasser.' W E Scundmore in DCA 'holy water.' Cockayne's Sax Leechd 'holy water' and the passages referred to in the index.

" ASTVLAM P 21 1 7 n.

XIII

OSUALD was succeeded by his brother Osuiu, who had a troublous reign of twenty-eight years, for Penda king of Mercia attacked him, and his son and a nephew rebelled against him. Paulinus bishop of 25 Rochester died after an episcopate of more than nineteen years and Ithamar was ordained bishop in his stead. Osuiu had a partner in his royal dignity for the first nine years. This was Oswin, son of Osric of the family of king Edwin. Osuiu had Bernicia, and Oswin Deira. But in consequence of a quarrel they each collected an army with the intention of settling their dispute by battle. Oswin however finding the forces against him superior to his own dismissed his troops and took refuge with earl Hunuald. By him he was betrayed to Osuiu who put him to death. This crime was committed at Ingetlingum (Gilling) where the victorious king afterwards built a monastery to atone for his guilt. 35 Oswin was a prince, comely courteous and bountiful. Beda relates a story of his gift of a horse to bishop Aedan which the bishop soon afterwards bestowed upon a poor man who asked alms of him. The
king reproached him for this excess of liberality but in consequence of
the bishop’s reply, entreated forgiveness for what he had said. The
bishop foretold that so humble a man could not be long permitted to
live in so unworthy a nation. The early murder of the king fulfilled
this presage, and Aedan himself did not live more than twelve days
after the king whom he so much loved.

P 44 3 OSVIV 10—12 Paulinus died 10 Oct 644 in Osuiu’s second
year, i.e. Osuiu came to the throne after 10 Oct 642.

5 INFVGNA TVS Penda, king of Mercia was probably in league
with the Britons, between whom and Osuiu the ann Tighern mention a
battle as having been fought 642 A.D.

6 PAGANA GENTE MERCIVRM p 35 l 27.

7 ALCHFRIDO p 66 l 7. h a 2 (his design of visiting Rome with
Benedict Bishop). He was Wilfrid’s patron Eddius 7—10. ALCHFRIDO
15 Ealdfrith (Saxon Version) seems to be a different person from Aldfrid
(Ealdfrith. Sax Vers) son of Osuiu who succeeded Egfrid 685 A.D. See
Lappenberg 1 187 n.

8 FRATRIS Osuald. Oidilwald was king of Deira p 63 l 6.
A D 665 he was on the side of the Mercians against Osuiu and the
Bernicians though he held aloof from the battle p 66 l 10—15. The
union therefore of Deira and Bernicia was not so complete as would
appear from p 30 l 3—5 (Hussey).

8 OIDILVALDO Aethelwold. Saxon Version.

10 PAVLINVS consecrated at Canterbury by Iustus 21 July
25 625 II 9.

14 ANDREAE II 3. Siegel Handbuch I 113 more churches
dedicated to St Andrew than to other saints; many churches in Germany,
France, Belgium boast an arm or finger or garment or strip from a
garment of this apostle. He quotes A du Saussay: gloria a. Andreae
30 Far 1656 fol.

17 ITHAMAR ORIVNDVM QVIDEM SED AECVANDVM though
he was the first bp of English blood, still in life and learning he could
bear comparison with the 9 (10 counting Aedan) bps who had preceded
him.

19 CONSORTEM p 31 l 1 n.

20 OSVINI he was canonized. See AA SS Aug IV 17.

21 SVPRA p 19 l 4.

24 ILLE Osuiu.

27 HVNC Osuini.
P 44 30 DEMISSA = dimissam.
P 45 4 Cataractone. Cærîcêt Saxon version. Perhaps the same place which in 11 14 Beda calls Cataracta which is Catterick bridge on the river Swale in Richmondshire. See Whitaker’s Richmondsh II 21. The position of Vilfaranorocan cannot now be identified. Smith notices that in a MS Chronicle at Durham the name is given as Wolfrethdon, but no such name can be found in the locality.


13 INGETLINGVM Gilling near Richmond in Yorkshire. The monastery was erected by Eanfleda wife of Osuin and Trambrer (p 67 1 26) was made abbat.

15–17 PRO VTRIVSQUE REGIS ANIMAE REDEMTONE FRECES prayers for the dead: uita Cuthb praef § 2 Beda begs bp Eadfrid and the Lindisfarne monks to pray that while alive he may with pure mind desire, and afterwards in perfect bliss deserve, to see the goodness of the Lord in the land of the living: sed et me defuncto pro redemptione animae meae, quasi familiaris et servusvli vestri, orare et missas facere et nomen meum inter vestra scribere dignemini. ib c 34 end. de sex actatibus AD 716 (II 202 26 St) the picture of the emperor Philippus, as a heretic, not admitted into churches, nec nomen ad missarum sollemnia prolatum. Wilfrid (Eddius 17) pro animae suae remedio ordered a copy of the gospels to be written in gold letters on purple parchment, and bound in gold and jewels, for Ripon church, where his remains rest et sine intermissione cotidie in orationibus nominis eius recordantur. ib 43 p 73 end. 57 cf. 60. 62 end. Bonif ed Jaffé pp 93. 126. 167. 211. 238. 256. 257. 263. 266. 269. 270. 282. 315 a ‘precatorium memorandi fratrum defunctorum,’ addressed by the brethren of one monastery to the provost and fellows of another, entreating them to pray for the deceased brethren whose names are enclosed, and to forward the names to other monasteries; undertaking also to pray in return for any names received. This was the origin of death-bills or ‘mortuary rolls’ in which the virtues of the deceased are set forth, and a request for prayers, with a promise of a return of intercession, appended. These were sent from monastery to monastery, and the ‘suffrages’ of each appended. St John’s College Cambridge possesses such a roll on the death of Ampelissa, prioress of Lillichurch at the end of the 13th century, to which 300 suffrages, more or less, are attached.
MORTUARY ROLLS.

The earlier rolls often contain poetry. See L Delisle ‘rouleaux des morts du IXe au XVe siècle Paris 1866,’ and his ‘des monumens paléographiques concernant l’usage de prier pour les morts’ in bibliothèque de l’école des chartes ser 2 IIII 361 seq. J G Nichols ‘on precatory or mortuary rolls, and particularly one of the abbey of E Dereham’ mem arcahel inst 1847 (Norwich) 99—114. See generally Martene de ant eccl rit (1738) I 145. Hauréau in mem de l’inst XXVIII (2) 1876 pp 250—2 gives from MSS among other legends this. A boy every morning on his way to school prayed in the churchyard for the dead. Being often late for school in consequence, he was caned as a truant. At his funeral, when the priest pronounced the customary anima eius requiescat in pace, all the souls, whose bodies lay there buried, cried with a loud voice Amen. Bingham XV 3 §§ 16—18. XX 7 § 8. XXIII 3 §§ 13—17. D Rock church of our fathers London 1849 II 339—393.

15 P 45 27 ANTISTITI p 22 l 29 n.

" 28 AMBVLARE SOLITVS p 27 l 9 n. IV 3 pr. Edius 18 quadam die sancto Wilfrido equitante et pergente ad varia officia episcopatus sui, baptisandi utique et cum manus impositione confermandi populos.

20 P 48 l 19 EQVAE it seems probable from the gender of this word that the tradition which represents the bishop as playing in his answer on the words ‘mare’ and ‘Mary’ gives the correct version of the story, the former portion of which play on words is given in the Saxon ‘myran sunu.’ See Higden Polychronic v 15.

25 " 12 VENATV Sharon Turner AS III 55 56.

24 LINGVA PATRIA p 23 l 24—27.

30 PRAESAGIA cf 29 l 22—27.

33 OCCISIONEM REGIS p 45 l 12.

" " PRIDIE KAL SEPT 31 Aug. 651 p 49 l 14.

30 P 47 l 1 DE SAECVLO ABLATVS Cuthbert saw on the same night angels descending to earth and taking back with them a soul of surpassing brightness; this induced Cuthbert to resolve on becoming a monk.

XV

35 BISHOP Aedan’s merits were shown by the prophetic and miraculous gifts which God bestowed on him. A presbyter named Utta when going into Kent to bring Eansleda daughter of king Edwin as a wife for king Osuin and intending to return by sea, entreated the
bishop's intercession for a prosperous voyage. Aedan foretold to him that the voyage would be tempestuous, but gave him some hallowed oil which when cast upon the waves should make them calm. Which all came to pass. Beda had heard this story from the presbyter Cynimund, who had heard it from Utta himself.

In verse mirac Cuthb 5.

P 47 6 VTTA p 59 l 10—12.

., 10 EANFLEDAM born Easterday 626, baptised, first of Northumbrians, at Whitsuntide following II 9 p 88 l 25—34 S. v 24 p 220 l 34. After Edwin's death 12 Oct 633 Paulinus took Eanfleda with him to Kent, 10 where he was entertained by king Eadbald II 20 p 101 41. She observed the ‘true and catholic’ Easter p 69 l 21—27; and was an early patroness of Wilfrid. V 19 p 205 l 13—18 S. Eddius 2. 3. Pope Vitalian (letter to Osuin A D 667) because of her pious works sent her a cross with a golden key of the most sacred chains of SS Peter and Paul 15 Baronius 665 5 (cf Pagi n 1). She was buried with her father and husband in St Peter's Whitby p 67 l 10 11; and gave at her death 5 acres to saint Aetheldryda hist Eliensis I 32.

., 11 OCCISSO = occiso.
., 12 ILLO 'thither,' to Kent.

., 13 ACCESSIT for a similar request made to S Columba by two men who were sailing different ways on the same day see Adamm uit S Columb II 14 semientes ab eo simul unanimes postulant ut ipse a domino postulans impetraret prosperum crasina die ventum sibi dari diversa emigraturis uia.

., 14 SERENITAS of the effects of saintly prayers in producing calm weather in storms at sea, see Adamm uit Columb II 11 and 12.

., 23 ALIQUID = quicquam.

., 27 DE OLEO de l'huile.

P 48 3 CYNIMVND Beda's authority for a miracle of Cuthbert's, 30 which proved his power to raise and lay storms uita Cuthb 36 (end)

diocane quod rettuli miraculum non quolibet auctore, sed unum eorum qui interfuerunt narrante cognouit, uitaet uidelicet venerabilis monacho et presbytero eiusdem monasterii [Lindisfarne] Cynemundo, qui plurimis late fidelium longaeuillatis et uitaet gratia tam notus existit.

XVI

A
ter miracle of the same holy father is well known. The army of king Penda was ravaging Northumbria and had come
to the royal city of Bebbanburgh, which when the king could not take by siege he ordered to be set on fire. As materials for his fire he used the beams and timber work of the villages in the neighbourhood. When the wind was favorable for his purpose, he set the pile he had made on fire. At this time bishop Aedan was in the island of Farne, and when he saw the flame he cried unto God, and the wind changing hurled back the flames on those who had kindled them. Terrified at this sign of the protection of heaven the enemy withdrew from the attack.

Cuthbert in like manner quenched a fire by his prayers ulta Cuthb 14. mirac 12. Alcuin carmen 280 (on Lindisfarne Migne cl 809ª) practulis egregii precibus se flammas retorsit | Aidani quondam Bebban ab urbe procul. See for a like miracle Higd Polychr vi 16.

15 11 VRBEM REGIAM p 29 l 28 n.
16 TECTI FENIX p 37 l 28 n.
19 ANTISTES p 22 l 29 n.
22 SECEDERE like retreats of Cuthbert and Eadberct iv 30.
27 MVATI VENTI Adamn. uit Columb ii 46 has several stories of changes of wind procured by the prayers offered to St Columba.

XVII

THE death of bishop Aedan took place at the king’s country house not far from Bebbanburgh. There was a church and a room adjoining provided for the bishop who used this and similar lodgings in his visits through the province. When he died he was leaning against a wooden prop which adjoined the wall of the church. He was buried in Lindisfarne in the cemetery of the brethren, but his remains were afterwards removed to the right side of the altar of the larger church built there. Finan, also from Hii, was his successor. When a few years after his death the village where he died was burnt down by Penda, the prop against which the bishop had leaned was not consumed. It was also similarly preserved when by accident the village and church were again destroyed by fire. After this the wood was placed within the church for the adoration of the worshippers, and miracles have been wrought both on the spot and by splinters conveyed from this wood.

Beda relates these miracles as a true historian though he cannot praise Aedan for his persistence in the erroneous time of observing
Easter. But yet the bishop was a holy and humble man, and deeply observant of all evangelical, apostolical and prophetic teachings. Nos did he observe Easter on the fourteenth day of the moon on any day of the week, as the Jews observe the passover, but on the Lord's day from the fourteenth unto the twentieth, for he believed that our resurrection will take place on the first day of the week, which we now call the Lord's day.

P 49 2 COMPLETIS ANNIS EPISCOPATVS SVI XVI cf l 14. p 77 l 4 the tenure of his episcopate is 17 years (current). He was brought to England by Oswald p 23 l 2 and died 31 Aug 651 (III 14 end); and between the death of Edwin 12 Oct 633 (II 20) and accession of 10 Oswald the better part of two years elapsed (III 1). Hence the shorter period is the true one.

" 4 VRBE p 48 l 11.
" 6 AD PRAEDICANDVM CIRCVMQVAQVE compare the missionary tours of Cuthbert p 151 l 19—152 l 19. epist ad Ecg b 3 pr. 15
" 14 SEPTIMO DECIMO l 2 n. FRIDIE KAL SEPT 31 Aug 651 cf p 46 l 33.
" 15 INDE from the silla regia l 3.
" 18 BASILICA l 28. c 25 pr.
" 23 TEMPORE NON PAVCO ten years p 77 l 4 i e 651—661.
" 27 VICVS l 3.
" 28 ECCLESIA l 18.

P 50 l 15 ASTRIVIS and l 16 AQVAM p 21 l 7 notes.
" 18 seq. cf p 23 l 4, p 69 l 28—p 70 l 5 and what is said of Colman c 26.
" 20 PASCHAE p 23 l 5 n.
" 21 IN LIBRO DE TEMPORIBVS pp 10—11. p 173 l 20. Beda 30 argues warmly against Victorius and his followers de temporum ratione 50 ('on lunar epacts'), 51 ('how some err in the beginning of the first month'), 59 ('of the fourteenth moon of passover', where he says of one class of his opponents, Migne XC 509ª duplci miseria laborant, and of another ibª sunt qui in alteram partem a via veritatis, sed non 35 minore labantur errore).
" 22 QVASI VERAX HISTORICVS p 166 l 1—9.
" 28 FACIENDI ET DOCENDI p 27 l 23 n. With this character cf Wilfrid's in Eddius II.
18] SIGBERCT KING OF THE EAST ANGLES. 251

P 51 7 SVAE GENTIS AVCTORITATE p 69 l 30 of Aedan pascha contra morem eorum qui ipsum miserant facere non potuit. cf l b 19.

" 13 VT QVIDAM FALSO OPINANTVR p 261 l 31 n.

5 " 14 QVIDAM among these seems to have been pope John IV as he asserts in his letter to the Scots see lib II 19.

" 14 QVALIBET FERIA p 73 l 7. CVM IVDAERIS i.e. as they calculate the day of the passover feast.

" 15 A LVNA XIII° VSQVE AD XX° p 23 l 6.


AABOUT this time Sigberct, brother of Earpuald, was king of the East Angles. He had been an exile in Gaul, where he was baptised, and he introduced into his kingdom such schools and teachers as he had seen in his exile. He was assisted in this by bishop Felix. 20 After a time he resigned his kingdom to a kinsman Ecgric and entered a monastery of his own building. He was brought from his retirement to encourage the army when Penda king of Mercia was warring on East Anglia, but both he and Ecgric were slain in the battle, Sigberct having carried no weapon with him. After them Anna became king 25 in East Anglia, and was in the end slain by the same Penda.

P 51 21 KARPVALDVM II 15 the father Reduald had been baptised in Kent, but relapsed into heathenism. Earpuald was induced by Edwin to embrace Christianity with his whole province; which however, after the murder of Earpuald by the pagan Ricberct, remained in error for 30 three years, till Sigberct sur per omnia Christianissimus atque doctissimus (who had lived in Gaul during his brother's reign) became king, and by help of Felix, first bp of Dunwich, won back his province to the faith. Felix was bp 17 years, and was succeeded by Thomas, bp 5 years, and he by Berctgils or Boniface. All three were consecrated 35 by Honorius, who died 30 Sept 653 (III 20). Thus the latest date for Sigberct's accession is 631. See martyrrol Angl 27 Sept. martyrrol Gall suppl 7 Aug. Pag 644 6—8.
SCHOOLS FOUNDED.

P 51 22 EIVS i.e Earpuaudi: frater eius ex mater W Malmsb de regi 5.

27 SCHOLAM Fuller church hist cent vii § 46 'This Sigebert is generally reputed the founder of the university of Cambridge.' He discusses the point through §§ 46—60, noticing some of the works written in the controversy between the two universities. Cambridge belonged to Mercia, not to East Anglia; otherwise it would not have been included in the Mercian diocese of Lincoln. So Henr Hunt (MHB 714") regnum Estangle...continet Nordfolc et Sudfolc. Yet Wm Malmsb I § 102 says: reges Orientalium Anglorum dominabantur in 10 pago Grantebrigensi.

28 FELICE AA SS Mar i 779. Felix was a Burgundian by nation, see Will Malms de pontif lib ii who says that he had become a friend of Sigberct during his exile. Of the foundations of schools he says; scholas quoque literarum oportunis locis instituens barbariem gentis 15 sensim comitatu Latina informabat.

P 52 1 COGNATO the relationship between Ecgric and Sigberct is not more accurately defined.

2 PARTEM EIVSDEM REGNI p 44 l 19 n. p 113 l 22 subregulis.

3 INTRARET MONASTERIVM so Caedualla p 113 l 24 n. cf p 101 20 l 7 n. p 175 10. Stevenson 'the liber Eliensis (p 14 ed 1848) tells us that this was Betchesworth (Bury). It ascribes the death of Sigeberct to 637. See monast Angl I 285.'

18 DE REGIO GENERE Flor Vigorn app chron in MHB 636. Anna filius Eni fratris Redwaldi. cuius filia sancta Sexburgha Ercomberto 25 regi Cantuariorum in coniugio copulata est. altera filia sancta Athelberga in Gallia in Brigensi monasterio abbatissa facta est. tertia sancta Athel- dritha prius Northumbrorum regina et post Elenis extitit abbatissa. quarta sancta Wielburga eiusdem monasterii sanctimonialis erat femina. Add Milburga nun of Ely and Sæthrytha abbess of Brie. Anna's uncle 30 Redwald (II 15 p 96 20 S) was filius Tytilli, cuius pater fuit Vuffa, a quo reges Orientalium Anglorum Vuffingas appellant.

19 IN SEQUENTIBVS IV 19.

21 PREDECESSOR Sigberct 1 5—15. OCCIVS A D 654 liber Elenis § 11 p 23 regni 19, which, if current, makes his accession 636, 35 as in Flor Vig (MHB 529").
Visions of Furseus

In the reign of King Sigberct Furseus a holy man from Ireland came to the East Angles, and converted much people by his preaching. This man was seized with a great sickness during which he beheld an angelic vision, in consequence of which he made all speed to build a monastery on land given to him by the king. This was at Cnobheresburg. Anna afterwards enriched the monastery by his grants. In the monastery where he lived Furseus was transported from the body and beheld the countenances of the heavenly host. And on his recovery from his trance he told of the songs of the angels. On the third day after he was again taken away in spirit and saw not only the joys of heaven but the torments of the evil spirits. This account is all recorded in the book of the life of Furseus.

Beda however inserts one part of the story, and this he does because it seems useful. When Furseus was rapt from his body he was bidden to look back on the world, and he saw a dark valley and four fires in the air. What these fires were the angels explained to him; and soon they became joined together into an immense flame. Furseus was terrified as the fire came near to him, but was told by the angel that the fire which he had not kindled would not burn him. The angels could pass through the flame, and in the midst were demons preparing fiery war against the just. He saw evil spirits and just, and the souls of holy men of his own nation who spake unto him things of wholesome import. When Furseus was near the flame the evil spirits cast against him one whom they were tormenting in the fire, and thereby his shoulder and jaw were burnt. This happened because Furseus had received the garment of this sinner when he died. When Furseus was restored to the body he bore a visible mark of the burning, and when he related his visions, as he was wont for those who asked him to do so by reason of their own troubled consciences, even in the coldest weather, he was as hot as in the heat of summer. Furseus afterwards became an anchorite and in the end retired to Gaul, where he built a monastery at Latineacum and there he died. His body was kept by Ercunuald the patrician buried in the porch of the church which he was building at Ferrona, till after the dedication. Then it was placed in a tomb near the altar. His body was again moved four years after and found to be incorrupt. The full history of Furseus may be found in the book of his life.
litaný (Thorpe II 332) into which the whole story of Furseus is incorpo-
rated he is called ‘sum Scyttisc preost’ Scottish of course meaning Irish.
See p 19 l 11 n.

P 52 24 FURSEVS founder of Lagni, brother of saints Foillan and
Ultan. Iacobus a Voragine legenda aurea 144 = 139 pp 639—644
Grösse. Stevenson comparing the life (older than Beda) in AA SS 16
Jan (II 36 cf Mabillon saec II Bened) dates his arrival in England 633
(637 Ussher) his departure for France 648 (640 U), his death at Mazières
in Poitou 650. Pagi 650 5. 644 3—5.

P 53 2 VIRTUITIS ET SERMONIS 1 22. p 27 l 2 n.

,, 6 VISIONE p 5 l 5. IV 25. v 12—14. 19 p 208 S vision of
St Michael seen by Wilfrid. uiia Cuthb 3 an angel mounted. See
B Haureau, les récits d’apparitions dans les sermons du moyen âge in
mém de l’inst 1876 XXVIII (2) 239—264. Aelfric gives the particulars
of this first rapture thus. ‘Two angels took his soul and flying with white
wings bare him between them. A third angel flew before him armed
with a white shield and a shining sword. The three angels were shining
with like brightness, and conveyed to the soul wondrous pleasure by
the sound of their wings and greatly gladdened it with the melody of
their song.’

,, 9 VIGILATE Matth xxiv 42.

end. 6 p 295 l 47 S. l 2 end. epist ad Ecgb 5 (end) monastic endowments
to be employed for the foundation of bishoprics. conc Aurel v (549) 25

,, 15 COBHERESVRO Burgh castle in Suffolk, at the junction of
the Yare and Waveney (Stevenson).

,, 26 LIBELLVS DE VITA EIVS p 54 l 10. in AA SS l c. Stevenson
‘another in Bodl ms Rawl 505 f 174, appears from internal evidence to
have been written A D 655.’

,, 28 CORPORE EXTVVS the story in Aelfric makes the corpse-
bearers stand round the body ready to perform their office and it was in
their presence that the dead man shewed signs of requikening.

,, 31 IBVNT SANCTI This verse is the song of a troop of holy spirits
which in a vision, somewhat like this of Furseus, appeared to St Guthlac.
(Goodwin. St Guthlac c 5). The saint, however, was conveyed through
the air by evil spirits with creaking wings and iron whips to beat him
with; he beheld the north part of heaven surrounded by clouds of intense
darkness, and was carried by the spirits to the door of hell. He is rescued from the evil angels by his patron St Bartholomew. Guthlac is carried back to earth and in the mid height of air there came towards him a troop of holy spirits and cheered him with their song.

5 P 53 32 REDVCTVS IN CORPORE p 56 1 4. p 69 1 3. p 93 1 19. I 30 (Gregory's letter) p 71 1 14 S fana... necesse est ut a cultu daemonum in obsequio urer dei debent commutari. ib 122 ad laudem dei in esu suo animalia occidant. Gregory's epitaph v 7 p 188 1 16 albatum uexit in arce pell. v, 10 p 193 1 6 quos interemptos in Rheno pro-10 lecruit (Hussey). D Rock church of our fathers I 32—34 has some exx from liturgies.

P 54 2 MALIGNORVM SPIRITVVM in the visions of a redinimus reported by abbess Hildelid to Boniface, and by him (ep 10 Jaffé) to Eadburga abbess of Thanet, the good spirits strove with the evil for the 15 possession of him; the evil exclaiming p 55 ego sum cupiditas tua...; ego sum uana gloria...; ego sum mendasium etc.

7 VERBA SUPERFLOVA ibid ego sum otiosum uerbum. The cursed spirits threaten St Guthlac saying "Power is given us to thrust thee into the torments of this abyss" Goodwin p 39.

20 " COGITATIONES Bonif ibid ego uaga cogitatio et inutilis cura, qua te supra modum siue in ecclesia siue extra ecclesiam occupabas.

8 IN LIBRO DESCRIPTAS p 51 13—15.

10 DIXI p 53 1 26 n.

11 PROFECTVS SPIRITALIS for an account of a similar vision 25 revealed to Adamnan see Reeves' Life of St Columba introd clvii; there it is said "Adamnan desired to remain in the happy region, but heard the voice of his guardian angel commanding his soul to be replaced in the same body from which it had passed, and that it should relate in the conventions of the laity and clergy the rewards of heaven and the pains 30 of hell such as the conducting angel had revealed to him."

21 ABRENNINTARE glossary. Chrys ad illuminandos catech 2 4 d'or d'isomai sou satanâ kal tê toutou sou kal tê laprelous sou.

P 55 10 ACCUSATIONES DEFENSIONES v 13.

23 INCENDERVNT a favorite legend is thus given by Eudes (Odo) 35 of Shirton (ms lat Par n 2593 f 109 cited by Hauréau p 242): Master Serlo exacted a promise from a sick pupil of his that after death he would report to him his state. Accordingly some days after death he appeared to him in a parchment cape, written over within and without with sophisms. The master asking who he was, he replied: 'I am he
were brought to him, but the wheat did not grow: barley, sown at
the wrong time, yielded a large crop, which he saved from the birds
by a remonstrance: 'Why do you touch what you did not sow? Do
you think you have more need than I? If you have received licence
from God, do His will; if not, begone, nor injure again what is
not yours.' cf Greg dial 14 col 169 the abbat Equitius mowing. II 32
Benedict employed in field labour. Boniface (ep 64 Jaffé) writes to
monks Styrme in coquina sit. Bernhardus operarius sit et adedict
domunculas nostras, ubi opus sit. Willibald uita Bonif 2 (p 435 end).

regula Bened 48. Martene ant eccl rit IV 23.

P 57 6 GENTILIVM p 52 l 5. Pagi 644 6—8.

9 HLODIVIO Clovis (Chlodowig, Lewis) II was 4 years old
at the death of his father Dagobert in Jan 638 and died about 656,
after two years of lunacy, the first of the rois fainéants.

VEL and.

ERCVNVALDO succeeded Aega as mayor of the palace of
Neustria 640 and died 660 Aimo Floriac IV 37 in Bouquet rer Gall
script III 136. Mabillon ann Bened XIII 26 (Stevenson). cf Hoefer
biogr génér under Erchinoald.

LATINEACO Lagny on the Marne Mabillon ann Ben XIII 20
26. XIV 1 2. Stevenson adds Gall Chr VII 490.

PERKONA Péronne on the Somme, 21 m SW of Cambrai.

XXVII rather 30 Pagi 644 5, i.e 14 Febr 650; he died
16 Jan.


DOMVNCVLA p 99 l 11. On shrines see Rock church
of our fathers III 352—423. This shrine was made by Eligius bp
of Noyon with his own hands Mabillon ann Bened XIV 1.

TRANSLATVM 9 Febr 654 a Sunday (the stated day for
translations) Pagi 644 5. On translations see p 49 l 15. p 64 l 24. 30
ha 14. Rock church of our fathers III 482—493. AA SS index
'reliquiae.'

VIRTVTIBVS p 21 l 4 n. CORPORIS his relics were pre-
served in St Fursey's collegiate church at Péronne, a bone of his head
with his stole and chasuble at Lagny Mabillon 1 c.


QVISQVE = quicumque.
WHEN Felix bishop of the East Angles died he was succeeded by Thomas his deacon, and he after five years by Berchtgilsus called also Boniface. Honorius was followed in the episcopate of Canterbury by Deudsedit the sixth archbishop. He held the see more than nine years, having been consecrated by Ithamar bishop of Rochester, and he himself consecrated Damian to succeed Ithamar in that bishopric.

P 57 28 DEFUNCTO FELICE p 51 l 28. AA SS Mar I 779. Pag. 646 5 (cf 627 23) cites contin Inguli in Gale I 109, who places the death of Felix 646. Others (taking the 17 years of his episcopate as complete) give 8 Mar 647 as the day of death.

,, 29 POST X ET VII ANNOS ACCEPTI EPISCOPATVS p 104 l 36. V 19 Vilfrid post xl et v annos accepti episcopatus diem clausit extremum. ulla Cuthb 42 pr transactis seputuralae eius annis undecim, i e 11 years after his burial.

,, 30 THOMAM Flor Vig places his consecration A D 647.

P 58 1 GYRVIORVM distinguished from the East Angles IV 19. Peterborough lay in their country Flor Vig in MHB 535d, which included (Camden) Camb, Hunts, Northants, Linc.

,, 2 SUBTRACTO A D 652. BERCTGILSVVM COGNOMINE BONIFATVM 18 n. p 42 l 15 n.

,, 5 PRIDIE KAL OCT 30 Sept 653. see AA SS under the day.

,, 7 DORVVERNENSIS Canterbury, see MHB ind p 980 under 25 Cantuaria.

,, 8 DEVSEDIT the first English abp. Stevenson: 'before his consecration his name was Frithona (life by Gotscelin of Canterbury in ms Cott Vesp B XX 13. Elmham p 193)." DCB 821.

,, 9 ITHAMAR bp of Rochester AA SS June 11 294.

30,, 10 DIE SEPTIMO KAL APR 26 Mar 655 a Thursday cena domini chr Sax 655. Pag 664 io shews that Beda reckons the 97 thm ad not from consecration, but election, for Deudsedit died (IV 1) 14 July 664, which will make the day of his election 12 Dec 654. So the episcopate of Theodore is dated not from consecration, but from his arrival in his diocese.

,, 13 DAMIANVM after his death the see was long vacant IV 2. end. Stubbs dates his consecration 655 and his death 664. On what authority? The Saxon version writes the name Domianum. It is worth notice as
marking the great spread of Christianity that the four bishops whose consecration is recorded in this chapter were all of native origin. Ithamar the first English bishop had only been consecrated eleven years before 644 A.D.

XXI

At this time the Midland Angles were converted to Christianity. Their king was now Peada, the son of Penda, and he was desirous of marrying Alchfseda a daughter of king Osuui, but that monarch insisted that he and his people should first become Christians. After hearing the word of truth and professing his faith Peada was baptised by bishop Finan in the town of Ad murum. He took with him into his kingdom four presbyters to instruct his people and their preaching was most successful. King Penda himself did not forbid the preaching of Christianity, but reproached those who did not obey the God in whom they professed to believe. Penda lived two years after the above named events. After his death one of the four presbyters Diuma by name, a Scot, was made bishop of the middle Angles and of the Mercians. Diuma died shortly after and was succeeded by Ceollach, also a Scot, and when he had retired to Hii, Trumheri an Angle became bishop. This was in the time of king Wulfhere.

P 58 16 his temporibus p 59 1 23 two years before Penda's death, i.e before 655. Chron Sax and Flor Vig also place the conversion of the Middle Angles or Middle Saxons A.D 653.


"22 Fidem the French princess Bertha stipulated for the free exercise of her religion before she married Ethelbert I 25. Ethelbert's daughter Ethelberga or Tata was given to Edwin on the same terms II 9. Thus the conversion of three kingdoms was in part due to Christian queens.

"25 Inmortalitatis cf p 86 l 10.

"28 Alchfrido DCB 71 72. A patron of Wilfrid Edius 7—10. 12. 'He must not be confounded with Aldfrith, another son of Oswiu, who became king of Northumbria in 685, who was an enemy of Wilfrid, and an upholder of the Irish learning' (W Stubbs).

P 59 5 ad mvrvm l 11 Ad Caprae Caput. p 21 l 15 n. Sigberct king of Essex was baptized by Finan at the same place p 61 l 2 (the
EAST SAXONS RETURN TO CHRISTIANITY. 261

...illa regis 12 miles from the east coast). According to Smith, Wa:bottle near Newcastle, Stubbs suggests Wa:ton. The number of names com-
pounded with Wal is great in that locality.

P 59 12 SVFRA p 47 1 6.

5 " " 14 MVLTIE Suidhelm p 62 1 28.

" 23 MORTEM PENDAN 15 Nov III 24. PENDAN this is the Saxon genitive form of masculine nouns of the weak declension.

" 24 IN SECVNTIBVS III 24.

" 27 ORVDCAVS 656 Anglia sacra I 424. DCB I 864.

10 " 31 INFEPPINGVM the locality is uncertain. Smith suggests Repittington in Derbyshire. See also Camden Brit col 491. The Saxon version has On Feppingum.


15 P 60 1 2 HII p 24 1 8 n.

" 3 TRVMHERI p 67 1 24—31.

" 6 SECVNTIBVS IV 24 end.

" 10 SIGBERCT the second Sigberct the proselyte is distinguished as Sigberct bonus (Smith).

20 " 20 INVISIBILEM the whole passage reads like an extract from or paraphrase of a creed.

XXII

At the entreaty of king Osuin the East Saxons returned to the Christian faith. Sigberct their king was a friend of Osuin and was often admonished and instructed by that monarch when he came to visit the province of the Northumbrians. Osuin spake to him of the nature of God, of his government of the world, and of the future happiness of those who serve him. At last Sigberct consented to be baptised, and his friends were baptised with him at Ad Murum. At his earnest request Cedd was called from the province of the middle Angles and along with him another priest was sent to preach to the East Saxons. Cedd's labours being attended with success he was ordained bishop of the East Saxons by Finan. When Cedd returned he built many churches and ordained clergy. He also established monastic institutions among the Christians.

In the midst of all this progress king Sigberct was murdered by two brothers his relatives, who were aggrieved at the too merciful
tendency of his character. But Sigberct had been guilty of a great fault for which he was punished by his death. He had gone to a feast with one of those earls who murdered him though the man was living in unlawful wedlock. Cedd foretold that he should die in that earl's house.

Suidhelm son of Sexbald succeeded Sigberct. He was baptised by bishop Cedd and Aediluald king of the East Angles and brother of Anna was his sponsor.

P 61 2 SVFRA p 59 1 5.

", " 3 MVVRM p 21 1 15 n.
", " 11 CEDD p 59 1 8. DCB.
", " 12 MISIT PRAEDICARE p 22 1 19 n.
", " 13 OMNIA PERAMBVLANTES p 27 1 7 n.
", " 23 YTHANCAESTIR called Othona by the Romans. It was near Dengie in Essex.

", " 24 TILABVRG Tilbury in Essex on the Thames.
", " 25 PENTAE now the Freshwell one of the two springs of which is still called Pant's well (Camden).
", " 27 REGVLARIS p 64 1 32.

P 62 18 NAM refers to ANTE PEDES 17, 'at his feet, I say, for.'

", " 22 MORI HABES glossary 'habeo.'
", " 23 MORS 1 1—7.
", " 28 CEDDE there were thus two bishops of the East Angles. Perhaps Boniface represented the church in connexion with Rome, 25 and Cedd the independent church.

", " 29 RENDLAESHAM Rendlesham is on the Deben in Suffolk.
", " 30 SVSCEPIT so Oswald was godfather of Cynigils p 30 1 27.
", " 31 ORIENTALIVM ANGLORVM in the diocese of Boniface p 58 30 1 2.

XXIII

BISHOP Cedd often visited his own province of Northumbria, and during one such visit king Oidiluald asked him to accept in his kingdom of Deira a site for a monastery. The king wished it to be an oratory and afterwards a burial-place for himself, and believed that he would be helped by the daily prayers in such a religious house.
Cedd chose a situation amid lofty and remote mountains, a place fit for the haunt of robbers and wild beasts. By long prayers and fasting he purified the place, intending to fast during the whole of Lent except on Sundays till the evening and then to take but very little food. After ten days Cedd was summoned by the king, and his brother and presbyter Cynibill continued the fast. The monastery was at a place called Laestingaut. Cedd after many years of episcopal labour died there in a time of great mortality. He was first buried outside, but when a new church was built, his remains were laid on the right side of the altar. He had made his brother Ceadda who afterwards was also a bishop head of the monastery. All four brothers were eminent priests, and two of them bishops. When the East Saxons heard of Cedd's death, about thirty monks came thence to Laestingaut to live near the body of their father, but all save one died in the same pestilence. The survivor, a little boy, was saved through the prayers of the father. This child had not been baptised, and the supplications of Cedd saved him from perdition, and he afterwards being baptised became a presbyter and a minister of life to others.

P 63 6 REGNUM p 31 1 I n. p 44 1 8. II 5 (p 83 1 40 S) for some time the dominions of Osuia were almost coextensive with those of Oswald.

" 8 Possessionem p 53 1 II n.

" 12 Orationibus Lingard II 49 'numerous benefactions were made to religious establishments, on the express condition that the donor after death might obtain a burial-place in the church, or in the cemetery of the brethren.' He cites the example of Byrhtnoth, ealdorman of Essex, who defeated the Danes at Maldon, and was buried at Ely.

" 30 Remotis with the same view it was that St Guthlac chose Crowland. 'No man could ever inhabit it before he came thither, on account of the dwelling of the accursed spirits there.' Goodwin p 23.

" 22 Isaiæ XXXV 7.

" 25 Bestialiter Eddius 19 (end) calls the Picts bestialer.

P 64 2 IEIVNIVM p 27 1 27 n. Ussher religion of the anc Irish c 6 end.

8 IEIVNIIS fasting was usual with those who chose such a life. St Guthlac determined that each day from the time that he began to dwell in the wilderness that he would never taste aught but barley bread and water, and that he did not take till the sun was set p 27.
P 64 17 Praefata Essex p 63 l 2.

,, 18 Statvtis propositis the Saxon version says and there he placed a provost and aldermen.


,, 21 Obiret after the council of Whitby p 76 l 27.

,, 23 De Lapis p 25 l 4 n.

,, 24 Recondition p 57 l 21 n. Greg dial iv 50 (cf n ed Bened) 'an prosit animabus, si mortuorum corpora in ecclesia fuerint sepulta'.

,, cf ibid 51—54.

,, 27 Sequentibus c 28.


,, 33 Illo 'thither,' to Lastingham l 15—24.

P 65 4 Praefatae p 64 l 20.

,, 6 Patris his spiritual father Cedd see l 13.

XXIII

WHEN king Osuiu could not induce the Mercian king Penda by any offers, to cease from ravaging his kingdom, he resolved to seek the help of God and to offer the gifts, which the pagan king had rejected, unto the Lord. He vowed therefore that his daughter should be dedicated to the life of a nun, and that he would bestow twelve possessions on the church for monastic uses. The enemy had an army thirty times larger than his own, but Osuiu trusted in Christ. One of his sons Ecgfrid was at the time a hostage in the hands of the Mercians, while Oidilwald, his nephew, was a leader among the enemy's forces, though when the time of the engagement came, he stood apart and merely watched what would be the issue of the conflict. The pagans were routed and nearly all their leaders slain. The battle took place near the river Vinuaed, and owing to an inundation many of the fleeing enemy perished in the water. The king fulfilled his vow. His daughter Aelfleda, little more than one year old, was devoted to a virgin life, and of the twelve possessions, six were given in Deira and six in Bernicia. Aelfleda entered the monastery of Herute where Hild was abbess. Shortly afterwards the monastery at Streaneshalch was founded and the young princess was first a scholar there, and afterwards a teacher and died at the age of fifty-nine. Osuiu and other
members of his family are buried in that monastery. This victory led to the conversion of the Mercians, among whom Diu ma was made first bishop. The second was Cellach. These were both Scots, but the third Trumberti was an Angle, who had been abbot at Ingingtlingum. That was the place where Osuin was murdered, and the monastery was built that prayers might be kept up for the murderer and the murdered king alike.

The dominion of Osuin was extended over the Mercians and over a great part of the Picts. He made Peada, son of Penda, king of the South Mercians, but he was killed in the next year. Then followed a rebellion of the Mercian leaders, by which Osuin was driven away and Vulhere a son of Penda set up as king, who ruled seventeen years, Trumberti continued to be bishop, and was succeeded in turn by Iaruman, Ceadda, and Vynfrid. These were all bishops of Mercia under king Vulhere.

P 65 19 QVI FRATREM ELVS OCCIDERAT c 9 pr.

,, 29 VOVIT cf Jephtha's vow and the oblation of Samuel (Lingard 1 193. 11 241) conc Aurel v (549) c 19).

P 66 2 POSSESSIONES p 53 l 11 n.

,, 10 CYNVISE or Kyneswide (Tho Eliensis 7), wife of Penda. Will Malmesb I § 74, who names their sons Weda (Peada of Beda), Wulfer, Ethelred, Merewald, Mercelin; and daughters (both nuns) Kinesburga and Kineswitha. The confusion between Weda and Peada which is continued in Higden's Polychronicon arose from the similarity between P and the Saxon W (p).

,, 24 VOVERAT p 65 l 29 n. conc Tolet iv (AD 633) c 49 (= 48 Hinschius decret pseudo-Isid 1863 p 370). x (AD 636 c 6) 'if parents have given to a little child the tonsure or a religious habit, or if children without their parents' knowledge have assumed the one or the other and the parents, on observing it, have not at once raised an objection, then these children are bound to the religious life. However it is only children under ten years of age that parents may devote to the church. If they are older, they may devote themselves to the religious life voluntarily, either by their parents' will or from their own piety'. Eddius c 18 Wilfrid restored a boy to life, and charged the mother to devote him to God in his 7th year. She hid him, but he was brought back and died a monk of Ripon. ib 31 many nobles sent their sons to Wilfrid for instruction, ut aut deo servirent, si different, aut
adules, si maluissent, regis armatos commenderet. Greg II replied to
Boniface (Ep 27 p 90 Jaffé, 22 Nov 726): addidisti adhuc, quodsi pater
ud mater filium filiamque intra-septa monasterii in infantiae annis sub
regulari tradiderint disciplina, utrum licat eis, postquam puberius
incolaerint annos, egredi et matrimonio copulari. hae omnino devotaramus,
quia nefas est, ut oblatis a parentibus deo filii uoluptatis frema laxenetur.
Baronius 713 6 the Syrian bp Theopentus devotes his daughter. Isid
regula (Menard concordantia regularum ed 1638 p 991).

P 68 20 vinvaed the river Aire (Smith) which runs through Leeds
(Yorks) p 67 I 13 in regione Loidis.

10

25 AELFFLEDAM Pag 670 3. Eddius 57. ut Cuthb 23 24. 34.
born 654 A.D died 713 A.D. A.A.SS.

27 POSSESSIVCILIS I 8 2.

28 ABLATO STUDIO MILITIAE TERRERIE Lindag 1 37I 372
‘that these lands ceasing to support an earthly thaneship or service, 15
might furnish a fit place and sufficient maintenance for a heavenly
service...had not these folclands...been given as bocland to the convent,
they would have continued to be, as they had been before, dealt out as
benefices to the king’s thanes; but...now, being devoted to religious
purposes, they were liberated from earthly services for ever.’ He also 20
cites h a i Benedict cum esset minister Osuini regis et possessionem terrae
suu graduu competente illo donante percioperet, annos natus circiter
viginti et quinque fastidiusit possessionem caducam, ut adquirere posset
aestern: desipit militiam cum corruptibili donatiuo terrestrem, ut
sero regi militaret (shewing ‘the distribution of lands or benefices among
the Northumbrian thanes’) and the letter to Ecgberct, where Beda
‘declaims with great eloquence against the many grants of land to
monasteries as boclands, on this ground, that boclands did not furnish
thanes to fight against invaders in defence of their country’ (c 6). ‘On
this account the number of military men will gradually diminish, till
30 the country will be left naked and defenceless against the incursions of
the barbarians’ (ibid). He ‘complains that so few lands remain to be
allotted to the sons of noble Angles and aged warriors, who are obliged
on that account to abandon that country for which they ought to draw
the sword, and to seek employment in foreign countries’ (ibid). Thus 35
It appears that ‘the folclands were national property, out of which lasers
or benefices were distributed to the royal thanes and military men as
fees for their services’ (cod dipl 111 120). Charters for the conversion
of folcland into bocland were granted by the king and confirmed by the
ALLOTMENT OF LANDS.

witan (ep ad Ecgb. 7. 10 end. 11 pr. h a 7 p 297 l 19 S ab Aldrido regis eiusque consiliarii... terram trium familiarum... comparavit. cod dipl 1 90. 96. 100. 108. 152. II 28). Bocland is 'land conveyed and held by book or charter'.

5 P 67 1. FAMILIARVM Lingard 1 370 'the lands of the Anglo-Saxon tribes were parcelled out by measurement or estimation into shares or allotments, each of which was supposed to be capable of yielding a competent support to the settler, his family, labourers, herds and flocks. By Beda these shares are uniformly called terrae familiarum'. In king Alfred's version terra familiaris is here (and usually) rendered 'hide', but below (p 68 l 8) by folce. 'Beda's...terra familiaris is the Latin translation of folcland;...the shares (folcescearn) into which the lands of the tribe were originally divided, were called folclands, and were governed by folcrist, or the custom of the country, until they were taken out of the common stock and converted by competent authority into boclands, or estates in perpetuity, or for a term of lives, with remainder to some other party for ever.'


20,, 8 VNDELX=59.
,, 12 IN ECCLESIA SEPVTLI p 35 l 3 n.
,, 13 LODIS Leeds II 14 end (of Paulinus) in Campodono, ubi tunc etiam illa regia erat, fact basilicam, quam postmodum pagani, a 25 quibus Aedunii rex occisus, cum tota eadem illa succenderunt: pro qua reges posteriores fecere sibi villam in regione Loidis, ie Oswinthorp (Smith).


30,, 14 XVII DIE KAL DEC 15 Nov 655.
,, 17 CAPITE PERFIDO Penda is called by Will Malmesb 1 § 50 illud uicinorum excidium, illud perduellionum seminarium.

35,, 23 CELLACH p 59 l 32.
,, 27 SVPRA p 45 l 11-17 where we have the same words as here 1 31 seq.
,, 28 PROPINQVA great granddn of Yffi, founder of the king-
dom of Deira, whose second son, Aelfric, was Oswin’s grandfather (Stevenson).

P 67 29 DONARET p 53 l ii n.
,, 32 ORATIONES p 45 l 15 n. V 19 (p 196 50 S) multos autem
preces uiaentium et elemosynae et ieiunia et maxime celebratio missa-
rum, ut eadem ante diem iudicii liberentur, adiuvant.

P 88 4 PICTORVM p 29 l 8 n. p 94 l 3 n. p 149 l 22. II 5 p 83
1 40 S. Eddius 19. 21.
,, 6 PRAEFATO p 58 l 17, Osuiu’s son-in-law ibid l 21.
,, 8 and 10 FAMILIARVM p 67 l 1 n.
,, 10 PROXIMO VERE 1 e 656, when Easter day fell on 24 Apr.
,, 12 TRIBVS ANNIS at the end of 658.
,, 15 VULFHRE IV 3 pr. cod dipl n 13 places Oct 672 in the
14th regnal year of Vulfhere, but is marked spurious (Stevenson). I 5
Eddius 14 15. 20. 49. cf Pag 655 13. 675 5. He was second founder of
Peterborough abbey.
,, 21 SVPRA p 67 l 24 n.
,, 22 IARVMAN CEADAN VYNFRIDVM IV 3. 

XXV

FINAN succeeded bishop Aedan, and built a church worthy of the
episcopal see in the island of Lindisfarne. The paschal con-
troversy was at its height at this time. The Scots were said to keep
Easter Sunday contrary to the custom of the universal Church. Ronan 25
a Scot, but educated in Gaul and Italy, was a staunch supporter of the
orthodox time of Easter, but he could not influence bishop Finan. So
that there were two different times of celebrating Easter observed in the
province. For the queen Eanfled observed it according to the rule
which she had learnt in Kent, while the king followed the Scottish use. 30
This was tolerated through the episcopates of Aedan and Finan, but
when the latter was dead, and Colman, a Scot, consecrated as his
successor, a greater controversy arose. Osuiu the king favoured the
Scottish observance, but his son Alchfrid, having been instructed by
Vilfrid himself trained at Rome, took the opposite side, and gave to 35
Vilfrid the monastery of Inhrypum, which he had previously given to
those who held the Scottish opinions, and preferred to resign their
monastery rather than change their custom as Alchfrid desired. Agilberct bishop of the West Saxons and a presbyter named Agatho were at this time in the Northumbrian province. So a synod was called at Streanæshalch for the consideration of this and other questions. Of the one part were king Osuu, Colman with the Scottish clergy, the abbess Hild and bishop Cedd, of the other were Alchfrid, Agilberct, Agatho and Wilfrid.

After much debate, the controversy was ended thus. The Scots had alleged in defence of their custom, ancient usage and especially the practice of St Columba. In reply Wilfrid urged that the Roman use was derived from St Peter himself, to whom Christ had given the keys of the kingdom of heaven and was therefore to be preferred. Osuu appealed to Colman, and asked whether St Peter possessed this authority. When the bishop replied "It is true, O king," then he enquired: "Can you shew any such power given to St Columba?"

The bishop said "None." Then said the king: "I dare not longer contradict the decrees of him who keeps the doors of the kingdom of heaven, lest he should refuse me admission."

Thereupon the assembly agreed to renounce their use and conform to the Roman observance.

Ussher ant 482. 486. 487. 499. Pagi 664 3—16.

25 P 69 i de lapide 16 pr. p 25 l 4 n. de robore secto Theodori paenitentiale II 1 3 and 4 ligna ecclesiae. Harkudence text I 19 consumptis domibus guae illic palustri harkundine tegebantur. cf p 37 l 28 n. Lingard I 240—2. II 338—339, who cites the example of Greenstead church Essex, as it was till lately. The walls were formed of the trunks of oak trees sawed down the middle. The halves being cut away at the bottom into a tenon, were inserted into a groove cut in a horizontal piece of timber, which served for the base sustentament. A second horizontal piece of timber, grooved like the first, received by way of entablature the ridges of the trunks, which stood with their sawed faces inwards, and within one inch of each other. At the gable ends the trunks rose gradually pedimentwise to the height of fourteen feet."

3 IN HONORE p 53 l 32 n.
5 PLUMBII Wilfrid roofed York cathedral with lead Eddius 16.
TWO EASTERS IN ONE YEAR.

P 69 8 PASCHEAE p 23 1 5 n. EXCURSUM II.

" 9 GALLIIIS where Columba suffered obloquy for adhering to the
national usage.

" II RONAN Mabillon annales Bened XV 36 (1 474) cites the
instrument of the second founder of a cell at Mazeroles near Lussac on
the Vienne, who there sanctum dei peregrinum ex genere Scotorum
nomine Ronanum (so Mabillon for Romanum) cum suis peregrinis con-
stituit rectorem. See Gall Chr II 1225 (Stevenson).

" 12 VEL=and.

" 19 SVFRA II 16 (p 97 20 S) of Paulinus habuit autem secum in 10
ministerio et Iacobum diaconum virum utique industriuam ac nobilum
in Christo et ecclesia, qui ad nostra usque tempora permanuit. ib. 20 (end)
virum utique ecclesiasticum et sanctum. He remained at York and 'won
great spoils from the ancient enemy by teaching and baptising.' A
village (Akeburg) near Catterick, where he lived, was to Bede's time 15
called by his name. From his skill in singing, when peace returned and
the faithful increased, etiam magister ecclesiasticæ cantionis iuxta morem
Romanorum seu Cantuariorum multis coepit existere: et ipse senex et
plenus dierum iuxta scripturas patrum usum secutus est.


" 22 IN CANTIA p 47 1 8—10. II 20 cited on 1 19.

" 25 BIS IN ANNO VNO L Hensley in DCA "Easter" 'the state-
ment respecting Eanfleda and her followers as still fasting and keeping
Palm Sunday, when Oswy had done fasting and was keeping his Easter,
must refer to some year not far from 651; and the xiv of the moon fell 25
on Sunday in 645, 647, 648 and 651.' Eus uita Const III 5 § 2 'one
party are fasting and mourning, while the others are rejoicing.' ibid 18
§ 6. In the years 359, 360, 368 there was a difference of one or more
weeks between Alexandria and Rome Hefele Conciliengesch 18 607.
Ideler Handb d Chronol II 253. 254.

" 28 AIDANO p 50 1 18—p 51 1 19.

" 30 QVI IPSVM MISERANT p 51 1 7.

P 70 6 COLMANVS AA SS Febr III 84. DCB no 23. Eddius 10.
Fordun III 38 adds concerning him Anglorum, qui litterati fuerant,
ferre non velens insidiam, episcopatu relictfo ad patriam remeauit.

" 11 IN VACVVM Gal ii 2.

" 13 SCOTTIS p 19 1 9—13.

" 14 LINGVA so Oswald his brother used to act as interpreter of
's sermons p 23 1 24—27.
25]  WILFRID AND RIPON.  271

P 70 16 ALCHFRID MAGISTRVM HABENS VILFRIDVM V 19 (p 206 18 S) of Wilfrid Britanniam uniens comiunctus est amicitii Alchfridi regis, qui catholicas ecclesiae regulas sequi semper et amare didicerat. Wilfrid (ibid p 205 10) had early learnt minime perfectam esse virtutis quam quae tradebatur a Scottis; and his epitaph (v 19 end) extols his services to the 'catholic' rule of Easter. He himself (Eddius 45 end) boasted that he was the first after Gregory's missionaries to root up Scotticar virulentas plantationes germinas. On Wilfrid see Pagi 709 2—4.

10   " 17 ROMAN P 72 1 6. V 19 (p 205 11—43 S). On his first visit (Eddius 5) he staid many months in Rome and learnt from archdeacon Boniface 'the 4 gospels of Christ perfectly' et paschalem rationem, quam schismatici Britanniae et Hiberniae non cognoverunt et alias multas ecclesiasticas disciplinas regulas.

15   " 18 DALFINVM V 19 (p 205 1 25—206 1 1 S) where he is called bp of Lyon. Eddius (4) calls him abp, and says that he offered to adopt him, to give 'good part of Gaul to rule for ever' and his brother's daughter to wife. He replied that he was bound by a vow to visit the apostolic see. On his return (5 end) he came to Lyon, where (6) he spent three years. When Dalfinus was slain by order of queen Balthild Wilfrid was spared. Mabillon (ann Bened xiv 25) shews that Dalfinus was not bp of Lyon, but that the bp Auneum had a brother of the name.

20   " 20 TONSVRAE P 71 1 3 N. P 76 1 24. P 90 1 26 N. Eddius 6 seruus dei Wilfridus desiderio concupisciens tonsurae Petri apostoli for- mulam, in modum corneae spineae caput Christi cingentis, a sancto Dalfin o archiepiscopo libenter suscepit.

25   " 22 DONAVERAT P 53 1 1 N. XL V 19 (p 206 1 12—16, where our passage recurs, almost word for word) triginta. So Eddius. FAM-

30   " 23 INRHYPVM Ripon V 1. Here Wilfrid was buried (v 19). Eddius 8. 14. 17 building of the church. 18 end. 43—45. 49. 57. 60. 61.

35   " 24 EIS QUI SCOTTOS SEQVEBANTVR uita Cuthb 7 pr cumque post aliquot annos regi Alchfrido placeret pro redemptione animae suae locum quendam regni sui, qui uocatur Inrhypum, ad contraendum ibidem monasterium Eati abbati donare, tollens idem
abbas quodam e fratribus secur, in quibus et Cudberctum, condidit ibi quod petebatur monasterium atque eisdem quibus antea Mailros institutis disciplinae regularis imbuit.

P 70 26 LOCO CEDERE c 26.

,, 29 SVPRA p 31 1 20 n. p 76 1 21. Pag 661 9. 5

P 71 1 PRESBYTERVM v 19 (p 206 17 S); he was afterwards con-
secrated bp at Compîgne by Agilbert (ibid 1 20—25. Eddius 13).

,, 3 VEL=and. TONSVRA p 70 1 20 n. Aldhelm in his letter to
king Geruntius (Bonif ep 1 pp 26 27 Jaffé) ‘a report, contrary to the
faith of the church, has spread far and wide, that there are in your
province some priests and clerks who stubbornly refuse St Peter’s tonsure.’
They profess to follow their ancestors, men illuminated by divine grace;
in truth the author of this tonsure is Simon Magus. Our tonsure was
instituted by St Peter in imitation of the crown of thorns etc. Smith app
IX b. Ussher ant 477.

,, 4 STRENÆSHALC p 67 1 6.

,, 6 SYNODVS see Eddius 10. Haddan-Stubbs III 106 ‘excepting
Cedd, who was brought thither by his connexion with the county, it was
entirely a Northumbrian gathering.’

,, 9 IACOVVS p 69 1 18 n. 20

,, 10 HILD IV 23. She took part against Wilfrid when his appeal
was tried at Rome Eddius 58. Five abbess sign (before the presbyters)
a privilege granted to the churches and monasteries of Kent by king
Whtred at a Kentish Witenagemot at Baccancelld (696—716?) Haddan-
Stubbs III 232—242. At the Northumbrian synod on the Nidd A N
704, which restored to Wilfrid Ripon abbey and the see and abbey of
Hexham, the abbess Aelfleda took an active part (Eddius 58). Cf
Hefele Concilienesch 1° 25. III 354- 359.

,, 12 SVPRA p 61 1 7.

,, 13 INTERPRES p 23 1 24. 30

,, 15 REX the king seems to have been president of the synod
and not one of the clerics.

,, 17 SACRAMENTORVM the meaning of this word had become
greatly extended before it could embrace the time of observance of
Easter.

,, 23 MAIORIBVS p 74 1 23. p 75 1 8 and 27. Colman in Eddius
10 pa tres nostri et antecessores eorum manifeste spiritu sancto in-
spirati, ut erat Columcille, xiv luna die dominica pascha celebrandum
nexunt exemplum tenentes Iohannis apostoli et euange-
listae, qui supra pectus domini in cena recubuit et amator domini dicebat. ille xiv pascha celebravit; et nos, sicut discipuli eius Polycarpus et alii, ea salutia celebramus: nec hoc audemus pro patribus nostris nec volumus mutare.

5 P 72 3 LINGVA ANGLORVM Eddius 10 Aegelbert and Agatho ordered Wilfrid mauelogia doquentia in sua lingua Romanae ecclesiae et apostolicae sedis dare rationem.

" 6 ROMAE p 70 l 17. p 75 l 24. Eddius 14 qui quartadecimam partem contra apostolicae sedis regulam sibi egerunt.

10 " 8 GALLIA p 70 l 18 n.

" 11 OMNEM ORBEM p 75 l 1 and 15—29. this argument from universality (‘securus iudicat orbis terrarum’) is very frequent 11 2 (p 80 19 S) Augustine to the Britons in multis quidem nostrae consuetudini, immo universalis ecclesiae, contraria geritis. 11 19 pr pope Honorius urges the Scots ne paucitatem suam in extremis terrae finibus constitutam sapienziorem antiquis siue modernis quae per orbem erant Christi ecclesiae adimitarent. v 15 pr. Bp Daniel of Winchester recommends Boniface (ep 15 p 73 end Jaffé) to employ it against the heathen. Yet we find the nobler cry ‘Athenasius contra mundum’ eg Baronius 20 649 4 (pope Martin I). 650 35 the argument ad necundiam (‘to what church do you belong? that of Byzantium, Rome, Antioch, Alexandria, Jerusalem? All these are with us’) did not shake the constancy of Maximus. Cummian, a pupil of Columba’s (Migne LXXXVII 972 b) ‘I have read that they are to be excommunicated who oppose the canonical statutes quaternae apostolicae sedis (Rome, Jerusalem, Antioch, Alexandria) concordantibus his in unitate paschae’. (ibid) ‘what are the conventicles of perverse dogmas? utrum Hebraei et Graeci et Latini et Egyprii simul in observatione praecipuarum sollemnitatum uniti, an Britonum Scottorumque particula, qui sunt pene 30 extremit et, ut ita dicam, mentagroe orbis terrarum?’ ibid 973 4. 974 4 quid autem praeinus sentiri potest de ecclesia matre, quam si dicamus, Roma errat, Hierosolyma errat, totus mundus errat, soli tantum Scoti et Britones rectum sapiunt? 977 4. 978 4. conc Arelat AD 314 c I Easter to be kept on one day throughout the 35 world, to be announced by letters of the bishop of Rome. Euseb uta Const III 19.

" 16 STVLTO much of Wilfrid’s strong language in this synod gives us a key to the character of the man, and suits with his subsequent history.
OBSERVANCE OF EASTER.

P 72 18 APOSTOLI p 71 l 27. Socr he v 22 the quartodecimans appealed to St John as the authority for their observance of the 14th day of the moon. See a fragment of Euseb on Easter (Mai noua biblioth patent IV 209—216).


,, 7 SABBATO 'on the sabbath or Saturday.'

,, 13 DOMINICA DIES PRIMA SABBATI l 13. p 51 l 17 n. p 74 l 14. 15

,, 16 17 PROXIMO MANE POST LVNAM XIII: this clearly is equivalent to XVª luna, therefore the day previous to the appearance of the fourteenth moon was reckoned the fourteenth day of the moon.

,, 26 IOHANNIS SVCCESSORES enumerated by Polycrates in Eus he v 24 §§ 3—8. Irenaeus (ib §§ 16 17) speaks of the difference between Polycarp and Anicetus, Polycarp adhering to the tradition of St John.


P 74 5 A XVª LVNA Beda de sex acetibus A D 194 Victor 13th bp of Rome sent round a circular directing pascha dominico die celebrari, sicut et praecedens eius Eleutherus a quinta decima luna primi mensis usque in uicesimam primam. cuius decrets saeunt Theophilus Caesareae Paschastinae episcopus scripsit adversus eos, qui quarta decima luna cum Iudaicis pascha celebrant, cum ceteris qui in eodem concilio aderant episcopis, synodical et valde utilem epitulam.

,, 8 XIIIª LVNA p 75 l 18. explained de temp rat 59 qui a tertia decima (al quarta decima) luna usque ad uigesimam dominicum paschae observandum descendendo, praoccupant saepius initium paschae lealisis, dum quod ipsa in decima quarta luna fieri statuit, illi in decimas tertiam convertunt. He cites a letter of Theophilus of Alexandria to Theodosius: when the 14th day of the moon falls on the Sunday,
METONIC CYCLE.

necesse est iam iciumium solui sabbato die, Easter eve and the termination of the fast would fall on the thirteenth, and so incipimus legi contraria facere.

P 74 v ANATOLIVS 1 29. p 23 l 10 n. Beda de sex setatibus A.D.

5 279.

22 COLUMBAM p 24 l 10 n. p 75 l 8 and 30. p 76 l 7.

23 CIRCULVM X ET VIII ANORVM p 25 l 30. The cycle of 84 years was in use in Britain 11 pr. After Naiton, king of the Picts, had been won to the Roman use by Ceolfrid's long argument, he ordered the 10 Metonic (19 years') cycle to be followed throughout his dominions V 21 (end) statim...ius publico mitetbantur ad transscibendum discendum observandum per universas Pictorum provincias circuli paschae decennouales, oblitteraris per omnia errores octoginta et quattuor annorum circulis. cf ibid p 214 l 14 S. See Beda de temporibus 11 (and de temporum 15 ratione 44) 'de circulo decennouali.' DCA I 592-5.

P 75 3 AEGYPTIORVM of the ALEXandrian church cf n on l 21.

8 COLUMBA p 74 l 22.

12 IN NOMINE Matth vii 22.

17 SIMPLICITATE RVSTICA the same descending tone in 20 Beda himself p 23 l 14.

21 CATHOLICVS V 19 (p 206 l 14 S) pascha catholicum. v 21 pr catholicon dominicae resurrectionis tempus. CALCULATOR V 21 (p 214 l 22 S) Cyrilus seriem xcv annorum in quinque decennoualibus circulis comprehendit: post quem Dionysius Exiguus totidem alios ex ordine pari schemate subnexuit, qui ad nostra usque tempora pertingebant. quibus termino adpropinquantibus tanta hodie calculatorem exuerat copia, ut etiam in nostris per Brittaniarum ecclesiis plures sint qui mandatis memoriae ueteribus illis Aegyptiorum argumentis facillime possint in quotlibet spatia temporum paschales pretendere circulos.

30 24 SEDIS APOSTOLICAE p 72 l 6 n.

25 VNRIVERSALIS ECCLESIAE p 72 l 11 n.

30 VIRTVTIBVS p 21 l 4 n.

32 TV ES Matth xvi 18.

P 76 4—15 REX cet Eddius 10 tunc Oswiu rex, taente sancto Wilfrido presbytero, subridens interrogavit omnes dicens: 'enuntiate mihi, utrum maior est Columelle an Petrus apostolus in regno caelorum?' omnis synodus una voce et consensus respondit: 'hoc dominus diuidicauit qui dixit: tu es Petrus cet tibique trado claves regni caelorum cet.' iterum rex sapienter dixit: 'ille est ostiarius et clauicularius,

18—2
THE POWER OF THE KEYS.

contra quem conluctionem contouersiae et iudiciorum eius in uita mea non facio nec facientibus consentio.'

P 76 7 COLOMBAE v 9 p 191 l 15 seq S.

10 ETIAM 'yes.' V 2 John of Beverley to a dumb man:
'dicito aliquod verbum, dicito ge' [=yea, yes] quod est lingua Anglorum verbum adfirmandi et consentiendi, id est etiam. V 9 (p 191 l 11 S) interrogavitque me, an cum cognoscere possem. aie 'etiam: tu es enim Boisil.'

12 OSTIARIVS V 21 (p 216 l 2 S) Ceolfrid clenched his argument with the same appeal to hope and fear in his letter to the Picts: sic enim fit ut post acceptam temporalis regni potestatem ipse beatisimius apostolorum princeps caelestis quoque regni tibi tuisque cum ceteris electis libens pandat introitum. h a 11 (end) of Benedict (ob 12 Jan 690) sepultus in ecclesia beati apostoli Petri, ut, quem degens in carne semper solebat amare, quo pandente ianuam regni caelestis intrabat, ab hisuis reliquis et altari post mortem nec corpore longius abset. So Aldhelm (in Bonif p 30 Jaffé) si ergo Petro clauces caelestis regni a Christo conlatae sunt, de quo poeta [Aldhelm himself de aris Mariae II 2] ait: 'clauiger aetherius, portam qui pandit in aethera,' quis, ecclesiae eius statuta principalis spernens et doctrinae mandata conlemmens, per caelestis paradisi portam gratulabundus in greditur1 et si ipse potestatem ligandi atque monarchiam soluendi in caelo et in terra felici sorte et peculiari privilegio accipere promeruit, quis, paschalis festi regulam et tonsurae Romanae ritum refutans, non potius se strictis nexitibus inexc. tricabiliter obligandum quam clementer absolvendum sullatusm arsitetur? Jaffé monum Carol (Beri 1867) 14. 16—18. pope Martin I in Baronius 646 20 donec iudicium de eo nostrae apostolicae auctoritatis, hoc est principis apostolorum Petri, cognoscat, utpote quoniam solus et prae omnibus creditus est atque accipere meruit a rege regum Christo deo clauces regni caelorum ad aperiendum recte credentibus in eundem dominum nostrum et claudendum infidelibus haereticis. Gildas in MHB 33° clauicularius ille caelorum. ibid 45°. Ebrard, Rettberg and Werner (Bonifacius Leipzig 1875 36. 37. 104) have shewn that the British church represented spiritual freedom as opposed to the monarchy and mechanical good works of Rome.
WHEN Colman saw his opinions rejected he returned to Scotland to consult with his friends there what he ought to do. Bishop Cedd adopted the catholic use in his own see. This synod was in 566 A.D. Tuda succeeded Colman as bishop in Northumbria, and Eata abbat of Mailros was made abbat of Lindisfarne. This Eata was one of twelve boys whom Aedan had taken from among the Angles for special instruction and he afterwards became bishop of Lindisfarne. Colman took with him into Scotland some of the bones of bishop Aedan. The humble style of all the buildings of the community over which he presided shews the frugality and self-denial of Colman and his predecessors. They kept no money, built no houses for the reception of the visits of great men, their thought being to serve God and not the world. Thus men of religion were held in great veneration, and their preaching and other ministrations much sought unto. This continued to be the character of the Northumbrian church for a long time afterwards.

Cf c 17.

P 78 21 AGILBERCTVS p 31 1 20. P 70 1 29 n.

,, 22 DOMVM to Gaul Pagi 664 5—7. Eddius 12 be there with 11 other bps consecrated Wilfrid.

,, ,, COLMAN Eddius 10 (end) uncharitably says Colmanus uero episcopus audiens quid esset faciendum, tonsuram et paschae rationem propter timorem patriae suae contempsit, ut recederet et alii meliori sedem suam occupandam reliqueret. Peter the venerable in Bernard ep 229 (=IV 17) § 9 takes too cheerful a view of these controversies, when he cites them as examples of variety without schism: alio tempore oriens, alio occidens, alio in eadem Britanniae insula Angli, alio Scotti Christiani, scilicet antiquiores, pascha domini celebrabant. Cuthbert (Beda uita Cuthb 39 § 65) at his death charged his disciples to refuse communion to those who dissented from the Roman usage; yet he was prior of Aedan's foundation Lindisfarne. Fuller § 91 'in this councill, or collation (call it which you please) after much arguing pro and con, Wilfride at last knockt down all with this argument: that the Romish celebration of Easter was founded on the practice of St Peter, prince of the apostles, and porter of heaven. King Oswy hearing this was affrighted, who had rather anger all the other eleven apostles than offend St Peter, one so high in power and
place; for fear (as he said) lest coming to heaven-gate, St. Peter should deny him *a cast of his office*, and refuse to let him into happiness. St. Coleman, being on the other side, was angry, that so slight an argument had made so deep an impression on the king's credulity: and, to manifest his distaste, after the council was broken up, carried all those of his own opinion home with him into Scotland.'

P 76 23 QVI SE SEQUI VOLVERVNT uiri circiter XXX p 99 l 29.

" 24 PASCHA CATHOLICVM ET TONSVRAM CORONAE p 70 l 20 n.
P 77 l 9. p 90 l 26 n. V 22 (p 217 9 S) of the Britons *et capita sine corona praetendum* et sollemnia Christi sine ecclesiæ Christi 10 societate uenerantur.

" 25 HOC the tonsure.

" 27 SVAM SEDEM p 61 l 17.

P 77 2 OSVIV c 14.


" 8 SCOTTOS AVSTRINOS the southern Irish had long before submitted to Rome p 23 l 12—15.

9 MOREM PROVINCIAE Ussher shews from Adamnan and elsewhere that the inhabitants of the southern districts of Ireland 20 adhered to the discipline of the church of Rome primord p 934 (Stevenson).

" " CORONAM TONSVRAE cet p 76 l 24 n.

" 14 ET VERBO ET OPERE p 27 l 2 n.

" 17 EATA p 115 l 5—8. p 151 l 7—10 *sir omnium man*—25 suetissimus. p 152 l 22. uita Cuthb 6 he received Cuthbert as a monk of Melrose. 7 and appointed him 'praepositus hospitum' in the new foundation of Ripon. 16 made him provost of Lindisfarne: *nam et ipsum locum idem reuerentissimus pater abbatis iure regebat*. 25 when bp summoned Cuthbert to a conference at Melrose. 30 His life in Surtees soc no 8 miscellanea biographica 1838 pp 119—125 from a York ms.


" 20 XII FVERIS on the frequency with which this number was adopted by the early Christians, see Reeves' introd to life of S Columba p lxxi. This duodecimal economy is seen in the story of king Oswald
and his twelve companions in exile Adamn uita S Columbae I I, in the number of Columba's own disciples, in the twelve years which formed the term of monastic service. St Willibrord's companions in his missionary expedition to Friesland were also twelve. In most of these cases we find mention, that it was iuxta numerum XII apostolorum, shewing a desire to imitate even the accidental features of the apostolic system.

P 77 24 NON MVLT litter Post A D 678 IV 12 end.
,, 25 DOMVM p 76 1 26.
10 ,, 26 OSSIUM p 49 1 19. Lingard II 87.
,, 27 ECCLESIA Lindisfarne.
P 78 2 PAVPERIBVS p 27 1 2 and 33. p 81 1 5.
,, 3 POTENTIVM SAEVLI p 27 1 30.
,, 10 TVNC in contrast with the degeneracy of Beda's time for which see his ep ad Ecgb and Bonif ep ad Cuthb (both in Hussey).
,, 12 VENERATIONE p 151 1 31—p 152 1 3. At a little later date there is a curious narrative of how religious men were honoured. A very wealthy nobleman was in the habit of often saying in the presence of the brotherhood, 'who will obtain for me the honour of entertaining the great hero St Cuthbert and sheltering him under my roof? I call Christ and my faith to witness that were he to come I would adorn my house with plate, strew my threshold and court-yard with roses and sweet-smelling lilies and make my walls shine with shields of gold. My butler should joyfully receive his attendants with capacious bowls of wine, and serve them with horns of mead so that the number of their cups should be innumerable. Beds should be prepared for the saint in my chambers and halls, with my own hands would I place him on the couch and would cherish his feet in my bosom.' See Hardy catal Brit hist vol I pt I pref p xxxii.
30 ,, 16 MANV SIGNARI V 2 John of Beverley cured a dumb man by signing his tongue with the cross; by his blessing he covered the same man's bald head capillis pulcherrime crisps. Of the cross marked on the forehead as a safeguard from evil spirits Ceolfrid in v 21 (p 215 9—15 S). Beda urges Ecgberct (ep c 9) to teach the 35 people, as a means of pleasing God, quam frequenti diligentia sig- naculo se dominicae crucis suave omnia adversum continuas inmundorum spirituum insidias necesse habeant munire. Cf Bonif ep p 42 1 19 Jaffé. pp 54. 236 (pope Zachary sends a scroll, in which the parts of the mass in which crosses are to be made, are marked). Greg
SIGN OF THE CROSS.

[III]

dial i i p 156 a falling rock checked by the sign of the cross. ib 4 p 165 a nun, eating a lettuce without first blessing it with the sign of the cross, arrepta a diabolo protinus cecidit. ib 10 p 196 (cf note) a blind man cured. ib 11 cross made 'by faith, not by touch,' in the air was found impressed on bread in the oven. ib 11 2 Benedict drives away the devil who flew about him in the form of a blackbird. ib 3 p 216 he breaks a glass containing poison by making a cross in the air. ib 111 5 (end) Sabinus makes the sign of the cross and drinks off poison sent by an archdeacon, who expires at that instant. ibid 6 cure of a demoniac. ibid 7 a Jew overheard a conference of evil spirits, 10 but remained safe having fortified himself with the sign of the cross. ibid 35 serpents killed. Baroni us 719 to a golden house crumbles into mud, and the guide stands detected as the devil. ibid 603 i4 Gregor sends a cross with a 'benedictio' from the chains of SS Peter and Paul as a cure for the eyes: quia multa per eandem benedictio nem fieri miracula consequerunt. Adamnan uta Columbae ii 21. The cross was also employed as a signum salvatione over the pail before milking, over tools before they were used. Hence arose the readiness to erect nuxillum crucis on the site of any remarkable occurrence. The cruciform arrangement of masts and yards in a ship was also regarded as conducive to a favorable voyage. For much additional matter on this subject see Reeves' introd to life of St Columba pp cxiv—cxxv.

P 78 17 BENEDICI Adamn uta Columbae iii 27 by Columba's blessing Iona was freed from serpents. cf ibid 1 12.

,, 26 AVARITIAE ep ad Ecbg 4. 7. 10. 11 for 30 years, since 25 king Aldfrid's death, laymen had procured grants of land in perpetuity, on pretense of founding monasteries, in reality to escape the military service which possession of the land involved. TERRITORIA P 53 l 11.

,, 28 COACTVS as Cedd was pressed to receive possessionem terrae aliquam P 63 l 7.

XXVII

THE year 664 A.D was distinguished for an eclipse of the sun and a severe pestilence in Britain, in which bishop Tuda died. The plague also extended to Ireland. Many persons from among the Angles retired to Ireland at this period for study and instruction and were well received by the Irish-Scots. Among these pious students were two young men Edilhun and Ecgberct, who were at the monastery of
Rathmelsigi, and were seized with the plague. Ecgberht in fear of death went forth from his chamber and prayed for time to be given him in which to repent, and vowed if his life were spared, he would never return to Britain, would fast a whole day and night in every week, and chant the whole psalter daily. When he had returned to his couch, his companion awoke, and told how by a vision he had learnt that Ecgbert's prayer was granted. The next night Edilhun died, but Ecgbert recovered and lived till 729 A.D. He practised more severities than he had included in his vow, for in the forty days' fast he took only bread and the thinnest milk once in the day. This same abstinence he also practised for forty days before Christmas and forty days after Pentecost.

P 79 3 ECLIPSIS p 169 l 22. de sex aet A M 4622. de temporibus (end xc 932 Migne).

" " TERTIO a mistake for primo 3 45 p.m. Ussher 491. Petavius 15 de ratione temporum (1703) I 543. Pag 664 8. The annals of Tigernach (O'Conor script rer Hib I xcii) and Ulster (Ussher 490) are correct (Stevenson). The Saxon Chronicle has Beda's date i e v non Maii.


20 h a c 8 end. 9 pr its ravages in Beda's own monastery 12 years later 686 A.D. Adamnan uita Columbae II 46 (with note pp 182 183 ed Reeves 1857). III 12. In the life of Geraldus Saxo (Ussher 539 col 1 end) it is said to have swept away 3 of the inhabitants of Ireland.

" 10 BIGNALAECH this name in the Saxon version is Pegna-

25 leah. But the Sax Chron gives Wagele. After what has been said above on the confusion of Peada and Weda p 66 l 10 n the variation of the initial letters will be easily accounted for. Smith taking Beda's form thinks the similarity of name is enough to identify it with Pin-
canheal (now Finchale two miles from Durham) where a synod was held

30 in 788 A.D. Ingram, who brings forward another form of the word Vignalec from Leland collectan II 143 ed 1774, conjectures that it is Whalley. This Whalley is an extensive parish lying in three counties, Lancashire, Cheshire and Yorkshire, containing several towns, chapel-
ries and townships, with a fine abbey church, so that it is not unlikely

35 to have been of ancient celebrity. The form comes very near to that of the Sax Chron. In Sim Dunelm Whalley is written Walaleage, see Pearson historic maps of England.

OF READING THE PSALTER.

116. 12 (p. 197 l. 21). Synodus episcoporum Patricii c. 33 'clericus qui de Britannis ad nos venit sine epistula, etsi habitet in plebe, non licitum ministrare' (Migne LIII 826). Gertrude, abbess of Nivelle (cent. vii) who is said to have known nearly the whole bible by heart, sent for teachers from Ireland (Mabillon AA SS O S B II 465 de 5 transmarinis regionibus grauos homines ascibat ad docendum).

P 79 14 LECTIONIS uita Cuthb 6 § 11 Cuthbert on entering Melrose as a monk aequalis ceteris fratribus uitae regularis observantiam tenere sed etiam artioris disciplinae studiis supergrati curabat, legendi uidelicet operandi vigilandi atque orandi solertiae. Charlemagne in 787 gave 10 directions for education in monasteries (capitularia regum Francorum Par 1780 l. 201 202).

22 ECGBERCT Lingard II 302.

23 EDILVINI p. 39 l. 18.

25 MVLTO TEMPORE from 679 AD to 701 AD.

27 RATHMELSIGI Mellifont co Louth 5 m WNW of Drogheda. The remains of the abbey are still seen. On St Mel see AA SS Mar II 551. 551—2.

28 MORTALITATE 1 4 11.

P 80 2 VENERANDAE CANITJEL PRESBYTER p. 56 l. 12. So Beda 20 cites the evidence of (the presbyters) Herefrid (uita Cuthb praef § 1 and c. 8), Ingalud (ibid 5 end) and Sigfrid (ibid 6).

6 SEDVLVS Beda often uses the adj thus h a i pr monasterium... sedulus rexit. ibid 9 (p. 297 l. 50 S) hoc sedul us eisdem solebat iterare mandatum. but also sedulo v. 13 pr. cf festinus Greg dial 110 col 25 300°.

16 PSALTERVM h a 9 (end) Benedict, when drawing to his end, would employ a reader to beguile his sleepless nights by reading the patience of Job or some other consolatory passage of scripture. et quia nullatenus ad orandum surgere, non facile ad expendum solitae psalmodeiae cursum linguam vocemue poterat leuare, didicit us prudens affectu religionis dictante per singulas diurnae siue nocturnae orationis horas aliquos ad se fratum vocare, quibus psalmos consuetos duobus in choris resonantibus, et ipse cum eis quatenus poterat psallendo, quod per se solum nequiserat, eorum iuwamine suppleret. cf. 13 pr of 35 Ceolfrid, in prospect of death post incomparabilem orandi psallendique sollertiam, qua ipse cotidianus exerceri non desit. 14 pr completas horae tertiae psalmodeia. ibid 16 Ceolfrid, from the day of his quitting his monastery to the day of his death (114 days) exceptis (=beside, not
recounting) canonicis orationum horis, quotidie bis psalterium ex ordine decantare curatur. cf Rock church of our fathers III 321. Bingham XIV 1 'of the psalmody of the ancient church'. Lull (Bonif ep 116 Jaffé) directs a week's fast to be kept in Thuringia in order to avert a scourge of rain et unusquisque servorum dei et sanctimonialium quinquaginta psalmos cantet omni die in illa septimana.

P 80 25 VISIONEM IV 29.

30 NUPPER P 170 1 31 n.

P 81 3 SCOTTORVM SIVE PICTORVM P 19 l 11 n. EXEMPLIO

10 VIVENDI ET INSTANTIA DOCENDI P 27 1 2 n.

5 DIVITIBVS P 78 1 2 n.

6 DIXIMVS P 80 1 12—18.

10 SUPERFICIE CRASSIORE cream.

11—13 three quadragesimal fasts also in Theodore's pentential


XXVIII

WILFRID is sent by king Alchfrid to Agilberct bishop of Paris for ordination, and while Wilfrid tarried abroad king Osiu sent Ceddadda brother of bishop Cedd into Kent to be ordained. The archbishop Deusdedit was just dead, so Ceddadda was ordained by Vini bishop of the West Saxons who was at that time the only bishop in Britain who had been canonically ordained. By the labours of Ceddadda and Wilfrid the Scots who continued to live among theAngles were brought to accept the Catholic institutions, or else they departed to their own country.

P 81 15 INTEREA perhaps still in 664, for 709, the year of Wilfrid's death, was the 45th of his episcopate (V 19). See Haddan-Stubbbs III (108 109). ALCHEFRID he desired to make a pilgrimage to Rome at this time propter adormanda apostolorum limina, in company with Benedict Biscop; but his father Osiu kept him at home (h a 2). His Romish predilections bound him to Wilfrid h e v 19 (p 206 1 8 S), who on returning to Britain from France coniunctus est amicitias Alch-
fridi regis, qui catholicae ecclesiae regulas sequi semper et amore didicerat. He gave him lands at Stanford (? Stainforth in the W Riding); and at Ripon, turning out the Scots who remained true to their national usage, to make way for him. Here he was ordained presbyter by Agilberct, desiderante rege ut wir tantae eruditionis ac religionis sibi specialiter individuuo comitatu sacerdos esset ac doctor. quem non multo post, delecta et eliminata (ut et supra docuimus) Scotorum secta, Galliam mittens, cum consilio atque consensu patris sui Osuiu, episcopum sibi rogauit ordinari, cum esset annorum circiter triginta, eodem Agilbereto tunc episcopatum agenti Parisiacae civitatis: cum quo et alii undecim episcopi ad dedicationem antistitis consenientes multum honorificum ministerium impleuerunt. Eddius 11 the kings and wise men elect Wilfrid as most capable of enforcing the Roman usage. 12 he asserts that all the existing bps, quorum nullum meum est accusare, aut quartadecimani sunt ut Brittones, ut Scotti, aut ab illis...ordinati. To make sure therefore of 15 recognition by Rome, he asked leave to seek consecration in Gaul. cf Haddan-Stubb's 1106. Wilfrid certainly did not return from Gaul until three years before Theodore's arrival in England, which was in A.D 669 (Eddius 15), that is until A.D 666 (Haddan-Stubb's 108).

P 81 16 REDEM Clothera III (655–670), a mere boy king of Neustria. 20

,, 17 ORDINANDVM Wilfrid objected to the consecration of English bishops inasmuch as they were either converts to the Scottish calculation regarding the observance of Easter, or had received ordination from those who were of that opinion uita Wilfridi 12.

,, 19 MAGNO CVM HONORE Eddius 12 before all the people et in 25 sella aurea sedentem more eorum sursum eleuarunt, portantes in manibus soli episcopi intra oratoria nullo alio attingente hymnusque et cantica in choro canentes.

,, 20 PLVRIMIS (Eddius 12) twelve in all.

,, 21 CONPENDIO Complègne Bouquet III 321.696. Gall Chr IX 434 30 (Stevenson).

,, 23 FILII Alchfrid.

,, 25 DIDICERAT OPERIBVS p 27 l 2 n.

,, 27 CEADDA p 64 l 26. Eddius 14 while Wilfrid was abroad, king Osuiu was won over by the Scottish party ordinantesque serum dei 35 religiosissimum et admirabilem doctorem de Hibernia venientem nomine Ceadda... in sedem episcopalem Eboracae civitatis inoque contra canones constituerunt. AA SS Mar I 143.

LAESTINGAEV p 64 l 15.

P 81 30 PREBYSERVM SVVM as chaplain v 19 cited on l 15. Cuthbert, abbot of Wearmouth (in Bonif ep 134 p 301 Jaffé) sent presents to Lull per Hunnini meum presbyterum. EADHAEDVM p 114 l 28.


2 INVENERVNT this expression should be noticed as an indication of the little communication between the north and south of England at this period.

DEVSDEIT died 14 July 664 (III 20) and the see remained vacant till 26 Mar 668 (IV 1).


8 BRETONVM Theodore's penitential II 9 (Haddan-Stubbs III 197) qui ordinati sunt a Scotorum uel Britonum epis-
copis, qui in pascha uel tonsura catholicorum sunt, adunati ecclesiae non sunt, sed iternum a catholico episcopo manus impositione confirmatur. Accordingly Cædla was reconsecrated p 93 l 5—13.


secus as the nos catholicus is that of Rome (cf l 11 canonice) contra is the word wanted. But secus prep always = secundum. Can secus ac, 'otherwise than,' have induced Beda to give the word a sense opposite to the received? Mr Gidley alone has seen the difficulty.

10 VLLVS qu Boniface of E Anglia and possibly Damiamus of Rochester (Haddan-Stubbs III 106).

CANONICE ORDINATVS pope Zacharias (Bonif p 187 Jaffé) denounces roundly the errores simulatores sub nomine episcoporum uel presbyterorum, qui numquam ab episcopis catholicis fuerunt ordinati.


NON EQVITANDO p 27 l 7 n.

17 EISDEM ACTIBVS III 5.

18 CEDEI C 22 23.

VENIENS Wilfrid returned from Gaul in the year 666 A.D.

VILFRID IV 2 end. Eddius 14 end.

22 SCOTTI C 25 end. V 21 end. 22.
WIGHARD SENT TO ROME.

XXIX

As archbishop Deusdedit was dead, the kings Osuiu and Ecgberct chose the presbyter Vighard as fit to be archbishop and sent him to Rome to be ordained, and that he afterwards might ordain other bishops for the churches in Britain. But Vighard died at Rome before he could be consecrated, and the pope Vitalian wrote to king Osuiu, exhorting him to follow the rule of St Peter in the keeping of Easter, and promising, as soon as he should be able to find a fit man, to send a bishop to preside over the British church and to instruct the people. He deplores the death of Vighard and sends by the bearers of his letter some relics as presents to the king and his queen. Lastly he exhorts him to labour for the spread of Christianity through the whole island of Britain. The account of him who was sent in Vighard’s stead is reserved for the next book.

P 82 26 His temporibus according to Jaffé regesta A.D. 665; chron 15 Sax and Flor Vig 667.

,, 27 ECGBERCT p 89 16—18.
,, 28 CONSILIO the secular authorities were active at this time in their care for the spiritual wants of the country over which they ruled.
,, 29 INTELLEXERAT c 25 end.
,, 30 EDVCAVTS A SCOTTIS p 19 11 n.

P 83 3 VIGHARDVM the first abp of Canterbury chosen from the secular (de clero) clergy (Stevenson). ha 3 eo autem tempore miserat Ecgberctus Cantuariorum rex de Brittaniam electum ad episcopatum officium uirum nomine Vighardum, qui a Romanis beati Gregorii 25 papaee discipulis in Cantia fuerat omni ecclesiastica institutione sufficienter edoctus; cypiens eum sibi Romae ordinari episcopum, quatenus suaegentis et linguae habens antistilum tanto perfectius cum subjectis sibi populiuel urbis imbueretur fidei uel mysteriis, quarto haec non per interpretam sed per cognati et contribulis uiri linguam simul 30 manumque susciperet. qui uident Tur Vighardus Romam ueniens, cum cunctis qui secum uenerer comitibus antequam gradum pontificatus perciperet, morbo ingruente defunctus est.

,, 9 PRAEEREPTVS this untimely death was shared by almost all his companions p 89 1 7. It is most likely that the death of these men was due to the malaria which has so often proved fatal to visitors of Rome. The insalubrity of the Pontine Marshes is notorious, and such attempts as had in ancient times been made to drain them were
rendered inoperative at the time of the invasion of Italy by Theodoric (A.D. 455). Caecilius Decius gave free course to the waters in the neighbourhood of Rome, and the reestablishment of these immense marshes was one of the many disasters which resulted from the attacks of the Goths on Italy.

P 83 11 VITALIANVS was pope from 657 A.D. to 673.

,, 12 SERVVS SERVORVM DEI a title now, like 'pontifex maximus,' 'papa,' 'apostolica sedes,' confined by usage to the Roman see. It was borne by Wilfrid (Edius 49 pr), Maurus bp of Ravenna (Baronius 649 10 13), the abbess Eangyth (Bonif ep 14 Jaffé indiégna ancilla ancillarum dei), Berhtwald abp of Canterbury (ib ep 11 famulorum dei famulus), bp Daniel of Winchester (ib ep 7 dei famulorum famulus); often dei plebis famulus (ib p 443 n 2); Leobgytha (ib 23 ultima leue iugum Christi portantium famula), the abbots 15 Wicbert and Doto (ib 130 131 servus servorum dei).

,, 19 PROMERVIT for a similar expression see p 46 l 29.

,, 22 PRO SVAE ANIMAE REDEMPTIONE a constant expression in reference to any religious work undertaken, or gift bestowed for the benefit of the church. See Maitland’s Dark Ages p 72.

20 ,, 26 ISAIA the passages quoted here are from xi 10 xlix 1 6 7 8 and xiii 6 7.

P 84 15 PRINCIPIS APOSTOLORVM c 25 end.

,, 16 IN PASCHA CELEBRANDVM 'for the celebration of Easter.' Beda is strict in his use of cases; another writer of the age might mean 25 'in the celebration of Easter.'

,, 17 18 QVI VT...SIC DOCTRINA EORVM a slight anacoluthon; the strict construction would be quorum, ut...mundum, sic doctrina corda inlustrat, 'whose teaching enlightens believers' minds, as the greater and lesser light of heaven give light to the world.'

30 ,, 20 POST NONVILLA so in the letter from John IV pope elect to the Scots (II 19) the portion relating to Easter is omitted. Ussher (epist Hib syll no 9 note) gives from a very ancient ms possibly of Whitby abbey a part of what is wanting: 'numquam enim celebremus debeat sanctam pascha nisi secundum apostolicam et canonicam fidem, ut in toto orbe celebratur a Christiana plebe, id est secundum apostolicam regulam cccxviii patrum [of Nicaea] et computum sanctorum Cyrilli et Dionysii. nam in toto terrarum orbe sic Christi una columba, hoc est ecclesia immaculata, sanctum paschae resurrectionis diem celebrat. nam Victoris [rather Victorii] regulam
P 88 23 VIAM IVSTITIAE probably this expression is derived from 2 Pet ii 21, where the Vulgate has these words of a similar lapse from the faith: melius enim erat illis non cognascere viam iustitiae, quam post agritionem retroversum converti.

"23 DESTRVCTIS FANIS ARISQUE II 13 end. V 11 pr. Gregory 5 (1 30) ordered Mellitus to sprinkle the idol temples with holy water and convert them to Christian use."
BOOK IV

I

In the year 664 A.D., distinguished by the eclipse and the pestilence, archbishop Deusdedit died and on the same month and day died also Erconberct king of Kent. The throne was received by Ecgberct his son, and he in conjunction with Osuui, king of Northumbria, sent an Angle named Vighard, a presbyter of great learning, to Rome to be consecrated archbishop. But Vighard and nearly all his companions were carried off by a plague before he could be consecrated. The pope Vitalician sought carefully for a fit man to send to be archbishop in England. His choice first fell on a learned abbat named Hadrian, a native of Africa, but he excused himself as unworthy of so high a charge, and suggested that a certain monk named Andrew should be appointed. He however was too infirm. After some time Hadrian proposed for the pope's acceptance Theodore a monk learned in Greek and Latin, a native of Tarsus in Cilicia, but then living at Rome. The pope ordained him first subdeacon, and then, when his hair was so far grown that he might receive the circular tonsure on the crown of the head, which was the Roman form, he was consecrated bishop, and started for Britain in company with Hadrian, from whom the pope had required a promise that he would conduct the new archbishop to his see and take heed that he introduced there nothing contrary to the true faith. Hadrian had been into Gaul on two occasions before this. They left Rome May 27 A.D. 668, and went by sea to Marseilles, then by land to Arles where they were detained till Ebrius the mayor of the palace at this time gave them leave to travel. Then Theodore visited Agilberct bishop of Paris, and Hadrian went to the bishops of the Senones and the Meldi, for the approach of winter forced them to tarry in Gaul. King Ecgberct heard that they were there and sent an escort for them, but Ebrius detained Hadrian for some time having a suspicion that he was going on a mission from the emperor into Britain. Eventually finding his fears groundless, he let him follow Theodore, and when he arrived in England
the new archbishop set him over the monastery of St Peter, where the archbishops of Canterbury are usually buried, for Vitalian had charged Theodore to provide for Hadrian and his followers.

P 89 I ANNO MEMORATO AD 664. PRAEFATAE p 79 l 3.

2 PESTILENTIAE p 153 l 23. COLMAN III 26 pr.

4 VI° the succession was Augustine 596 AD, Laurentius 604, Mellitus 619, Iustus 624, Honorius 627, Deusdedit 655.

DORVVERNENSES Theodore seems to be the last of whom this word was employed as his sole title. Brihwald his successor is the first to whom the present title "Archbishop of Cantuarebyri" is applied. Sax chron an 694. This expression is found in the copy of the chronicle Cott Dom A VIII see the note p 66 in Thorpe's edition of the S chron.

II IDVVM IVL 14 July cf III 20.

5 ERCONBERCT III 8. p 169 l 22.

7 VIII ANNOS he died July 673 c 5 end.

8 NON PAVCO TEMPORE from 14 July 664 (l 4) to 26 Mar 668 (p 90 l 29) when Theodore was consecrated.

9 PRAECEDENT E C 29 esp p 83 l 3 n.

15 VITALIANVS consecrated 30 July 657 (Pagi 655 1) died 27 Jan 672 (Pagi 669 2).

17 PESTILENTIA p 79 l 4.

20 SEDVLVS the pope seems to have spared no pains to get a good man, but he seems quite to have taken it for granted that when Wighard was dead, he was at liberty to choose a successor.

21 HIRIDANO itsa codex Mori. sed codices primaeae auctoritatis in hac uoce differunt. alii enim habent Niridano et quidem recte. locus est iuxta Montem Cassinum (Smith).

22 NEAPOLI CAMPANIAE p 90 l 14. a Gr construction, common in Plin e g XVI § 17 in Campania Italiae. HADRIANVS AA SS 9 Jan. With the character given of his learning cf Anastasius on Leo II (in 30 Baronius 683 1) 'uir eloquentissimus, in diuinis scripturis sufficierent instructus, Graeca Latinaque lingua eruditus, cantilena et psalmodia praecipius et in earum sensibus subtilissima exercitatione limatus, lingua quoque scholasticus eloquendi maiori lectione polita.'

P 90 I GRAECAE ET LATINAE l 15. p 92 l 18 n.

14 THEODORVS h a 3 at uero papa apostolicus, ne legariiis obvuntibus legatio religiosa fidelium fructu competente carere, inito consilio elegit de suis quem Britannias archiepiscopum mitteret, Theodorum videlicet saeculari simul et ecclesiastica philosophia praeditum
FORMS OF TONSURE.

uirum et hoc in utraque lingua Graeca scilicet et Latina, dato ci collea et consiliatone siro aequo strenuissimo ac prudentiissimo Adriano abbate. Benedict Biscop also (from whom the tradition would pass unadulterated to Beda) was induced to return home with Theodore, cui vel illo pergenti vel ibidem docenti pariter interpretes existere posset et ducor. See his penitential in Haddan-Stuibs III. Mabillon AA SS Ben saec II.

P 90 30 ADISSET for this reason probably Ebrinus looked upon Hadrian with more suspicion than he did upon Theodore.

22 PROPRIOVM ie 'he had a competent number of slaves of his own' which would be a saving of cost.

23 DILIGENTER ADTENDERET the germs of a papal nuncio; so John the chanter c 18. Already Rome was jealous of correspondence between the Eastern and English churches.

26 TONDI Ionas uta Eustasii 12 (Migne LXXXVII 1051 ed. charge against Columban's disciple) capitis comam aliter tondi.

27 TONSVRAM p 70 l 20 n. p 76 l 24 n. Ceolfrid in his letter to Naiton king of the Picts (v 21) treats at large of the tonsure (p 214 l 34 seq S) hortor ut ecclesiasticam et Christianae fidei congruam habere curetis. True, the apostles were not all shaven alike, nor has the catholic church one only form of tonsure. Job let his hair grow in prosperity, shaved it off in his troubles. Joseph wore his hair long in prison, shaved it off on his discharge. The difference of tonsure does not hurt those who have a pure faith in God and love to their neighbour; esp as the catholic fathers had no controversy about it, as about Easter or the faith; still of all tonsures found in the church or in mankind, I may justly say that we should embrace none more than that worn on his head, to whom the Lord said Tus Petrus; should detest none more than his to whom Peter said 'Thy money perish with thee.' Nor are we shorn in coronam only for the reason, that Peter was so shorn; but because Peter was so shorn in memory of the Lord's passion, representing the crown of thorns; by this tonsure we declare ipso etiam frontispicio our readiness to bear mockeries for our Lord's sake, and our hope of the crown which he has promised to them that love him. ceterum tonsuram eam quam magnum serunt habuisse Simenem, quis rogo fidelium non statim cum ipsa magis primo desestet et merito exsufflet aspectu? At first sight it looks like a crown, but as you follow it to the neck, decurtatam eam quam te videre putatas inuenies coronam. Such a habit befits Simoniaciaes et non Christianis, who will miss the crown everlasting. Not that all will be rejected
who have this tonsure, if by faith and good works they favour catholic unity; as for instance Adamnan, whom, when sent on an embassy to king Alfrid he visited our monastery, I asked why, hoping for a crown of endless life, he wore *terminatam in capite coronae imaginem?* if he sought the society of Peter, why he imitated the tonsure of him whom Peter anathematised? He replied: 'Though, brother beloved, I have Simon’s tonsure after the fashion of my country, yet I detest with all my mind Simoniac perfidy.' I rejoined: 'What you embrace in the heart, you should display openly.' Naiton decreed that all the clerks of his realm should accept the tonsure 'so full of reason.' *ad omnem in coronam ministri altaris ac monachi.* Ecgerct brought the monks of Iona to the Roman usage in respect of Easter and the tonsure (V 22) *immutasuit piis ac sedulis exhortationibus inueteratam illam traditionem parentum eorum, de quibus apostolicum illum licebat proferre sermonem, quod semulationem dei habeant sed non secundum scientiam.* 15 catholicoque illos atque apostolico more celebratiorem...practique sollemnisitatis sub figura coronae perpetis agere perdocuit. V 12 (p 197 28 S) *monachica sit tonsura coronatus.* anon uita Cuthb II (§ 12 p 265 of Stevenson’s Beda II) *postquam servitutis Christi ingum tonsuraeque Petri formam in modum coronae spinaeae caput Christi cin-gentis...susceperat.* Almost the same words in Eddius 6 pr. [Alcuin] de diuinis officiis 25, 37 end (Migne CI 1233a, 1238b). Aldhelm (in his letter to Geruntius in Jaffé’s Boniface ep 1 pp 26 27) speaks at length of the obstinacy of the Britons in defending their national tonsure, that of Simon Magnus, and rejecting that of St Peter. *capitula sel can Hibern 25 (D’Achery spicil IX 45) c 6 ‘de tonsura Britonum’ where Gildas is cited quorum tonsurae sunt aures ad aurem tantum contingebat. c 7 PATRi-CIVS SI QVIS CLERICUS, cuius capilli non sunt tonsuri Romano more, debet excommunicari (cf Labbe conc III 1478 Patricii conc can 6). The first and second ‘orders’ or ages of Irish saints had one tonsure 30 ‘from ear to ear’, and one Easter ‘after theernal equinox, on the 14th moon’ (O’Connor rer Hibern 162—5). Germanus abp of Constantinople (Migne XCVIII 392d or in W B Marriott vestiariam christianum 1868 p 82) ‘the tonsure of the priest’s head and the circle cut away in the midst of the hair is in place of the crown of thorns worn by Christ. The double circlet marked out by the hair of the head, sets forth in semblance the honoured head of the apostle Peter.’ A Roman council AD 721 can 17 (Mansi XII 264) excommunicated priests who let the hair grow. conc Tolet IV c 41. *Isid off eccl II 7 (Marriott p 68) ‘the*
TRAVELLING IN GAUL.

cutting off the hair from the upper part of the head, and leaving it lower down in the form of a crown, is in our judgement a figurative setting forth of the priesthood and royalty of the church.' Honor Augustod gemma animae i 193 (ibid. 134). Ussher antiqu 478 479. Alford ann 664.

Mabillon AA SS Ben saec III pt i præf § i pp ii—xiv. Schröckh XX 155 seq. Thomassin la discipline de l'église pt II bk 1 c 30 21 who honestly says in effect c 20 § 15 that there seems to be no historical warrant for the use of the apostles' names. C C F Siegel Alterthümer Leipzig 1828 under Tonsur. Rock church of our fathers i 185—8. DCA

10 hair. tonsure. The three tonsures are 1) St Peter's (the Roman) 'the hair shorn away from the top of the head in a circular shape more or less wide, according as the wearer happened to be high or low in order: the hair clipt over the ears and all about the neck in such a way, that from behind and on the sides it looked like a ring or crown around the head.' 2) that of Simon Magus (the Irish) 'made by cutting away the hair from the upper part of the forehead in the figure of a half-moon, with the convex side before' (Rock). 3) that of St Paul (that of Theodore and the Greeks, see note on 1 28).

P 90 28 PAVLI Germanus (Migne xcviili 3964) 'the shaving the whole head is in imitation of James the brother of God and of the apostle Paul' (Marriott p 86). Ratramnus contra Graecorum opposita IV 5 (lxxi 321d Migne) clerici qui barbam quidem nutrientes at nero caput penitus capillis omni ex parte nudant. In the vision he IV 14 St Peter is attonsum sui clericus, St Paul has a long beard.

P 99 VII KAL APR 26 Mar 668, which by De Morgan's tables was Passion Sunday, the 5th in Lent.

P 30 VI KAL IUVN 27 May.

P 32 AREHELAS Pagi 668 5 infers that Arles belonged to Neustria and was its capital. For Theodore passed unmolested through Marseille, which belonged to Childeric king of Austrasia, but was detained at Arles by Ebroin, mayor of the palace to Clotaire III king of Neustria and Burgundy.

P 91 I IOHANNI Gallia Christ I 542 (Stevenson).

35 3 CPIAM PERGENDI the sovereigns of Gaul and their chief ministers claimed the right to arrest any travellers to whose reasons for passing through their country they might conceive an objection. When Wilfrid in 678 A.D. went to Rome a message was sent to Theodoric then king of Neustria, desiring him to detain the bishop on his journey. He,
with the assistance of Ebrinus, prepared to arrest the traveller, but by a mistake which they made concerning his name, he was able to escape them.


,, 5 SUPERIUS III 7. 25 26. 28.
,, 7 EMME otherwise Emmo or Haymo, gives a charter as bp of IO Sens AD 658 or 659 (Mabillon ann XIV 63); died 675 chron s Petri in D’Achery spicil II 464 (Hussey. Stevenson cites Gallia Chr XII 9).
,, 8 FARONEM brother of Faro p 33 l 13, he signs (p 449) the charter just named as ‘Burgundofarus, in Christi nomine, ac si pecator, episcopus’. cf Mabillon’s index Faro. His stone coffin was seen in 15 Mabillon’s days in the church of a monastery near Meaux, and his relics in a shrine upon the altar (XVI 19). He was bp of Meaux 626—672. His life by a successor, Hildegard, in Mabillon AA SS Ben II 580. Baronius 614 13. MELDORVM Edius 54. 59.
,, 11 ECGBERCTO p 83 l 27. PETIERANT Osuio and Ecgberct cf 20 p 84 l 24 n.
,, 15 QVENTAVIC Quintae vicus, le village de la Canche in Ponthieu (Picardy) at the mouth of the Canche, opposite Étaples, 15 m south of Boulogne. Here are the ruins of the monastery of S Josse (Iodocus). Wilfrid (Edius 25) crossed to this port: so Boniface in 25 718 (Willibald uta Bonif 5 p 444 Jaffé, where Cuentawich, and the river Cuenta). Till its destruction by the Normans in 843 it was a great place of commerce. Charles the Great gave Alcuin the monastery of St Josse, to enable him to entertain pilgrims or traders from his native land (Lingard II 188).
,, 19 IMPERATORIS i.e Constantine Pogonatus who in September this year succeeded his father Constans II. This year also on the death of Clotaire III, Ebroin had raised Childeric to the monarchy in opposition to his brother Theoric.
,, 23 STATIM h a 3 Benedict Biscop accompanied Theodore from Rome; when Th entered on his see, Benedict undertook (for two years, after which he went again to Rome) the government of St Peter’s monastery, of which Hadrian was afterwards abbat. Hadrian remained behind (l 18) so that he occupied two years on the way between Rome
and England (v 20) i.e he reached England A.D. 670. 39 y later he died in his monastery (v 20). Aldhelm was a pupil of Hadrian's Will Malmesb uita Aldh r ; so was Tobias bp of Rochester (v 23).

P 91 24 PRAEFATVS I 33. II 3.

5 " " 25 DOMNVS pope Vitalian.

7 " " 27 SVS the monks who had accompanied him from Hiridanum.

II

THE episcopate of archbishop Theodore continued for more than twenty-one years. He travelled throughout England, teaching the right rule of life and the canonical observance of Easter. He united under himself the whole church of the Angles, and caused instruction to be given in both sacred and secular learning. Ecclesiastical arithmetic, astronomy and metrical rules were taught, and Latin and Greek so that in Beda's days some of the scholars were living who could speak both these languages as well as their own. This was a happy period for Britain.

All the churches began to learn singing, which hitherto had only been used in the churches of Kent. Aeddi, invited by Wilfrid from Kent, was a great teacher of church music. Theodore objected to the consecration of bishop Ceadda, whereupon that prelate expressed his willingness to resign his episcopate. But the archbishop completed his ordination according to catholic custom and he continued in his office. Wilfrid, who had been sent into Gaul for consecration, returned before the arrival of Theodore and ordained priests and deacons in Kent. When Theodore came he ordained Putta to be bishop of Rochester which see had been a long time vacant. Putta was especially skilled in Gregorian chanting.

P 92 2 SECYNDO i.e 669 cf p 90 l 29.

" 3 VI KAL IVN 27 May i S after Tr, Beda's natalis.

" 4 ANNS he died 19 Sept 690 aet 88 (v 8).

30 " 5 PERAGRATA INSVLA TOTA this visitation lasted 669—672, in it Th established bps in every see except London. The letter of Vitalian conferring on Th the supremacy over England (Will Malmesb g p in Haddan-Stubbs III 116 117) is probably spurious: a further growth of legend (Thorn in Twysden 1769 40) gives Th legatine authority over the three islands.

" 8 PASCHAE p 23 l 14 15 n.
GREEK AND LATIN LEARNING.  

P 92 12 DIXIMVS p 90 l 1 and 15.  
15 METRICAEE ARTIS p 13 l 28 n. ARITHMETICAEE ECCLESIASTICAE V 19 (p 205 l 42) Wifred learnt at Rome computum paschae rationabilem. cf p 75 l 31 n. Such calculations are prefixed to the prayer-book and such rules as are found in Beda de temporum ratione. In 820 Rhabanus Maurus wrote de computo. DCA 'calendar.'  
17 HODIE AD 731 p 170 l 32.  
18 LATINAM GRAECAMQVE LINGVAM AEQVE VT PROPRIAM NORVNT cf p 90 l 1 n. V 8 (end) of Tobias bp of Rochester seirum Latina Graeca et Saxonica lingua atque eruditione multo pliciter instructum. V 20 pr cius [Hadriani] doctrinae simul et Theodori inter alia testimonium perhibet, quod Albinus discipulus eius, qui monasterio ipsius in regimine successit, in tantum studiis scripturarum institutus est, ut Graecam quidem linguam non parua ex parte, Latinam uero non minus quam Anglorum, quae sibi naturalis est, nouerit. V 23 pr bp Tobias dies AD 756 discipulus beatae memoriae magistrorum Theodori archiepiscopi et abbatis Hadriani: unde...cum eruditione litterarum vet ecclesiasticarum vet generalium ita Graecam quoque cum Latina didicit linguam.—ut tam notas ac familiares sibi eas, quam nativitatis suae locullam habaret. Beda recommends (ep ad Ecgb 3) the abp to require all to learn and often repeat the Lord's prayer and creed in their mother-tongue: the clergy also and monks, who are ignorant of Latin, should do the same. ipse multis saepe sacerdotibus idolis haec utraque, et symbolum svidelicet et dominicam orationem, in linguam Anglorum translatae obtuli. Bonif ep 4 Jaffé 'Scottus ignoti nominis' writes to Aldhelm to borrow a book for a fortnight and to offer himself as a pupil. Aldhelm has been at Rome and has learnt from Maidulf: dum te praestament ingenio facundiaque Romana ac sario flore litterarum, etiam Graecorum more, non nesciam, ex ore tuo, fonte svidelicet scientiae purissimo, discere malo, quam ex alio quo libet potare turbulento magistro. cf Will Malmesb uita Aldhelmi in Wharton Anglia sacra II 3. Pope Zachary (1 July 746) rebukes Boniface (p 168) for rebaptising children baptised by a Bavarian priest, qui linguam Latinam penitus ignorabant et, dum baptisarent, nescient Latini eloqui, infringens linguam dicere: 'baptizo te in nomine patris et filia et spiritus sancti.' In the AS church the Greek creed was sung in service, as at St Gallen and Reichenau. 'King Aethelstan's psalter' (ms Cotton Galba A XVIII) contains in its third portion (9th cent)
a short litany, the Lord's prayer, the apostles' creed and the ter sanctus in AS character, but the language Greek. See Ussher de Romanae ecclesiae symbolo Lond 1647. Heurly harmonia symbolica Oxf 1858 and esp C P Caspari ungedruckte, unbeschachte und wenig beachtete

Quellen zur Gesch des Taufsymbols III Christiania 1875 (passim esp 188—199. 219—234. 466—510). Alcuin ep 257 cites Greek. id sanct Ebor 1542—9 specifies Athan Bas Io Chrys Aristot among the treasures of York library. Theganus uita Ludouici imp (Migne cxi 413') lingua Graeca et Latina usual eruditus, sed Graecam melius in
tellegere poterat quam loqui; Latinam uero sicut natural
lem equaliter loqui poterat. From the ann monast (Wav) II 155 under the year 741 we find, Romanae ecclesiae LXXXIX Zacarias praesidet. hic libros decalogorum beati Gregorii de Latino in Graecum vertit.

15 P 92 26 SONOS CANTANDI IN ECCLESIA 1 28 n. p 93 l 23. p 114

I 10. p 125 l 19—126 l 3. p 171 l 14. v 6 pr abbat Herebald says cum
primeaeo adolescentiae tempore in clero illius [of John of Beverley] dege
rem legendi quidem canendique studiis traditus. v 22 (end) Beda's
friend Acca cantatorem quoque egregium vocabulo Maban, qui a suc
20 cessoribus discipulorum beati papa Gregorii in Cantia fue
rat cantandi sonos edoctus, ad se quoque instituendos accersit [to
Hexham] ac per annos duodecim tenuit, quatenus et, quae illi non nou
rant, carmina ecclesiastica doceret et ea, quae quondam cognita longo us
vel negligientia inustare coeperant, huius doctrina priscum renouaruntur
25 in statum. nam et ipse episcopus Acca cantator erat peritissimus.

He was first trained under Boza, then under Wiffrid, whom he accom
panied to Rome. As one result of his visit to Rome in 678 Benedict
Biscop (h a p 295 24 S) ordinem cantandi psallendi atque in
ecclesia ministrandi iuxta morem Romanae institutionis

30 suo monasterio contradidit, postulato videlicet atque accepto ab
Agathone papa archicantore ecclesiae beati apostoli Petri et abbate
monasterii beati Martini Iohanne, quem sui futurum magistrum
monasterii Romanum Anglis adduceret. qui illo perueniens non
solum uisus uoce quae Romae didicit ecclesiastica discenibus tradidit,

sed et non pauca etiam litteris mandata reliquit, quae hactenus in
eiisdem monasterii bibliotheca memoriae gratia servantur. conc Rom

5 July 595 (Greg op II 1288 ed Ben. Mansi IX 1226. X 475): 'it
has been for some time the practice in the Roman church to ordain
singers as deacons, and still to employ them to chant, and no longer
for preaching or attending on the poor. The consequence is that in
appointments to the ministry a good voice is more considered than
a good life. Therefore no deacon shall henceforth sing in the church,
except the gospel at mass. Iannes Diaconus (in Baronius 604 23)
says of Gregory I antiphonarium regulari musicae modulatione
centonizavit et scholas cantorum in ecclesia Romana con-
stituit. Pope Sergius a Syrian of Antioch, began as a singer studiosus
erat et capax in officio cantilenae (id 687 6). conc Cloveshō A D 747
C 12 (Haddan-Stubbs III 366) presbyters to adopt simplicem sanctamque
melodiam secundum morem ecclesiae; if they cannot sing, they must 10
read. C 15 (p 367) 'of the 7 canonical hours.' C 27 (pp 372—4) 'of the
usefulness of sacred psalmody.' In 760 bp Remedium of Rouen intro-
duced the Roman church-singing by aid of the cantor Simeon; after-
wards Frankish monks went to the Roman schools of singing, by direc-
tion of Pepin; in 787 Charles the Great urged his clergy to exchange 15
the Gallican use for the Roman (Werner's Bonifacius Lipsz 1875 453).
Bingham III 7. XIV 1. de Coussemaker hist de l'harmonie au moyen
âge Par 1852 4to. idem scriptorum de musica medii æevi nouam seriem
a Gerbertina alteram collegit nuncque primum edidit ibid 1863—77.
4 vols 4to. DCA 'cantor.' In process of time the position of the 20
musical portion of ecclesiastics became one of the gross abuses. In
a petition prepared by Richard Ullerston for the bishop of Sarum to
present to the council of Pisa the twelfth article is contra praecordatiam
cantorum. Some of his remarks are quoted from St Gregory. In
ecclesia dudum consuetudo est valde reprehensibilis exorta ut quidam 25
ad sacri altaris ministerium cantores eligantur et in diacnonatus ordine
instituti modulatio necis inseriant, quos ad predicationis officium et
eleemosynarum studium uacare congruebat: and in rugged verse he
2

\[\text{P 92 28 IACOBO p 69 I 18 n. II 20 end.}
\]

\[\text{30 AEDDI or Eddius author of the life of Wilfrid (ed by Gale}
and in Mabillon AA SS Ben v 671—732) which see C 14 (end) after the}
dearth of Deusdedit king Egberct summoned Wilfrid to Kent, where 35
he held ordinations, episcopalia officia per plura spatia agens, cum can-
toribus Aedde et Aenona ... in regionem suam reverens cum regula}
Benedicti instituta ecclesiaram dei bene melioravit.
\]

\[\text{COGNMENTO STEPHANVS p 58 1 2 n.}\]
INVALID ORDINATION.

P 93 4 EPISCOPOS Haddan-Stubbs III 118. Bisi for E Anglia (p 101 l 26) probably consecrated 669 (Flor Vig), for his predecessor Bonifacius consecrated 652 (p 58 l 2) held the see 17 years (p 104 l 16); Wilfrid at York for Northumbria, including the Picts under the rule of Oswy (p 94 l 1—4. v 19 p 206 29 S. Eddius 15); Chad (l 5—13. IV 3) at Lichfield for Mercia and the Lindisfari 669; Putta at Rochester (l 14—25) 669; Leutherius for Wessex (III 7 end) 670 (AS chron); on Chad’s death Winfrid for Lichfield (IV 3 end) 672.

,, 6 NON RITE CONSECRATVM p 82 l 8 n. Eddius 15 after three 10 years abp Theodore came de regione Cantuaria to the king of the Deiri and Bernicii, ... and brought with him the statutes of the apostolic see, by which he had been sent. primoque ingressu illius regionis rem contra canones male gestam a seris testibus auduit, quod praedonis more episcopus alterius episcopi sedem praeripere ausus sit; in-15 dignique ferens Ceaddam episcopum de aliena sede iussit de-poni. ille uero servus dei uerum et mitissimus tunc peccatum ordinandi a quartadecimannis in sedem alterius plene intellegens penitentia humili secundum iudicium episcoporum confessus emendavit et cum consensu eius in proprium sedem Eboracae civitatis sanctum Wilfridum episcopum consti-20 tuui. tunc sanctus pontifex noster secundum praceptum domini non malum pro malo, sed bonum ut Davud Saulo pro malo reddens, qui dixit: ‘non mittam manum meam in christum domini,’ sciebat sub Wilario rege Merciorum fidelissimo amico suo locum donatum sibi in Licetfelda et ad episcopalem sedem aut sibi aut aliis suicumque soluiisset dare paratum. 25 ideoque pacifice inito consilio cum uero servo dei Ceadda in omnibus rebus episcopis oboediente, per omnes gradus ecclesiasticos ad sedem praedictam plene eum ordinauerunt et honorifice rege susciplient eum in locum praedictum con-stituerunt. ibique benedice in uita sua multa bona perficiens tempore 30 opportuno in uiam patrum exegit, expectans diem domini in iudicio venturo, ut credimus sibi mitissimum, sicut dignum est. Theodore’s penitential II 9 1 (Haddan-Stubbs III 197) enjoins the reordination of such as have only Scotch (Irish) or British orders.

,, 10 ILLE Theodorus.

,, 14 DEFUNCTO DEVSDEBIT p 89 l 3—5. QVAEBATVR etc C I
,, 15 WILFRID III 28 pr.
,, 16 ANTE THEODORVM ie before 27 May 669 p 92 l 3.
,, 17 IPSE Wilfrid. Eddius 14 Ecgbertus quoque rex Cantuari-orum religious pontificem nostrum ad se accersivit et illic presbyteros
multos (ex quibus unus est Pute . . .) et non paucos diaconos ordinavit.

P 93 19 IPSE Theodorus. VENIENS IN CIVITATE p 53 l 32. HENRY Rochester.

" 20 DAMIANO p 58 l 13.

" 23 PUTHA l 17 n. same character of him p 114 l 1—10.

" MODVLANDI p 92 l 26 n. After the devastation of Kent by the Mercians he served a Mercian church and went about as a teacher of church music p 114 l 10.

" 24 DISCIPULI p 92 l 26 n. conc Clovesho 747 c 17 (Haddan.
Stabbs III 368) festivals of Gregory and of Augustine kept in the English church.

III

ON the death of bishop Laruman, Vulferi king of the Mercians asked archbishop Theodore to consecrate another bishop for Mercia, but the archbishop brought Ceadda from Laestingae, and left Wilfrid as bishop of all the northern kingdom of Oswy. Ceadda's custom was to walk from place to place in the labours of his episcopate, but the archbishop insisted that he should ride and on one occasion lifted him on to his horse. He was an exemplary bishop among the Mercians and Lindisfari, and Vulferi gave him a site for a monastery at Adharuæ, but his episcopal see was at Lichfield. He had also a retired mansion for prayer and private study, where he lived with seven or eight of the brethren. After he had been bishop of Mercia for two years and a half when many of the church were taken from life and he among the rest, 25 the approach of his death was miraculously made known to him, and the manner of the revelation was related by one of the brethren named Ouini. He was a monk of great merit and had come to Laestingae from East Anglia. He entered the monastery as a labouring monk, for he was not able to study. On one occasion while he was at outdoor work and the brethren had gone to the church, he heard a sound of joy and singing come down from heaven and enter and fill the room where Ceadda was, and after about half an hour the same sound went up back into heaven. Not long after the bishop looking forth from a window at Ouini to church to summon the brethren, whom Ceadda exhorted regularity of discipline and holiness of life and told them that his was not far distant. When Ouini was afterwards alone with the
bishop he asked the meaning of those heavenly voices which he had heard, and learnt that they were the angelic spirits who had been sent to tell Ceadda that he should be called to his heavenly reward in seven days. And so it came to pass. Beda then narrates how the life of Ceadda was conspicuous for many merits but especially for his great sense of the close presence of God, which made him earnest in his prayers in all times of storm and tempest.

A discourse of the reverend father Ecgberct supports the evidence of Quini. Ecgberct had been a companion of Ceadda in Ireland but he never returned to England. He was however visited by a holy man named Hygbald, and to him he said, “I know a person who at the time of Ceadda’s death saw the soul of Cedd his brother come from heaven with angels to escort the dying bishop to the heavenly kingdom.” Whether he spake of himself is not known. Ceadda’s body was first buried close to St Mary’s church, but was afterwards translated into the church of St Peter. In both places miracles were wrought for a token of his virtue. A frenzied man by accident sleeping on the place was found to be cured in the morning. Also the dust of the ground there when mixed with water has effected wondrous cures. As a successor to Ceadda, Theodore ordained Vynfrid who had been a deacon under Ceadda for a considerable time.

P 93 27 Vuflheki son of Penda (p 68 l 15) died 675 after a reign of 17 years p 169 l 31.
28 Iarvmania p 68 l 22. III 30 end.
25 31 Ceadda l 4 n. v 19 (p 206 26 S) while Wilfrid was in Gaul consecratus est in episcopatum Eburaci iubente rege Osuio Ceadda vir sanctus, ut supra memaramus est, et tribus annis ecclesiam sublimiter regens, deince ad monasterii sui, quod est in Laestingaei, curam secessit, accipiente Wilfrido episcopatum totius Nordanhymbrorum provinciae.

3 Nordanhymbrorvm p 19 l 6 n.
27 Pictorvm p 68 l 4. Eddius 31 sicut igitur Ecgfrido rege(f-i-f) religioso regnum ad aquilonem et austrum per triumphos augebatur, ita beatae memoriae Wilfrido episcopo ad austrum super Saxones et aquilonem super Britones et Scotos Pictosque regnum ecclesiarem multiplicabatur. ib 51 (near the end: in Haddan-Stubs III 140) in a Roman council 27 Mar 680 Wilfridus deo amabilis episcopus Eboracce civitatis . . . . pro
omni aquilonali parte Britanniae et Hiberniae insulisque, quae ab
Anglorum et Britonum nuncum Scottorum et Pictorum gentibus cele-
bantur, uteram et catholicam fidem confessus est. (also in Beda h e v 19

P 94 3 REX OSVIV p 68 l 2 —5.

" 5 AMBVLANGO p 27 l 9 n. Soames AS church 283. cf and
council of Mâcon (585 AD) c 15 'if a layman meets a clerical dignitary,
he must bow to him. If a clerk and layman meet, both on horseback,
the latter must salute the clerk by taking off his hat. If the clerk is on
foot, the layman mounted, the latter must dismount and salute.'

p 68 l 22.

12 LINDISPARORVM men of Lindsey.

14 DONAVIT p 23 l 16 n. so Caedualla king of Wessex gave
the isle of Wight to Wilfrid IV 16. FAMILIARVM p 67 l 1 n. Baronius 15
616 3.

15 ADBARVAE cf p 25 l 3. p 59 l 5 and II. p 122 l 6 AD
LAPIDEM. p 154 l 21. h a 12 (p 300 6 S) AD VILLAM SAMBUSCE. Baronius
717 7 AD AQUAS SALUIAS. Such names are frequent in itineraries. cf
INHRYPUM etc. Stevenson 'qu Barrow, near Goxhill Linch'.

19 LYCCEFELTH Eddius 24 Theodoric king of the Francs and
Esruin (Ebroin) plundered and stript Wulfrid bp of Liccitfelda,
confounding him with Wilfrid.

DEFVINCTVS Fuller § 84 'his death is celebrated in
the kalendal March the second, and the dust of his tombe is by papists
reported to cure all diseases [alike] in man and beast. I believe it
might make the dumb to see and the lame to speak'.

20 HODIE 731 AD p 170 l 32.

24 ORARE AC LEGERE p 95 l 25.

28 CLADES p 89 l 2 n. p 105 l 30 n.

P 95 1 PRAEFACTA p 94 l 21.

2 OVINI AA SS MAR 1 312.

9 AEDILTHRYDE c 19 20, dau of Anna. The royal families of
Northumbria and E Anglia were connected (p 136 1 24), and had a
common enemy in Mercia (p 52 l 5. 111 24).

15 EIVSDEM Ceadda. LAESTINGAEU p 94 l 1 n.

16 AD OTIVM, VT QVIDAM see Beda's letter to Ecgberct.
LABOREM p 57 l 4 n. Martene de ant mon ritibus 1 6.

20 PRAEFATAS l 1.
P 95 25 cf p 94 1 24.

,, 26 CANTANTIVM p 34 1 14 n. p 96 1 28.

P 96 7 SONITVM MANV FACIENS Cic off iii § 75. Tibull i 2 33.

Petron 27 digitos concreput. Mart iii 82 15 digití crepantís
5 signa novit annum. xiv 119 1 dum pector crepitu gignitorum.
Hier ep 125 (=4 ad Rusticum) 18 duobus digitulis concrepabat,
 hoc signo ad audientium discipulos promana. id in Osee i iii c 11 col
123* (ed Ven 1768). Clem Al paed ii 60 (p 204) censureth whistling and
snapping the fingers as means of calling slaves ποντικόν δέ καὶ
10 χρησίμως καὶ οἱ διὰ τῶν δακτύλων ψήφοι τῶν εἰκόνων οἱ προ-
κλητοι δια τήν σημαίαν οὗτοι λογικόν ἀνθρώπων ἐκ λόγου. (In Cic leg
agr ii § 82 Baiter reads increpārius).

,, 16 DERM SVI OBITVS INSTARE p 34 1 14 n.
,, 17 HOSPES the angel l 33. p 34 1 14 n.

15,, 25 IPSE Onini.
,, 28 CANTICVM p 95 1 26 n.
,, 22 NE HOC CVIQVAM ANTE MEVM OBITVM DICAS cf. p. 56
,, 33 ANGELORVM l 17 n. p 97 1 8.

20 P 97 2 VOCARE VENERVNT p 34 1 17 n.
,, 7 CORPORIS ET SANGVINIS PERCEPTIONE MVNIVIT p 144 1 29
n Cedmon fortified himself for death with the heavenly niaticum.
,, 17 MONASTERIO p 95 1 15.
,, 24 CORVSCI lightninga.

25 P 98 9 DISCUSSIS PENETRALIBVS CORDIS searching our inmost
hearts.
,, 10 RDERIBVS lit. "rubble" "refuse".
,, 12 FRAEFATI p 97 1 18.
,, 14 SVPRA p 26 1 5 n. 19 n. iii 27.

30,, 15 HIBERNIA p 79 1 12 n.
,, 16 IN ORATIONIBVS ET CONTINIENTIA p 97 1 12 13. p 79
1 14.
,, 27 ANGELORVM p 34 1 14 n. uita Cuthb 4 Cuthbert sees the
angels descend to carry home Aedan's soul.

35,, 32 SEXTO DIE NON MART 2 March 672.

P 99 3 IN ZANDEM burial in church p 25 1 2 n. p 39 1 7.
,, 5 FRENETICVS see the cure of a demoniac nun by means of the
relics of Anastasius Baronius 713 5—16.
,, 11 DOMVNCTLI p 57 1 18 n.
P 99 14 PULVERIS p 21 l 7 n (on astular). p 36 l 5 n. V 18 Pechelm reported of bp Hædædi, that where he died ob meritum sanctitatis eius multa sanitatum sint patrata miracula hominesque provinciae illius solitos ablatum inde puluerem propter languentes in aquam mittere atque huius gustum sine aspersione multis sanitatem aerotis et hominibus et pecoribus conferre; propter quod frequenti ablatione pulueris sacrifossa sit ibidem facta non minima. Jerone ep 109=53 ad Riparium rails fiercely against Vigilantius for speaking (‘opening his stinking mouth’) against the relics of the holy martyrs, and for calling such as venerate them cinerarios et idololatras. In the tract contra Vig he compares his adversary to centaurs, sirens, owls, Cerberus, the Erymanthian boar, chimæra etc. Happily he has preserved some of the ‘blasphemies’ which to protestant ears sound like the voice of sober reason II 390ab (Ven 1767) quid nescet esse te tanto honore non solum honorare sed etiam adorare illud nescio quid, quod in modico uscule transferendo colis?...quid puluerem linteamine circumdatum adorando oscularis?...prope ritum gentilium uidemus sub praetextu religionis introductum in ecclesiis, sole adhuc fulgente moles cereorum ascendi et, ubicunque pulvisculum nescio quod in modico uscule pretioso linteamine circumdatum osculantes adorant. Jerome replies 391b-d dolet martyrum reliquias pretioso operiri uelamine et non uel pannis uel citicio colligari uel proici in sterquilinium, ut solus Vigilantius ebrians et dormiens adoretur. ergo sacrilegi sumus, quando apostolorum basilicas ingredimus? sacrilegus fuit Constantius imperator I, qui sanctas reliquias Andreae Lucae et Timothei transtulit Constantinopolim [Hier chron an 19 et 30 Constantii and catal c 7 end. Philostorg III 7], apud qua daemonic et inhabitatores Vigilantii illorum se sentire praesentiam confitentur? sacrilegus dicendus est et nunc Augustus Arcadius, qui ossa beati Samuelis longo post tempore de Iudaea transtulit in Thraciam? omnes episcopi non solum sacrilegi sed et satui iudicandi, qui rem utilissimam et cineres dissolutos in serico et uase aureo portauerunt? 394ed male facit ergo Romanus episcopus, qui super mortuorum hominum Petri et Pauli, secundum nos ossa ueneranda, secundum te uilem pulvisculum, offert domino sacrificia et tumulos eorum Christi arbitratur altaria? et non solum unius urbis sed totius orbis errant
episcopi, qui casumem Vigilantium contemnentes, ingredientur basilicas mortuorum, in quibus puluis uilissimus et fauilla nescio quae iacet linteamine conuoluta, ut polluta omnia polluat? 398 Vigilantius de barathro pectoris sui caenosam spurtiam euomens pro-
ceeds to ask: ergo cineres suas amant animae martyrum et circum-
volutant eos semperque praesentes sunt? he also (396–7) argues against
the miracles wrought in the martyrs' basilicas. cf Greg Tur glor mart
1 63 end. mirac Martini 11 26 wax from St Martin's grave quenches a
fire.
10 P 99 14 AQVAS p 91 l 7 n. 12 (p 42 7 S) no serpents in Ireland;
scrapings of Irish books a specific against their poison uimidum qui-
bussam a serpente percussis rasa folia codicum qui de Hibernia fuerant
et ipsam rasuram aquae inmissam ac potui datam talibus
protinus totam uim ueneni grassantis totum inflati corporis
15 absumsisse ac sedasse tumorem. Becket's blood diluted had like
virtues J G Nichols pilgrimages to St Mary of Walsingham and St
Thomas of Canterbury by Erasmus 2 (1875) 131 132.
" 19 PRODECESSORES III 24 end.
20 " 20 MERCIORVM ET MEDITERRANEORVM ANGlorVM ET LIN-
DISPARORVM p 67 1 19 30.
" 22 VSVFHERI III 24 end. He died 675 AD after a reign of
17 years p 169 l 31.

IV

25 WHEN Colman left Britain, he first went to the island of Hii with
his Scots and the Angles, about thirty in number, who were his
companions. After a time they removed to another island on the west
of Ireland named Inis-boufinde. Here he lived with his company of
monks partly Scots and partly Angles; but they did not agree together,
for the Scots wandered away in the summer time when the crops were
to be gathered, but came and desired to live on the labours of the
Angles in the winter. So Colman found a place in Ireland called
Mageo suitable for a monastery, and buying a piece of land there from
the earl to whom it belonged, he built, with the assistance of the said
earl and those who dwelt near, a suitable house and brought thither the
Angles and left the Scots behind. This monastery is still occupied by
English, and is now called Muigeo and has an excellent company of
monks who live under a rule and canonical abbat.

29. VT QVE in its strict classical use, both parties, Scots and Angles cf p 79 l 13.

30 ECCLESIA SVA Lindisfarne p 77 l 15, where he was bishop for 3 years ib l 6, i.e. 661—664.

P 100 I HII bp Ceollach also retired to Iona p 60 l 2. cf III 3 end. 4.

5 pr. p 49 l 23. The monastery, founded by Columba, multis diu Scoti- torum Pictorumque populis venerabile mansit v 9 (p 191 l 16 S). W F Skene Celtic Scotland II (Edinb 1877) church and culture.

4 INISBOVFINDE Inishbofin an island and parish in the barony 10 of Murriak, off the west coast of Mayo. Ussher ant 499 (end) cites the Ulster annals 667 (=668) nauigatio Columbani [i.e Colmanii] episcopi cum reliquis sanctorum [e.g. of Aedan p 77 l 26] ad insulam Vactae albae, in qua fundavit ecclesiam and ann 675 (=676 Aug) Columbani episcopi insulae Vactae albae pausa, i.e. his death. ib 339 from 15 the uita Geraldii Saxonii ad Magnunsem ecclesiam ipse cum suis devenit. ibi quoque sanctissimus uir usque in finem 11 saeculo moram trahens in amore dei et proximi sanctis.

7 VTRAQVE p 99 l 29 n.

8 INVICTAM = inter se.

15 MAGEO Mayo, called ‘of the Saxons’ from these monkish settlers. For the letter-change cf v 2 (p 183 35 S) ge, quod est lingua Anglorum verbum adfirmandi et consentiendi, id est ‘etiam’ (our ‘yes’). Elge’ Ely p 127 l 30 (Hussey). cf ‘gestern’ yesterday; ‘Gäscht’ yeast; also “go,” “gone” beyond. St Gerald, an Englishman, erected this 25 monastery into an episcopal see and became the first bp. In 1559 the see of Mayo was permanently united to that of Tuam (Cotton’s fasti iv 49 50; the register of bps is very imperfect).

19 PRECES p 45 l 16.

21 PRAEFATA 14.

25 MELOREA INSTITUTA the Roman Easter and tonsure AD 715 (p 26 l 6) or (p 170 l 27 and v 22 pr) AD 716.

28 CONTINENTIA p 98 l 16 n. PROPRIO LABORE p 57 l 4 n.

V

IN the year 670 A D king Oswy fell ill and died at the age of fifty- 35 eight. Had he recovered from his illness he had resolved to go to Rome and end his life there, and had asked Wilfrid to be his companion. He was succeeded by his son Egfrid, in the third year of
SYNOD OF HERTFORD.

whose reign archbishop Theodore convened a synod at Herutford. The bishops present were Bisi of the East Angles, Wilfrid of Northumbria by deputy, Putta of Rochester, Leuthorius of the West Saxons and Vynfrid of Mercia. These with the archbishop agreed upon ten canons as most necessary to be carried out in the English church. These related to Easter, to the independence of bishops, sanctity of monastic property, the fixed residence of monks in their own monastery, letters of commendation for clerics travelling about, bishops not to perform sacerdotal offices out of their own dioceses without permission, synods to be called regularly, order of precedence among bishops, the increase of the episcopate, lastly marriages and divorce. These articles were discussed and subscribed by all, and any infringement of them shall bring upon the offender an exclusion from every sacerdotal office.

In the year of this synod 673 A.D Ecgberht king of Kent died, and his brother Hlothere succeeded him. The bishop Bisi above mentioned was successor of bishop Boniface, and during his life in consequence of his incapacity through illness two bishops Aecci and Baduini were consecrated in his place and from that time the bishopric of the East Angles has been divided between two bishops.

P 101 3 BRITTANIAM VENIT 27 May 669 p 93 l 2 n. OSVIV see his character in Alcuin sanct Ebor 565—576.

using it as if they used it not. But let others dispute, whether this
properly be renouncing the world, for Christians to bury their parts and
persons in a cloister, which, put forth to the bank, would turn to good
account for church and common-wealth. *David* (I dare say) as holy a
man as any of these, lived a king and died a king: the swaying of his
sceptre did not hinder the tuning of his harp; his dignity being no
impediment to his devotion. And whilst these kings turning monks,
pretended to go out of the world, a world of spirituall pride and superstition
went into them, if (as it is too suspicious) they had an high
opinion to merit heaven thereby.'

P 101 9 DVCEM as Alchfrid intended to journey to Rome with Bene-
dict Biscop h a 2; and Eanfleda actually performed the pilgrimage under
Benedict's escort Ediuss 3.

10 DIE XV KAL MART 15 Febr 670 p 169 l 27: as Beda reckons
this the second year from Theodore's coming, and makes his successor 15
Ecgrfrd (p 149 l 15) die in the 15th year of his reign 20 May 685, he
plainly begins the year at Christmas and (Pagi 670 2) 'numerat annos
Iulianos eosque utrimque incompletos.'

l 17—19. THEODORS COGIT so the council of Hatfield c 17 was 20
summoned by Theodore A D 680.

14 MAGISTRIS sufficiently defined here as clergy learned in the
decisions of councils, and attached to the 'canonical' or Roman use cf
p 79 l 17. Smith app xvii.

23 INDICTIONE PRIMA see DCA 'indiction.' M HB introd 25
p 117. By the usual calculation the second induction began 1 Sept 673,
but Beda makes the very day of this council (24 Sept) the end of one
indiction and the beginning of another (de temporum rat 48 end xc 496* Migne)
incipit autem indicationes ab viii Kalendas Octobres ibidemque
terminantur. So Pagi 673 4 defends Beda from Baronius (and Wharton) 30
who assign this council to 672.

" HERVTFORD Hertford.

" APOSTOLICA SEDE c i. p 104 l 12.

" worth of Dunwich 669—673 Flor Vigorn 673.

bp York 669—678; restored 686—692; bp Lei-
Hexham 705—709 (Stubb's registr sacr p 3).

Rochester 669; of Hereford 676, died 688 (Stubb's
688).

IVS Hlothere, nephew of bp Æthelbyhrt, con-
BOOK OF CANONS PRODUCED AT HERTFORD. 311

secratet bp of Winchester 670, held the see 7 years (AS chron 670. Flor Vig 670); died 676 Flor Vig.


5 " 5 and 13 and 25 QVADRTE = quaecumque.

15 LIBRVM CANONVM non puto hunc suisse librum aliquem peculiarem a Theodoro compositum, sed collectionem canoonum ecclesiæ in concilio Chalcedonensi approbatam, et a Dionysio Exiguo non diu antea in Latinum sermonem traductam, et in ecclesiis occidentalem receptam. Theodorus enim rogato fratrum consensu, non ad nouellas aliquas constitutiones a se formatas, sed ad ea quae a patribus canonice sunt antiquitus decreta protulit eundem librum canonum, nulla alterius mentione facta, et ex eodem libro decem capitula quae per loca notsuerat. tantum abfuit a libro novo canonum compendio ut antiquos e libro canones uix exscripserit quidem (Smith).

19 PASCHAE p 23 1 4 n. 1 6 n. IN COMMUNE p 69 1 25 n.

20 DOMINICA p 26 1 12 n. 1 16 n.

21 MENSIS PRIMI V 21 often. The first month of the Jewish year Nisan levit 23 5. With this capitulum cf conc Antioch AD 341

20 c I (Bruns I 81).

22 NVLLVS EPISCOPORVM can apost 13 = 14. 34 = 36. conc Nic AD 325 c 15. conc Antioch AD 341 c 13. 21. 22. conc Constantinop AD 381 c 2, by which (Hesele Concilliengesch II 14) appeals to Rome were forbidden. conc Carth II AD 387 (or 390) c II ne quisquam episco-

25 porum alterius plebes uel dioecesis sua importunitate pul-
sare debeat. conc Hippon AD 393 (ser i) c 2 = 3 a nullo usurpen-
tur plebes alienae. Baronius 403 19 tenth charge brought against Chrysostom: 'he intrudes into others' dioceses and consecrates bps.' ibid 729 3 4. Pope Zachary I Apr 743 (Bonif ep 43 pp 123 124 Jaffé).

30 " 25 MONASTERIA conc Rom 5 Apr 661 (Greg opp II 1294 append n 7 ed Bened. Mansi X 486). conc Hispal II 619 c 10. conc Tolet IV 633 c 51 (monks not to be treated as slaves by bps, nor monasteries as their private property). Baronius 601 9. 616 35 end. 39. 676 2 and 5. Pagi 676 5. Bonif ep 81 Jaffé privilege granted by 35 pope Zachary 4 Nov 751 to Fulda abbey, exempting it from all juris-
diction except that of Rome. Mabillon annales Ben I 448. Compare the oath taken by fellows of colleges by the early statutes not to appeal to the pope etc.

26 ALIQVO = uilla re cf 1 27 quaecum.
MONKS NOT TO MIGRATE.

P 102 28 MONACHI NON MIGRANT conc Chalced c 4 and 23. conc Tolet VII A.D. 646 c 5. conc Latam (of St Jean de Lome) A.D. 670—673 c 7 and 19 (Hefele III 107 108). conc Tolet XIII 683 c. 11. Greg dial 11 25 a monk was always urging Benedict to discharge him; when at last he did so, the truant encountered a serpent, and entreated to be taken back. Bonif ep 14 p 70 the abbess Eangyth had long desired to make a pilgrimage to Rome; some objected quod canones synodales praecipiant, ut unus quisque in eo loco, ubi constitutus fuerit et ubi uotum suum uouerit, ibi maneat et ibi deo reddat uota sua. DCA ‘circumcelliones (2)’. ‘gyrouagi.’

DE LOCO AD LOCVM privilegis were granted in later times whereby this was made a common abuse and Ullerston in the petition already quoted complains much thereof. Quis enim fructus ex huius modi privilegiis insurgat ut plurimum non uideamus, si non religionis dissolusionem, intentionis patronorum et religio- nis institutionem frustracionem, fundatorum fraudationem, ut dum illi monasteria vel pia loca dotabant seu fundabant quatenus inibi conversantes stricte seruarent suorum patronorum instituta, isti in regione longinquaque abuentes per privilegia dispensationes et exemptiones non solum de specie in speciem sed ab oppido in oppidum mutarunt sanctorum patronorum instituta.

50 DIMISSIONEM ist hand de—cf p 44 l 30. p 62 l 6 (Hussey).


2 ALICVBI = usquam.

SYNODS TO BE HELD TWICE A YEAR.

P 103 6 Sextvum can apost 30 = 32. 32 = 34.


12 CLOFESHOCH Haddan-Stubbis III 122 "that Clovesho was either in Mercia or in some kingdom subordinate to Mercia, has been rightly inferred by Smith and others from the fact that all the recorded councils of Clovesho date within a period coincident with the pre-dominance of Mercia, and that the Mercian kings take the lead in them, often without the presence of any other king at all. It is singular that no recorded council of Clovesho occurs until the celebrated one under abp Cuthbert [yet in Hadden-Stubbis III 300 we find a council of Clovesho A D 716, 43 years after the council of Hertford] seventy years.

A.D. 742 Haddan-Stubbis III 340—342] subsequent to the appointment of the place for a yearly synod. There is indeed in the interval only one genuine council of the entire Anglo-Saxon church of which the place is recorded, except those of Twiford and Onestresfeld, the circumstances of which account for their locality. That one is Theodore's own council of Hatfield in A D 680; and it is curious that he should himself desert the place which he had fixed on only seven years before. Boniface's expression in A.D. 742 "Synodus Londinensis," and all the probabilities of the case, indicate London or its immediate neighbourhood."

35 It has been conjectured that Cloveshoch is Cliff or Cliffe-at-Hoo five miles from Rochester.

16 CONGREGATIONIS other mss have conscessionis, which is the true reading cod eccl Afric c 86 (title) 'de episcoporum ordine, ut, qui posterius ordinati sunt, prioribus se non audeant anteferrre'. Haddan-
314 SCHEME OF ENGLISH SEES.

Stubbs III 121 'the order of the bishops' names...that of their consecration, with the exception of the placing of Wilfrid after Bisi—assuming that Bisi was consecrated early in A.D. 669. This may be accounted for by the fact that although Wilfrid was consecrated three or four years before Bisi, he was not placed in his see as a diocesan bp until the year 669, and probably after the consecration of the 'E Anglian bp'.

P 103 18 PLURES EPISCOPI cod eccl Afr c 98. Greg. III to Boniface cir 732 (ep 28 p 92 Jaffé) praecipimus, ut in suetorum canonum statuta ubi multitudo excreuit fidelium, ex uigore apostolicae sedis debas ordinare episcopos. Haddan-Stubbs III 122 'Gregory's scheme of two archiepiscopates, with twelve suffragan sees a-piece, no doubt supplied the basis of Theodore's proceedings. The division of sees was actually and generally, although not universally, accomplished during the eight years following the council, but apparently not according to any definite decree of the council entering into particulars'. Lingard i 121.

P 104 2 SVPRA p 101 l 21 22.

ECGBERT who succeeded his father Erconberct July 664 p 89 l 5—7.

HLOHERE son of Sexburg (p 33 l 24. p 128 l 21) died 6 Feb 685 p 150 l 17—19; after his death Ecgbert's sons, Edric and Victred, successively became kings of Kent IV 26 end.

BISI p 101 l 26.


EPISCOPVS A.D. 669.

AECCI bp Dunwich Flor Vig 673. In 731 Aldberct was bp Beda V 23. 'BADVVINI bp of Elmham Flor ib. he subscribes as bp in 693.'
VI

Soon after this Wynfrid bishop of the Mercians was for some offence deposed by archbishop Theodore, and Sexwulf the founder and abbat of Midehamstede was consecrated in his place. Wynfrid retired to the monastery of Adbarue where he died. Theodore made Earconulus bishop of the East Saxons. This was a most holy man, so that even the litter in which he was drawn about in his feeble age cures many that are sick when they are put under or near it. Splinters from it have also a great and healing virtue. This Earconulus, before his consecration, built two monasteries, one for himself at Chertsey, and the other for his sister Aedilburga at Barking. She was of the same piety as her brother, and took great care of those who were under her in her monastery, and heavenly miracles gave evidence to her holiness.

P 104 93 VYNFRIDO p 102 l 1.

,, 24 INOBOEDIENTIAE Haddan-Stubble III 129 "according to the AS chron AD 657 Winfrid was expelled from his see by the council itself, and in all probability a refusal to allow his diocese to be divided was the real reason of his expulsion. But Bede implies a space of time though not a long one, between the council and the expulsion, and Flor dates the latter AD 675'.

,, 27 SEXVVLVFVM bp of Lichfield (p 94 l 19) p 114 l 4. P 115 l 1.

25 Eddius 44 end. Flor Vig 675.

,, 28 MEDESHAMSTEDI Peterborough Flor Vig 675: Pagi 675 5.

In the Laud MS of the Saxon chron there occur several enlargements commencing with the year 654 AD in which is contained a monograph on the abbey of Peterborough, and the privileges granted to its abbots by the see of Rome.

,, 29 REDIT AD MONASTERIVM SVVM so Ceadda c 3 p. 30 ADBARVAE p 94 l 15.

P 105 2 SYFRA III 30. CIV IV. EARCONVALDVM p III l 29. Dugdale monast (1846) l 422. his life in AA SS Apr III 781. a further copy in 35 Dugdale's St Paul's appendix. Sigebold, abbat of Chertsey, promises if he survives Boniface, to pray for him as he does for Earconulus (Bonif ep 57 Jaffé).

,, 6 VIRTIVTVM P 21 l 4 R.
THE monastery of Barking was made famous by many heavenly signs. One of these Beda relates. At the time of the mortality which has been so often mentioned, the disease first attacked the monks and many of the brethren died. It then spread to the sisters and the mother of the congregation asked anxiously of those who were sick in what place they would desire to be buried if they should be taken from the world. From them she had no answer, but one night after matins were ended and these handmaids of Christ had gone out of the oratory, a bright light came down from heaven and resting on a spot to the south of the monastery marked that place out as divinely appointed for the burial-place. This radiance was greater than the light of day, and was noticed by one of the brethren as making its way through the chinks of the doors and windows, and he spake of it on the following morning.

P 105 46 HOC I 19.

30 SAEPE DICTAE CLADIS p 79 i 4 n. p 88 l 2. p 94 i 28. p 118 l 9. h a 8 end.

P 108 4 VIRORVM I 1. p 34 l 13. p 39 l 3. p 40 l 6. Whitby under Hild was a seminary of bps p 137. IV 23—25. (an abuse of the practice 30 ep ad Ecgb c 7). uita Cuthb 34. 35. The abpss Eangyth (A D 719—723) writes to Wynfrith (Bonif ep 14 p 67 Jaffé) of her weighty responsi-
bility universarum commissarum animarum promiscui sexus et actatis. conc Nic II 787 c 20 forbids double monasteries (cf Bever pand can I 325—327. 30 Leunclauius ius gr lat I 432). Greg ep X 25 applauds 35 Januarius for declining to establish a monastery for men adjoining to a nun.

P 105 7 FERETRVM CABALLARVM horse-litter h a 16 of Ceolfrid etiam cum ad hoc per infermitatem deumiret ut equitare non valens feretro caballario eteretur. 11 ASTVLAE p 21 l 7 n.

14 AEDILEBVEGAE c 7—10. 16 SVDERGEONA Sutey.

17 CHEROTAESCI Chertsey cf note on l 2.

19 IN BERECINGVM Barking. cf Ingeltingum, Ingyrum, Inhrypum.

22 23 RECTE VIVENDO ET PIE CONSVLENDO p 27 l 2 n.
order of saints admitted women in monasteries, the second excluded them. The earliest double monastery certainly known in Europe is that founded at Poitiers by Radegunde (Mabillon ann OSB i 124. AA SS OSB i 334), who seems to have borrowed the institution from Britain. Gall founded a double monastery on the lake of Constance (Lecointe ann 622 n 9. Gallia Chr v 970), Fara one at Faremoutier AD 614 (Beda iii 8. Mabillon ann i 304 305. 321), Amat at Remiremont in 620 (Mabillon ibid 315), Ado at Jouarre in 630 (Mabillon AA SS O B sec ii p 487), Salaberga at Leon in 640 (Mabillon ann 379). When Willibald, abbot of Heidenheim, died, his sister Walburg succeeded him (AD 761). Fridolin founded a double monastery at Sickingen AD 568 (AA SS 6 Mar i 430). conc Hispal ii 618 c 11 numeries to be governed by monks; the nuns to make the habits worn by the monks on whom they depend. Varin also names the double monasteries of Marchiennes, Manbenge, Nivelle (all due to Amand), those of Cameraria, Chelles, Durin (Durium Mabillon AA SS i 374. 686. ann i 149), Fontevraud, Hasnon, Hohenbourg, Niedemunster, Pellemoutier, St-Etienne, Sainte-Vaudru, Notre-Dame de Soissons, Tusiacum. cod Iustinian i 3 44 (=43) and nouell 133 c 3 and 5 strict separation of the sexes (even in death). So conc Agde AD 506 c 28 (Labbe iv 1388). Varin (in mem prés par div savants à l’acad les inscr sév i tom v (2) Par 1858 pp 165—205 derives these double monasteries from the east, and finds them in Spain, in Gaul circa 550—650, more especially north of the Loire among the Franks during the seventh century, and in Britain. Lingard i 192—6. Pagl 664 24 (end) says of the monastery of Nivelle in his days: 'capitulum utrisque sexus in quo canoniceae virgines nobilissimae dignorium locum obtinent et penes abbatissam eiusdem ciuitatis dominium est'. Capgrave in Alford 683 2.

P 108 6 QUO LOCI OF ubique gentium, vel 74.


" 13 FRATRVM i 4 n. nouella 133 3 monks not to be buried with nuns.

" 15 LVX p 34 1 17 n. Baronius 657 26. LINTERVM Agnelli uti

35 Ioannis i (Migne cxxi 735*) an abbat reviving from a trance, being asked the reason of it, replied: 'si dixeris nobis, mors me consumet'. tunc palam omnibus eum pontifex interrogavist, eius quae causa accidit tibi. et ille respondens dixit: 'mortuus est Leonatus statim et uidi animam eius in linteo lucidissimo ab angelo in caelum deferri
alacri ueltu'. His word proved true: Leonatus expired at the very instant of the abbat's trance, and he himself died eight days afterwards. Linteum magnum the expression is from the Vulgate (Acts x 11) concerning Peter's vision: uas quoddam velut linteum magnum.

VIII

In this same monastery a little boy of about three years old was brought up by the sisterhood. This child being seized with the plague, just before his death called out three times the name of Eadgyd one of the sisters. That virgin being attacked the very same day died before the close of it and followed the child who had called her to the kingdom of heaven.

Another sister when stricken with same disease, begged that the lamp which was burning near her should be extinguished, for she felt the house filled with so bright a light, that the other light seemed dim. When her companions did not comply with her request, she again declared that the light of the lamp was not her light. She then told them how a certain man of God, who had died that year, had appeared to her, and told her that on the morrow she should enter into eternal light. And at the break of day she died.

P 107

5 MEDITARI to learn his lessons. Any mother would resolve Dr Hussey's doubt (who reads medicari 'quaes essent meditations trimuli infantis dicant qui meditari scribere volunt'. Or Chaucer's "litel clergeoun" in the Prioresses Tale, who says of the Alma redemptoris:

'Now certes, I wol do my diligence
To conne it al, er Cristemas is went.'

PRAEFATA p 105 l 30 n.

6 CLAMAVIT called.

10 VOCABAT on the prophetic vision ascribed to the dying see 'Two lives of N Ferrar Cambr 1855'60 61 n. Baronius 657 27 Maximus foretells the day of his own death. Greg dial 18 Anastasius and others summoned in order by a voice from heaven.

PRAEFATO 15 n.

15 MINISTRABANT care of sick in monasteries Martene de ant mon rit v 9 §§ 86—88.
BUT when the mother of the congregation, Aedilburga, was to die, a wondrous vision was seen by one of the sisters whose name was Torctgyd. This holy woman had been a great help to Aedilburga in the discipline of the younger sisters. But at length she had fallen sick, and had been ill for nine years. On a certain night, when she had gone forth from her chamber, she beheld a human body, shining brighter than the sun, and wrapt in fine linen, being carried up to heaven by cords which seemed brighter than gold. She knew by this that some one of their number was to be taken to heaven for the good works which she had done. And before many days had passed Aedilburga fell sick and died and none can doubt that the entrance into the heavenly country was opened to her at her departure.

When the body of the holy mother was brought into the church to await its burial, one of the nuns, of noble birth and still more noble through holiness of life, having been long bed-ridden and unable to move, asked that she might be brought close to the dead body, and speaking as though to one alive she prayed the mother to obtain for her a speedy release from her pains. Her prayer was heard, and twelve days afterwards she died.

Torctgyd lived three years longer than Aedilburga, and became attenuated and so weak that she could not speak. When she had lain speechless for three days and three nights, she began to converse as if beholding a vision, and asked earnestly that her release from the body might not be delayed beyond the next night. When she was asked by those about her, with whom she had been conversing, she answered "With my dearest mother Aedilburga." They then knew that the mother had come from heaven to tell her of the time of her departure. And when one day and one night had passed, Torctgyd entered into the enjoyment of eternal bliss.

P 108 3 Mater c 6 end.

" 9 Ivxta Apostolum 2 Cor. xii 9 my strength is made perfect in weakness.

" 16 Sole Clarivs p 34 l 17 n.
P 108 17 18 DOMO IN QVA SORORES PAYSARE SOLEBANT P 140

P 109 1 EODEM P 105 1 19.

"6 IN ECCLESIA M DELATVM Benedict and St Maur were carried into the church, that they might die there.

"11 So of the body of St Bridget. "It was carryed to the monastery of Seynt Laurence, and a nonne of the sayde monastery which for feblenes and great sykeness that she had in her stomake by the space of II yer ys kepeth her bedde well nere all that tymne, with great peyn rose fro hyr bed and with helpe came to the beer 10 and cessyd not to pray... and in the mornyng she had more helth of hyr bodye thende she prayed for." See Myroure of oure Ladye pref p LVIII EETS.

"14 supra thither, into the church.

"15 ILLVD CORPUS. DVM = cum.

"16 ET IPSA likewise.

"14 PRAEFATA P 108 1 14.

"15 DOMINAE Aedilburgae.

"16 PRAEDIXIMVS P 108 1 10.

"20 AGERETVR ‘went on;’ the paralysis continued. VISIONE 20 P 107 1 29.

"22 CORCIT LOQUI 20 of St Kentigern (uita S K c 43) when he was almost too feebly to speak: sanctus autem senex ex uisione et uisitatione angelica confortatus et quasi aetatis et infirmitatis oblitus robustiorque effectus iam instantis beatitudinis quasdam primitias praegustabat, et cum angelo tanquam amicissimo et familiarissimo mutua colloquia conserebat.

"23 BENE VENISTI ‘vous êtes le bien-venu,’ ‘welcome to you.’

"24 RESPSNSVM so the paralytic Serulus (Greg dial IV 14) knowing that his end was near, sent for the religious strangers whom he entertained, and bade them sing psalms in prospect of his end. He joined their song, but voces psallentium repente complecuit cum terrore magni clamoris, dicens: ‘tace, numquid non auditis quantae resonent laudes in caelo?’ et dum ad easdem laudes quas intus audierat, aurem cordis intenderat, sancta illa anima carne soluta est.

"29 PARVM = 1 23 paramper. 1 27 modicum. V 19 (p 208 1 6S) cum parum consedissent.

"32 CVM QVO entirely supersedes quorum during the silver age.

P 110 3 NVNTIARE VENISSET P 22 1 19 n.
AEDILBURGA was succeeded in her office of abbess by a handmaid of God named Hildilid, and great care was exercised by her for many years in the discharge of all her duties. She determined on account of the want of space near the monastery that the bones of those holy ones who had been buried there should be removed into the church of the blessed Mother of God, and when this was done bright lights appeared from heaven, and a marvellous fragrance was felt, as is told in the work from which Beda makes his extracts. He relates one miracle which took place at that cemetery. The wife of a certain earl who lived near was afflicted with a disease of the eyes and at last became quite blind. Thinking that if she were brought to the monastery of these holy virgins and prayed near the relics of the saint she should recover, she caused her maids to bring her thither. She was perfectly restored, and walked home by herself as though she had been deprived of temporal light only that her cure might shew what virtue and light belongs to the saints in heaven.

P 110 8 HILDILID to her Aldhelm dedicates the prose edition of his de laudibus virginitatis. cf Alford 705. A vision related by her to Boniface is repeated by him ep 10 Jaffé. Cuthburga (sister of Ina king of Wessex) was first a nun at Barking under her, and then foundress and first abbess of Wimbourne (Wm Malmesb reg Angl t 2). cf AA SS 24 Mar. Mabillon AA SS OB saec III (1) 299. Sarum missal and breviary 31 Aug.

25 "11 COMMUNES VSVS perhaps this expression refers to such lessons as those which St Bridget is said to have given when from her ' virgins lerned...to fle much speche and al vanyties, and to discuss with a dylygent premedytacion al. their works that they had to do and to examyne them streyghtly in a espirituell balance'. Mirroure of our Lady p lv.


35 "16 LVMINIS p 34 l 17 n. Baronius 608 11.

"17 FLAGRANTIA p 34 l 27 n. When Hesychius stole the body of Hilarion 10 months after death (Hier uit Hil 46) he found it illasa tunica cumulla et palliole et toto corpore quasi adhuc uiceret integro tan-
SEBBI KING OF THE EAST SAXONS.

From the same book Beda draws an account of the pious king Sebbi who ruled over the East Saxons. He for a long time desired to leave his kingdom and enter on a monastic life, but his wife refused to be divorced from him. At length when sickness fell on him he gained her consent that they should both devote themselves to the service of God. The king was admitted into a religious order by Valdheri bishop of London, to whom he gave much money to be distributed among the poor. When at length Sebbi perceived his death to be approaching, dreading lest through the pangs of death he should say or do anything unworthy of his person, he asked that the bishop Valdheri and two attendants alone might be present at his death. He was however comforted by a heavenly vision; for three men clad in shining robes appeared to him and made known that on the third day after he should die without pain, and with a great splendour of light. Which promise was exactly fulfilled.

When the body was about to be buried it was found that the stone

disque fragrantibus, ut delibutum unguentis putares. Beda de locis sanctis 20 fragrant oil of the cross. Fragrance of the body of princess Margaret of Hungary virgin 3 months after death Raynaldus 170 32. AA SS 28 Ian II 900—9. hist miscell XXIV 43 Constantine Copronymos AD 766 sunk in the sea the corpse of Euphemia, non ferens uidere unguenti eam ex se super omnem populum suauitatem reddentem. Alcuin uita Willibrordi I 26 the bright light, the songs, the angels carrying the body to heaven.

multith quoque fratrum testati sunt crebro se super lactulum, in quo bestam animam suo creatore reddidit, mirabile vidisse lumen, suauissim. 10 amque odoris dulcissimi sensisse flagrantiam, ut omnino his signis credetur tales locum frequentasse cines, in quo sancta anima migravit ad dominum. II 26 inter et exsequias miri flagrantia odoris| ambrosio ecclesiam perfudit nectar totam, | perspicue angelicam monstrans venisse ceterum | ad patris officium laetis concentibus almis. 15 Greg dial IV 15. Greg Tur glor mart I 31. 63 end. uita s Burchard in Mabillon AA SS O B III 705.

P 111 6 Nihil tardivs forthwith.

" 7 8 Petitar LVCIS GRATIAM RECEPIT Germanus heals a blind girl by putting a casket of relics to her eyes I 18.
BISHOPS OF LONDON.

coffin was too short for it, and in spite of all that they could do by chipping away from the inside it could not be made large enough. But while they pondered what should be done, a miracle was granted, and thereby the coffin was made so long that even a pillow could be put in at the head and there was a space of four fingers breadth at the foot. The bishop Valdheri and Sighard the son of Sebhi and no small company of other men were present when this happened.

P 111 15 IDEM LIBELLVS c 7 pr.

" 16 SVFRA III 30.

10 " 18 VITAM MONACHICAM CVNCTIS REGNI DIVITIIS PRAEFERENS p 52 l 3 n. P 101 l 7 n. v 19 pr.

" 20 OBSTINATVS CONIVGIS ANIMVS DIVORTIVM NEGARET c 19 pr.

" 22 EPISCOVVM MAGIS QVAM REGEM in his letter to Ecgberct Beda betrays a statesmanlike alarm at the growth of ecclesiastical property, exempt from military service; here he is conscious that a king needs qualities other than will suffice for a bishop.

" 23 ANNOS TRIGINTA 665—694 or 695 III 30. Pagi 672 7: martyr Angl and Rom 29 Aug. AA SS Aug vi 516. 'Stow and Weever speak of his tomb as remaining in their days in St Paul's cathedral' (Stevenson).

" 29 VALDHERI beginning with this prelate William of Malmsbury gives a list of nineteen bishops of London with the remark, 'adeo sub obscurnatis nubilo iacent ut non eorum sciantur mausolea'.

25 de gest pont II p 236.

" " EARCONVALDO c 6. Pagi 693 7 dates his death 693 or at the end of 692, referring to AA SS 30 Apr and monast Angl III 127. 299. In his presence the aged Theodore made his peace with Wilfrid Eddius 43. In the year 693 Beda was ordained deacon according to Flor Vig.


" 8 ALIQVID INDIGNVM so St Kentigern just before his death used a linen bandage round his head; ne mento decidente ex hiattu oris aliquid indecens in ipso appareret. uit S Kent c 42.

35 " 10 PRAEFATO Valdheri.

" 13 and 14 DVM = cum.

" 15 VISIONEM c 25 n.

" 17 QVA DIE ESSET HANC VITAM TERMINAVRVS c 29 n.

" 18 CLARO INDVTOS HABITV p 34 l 6 n.
COFFIN MIRACULOUSLY ENLARGED. [IV

P 112 23 LVCIS P 34 l 17 n. P 106 l 15.
24 EXINDE and 26 DEHINC from that time.
28 PRAEFARAVERANT SARCOFAGVM V 5 pr John of Beverley summoned by count Addi ad unum de pueris eius qui acerrima aegritudine premebatur, ita ut deficiente penitus omni membrorum officio iam iamque moriturum esse uidetur. cui etiam loculus iam tunc erat praeparatus in quo defunctus condi deberet... intravit ergo illo episcopus et uiditcum maestis omnibus iam morti proximum positumque loculum iuxta eum in quo sepeliendus poni deberet. The abbat Cudda made Cuthbert a present of a sarcophagus, which he kept IO (uita Cuthb 37 § 60) terrae caespite abditum.
30 LONGIVS SARCOFAGO the very same difficulty, solved in like miraculous fashion, in Alcuin uita Willibrordi i 25 conditum est venerabile corpus in sarcogago marmoreo, quod primum toto dei famuli corpori quasi dimidium pedis breuius inuentum est, 15 fratibusque ob hoc ualde contristatis et consilio suspensis quid agerent et saepius tractantibus ubi aptum sancto corpori inuenissent locellum... modo diuina donante pictate inuentum est subito sarcogagum tanto dei uiri corpori longius, quanto breuius ante apparuit. ib II 25. An oak, sacred to Iuppiter, falls 20 into four pieces after a few strokes from Boniface (Willibald uita Bonf c 6 p. 452 Jaffé). Greg dial III 23 a 'sepulcrum' prepared by a presbyter for himself, was first occupied by his abbat, whose corpse turns on its side to make room for the presbyter, when he is brought for burial.

P 113 5 EPISCOPO Valdheri p 111 l 29.
11 DOCTORIS GENTIVM St Paul's, where it was shewn till the great fire of 1666.

XII

EUTHERIUS was the fourth bishop of the West Saxons, his predecessors having been Birinus, Agilbert and Vini. When the 30 king Coinualch was dead the petty kings held the government of the West Saxons among them for ten years. In this time bishop Haeddil succeeded Euthierius. In his episcopate Caedualla conquered the petty kings, and ruled for two years but then left his kingdom and went to Rome, where he died.

In 676 A.D. Aedilred, king of Mercia invaded and ravaged Kent and destroyed the city of Rochester. Bishop Putta, who was then absent, made no effort to return and restore the bishopric, but retired to bishop
Sexwulf and there ended his life, being devoted to church services and singing. Theodore consecrated Cuichelm to be bishop of Rochester in his stead, but he soon retired and Gebmund was put into his place.

In 678 A.D. a comet appeared in the month of August and continued 5 to be seen for three months. In this same year began the dispute between king Egfrid and bishop Wilfrid. Wilfrid was driven from his see and Bossa was made bishop in Deira, and Eata in Bernicia. The seat of the former was at York and of the latter at Hagustald and Lindisfarne. At the same time Eadhaed was made bishop in the province of 10 the Lindisfari which Egfrid had lately conquered. After Eadhaed Ediluini was bishop there, then Eadgar, and fourthly Cyniberct who was bishop when Beda wrote. Before the time of Eadhaed, Sexwulf who was at the same time bishop of the Mercians and Middle Angles had also exercised the episcopal office among the Lindisfari. Eadhaed, 15 Bossa and Eata were consecrated at York by archbishop Theodore, who three years after Wilfrid's departure added two more prelates to their number, viz Tunberct at Hagustald and Trumuini among the Picts who were then subject to the Angles. Eadhaed, who withdrew from Lindsey because Aedilred had recovered the province, was placed 20 over the church at Ripon.

P 113 14 OCCIDENTALIVM SAXONVM ANTISTES on the bps of Wessex and king Coinvalch see III 7.

,, 16 Mortvvs Coinvalch h a 4 of Benedict Bisp a d 672 ingressus Britanniam ad regem Occidentalium Saxonum nomine 25 Coinvalch conferendum putavit, cuius et ante non semel amicitii usus et beneficiis crat adiutus. sed ipso eodem tempore inmatura morte praerupto.

,, 18 Svregvli p 31 l 1 n. The two here alluded to are Escwin and Kentwin. Escwin's great-great-grandfather Ceolwulf had an elder 30 brother named Ceolric whose grandson was Kentwin.

,, 19 denvctvs Letherius died 676 chron Sax. Flor Vig.
,, 20 haeddio died 705 v 18 pr.
,, 22 caedvalla Eddius 41.
,, 24 relqvit p 101 l 7 n. Resignation of the Spanish king 35 Wamba Baronius 680 56. So Theodosius abdicated and turned monk a d 716.

COMETS AND THEIR PORTENTS. [IV

Wunibald went on a pilgrimage to Rome in 722 (Werner's Bonif 194). Wunibald went a second time and made the acquaintance of Boniface (ib 195). Theudo duke of Bavaria went to Rome to the footsteps of the apostles A.D. 746 Paul Diac vi 13 = 44. The Saxon abbess Bugge went to Rome to pray at the holy places (Bonif ep 103 Jaffé. cf ep 14 5 pp 68–70). Wiethburga found rest at the threshold of St Peter (ib ep 88). Ina was induced to make the pilgrimage by Ethelburga, who accompanied him (Will Malmsb 1 2). A.D. 746 Karloman went to Rome and became a monk (Eginhard in Migne civ 101 102).

P 113 26 sequentibus v 7.

28 aedilred p 170 l 1 and 19. A patron of Wilfrid's Eddius 42 end. 44 end.

P 114 1 putta c 2 end. p 101 l 30. Haddan-Stubbs iii 130 although he may for a few years have administered the diocese of Hecana, or Hereford, as the deputy of Sexulf, it does not follow that his 15 presence there constituted it a separate see'.

4 sexvulpem p 104 l 27. Eddius 44 end.

7 supra p 93 l 22.

9 illa ecclesia hereford v 23 (p 218 l 23 S) eis populis qui ultra annem Sabrinam ad occidentem habitant. Flor Vig in MHB 20 621e.

10 carmina p 93 l 23.

13 gembvndvm he died 693 and was succeeded by Tobias v 8 end. chron Sax. Flor Vig. Yet he is said to have taken part in the council of Berghamstead 696.

16 annvs egfridi octavvs cf p 101 l 1 and 11.

17 cometa p 170 l 2 (cf l 30). v 23 p 217 l 45 S. Beda de natura rerum c 24 'de cometis': cometae sunt stellae flammas crinitae, repente nascentes, regni mutationem aut pestilentiam aut bella uel uentos aestusue portendentes. Pagi 677 9 seq, who places 30 this comet in 677. Luc i 529 terris mutantem regna cometen. Iuvenal vi 407 instantem regi Arimenio Parthoque cometen. Ios bell Iud vi 5 3. Tac xv 47. Serv Aen x 272. ind to Sen and DCass. A comet in 632 portended the invasion of the Saracens (Baronius n 1); another in 673 the murder of Childeric (Pagi n 8 9). The comet 35 of 678 is recorded also by Anastasius (Baronius n 15). The comet of 1066. Balthazar Bekker, the minister of Amsterdam, the famous author of the 'world bewitched' (against the belief in witches) in his
gene, die in de jaren 1680, 1681 en 1683 geschenen hebben, Leeuwaarden 1683' and Pierre Bayle in 'pensées diverses sur les comètes' overthrew the superstition.

P 114 21 Dissensione p 170 l 2. Pagi 677 13 seq. Smith append xviii. Thomas Eliensis uta Etheldredae 11 Ecfrid was irritated against Wilfrid for encouraging Etheldred to desert him, and was further incited (Eddius 24) by his second wife Elmenburga, who envied Wilfrid's wealth. The king and queen bribe Theodore to divide Wilfrid's diocese. Wilfrid pronounces a curse, which is fulfilled exactly a year after, the corpse of king Aelfwin being brought to York; his brother Ecfrid survived, but never afterwards won a victory.

,, 22 DVO IN LOCVM EIVS SUBSTITVTI EPISCOPI p 103 l 18. Haddan-Stubbs III 145 146. Wilfrid in his petition to the Roman council of 679 (Haddan-Stubbs III 137 from Eddius 29) quidam mei episcopatus invasores illicita praeuntiume contra sacrorum canonum normas ac diffinitiones, in consensu Theodori sanctissimi archiepiscopi Cantuariorum ecclesiae altiorumque tunc temporis antistitum cum eo concordiam, sedem, quam per decem et co amplius annos cum dei clementia dispensabam, raptorum more invadere atque eripere moliti sunt et in eadem sedes subsidere, et non solum unum sed tres in mea ecclesia sese promouerunt episcopos, licet canonica non sit eorum promotio. Lingard 1 130 131.


25 Alcuin sanct Ebor 846—874.

,, 25 ILLE Esta p 77 l 17—25. SIVE 'and' p 151 1 1.

,, 26 DE MONACHORVM COLLEGO p 138 l 2. Eddius 24 of Theodore tres episcopos aliunde inuenitos et non de subiectis illius parrochiae in absentia pontificis nostri in sua propria loca episcopatus sui nouiter inordinata solus ordinavit. Bosa was of Whitby, Trumwin contributed to the election of Cuthbert (IV 27. uta Cuthb 6) and when forced to resign his diocese retired to Whitby; Tunberct was immediately deposed (IV 28) and succeeded by Cuthbert, who had been educated at Melrose and Lindisfarne, and was Esta's favorite pupil. Even after they had adopted the Roman Easter and tonsure, the three Scottish monasteries, 'étaient parvenus & repousser la jurisdiction de l'évêque roman' (Varin v 1 220).

,, 28 EADHAED IN PROVINCA LINDISFARORVM p 81 l 30. Haddan-Stubbs III 125 'in Lindsey, but whether at Stow (Sidenacester) does not 40 appear'.


P 114 29 superato Vulfhere Eddius rex Ecfrid's victories over the Picts ib 20 Ecfrid like David, crushing his enemies, but meek in God's sight, semper in omnibus deo gratias agebat. nam Wilfridus rex Merciorum superbo animo et insatiabili corde omnes australes populos aduersum regem nostrum concitans non tam ad bellandum, quam ad redigendum sub tributo servili animo non regente deo proponebat. Ecfridus vero rex Deirorum et Berniciorum animo rigido mente fideli consilio senum patriam custodire ecclesias dei defendere episcopo docente in deum consibus, sicut Barac et Deborah, cum 10 parili manu hostem superbum inaudens deo adiuuante cum paruo exercitu prostravit et occasis innumeris regem fugavit reguamque eius sub tributo distribuuit et eo postea quacunque ex causa moriente plenus aliquod spatium pacifice imperauit. Vulfhere came to the throne late in 658 or early 15 in 659 and reigned 17 years (III 24 end), i.e he died in 675 (p 68 i 20 n. so also chron Sax).

30 EADEM Lindsey.

31 PROPRIVM Lindsey had formerly been included in one diocese with the Mercians and Middle Angles p 67 l 19. p 115 l 2. 20 EDELMVINI p 39 l 18. p 79 l 23—26.

32 CYNIBERTVM p 165 l 23. V 23 (p 218 l 30 S) A D 731 provinciae Lindisfarorum Cyniberct episcopus praest. On the division of the diocese of Mercia A D 679 see Haddan-Stubbbs III 127—130. The legal title of the Lindsey bishopric first appears in the 25 signatures to the council of Clovesho 12 Oct 803 (ib 546 547 'Eadwulf Syddensis ciuitatis episcopus'). The locality of Sidnacester is unknown.

P 115 l Sexvulfvm p 114 l 4 n.

2 ETIAM MERCIORVM ET MEDITERRANEORVM ANGLORVM p 114 30 l 31 n.

3 EXPVLVS DE LINDISI Lindsey had been conquered by Ecfrid p 114 l 28 29; and therefore Sexuulf resigned that portion of his diocese to Eadhaed.

6 POST TRES ABSCESSIONIS VILFRIDI ANNOS i.e in 681 (the 35 death of Aelsuini c 22 and 23 and p 170 l 5, which happened in 679, was exactly a year after Wilfrid's flight Eddius 24). For the construction cf p 57 l 29 n.

7 TVNIBERTVM p 155 l 11. HAGVSTALDENSEM Eata held before Hexham with Lindisfarne p 114 l 25.
WILFRID'S WANDERINGS.

P 115 8 REMANENTE EATA AD LINDISFARNENSEM p 151 8—11. p 155 13. uita Cuthb 6 § 11. 7 pr. 16 pr. 25 pr as bp he summons Cuthbert to a conference at Melrose. TRWTVINI p 149 1 28. p 154 1 27. uita Cuthb 1 § 4. 24 § 42. AA SS 10 Feb.

5 " 10 SVBIECTA by Osuin p 291 8 n. p 681 4 n. p 941 3 n. Recovered by the Picts A D 685 III 24. Eddius 21 pr as Ecfrid's dominion was extended northwards and southwards by conquests, ita beatae memoriae Wilfrido episcope ad austrum super Saxones et aquilonem super Britones et Scotas Pictosque regnum ecclesiarum multiplicabatur.

10 " II AEDILRED king of the Mercians c 21. p 170 1 19. Sax chron 675. HYPFENSI Haddan-Stuubs III 130 'Eadhed in A D 679 retired from Lindsey to Ripon, yet the latter did not become a see for that reason.'

XIII

WHEN Wilfrid was driven from his bishopric he first went to Rome but afterwards returned to Britain and preached among the South Saxons who were ignorant of the divine name and faith. Their king Aedilualch had already been baptised in Mercia, and through Wilfrid’s preaching the chiefs and soldiers of the province 20 received baptism. The queen Eabae who was daughter of Eanfrid had been previously baptised in her own province. A monk from the Scottish nation had a very small monastery in the province of the South Saxons at a place called Bosanhamm. Not only was spiritual calamity removed by Wilfrid's preaching, but also an end was put to a drought which had lasted three years. So severe was the famine that the people threw themselves over precipices or into the sea, but on the very day when they were baptised, rain fell and the land became fruitful. The bishop also taught the people to get their living by fishing and so turned their hearts to love him. King Aedilualch gave the bishop a site for 30 a monastery at Selsey, where he lived for five years baptising many people among whom were two hundred and fifty men and women slaves, to whom at baptism he gave their liberty.


P 115 14 MVITA LOCA his enemies expecting that he would cross to 35 Quentavic, won king Theodoric and Ebroin, who seized and stript the exiled bp of Lichfield Wulffrid, misled by the similarity of name (Eddius 25). Meanwhile Wilfrid wintered in Friesland, where the king received him, refusing the reward put on his head by Ebroin (ib 26 27). In the
next spring Daegberth, king of the Franks, who had been an exile in Ireland, and had received supplies from Wilfrid on his return, entertained him hospitably, offered him a bishopric, and on his refusal sent him on his way loaded with presents. He next came to king Berchther of Campania, who also refused the price set on his head, and sent him to Rome (ib 28).

P 115 15 ROMAM Eddius 29—31 (cf Haddan-Stubbs III 136—140) Roman council under Agatho, Wilfrid's petition having been read, decrees his restoration to his see, subject to a division of it among bps of his own choice.

16 INIMICITIAS MEMORATI REGIS p 114 1 20. One of the causes of the quarrel was a dispute about the lands belonging to the see of York Eddius 44.

17 PARROCHIA diocese.

18 DIVERTENS Fuller § 97 'Theodorus, archbishop of Canter- bury, beheld Wilfride bishop of York (one of great parts and greater passions) with envious eyes; and therefore, to abate his power, he endeavoured that the diocese of York might be divided. Wilfride offended hereat goes over to Rome to impede the project, and by the way is tossed with a grievous tempest. It is an ill wind which bloweth no man profit. He is cast on the shoar of Friesland in Belgia, where the inhabitants as yet pagans, were by his preaching converted to Christianity. This may be observed in this Wilfride, his δικαιωματα were better than his ἕργα, his casuall and occasionall were better then his intentionall performances, (which shews plainly, that providence acted more vigourously in him, then his own prudence:) I mean, when at ease in wealth, at home, he busied himself in toyes and trifles of ceremonious controversies; but when (as now, and afterwards) a stranger and little better than an exile, he effectually promoted the honour and glory of God. § 98. And as it is observed of nightingales, that they sing the sweetest, when farthest from their nests: so this Wilfride was most diligent in God's service, when at the greatest distance from his own home. For though returning into England, he returned not into York, but stayed in the pagan kingdom of the South Saxons, who also, by God's blessing on his endeavours, were persuaded to embrace the Christian faith.'

19 PROVINCIAM kingdom 1 24. II 9 (p 88 1 7 and 11 S) 12 (p 92 1 21) 15 (p 96 1 18).

21 FAMILIARVM p 67 1 1 n. p 94 1 14.
WILFRID AMONG THE SOUTH SAXONS. 331


25 VVLFHERE p 68 l 15. p 86 l 15 seq. He died AD 675. p 169 l 31. His zeal was shown by the mission of Jaruman to Essex III 30.


28 MEANVARORVM the name remains in East Meon, West Meon, Meon Stoke, all near Bishop’s Waltham Hants. Camden adds IO Meansbrough and Mansbridge. The word (Bosworth AS dict) was used only as a termination, denoting inhabitants, dwellers, is found also in Lindisfar (men of Lindsey), Cantuari (men of Kent), Vihtvara or Vectuari (men of Wight), Boructuari (v 9), Niduari (men of Nithsdale uita Cuthb 11. Hussey).

15 29 CONCEDENTE IMMO MVLTVM GAVDENTE REGE Eddius 40. Wilfrid went to king Ethelwalch and told him the story of his flight. The king promised to secure him. sanctus uero homo dei, gauinis in uerbis consolationis gratias agens deo, primum regi et reginae uerbum dei et regni eius beatitudinem et magnitudinem teni suadens, quasi lac sine dole dedisset, praedicare coepit: deinde postea cum consensu regis deo concedente et ex oratone pontificis sancti nostri gentes, quibus ante praedicatum non erat et numquam uerbum dei audierant, congregatae sunt. Wilfrid preached to them for several months against idolatry and found favour in the sight of the king. paganorum utriusque sexus, quidam voluntarie, alii uero coacti regis imperio, idololatriam deserentes...baptizati sunt.

31 EAPPA p 118 l 12.

P 116 3 HVICCIORVM p 138 l 15. II 2 pr in consnio Huicciorum et Occidentalium Saxorum. They were in Mercia and their capital was 30 Worcester Flor Vig MHB 622 (Haddan-Stubbs III 128 129).

8 DICVI another of the name p 56 l 30. Stevenson ‘this Dicul, or Dicuil, was possibly the Irish monk who wrote “de mensura orbis terrae” (ed Walckenaer 1807, Letronne 1815. Wright biogr Brit lit I 372?).

9 BOSANHAMM Bosham 3½ m WSW of Chichester.

15 TRIVBY ANNIS Fuller § 100 ‘on that very day wherein he baptized them (as if God from heaven had powred water into the font) he obtained store of rain, which produced great plenty. Observe (though I am not so ill-natured, as to wrangle with all miracles) an
apish imitation of Elijah (who carried the key of heaven at his girdle, to
lock, or unlock it by his prayer:) only Elijah gave rain after three
years and six months, Wilfrid after bare three years; it being good
manners to come a little short of his betters. 3

P 117 I ANGVILLAS I I (p 40 l 21 S) of Britain fluxiis quoque 5
multum piscatis ac fontibus praecclare copiosis et quidem praecipue issicio
(pike) abundat et anguilla. 5 Sharon Turner AS III² 19 20.

12 SELÆSEV Eddius 40 end rex...mitis et pius per dominum
factus uillam suam suam propriam, in qua manebat, ad episco-
palem sedem cum territorii postea additis LXXVII man-10
sionum Selæsiae sancto novo evangelistae et baptistae, qui sibi sique
unctis uitae perpetuae uiam opusuit, concedit: ibique fratribus suis
congregatis coenobium ad requiem fundavit, quod usque
hodie subiecti eius possident. After Aldhelm’s death in 709 the
see of Selsey was established v 18 (Matt Westm gives the date 711). 15
transferred to Chichester AD 1075. Lingard I c 6 ‘donations to the
church.’

18 MONASTERIVM p II8 l III.

21 AD MORTEM ECGRIDI 20 May 685 p 149 l 15. 170 l 10.
But v 19 secundo anno (ie 686) Alfridi, qui post Ecgridum regnuit 20
sedem suam et episcopatum regio ipsa invitantia receptit. And so Eddius 43
(Hussey).

22 ET VERBO ET OPERE p 27 l 2 n.

24 HOMINIBVS Sharon Turner AS III² 77—81.

27 A SERVITUTE DAEMONICA cf glossary abrenuntio. 25

28 LIBERTATE DONANDO Lingard I 63. Kemble Saxons in
England I c 8 and app C. In Domesday no slave is registered in York
and few in the neighbouring counties. At the council of Celchyth 27
July 816 (Haddon-Stuubs III 583) c 10 bishops were directed to set at
liberty at their death all bondmen of English descent whom the church 30
had acquired during their administration. Ransom of captives Eddius
II end.

XIII

IN the monastery of Selsey some miracles were wrought, one of which
Beda relates on the authority of bishop Acca. There was a great
mortality in Britain and many of the brethren of the monastery died. 35
In their trouble the monks began to observe a fast of three days; on
the second day of which fast the blessed chiefs of the apostles appeared
HEAVENLY VISITORS.

14] to a little boy who was lying sick and told him that they were about to conduct him to the celestial kingdom. They bade him call Eappa the presbyter and say that the Lord had heard their prayers and accepted their fasting and no more of them should die. The messengers also said that the divine pity was shewn to them through the intercession of Oswald, formerly king of Northumbria, who as on that day had been slain and received into heaven. They also bade that masses should be celebrated in all the oratories of the monastery. The boy described the heavenly visitors as bright and shining and more beautiful than he had ever seen. One was shorn like a cleric, the other had a long beard, and they told him that they were Peter and Paul. After search it was found that king Oswald was slain on this day, therefore the boy's story was believed, and on that very day he died, but all the rest recovered. This vision increased the reverence for fasts and in many places king Oswald's day was observed with yearly masses.

P 118 2 quo p 117 l 18.
  ,, 8 tempore a d 681. provinicia sussex c 13.
  ,, 9 mortalitas p 79 l 4 n.
  ,, 10 praefatvm p 117 l 18.
  ,, 12 eappa p 115 l 31.

25  ,, 26 secynda about 8 am.
  p 112 l 18.

P 119 1 hodierna die p 110 l 3. p 112 l 23. c 29 n. So Nursinus the presbyter when at the point of death (Greg dial iv 11) 'bene semiant domini mei, bene semiant domini mei: quid ad tantillum servulum nostrum estis dignata conceuntre? uenio, uenio. gratias ago'. when this was repeated, his friends asked to whom he was speaking. he replied in amazement: 'numquid hic conuenisse sanctos apostolos non uidetis? beatum Petrum et Paulum primos apostolorum non aspicitis?' at quos iterum convenerus dicebat: 'ecce uenio, ecce uenio', atque inter haec serna animam reddidit . . . quod plerumque contingit iustis, ut in morte sua sanctorum praecedentium uisiones aspiciant, ne ipsam mortis suae poenalem sententiam pertinascant. St Peter appeared in like manner to the nun Galla three days before her death ib 13.
P 119 3 HABES glossary. VIATICUM p 139 l 32. p 144 1 29.
 5 CLAMA call.
 6 ZAPPM p 118 l 12.
 7 IEUVIA p 118 l 16.
 8 ALIQUIS = quisquos. 20 IO ALICVBI = suisam.
 15 OSVALDI I 1—13.
 18 HAC DIE 5 Aug p 35 l 30. INFIDELIBVS Penda and his Mercians.

21 CODICEVS IN QVIEVS DEFVNCTORVM EST ADNOTATA DE-
POSITIO p 120 l 11. see liber uitae eccl Dunelm (Surtees soc 1841) con-
taining the names of all the benefactors of St Cuthbert's church from its
foundation. The original (MS Cotton Dom vii) lay constantly on the
altar for more than six centuries and contains a prayer that the
benefactors' names may be written in the book of life of Lingard II
58. 352—7 'Anglo-Saxon calendars'. Rock church of our fathers II 15
339—352. uita Cuthb praef (addressed to bp Eadfrid and the brethren
of Lindisfarne) begs them to pray for him living, sed et me defuncto pro
redemptione anime meae, quasi familiaris et surnasculi vestri, orare et
missas facere et nomen meum inter uestra scribire dignemini.

nam et tu, sanctissime antistes, hoc te mihi promissae iam retines, in 20
qui etiam testimonium futurae conscriptionis religioso fratri uestro
Gudfrido mansionario praceptisti ut in albo uestrae sanctae con-
gregationis meum nunc quoque nomen apponeret. Martene de ant eccl rit i 145 (ed 1738). DCA 'calendar'. For depositio cf p 158
l 12. v 8 pr deposita. 11 pr depositis.

25 IN MEMORIAM OSVALDI V 14 sine viatico salutis obiit et 25
corpus eius in ultimis est monasterii locis humatum, neque aliquis pro
eo uel missas facere uel psalmos cantare uel saltum orare praemuebat.
Alcuin ep II Jaffé ne quasem oblituecatis in tuis sanctis orationibus
nomen amici tui Albinii; sed in aliquo memoriae gasophylacio recorde
illud, et profer eo tempore oportuno, quo panem et viniun in substan-
tiam corporis et sanguinis Christi consecrueris.

P 120 4 ALIQVOS = ullos.
 6 ATTONSVS VT CLERICVS St Peter p 90 l 27 and 28 n.
 7 PETRVS p 119 l 1 n.
 11 ANNALAE p 119 l 21 n.
 14 DE EODEM SACRIFICIO PARTICULAM DEFERRI p 144 l 18—
 22. Scudamore notitia eucharistica index 'eucharist' ('reservation' of
VICTORIES OF CAEDUALLA.

II 42. 43. 422. Rock church of our fathers 16. 17. 132. Rheinwald die kirch! Archäologie Berl 1830 cites on the communion of the dying Eus h e vi 44. conc Nic c 13. conc Araus I c 3. stat eccl ant c 76—78.

As the administration of wine to the sick might be difficult conc Turon 5 I (Mansi VII 950) requires every presbyter to have the uiaticum in a pyx, and to dip the sacred oblation in wine; but this 'intinction' is forbidden in conc Bracar III A D 675 c 2. J A Gleich de eucharistia moribundorum et mortuorum (Viteb 1690 4to).

P 120 19 NEMO PRÆETER IPSVM P 119 18—11.

10 ,, 22 IEIVNIORVM P 118 1 16.

,, 26 NATALICIVS DIES P 119 1 18 n.

[XV]

AN active young man of the royal race of the Genissi named Caeduallla slew king Aedilualch and wasted his province, but was soon driven out by the king's leaders Berchun and Andhun. The former of these was afterwards slain by Caeduallla, and the province of the South Saxons was held in slavery by him and Ini who reigned after him, so that province had no bishop of their own but were subject to the bishop of the Genissi.

P 120 28 CAEDVALLA son of Cenbyrht (†661), son of Ceadda, son of Cuthwine, son of Ceawlin, son of Cynric, son of Cerdic (see Sax chron 685, and pedigree of kings of Wessex in Lappenberg-Thorpe I 286). In his banishment Caedualla was befriended by Wilfrid; when he became king of Wessex, he sent for Wilfrid, made him his chief counsellor and endowed him with large estates Eddias 41. Hen Hunt 685. In 688 Caedualla resigned his crown and went to Rome, where he was baptised 10 Apr 689, took the name of Peter, and was buried on the 20th of that month, being then 30 years old more or less (V 7), so that now, in 685, he might well be iuuenis strenuissimus. DCB 'Caed-

30 walla' (2).

,, 30 AEDILVALCH P 115 1 24. PROVINCIAM ILLAM Sussex.

P 121 2 REGIS Aediluach. ANDVNO Aethelhumo Flor Vig in MHB 537b.

,, 3 POSTEA A D 686 Caedualla and his brother Mul devastated Kent and Wight Sax chron.

,, 5 INI son of Cenred, son of Ceolwald, son of Cynegils, son of Cuthwine, son of Ceauilin, son of Cynric, son of Cerdic, king of Wessex
When Caedualla obtained the kingdom of the Geoissi, that is the West Saxons, he took also the island of Vecta which had been given up to idolatry. He exterminated all the natives and brought in men of his own provinces. He gave the fourth part of the island to bishop Wilfrid, who transferred it to one of his own clergy named Bernmin and appointed as his companion a presbyter named Hiddila. Beda relates how two boys, sons of Aruald king of Vecta, fled on the approach of the enemy into the neighbouring province of the Iutes to a place called Ad Lapidem, but afterwards were betrayed and ordered to be killed. The abbat of the monastery of Hreutford, Cyniberct, begged that he might instruct them first in the Christian faith. Having done this he baptised them and they then gladly underwent temporal death. When Vecta thus became Christian, there was no bishop at first, but afterwards Dainhel was appointed bishop, who when Beda wrote was bishop of the West Saxons. Vecta is situated opposite the South Saxons and the Geoissi, separated by a sea three miles in width, in which the two tides of the ocean daily meet.

P 121 14 VECTAM c 13.

, 17 VOTO cf the promise of Edwin that he would become a Christian, if he should recover the throne of his ancestors II 12. 35 NECTVM REGENERATVS he was baptised in Rome a few days before his death p 120 l 28 n.

, 20 VILFRIDO on Caedualla’s gifts to Wilfrid cf Eddius 41 end.
17]  

DANIEL BISHOP OF WINCHESTER.  337

P 121 23 FAMILIARVM p 94 l 14. cf the endowment of Canterbury and Rochester II 3. Vnde out of which 1200 Wilfrid received (l 18) a fourth part.

,, 26 FILIVS SORORIS the classical term, for which Beda elsewhere uses nepos.


9 HREVTFORD Redbridge (Camden 138). In the calendar of Durham William of Redeford was commemorated 31 March (Smith).

22 DANIHELEM bp Winch 705—744; he supplied Beda with information respecting Wessex, Sussex and Wight p 165 l 7—11. v 18 bis. 23 p 218 l 21 and 31 s. Hadden-Stubbs III 302. 304—6. 337—343—9. Jaffé monum Mogunt ind. 'Under him the West-Saxon diocese was divided, Aldhelm receiving the south-western portion, with his see at Sherborne, in 705, and Sussex, with its see at Selsey, being apportioned in 709 to bp Eadb...Daniel visited Rome in 731; in 731 he assisted at the consecration of abp Tatwin; in 744 he resigned his see, and in 745 he died. His episcopate, which covers the reign of Ini, was the period of the great development and missionary exertion of the West-Saxon church' (W Stubbs in DCC 'Daniel' no 16). Baroniis 719 l 2. 724 5 and 13. 726 49 seq. 54 seq. Pag 724 2.

,, ,, NVNC AD 731 p 170 l 32.

29 HOMELEA Hamble to the east of Winchester Camden 144 (Hussey).

30 ,, 30 IVTORVM I 4 n.

[XVII]

At this time archbishop Theodore summoned a council of priests and doctors that he might enquire into the belief of the churches of the Angles, and finding an agreement of all in the catholic faith he recorded it for the instruction of posterity. This synod was held at Haethfelth, at which the assembled fathers declared their adherence to the decrees of the councils of Nicaea, Constantinople, Ephesus and Chalcedon, as
well as to those of the second council of Constantinople and the synod of Rome in the time of pope Martin. The declaration was signed by the archbishop and the whole assembly.

P 123 4 his temporibvs a d 680. Constantinopoli on the 6th general council and the preparations for it, see Hesle Consiliengesch 5 bk xvi c 2 (iii 7 249–315).

", 5 Evtwichis on the founder of the monophysite heresy see Hesle ii ind.

", 16 anno decimo regni eius sub die xv kal oct 17 Sept 680 p 169 l 27.

", 17 indictione octava Haddan-Stubb's iii 144 the year of the 8th indiction was either from 24 Sept 679 to 24 Sept 680, or from 25 Dec 679 to 25 Dec 680 and in both cases includes 17 Sept 680.' Pagi 618 l 13. 679 6. Aedilredo anno sexto his reign began ad 675 p 169 l 32; if before 17 Sept, this date tallies.


", 19 Hlothario anno septimo p 169 l 28. His 7th year was complete, for his brother Ecgberct died in July p 104 l 10–12. No king of Wessex is named, for it was at this time (AD 676–685) divided among its under-kings (iv 12) or at the best in a very disturbed state' (Haddan-Stubb's iii 144).

", 23 Evangeliius from the council of Ephesus to that of Bâle an open copy of the gospels was ordinarily placed on the midst on a throne covered with rich stuffs (A W Haddan in DCA i 478 a).

", 24 Haethfelth Bishop's Hatfield, Herts.

", 27 sanctorum patrum symbolum as the general councils are immediately mentioned, it seems as though the allusion were here to the Apostles' Creed, of which the tradition given in Rufinus is that each apostle contributed one article and so it was compiled. See Heurtley de fide et symbolo p 102.

P 124 4–6 trinitatem in unitate consubstantialem et 35 unitatem in trinitate, hoc est vnum devm in tribvs sub-

... consubstantialibus... consubstantialibvs conc. Later 649 c 1 trinitatem tate et unitatem in trinitate, hoc est unum deum in subsistentiis consubstantialibus.
P 124 II NICAEA A.D. 325 Beda de sex aetatibus 688 (II 199 Stev) prima... universalis synodus in Nicaea congregata est contra Arium CCCXVIII patrum temporibus Iulii papae sub Constantino princeps; secunda in Constantinopolis CL patrum contra Macedonium et Eudoxium temporibus Damasii papae et Gratiani principis...; tertia in Epheso DCC patrum contra Nestorianum Augustae urbis episcopum, sub Theodosio magno princepe et papa Celestino; quarta in Chalcedone patrum DCXXX sub Leone papa temporibus Martiani principis contra Eutychem nefandissimorum praesulem monachorum; quinta item in Constantinopolis temporibus Vigilii papae sub Justiniano princeps contra Theodorum et omnes haereticos. Greg 1 to the patriarchs Ep 1 25 (a profession of faith of returning schismatics II 515–4 cf Pag 603 3 4) sicut sancti evangeliu quattuor libros, sic quattuor concilia suscipere et necerari me fator: Niceum sedcit, in quo pererum Arii dogma destruitur; Constantinopolitanum quoque, in quo Eunonii et Macedonii error conuincitur; Ephesinum etiam primum, in quo Nestorii impietas iudicatur; Chalcedonense uero, in quo Eutychis Dioscorique praesitas reprobatur; tota devotione complector... quintum quoque concilium pariter neceror, in quo et epistula quae Ibae dicitur, erroris plena, reprobatur, Theodorus personam mediatoris dei et hominum in duabus subsistentiis separans ad impietatis perfidiam cecidisse conuincitur, scripta quoque Theodoriti, per quae beati Cyrilli fides reprehenditur, assu decentiae prolata refutatur. Cf ind Greg vol II 'conciliorum' end. 'concilium.' Baronius 604 3 end. 657 14. On all these councils see Isid etym VI 16, Willibald uita Bonif 8, the church histories and the histories and expositions of the creeds by Pearson, Waterland, Harvey, Swainson, Lumby. On the Nicene council see the works of Kzye and Stanley.

13 CONSTANTINOPOLI A.D. 381.
14 EFESO A.D. 431.
16 CALCEDONE A.D. 451.
17 ITERVM IN CONSTANTINOPOLI A.D. 553.
19 THEODORVM ET THEORETI ET IBAE EPISTULAS CONQ. Quinisext or Trull A.D. 692 c. 1 (Bruns I 35) 'Theodore of Mopsuestia (†428), the teacher of Nestorius,... and what Theodoret wrote against the right faith and against blessed Cyril's twelve chapters and the so-called letter of Ibas they (the fathers of Constantinople A.D. 553) synodically ana-
thematized’. cf conc Constantinop II A D 553 c 12—14 (Hefele Conciliengesch II § 899—902). Ibas bp of Edessa, an adherent of Theod Mops, whose letter to the Persian Maris (cf Mansi VII 227—247. Harduin II 522—527. Assemani biblioth Clem Vat I 199—204.) was in substance read at the council of Chalcedon, which acquitted him. Hefele 800 ‘where we meet the expression τριά κοφάλαυα or τριά καφάλαυα in the later imperial edicts, in the protocols of the fifth oecumenical council, in papal and other documents, we are to understand thereby 1) the person and writings of Theod Mops; 2) the writings of Theodoret for Nestorius and against Cyril and the council of Ephesus; 3) the letter of Ibas.’ 10 Theod Mops rejected the term ‘incarnation’, for which he used επόθέσις; and so ‘separated the one Christ into two, the temple and the indwelling God’. Theodoret bp of Cyrus in Syria († 457), a pupil of Theod Mops, charged Cyril with confusing the two natures in Christ, and was himself repeatedly charged with Nestorianism, until at last he consented to anathematise Nestorius. The letter of Ibas charged Cyril and the council of Ephesus with Apollinarianism; it also rejected the communicatio idiomatum. Hefele book XIV. It was usual at provincial synods to subscribe the decrees of general synods (Hefele III 322 28).

P 124 21 IN VRBE ROMA IN TEMPORI MARTINI the Lateran synod 5—31 Oct 649 of 195 bps Hefele bk XV c 1 § 307 (III 212—229). Haddan-Stubbs III 145—151. additur haec synodus quia directe celebrata est contra eos qui unam in Christo operationem et voluntatem praedicabant (Smith). One of the motives of the mission of John the 25 archchanter was to ascertain that the church of England was free from taint of this monothelite heresy, infra p 126 l 16. MARTINI Martin I pope 649—655.

22 CONSTANTINO so in the acts of the council (Mansi X 863) for Constantine. Constans II or Constantinus IV emperor 641—688, 30 father of Constantinus Pogonatus.

23 SVSCEPIMVS in maiorem cautelam suscipiuntur omnes synodi generales contra omnes haereses sicut moris fuit. huiusmodi confessionum formas ab episcopis in suo accessu factas uide Lib diurn Rom pont pp 26 ad 53 (Smith).

27 SINE INITIO ἀναφέρον.
At the synod of Hatfield was present John the chief precentor of St Peter’s at Rome, whom pope Agatho had lately sent to Britain in the company of Benedict Biscop. This Benedict was the founder of a monastery in Britain near the mouth of the river Wear. The precentor John was sent to Britain that he might teach the course of church singing according to the use of St Peter’s at Rome. He instructed the dwellers in the above-named monastery and many others who thronged to learn, in reading as well as chanting. He also enquired into the belief held in the church of the Angles and reported thereon to pope Agatho, who desired to preserve the church free from prevailing heresies. This John, returning to Rome, fell ill and died on the way and was buried at Tours, at which place he had been entertained when he was coming to Britain. A report of the catholic faith of the Angles was however conveyed to the pope.

P 125 3 firmabat by virtue of his appointment as the pope’s legate. See Smith app xv.

"IOHANNES ARCHICANTATOR I 20 n. P 92 126 n. P 170 1 8.
ha 14 (p 301 1 14 S) Huetberct is chosen abbat, qui a primis pueros
20 temporibus codem in monasterio non solum regularis observantia
disciplinae institutus, sed et scribendi cantandi legendi ac docendi fuerat
non parva exercitatus industria. Beda hom II 17 (XCIV 227 Migne).
"4 ECCLESIAE...MONASTERII at Rome.

5 NUPER AD 679 ha 6.

6 BISCOPO COGNOMINE BENEDICTO pp 2. 7. 8. P 58 1 2 n.
His name was Bishop Baducing Eddius 3. W Stubbe in DCB 1 308.
Pag 673 13. 674 18. 703 4. Beda’s homily II. 17 (XCIV 224–228
Migne), though headed ‘in natale sancti Benedicti episcopi,’ relates to
30 our Benedict. See Hardy’s catalogue I (1) 366—368.

7 SVPRA ie in ha 1—11. esp 4 after the early death AD 672 of
Coinualch king of Wessex, Benedict tandem ad patriam gentem solutique
in quo natus est. pedem convertens Ecfordum Transhumbramae regionis
regem adiit; cuncta quae egisset ex quo patriam adolescens deurit repli-
cavit; quod religionis desiderio arderet non cedavit; quid ecclesiasticæ, quid
monachicae institutionis Romae uti circumquaque didicerat, quot dissima
solumina, quantas beatorum apostolorum sine martyrum Christi reliquias
attulisset, petefit; tantamque apud regem gratiam familiaritatis inuenit,
OF JOHN'S TEACHING.

ut confestim e terram septuaginta familiarum de suo largitus monasterium inibi primo pastori ecclesiae facere praeceperet. quod factum est... ad ostium fixiniz Viri ad aquilonem anno ab incarnatione domini sexcentesimo septuagerimo quarto. In the catalogue of his writings (p 173 l 8—12) Beda places the 'history of the abbots of this monastery' 5 immediately before the b e.

P 125 9 VIVRI Wear.


12 QVOD refers to Romam ueniit.

15 ANTE SAEPVS it was his fourth journey.

13 AGATHONE pope 678—682.

15 EPISTVLAM PRIVILEGII h a p 295 l 22 S Benedictus non utile munus attulit, epistulam privilegii a uenerabili papa Agathone cum 15 licentia consensu desiderio et horatru Egfridi regis acceptam, qua monasterium quod fecit ab omni prorsus extrinseca irruptione solum perpetuo reddetor ac liberum. ibid p 300 l 9. Privileges of pope Agatho to St Augustin's (Haddan-Stubbs III 124 125 doubtful); to Hexham and Ripon (Eddius 45. 49).

20 CVRSVM CANENDI p 69 l 19 n. p 92 l 26 n. Smith app xii.

21 AD SANCTVM PETRVM ROMAE l 4.


26 LITTERIS MANDANDO h a p 295 l 29 John, on arriving at 25 Wearmouth, non solum uiue uoce quae Romae didicit ecclesiastica discen-
tibus tradidit, sed et non pausa etiam litteris mandata reliquit, quae hactenus in eiusdem monasterii bibliothece memoriae gratia seruantur.

28 TRANSCRIPTA p 163 l 4.

30 PROVINCIARUM Northumbria.

P 126 3 EXCEPTO 'not reckoning,' 'over and above.' 35

4 CVIS ESET FIDEI Hadrian in like manner was com-
misioned to have an eye upon abp Theodore p 90 I 23.

6 SYNODVM 'decision of the synod.'

SYNODVM PAPAE MARTINI see the canons of the Lateran council of 649 in Haddan-Stubbs III 145—151.

7 NON MVLTO ANTE 30 years before.

8 VNAVM IN CHRISTO OPERATIONEM ET VOLUNTATEM conc Lat
MONOTHELITE CONTROVERSY.

649 praef (p 145 end Haddan-Stubbs) unum et surnem filium uni-
genitum, deum verbum, dominum Iesum Christum, et duas eiusdem sicuti
naturalis unitas inconfusae indivisa, ita et duas naturales voluntates
diuinam et humanam et duas naturales operationes diuinam
et humanam. Canons 10—16 affirm in detail the two wills and two
operations, divine and human, in the one person of Christ. The Roman
council of 679, at which Wilfrid was present, denounced the monothelite
opinions (Beda v 19 p 207 5 sq S). cf Haddan-Stubbs III 140. They
were definitively condemned by the 6th general council held at Con-
stantinople in 680 (Hefele Conciliengesch bk XVI III 121—313). Walch
Hist der Ketzereien IX (Leipz 1780). Beda de sex aetatibus A D 642—
688 (II 196—198 Stev) gives some account of the controversy. See any
church history of the 7th century. conc Trull c 1 (Bruns I 35 end).
conc Tolet XIV 684 c 4. 4 which shews the relation of national synods
15 to the bp of Rome: placuit porro illo tempore apologeticae defensionis
nostriae responsis satisfacere Romano pontifici ea ipsa gesta firmare
nostraeque fidei sensum purissima verborum enodatione deprimere. et quia
illae de hac gemina voluntate et operatione Iesu Christi filii
dei copiosis et dilucide insinuuntur quae uera sunt, quae iam utique Ro-
manis partibus per legatos Hispanicae destinata sunt. Barouius 622 2.
628 5 6. 629. 633. 645 esp 19. 646 11. 17. 18. 649 25 seq. 31 (great
violence of pope Martin). 37. 38. esp 56. 646. 657 15. 16. 30—35. 680
629. 639 4. 649 3. 5. the Greek disputatio Maximi cum Pyrrho (printed
25 in Barouius after A D 679). The handful of Maronites in Lebanon alone
represent the monothelite party in our day.

P 126 10 ADTVLIT he brought with him (16) synodum, i.e the decrees
of the council. cf v 19 (p 207 1 29 S) cum ... synodus ... legeretur
(Hussey). PRAEFATO p 125 1 9.

11 TRANScribendam p 125 1 28 n.

16 CASTVS glossary.

19 DIXIMVS c 17. Agatho had expected that Theodore and
other divines from England would attend the Roman council Barouius
680 2. Lingard I 111.

27 ILLO thither, to Tours.
KING Egfrid took to wife Aedilhryda daughter of Anna king of the East Angles. She had formerly been the wife of Tondberct duke of the South Gyrui. She lived with Egfrid twelve years, but in both marriages she remained glorious in the integrity of her virginity. Hence it was that after her death her body remained uncorrupted. She long entreated to be allowed to retire into a monastery, and at last entered that which was presided over by the abbess Aebba at Coludi Urbs (Coldingham). But within about a year she was herself made abbess at Elge (Ely) where she built a monastery. She never wore linen after her entry on the monastic life, and seldom used warm baths. She spent much time in prayer, and was able to foretell a pestilence of which she herself was to die, and also to declare how many of the inhabitants of that monastery should die of the same plague. She was buried in a wooden coffin at first, but her sister Sexburga, who succeeded her as abbess, caused her body to be taken up, after it had been buried for sixteen years, and then it was found to be free from corruption, and those who were sent forth to seek a stone for a new coffin, found a coffin of marble and a lid of the same marvellously put in readiness for them near the walls of the city of Grantchester. The physician Cynefrid tells how on examination of the body, the wound, which he had made by lancing a tumour on the neck of the abbess shortly before she died, was found to be healed up. Her garments also were fresh as new. The pain of her tumour Aedilhryda counted as a punishment for the needless weight of necklaces she had worn when young and as a sign that God by this chastisement absolved her from the guilt of idle levity. By the touch of her garments demons were put to flight and diseases cured. Blind people recovered sight by praying at the wooden coffin. The marble coffin was exactly fitted to the body of the virgin. Elge is in the province of East Anglia, and is so called from the number of eels that are caught in the marshes there.

noster vivente secundum testimonium multorum regnum per undique victorias triumphales augebatur. discordia erno inter eos positae et regina supradicta ab eo separata et deo dedicata, triumphae in diebus regis desinit. cf Pagi 671 4. 672 8 9.

5 P 127 2 ECGFRID his second wife Elemenburga also became a nun, when left a widow Edius 24. Beda vita Cuthb 28.

3 ANNA he died A D 654 (Pagi 654 14).

7 SAEPIVS III 7 8. 18 19. 22 24.

10 TONDBERCT she had been married to him two years before the death of her father consequently in 653 A D. Tondberct died in 655 A D. The interval between his death and her marriage with Ecgfrid had been spent at Ely.

10 VIRGINITATIS on ecclesiastical regulation of cohabitation see 1 27 interrogatio 8. conc apost 6 = 5 excommunication of bp priest or deacon who puts away his wife ἐφοβῆσεν εὐθαλήσας. conc Turon II 567 c 12 "ut episcopus coniugem habeat ut sororem," cf 13. 19 "de archipresbyteris et aliis clericis coniugatis, qua cautela segregati ab uxoribus uiuere debeant." conc Autissiod 578 c 21 "ut clerici coniugati ab uxoribus abstineant." conc Matiscon I 581 c II.

20 conc Lugd III 583 c I. Tert ad uxorem I 6 quot item, qui consensus pari inter se matrimonii debuitum tollunt, voluntarii spadones pro cupiditate regni caelestis! quod si salvo matrimonio abstinentia toleratur, quanto magis adempto! Here (as by St Paul I Cor 7 2 and 4) the consent of both parties is required.

25 So by Aug ep 127 = 45 where he urges Argentarius and his wife Paulina to keep the vow of continence which they have taken. Continence at certain seasons (exod 19 15, cf the castum Cereris etc of the heathen) was enjoined by the church (Hefele Beiträge zur Kirchengesch etc Tübingen 1864 II 364. Greg dial I 10 col 193 with note 30 d). Many examples are collected by O Zöckler Gesch d Askese (Fr M 1863) 233 234. Bingham VII 3 § 3. XVIII 2 §§ 6—8. Epiph an haer 59 4. Gregoria when betrothed fled to a nunnery (Greg dial III 14). Numinus a presbyter would not allow his wife to approach him even on his death-bed, exclaiming: recede a me, mulier: adhuc igniculus visuit, palmam tolle (ibid IV 11). Judicium Clementis (ie Willibrordi) in Haddan-Stubbs III 227 c 15 non licet legitimo coniugio separari, nisi amborum consensus fuerit, ut innupti maneant.

35 conc Vermer 753 (al 756) c 44 if a woman have taken the veil without her husband's consent, it is at his option to reclaim her or not." (Hefele
Conciliegesch 111 574. Druthmar expos in Matt xi (Migne cvi 1310) si uero in monasterium abire uluerint, neuter alium potest dimittere, nisi ambo uluerint, et neuter habeit socium, quandiu ambo viuunt. ib c 62 (1413) qui saeculum gestunt relinququere, debent exspectare ut et coniuges earam se queste continere, quia non debet unus in monasterium abire et alius foris parem sortiri. Pope Zacharias in Jaffé's Bonif ep 43 p 118 end (1 Apr 743) blames some quia post susceptum sacerdotium se abstinerre volunt 'ab una uxorre. Boniface to Aethilbald king of the Mercians (ep 59 p 178) si hoc causa castitatis et abstinentiae facere volusti, ut ab 10 uxoris conunctione pro timore et amore dei abstinnisse, et hoc verum et impletum pro deo comprobaeis et in hoc gaudemus; quia non est reprehensibile sed magis laudabile. For the legend respecting Edward the confessor and Eadgyth see Freeman's Norman conquest ii append B end. Pagi 655 9 and 10 Kineburga or 15 Cyniburga. Baronius 665 13 Wandregisil and his wife. P 127 16 illo than Wilfrid.

"21 CARO CORRUMPIT NON POTHIT P 129 14.

25 VIX INPETRAVIT Sebti had like difficulty with his wife P 111 27.

26 AEBBE dau of Ethelfrid, sister of Oswi and Oswald, urged Etheldreda to take the veil (Tho Elen uita Etheldr 10). She died 25 Aug 683 (Pagi 683 17). Beda uita Cuthb 10 when Cuthbert was at Melrose and his fame was spread abroad, erat sanctimoniales femina et mater ancillarum Christi, nomine Aebbe, regens monasterium 25 quod situm est in loco quem Coludi Urbem nominant, religione pariter et nobilitate cunctis honorabilis, namque erat soror uterina regis Osuin. At her request Cuthbert spent some days in her monastery preaching and giving an example of holy living. Eddius 38 king Ecgfrid and his wife in a pompous progress quodam tempore ad coe 30 nobium, quod Colodesburg dicitur, peruenunt, cui praesidebat sanctissima materfamilies, nomine Aebbe, soror Osuini [sic] regis sapientissima. On a sudden the queen was possessed by a demon, and at the point of death. Aebbe explained that the possession was sent as a judgement; if Wilfrid were restored to liberty, and the relics 35 which he bore slung from his neck were restored to him, the queen recover. And so it fell out. Ebchester on the Derwent, where t settled, and St Abb's Head are named from her (cf martyrol ; Aug. AA SS Aug v 194).
TO GO WOOLWARD.

P 127 27 COLVDI VRBEM Coldingham in Berwickshire c 25. See correspondence, inventories, account rolls and law proceedings of the priory of Coldingham Surtees Soc no 12 1841.

" 28 VELEMINI SANCIONIMALIS HABITVS A PRAEFATO AN-
5 TISTITE VILFREDO p 137 l 5. Pope Zacharias i May 748 (Bonif ep
68 p 197 Juxt) episcopo ut, si ... sanctimonialis femina ... ibi
constituitur praeesse, ut ab episcopo civitatis consecretur ... a
abbatissa. 30 Apr 871 (ib 333) Liutbert abp of Maints to Adrian
II feminas ipsas ... Constantiensis episcopus sua manu ad pro-
10 positum uirginitatis consecravit et ipse eis uelamina bene-
dixit; et eo presente regularem uitam professae sunt.

30 ELGE p 130 l 20—24.

P 128 3 NUMQVM LINDIS SED SOLVM LANEIS VESTIMENTIS uita
Cuthb 16 (end) Cuthbert always wore common clothes; hence at Lindis-
15 farne after his example obserbauatur, quos quosius aut preosius coloris habeat
indumentum, sed ea maxime uestium specie sint contenti, quam
naturalis ouium lana ministrat. Ferreol regula 558 c 31 (Migne
LXVI 970b). Pope Zacharias in Migne LXXXIX 931b (a singularly
andacious interpretation) monachi ... lanae indumenta iuxta nor-
20 mam et regulam monasticae disciplinae atque traditionem sanctorum
probabilitatem patrum sine intermissione utantur ... apostola quippe divi-
num datum est mandatum duas tunicas non habendi; tunicas dixit
Christus, utique lanae non lineae. conc Tribur 859 c 36 (Harduin vi
1 455) by way of penance 'no linen except about the hips'. Bp Fisher's
25 English works (1876) i 181 'truly it was a more glorious sight to se
saynt Poule whiche gat his lyynge by his owne grete labour in
hungr, thurst, watchynge, in colde, goynge westward and beryng about
the gospell and law of Crist bothe vpon the see and on the londe, than
to beholde now tharcheyssbotthyes and byssshoppes in theyr apparyle
30 be it neuer so ryche'. Love's labour lost v 2 'I have no shirt: I go
woolward for penance'. Nares glossary 'woolward'. Burton's anatomy
of melancholy pt III s 4 m 1 subs 2 (ed 1676 396 col 1) 'now when they
are truly possessed with blind zeal and surged with superstition, he
hath many other baits to inveagle and infatuate them farther yet, to
35 make them quite mortified and mad, and that under colour of
perfection, to merit by penance, going westward, whipping, alms, fastings'.
ibid subs 3 (p 407 col 1) 'what mulct, what penance soever is enjoyed;
they dare not but do it, tumble with St Francis in the mire amongst
hogs, if they be appointed, go eastward, whip themselves, build hospi-
RARE USE OF BATHS.

...tals, abbies etc. go to the East or West Indies, kill a king, or run upon a sword point; they perform all, without any muttering or hesitation, believe all'. Lingard, t. 211—213. Soames AS church 284—5. Maria of Agreda († 1658) authoress of the 'spiritual city of God', famous for her visions, by wearing a cilium of rough wool covered her body with sores (Zücker Gesd d'Askese Fr. a M 1863 p 87, where is more on hair shirts, such as Wolsey More lady Margaret wore, and iron belts, such as we find in Bonif ep p 60 end, Jaffé). So in the life of St Bridget prefixed to the "Myroure of oure Ladye" (EETS) p lii, 'she never used any linnen cloth, though it were in time of sycknes, but only upon her hed, and next her skyn she weer ever rough and sharpe wolen cloth.' For other examples of the expression to go woodward the reader may see Christ's own Complaint l 502 (EETS vol 15) 'to faste and goo wolwe warde', also the same words are found in Hampole's Prick of Conscience l 3514. Palegrave defines it 'Woodwārd without any linnen next one's body. Sans chemyse.' The expression is found in Pierce the Ploughman's Crede l 788, 'werchen and wolward gon', but the explanation of the last syllable is, I think, to be referred to the word wear, and not as Mr Skeat suggests, with the wool towards the skin, an explanation which would only suit with a clothing made of the fleece as it came from the sheep's back. Ward is worn the part of wearan = to wear, and woodward means "woolclad," just as in Beowulf 606 sweotwered means "clad in brightness." s clerkwered and coldwered may be cited as other examples of this participle in composition. It has fared with woodward, when it became a solitary instance of this compound, as it did with rightwise under similar circumstances. The love for uniform orthography made this latter word into rightwise, and woodward become woodward to conform to the shape of forward and such like words. The use of go is the same as in the expressions "to go bare, naked, cold &c." We can find no evidence that sheepskins with wool on were ever worn in England or elsewhere for penance.

P 128 4 RARO IN CALIDIS BALNEIS: A common penance (Judith 10 3. 2 Sam 12 20. 14 2. 19 24). Hier ep 14 ad Heliodor 10 scabra sine balneis attractitur cutis? sed qui in Christo semel lotus est, non illi necessse est iterum lauare. Ibid 107 ad Laetam 11 nisi ominto in adulta virgine lauacra disiplicent, quae se ipsam debet erubescere et nudam videre non posse... si appetitus sordibus turpare festinaat naturalem pulchritudinem, cur e contrario balnearum fomentis sopitos ignes suscitat? Ibid 125 ad Rusticum 7 tu vero si monachus esse...
TREATMENT OF GUESTS.

nisi non sideri, . . . sordidiae vestes candidae mentis indicia sint . . . .
balneorum fomenta non quaerat, qui calorem corporis insannorum cupid frigore extingueret. ibid 108 ad Eustochium 15 (in commendation of Paulla) balneas nisi periclitans non adiit. Zöckler

5 Gesch d Askese (Fr a M 1863 p 91) 'the utmost practicable restriction of the usus laurorum seu balneorum as of a luxury specially requisite only for the sick, is required also by the rules for nuns given by Augustine c 12, Caesarius c 29, Leander c 10'. Baronius 608 6 St Theodore blames those who bathe after receiving the communion. Cuthbert

10 only washed his feet once in several months, sometimes only once in the year utam Cuthb 18 § 32 he had so withdrawn his thoughts from concern for the body ut semel calceatus tibracis, quas pellicias habere soletat, sic menses perduraret integra, aliquidque etiam calceatus in pascha non nisi post annum, redente paschae tempore, propter

15 lauacionem pedum, quae in cena domini fieri solet, se discalceare dicatur.

128 4 praeter = praeterquam or nisi.

5 sollemniis maioribus ep ad Egcb 9 even the more religious laity only communicate at Christmas, Epiphany, Easter.

20 7 8 lotis privis ceteris famulis Christi Sharon Turner AS III 50. 103. utam Cuthb 7 Cuthbert finds in the guest chamber of Ripon monastery an angel quendam sedentem iisuenem, quem hominem aestimat solio vos humanitatis more suscepit. nam lavandis manibus aquam dedit, pedes ipse abluit, fustos humiliter manibus suo

25 in sinu composit. ibid 18 § 32 when he first became a solitary, when visited by the brethren, he left his cell and ministered to them. quorum dum pedes aqua calida deutos lauatet, sanctus est aliquidque ab eas etiam se discalceare suosque pedes illis ad abluendam praebere. ibid 29 on a visitation of his diocese he came

30 to a count's mansion, who received him hospitably. lotis more hospitalitatis manibus ac pedibus. Aldhelm (in Bonif ep 1 p 28 Jaffé) complains of the inhospitality of the Britons: nec manibus lomentum aut latex cum manutergio exhibetur neque pedibus ad lauacrum peluis adponitur, cum salvator sindone praecinctus discipulorum pedes ablueas normam nobis tradiderit imitandi dicens: 'sicet ego seci nobis, ita et vos facite aliis'. ibid ep 61 end p 180 Boniface sends to abp Egberct utilisam unam ad tergendos pedes, cum laueris, seruorum dei. ibid ep 80 p 223 (end) pope

35 Zacharias to Boniface 4 Nov 754 nam et hoc inquisuit fraternitas
tua: si licet sanctimoniales feminas, quemadmodum viri, sibi inuicem pedes ablueret tam in cena domini quamque in aliis diebus. hoc dominicum praeceptum est, quod qui per fidem implerent, habebit ex eo laudem. The monks of Fulda entreat Charles the Great (Migne CV 420n 14) quod peregrinorum suscepiet et lauratio in eis pedum non neglegatur, sed secundum regulam et secundum prorum nostrorum consuetudinem, quandocumque venerint, misericordier suscipiantur et ab omnibus fratribus lauratio pedum eis exhibeat, conc Tolet xvii 694 c 3 (Bruns I 386).

P 128 11 Matvinae Synaxeos p 156 l 12 n. Greg dial III 22 10 (II 336b) facto autem manem expletisque laudibus dei.

,, 14 Moritvra she died AD 679 chron Sax. praedixerit c 29 n.
,, 17 Post annos septem therefore she became abess 672, and took the veil at Coldingham (p 127 l 27—29) in 671.
,, 19 Ivxta ordinem 80 of St Columba’s burial (Adman ut c 15 24) illis exequiarum diebus mor e practic ecclesiastico, after which follows at some length an account of the order observed.
,, ,, Linego Stevenson ‘this burial in a wooden coffin was a deviation from the usual custom, which gave the preference to stone [Beda c 11 end.] Mabillon AA SS O B I 341 § 25. II 146 § 23. 567 § 12.’
,, 21 Sexsbreg p 33 1 24 n. AA SS Iul II 346. monast Angl I 88 (Stevenson). Pag 664 12.
,, 23 Seudecore annis AD 695.
,, ,, Fraterbus on double monasteries see p 106 l 14 n. p 129 l 17.
,, 26 In hoc for this purpose, as a tomb for Aedilthryda.
,, 27 Elge this orthography compared with the present writing of the word Ely affords an interesting instance of the softening of the g. 30 as it occurs in such words as go, gone, and the derived adverb wonder.
,, ,, Pag 660 12. 675 7.
,, 30 Grantcarsestir Grantchester.
,, 31 in the recent alterations of the church at Grantchester it was found that a great part of the stonework of the wall which was taken 35 down on the south side was composed of fragments of stone coffins of a very early date. This could only be discovered when the stones were dislodged but then it was very evident.

19. Lingard ii 51. Greg dial iii 13 (end) bp Herculaneus had been beheaded, and a strip of skin stript from crown to sole of his body: yet no trace of a wound was found on his corpse.

P 129 6 praefatv p 127 l 12 and 28.

5 ... to incidere beyond blood-letting it is very rare to find any allusion to what may be called surgery in the records of the Anglo-Saxon times. The use of charms and magic prevailed strongly between 500 AD and 1000 AD. See Cockayne's Leechdoms vol i pref p xxix.

11 dum = cum.

10 ... levibus habere to be relieved, to be better.

16 tot 16 p 128 l 23.

17 papillone tent, pavilion. fratrum p 128 l 25 n.

21 clamavertvnt called.

24 dormientis similis p 158 l 15 n. and so of Columba (Adamn uit iii c 24) 'facies non quasi mortui sed dormientis uideretur uiuentis.'

25 26 vvlvns cvravitv Greg dial 17 Nonnosus, when washing glass lamps, broke one; fearing his abbat's wrath, he laid the 'innumerable' fragments on the altar and prayed: on raising his head sanam lampadem repperit. cf ii i pr. 11 Benedict by prayer heals a boy crushed by a falling wall. iii 13 (cited on l 4). iv 27 col 4:6.

28 linteamina p 158 l 16 n.

31 praefato l 9.

P 130 2 3 supervacua moniliorvm pondera Boniface in his letter 25 to Cuthbert abp of Canterbury (ep 70 p 209 Jaffé, written after May 748) supervacuum et deo odibilem nestimentorum superstitionem omni intentione prohibere stude. quia illa ornamenta vestitum —ut illis sidetur, quod ab aliis turpitude dicitur— ... adventum anti-christi ... praecurrunt ... haece indumenta, nuditatem animae signis cantia, signa in se ostendunt arroganiam et superbiae et luxuriae et vanitatis. Baronius 665 ii. a courtier is directed repeatedly by an apparition of St Eligius to charge queen Bathildis to lay aside her trinkets. He fears to do so and is struck down with fever. The queen learns the cause and makes a cross and shrine for the bones of Eligius; and the rest of the produce of her jewels she gives in alms. Lingard i 210—213.

7 indumentorum p 160 l 29. daemonia p 39 l 30 n. p 132 l 16 17. Greg dial iv 6 (end) ad extinta namque corum corpora uiventes aegri ueniunt et sanantur; periuiri ueniunt et daemonio uexan-
Beda's Hymn on Virginity.

Beda here inserts a hymn in praise of virginity and especially of Aedilithryda, which he composed in elegiac metre many years before. He thus imitates Holy Scripture, the historical parts of which are varied by the insertion of compositions in metre and verse.

P 130 28 this chapter is omitted in the Saxon version.

Alcuin sanct Ebor 780—4 istius ergo sacrae praedictus Beda puellae | 25 tu laudem fecit praescripsis versus hymnum; quapropter teigi parcis haec pauca libellis, utpote commemorare ueteris prouerbia dicti: tu ne forte seras in siluam ligna uiator’ (cf Hor s 1 10 34). Bten Brink Gesch d engl Litteratur (Berl 1877 i 43 end) ‘At a time when the laws of classical versification had become strange to the Italian clergy, English monks and bishops wrote, English nuns read, Latin poems, compared with which the verses elsewhere composed at that time, seemed almost as barbarous as they themselves appeared by the side of the lines of Vergil or Horace’.

30 VIRGINITATIS on the same theme Aldhelm (v 18) wrote 35 and verse.
P 131. 1 et ideo... Christi cf Greg III 31 345° cited p 34 l 14 n.  
SPONSAE the same expression is put into the mouth of Christ on  
his appearance to St Bridget (Myroure of our Ladye p 57) 'henceforthe  
thon shalt be reputed to be my espouse'.

5  
ELEGIAE METRO p 173 l 18 n. Verses, with an epanalepsis or  
reurrence of this kind, in which the first 2 3 feet of the hexameter  
are identical with the last half of the pentameter, are called echoici or serpentina  
cf p 14 l 5 n. Chr D Iani artis poët Lat libri IV (Halsae 1774) who cites  
10 558 559 gives many other exx, esp Mart IX 97 where six distichs begin  
and end with rumpitur insidia. Riese anth Lat n 38—81. Sedulius  
hymn 1 (and Beda notes v 18 that Aldhelm imitated Sedulius). Paulus  
diact c 3 and 4 (Migne XCV 1593—7). So in Alcuin, Fortunatus eg  
misc VIII 2. Eugenius opusc pt r c 4 end. 7 end. 8 all distichs but last,  
15 18 last distich but one (Migne LXXVII 360b. 361b. 365g). There  
are several false quantities in this poem, esp in proper names.

7 cf Greg Tur glor mart (prooem) Jerome says that he was  
taken before the bar of the supreme Judge and severely flogged for reading  
the subtleties of Cicero or deceits of Virgil... Therefore we must  
write and speak what may edify the church of God... non ego Saturni  
fugam non Iunonis iram non Iouis stupra non Neptuni iniuriam  
non Aeolii sceptra non Aeneadum bella nausfragia sed regna com-  
memoro cet.

10 LVBRICIS same quantity in Aldhelm in Migne LXXXIX 195°  
25 et pulchre digitis lubricum comprehendere corpus.

17 TONANTIS glossary. So Eadburga to Boniface (Baronius  
725 24) ille superi rector Olympi.

31 AGATHE Iacobus a Vorag leg aur 39 pp 170—173 Grässe.  
AW Haddan in DCB. Aldhelm de laud virginitatis 41 42 (Migne LXXXIX  
142). id de laud virginiuin (ibid 268°—270°). The same quantity in the  
epitaph on pope Agatho (Baronius 682 1).

32 EVLALIA Greg Tur glor mart i 91. with Tecla in Aldhelm  
(Migne 193°).

33 TECLA Iacob a Vorag 208 = 204 p 905.

34 EVFEMIA ibid 139 = 133 pp 620—2.

35 AGNES ibid 23 pp 113—7. A W Haddan in DCB.

36 CAECILIA Iacob a Vorag 169 = 164 pp 771—7. Aldhelm in  
Migne 268. DCB.

31 FATRE p 127 1 3.
HYDROS, DIABOLVS.

P 138: DOMINO qu 'than her lord,' her first husband Tondberct?

* Inde 1 2.

9 REGINAE p 127 l 2.

9 SPONSVS p 130 l 31.

9 BIS SEX ANNIS p 127 l 9 ie 659—671; according to Flor Vig 5 660—672 (MHB 531a, 533a).


9 BIS OCTO NOVEMBRES i e a d XVI kal Nou or 17 Oct, which is the day of her translation in the martyrol Angl.


14 15 VESTIS INVIOALATA p 129 l 28—30.

16 17 YDROS ET ATER ABIIT SACRAE PRO VESTIS HONORE, MORBI DIFFVGVNT p 130 l 7 8. hydros ( receptions) is properly a water-snake; but is used like chelydrus (Beda mirac Cuthb c 11 6, c 13 24. c 45 4. Eugen Tolet opusc pt 3 c 4 1 in Migne LXXXVII 360b; other exx 15 in Dugange) for the serpent of genesis 3, which was early (wsd a 24. 4 Macc 18 8. apoc 12 9 Schöttgen, 20 2. Eisenmenger entdecktes Judenthum I 822 seq) identified with the devil. Prud hamartigen 613—4 tunque praemittas laeale genus concepta maligni | fert opera ingenii de semine complicis hydri. Beda mirac Cuth 13 ult (tit 'qualiter daemonium ab 20 uxore cuiusdam necdum aduehiens eicurit’) eius ad adventum fugiens ut cesserit hydros. So in a letter from 'quidam' to 'quedam' begging for her prayers, as the world's end is near (Bonif ep 139 p 307 Jaffé) hydram quoque semper nonis hiantem sibilis. See journal of philology VII (1877) 314—5. Dugange HYDROS diabolus, sermon (serpens?). 25 ATER V 13 the black book of sins brought by demons to the dying. mirac Cuthb 13 10 11 (II 17 25 26 Stev) daemonis atri | saeculam miseras dixit incumbere poenis. 14 (ib 19 4) hostis et atra crucis rustic fugat arma trapeae. 15 2 Cuthbert in the isle of Farne inquinator patria jugat impiger atros. ibid 39 9 10 (37 28 29 of the miracles at Cuthbert's 30 tomb) morborum fuiquit labes, furof impius atri | daemonis absistit. Greg dial IV 18 a blasphemyous boy, five years of age, being at the point of death, resting on his father's lap, cried 'obsta, pater, obsta. at his face. Being asked what he saw, he said: 'Mauri

* null, qui me tollere volvant', and with a curse yielded up the 35 avers that this happened in Rome, three years before writing. Adamnan uita Columbae III 12 (Migne LXXXVIII pra se tetram et nigerrimam daemonum cum ferreis

* praelari. Corippus Johannidios I 243—253 tristis imago |
DEATH OF AELFVIN.

20 21] ductoris statit ante pedes. cognata tenebris | Maura sidebatur facies nigroque colore | horrida... | malignus | angelus illa fuit claro deictus Olympo. When the temple of Zeus at Apamea was burnt under the authority of Theodosius (Thdt he v 21 § 11) deaum vis μελας stayed the fire; the deacon chased him away with holy water, which acted on the fire like oil. Aug cist dei xxii 8 § 5. Barth on Stat Th iv 440.

P 132 26 AGNI no verse of scripture was more familiar to the fathers and the middle age than apoc 14 4.

10 " 27 QVAM AFFECTV elision in same place in the epitaph on Gregory (II i verse 6) qui innumeris. mirae Cuthb 33 6 quam imperisti. 35 6 qui obsequio. uta Cuthb 43 § 72 qui ignitus and next line ne Hebreum. Alcuin sanct Ebor 907 quo ad latam. cf Verg ecl 3 48. Hor 8 i 1 51 56. 2 96. 3 120. 11 3 183. Pers v 127.

15 IN the ninth year of king Ecgfrid a battle was fought near the river Trent between him and Aedilred king of Mercia. There a brother of king Ecgfrid was slain, named Aelfuin. The war seemed likely to grow fiercer, but through the exhortations of archbishop Theodore the two kings and people were appeased and no man’s life taken for the king’s brother who had been slain, only his wergyld paid to king Ecgfrid.


" 30 OCCISVS EST AELFVINI his corpse was brought back to York, as Wilfrid had foretold, exactly a year after the expulsion of Wilfrid (v 19 p 206 30. Eddus 24) co die anniversario Elfwyn regis occisi cadauer in Eboricam delatum est, omnes populi amare lacrimantes sentimenta et capitis comam lacerabant, et frater eius superstes usque ad mortem sine victoria regnabat.

30 " 30 TREANTA because in Will Malmsb the name of the prince killed in this battle is given as Aeduinus, Smith inclines to place the battle-field in Yorkshire near Hatfield, but there seems to be greater probability in the suggestion of Elford (i.e Aelfwin’s ford) on Trent as the scene of the battle, and Gibson in his additions to Camden col 537 describes a tumulus which may perhaps have been erected to commemorate this event.

P 133 1 VTRIQUE PROVINCIAR. to the Mercians as well as to the Northumbrians.
P 183 2 SOROREM RIVS OSTRYRD p 170 l 15. MHB ind 'Ostbyrd.' Eddius 38 after Wilfrid's release from prison Ethelred's brother's son Beorthvald gave him an estate. deinde vigilante antiqui hostis insidia Ethelredus rex et regina sua soror Ecgfridi regis, audientes hominem dei de patria expulsam et illic manentem et medicum quies-

... Beorthvaldo in sua salute interdicunt, ut sub eo unius
diei spatium esset, pro adulatione Ecgfridi regis.

4 POOVLOS I D.
7 ALTERVTRVM adv = inter se p 156 l 18.
9 MVLTAS PECVNIAR Kemble Saxons in England bk 1 c 10 to
p 276. Among the Saxons the wer-gyld or life-price was the basis
upon which all peaceful settlement of feud was established. A sum
paid either in kind or in money, where money existed, was placed
upon the life of every free man according to his rank in the state, his
birth or his office. A corresponding sum was settled for every wound
that could be inflicted upon his person, for nearly every injury that
could be done to his civil rights, his honour or his domestic peace;
and further fines were appointed according to the peculiar adventitious
circumstances that might appear to aggravate or extenuate the offence.
From the operation of this principle no one was exempt, and the king
as well as the peasant was protected by the wer-gyld payable to his
kinsmen and his people. The difference of the wer-gyld is the prin-
cipal distinction between different classes: it defined the value of
each man's oath, his protection, the amount of his fines or exactions
and it regulated the equivalent for his value.

Regi Ecgfrid.

XXII

IN the aforesaid battle a remarkable occurrence took place. A
soldier named Imma was struck down and left for dead. He
however revived and was departing from the battle-field, when he
was discovered and carried a prisoner to one of king Aedilred's ears.
He concealed that he was a soldier and pretended to be a rustic. At
nights the earl caused him to be bound but his bonds were always
marvellously loosed, for he had a brother Tonna abbot of a monastery
at Tunnacæstir, who thinking him dead had masses said for his soul
at the celebration of which his bonds were straightway loosed. The
earl thought he had some charm and questioned him, whereupon he
related that his brother by his masses procured his release. He
also revealed his real condition, and the earl, who had promised not
to kill him, sold him for a slave, but in that condition his bonds always
fell off. At last he gave his oath to his master that he would pay his
ransom or return, and so was allowed to go home. His relation of all
that had happened to him encouraged those who heard it in the use of
masses. Some who had seen this very man Imma narrated the story to
Beda.

Alcuin sanct Ebor 785—834 (II 250 Froben). Greg dial IV 57 'de
quodam ab hostibus capto, cuius uincula obligationis hora soluebantur; et
de Baraca nauta per salutarem hostiam a naufragio liberato'. id in
euang hom 37 8 (I 1631* Bened). Aelfric II 357 Thorpe. A similar
story in uita Ioannis eleemosynarii § 49 (AA SS 23 Jan III 139 ed nou,
ex metaphoraste). Greg dial II 31 a look of Benedict's loosens the bonds
of an innocent man. Eddius 37 no chains could be made to bind
Wilfrid. Baronius 603 12 when George the Cappadocian received the
chalice, the chains fell from his hands. ibid 612 6 the chains of
prisoners, whom Columban designed to baptise, crumbled like rotten
wood. Ov met III 699 700 sponte sua patuisse fores lapsaque
lacertis | sponte sua sama est nullo soluente catenas. DCass

P 138 I 3 praefato C 21. Rex aelfvini so he is called by Eddius
cited on p 132 l 30.

P 134 I mox vt = simul ac.

a vincyla soluta a like effect is related concerning a
prisoner who prayed to St Godehard (uit SG p 72 Brower) ex truncu
magnae molis et fortitudinis quo conclusus fuerat integro remanente
quasi ex liquida re sine laesione pedes reduxit. And in the 'Myroure of
our Ladye' (EETS) p 292 we are told in an account of the mass that
30 'wylye Saynte Basyle said Kyrideyon the church dores, that were
locked ageynste him, opened.'

4 hactenus to a d 731.

5 tunnacaestir perhaps the Tovechester of the Domes day
book 'a city and fortified place on the river Tove' on the north side of
which are the ruins of a Saxon tower. The letter n and w are frequently
confounded by the decipherers of old MSS (Giles). Now Towceter in
Northamptonshire.

6 venit quaerere inf of purpose p 23 l 19 r.

9 pro absolutione animae eivs missae p 120 l 26. P 133
l 23. v 16 crypta..., in qua super altare pro defunctis hono-
ratis sacrificium solet offerri. Greg dial IV 55 with Bened n. In 762 a benefit club was formed by 44 Frankish prelates at
Attigny; when a member died, each of the other members engaged
to say in person 30 masses, and procure 100 masses to be said for
his soul (Werner Bonif 453). Bugga to Boniface (Bonif ep 16 p 75
end Jafto) deposco ut sanctarum missarum oblationes offerre
digneris pro anima mei propinqui, qui mihi praebet carus
rat, cuius nomen erat N. ib ep 112 p 274 (from a vision of the other
world) omnes animas in puteis quandoque solubiles esse, ut in die in-
dixit aut ante. et narrabat unam feminam redemptam de ali-
quo putoe missarum sollemnitatis. et hoc maximum bonum
animabus agredientibus de corpore dixit. ibid ep 10 p 59 a dying monk
leaves a request to his brother to emancipate a slave-woman, their joint
property, pro anima eius. Greg III to Boniface cir 732 (ib ep 28 p 93) 15
pro obeuntibus quippe consultisse diucris, si liceat oblationes
offerre. sancta sic tenet ecclesia, ut quisque pro suis mortuis
vere Christianis offerat oblationes atque presbyter eorum
faciat memoriam. Rock church of our fathers 171—76. Theodore's
penitential II c 5 'de missa defunctorum' (Haddan-Stubbins III 194—
195). Some offered such masses for their living enemies, as a fatal
spell conc Tolet XVII c 5 ut is, pro quo id ipsum offerret sacrificium,
ipsius sacrosancti libaminis interuentu mortis ac perditionis incurrut
periculum.

P 134 14 LITTERAS SOLVOTORIAS cf p 151 l 26. Suldas 'Ephes ta γρηγυ-
para 'when an Ephesian and Milesean were wrestling, they say that
the Milesean was unable to wrestle, because the other had tied "Ephe-
sonian letters" about his ankle. When these were untied, the Ephesian is
said to have been thrown thirty times' (Smith).

17 MEA PROVINCIA Northumbria p 133 l 17. 30
23 DIXERAT P 133 l 26. NOBILIBVS the miles (p 133 l 25) was
not a private V II (end) uiro illustri et ad saeculum quoque nobili,
qui de milite factus fuerat monachus (Hussey). Sharon Turner AS
bk VII c 12.

26 DVM=cum.

27 MINISTRVM thane II 9 (p 88 l 20 S) Lilla minister regi
amicissimus is presently called miles. Sharon Turner AS III f 168—174.

35


28 RUSTICUS p 133 l 25,
THE ABBESS HILD.


,, 9 SVFRA C 19 20.
,, 10 MINISTER p 134 l 27 n.

5,, 13 PATRIAM p 134 l 17 n. FEATREM p 134 l 3 and 16.
,, 16 ILLIS TEMPORIBVS at 9 a m l 5.


,, 23 24 PRO EREPTIONE SVORVM QVI DE SAECVLO MIGRA-

,, 27 HANC HISTORIAM this story forms the substance of a

15 sermon on the efficacy of the holy mass in Aelfric's homilies II 357.

There are one or two renderings that are worth recording. The litterae solutoriae are translated 'witchcraft or runes', and Fresus 'a Frisian'; and miles is throughout rendered 'a thane' see p 133 l 25 n.

[XXIII]

IN the year 680 A.D died Hild abbess of Strenaeshalch, at the age

of sixty-six, the latter half of which she had spent in monastic life. She was a daughter of Hereric, nephew of king Edwin, and

was baptised through the preaching of bishop Paulinus. She first

retired to East Anglia, intending to go into the monastery of Cale

in Gaul, where her sister Heresuid was already living. Bishop Aidan

recalled her to her own country and she for one year lived the

monastic life on the north bank of the Wear. After this she was made

abbess at Heruteu and no long time after took up her abode at the

city of Calcaria where she brought the monastery into strict order

and great fame. After this she undertook to set in order a monastery

at Strenaeshalch which work she accomplished. She was famed for

prudence, so that kings and princes sought her counsel. She made

those who were of her monastery spend much of their time in reading

the holy scriptures, and from the training of that monastery came

forth five holy bishops, Bosa who was made bishop of York, Aetla

who was ordained to the bishopric of Dorchester, Offfor, John and

Wilfrid. Of the last two John was made bishop of Hagustald (Hexham)
and Wilfrid of the church of York, Offor went into Kent to archbishop Theodore, and afterwards to Rome. On his return to Britain he was elected bishop of the Huicciu and ordained by bishop Wilfrid. For Bosel the prelate of the Huicciu was too infirm to discharge his episcopal duties. Tatfrid, also from Hild's monastery, had been elected bishop in that province before Bosel, but died before consecration.

The fame of Hild's piety extended to a distance, for her mother Bregusuid had dreamed while Hild was young and her husband Hereric in exile that he was suddenly taken from her and while seeking for him she discovered under her robe a most precious necklace which appeared to shine with a light that filled all the limits of Britain. This dream was fulfilled in her daughter. This abbess Hild was sick with violent fever for six years, yet she never omitted her thanks to her Maker or the public and private teaching of her flock. In the seventh year of her sickness she came to her end, and before her death exhorted the handmaids of Christ to keep peace with one another. On the night of her death God sent a vision indicative thereof to a holy woman named Begu, who lived in another monastery at Hacanos (Hackness), for Begu when resting in the dormitory heard suddenly the sound of the bell which was wont to be rung when one of them died. The roof of the house appeared also to be uncovered and a great light to shine from above. She saw also the soul of Hild borne to heaven by angels. She told her vision at once and said that Hild the mother of them all had just departed from the world. The deputy-abbess who heard this roused all the sisters to prayer and at dawn there came messengers announcing Hild's death. To them they related the account of this vision. Hacanos is thirteen miles distant from Streaneshalch. It is also said that Hild appeared in a vision on the same night to one of the women of her own monastery, who, judging that the abbess was dead, called on those who were with her to pray for her soul.

P 138 a POST HVNC after the year of the battle on the Trent c 21 22.

" 7 XV KAL DEC 17 Nov 680.  
" 11 NEFOTIS p 30 16 n.
" 12 CVN QVO REGE II 14.
" 17 RELICTO HABITY SAECULARI A D 647 33 years before her death 18.
P 136 19 PROPINQVA REGIS ILLIVS Aedilheri, brother and successor (654—20 Sept 655) of Anna king of East Anglia, married Hilda's sister Hresuid 1 24. cf p 66 l 17. Flor Vig in MHB 636a. 639°. 21 CALE p 33 l 13 n. Chelles must have been restored, not originally founded, by Balthildis, if Bede is correct: Pagi 680 14—21 (cf 705 18—20) rejects his evidence. Mabillon AA SS OB III 25. The studies pursued in these nunneries may be inferred from the example of St Radegunde, queen of France, foundress of Holy Cross convent at Poitiers, who there read Greg Naz Bas Athan Hil Ambr Jerome Aug Sedulius Orosius (mém de l'inst inscr et belles-lettres XXVIII 1874 1 83 84, Jourdain 'l'éducation des femmes au moyen âge). See also, on Cale and Hild, the anonymous life of Balthildis, Migne LXXXVII 667 seqq. where the foundation of Chelles is ascribed to that princess more than once.

15 16 17 PRAEFATA L 18. 19 VIVRI Wear.

P 137 2 HERVETE p 67 l 3 n. Lingard 1 193. Mabillon ann OSB I 435.

3 HEIV Leland and others call this woman Begs and make her first to have settled at the place which is now called St Bees, then to have removed to the banks of the Wear, after that to Heruthe, then to Calcaria and last to Hacanos (Hackness) where she died. Of all this Smith says hanc opinionem inueniorem nullo, nisi nominis similitudine, fundamento innixam.

4 PROPOSITVM VOW p 143 l 18.

5 VESTEM SANCTIMONIALIS HABITVS CONSECRANTE AIDANO p 127 l 28.

8 KÆLCACAESTIR Camden suggests Tadcaster, Dodsworth and Gale, Newton Kyme, the Ingleby Ms Abberforth. The first is the most likely. See Camd Brit col 714.

12 QVIQE = quicunque.

15 ALIQVOT ANNOS Straneshalch (Whitby) was founded AD 657 or 658 two years after the battle at the river Vinvaed (at the end of 655) p 66 l 20. p 67 l 5. p 169 l 21.

35 OMNIBVS ESSENT OMNIA COMMUNIA Greg dial IV 55 (11 465a—b) Gregory troubled to find that a monk skilled in medicine, Iustus, had concealed 3 gold pieces: quippe quia eisdem nostris monasterii semper regula fuerat, ut cuncti fratres ita communiter uinerent, quatenus eis singulis nulla habere propria liceret. Gregory
MONKS HAVE NO PROPERTY.

forbad the monks to visit him on his death-bed and ordered his corpse to be buried in a dunghill. Mabillon ann OSB 1448 privilege granted (657 or 658) to S Columba’s monastery by Emmo bp of Sens: as you are inflamed by such a heavenly fervour, ut secundum patrum regulam et evangelicam auctoritatem atque apostolicam traditionem uiuere dispositionis, ita ut iuxta normam apostolicorum actuum nullus sibi monachus ullo umquam tempore peculiare in rebus maximis uel minimis appetat aut uindicet nec suum proprium dicere praesumat, sed sint illis in cunctis omnia communia. Mém de l’inst inscr xxviii (1876) pt 2 253 where Hauréau cites Iacobus de Vitriaco (of Vitri, biblioth nat ms lat 17509 fol 43 v°) si inueniatur sub tunica monachi uel alibi alicud proprium quod retineatur, non in coemeterio sed asini sepultura debet sepeliri. ibid monachus unum obolum habens non ualet unam pictavim (a poitevine=½ obol). anon ms lat 15963 (r) fol 121 proprium est monacho non habere proprium, quod si habuit, iam non est monachus, quia non habet suum proprium, sicut non est homo qui non est risibilis. Hauréau adds an anecdote, which appears under different forms. A monk shortly after death appears to a brother monk and complains of his sufferings in purgatory. When new shoes were given out, instead of returning the old ones to the vestry, he hid them under his bed, intending to give them to his father. The shoes are found and deposited in the vestry. After a few days the spirit again appears and thanks his friend for releasing him from pain. Odo Cluniac (Eudes of Cluni) collat iii c 21 (cited by Hauréau 254) the devil appears by the deathbed of a nun. She remembers that she has, without permission, a needle, which she gives up. Still the enemy does not budge. She ransacks her memory and cries: ‘Yes, and I have a thread of silk.’ It is found and restitution made; the nun dies with a smile.

P 137 29 lectioni Ch Jourdain ‘sur l’éducation des femmes au 30 moyen âge’ in mém de l’inst inscr xxviii (r) 1874 79—133.

P 138 2 BOSA v 3 pr. Acca was brought up under him v 20 end. W Stubbs in DCB. Dixon-Raine fasti Eborac 1 83 84. AETLA 1 4. W Stubbs in DCB ‘probably the same as Haeddi, who was bp of the West Saxons 676—705; but Flor Vig (MHB 642) supposes him to have been the bp of a new see established for the South Angles in 679, in consequence of the decree of the synod of Hertford. Dorchester however was still a part of Wessex, nor was the see finally fixed at Winchester until the translation of S Birinus by Haeddi... before 693.

10 P 138 3 vILFRID 17. p 174 1 3. Dixon-Raine 1 92—94, to be distinguished from the great champion of Rome, bp successively of York, Leicester and Hexham († 12 Oct 709 Dixon-Raine 1 55—83), and from the bp of Worcester (Beda v 23. Flor Vig 717) who died 743 or 745. Wilfrid II or junior, a pupil of John, who resigned in his favour 718, resigned 732, and died 29 April 744 or 745.

... „ supra p 124 1 24 n. 1 26 n.
... „ infra v 2—6 of John. v 6 (end) of Wilfrid.
... „ medio i e of the third, Ofsför, in the middle of the five.
... „ vtroque p 137 1 2 and 18.

20... „ lectioni p 137 1 29 n.
... „ perfectoria Hild was (p 71 1 11) in parte Scottorum.
... „ lectionibvs on the school of Theodore see c. 2.
... „ 12 13 Romam adire eo tempore magnae virtutis aestimatur p 101 1 7 n. v 11 pr Willibrord, shortly after commencing his mission, went to Rome for the pope's licence and blessing and for relics. Beda de se actatibus A D 720 (II 203 23 Stev) his temporibus multi Anglorum gentis nobiles et ignobiles uiri et seminae duces et priuati diuini amoris instinctu Romam uenire consueuerant. Aelfled, abbess of Streaneshalch, introduces to a

25 Frankish princess, abbess near Trèves, an English abbess (Bonif ep 8 Jaffé p 49 cf p 50) pro Christi caritatem et pro honore sanctorum apostolorum, Patri uideliciet et Pauli, ad ipsorum sancta limina ire cupiditem. The abbess Eangyth and her daughter Heburg write to Boniface (ep 14 p 68) alii patria litora relinquurunt et aequoreis campis se creddiderunt et sanctorum petiuerunt apostolorum limina Petri et Pauli. (ib pp 69 70) multum temporis fluxit, ex quo desiderium habuimus, sicut plurimi ex necessariis nostris et cognatis sine alienis, dominam quondam orbis Romam peteremus et ibi peccatorum nostrorum ueniam impetremus, sicut alii multi fecerunt.
et adhuc faciunt... sed quia scimus, quod multi sunt, qui hanc volun
tatem uti superant et hunc amorem derogant, on the ground that the
canons require those who are under vows to remain in the place where
they took the vows, we ask your advice. In his famous letter (AD
748 after May) to abp Cuthbert Boniface reports that pilgrimages led to
great scandal (ep 70 p 208) bonum est et honestas et judicium usus et
aliaquod velamentum turpitudinis, si prohiberet synodus et
principes usum mulieribus et uelatis feminis illud iter et
frequentiam quam ad Romanam ciii et urbs integr. suaquaee enim sunt civitates in Longobardia ut in
Francia aut in Gallia, in qua non sit adulteria ut merestis genis
Anglorum. quod scandalum est et turpitude totius ecclesiae usus.
ib 88 p 236 Boniface recommends delay till danger from the Saracens is
over. Withburga had found rest in a limina sancti Petri. ib ep 15
103 p 254 king Aethelbert of Kent (748—755) to Boniface, the abess
Bugg's visit to Rome. cf ib 53 p 155 end. One of the offences of 'the
false prophet' Aldebert (ib 50 p 139 before Oct 745) was his asking,
quid uoluisent homines visita limina sanctorum apostolorum. Prudent perist 11 520 ipsa et senatus lumina, | quondam luperci aut flamines, | apostolorum et martyrum | exosculantur limina.
Claudius of Turin (cent IX) wrote against these pilgrimages (bibl patr
max xiv 197, also against images). Dungal (ib 210 p 311 seq) attributes
his objections to trade rivalry: quod autem ille sanctorum omnium
basilicas maximeque sancti Petri orandi causa visitata abhorret, dum in
eam numerosior populus quam alias appetit ecclesias, ... insidiae ut
arbitor et cupiditas stimulis agitatus hoc facit, quod uotina illuc
plurima consuerunt donaria, nam si ad Taurinensium ecclesiam ita de-
ferrentur, certe crediderim quod non minus isti consuetudini faundo
eam laudando desudasset, quam nunc blasphemando et dehortando
laborat. ib 210 b blasphemer quasi alter immanior Tartares Cerberus.
Ethelric in Kemble cod dipl 11 227 when I sought St Peter and St Paul
for the healing of my soul. See glossary 'limen'. Lingard 11 98, 106.
114 115. Baronius 650 3.

P 188 15 hviciorvm p 116 13n. OSRIC Kemble cod dipl n 12. AA 35
SS 13 Febr (11 673 n 2).

16 verbum et exemplum p 27 l 2 n.

18 bosel bp Worcester 689 (Flor Vig MHB 536), resigned
691 (ib 538).
BELLS.

P 138 22 AEDILREDO on his friendship for Wilfrid i see Eddius 41 end. 43 end.


25 THEOGRVS DEFUNCTVS he died 19 Sept 690 set 88, his successor Beructald was elected 1 July 693, consecrated 29 June 693 v 8.

29 MONASTERIO p 137 l 18. ELECTVS Eddius 29 (end) Wilfrid in his petition to the papal court suggested that if the number of bps should be augmented, the bps assembled in council should choose the 10 new bps from among the clergy.

31 CHRISTI ANCILLA conc Rom 721 (in Baronius n 3) si quis monacham, quam dei ancillam appellantus, in consigium duxerit, anathema sit.

P 139 6 HERRIC p 136 l 12.

15 12 FVGLORE Eddius 1 when Wilfrid's mother was in labour, the men about the house saw flames rising from the house. Hurrying to put them out and to save the inmates, they learnt from the women present at the birth that a child was born.

32 VIATICO p 144 l 29 n.

20 P 140 3 MORTEM VIDIT 17 Nov 680 Flor Vig MHB 536a.

7 HACANOS Hackness near Scarborough monast Angl 1 72. REVELARE c 29 n.

11 IN DORMITORIO PAVSANIS p 118 l 17 18. uita Cuthb 16 § 27 neque extra dormitorium fratrum locum aliquem, in quo pausare 25 posset, haberet.

12 NOTVM CAMPANAE SONUM uita Cuthb 45 (end) ubi consuetum in monasterio nocturnae orationis signum insonuit. Eddius 23 statimque signo facto tota familia simul in unum conveniunt. 61 pr pulsato signo tota familia HRPorum simul in unum congregata est. Greg Tur glor mart 11 col 734d donec surgeres ad commouendum signum. ib 76 col 806d donec signum ad consurgendum commovetur a monachis. Baronius 615 14 (from the acts of S Lupus 1 Sept) Clotharius rex ubi compert signum uel campanam S Stephani sonum edere gratissimum, iussit eam Parisios transferri, ut eius tinnitus 35 saepius delectaretur. displicuit ea res beato episcopo. itaque, mox ut ablatas est a Senonibus, omnem soni gratiam amisit. id rex intellegens, oculis inbet suo illam loco restituit. ubi autem ad pontem Senonicum venitum est, redit illi pristinus sonus et ob sancti uiri merita septimo miliario auditus est. Adamn uita Columbae III 31 just before the
saint's death: media nocte pulsata personante clocca festinus surgens ad ecclesiam pergit citiorque ceteris currunt solus introgressus iuxta altare flexis in oratione genibus recumbitis. Diormitius minister tardius procurat codem momento eminus totam intrinsecus ecclesiam angelica luce erga sanctum repleti uidet. Bened Anian concord regularum c 29 § 3 (cIII 966a Migne) ideo vestitos ac cinctos dormire diximus fratres ut, cum hora operis dei aduenrent et oratorii index insinuerit noctu, max parati consurgent. Cumin uita Columb 22. 25. Lingard II 43. 346. DCA 'bells'. 'campanarius'. Eulog memoriale sanct I 13 (in Baronius 716 15) cum forte competens tempus prælendi signum fidelibus dare completerit et inimicæns hora observationis indicium populis facere consuetum poposserit, max ut illectum superstitione mendaci vulgus clangorem tinnientis metalli aures captaverit, in omnem maledictionem et spuriis linguam admoenere non differt. glocum (Germ Gloce, our 'clock' is the same word, though different in meaning) Bonif p 468 Jaffé. cloca ibid 181. cloca ibid 301. Alcuin c 108 'ad campanam' (Migne CI 754a) semper in aeternum faciat haec cloqua tantum | carmina, sed resonet nobis bona cloca cocorum. Stevenson 'inmates of the monastery summoned by a bell to pray for the soul of the parting sister or brother, in the life of Columbanus' (Mabillon ann OSB II 14 § 29), Bertilla abbess of Chelles (ib III pt I p 19 § 3), and Sturmius (ib pt II p 257 § 24). The last cited (Migne CV 443b) is currere citius ad ecclesiam iubet, omnes gloggæ pariter moveri imperavit et fratibus congregatis obiitum suum cito adstitutum nunteræ pracepit et pro se enixius orare postulavit. cf 25 Aub Miraeus in Migne ibid 983d 984a, who points out that tocis is derived from signum.

P 140 12 AD ORATIONES EXCITARI Alcuin c 311 'ad nocturnas laudes' 212 'adhortatio ad excutiendum somnum' (CI 776a).

15 LVCEM p 32 l 17 n. p 106 l 15. cf V 13 end. A bright light was seen about Columba in his life time Adamnan III 21—23.


25 SE ASPECTANTE Greg dial II 34 of Benedict in cella consistens elevatis in aera oculis udit eiusdem sororis suae animam de
ANGELS RECEIVE THE SPIRIT.

23 24] eius corpore egressam in columbae specie caeli secreta penetrare. ibid 35 uidit Germani Capuani episcopi animam in sphaera ignea ab angelis in caelum ferri.

P 140 31 FRATRES p 1061 4 n.

P 141 2 EADEM HORA 1 13. Greg dial IV 35 John, a monk, foretold his own death and at the moment of his departure cried 'Ursi, ueni.' The monks could not understand what was meant, till four days after, having occasion to send to a distant monastery, they found the brethren in great trouble for the death of Ursus, the mainstay of their society. It was found that he died at the very instant that John called him. Another like story ibid.

,, 3 VISIONEM Greg Tur glor mart i 34 col 760A.
,, 12 CVM ANGELIS p 140 1 18 n.
,, 13 IPSA HORA 1 2 n.

15 ,, 20 PROBARI Stevenson 'the novices were separated from the professed; that, if they should return to the world, they should not be able to reveal the secrets of the monastery regula Bened LXV.'

XXIV

IN the monastery over which abbess Hild presided was a brother specially marked out by divine grace, and gifted with heavenly powers of song. None ever could equal him afterwards in composing religious poems. He was divinely instructed. For till an advanced age he knew nothing of singing, and often retired from entertainments as he saw the harp approaching him. He had done so on one occasion and had retired to the stables. There he lay down to sleep, and in a dream one appeared to him, calling and saying, 'Caedmon, sing me something.' He pleaded his inability but was still bidden to make the attempt and to sing the beginning of things created. He immediately began, and Beda records a translation of the commencement of his poem. When he had risen from sleep he retained a recollection of what he had sung, and added thereto. When he told about the gift which he had received he was brought to the abbess, and in the presence of many learned men related his dream and repeated his song. He was afterwards able to turn into most sweet song whatever was interpreted to him, and so he sang of the creation, the return from Egypt, Christ's life, the coming of the Holy Ghost, and the teaching of
the apostles. He took monastic vows and became subject to regular discipline. When the time of his death drew near, he was ill fourteen days and was removed into a cottage where those who seemed likely to die were wont to be placed. After midnight he asked for the eucharist, and enquiring if all there were at peace with him, he received the heavenly viaticum, and asking how near it was to the time of lauds said, It is well, and reclining slept a little time and thus died. The tongue which had composed so many holy words of praise uttered its last words in praise. He seems from his action to have been forewarned of his departure from the world.

epist Mogunt 10 p 328 Jaffé Otfrid monk and presbyter (of Weissenburg) to Liutbert abp of Maintz: urged by some holy men, and esp by the venerable matron Judith whose ears were offended by laicorum cantus obscenus, to write for them a part of the gospels in German (Theotisce), ut aliquantulum huius cantus lectionis ludum sacarium uocum deleter et, in evangeliorum propria lingua occupati dulcedine, somum insutilium rerum noverint declinare. Pagan poets, Virgil Lucan Ovid, flood the world with the praises of their heroes, Christian poets, Iuencus Arator Prudentius, have set forth the sayings and deeds of Christ and of the saints in their own tongue: nos uero, quamuis edem fide eademque gratia instructi diuinorum sbronorum splendorem clarissimum proferre propria lingua, discendam pigresce. hoc dum eorum caritati importune mihi instanti negare nequissi, feci, non quasi peritus sed fraterna petitione coactus. scripsi namque eorum precum fultus iuamine, evangeliorum partem Francisce compositam. cf Sharon Turner AS bk ix. Lingard 11

139 140. DCB "Caedmon." B ten Brink Gesch d engl Lit 1 (1877) 49—58, who thinks that the 'Genesis' may be substantially the work of Caedmon.

P 141 24 HVIVS Hild. MONASTERIO p 137 18. FRATER p 106 14 n.

P 142 1 POEMATA p 177 1 3.

" 2 NON AB HOMINIVS NEQVE PER HOMINEM p 143 1 12.
a poet, as St Paul (Gal 1 1) an apostle, 'von Gottes Gnade.' For poet a nascitur, non fit.

" 9 IN CONVIVIO Sharon Turner AS 117 52.

" 11 CITHARAM Cuthbert abbat of Wearmouth and Jarrow to Lull (Jaffé's Bonif ep 134 p 301) delectat me quoque citharistam habe, qui possit citharizzare in cithara, quam nos appellantus rottae; quia citharum habeo, et artificem non habeo. si grave non sit, et istum quoque
mense dispositioni mitte. obseruo, ut hanc meam rogationem ne despicias et
visioni non deputes.

P 142 14 DVM =cum.
  ,, 16 CVSTODIA p 57 1 4 n.
5  ,, 22 HABES glossary; the following question shows that it = debes.
  ,, 25 VERSVS Lingard ii 371. Beowulf also introduces a poet
  singing of creation (Sharon Turner AS iii7 256).
  ,, 26 NVNC LAVDARE for this Latin passage the Saxon version
  has the following: Nu we sceolan herigean hefon rices weard. metodes
10 mihte and his mod geþanc. [weorc] wuldor sæder. swa he wuldres
gehwes ece Drihten ord onstælde. he ærest gescop eorþan bearnum
hefon to rofe halig scyppend. Æs midden geard mon cynnes weard ece
Drihtne æfter teode firum foldan frea ælmihtig.

This goes a little beyond the Latin text of Beda and seems to have
15 formed part of some poem in his day known as Caedmon’s first song,
but it differs greatly from the introduction of Caedmon’s Genesis which
has come down to us, though it is like it in subject. In his note to the
Saxon version Smith gives a copy of the above lines from Bp Moore’s
MS with some various readings of interest, the needful word weorc
20 being there given, though not in Alfred’s text as edited by Smith.
Caedmon died about 680 A.D.

P 143 7 VILICVM on the economy of, and the servants employed
in, monastic establishments, see Dr Reeves’ introduction to the life of
St Columba p cxix § 3.

25  ,, 12 CAELESTEM p 142 1 4.
  ,, 18 PROPOSITVM p 137 1 4.
  ,, 20 FRATRVM p 106 1 4 n.
deut xiv 6 – 8.

30  ,, 24 CANEBAT the works which have come down to us under
the name of Caedmon are Genesis, which consists, after the account of
the creation the fall and the flood, mainly of the history of Abraham,
very little being said of the latter part of the book of Genesis; the story
of Exodus, which is carried down to the departure from Egypt; and
that portion of the book of Daniel which relates the story of the three
Hebrew children and the interpretation of Nebuchadnezzar’s dream.
Of the other works enumerated in Beda’s text we have no trace, nor are
all these which have been preserved to be considered the productions of
the time of Caedmon.
P 144 10 CASA IN QVA INFIRMIORES INDVCI SOLEBANT h 2 7 (end)
Easteruinii slept when abbat in the common dormitory, and so continued
two days after he had received a warning of his approaching end: nam
quinque religiosus usque ad exitus horam dies in secretiori se aede locabat.
Greg dial III 35 in infirorum domo.

20 MORI HABES p 142 l 22 n. On the presentiment of death
1 10 n. c 29 n. p 145 l 9.

22 ACCEPTA MANV afterwards forbidden, the priest placing
the bread in the receiver's mouth Bingham XV 5 § 6. Scudamore notitia
euchar c 9 s 8. Hefele Conciliengesch III'S 97 (2). Stevenson 'Mabillon
10 AA SS O B III præef § 76. Larroque hist de l'euchar (Amst 1673) p 283.'
De hoc ritu eucharistiae accipiendae manu a uiris, linteamine mundo a
feminis, agit Baron in annot ad Martyr 15 Aug lit c ostenditique in
occidente aeque ac Oriente dieu in usu fuisse etiam cessante persecutione.
(Smith.)

29 MVNIENS p 97 l 7. VIATICO p 119 l 3. V 14. h a II of
Benedict evangelium tota nocte pro doloris leamine, quod et aliis noctibus
ieri consuerat, a presbytero legitur; dominici corporis et sacramentum
hora exitus instante pro uiatico datur. ἐφόδιον in liturg Marci p 29, lit
Iacobi p 75 Neale. conc Nic c 13. conc Agath c 15. conc Auras c 3. 20
Hefele Conciliengesch II'S ind (also under 'benedictio uiatica'). III'S 75 (g).
352 n 1. mirac Cuthb c 36. uita Cuthb c 39. Greg dial II 37. IV 15 end
(with note b ed Bened). 35. Greg III in Bonif p 93 (end) Jaffé de his
nervo dicimus, qui patrem matrem fratrem aut sororem occiderint, ut toto
uitae suae tempore corpus non suscipiat dominicum, nisi sui temporis exitu
pro uiatico. Rock church of our fathers l 130—135.


P 145 1 SIGNO SANCTAE CRUCIS Thegani uita Ludouici 7 (Migne
CVI 416°) the day before his death Charles the Great received the
communion from Hildibald. Immediately before his death extensa manu 30
dextera virtute qua poerat signum sanctae crucis fronti inprimens
et super pectus et omne corpus consignavit. nouissime autem colligens pedes
suos extendens braschia et manus super corpus clausit oculos suas, psallens
hunc versus lenier: 'in manus tuas, domine, commendo spiritum
meum'; and so passed away.

9 PRAECEIVS SVI OBITVS p 144 l 30 n.
AT this time the monastery called Coludi Urbs was consumed by fire for the wickedness of those who dwelt in it. These like the Nine-vites had been previously warned. For Adamnan, a Scottish monk of great strictness of life, foretold the coming fire. This man in his youth had committed some great wickedness. He went to a priest and confessed, and by the direction of the confessor he was ordered to be instant in fasting and psalms and prayers. His great grief made him anxious to submit to more penance and he proposed to his confessor to spend the whole night in prayer, standing, or to pass the whole week in abstinence. The priest imposed a somewhat lighter penance and departing to Ireland there died. Adamnan continued regularly the penance which had been imposed, so that he took food only on the fifth day of the week and on the Lord’s day. When he had diligently pur-sued this course of life for a long time, he went for some distance from the monastery, accompanied by one of the brethren. As they were returning, Adamnan foretold to his companion that the whole building would soon be reduced to ashes. For, said he, I lately saw while occupied in my vigils a vision of one who told me that I did well, but that none of the other members of the monastery were occupied with care for their souls. The cells, said he, are made into places for revelling and drinking and other allurements, and the nuns whenever they have leisure spend their time in weaving fine garments for their adornment. Wherefore this place shall be burnt with raging flames. When asked by the abbess why he had so long kept silence, he said, I feared to speak lest you should be too much troubled, but the stroke shall not fall in your days. Some little reform followed the publication of this vision, but when the abbess died they again returned to their old way of life. Therefore while they spake of peace, sudden destruction came upon them. Beda relates this on the authority of Aedgils, a fellow presbyter, to admonish people how terrible the Lord is in his counsels concerning the sons of men.


24—2
P 145 13 SVFRA p 127 l 27 n.
   21 ADAMNANVS not the famous author 9th abbat of Iona
   v 15. 21. The monk of Coldingham is ‘commemorated in the English
   martyrlogy of Wilson and in Colgan (Act SS Hib p 224) 31 Jan ef
   Bolland Jan vol III. Mabillon ann Bened t 510.’ DCB.
   23 QVINTA SABBATI p 146 l 25. Thursday p 27 l 26 n. DCA
   ‘fasting’.

P 148 2 CONFESSIONS Lingard I 303.
   19 MENSVRA PAENITENDI see the penitentials of Theodore,
   Beda and Egbert (Haddan-Stubbs III 173—204. 326—334. 413—
   10 431. Wasserschleben die Bussordnungen der abendländ Kirche, Halle
   1851).
   25 PRAEDIXI p 145 l 23.

P 147 5 VVLTVM INDICE Curt VIII 6 § 22 uultus hand same sacrani
   animi index.
   10 AEBBÆ p 127 l 26. uita Cuthb 10. It was a mixed monas-
   tery l 28. p 106 l 4 n.
   29—31 DOMYNCVLAE, QVAE AD ORANDVM VEL LEGENDVM
   FRACTÆ EHRANT, NVNC IN COMESATIONVM POTATIONVM FABULAT-
   IONVM ET CETERARVM SINT INLEGBRARVM CVBILIA CONVEXAE
   conc Clovesho 747 c 20 (Haddan-Stubbs III 369) ut prouideant vigi-
   lanti perspetione episopi in suis parochiis ut sint monasteria iusta
   vocabulum nominis sui; id est honestum quietaurum atque pro deo
   laborantium habitacula, et non sint iudicarum artium receptacula hoc
   est poetrarum citheristarum musicorum scurrorum; sed orante legen-
   tium deumque laudantium habitationes, et ut non habeant saeculares
   quique uagandi licentiam per inconvenientia sibi loca ut discursus per
   interiora monasterii domuncula, ne materiam aliquando reprehendendi
   inde sumant si aliquis infra claustra monasterii aliter quam decet
   uideant uel audiant. nam satis nociva atque utiliosa consuetudo est illa
   laicorum familiaritas, et maxime in nunnumor minus regulariter con-
   versantium monasterii: quia ob hoc saepius divinorum sitae nefans-
   dorum suspicionem causae non solum orientur sed et perpetrantur ac
diffamantur ad infamiam professionis nostrae. unde [non] sint sancti-
   monialium domicilia turpiam confabulatunm commissationum ebrrietatunm luxuriantiumque cubilia, sed continentium sobriueque vivuentium ac legentium psallentiumque habitacula
   magisque legendis libris uel canendis psalmis quam texten-
dis et plectendis uario colore inanis gloriae uestibus stu-
deant operam dare. Beda ut r Cuthb 16 § 27 usque hodie in eodem
monasterio [Lindisfare] exemplo eius observatur, ne quis uarii aut
pretiosi coloris habeat indumentum sed ea maxima vestium
specie sint contenti, quam naturalis ovium lana ministrat. Sharon Turner
5 AS III7 98 99.

Boniface to abp Cuthbert ep 70 Jaffé p 209 (748 after May) fortur
quoque in parrochis uestris ebrietatis malum nimis adsuetum esse, ut
non solum episcopi uidentiare non prohibeam, sed etiam ipsi nimis bidentes
inebriantur et alios forrectis poculis majoribus cogant ut inebriantur.
10 P 148 I SVBLILORIBVS INDVMENTIS P 147 I 29 N. Boniface I c super-
vacuum et deo odibilem uestimentorum superstitionem omni intentione
prohibere stude quia illa ornamenta uestium,... latissimis clavis uer-
mium marginibus (al imaginibus) clautata adventum antichristi ab illo
transmissa praecurrunt; illius calliditate per ministros suos intro-
ducere intra claustra monasteriorum fornicationem et luxu-
rium clauatorum iuuenum et foeda consortia et taedium
lectionis et orationis et perditionem animarum.

15 PRAEFATAE P 145 I 14.
19 NOSTRO P 2.

20 ADMONEREMVS P 163 I 11.

[XXVI]

IN 684 A.D king Ecgrifrid sent his general Berct with an army to
ravage Ireland. That people had been hitherto most friendly to
the Angles, but now they resisted the unprovoked attack and called on
25 Heaven to avenge them, and it is believed that their prayer was
answered. For king Ecgrifrid in the next year, contrary to the advice
of his friends, led an army into the province of the Picts, and when the
economy pretended to flee before him he was drawn into the mountainous
defiles and there killed along with a large part of his army. In both
30 wars he had gone against the counsel of his friends, first attacking the
inoffensive and then marching to his own destruction. The kingdom
of the Angles now began to decline. The Picts recovered their land
and the Scots their liberty. At this time Triumnuim, that most reverend
man of God, retired with his people from the monastery of Aebber-
35 curnig which was in the region of the Angles and came to the monastery
of Streaneshalch, and there with a few of his people lived many
years, and dying, was buried in the church of St Peter. Over this
monastery Aelbfled then presided, to whom the arrival of the bishop was a great help. Ecgfrid was succeeded in his kingdom by Aldfrid, a man learned in the Scriptures. In 685 AD died Hlotheri, king of the Cantuarii. He had been wounded in battle, fighting against the South Saxons. The kingdom underwent many vicissitudes under kings of doubtful title until the accession of Victred the lawful king.

Alcuin sanct Ebor 835—845.

P 148 29 ECGFRID Eddius 42 43.  
,, 30 HIBERNIAM Tigernach an 685 "Saxones campum Bregiae (East Meath Usser antiqu XVII 441) uastant et ecclesias plurimas 10 in mense Junii."
  
,, 31 BERCTO p 170 l 17 Berctred. Sax chron 684 Briht. Eddius 19 (end) mentions Bernhaeth Ecgfrid's general in his war with the Picts.
  
,, ,, GENTEM INNOXIAM p 23 l 13 n. Eddius 28 Daegberth king of the Franks had lived as an exile in Ireland.

P 149 5 INPRECACTIONIBVS II 2 Aedilfrid slew the monks of Bancor crying: quamuis arma non ferant, contra nos pugnant, qui adversis nos inprecactionibus persequuntur.

,, 7 DOMINO VINDICE so II 2 of the slaughter of the British monks: sique completum est praesagium sancti pontificis Au- 20 gustinii, ut etiam temporalis interitus ultione sentirent perfidi, quod oblata sibi perpetuae salutis consilia spreuerant.

,, 8 PROXIMO A D 685 p 170 l 10.
  
,, 11 CVDUERCTO mirae Cuthb 29 (heading) 'quod interitum Ecgfridi regis et milliae ipsius, quem praedixerat futurum, in spiritu uidit absentem'. He foretold to Ecgfrid's sister Aelbfleda that the king had but a year to live, and that he himself would be made bp, but allowed to retire after two years ulla Cuthb 24. 27.

,, 14 EXTINCTVS Eddius 19 end. 43 miserrimae clidis ruinam Ecgfrido Ultra-Umbrensiun rege occiso et cum omni op timo exercitus sui agmine a gente Pictorum oppresso. and Sim Dunelm p 51 says "extinctum regem apud Nechtanisere quod est stagnum Nectani eiusque corpus in Hii insula sepultum". Nechtanere is supposed to be Dunnichen near Forfar. Burton hist of Scotland l 312.

,, 15 REGNI XV p 169 l 27. XIII KAL IVN 20 May.
  
,, 17 ANNO PRAECEDENTE p 148 l 30.
  
,, 18 ECGBERCTVM who had himself lived in Ireland (called here Scotia) III 27. NIL SE LAEDENTEM p 148 l 31 innoxiam.
AEBFLED.

P 149 21 XX QVO TEMPORE the war commenced in the early part of the reign of Egfrid who became king 670 AD, when according to Eddius (uit Wilf 19—21) ‘populi bestiales Pictorum feroci animo subiectionem Saxonum despiciebant’. At that time Egfrid reduced 5 them to subjection. He also defeated Wulhere king of the Mercians (c xi) and according to the account of Eddius was always prosperous as long as he had the friendship of Wilfrid.

" 21 22 SPES FLYERE AC RETRO SVBLAPSA REFERRI Verg Aen
11 169 170.

10 " 25 HACTENVS PER ANNOS XLVI 46 + 685 = 731 p 170 1 32. V 23 end. Varin v (1) 189 190.

27 SERVITIO ADDICTOS p 134 1 32.
28 TRIVNVIN p 115 1 8 n. This is the orthography of the ms but is no doubt an error of the scribe for Trumunini.

15 " 30 AEBBERCVNIG Abercorn on the Carron co Linlithgow:
‘Aber-Carron-Ey’ i.e isle of the mouth of the Carron (Hussey). i 12 (p 50 1 16 S) of the wall incipit autem duorum fere milium spatio a monasterio Aebbercurnig.

31 PRETI QVOD ANGLORVM TERRAS PICTORVMQVE DISTER-
20 MINAT i 1 (end) est autem sinus maris permaximum, qui antiquitus gentem Brittonum a Pictis secernebat, ubi est civitas Brittonum munificentissima usque hodie quae vocatur Alcluith. On the friths of Forth and Clyde see also i 12. Varin v (1) 167. 220 221. 234 235. 255. 259—262.

P 150 1 SAEPE DICTO III 24 25. IV 23. cf p 170 1 9. Varin v (1)
25 226. FAMVLORVM FAMILARVMQVE DEI p 106 1 4 n.

7 CONDIVS Will Malmsb gest pont III p 154 b says that shortly before the date of his writing Trumunini’s body was discovered and enshrined.

8 AELBFLED or Aelfled (p 66 1 25) cured by Cuthbert’s girdle
30 mirac Cuthb 21 note (Stevenson). 31. uita Cuthb 23. To her Cuthbert foretells Egfrid’s death ibid 24. 34 § 54. Eddius 42. She was present at the Northumbrian synod on the Nidd AD 705, which restored Wilfrid to the abbey of Ripon ibid 58 (Haddan-Stubbs III 265), where she is called semper totius provinciae consolatrix optimaque consiliatrix. A 35 letter of hers, introducing a sister abbess, a pilgrim to Rome, in Bonif ep 8 Jaffé. KANFLED p 47 1 10 n. p 67 1 11 and 48.

11 12 SVCESSIT ECGRFIDO ALDFRID V I end. 18 pr. uita Cuthb
24 § 41 when Aelfleda asked Cuthbert, who would succeed Egfrid, he replied: ‘do you see this sea, so full of islands? it is easy for God from
one of them to supply a ruler for England". She understood that he
spoke of Aldfrid, qui ferebat filiusuisse patris illius et tene in ins-
sulis Scotorum ob studium litterarum essulabat. Edithus 43 after
Ecgfrid Alfridus rex sapientissimus regnavit. 44—46. 49. 56—
58. W Stubb in DCB 'Aldfrith'. VIR IN SCRIPTURIS DOCTISSIMVS
V 12 (p 197 25 S) narrabat autem visiones suas etiam regi Alfrido
uiro undecumque doctissimo, et tam libenter tamque studiose ab
illo auditis est, ut eis regatus monasterio supra memorato inditus ac
monachica sit tonsura coronatus atque ad eum audiendum saepissime,
cum in illas partes deuenisset, accederet. uita Cuthb 24 (end) Ecgfridus 10
post annum Pictorum gladio trucidatur et Aldfridus in regnum
frater eius nothus substituitur, qui non paevis anteas temporibus in regionibus Scotorum lectioni operam dabat,
ipse ob amorem sapientiae spontaneum passus esseilium.
Pag 670 3. 705 7 8. W Stubb 'in 687 he was visited [v 15] by 15
Adamnan abbat of Iona, who came to ransom some Irish captives,
and presented his book on the holy places to him. Aldhelm also,
the abbat of Malmesbury, who had been a fellow-student with him,
probably in Wessex, dedicated his work on metres to Aldfrith, under
the name of Accius. He was a friend and benefactor also of Benedict 20
Biscop, and was himself very learned in the scriptures, and such a lover
of books that on one occasion he gave eight hides of land for a copy of the
cosmographi'.

P 156 13 DICEBATVR implies what nothus (uita Cuthb just cited)
expresses distinctly.

" 17 HLOTHERI p 104 I 11 n.
" 18 VIII ANNIS p 89 I 7 n. p 169 I 22 and 28. XII ANNIS July
673—6 Febr (VIII IDVS) 685. Hence (says Pag 685 11) it appears
that Beda begins the year neither with Easter as the Gauls, nor with
Ladyday as some others, but with Christmas, else February would belong
30 not to the beginning, but to the end of the year.
" 23 according to the Saxon chron Kent was invaded in 686
AD by Caedualla and his brother Mul. In the next year they repeated
the invasion, but in their retreat Mul, with twelve others, was burnt by
the Kentish men in a house where they had taken refuge. In 694 AD 35
Ina made peace with the Kentish men who paid him 30000 marks in
1. The reading (xxx manna) given in mon hist Brit which makes
yment thirty men is probably an oversight, the text had xxx in,
abbreviation has been misrendered.
CUDBERT. FARNE.

P 150 25 VICTRED V 8 1 July 693. Victred and Susebard were reigning in Kent. He died 22 Apr 715 after a reign of 34½ years ib 23 pr; ie he began to reign Oct 690 Pagi 693 12. ID EST explains legitimus.

,, 26 EXTRANEA l 20.

5

[XXVII]

In the year in which king Ecgfrid died Cudbert was ordained bishop of Lindisfarne. For several years he had lived a monastic life in the little island of Farne. This man from his earliest youth had a desire for the religious life and first entered the monastery of Mailros, over which a priest of great virtue and prophetic powers named Boisil was then provost under abbat Etta. At Boisil's death Cudbert succeeded him as provost and laboured much to convert the common people from their evil works. For many of them led foolish lives and in a time of plague had recourse to idolatrous remedies as though they could obtain health through incantations or spells. Cudbert laboured hard against this error and had great influence both through his skill in speaking and because of the grace of his countenance. He feared not to travel in the most inaccessible districts and frequently tarried away from the monastery two or three weeks, dwelling among the mountaineers and teaching them both by word and work. After many years Cudbert was removed to Lindisfarne where from old times had resided a bishop with his clergy and an abbat with his monks. This institution had existed since the time of bishop Aidan who in the beginning thereof had followed the instructions received from pope Gregory by Augustine.

P 150 29 FINEM VITAE p 149 l 14.

P 151 I FARNE p 48 l 20. the Fern or Farne islands, 17 islands and rocks lying from 1½ to 5 m off the coast opposite Bamborough; famous 30 for the rescue of nine persons from the 'Forfarshire' in 1838 by Grace Darling and her father the lighthouse keeper. uita Cuthb 17 Farne dicitur insula medio in mari posita...aliquot milibus passuum ab hac [Lindisfarnesium] semiinsula ad eurum secreta et hinc altissimo et inde infinito clauditur oceano [observe the pentameter].

,, 5 PEVERITIAE a boy of three rebuked him for joining in boyish sports, saying by divine inspiration uita Cuthb 1 § 4 quid hac, sanctissime
INCANTATIONS.

antistes et presbyter Cudberede, et naturae tuae et gradui tuo contraria geris? From that time forth he lived a staid and sober life.

P 151 7 MAILROS p 77 l 18 n. uita Cuthb 6 fama praeventus Boisili sublimium virtutum monachi et sacerdotis Mailros petere maluit. This was in 651, and the resolution to enter a monastery was formed one night, when, as he watched his flock, he saw Aedan’s soul ascend to heaven (ibid 4). The Bannatyne club issued chronica de Mailros 1835; liber sancte Marie de Melros 1837.

W Stubbs in DCB.

13 SCIENTIAM ET EXEMPLA 1 18 p 27 l 2 n. uita Cuthb 8 diligentissime iuxta quod et ante facere consuerat, beati Boisili dictis pariter auscultabat et actis.

15 MIGRavit W Stubbs in DCB 1 323 b ‘the exact date of Boisili’s death is uncertain; it was after the expulsion of the Scottish 15 monks from Ripon (cir 662) and some years before Cuthbert’s promotion to Lindisfarne, possibly in the great sickness of 664, which he is said to have foretold’. EIDEM 1 7. v 9.

18 MONITA ET EXEMPLA 1 13 n.

23 MORTALITATIS p 79 l 4 n.

25—26 INCANTATIONES VEL FYLACTERIA VEL ALIA QVAELIBET DAEOMNIACAR ARTIS ARCANA p 134 l 14 n. uita Cuthb c 9 (from which this whole passage, from line 15 to p 153 l 19 is taken almost word for word) has alligaturas for fylactaria. Greg dial 1 10 (col 1 193) a Christian woman was possessed by the devil: cumque hanc antiquus 25 hostis vexatione continuas vehementer alteraret, propinqui sui eam carnaliter amantes et amando perseverantes ad obtinendum salutis remedium maleficis tradiderunt, ut eius animam funditus extinguerent, cuinis carni magicis artibus ad tempus prodesse conarentur. ducta est itaque ad flumium atque in aquam mersea; ibique diutius incantationibus 30 agere malefici molestabantur, ut qui eam invaserat diabolus exiret. Instead of one send a legion invades her; she is taken to bp Fortunatus, who restores her by earnest prayer continued through many days and nights. Cf Baronius 713 7 and 9. Crosses worn about the neck were called phylactaria by Gregory (Baronius 604 4). Ruinart on Greg 35 Tur glor mart 1 11 end, where such a cross, fortified with relics, stays a conflagration cf Baronius 711 7). Pope Gregory III writes to the Germans (about 737—739 in Jaffe’s Bonifep 36 p 102) uos autem, harissimi, qui in nomine Christi baptisati estis, Christum induistis, abstine et pro-
habeo usumipsos ab omni cultu pagorum ... diuinus uel sortilegios sacrificia mortuorum seu lucorum uel fontium auguria uel filateria et incantatores et ueneficos, id est maleficos, et observationes sacrilegas, quae in uestris finibus fieri solemunt, omnino respuentes atque abicientes tota mentis intentione ad deum convirtimini. ib ep 42 p 115. (Boniface to pope Zachary) Franks and Bavarians and Alamanni defend the usages which we condemn by the pagan ceremonies seen at Rome on 1 Jan. dicunt quoque se uidisse ibi mulieres pagano ritu filacteria et ligaturas et in bracchiis et in crubibus ligatas habere et publice ad nenden-dum uenales ad comparandum aliis offerre. Zachary replies ib 43 p 120 end (1 Apr 743) de kalendis uero Ianuarii uel ceteris auguriis filateriais et incantationibus uel aliis diversis observationibus, quae gentili more observauri dixit et beatum Petrum apostolum uel in urbe Roma, ... ilico omnia haec amputavimus. ib 47 p 128 (in a council held 21 Apr 742) every bp must take heed ut populus dei paganias non faciat, sed ut omnes spucitias gentilitatis abiciat et respuit. siue sacrificia mortuorum siue sortilegos uel diuinos siue filacteria et auguria siue incantationes siue hostias immolativias.....siue illos sacrilegos ignes, quos niesfor vocant, siue omnes, quaescumque sunt, paganorum observationes deliberenter prohibere. ib 70 p 202 (748 after May, Boniface to abp Cuthbert) statuimus ut singulis annis unusquisque episcopus parochiam suam sollicite circumceat, populum confirmare et plebes docere et investigare et pro-
hiber paganorum observationes diuinos uel sortilegos auguria filaterias incantationes uel omnes spucitias gentilium. cf Willibald uita Bonif 6 (p 452 Jaffé, Boniface cutting down the ‘robur Iouis’). Bonif serm 6 (Migne LXXXIX 855) enumerates auguria and phylakterias among sacrileges. Aug Werner Bonifacius (Leips 1875) 169. 30 224. 239. 260. 431 (end). conc Trull 692 c 61 (Bruns I 55). Hefele Conciliengesch 1111 338) condemns those who lead about bears or other creatures [whose hair was sold as medicine or amulets] also the so-called ραφαδωκτας και γοργευτὰς και φυλακτηρίους και μάτης. Hadden-Stubbis III 385 n 5. 424 Ecgerbert’s penitential 7 6 mulier si diuinationes sectorit uel incantationes diabolicas, unum annum uel iii quadragesimas uel quadraginta dies inuita qualitatem culpae. chapter 8 is ‘de auguriis uel diuinationibus’ and sect 4 is directed against diuinus prae-
cantatores, filateria etiam diabolica. Roskoff Gesch des Teuf.
fsels (Leips 1869) 293. 298 (where he cites Caroli Magni capitular
AD 769 c 7. AD 789 c 4). 399 Agobard abp of Lyon f841 liber contra insulam uulgi opinionem de grandine et tonitruis c ii. Siegel Handb d kirchl Alterthümer (Leipz 1836) 'Amulete'. DCA 'amulett'.

Relapse into idolatry in time of trouble Beda h e III 30. 80 in Tertullian's time and later all public calamities were set down to the Christians. Sharon Turner AS bk viii c 13.

P 151 27 TROKVMQVR I 21 multi. 1 22 aliqui.


29 PEDES P 27 l 7 n.

31 ERAT MORIS a classical construction. For the reverence paid to missionaries cf p 78 l 12. uita Cuthb 16 § 25 circumquaque morantem uulgi multitudinem more suo crebra visitatione ad caelestia quaerenda et promovenda succedebat.

P 152 2 3 AVDIENT OPERANDO SEVERENTVR P 27 l 2 n.

7 CONFITENDO Lingard I 303.

9 POENTENTIALAE PP 347—349.

11 in ARDVIS ASPERISQUE MONTIBVS in his ep ad Ecgb 4 pr Beda laments the decay of missionary zeal attende quid gravisissimi sceleris illi commiserint qui et terrena ab audituribus suis lucrare diligentissime requirere et pro eorum salute acerna nihil omnino praedicando vel exhortando vel increpando laboris intendeos contemundint. sollicitate atque intentione curiosa, antistes dilectissime, perpende. audiuissem enim, et fama est, quia multae uillae ac uiculi nostrae gentis in montibus sint inaccessis ac saltibus dumosis positi, ubi numquam multis transeuntibus annis sit uisus antistes, qui ibidem aliquid ministerii aut gratiae caelestis exhibuerit. quorum tamen nec unus quidem a tributis antistiti reddendis esse posuit immuni; nec solum talibus locis desit antistes qui manus impositione baptizatos confirmet, uerum etiam omnis doctor qui eos uel sidei ueritatem uel discretionem bonae ac malae actionis edoceat absti. uita Cuthb 32 pr quodam quoque tempore dum santissimus gregis dominici pastor sua lustrando circuiet omilia, deuenit in montana et agrestia loca, ubi mult e erant de circumpositis late uullulis congregati, quibus manus erat inponenda.

30 nec tamen in montibus ecclesia uel locus inueniri potuit aptus qui pontificem cum suo comitatu susciperet. tetenderunt ergo ei tentoria in uia et caeris de uiisiva silva ramusculis sibi quique tabernacula ad manuendum, qualia potuere, fixerunt. ubi dum conuenitus ad se turbis xer dei uerbum biduo praedicaret ac spiritus sancti gratiam nuper regeneratis 35
in Christo per manus impositionem ministrand, he healed a dying youth.

P 152 18 19 VERBO ET OPERE p 27 l 2 n.

,, 20 from this point to the end of the chapter is in substance from
5 uita Cuthb 16.

,, 22 EATA p 15 1 8 n. Cuthbert became provost of Lindisfarne
in 664.

,, 27 28 EPISCOPVS CVM CLERO ET ABBAS CVM MONACHIS p 25

io,, 32 AVGVSTINVIS he and Gregory were invoked together in the
litany conc Clovesbo A D 747 c 17 (Haddan-Stubbs III 368).

P 153 2 GREGORIO Gregory I 'the great'. SVPRA I 27 (p 62 l 30
—34 s).

,, 8 COMMUNIA p 137 l 24 n.

15

CUDBERCT entered on the life of an anchorite. Beda does not
dwell on this portion of the history, because he has written about
it before. It was Cudbert's resolve to live in his retirement if he could
support himself by his own labour. The place was without water, corn
or trees, and was the haunt of evil spirits. But by his prayers these
spirits fled and the saint built himself a small dwelling, in which work
the brethren helped him. A spring of water was found when they had
dug into the hard and stony earth. At first he sowed some wheat but
this did not grow; afterwards however some barley, though sown long
25 after the due time, produced a plentiful crop. He had a mound round
his dwelling so high that he could only see heaven, and there he lived
many years. When the synod of Adulfyrdi was assembled, he was
unanimously elected bishop of Lindisfarne, but declined to quit his
monastery. At last king Egfrid and bishop Trumuni and many other
30 influential people went to the island and entreated him to undertake the
office. When at last he consented, he was ordained at York in the
presence of the king, seven bishops being gathered at the solemnity.
At first it was proposed that he should be bishop of Hagnostald, but in
dereference to his wish bishop Eata went to Hagnostald and Cudberct was
35 made bishop of Lindisfarne. By precept and example he taught love to
both God and man. He was remarkable for his frequent fasting and
in the holy service often wept. After a two years’ episcopate he was
warned that his death was near, of which event he spake to many openly
and to some in words rather obscure but which afterwards became
intelligible.

P 153 10 EXIN AD 676 Flor Vig in MH 535º.

II ANCHORETICAe cf. the lives of Arnulf, Condeus, Dubricius,
Guthlac, Iodocus. Digby mores catholici III 343—370. Eddius 61
Willfrid announces to the Ripon monks the retirement of their provost
Celinus: *nunc ad pristinum statum conversationis atque ad deserta loca
reuertere et contemplatiuam uitam, sicut olim, exercere et soli deo
seruire concupiscit. Grimlaci regula solitariorum in Migne
CIII 573—664.

12 13 DE VITA ILLIUS ET VIRTUTIBVS pp 8 9. Almost all the
rest of this book is taken from Beda’s prose life of Cudbert.

15 INSVLAM Farne p 151 1 1.

16 DICENS uita Cuthb 19 he first sowed wheat which did not
spring up; he then asked for seed barley: *quod si nec illi deus incre-
mentum dare voluerit, satius est me ad coenobium reuerti, quam
alieno hic laboris sustentari.

19 AQVÆ INOPS uita Cuthb 19 ‘cernitis’ inquit ‘quia fontis
inops sìi mansio quam adìi’

20 SPIRITVVM MALIGNORVM uita Cuthb 17 nullus hane facile
ante famulum domini Cudberctum solus valebat inhabitare colonus,
propter widelicit demorantium ibi phantastias daemonum. mirac
Cuthb 15.

24 MANSIONEM ANGVSTAM uita Cuthb 17 est autem aedificium
paene rotundum a muro usque ad murum mensura quattuor
ferme siue quinque perticarum distentum; the wall outside
was of the height of a man; within much higher, because he had
evacuated the solid rock. The wall was of rough stones and turf.

25 AGGERE p 154 1 16.

28 FOVEAM uita Cuthb 18. mirac Cuthb 16. A like miracle
(compared by Beda himself Cuthb uita 19 end) wrought by Benedict Greg
dial II 5. cf Willibald uita Bônif (end). Alcuin uita Willibrordi I 16.

II 16.

P 154 1 ALIO = altero, ‘next’.
COUNCIL OF TWYFORD.

P 154 2 HANC DIEM AD 731 P 170 l 32.
   " 3 ILLO thither.
   " 4 FRVMENTO = Fr 'froment' wheat (in uita Cuthb 19 'triticum').

5 " 5 TEMPORE CONGRVO uita Cuthb 19 serno tempore.
   " 11 DVM = cum.
   " 13 PROPRII LABORIS p 153 l 16 n.
   " 15 MULTIS ANNIS A D 676—684.
   " 16 AGGERIS p 153 l 25.

10 " 17 CAELVM mirac Cuthb 15. uita Cuthb 17 § 30 nam intrin-
    secus uiam caedendo rupem multo illum [murum] fecit altiorem, qua-
    tenus ad cohibendam ocularum simul et cogitatum lasciavam, ad eri-
    gendum in superna desideria totam mentis intentionem, pius incola nil
de sua mansione praeter caelum posset intueri.

15 " 18 CONGREGATA to p 155 l 2 compellitur from uita Cuthb 24
   § 42. SYNODO Haddan-Stubbs III 165 166.
   " 19 REGIS uita Cuthb § 42 piissimi ac deo dilieti regis. so
   Osuiu was present and pronounced sentence at Whitby III 25. ALNE
   the northern limit of Hexham diocese Ric Hagustald 5 in Twysden

   " 20 ADTVIFYRDI cf p 94 l 15 n. Smith looks upon the synod
   held here (Twyford in Northumberland) as a proof of the episcopal
   jurisdiction of Theodore over the whole island, according to the state-
   ment of William of Malmesbury de pont lib i. But on the authority
   25 to be attached to that statement see p 92 l 5 n. The Saxon chronicle
   places the synod 684 A.D.
   " 21 THEODORVS PRAESIDEBAT as at Hertford p 101 l 12, and
   Hatfield p 123 l 20; but here Theodore is in the northern province;
   so in c 2 his visitation embraced all England.

30 " 24 MONASTERIO hermitage.
   " 26 TRVMVINE p 115 l 8 n.
   " 27 INSYLA Farne.
   " 29 LACRIMAS Will Malmesb i § 51 one of the two good deeds
   of Egfrid: quod beatum Cudbertum lacrimis religiosa assentatione

35 profusis in episcopatum promouerit.
   " 31 DVM = cum.

P 155 3 BOISIL p 151 l 31 n. uita Cuthb 8 he foretold that
Cuthbert would recover of the plague and that he himself would die
in a week: (II 66 II Stevenson) ferunt illum his septem diebus omnis
Cudbercto, quae ei futura restabant, exposuisse; propheticus namque, ut dixi, et mirae sanctitatis erat homo . . . . sed et Cudbercto inter alia quia episcopus esset ordinandus insinuavit. unde idem Cudbertus postmodum in secessu anachoreose positus dicere quidem nulli nolabant, quia episcopum eum praedixerit futurum. ib 22 end. mirac. 5 Cuthb 20 end. 21.

P 155 7 PASCHALI 26 Mar 685. EBORACI Sim Dunelm hist Dunelm ecc 9 (in Twysden p 5 a 48) king Ecgfrid and Theodore gave him the land from the wall of St Peter's to the great gate westward, and from the wall of the church to the city wall southward.

,, 11 TVINBERCTO p 114 17.
,, 12 DEPOSITVS causa huius depositionis ignoratur, sed ipsa depositio praesentiam Theodori arguit ub quibus auspiciis ecclesiastica disciplina tunc temporis uigebat (Smith).
,, ,, IPSE Cuthbert.
,, ,, 13 ETA p 114 17 8 n.
,, ,, 17—22 SUSCEPTVM . . . PRAEMONSTRATUM from uita Cuthb 26. cf mirac Cuthb 22 'quomodo in episcopatu monachicam non relinquit uiam'.
,, ,, 21 22 QVAE AGENDA DOCEBAT, IPSE PRIVS AGENDO PRAE- 20 MONSTRABAT p 27 1 2 n.
,, 24 AFFABILIS uita Cuthb II (II 71 18 Stevenson) tunc ille socios blando, ut incundus atque affabilis erat, sermone alloquitur. ibid 19 (88 7) he reports his successful remonstrance with the birds who stole his crops: solebat enim saepe, qui dacti nuntius et affabilis erat, 25 ad confermandam iidem audientiam aliqua etiam de eis, quae ipse cre- dendo obtinuerit, in medium professer.
,, 25 CONSOLATIONS uita Cuthb 22 nullus ab eo sine gaudio consolatio abbat, nullum dolor animi, quem illo attulerat, reduneat comitatus est.

P 156 1 DVOBVS ANNIS he returned to Farne shortly after Christmas 686; the two years are reckoned from his election. uita Cuthb 36. mirac Cuthb 32. In bishop Moore's MS chapter XXIX commences here.
,, 2 INSVLAM AC MONASTERIVM SVVM uita Cuthb 24 § 41 end. So Burchard bp of Würzburg († 754), Ceadda, Daniel bp of Winchester retired.
,, 3 ORACELO c 29 n. cf p 34 1 4. uita Cuthb 34.
,, 5 VERBIS OBSCVRIOIBVS uita Cuthb 7 aliquando autem uelate, quasi sub persona alterius, id facere curabat. ib 10 end.
PRESENTIMENT OF DEATH.

[XXIX]

THERE was a presbyter named Hereberct who was a friend of bishop Cudberct. This man led a solitary life on an island, in a lake from which the river Derwent flows. Hearing that Cudberct was come to the city of Lugubalia he came to meet him and in that visit Cudberct spake of his approaching death. Hereberct entreated the holy man to pray that they might pass away together, and after earnest prayer he was assured by Cudberct that his request would be granted, and so it came to pass. But Hereberct was first chastened by a long sickness, that through suffering here, he might be received into the same abode of bliss as the holy bishop. Cudberct died in the island of Farne but was carried to Lindisfarne and buried in the church. Wilfrid held that bishopric for one year till Eadberct was ordained as successor to Cudberct. This man was learned in the scriptures and most worthy for his many almsdeeds.

The substance of this chapter in mirac Cuthb 30; it is borrowed (to p 157 l 18) with slight changes from uita Cuthb 28.

On presentiments of death see judges 6 22 23. Xen Cyrop viii 7 § 2 in a dream ζεκέσσων τις η κατ' ανθρώπων appeared to Cyrus, 20 saying: 'Make ready, Cyrus; for presently thou shalt go hence to the gods'. Jo Donne serm 47 (Lond 1640 fol p 473*) 'we have a story in an author of s Hieromes time, Palladius, that in a monastery of s Isidor, every monk that dyed in that house was able, and ever did tell all the society, that at such a time he should die'. Beda p 34 l 4. p 96 25 l 16. p 97 l 2. p 107. p 159 l 3. v 8 pr Theodore had been informed in a dream and often foretold that he would live to 88 years of age (cf Eddius 42). Greg dial 11 37 Benedict foretold to some of his disciples the day of his death, charging them to keep it secret. Ibid iii 22. iv 17. 26 ' quibus modis morientes aliqua praedicunt'. 35. 47. St Michael 30 announced the death of Wilfrid Beda v 19 (p 208 l 10 S). Eddius 54. 59. 62. Adamnae uita Columbæ iii 27—29 (Migne lxxxviii 770°. 771°. 772°ab). Willibald uita Bonif 8 p 463 Jaffé. Baronius 636 7 end (of Isidore). Pag 660 3 (of Maximus). Boisil foretold his own death, the promotion of Cuthbert etc uita Cuthb 8. Cuthbert foretold king 35 Ecgfrid's death ibid 27. On the prophetical vision of the dying see generally Two lives of N Ferrar Cambr 1855 pp 59—61 n.

P 156 to HEREBERCT AA SS Mart III 142.

"tis insula the island is still called St Herbert's. Thomas
Appleby, bishop of Carlisle, 1374 AD granted an indulgence of forty
days to pilgrims who visited it.

156 12 STAGNI Derwentwater or Keswick lake: the Derwent rises
in Borrowdale, flows N through Derwentwater and Bassenthwaite-
water, thence WSW past Cockermouth into the Irish sea at Work-
ington.

16 LVGBALIAM Carlisle uita Cuthb 27 Lugubaliam cissatenum,
quae a populis Anglorum corrupte Lucel vocatur. anon uita Cuthb § 37
(Beda 11 p 279 22 Stev). Sim Dunelm de Dunelm eccl 1 9 (p 5 a 57)
king Ecgfrid gave to Cuthbert Lugubaliam quae Lucel vocatur in 10
circuito quindecim miliaria habentem. A copy of the charter conveying
this city to Cuthbert is given by Smith app xxii.

18 ALTERVRVM adverbial 'mutually' p 133 17.

22 CARNIS OBTIVIBVS uita Cuthb 28 carneis oculis. sol 1 25
vestigiis for the simpler pedibus.

26 NE ME DESERAS Greg dial IV 13 (col 394a) St Peter appear-
ing to the nun Gallla, she asked: 'quid est, domine mi, dimissa sunt
mihi peccata mea?' cui ille, benignissimi ut est multus, inclinato capite
annuit dicens: 'dimissa, unmi.' She begs that her friend Benedicta
may come with her. He replies: 'non, sed illa talis semitum; 20
haec uero, quam petis, die erit trigesimo secunda.' Alcuin sanct Ebor
1601—1618.

P 157 4 GAVDIO GAVDE cognate abl or 'etymological figure'
Benecke on Justin XXXVIII 4 § 5. Lobeck paralipom 523—527.
Winer-Moulton grammar of NT pp 283, 584.

9 XII KAL APR 20 March 687. On an island in Derwent-
water a church of St Hereberct was built and received privileges 1374 by
a charter of Thomas Appleby bp of Carlisle, who appoints 13 Apr (by
mistake) for the commemoration of Cuthbert and his friend.

14 MINVS A 'less than,' glossary 'a.'

18 MERVISSET uita Cuthb 28 (end) more correctly mereretur.
The plup subj is often used for the imperf in low Latin.

19 FARNE p 158 1 26.

20 DEPRECATVS Herefrid abbat of Lindisfarne reports (in uita
Cuthb 37 § 63 pr) interea rediens domum narrabam fratribus, quia venera-
bilis pater in sua se insula [Farne] sepeliri iuberet. 'et uidetur'
ingram 'mihi iustius esse multo et dignius impetrare ob eo, quatenus
huc [to Lindisfarne] transferri corpus suum et iuxta honorem
ongruum in ecclesia condi permittat.'
P 157 22 ASSENSVM uita Cuthb 37 end.

dial II 23 (II 253b) two nuns, threatened with excommunication by Bene-
dict for their violent language, were buried in a church. When mass
was next celebrated, and the deacon according to custom cried ‘if any
one does not communicate, let him give place’, their nurse saw them
rise from their graves and go forth. The Benedictine editor cites ib IV
50 seq. Ambr de Abr i 9 § 80. Stevenson adds Frantzenius de fune-
ribus uet Christ IV 2 § 2 Helm 1709. Hefele Conciliumgesch II 19,
10 45. 105. 752. 763 cites canons of councils prohibiting burial in a church
or baptistery.

,, 27 POST HANC i.e after the year during which Wilfrid had
acted as bp of Lindisfarne, in succession to Cuthbert who died 20 March
687. EADBERCT p 69 l 4. p 158 l II. p 159 l II. mirac Cuthb 37 (II
15 36 18 Stev). 39. uita Cuthb 40 (II 126 7—10) post annum ordi-
nato in episcopatum Eadbercto magnarum uirtutum uiro
et in scripturis nobiliter erudito maximeque eleemosyna-
rum operibus dedito. Alcuin carm 280 (Migne cl 809 and note).
,, 30 DECIMAM Lingard i 248. The same proportion was de-
20 voted to charitable uses by Hammond and many others Autobiogr of
Matt Robinson Cambr 1856 55 n 1. 112. 184.

[XXX]

AFTER Cudberct’s body had been buried eleven years it was taken
up to be placed in a new coffin. Bishop Eadberct charged that
25 this should be done on the day of the anniversary of his burial. The
body was found all entire, more like one asleep than one dead. The
vestments too, in which the body was wrapt, were of wonderful
freshness. News of this was brought to bishop Eadberct in a solitude
to which he had retired for devotion. They brought him also some of
30 the vestments, which he kissed with affection, and commanded them to
put new vestments on the body, saying that the place of Cudberct’s
burial would not be long empty. They did as he had bidden, and laid
the new coffin on the pavement of the sanctuary. Soon after Eadberct
fell sick, and when he died was laid in the grave of St Cudberct, and
35 over it was placed the new coffin of the saint. At that place many
miracles were wrought.

cf Cuthb mirac 38. uita Cuthb 42 and 43 from which this chapter is

25—2
taken almost word for word. Beda de sex aetatibus AD 701 end
reuerentissimus ecclesiae Lindisfarncsis in Britannia ex anachorita an-
tistes Cuthbertus totam ab infantia usque ad senium utiam miraculorum
signis incitat am duxit; cujus dum XI annos maneret corpus hu-
matum, incorruptum post haec, quasi eadem hora defuncti,
simul cum ueste qua tegebatur inuentum est; sicut in libro
de eius uita et uirtutibus et prosa nuper et hexametris uersi-
bus scripto ante aliquot annos ipsi signauimus. Lingard II
51.

P 158 5 SEPVTVRVAE EIVS ANNIS XI P 57 l 29 n. AD 698.

,, 6 INMISIT IN ANIMO P 53 l 32 n.
,, 8 INVENIENDA=inuentum iri.
,, 11 ANTISTITI SUV uita Cuthb 42 adds medio ferme quadragesi-
mae tempore. EADBERCTO c 29 end.
,, 13 DIE DEPOSITIONIS EIVS ibid. quae est tertia decima kalenda-
rum Aprilium. ie 30 March 698, the Wednesday after the 4 S in Lent.
,, 14 INTEGRVM p 57 l 17 n. p 110 l 17 n. p 161 l 17.
,, 15 FLEXILIBVS uita Cuthb 42 flexilibus. DORMIENITI p 199
124.
,, 16 VESTIMENTA P 129 l 28.
,, 19 TIMORE uita Cuthb 42 adds sunt et tremore perculsi, adeo ut
uix aliud loqui, uix auderent intueri miraculum quod patebat, uix ipsi
quid agerent nossent, extremam autem indumentorum eis partem pro
ostendendo incorruptionis signo tollentes,—nam quae carni illius proxima
25 aderant prorsus tangere timebant,—festinarunt cet.
,, 25 FRAEDECESSOR uita Cuthb 42 praeceptor.
,, 26 SECRERTVS p 48 l 22 n.
,, 27 INDVMENTORVM p 160 l 29 n. Ecclesiastical vestments
imported by Benedict Beda h a 5. Lingard II 66—73 on the opening
30 of Cuthbert’s tomb in 1104, when the body and cerecloth were still
incorrupt, and again on 17 May 1847. The linen cloth in which the
body was wrapt had been sent to him by the abbes Verca, and reserved
by him for that use (uita Cuthb c 37 § 60, where Stevenson quotes I E
Franzenius de funeribus uet Christianorum, Helm 1709, p 85). Eddius
35 63. Boniface (Willibald uita Bonif 8 p 463 Jaffé) charged Lull sed et
linteum, quo meum decrepitum inuoluatur corpus, in thea
librorum meorum repone.

P 159 3 SCIO C 29 n.
MIRACULOUS CURE.

P 159 11—17 DEO DILECTVS...LOCÆV A N T from uita Cuthb 43.
cf mirac Cuthb 59.

,, 13 FRIDIE NONAS MAIAS 6 May 698.
,, 14 DOMINI NUI uita Cuthb 43 adds: impetrato ab eo munere
5 quod diligentissime peteria, videlicet ut non repentina morte sed longa
exactus aegritudine transiret e corpore.
,, 17 SANITATVM III 2. 9—13.
,, 18 ALIQVA Beda preface to the presbyter John (before his
mirac Cuthb) scire autem debes, quod nequaquam omnia gesta
10 illius exponere potui; quotidie namque et noua per reli-
quias eius aguntur et uetera nouiter ab his qui scire pote-
rant indicantur. ex quibus unum est quod in me ipso, sicut
iam tibi dixi, per linguæ curationem, dum miracula eius
canerem, expertus sum. uita Cuthb pref to bp Eansfrid and the
15 brethren of Lindisfarne: when I spent two days in reading this book to
you, you found nothing to change, nothing which might not be lent to
any who wished to take a copy. sed et alia multa nec minora
his quae scripsimus praecentibus nobis ad invicem conferentes super-
intelitis, quae prorsus memoriae digna sidebantur, si non deliberato ac
20 perfecto operi noua interserere vel superadicere minus congruum atque
indecorum esse constaret.
,, 19 LIBRO VITAE ILLIVS pp 8 9.

[XXXI]

IN the same monastery dwelt a brother named Badudegn, whose
duty was to attend on the guests. One day as he returned from
the sea where he had been washing the robes he kept in the guest-
chamber, he was smitten down with paralysis and with difficulty
reached home. When his disorder increased he went to the tomb
of the most reverend father Cudberct, and there praying it seemed as
though he had fallen into a sleep, during which he felt a large broad
hand touch his head and the parts of his body affected by disease.
When he awoke he rose up perfectly well and returned with great
joy. The garments in which Cudberct’s body had been wrapped
either in life or death were not destitute of healing powers, as may
be learnt from the story of his life and virtues.

P 159 23 EODEM Lindisfarne c 27 end.
,, 29 LENAS laenas χαλαβας. HOSPITALE guestchamber.
MIRACULOUS VIRTUE OF RELICS.

P 160 A PARALYSIS a palsy healed by Cuthbert’s shoes uita Cuthb
mirac 43. Greg dial III 25 St Peter appeared to a paralytic
girl and charged her to apply to Acontius, by whom she was healed.

,, 29 INDVMENTA 1 4 n. cf p 99 l 14 n. p 158 l 27 n. Like 5
virtues ascribed to his handkerchief (orarium) mirac 42; to his girdle
mirac 21. uita 23; to the skin used to keep out wind and rain mirac
44. uita 46. Greg dial I 2 a boot (caligula) of Honoratus laid on the
breast of a dead boy restores him to life. III 15 (end) the skirt of
Eutychianus, carried in procession during droughts, brings down rain. I O
IV 40 (cf 41) a demoniac healed by touching the dalmatic on the
bier of Paschasius. conc Rom 595 c 4 (Greg opp II 189 6 Bened)
when a pope died, the people covered his body with dalmatics, which
they afterwards tore up and kept in reverence of his sanctity; Gregory
forbids this flattery: cum adint multa a sacris corporibus aposto-
lorum martyrumque uelamina, a peccatorum corpore su-
mitur, quod pro magna reuerentia reseruat. de qua re
praeiunti decreto constituo, ut feretrum, quo Romani pontificis corpus ad
sepelendum ducitur, nullo tegmine uelatur. Eddius 63 end.
,, 29—31 SED ET... YACARVNT nearly the same words uita 20
Cuthb 43 end.

[XXXII]

BEDA will not omit another miracle wrought by the relics of
St Cudberct, for he learnt it from the very brother on whom
it was wrought. When Suidberct was abbat of the monastery of Dacore, 25
a youth there had an unsightly tumour on one eyelid. Many remedies
were tried, but to no purpose, until one of the presbyters named Thruidred,
who is now abbat of the monastery, gave to the young man a part of
St Cudberct’s hair that he might place it in the repository of relics, out
of which it had been taken that a part might be sent elsewhere. By a 30
salutary impulse the youth applied the relic to his diseased eyelid before
he restored it to its place. This was at the second hour of the day and
at the approach of the sixth hour in accordance with his faith he found
on touching his eye that the eyelid was as sound as though there had
never been a tumour upon it.

P 161 2 ANTE TRIENNIVM AD 728 (cf p 170 l 32).
P 161 5 DacoRe amnis cadens in flumium Amyot (Eumont) qui paulo superius erumpit e lacu Ullswater et comitatus Westmeriae et Cumbriae dividit. adhuc traditio est de antiquo monasterio ad huius amnis ripas posito, a quo etiam amne uiculus ipse nomen retinet (Smith). The modern orthography of the name is Dacre.

6 SVIDBERCT not the same as the missionary of that name V II.

7 TUMOR a swelling healed by the prayers of John of Beverley v 3. Fregeld the anchorite cured of a swelling in the face mirac Cuthb 46. uiota Cuthb 46.

10 17 Post MVLTOS SEPVTVRAE ANNOS p 57 l 29 n. INCORRVP-

TVM p 158 l 14 n. p 159 l 16.

18 REPERIERVNT = reppererunt. CAPILLIS so Cuthbert’s clothes had a healing virtue p 160 l 28.

32 EIVSDEM 1 5.

15 P 162 5 ENIM logically belongs to l 10 sanum inuenit. ‘His faith did not deceive him, for (it being then about 8 a.m, and he being employed on the business of the day) when midday was at hand on a sudden touching his eye he found it sound.’

7 QVAEQUE = quaecumque.
NOTES ON APPENDIX

I

P 183 uita Cuthb praef (to bp Eanfrid and the brethren of Lindisfarne) quia iussitis, diletissimi, ut in libro, quem de uita beatae memoriae patris nostri Cudberti uestro rogatu composui, praefationem aliquam iuxta morem in fronte praefigerem. All Beda's prefaces are full of interest.

'2 REX p 174 l 1 and 17. v 23. ep ad Ecgb 5, where his 'innate love of religion' is commended. He was king of the Northumbrians (v 24). The name was not uncommon. There was a king of the West Saxons so called 527 A.D., and a king of the Mercians 819 A.D.

4 TRANSSCRIBENDVM uita Cuthb praef § 1 nec simi certissima TO exquisitione rerum gestarum aliquid de tanto uiro scribere nec tandem ea, quae scripteram, sine subtilissima examinatione testimium isubiorum passim transscribenda quibudam dare praemuni, ib (md) after the book was read aloud to the society of Lindisfarne, not a word was found to need alteration, sed cuncta, quae scripta erant, communi 15 consilio demerubantur absque uila dubitate legenda et his, qui religionis studio uellet, ad transcribendum esse tradenda. Beda super acta apost expos (preface to bp Acca) post expositionem apocalypsis sancti evangelistae Johannis, quam...tibi transscribendum destinavi.

9 HISTORIA DE BONIS BONA REFERAT Cuthbert used tctell to 20 his monks legends of the saints uita Cuthb c 7 end.

II MALA DE PRAVIS IV 25 (end) n. v 14 (end) of one who died in despair: factum est hoc nuper in provincia Bernicorum ac longe atque diffamatum multos ad agendam et non differendum scelerum suorum peneutudinem promovavit. quod utinam exhinc etiam nostrum 25 lectione litterarum fiat.

P 184 ii ALBINVS pp 166. 298 l 12. DCB. Hic discipulus Theodori
archiepiscopi et Hadriani abbatis Cantuari obiit ipse abbas Cantuari 732 A.D. (Smith).

P 164 15 PROVINCIA Smith gives in his Appendix ii an account of the limits of the Saxon provinces and a map.


23 EPISTOLAS p 309 l 34.

24 ECCLESIAE ROMANAE SCRINIO Boniface (ep 30 p 96 Jaffé) asks abp Nothelm to send him a copy of Augustine’s interrogations and Gregory’s replies, quae in scrinio Romanae ecclesiae, ut adhæ-

10 mant scrinarii, cum eis exemplaribus supra dicti pontificis quæsita non inveniatur. He sent a like request to Gemmulus ‘deacon of the apostolic see’, who pleads gout as an excuse for not complying immedi-

ately. ib ep 61 end (to Ecgbert abp of York) ad indicium caritatis fraternitatis tuae dirigis exemplaria epistularum sancti Gregorii, quas de scrinio Romanae ecclesiae excepti; quae non rebar ad

Britanniam venisse; et plurà iterum, si mandaeris, remittam, quia multas inde excepti. ib 107 (end, to pope Steph III) potes nos, si

obis placet, adiuvare, si de scrinio ecclesiae uestrae exemplare iubitis et mihi transmittat, quidquid praefato episcope Wilfrido ordinato

20 sanctus Sergius praeciperet et conscriberet. Hier c Rufin III 20 si a me

factam epistulam suspiceris, cur eam in Romanae ecclesiae chartario non requiris?

25 GREGORII probably Greg II who died 11 Febr 731, and was

succeeded by Greg III 18 Mar. It is true that Beda (p 170 l 33) men-

tions the consecration of abp Tatuin (10 June 731), but the preface may

have been written earlier, and time must be allowed for Nothelm to

obtain the licence and make the copies. (Hussey).

27 A PRINCIPIO p 3 l 12—19.

29 PRIORVM p 3 n 18.

30

31 PRAESENTIA l 25 n.


6 HORTATV p 166 l 26.

15 FIDEM QVAM OLIM EXSVPPLAEVERAT III 22.

16 IPSORVM PATRVM VITA III 23. IV 3.

35

17 LESTINGAEU p 94 l 1 n.

23 CYNBERTI p 114 l 32 n.

29 EXCEPTIS *oyer and above*, not reckoning.

31 CVNBERTO pp 8 9. uita Cuthb præf § 1 primo diligenter exordium progressum et terminum gloriösissimae conversationis ac vitæ
illius ab his qui nuerant investigans, quorum etiam nomina in ipso libro aliquoties ob indicium certum cognitae urituris apponenda indicans, sic demum ad schedulas manum mittere incipio. at digesto opusculo sed adhuc retento in schedulis frequenter et reverentissimo fratri nostro Herefrido presbytero huc aduentanti et aliis, qui diutius cum uiro dei conversati ultam illius optime noverant, quae scripti legenda atque ex tempore retractanda praestiti ac nonnulla ad arbitrium eorum, proutuidebantur, sedulus emendaueri.

P 186 7 VERA LEX HISTORIAE p 50 l 22.

,, 10 PRAETEREA. This clause is in most MSS placed at the end of the last book of the history. Smith's note thereon is; diu mirabar unde tot codices hanc clausalum ponenter in fine historiae contra optima exemplaria. sed accedens tandem ad MS Cottonianum I inueni hiatum hoc loco relictum, et clausalum in obscurlo ad finem libri insertam. habuit scriba prae oculis exemplar primaeum cui contradicere non ausus est, sed fuerunt forte alia quibus etiam tunc temporis morem gerebat. suspenso igitur indicio clausalum ad praesens reposuit, ubi neglecta deince iacent omnibus qui hunc MS sequiurus seculis exscripti serunt errandi occasioem dedit.

,, 15 LOCIS SVBLIMIORIBUS such as Canterbury, York, Lindisfarne.

,, 17 INTERCESSIONIS cf p 45 l 15—17 n. p 119 l 21 n. p 167 l 17. mirac Cuthb praef (end) to John the presbyter: obsecro, cum ad limina beatorum apostolorum deo protegenti perueniris, pro me intercedere memineris. ep ad Nothelnum (before 'in libros regum quaest' 25 Migne XCI 716b) in quibus uide dicet responsis quia tuis petitionibus vestigia patrum sequens satisfacere studui, precor ut siuem debitam nostrae devotioni reddens pro sospitate nostri et cordis et corporis, una cum fratribus qui illis in locis uobiscum domino deseruunt, intercedere memineris. sed et si quid de his quae scripti aptius forte alicubi, quod facillime contingere poterit, expositum inueneris, nobis quoque hoc oius hoc destinare non juventeris. ep ad Accam (end, prefixed to 'in Marci euang expos' XCI 134b Migne) orantem pro nobis sanctitatem tuam caelestis semper gratia proteget. sed et hoc ante omnia sanctos qui haec forte lecti sunt deprecor in domino, ut pro meis et corporis et 35 animi fragilitatibus apud pium iudicem intercessores exister novidentur. ep ad Accam (end, prefixed to 'in Lucae euang exp' ib 306b) orantem pro nobis sanctam paternitatem uestram gratia superni adiutoris conservare atque ad defensionem ecclesiae suae sanctae
semper correborare dignetur. The correspondence of Boniface and the other 'monumenta Moguntina' (ed Jaffé) are filled with such requests pp 94. 96. 110. 126. 155—157. 159. 166. 177. 179. 184. 210—218 230 end. 234. 235. 237 bis. 238. 239. 241. 244. 246. 248—250. 253—254. 256. 257. 264. 272. 278. 282 bis—289. 293—299. 305—308. 310. 312. 315. 323. Haddan-Stubbs III 342—3 (between 729 and 744 'the first instance of an association or confraternity between distant houses for mutual prayer'). 387—389. 400. 431—434. 439 (all from Jaffé). Migne CV 419\textsuperscript{b}. CVI 401\textsuperscript{b} siseque memor nostri nosque 10 tui in precibus | ...sia memor in precibus, reddis dum nona tenanti, | Strabonis, memor est semper et ipse tui.

LETTER TO ALBINUS.

P 187 i TRANSSCRIIBENDVM I 3. p 163 l 4 n.
" 4 DE STUDIUM TEMPLI p 172 l 1.
15 " 6 TECVM at Canterbury.

H E V 24.

P 188 4 VALLO p 21 l 15 n.
" 22 COLUMBA III 4.
P 189 13 EADBALD p 33 l 2. Here begins book III.
20 " 15 HROFENSIS p 44 l 11.
" 25 ORDINANTVR Pagi 665 16 takes this word here (and in other passages which he quotes) of the appointment, not of the consecration, which he assigns to 665.
P 170 12 CAEDVALD V 7. Here begins book V.
25 " 17 BERTRED p 148 l 31 n.
" 26 CEOLRED V 19. Seen in a vision abandoned by angels to sends Bonif ep 10 p 59 Jaffé. ib 59 pp 174 175 Boniface holds out to Aethilbald king of the Mercians the fate of Ceolred and Osred as a 30 warning.
" 32 DCCCXXI this date is implied p 80 l 30. p 159 l 25.
V 11 end.

P 171 i AEDILBALDO p 170 l 26 n. a letter to Aldhelm (before 706), enclosing Latin verses of his own composition, is ascribed to him by 35 Jaffé (Bonif ep 5).
AUTOBIOGRAPHY.

P 171 4 EX LITTERIS ANTIQVORVM cet see pp 163—167.
,, 7 MONASTERII pp 2. 6. 7. 202. 203.
,, 10 SEPTEM p 203 l 19.
,, 13 MEDITANDIS SCRIPTVRIS pp 171 172. 205 206.
,, 14 CANTANDI p 92 l 26 n.
sownynge in moral vertu was his speche,
and gladly wolde he leerne and gladly teche.
,, 16 DVLCE HABVI Bonif ep 95 p 243 Jaffé ‘quidam’ to an abbess
nobis dirigere uersiculos metrica ratione compositos diu fixum mente tenui, 15
corde simul dulce habui quia nullo legentium noui, quibus libentius
mitterem.
,, 17 NONODECIMO p 203 l 26 n. Those who at the present time
advocate an earlier admission to the diaconate, and that the ordination
of presbyters should be deferred till a later age than is now the rule in 20
the church of England, may find an early example of what they strive
for in the case of Beda.
,, 19 IOHANNIS p 138 l 2 and 6.
,, 21 22 ANNVM AETATIS MEAE LVIII 59 from 731 (p 170 l 32)
gives 672 as the date of Beda’s birth. On the following catalogue of his 25
works see p 2 l 34. Alcuin writing to Charles the Great in June 800
ranks the works beati Bedae presbyteri with those of Hier Aug Greg Hil
Leo Fulg Ambr Greg Naz etc (ep 143 p 547 Jaffé). Writing A D 801
after April to the abbess Gisla, sister of Charles (ib 161 p 599) he says:
tractatus, quos rogastis, direximus, deprecantes ut quantocius scribantur et 30
remittantur, quia nobis valda necessarii sunt propter legentium utilitatem.
quos dominus Baeda magister noster sermone simplici sed sensu subtili
composuit. ideo eius opuscula nobis dirigere curavimus, quia eius maxime
dicta nos desiderare intelleximus.
,, 26 ISAAC just as Caedmon’s poem leaves the book of Genesis 35
when the history of Abraham and his family is concluded, so Beda’s
commentary appears to have done.
,, 30 SAMVHELIS p 181 l 5; cf 16 and 7.
APP] HIS WORKS. 397

P 172 1 DE AEDIFICACIONE TEMPLI p 169 l 4.

4 PROVERBIA p 180 l 26.

10 IN CANTICVM HABACVM i.e Habacuc in Martene anec
v 195, where Beda employs the Itala, elsewhere the Vulgate, though
5 occasionally he refers to the Itala cf h a 12 where he says of Ceolfrid:
bibliothecam utriusque monasterii, quam Benedictus abbas magna coepit
instantia, ipse non minori gminainu industria: ita ut tres pandectes
novae translationis ad unum uetustae translationis quem de Roma
attulerat, ipse superadiungere, quorum unum senex Romam rediens
10 seum inter alia pro munere sumpsit, duos utrique monasterio renuit.
The canticum was sung at lauds on Friday (cf K Werner Beda 181.
Hody de libris bibl orig 408).

11 TOBIAE Alcuin ep 197 (p 683 Jaffé) to Ricbod abp of Trier
cir 802—803 omeliam sancti Leonis et tractatum beati Baedae in Tobiam
15 deprecor ut ad horam praestes nobis.

15 VERBA DIERVM a Latin rendering of the Hebrew title of
the books which we call Chronicles and which the LXX named παραλε-

17 PARABOLAS ‘comparisons.’ The first word of the Vulgate
20 version of the book of Proverbs, used no doubt because by far the
greater number of the Proverbs take the form of comparisons.

21 OMLEIARVM EVANGELII Alcuin in his dedication to Gisla
of his commentary on St John (ep 158 end p 594): he has borrowed
from Aug Ambr Greg: ex omellis beati Bedae presbiteri multa adus-

25 mens.

22 AVGSTINI Seruatus Lupus (ed Baluze Par 1684) ep 76
p 118 to Hincmar: collectaneum Bedae in apostolum ex ope-
ribus Augustini usitum sum dirigere propertea quod tantus est liber,
ut nec sinu cedari nec pera posit satis commodo contineri. quamquam si
30 alterutrum fieret, formidanda esset obsia improborum rapacitas, quam
profecto pulchritudo ipsius codicis accendisset, et ita forsitan et mihi et
nobil perisset. proinde tuto nobis memoratum volumen ipsa commodaturus
sum, cum primo, si Deus uult, aliquo nos contigerit sospites consenire.
Hincmar had the book when he wrote his second book against
35 Gottescalc c 1 (cf Baluze pp 405—406). Mabillon had two ancient MSS
of the genuine work, which he intended to publish (Migne xc 87 88.
cf below p 194 1).

25 IN EPISTOLAS Alcuin ep 290 (p 876 to a pupil) de libris
uero, quos rogasti, id est in epistolas apostolorum beati Baedae
tractatum, soror mea Gysla habet. dum illa remittet eum miki, dirigam
subis.

P 172 28 add many copies of the creed and Lord’s prayer in English
which Beda had given to the ignorant clergy ep ad Ecgb 3.


" 4 DE GRAECO cf pp 498 499.

" 6 CVD BERCTI pp 8 9. HEROICO METRO ET PLANO SERMONE
v 18 (end) of Aldhelm: scripsit et de virginitate librum eximium, quem
in exemplum Sedulii geminato opere et uersibus hexametris
et prosa composit. Cf de sex etatibus A D 701 (II 201 Stevenson). 10
Varin v (1) 174 175 maintains, apparently with reason, that the anony-

mous life of Cuthbert cannot have been known to Beda.

" 8 HISTORIAM ABBATVM pp 6—8.

" 14 QVA DIE Bonif ep 113 end (Jaffé) Bregowin abp of Can-

terbury to Luli: diem uero depositionis religiosae Christi famulae Buggan 15
celebramus . . . eius etiam dies depositionis fuit vi kal Ianuaris. ro-
gasit me omnix, dum aduieret, ut hoc uestrac beatitudini transmitterem.

" 16 MVNDVM VICERINT a phrase no doubt adopted from the
Vulgate version of Christ’s words John xvi 33.

" 17 18 HYMNORVM EPIGRAMMATVM p 13.

" 19 DE NATVRAR RERVVM p 16. DE TEMPORIBVS p 10. p 50
l 81 n.

" 21 DE ORTHOGRAPHIA H Usener in Rhein Mus xxiv (1869)
110 cites the Paris ms 7530 (end of cent viii) where the tract usually
found without a name and therefore called by Putsch p 2775 ‘incipit de 25
orthographia’ occurs f 290 v ‘incipit libellus Bede presbyteri de orto-
graphia’ (Keil gramm Lat iv p XLI). The other collection (Putsch
2327 seq ascribed to ‘Beda sacerdos’ Usener has not found so entitled
in any ms.

" 23 TROPIS p 15. Halm rhetores latini (Leiz 1863 pp 609—30
618) gives it from three ms of cent ix.

" 24 add the letter to Ecgbert p 16, written 30 years after
Aldfrid’s death (p 309 51 Smith) i e after 705 (p 170 l 21), printed
in Hadden-Stubbis iii 314—316. paententia Bedae ibid 326—334.
epitome of Adamnan h e v 17 end. Alcuin (ep 234 Jaffé) to Arno abp
35 of Salzburg with a book (now ms 106 of Cologne cathedral library): est
gueque in eo libello psalterium parvum, quod dicitur beati Bedae
presbyteri psalterium, quem [sic] ille collegit per versus dulces in
laude dei et orationibus per singulos psalmos inuxta H.braicam veritatem.
TESTIMONIA]  EPISODE OF CUTHBERT.  

est quoque hymnus pulcherrimus de sex dierum opere et de sex aetatibus mundi ... habet et hymnum quoque nobilissimum elegaico metro compositum de quadam regina Edildryde nomine. cf above p. 14.

5  P 173 27 AD TE PERVERNIE P 179 18.

P 174 1—9 these entries may have been added by Beda himself. They are in the same hand as the rest of the MS.

,, 10—176 29 MHB 288 note b 'haec, quae a Grauio primo in lucem edita sunt Antwerpiae 1550, ope duorum codi MSS [256. 1089] 10 saec XII et XIV penes Dominum Thomam Phillipps baronettum ... paolo accuratius repraesentamus. res fere Northanhymbrensium tractant et apud Simeonem Dunelmensem plerumque inueniuntur. conf et chron Sax et Flor Wigorn.' One copy in the Brit mus (MS add 10,949 15 cent) contains the same supplement. These three, and no others, are 15 specified by Sir T D Hardy's containing it. Portions of these entries are contained in some of the MSS which have been collated for this edition.

TESTIMONIA.

P 176 T D Hardy catalogue of materials relating to the history 20 of Great Britain ... 1 (1) 455 456 names several MSS and editions of this letter, which differs greatly in different copies. By the kindness of the Rev S S Lewis and of Dr Idtensohm the librarian of St Gall, we are enabled to give it from the most ancient MS known.

As the epistle of Cuthbert is found in only a few MSS; it seems 25 worth while to give a careful collation of the four copies which have been used for the present edition. The text is printed from MS. CCLV (compared with CCLIV) in the library at St Gallen which is believed to be a MS of the ninth century and C² C° C' are three Cambridge MSS of which a description is given in Excursus ii.

30  P 176. C¹ has the title. Incipit epistola de transitu uenerabilis bede presbiteri et Giruensis monachi. C¹ has : De obitu uenerabilis Bede presbyteri to which C² adds VIII kl. iunii.

,, 1 collectori lectori C¹ C° C'. in de aeternam in Christo C¹ C°.
,, 3 accepit suscepit C².
,, 4 desuetae om C¹.
,, 5 desiderabam desiderabat C¹ (a slip of the scribe).
P 176 6 ac magistro ac nostro magistro C² C⁷ patre nostro ac magistro C⁵.

" 7 magis om C⁷.
" 8 quam...ingenio quantum fruor ingenio C² C⁷.
" 9 a e C² C⁷. desiderasse desiderare C⁷.
" 10 poposcisse poposcere C⁷ poscere C⁵.
" 11 infirmitate...dolore infirmitate maxima, creberrimi haneli-tus sine dolore tamen C² C⁷ C⁷.
" 12 autem om C² C⁷.
" 13 id est om C⁷.
" 14 omni omnique C⁷.
" 15 vii id mai vii kal iunii C² C⁷ septimo kl. iunii C⁷.
" 16 et post quas C⁷.
" 17 fuit erat C² C⁷.
" 18 psalmorum cantu psalmodia C⁷.
" 19 prout potuit se om C² C⁷.
" 20-24 itemque...referre eulalibans autem statim consuea [incepta C⁷ repetuit et expansis manibus deo gracias agere non desii 20 [cessat C⁷] C² C⁷.

Compare the last hours of Boisil (uita Cuthb 8): Cuthbert having 25 recovered from the plague, Boisil assured him that he would not again be struck by it: ‘simulque moneo ut, quia me mors vicina praestolatur, discere a me aliquid quamdiu docere ualeam non omittas. non min plus quam septem dies sunt, quibus mihi ad docendum sanitas corporis et linguæ suppetat uirtus.’ respondit Cud-bertus nihil haesitans de ueritate dictorum illius: ‘et quid, rogo, optimum mihi est legere, quod tamen una ualeam consummare septimana?’ at ille ‘Iohannem’ inquit ‘euangelistam. est autem mihi codex habens quaterniones septem, qua singulis diebus singulas possimus domino adiu-1ante legendo et quantum opus est inter nos conferendo percurrere.’ 35 factum est ut dixerat. quam ideo lectionem tam sistisse completere uale-bant, quia solam in ea fidei quaæ per dilectionem operatur, non autem quaestionum profunda tractabant. So Charles the Great (Theganus uita Ludouici in Migne cvi 409⁶ 410⁷) spent the last year of his life in prayer and almsgiving and in the correction of books, as the four 40
gospels by the Greek and Syriac. The day before his death he received the communion. At the last moment he made the sign of the cross on his forehead and breast and other parts of the body. notissime autem collegens pedes suos, extendens brachia et manus super corpus, clausit 5 oculos suos, psallens hunc versum leniter: 'in manus tuas, domine, commendo spiritum meum.'

TESTIMONIA

P 176 1 COLLECTORI 'fellow-student'. CVTHBERTVS abbat of Jarrow and Wearmouth pp 181 182.

10 " 5 MISSAS p 45 l 15—17 n.
    " 8 SERMONIBVS 'words'.
    " 11 ALIQVO=ullo.

15 " 15 AD DIEM ASCENSIONIS DOMINICAE, ID EST VII ID MAI
    cf p 185 l 17. the 9th of May was Ascension day in 730 and again in 799, but in no intermediate year. In 735, the traditional year of Beda's death, Ascension day fell on the 26th of May, i.e VII kal Iun (p 204 l 18). In the calendar Beda's day is 27 May, which was Ascension day in 751.

20 The date VII id mai is found in no MS but the St Gallen, and as the date of that is of the ninth century, it cannot be, as at first sight suggested itself, that the date of the death is confused with that of the translation. This latter is entered in the calendars (see Nicolas chron of history) under VI id maii. But this event was long after the date when our MS was written, having occurred some time between 1021—1041 A.D. The great difficulty of settling the question of the year of Beda's death lies (1) in the uncertainty whether in Cuthbert's letter the British or Roman Easter is to be the foundation of our calculations.

Considering however Beda's own attachment to the orthodox time of observing that feast, we need not perhaps hesitate to conclude that his friends would be of the same mind. But (2) we are told that he died "quarta feria" (p 178 l 17) i.e on Wednesday, Ascension Eve "ad vesperum" (p 179 l 10). Now our Saxon ancestors seem to have reckoned festivals from the first vespers (see the authorities cited p 406 n 19).

35 If that be so, they would call the time of his death Ascension day, though we should call it Ascension-eve. Does then VII id mai or VII kal iunii (whichever date we take as the correct one) and which is called diem ascensionis dominicæ refer to the true Ascension day?
day or to the eve of Ascension day? There has been uncertainty as to the year of Beda's death from the earliest times. All copies of the Saxon chronicle agree on 734 A.D which date is repeated by Matthew Paris (Rolls' series vol I p 335) and by Richard of Cirencester (vol I p 237). Roger of Hoveden (vol I p 5) gives the traditional date 735 A.D, while the annals of Waverley (ann monast II 155) place Beda's death in 730 A.D, and the annals of Worcester (ann monast IV 367) in 720 A.D. Fordun (chron gent Scot lib iii c 46) marks the date according to the year of King Ethelyn, who began to reign, as Fordun states, in 730 A.D. His words are: Eius anno secundo uel, ut voluit quidam, anno quinto, Beda uenerabilis obiit. But in Mr Skene's notes to Fordun we find that the year of the commencement of Ethelyn's reign is uncertain, and it appears from Tighernac that Murdac the predecessor of Ethelyn did not begin to reign till 733 A.D and reigned 3 years; thus Ethelyn would come to the throne in 736 or 737 and his second year would be 738 or 15 739 A.D, while his fifth would be 741 or 742 A.D. Baronius taking VII id mai for the correct reading places the death in 776 A.D, though it is difficult to see why. There is therefore a great uncertainty in all our records concerning the year of Beda's death, and against this we have the testimony of a MS of the 9th century that the day of his death was 9th May, and that this day was Ascension eve. Nothing is more likely than that after the canonisation persons remembering the story that he died on Ascension day, which would be the form that tradition would assume, would seek for a date near the time when he must have died which would square with their tradition. But forgetful (or ignorant) of the fact that what was called Ascension day was really Ascension eve, they fixed on 735 A.D, a year in which May 26th was Ascension day. So that we may lay that date (735 A.D) aside altogether, because Ascension eve in that year was May 29th. Now Ascension eve between the years 730 and 800 was on May 26th only in 751, 761 and 773, all of them years too late in the century for us to assign the death of Beda to any of them. We may therefore give up VII kal iunii altogether. When we come to consider the other date, May 9th, we find that Ascension day fell on that day only in 720 and 799, both impossible dates, but Ascension eve was on May 9th in 734, 742, 750. The first year is too early, for Beda's history continues till that date, and the third too late for the year in which Beda died; we therefore are shut up to A.D 742, and on the 9th of May in that year we conclude that Beda's death occurred.
SAXON PASSAGE.

P 177 1 in quibus—amonebat om C C C T.
2 et... carminibus om C T.
3 dicens—corpore om C C T.
5 The Saxon passage runs thus in C T (it is omitted in C T):

For þan nedfer e nane wurþe þances snotenæ þonne him þearf si to
ghicgenæ aer his heonen gange hwet his gast godes òþe yfeles æfter
dæþe heonen demed wurþe. In C T the form is: For þan nedfer æ nani
wyrþe þænkes snotenæ þonne him þearf sy to ghicgenæ ær his heonan
gange hwat his gast godes òþe yfeles æfter dæþæ heonen demed
10 wære.

15—18 * quod...suerit om C C C C.
19 ob...suum ad sui et nostram consolationem C T.
22 cum et cum C C T.
23 prorupit...flebat prorumpens in lacrimas multum ingemuit C T.
15 flebat fleuit C C T.
25 et...quidem et nos C C T. Quod nos C T.
26 haec om C T.
26 cum illo om C T.
27 immo immo semper C C C T.
29 deduximus duximus C T.
31 gavisus est gaudebat C C C C T.
31 referebat agebat C C C T.
30 quia quod C T.
25 et referebat et C C C T.
26 saepe saepe illud C T.
31 et et multa alia de sancta scriptura et C C C C T.
32 sancti add. ante Ambrosii C C C T et post Ambrosii repele-
30 bat C T.

P 177 5 this Saxon passage has many peculiarities, some of which
may be due to dialect and others to the fault of the scribe. Of the
latter kind is sinurthit in which the second letter is superfuous as may
be observed in the last word of the passage which is a part of the same
verb. The resolution of vowels will be seen, on a comparison with the
other two copies given above, in the collation, to be very frequent
especially in the case of final æ, which in the text is nearly always
resolved into æ. Then in line 10 the g of gongae has been softened into
i, exactly as is done in go modified into yonder, and the prefix ge in
words like geælept made into r-ælept and i-ælept. Were it not from the
other evidence as to the date of the MS, this last mentioned change and
the constant occurrence of th instead of þ or ð would lead to the sup-
position that the date of the 9th century assigned to it is too early. As
it is there is not known so early a manuscript elsewhere in which these
changes are so found. For an account of the particular words in the 5
passage see Saxon Glossary.

P 177 20 o rex gloriae the antiphon for the magnificat on the
feast of the Ascension (breuariurn Rom in ascensione domini ‘in II
uesperis’); the only words omitted are sed mitte promissum patris in nos
spiritum verilatis. Beda has a homily (II 9 in Migne xcv 174—181) 10
on the Ascension, which concludes thus: ‘Behold in our’ Redeemer’s
ascension we have learnt to what end all our endeavours must be bent:
bethold, as the Mediator of God and men ascends into the heavens, we
have learnt that the gate of the heavenly fatherland is thrown open to men.
Let us therefore hasten with all zeal to the everlasting happiness of this 15
fatherland. In this, as in body we cannot yet dwell, let us ever dwell in
desire and mind. According to the saying of the noble preacher, let us seek
things above, where Christ is seated at God’s right hand, let us mind
the things above, not the things which are on earth. Let us seek Him
and be established by the hope of finding: let us seek His face ever-
more, and when He who was meek in His ascent, shall be terrible in
His return, may He find us ready to be introduced with Him to the
festivals of the heavenly city.’

", 22 alleluia cf Beda hom ii 10.
", 28 qvinqvagesimales Beda hom ii 10 (xciv 187* 188* 23
Migne). Martene de antiqu monach rit iii 18.
", 30 flagellat Stanley life of Arnold (1852) 617 ‘soon after-
wards, with a solemnity of manner and depth of utterance which spoke
more than the words themselves [be repeated] but if ye be without
chastisement, whereof all are partakers, then are ye bastards and not 30
sons’.
", 31 ambrosii Paulinus uita Ambr 46 Stilicho, when he heard
that Ambrose had kept his bed for some days, sent to him his most
intimate friends, to urge him to pray for a respite. To them Ambrose
replied: non ita inter nos uixi, ut pudeat me visuere: nec timeo mori, quia 35
dominum bonum habemus.
P 178 2 dua duo c* c* c7.
", memoriae multum memoria C* c7 multum memoriae c7.
3 cotti dide om c* c* c7.
MONIA]

COLLATIONES. 405

P 178 4 studuit studebat C² C⁷. 4—5 id est—tantos evangélium sancti iohannis C¹ C² C⁷.
6 ad utilitatem ecclesiae om C¹. " diei om C¹ C² C⁷.
7 libris Isidorī libris rotarum ysodori [ysidori C¹] C¹ C² C⁷. 11 suis om C² C³ C⁷.
12 tamen autem C¹ C² C⁷. " docebat in docendo ducebant C¹.
13 dixit dicebat C¹.
14 quia om C¹ C² C⁷. 15 nobis... nobis autem uidebatur quod suum exitum bene scieret [praescrier C¹] C¹ C² C⁷.
18 fecimus facto C² C⁷. 19 usque ad tertiam horam om C¹.
15 cum illo quia dixit illi remanens cum illo dixit C¹. " adhuc adhuc magister dulcissime C² C³ C⁷.
22 de libro quem dictasti om C¹ C² C⁷. " mihi om C² C⁷.
23 tibi...interrogare tibi est plus docere C¹. 24 et tempera om C¹.
25 a nona hora ad nonam autem horam C¹ C² C⁷. " quaedam quaedam autem C³ C⁷.
26 habeo om C². " incensa incensum C⁷.
27 sed currite curri ergo C¹. 28 ut om C⁷.
29 et ego om C¹. " mihi om C² C⁷.
30 et hoc diuites autem in hoc seculo aurum et argentum et alia quaeque preciosa dare student, ego autem cum multa caritate et gaudio fratribus meis dabo [diuidam C¹] quod deus dederat; et hoc... C¹ C⁷.
" et præsentibus...unumquemque et allocutus est unumquemque C¹ C² C⁷.
35 eo se C¹.
32 respondere spoponderunt C¹ C² C⁷.
P 178 9 EXCEPTIS p 126 l 3. " 3 Psalmon a the psalms were known by heart Eddius 2 3. Greg dial IV 47. cf ha 9 end. 13 pr. 14 pr. 16.
MONASTIC PRESENTS.

P 178 io tertia feria Tuesday.
,, 15 non forte 'that perchance'.
,, 16 xixvm svm xexm sciret iv 29 n.
,, 19 a tercia hora 9 a.m. ambvlavimus cvm reliquiis
M Tu and W before Holy Th were called gang-days; 'beating the
5 bounds' is the remnant of the custom of carrying relics in procession on
these 'rogation' days Rock church of our fathers III 222. 359 360
(where he cites Aelfric I 247 Thorpe 'we also in these days should
offer up our prayers and follow our relics out and in'). 473—482 ('Beda
died a little after undern-time or tierce-song hour, on the last gang-day,
10 while the brethren of his minster were walking about their fields, as the
wont of that tide was, with saints' relics').

26 PIPERVM ORARIA ET INCENSA Mabillon (AA SS OSB III
in Migne xc 27 28) collects from the letters of Boniface and elsewhere
examples of such presents: e.g Bonif ep 41 (Jaffé) Lull and others to 15
the abbess Cuneburga, whose prayers they request: parua quoque
munuscularum transmissio sed ulum istam comitantur; quae sunt tria,
id est turris et piperis et cinnamoni permodica xenia, sed omni mentis
affectione destinata. ib ep 75 Lull to the abbess Eadburga: parua
munuscula tuae venerandae dilectioni transmisi, id est annum graphium
argonum et storacis et cinnamoni partem aliquam. ib 60 Boniface
to the presbyter Herefrith partem timiamatis et sabinum pro bene-
dictione et signo purae caritatis tibi direximus. ib 53 Gemmulus
the Roman deacon to Boniface (where he acknowledges the receipt
of a silver cup and of a 'syndon') ad siiem caritatis cum magna
25 reuerentia direximus cinnamomum uncias IV, costum uncias IV, piper
libras II, cosumbrem libram I. ib 54 same to same: transmissimus
enim per praedictum uextrum presbyterum aliquantum cotzumbri; quod
incensum domino offeratis temperibus matutinis et uespertinis, sine
dum misarum celebratis solemnia; miri odoris atque fragrantiae. ibid 30
110 Cineheard bp of Winchester to Lull: de nostro quoque viili vestiti
parua exensiola direximus tuo cultui, quamquam indigna, tamen petimus
accomoda; hoc est tunica laenea aliaque linea, sicut mos est apud
nos habendi; caligas et peripcemata, orarium et coeculam et gunnum
brenem nostro more consulam ad indicium plenissimae dilectionis nostrae. 35
Fortunatus epigr lib XI returns thanks for gifts of fruit, vegetables, eggs,
milk. Pope Boniface v sent to queen Aedilberga a silver mirror and an
ry comb gilt (Beda h e II 11 end).

31 MISSAS ET ORATIONES p 196 l 13 n.
MONIA]  COLLATIONS.  407

P 179  in urbe quod quia C  autem in urbe om C².
   ,, quia aessimarent om C  C² C³.
2  molto om C  C² C³
3  autem om C².
5  ,, de eo quod quia C  C² C³.
4—5  si...ex nihilò ut reuterar ad eum qui me fecit qui creavit qui me ex nihilò C  C² C³.
6  multum tempus] multo tempore C³.
   ,, beneque bene C C² C³.
10  7—9 tempus...videre iam tempus resolutionis [solutionis C³] meae instat quia capio dissolui et esse cum Christo C  C² C³.
9  utiliatis...nstram om C  C² C³.
10  ultimum om C  C² C³.
11  nomine...adhuc om C  C² C³.
15  12 magister...descripta Adhuc una sententia magister dilecte non est descripta C  C² C³.
12—14  at ille...scribe Et ille scribit inquit cito C³ At inquit scribe cito C³.
13—14  et...est om C².
20  13—15 modo...dixisti Modo sententia descripta est. At ille inquit Bene ureratem dixisti, consummatum est C³.
13—16  modo...me Modo sententia descripta est et opus con-
   summatum. Et ille Bene, ait, dixisti, consummatum est. Iam nunc caput meum manibus paulisper sustentans erige, multum quippe......C³.
25  14  bene om C³.
25  17 et ego ibi C³ et nunc C² ubi C³.
   ,, meum meum celestem C³.
18  decantans decumbens atque post orationem decantans C³.
19—20.  et...spiritum Et cum spiritum sanctum uocauit suum
cum spiritum sanctum nominasset suum e corpore exhalans spi-
   ritum C³.
20—23  atque...portaretur Ac sic regna migravit ad celestia C  C³ ad regna emissit celestan C³.
35  23  audiere vel om C³.
23—24  obitum...nostri beati patris obitum C  C² C³.
24  alium  ullam alium C  C³.
25  suam sic C³ om C³.
26  dicebant testabantur C³.
COLLATIONES. [TESTI-

P 179 26 quia nam C\textsuperscript{1}.
    " eius om C\textsuperscript{2} C\textsuperscript{2} C\textsuperscript{7}.
    27 quaedam om C\textsuperscript{1}.
    " ad gloriam dei cecinit cecinit spiritualia C\textsuperscript{2} C\textsuperscript{7} in dei laudem
    cecinit C\textsuperscript{1}.
28 et expansis manibus expansisque in altum manibus C\textsuperscript{1}.
    " deo deo uiuo et uero C\textsuperscript{2} C\textsuperscript{2} C\textsuperscript{7}.
    " cessavit cessavit C\textsuperscript{1}.
29 scire...possum scito autem frater karissime quod multa [de eo
    add. C\textsuperscript{2} C\textsuperscript{7}] possum narrare C\textsuperscript{2} C\textsuperscript{2} C\textsuperscript{7}.
30 nunc om C\textsuperscript{2} C\textsuperscript{2} C\textsuperscript{7}.
    " meae om C\textsuperscript{2} C\textsuperscript{2} C\textsuperscript{7}.
31—33 attamen...presbyteri om C\textsuperscript{2} C\textsuperscript{7}.
Vale. Explicit epistola de transitu uenerabilis Bede presbiteri
et Giruensis monachi C\textsuperscript{1}.

P 179 1 MAXIME AVTEM IN VERBO QUOD DIXERAT QVIA cet acts
20 38.
    " 12 VNA sententia added from c7, as necessary to the sense.
    " 13 MODO 'now'.
    " 23 ANGELIS p 34 1 14 n. p 183 1 16.
30 20
    " 33 BEDANI the way in which this word has come into the
text as the name of Beda is perhaps as follows. In the original
from which this copy was made there occurred the Saxon genitive Bedan (see
p 180 1 2) and the scribe not knowing what to make of it gave it a Latin
termination and inflexion.

P 180 5 CANDELA 1 10 and 18.
    " 12 CLOCCAM p 140 1 12 n.
P 181 13 14 VEL...SIVE 'and'.
    " 15 SIN AVTEM 'otherwise', 'if not'.
    " 26 INTERCESSOR p 166 1 13 n.

P 182 7 HOLOSERICAM AD RELIQVIAS p 159 1 1.
P 183 11 DISCENDI STUDIVM p 174 1 15. p 184 1 14.
P 185 5 CVTHBERTVM p 176—179.
    " 7 IV FERIA ID EST VIII KAL IVN Wedn 25 May 735 cf p 176
1 15 n.
    " 25 ALTER ORBIS so the abp of Canterbury was called alterius
orbis papa.

P 186 7 RESVLTARENT 'differed from,' 'were opposed to' the doc-
trine of the church.
P 188 24 ALIQVA = ulla.
P 188 3 CVI a disyllable, as in Mart and Iuuen.
P 189 9 LXII should be 63, for Bede was 59 in 731. Many additions might be made to the medieval notices of Bede e.g. Roger de Wendover 5 i 220—223 ed Coxe: Beda, vir venerabilis et mente semper caelestis, caeli palatia conscendit; qui divina virtute praeditus sua et aliorum vitia com- pescens dignus est ut in aeterna memoria habeatur ... promeruit ut ab universali ecclesia doctor Anglorum et pater venerabilis merito et nomine censeatur.

10 P 191 10 FLORES SANCTORVM Hierome Porter the flowers of the lives of the most renowned sainct of the three kingdoms (Doway 1632 4to) 523—534, who gives an engraving of Beda preaching.

33 NOT ONE SINGLE MIRACLE yet see p 184 i 28 29.
EXCURSUS I

LITERATURE OF EARLY BRITISH AND IRISH CHURCH HISTORY

It is still true, as in Warburton's time, that our only church historians are 'the jester Fuller and Collier the nonjuror.' The 'annals' of Alford, following the method of Baronius, are now of little intrinsic value; Ussher's antiquitates on the other hand may still be consulted with profit. Soames is a polemic, far less instructive than his Romish rivals: The history and antiquities of the Anglo-Saxon church by John Lingard, London 1858 2 vols; The church of our fathers, as seen in St Osmund's rite for the cathedral of Salisbury, with dissertations on the belief and ritual in England before and after the coming of the Normans, by Daniel Rock, London 1849–1853 3 vols in 5 parts. See now especially W Bright 'chapters of early English church history Oxford 1878.' A few pages in Kemble's Saxons in England contain the most trustworthy account extant; something too may be gleaned from Freeman's Norman conquest. Much valuable material still lurks in manuscript in the libraries of London, Rome, Oxford, Cambridge, Lambeth, York, Durham, and many others, public and private (some of which the 'historical mss commission' is for the first time bringing to light). A few important mss (including the collections of Wharton, Hutton, Kennett) and printed books are registered in the preface to 'registrum sacrum Anglicanum by W Stubbs, Oxford 1858.'

T Wright "biographia Brit lit." Chevalier (see above pp 200 201). The catalogues of C J Stewart (bookseller of King William Str Strand) are valuable to the church historian.

Histories of sees catalogued by Sims; by far the most exhaustive is Fasti Eboracenses by James Raine, vol. 1 1863. Dr Todd's annotated copy of Ware is in the Cambridge library. County (and other local) histories often throw much light on church matters. W R W Stevens the South-Saxon see 1876.

Chronology Jaffé regesta pontificum Rom (down to A.D. 1198) 10 Berl 1851 4to; with the continuation (to 1304) by Potthast ib 1874—5 2 vols.

Biography the acts sanctorum of the Bollandists; the histories of monastic orders (cf Jul Petzoldt bibliotheca bibliographica, Leipzig 1866, 156—166); the national biographies, eg the Dutch one of van der 15 Aa. W J Rees lives of the Cambro-British saints of the fifth and succeeding centuries London 1853. Bp Forbes kalendars of Scottish saints Edinb 1872 4to. Birch fasti monasticæ æevi Saxonici Lond. 1872. S Butcher, the ecclesiastical calendar, its theory and construction 1877 4to. J B Mullinger the schools of Charles the Great 1877. The "dictionary of christian biography," of which vol. 1 (A—D) lately appeared, is often superior to the Romish 'Kirchen-Lexikon' of Welte and Wetzer, and to the Protestant Real-Encyclopädie of Herzog (of which the 2nd ed is now in progress).


Councils ed Spelman, Wilkins, Haddan-Stubbbs (I II (1) III have as yet appeared). John Johnson a collection of all the ecclesiastical laws, canons etc concerning the government of the church of England 30 London 1720 2 vols (esp Baron's ed in Anglo-Cath Library).

Monasteries Dugdale's monasticon and local supplements (as Dr Olliver's mon Exoniense).

Episcopal registers the Durham register, edited in the Rolls' series, should be completed, and followed by all other early registers. 35 The surplus of confiscated church property might supply funds for printing all the registers and other documents of the Irish sees, while there yet remain scholars in the country.

Works of British and Irish authors Migne's patrologia includes nearly all that was accessible at the date of printing the several
volumes. Jaffé edited the letters of Boniface, Lull and others (‘monumenta Moguntina’ vol III of his ‘bibliotheca rerum Germanicarum’), and those of Alcuin (published after Jaffé’s death by Wattenbach and Dümmler in 1873). J A Giles in his ‘patres ecclesiae Anglicanae’ edited (uncritically) not a few tracts for the first time. Many other documents are to be found in the publications of antiquarian societies etc, especially in the following: Aelfric, archaeologia (cf the proceedings of the archaeological association and institute), Bannatyne, Camden, Caxton, chronicles and memorials (also some of the earlier record publications), English hist soc, E E T S, Irish archaeological, Maitland, Surtees. Adamnan’s uita Columbae admirably edited by W Reeves (Dublin 1857) for the Irish archaeological, Bannatyne and Maitland series.

MODERN WORKS Dr Todd’s St Patrick, Dublin 1864. W Reeves St Maerubba (642—722): his history and churches, Edinburgh 1861. the same, the Culdees of the British islands as they appear in history Dublin 1864 4to. Hen Scott origines parochiales Scotiae 1857 3 vols 4to. Cosmo Innes sketches of early Scotch history 1861. Ebrard die irisch-schottische Missionskirche, Gütersloh 1873. Aug Werner, Bonifacius, der Apostel der Deutschen, Leipzig, 1875. F Piper, die Kalendarien und Martyrologien der Angelsachsen, Berlin 1862. Dietrich Abt Aelfrik (Niedner’s Zeitschr f hist Theol 1855 and 1856). German historical and theological reviews and publications of societies should be examined minutely and articles relating to the church of these islands registered. Papers on mediaeval church history appear now and then among the memoirs of the French institute.

ANTIQUITIES Bingham, Augusti, Binterim, Welte and Wetzlar, Herzog, ‘dictionary of Christian antiquities.’
EXCURSUS II

ACCOUNT OF THE MSS USED FOR THIS VOLUME.

The MS from which the text is printed is in the Cambridge university library (Kk 5 16). It is a large quarto MS on vellum, written in the 8th century. It is known as bishop Moore's MS, for that prelate (formerly bp of Ely) bequeathed it to the university. It was probably written during Beda's life. There are two hands to be traced in the MS, which is written very carefully. It appears to have been carried into France soon after it was finished, and to have belonged to a monastery dedicated to St Julian. It was sold by auction in the reign of William III and passed into the hands of Dr Moore and so to its present guardians. See Hardy, Catalogue of MSS relating to the early history of Great Britain, vol 1 pt 1 pp 433—4.

C1 is a small folio belonging to Trinity college, Cambridge (R 5 27), which was given to the college in 1661 by Henry Greswold, a former fellow. The first fifteen chapters of bk 1 of the eccl hist are wanting, and book v ends, without quite completing the catalogue of Beda's works, thus:

Martyrologium de natalitiis.
Explicit liber quintus historiae ecclesiasticae gentis Anglorum.
This is followed by the epistola de transitu (see p 176—9), but without the passage in Saxon, i.e. the passage beginning in quibus nos, and ending indicanda fuerit. The last sentence of the letter as printed from the St Gallen MS is also omitted. In bk iv chapters XIII XIV XV of the present text make one chapter, but XIX and XX (= XVII and XVIII of the oldest subdivision) are kept distinct.

The MS is carefully written in a 12th century hand with rubricated titles and initial letters.

C3 is a small folio belonging to Trinity college (R 5 22) and con-
and is a beautiful specimen of the writing of the fifteenth century the 
time when it was produced. The date is given at the end of the 
eclesiastical history MCCCCLXXXI. Beside Beda's history the volume 
contains in the same hand the historia Hiberniae of Giraldus Cambrensis. 
The prologue to the eccl history ends with the words mandare 5 
studuimus, and the v book with semper ante faciem tuam. In bk iv 
chapters xiii, xiv and xv as printed in the present volume are all com-
bined into one, and chapter xiv of C⁶ corresponds to ch xvi of the 
present text. Similarly chapters xix and xx of the present edition 
make one chapter in C⁶. 
Chap xxv (=Chap xxviii of present text) ends with commendabat, 
and the succeeding sentence is put at the beginning of the following 
chapter.

C⁷ is a small folio belonging to St John's college Cambridge (t 13) 
and has been mainly used in this edition for the collation of Cuth- 
bert's letter. It is written on parchment in a hand of the xiii1th century. 
The preface of Beda ends with mandare studuimus. The chapters of 
bk iv are divided as in C⁴ and the eccl history closes as C⁴ with the 
sentence præterea omnes...inueniam; after which is Cuthbert's letter. 
In the same volume and in the same hand is a Latin life of St Hylde- 
gard.
EXCURSUS III

RELICS

Those who have ever lived in the neighbourhood of Garwood can bear full witness to the numberless cures which the hand of F(ather) Arrowsmith, and the linen which touches it, work from year to year.  DUBLIN REVIEW Oct 1877 p 528.

οὐ γὰρ ἐστιν τὸ Χριστιανόν, ἢς ἐπάναγκες εἶμαι ταῖς τελεστικαῖς ὑλαῖς τε καὶ φυσικαῖς, δόσιν ὀλκαῖς τοῖς φυσικαῖς, ἐκλογήσων τὸ θεῖον, δόσιν ἐν πάσι πρεῖμα ἐγκόσμων, ἀλλ' ἐστε παρεῖναι ταῖς ἀνθρώποις καὶ ταῖς οἰκείαις τῷ θεῷ διαβίοντάις.

SYNESIUS ep 67.

I had rather believe all the fables in the legend and the Talmud and the Alcoran, then that this universall frame is without a mind.  *  BACON essay 16.

RELICS were treasured in heathen temples and displayed to the curious, e.g. to Pausanias (Thirwall viii 1 468 and my n on Juvenal xii 47).  Plut Thes 36 invention and translation of the bones of Theseus.

Hefele cites (Beiträge zur Kirchengeschicht 11 Tübingen 1864 64 65) as the earliest instances of Christian relics the acts of Ignatius c 6, of Polycarp c 17 and 18.  In const apost vi 30 the relics of Joseph (gen 50 i. exod 13 19. Jos 24 33) and of Elisha (2 kings 13 21) are cited, and the Christian assemblies in cemeteries contrasted with the heathen and Jewish abhorrence of a corpse.  Cf Eunap uita Aedesii f p 472 40—53

Didot.

Antonius (Athan uita Ant 91) adjured his disciples not to remove his body to Egypt nor to keep it in a house, but to bury it and conceal the place of sepulture.  Athanasius himself bricked up relics given to him (Rufin h e ii 18).

B.  27
RELICS.

Julian ep 51 § 11 (=52 end) reproaches Christians as τοῦτο ἂν ὑπερέπτερον τῶν ἐν ἱερατείας καλ τὰ λείψανα μετατραμμένου. cf Cyrill c Julian vi p 204° Sp. Eus he VIII 6 § 7. Aug serm 317 (=93 de diemnis) 1 (v 1876° Gaume) of St Stephen’s visits to earth: mortuus non usitaret, nisi et mortuos uinueret. exigus puluis tantum populum congregauit: cinis latet, beneficia patent. cogitate, carissimi, quae nobis deus seruet in regione uiorum, qui tanta praestat de puluere mortuorum.

The trade in relics was forbidden by Theodosius AD 386 (cod Theod IX 17 7) humatum corpus nemo ad alterum locum transferat; nemo martyrem distrahat, nemo mercetur. habebant uero in potestate, si quilibet in loco sanctorum est aliquis conditus, pro eius ueneratione quod martyrium vocandum sit addant quod valuerint fabricarum. It was early tainted with imposture Aug de opere monachorum 38 alii membra martyrum, si tamen martyrum, uendianti. Miraculous cures ascribed to relics id ciu dei XXII 8 §§ 7 8 (demoniacs). §§ 11 13 (fistula and stone, 15 several other like or greater marvels in the chapter). §§ 19 20. Sulp Seuerus uti Martini 11 the grave of a brigand, who had been executed, reverenced by the people, till Martin compelled the guilty spirit to confess. Robbery of relics Baron 660 1—3.

Among the opponents of relic-worship, ‘reformers before the reformation,’ we find Eunomius, Vigilantius, Agobard of Lyon, Guibert († 1124, author of ‘libri iv de pignoribus sanctorum inuentis’). Optat de schism Donat I 16 a woman, rebuked for kissing before the communion the bone of some martyr who had not been formally recognised, went away in dudgeon. Though Gregory (dial I 12 end) lays down 25 as a principle: uita, non signa quaerenda sunt, his works teem with portents e.g dial I 7 (a stone, too great a burden for fifty yoke of oxen, removed by prayer). II 9 (a stone, which several monks could not stir, became as a thing of no weight through Benedict’s blessing). III 9 (bp Frigidianus diverts the course of a river by merely drawing the new line 30 with a rake). III 30 an Arian church consecrated with the relics of ss Sebastian and Agatha; during mass a hog, felt but unseen, escaped from the church; next night the church was shaken to its foundations; a few days after a cloud descended on it, and filled it with a marvellous fragrance; afterwards the lamps were again and again lit without human agency. cf Eddius c 35.

Greg Tur gr mart I 51 (781°) a sarcophagus, too heavy for three yoke of oxen to draw, carried by three men. ibid (782°) wine or strong drink poured on the stone to which the feet of Beatus had been sodaed,
RELICS.

a panacea for wounds and diseases of the eye: quod ego evidenter expertus sum. nam cum mihi nimia lippitutin oculi grauarentur, ex hoc sacram unguine tactus dolore protinus curai. ib 67 a vast stone, which many yoke of oxen could scarce move, transported by one yoke; cures 5 at the tomb of St Genesius.

Boniface (p 139 A D 745) complains that Aldeberct professed to have received relics from an angel; that he forbade his followers to consecrate churches in honour of apostles or martyrs, esteeming his own relics of equal value with St Peter's: *ungulas suas et capillos dedit ad honorificandum et portandum cum reliquis sancti Petri principis apostolorum*.

Boniface himself (464 f) always carried relics with him.

Arian relics to be burnt conc Caesaraug II (A D 592) c 2.

Miraculous cures wrought by water poured on two channels in a stone on which ss Peter and Paul knelt to pray against Simon Magus; cloths 15 and keys placed in s Peter's tomb work cures (Greg Tur gl m i 28); miracles wrought by fragments of the cross in Poitou (ib 5, cf Ruinart: note a). the spear, crown of thorns and pillar at which Christ was scourged (ib 7); seamless coat (ib 8).

Relics in a locket worn on the neck (above 346 35) Greg Tur hist 20 Franc VIII 15. glor mart i 76 end. So the host Baron 635 9. Swearing on relics Migne cvi 13104.

No church to be consecrated without relics Greg dial III 30. conc Celcyth A D 816 c 2 (Haddan-Stuabs III 580). Hefele Conciliengesch III 870 (a). Bonif p 445 f 316 (letter of Greg IV to Otgar abp of 25 Maintz; this law still holds (cf p 43 27 n). v 20 Acca collects from all quarters relics of apostles and martyrs and raises altars in their honour.

h a 4 5 collections of Benedict.

Revelation of relics, e.g of those of Geranusius and Protausius to Ambrose Ang serm 286 1 8 5. Greg Tur I 47 with Ruinart's note 30 (Gregory accounts for the many relics of these saints: after their translation a plank, falling on their heads, cleft them; a stream of blood issued and continued to flow, as long as cloths were brought to be dipt in it). Aug serm 318 8 1 (where he also mentions the invention of G and P) of Stephen *huius corpus ex illo [from his death] usque ad ista tempora latuit; super autem apparuit, sicut solent apparere sanctorum corpora martyrum revelatione dei. See Mabillon aa ss 0 8 B saec II n 42 on the origin of 'elevation' and 'translation'.

Some references to Baronius will shew the state of opinion and practice in the church shortly before and during Beda's life. 601 1 2
RELICS.

reply of Gregory to Maximian bp of Arabia, who had written to him for relics. 613 a bleeding image of s Theodore. 627 8 impressions of the chains of Anastasius taken in wax as a panacea. 657 44 the stone lid of s Leocadia’s tomb, quod sex triginta iussens mouere potuisset, non humanis manibus sed angelicis sublevatum: velum, quod sanctae martyris membra tegbat, consurrexit, tamquam illud ipsa iussens foras submitteret. 665 10 the body of s Eligius, which many hands could not move, when they endeavoured to translate it, is readily borne by two, when allowed to remain in its place. 714 1 pope Constantine sends to Eoaldus abp of Vienne relics: de spongia domini, de vestimentis domini, de vinculis apostolorum, de cartagine aerea Maccabaeorum, de cineribus sancti Johannis Baptistae.

In a word, it would be easy to find parallels in mediaeval story for every wonder of fable, and every invention of art; the invisible cap of Hades, the seven-leagued boots, the wishing cap of Fortunatus, fire 15 engines, steam engines, gunpowder, cranes, telescopes, telegraphs, lucifer matches, swimming belts, panaceas of every kind.

The value set upon relics by Beda appears from pp 215, 216, 218 8, 240. 235—244. 249. 258 33. 288 23. 303. 306. 307, 316. 321—324. 333. 351. 353. 354. 355. 387. 388. 390. 391. The tract ‘de locis sanctis’ 20 (Migne xciv) passim, eg c 4 the napkin which bound the Lord’s head enriches its possessor and escapes unhurt from the fire; another napkin, ‘said to have been woven by saint Mary’, with the likeness of the Lord and the apostles. ‘de vi aetabitus’ AD 363 (ni 182 22 Stev) reliquiae apostoli Timothei Constantinopolim inuctae. Constantio Romam 25 ingresso ossa Andrease apostoli et Lucae evangelistae a Constantinopolitania miro favore suscepta. Under the next year (182—183) the bones of John Baptist, scattered and burnt by pagans, recovered by monks. AD 377 (183 27) pope Damasus builds a church at the catacombs, where the bodies of ss Peter and Paul lay. AD 387 (185 30 Valentinian deterred from heresy by the revelation of the relics of Geruasius and Protasius. AD 411 (ib 25) invention by revelation of the bodies of Habacuc and Micah. AD 426 (186) the relics of Stephen Gamaliel and Nicodemus revealed to the presbyter Lucianus, whose narrative was translated by Auitus into Latin; Stephen’s relics 35 were brought to the west by Orosius. AD 452 (188 25) the same relics brought from Jerusalem by Eudoxia. AD 459 (189 8) John Baptist reveals his head to two eastern monks; it is translated to Emesa. AD 493 (190 18) invention of the body of Barnabas and the autograph
RELICS.

gospel of Matthew ipso recludente. A D 567 (193) invention of the body of Antonius the monk, which is buried in John Baptist's Alexandria. A D 640 (195) the toma of the martyr Anastasius heals a demoniac; his relics worshiped (sacerdatiur) at Rome. A D 701 (200) invention by pope Sergius of a fragment of the cross, which is yearly kissed and adored by the people. A D 729 (204) translation of Augustine's bones. He v 17 (from Adamnan) print of Christ's feet shewn on the mt of olives; Abraham's oak at Mamre.

Miracles (without mention of relics) I 21 Germanus heals a cripple. 10 v 2 John of Beverley makes the dumb to speak. ib 3 he reduces a tumour (rebuking those who had bled the patient in quarta luna). v 10 (end) a fountain bursts forth on the scene of a martyrdom.

It must be remembered that the traditions of Beda's monastery (h a 4 cited above 341 37) regarded the relics of Wearmouth and Jarrow with 15 a veneration untroubled by doubt; the miracles also of Gregory I were commonly read in English churches (Ioannes Discon uit Greg I 41 opp Greg IV 58). Thus (Lingard II 93) "a taste for the marvellous was generated and traditions of long standing as well as stories of more recent date were often committed to writing as facts by men who, if 20 they had learned to doubt and examine, would have considered them as fictions or exaggerations. In this respect the caution of Beda is worthy of notice. He relates several wonderful events, but not one of them on his own knowledge. To some he gives full credit on the personal authority of men whose names he mentions, and of whose 25 veracity he can entertain no doubt; of the others he is careful to state that they come to him at third or fourth hand, or from the tradition of certain churches; and with this information he leaves them to the judgement of his readers."

See further the indices to the acta sanctorum and to the Benedictine 30 editions of fathers under such heads as caecus, corpus, miraculum, pulsus, reliquiae. Also Calvin traité des reliques Gen 1543 (with other pieces on the same subject ib 1599; an extract in Sleidan bk xv 204b of Jo Day's version). Bayle dict 'Vigérius.' Nik Muffels Beschreibung der St Rom (Biblioth d lit Ver in Stuttgart cxxviii. Tübingen 1876); 35 the author, a leading citizen of Nürnberg, was in Rome at the coro-

* "It is singular that though this life of St Cuthbert abounds with such narratives furnished by the monks of Lindisfarne, yet his lives of the first five abbots of his own monastery contain no notice of a single miracle."
nation of Fred III in 1452. He there saw the Lord's cradle and
swaddling clothes, the hay on which He was born, the knife wherewith
He was circumcised, the table on which He ate the last supper, the
towel wherewith He wiped the disciples' feet, His purple robe, the door
through which He passed to Pilate's house, the bason in which Pilate
washed his hands, part of the water and blood that flowed from Christ's
side, two little pillars that stood in our Lady's room at Nazareth, part
of her veil, of her milk and hair, the scissors with which Domitian
shore St John's head (the original of the clerical tonsure), 300 children
slain by Herod; a pillar near which St Paul preached, on which is
marked the height of Christ; the ark and stone tables of the law, the
rod of Moses which drew water from the rock, Aaron's rod that budded,
part of the burning bush (see Bonner theol Literaturbl 1877 107).

Siegel Handb d christlich-kirchl Alterthümer iv (Leipzig 1838)
'Reliquienverehrung.' Erasmus pilgrimages to St Mary of Walsingham
and St Thomas of Canterbury transl by J G Nichols 1875.
Gough's index to Parker Society (cf ind to Strype) 'relics.' Chalk
from a cave in Bethlehem supplies 'the Virgin's milk' Tübing
333 seq.

I have not seen: Fr Agriola de sanctorum reliquis Colon 1581.
M Bochart de l'origine du service des reliques Saumur 1656. B
Cellarius de sanctorum reliquis Helmst 1656 4to. De Cordemoy traité
des saintes reliques Par 1719 12mo. Io G Dorsch specimen sceletoni-
maniae pontificae Strasb 1663 12mo. Seb Heiss de generatione reli-
quiarii Monac 1601. Jacob Herrschmid Romanensium Delilia scelet-
tolatrica Wittemb 1609. J H Jung de reliquis et profanis et sacrific
earumque cultu Hannover 1783 4to. Chr Kortholt de reliquiarii
cultu Kiel 1680. Pet Morellus de riti ostensionis reliquiarii Rome
1731. More in Wach biblioth theol i 204–5. ii 153. 262. Watt 30
bibl Brit 'subjects.'
EXCURSUS IV

BISHOPRICS BRITISH AND SAXON
BEFORE 640 A.D

Of the episcopate in Britain before the arrival of St Augustine we have very little information. We know that British bishops were at the councils of Arles (315 A.D) and of Ariminum (359 A.D) but we have no name of either bishop or see till the time of Ninias who at the opening of the fifth century (401 A.D) was bp of Casa Candida, i.e Whitherne in Galloway (see p 222). But the British bishops, like the British people, were pushed westward into Wales and Cornwall. In 664 A.D British bishops joined with Vini the Saxon bishop of Wessex in consecrating Ceadda to York (Beda h e III 28). A full list of sees established in Wales is to be seen Haddan-Stubbs I 142 with a notice of the establishment in that principality of a diocesan episcopate, but no such information is to be obtained concerning the British bishops who were in other parts of the country. British sees were however gradually occupied by the Saxons and in 871 A.D we even find a Saxon bishop at St David’s [archaeol Camb 3rd series X p 15 quoted in Haddan-Stubbs].

All therefore which it is possible to set forth with certainty is the condition of the Saxon episcopate from the arrival of Augustine down to 633 A.D when the history of Beda bk III commences. Augustine was consecrated at Arles 597 A.D and came over into Kent in the same year and held the archiepiscopal see till his death 604 A.D.

During his life the monastery of St Peter and St Paul, afterwards called St Augustine’s, was commenced but not completed, and in the year of his death he consecrated Mellitus and Iustus, who had been sent over to him from pope Gregory, the former to be bishop among the East Saxons with his seat at London, the latter to be bishop of
Rochester. In the same year he consecrated Laurentius to be his own successor at Canterbury. The episcopate of Laurentius was terminated by his death in 619 A.D. About two years before that date the district presided over by Mellitus relapsed into heathendom, as also did that to which Iustus had been appointed. William of Malmesbury only says (de gest pontif 11) a successoribus regulis deturbatus Mellitus Cantuariam venit. Ibi magno curarum actu quae sociorum pectora decoquebant exceptus, conjuncto sibi Iusto, secessit in Galliam. But there was no bishop appointed to take the place of Mellitus till A.D. 658 when Cedd was made bishop among the East Saxons, and Beda says (III 29) Io Orientales Saxones fidelem, quam olim expulso Mellito antistite abierunt, instantia regis Osuii receperunt. cf also II 5.

On the death of Laurentius Mellitus was made archbishop and dying in 624 was succeeded by Iustus, at whose death in 627 Honorius came to the archiepiscopal dignity, and it is during his episcopate, 15 which continued till 653 A.D., that the history contained in these two books commences.

To the bishopric of Rochester Iustus returned one year after his departure (he II 6) and continued to preside over the see till his elevation to the archiepiscopate, when he consecrated Romannus to be his 20 successor. This prelate was drowned in the Italian sea [he II 20] when going as a legate from England to pope Honorius 634 A.D., and after him Paulinus at the request of archbishop Honorius took charge of the see of Rochester, which he held for ten years.

Paulinus, had previously been a bishop in the province of Northumbria, having converted king Edwin to Christianity 625 A.D. and having been consecrated bishop by archbishop Iustus [he II 9], and he is accounted the first bishop of York. We also read of the extension of the missionary labours of Paulinus into Lindsey [h e II 16], but on the death of king Edwin 633 A.D. he was obliged to leave the northern parts of the land and came along with Edwin's queen to Kent, when he was appointed, as has been said, to the bishopric of Rochester, and the northern provinces were next evangelised by the labours of Aidan who became the first bishop of Lindisfarne. No other bishop was appointed as successor of Paulinus at York till the consecration of Ceadda [h e III 28].

But before 640 A.D. two missions had been planted in England by foreigners which may be looked upon as the commencement of two other sees. In 633 A.D., or according to some calculations 636 A.D., a
Burgundian bishop named Felix came to Honorius the archbishop and was by him sent to preach among the East Angles, whose first bishop he was made and had his episcopal seat at Dunwich [h e II 15].

In like manner Birinus sent from Italy by pope Honorius, was made a bishop among the West Saxons about 634 A.D, and his seat was at Dorchester in Oxfordshire.

Thus, beside the archiepiscopal see, there had been founded though not in a very permanent manner two sees in the province of Northumbria, and four in the southern and eastern parts of the kingdom before 640 A.D.
EXCURSUS V

EASTER

The proper time for the observance of Easter has been a source of much controversy in the Christian church. The first discord arose because two uses had come to be observed probably because the converts were of two different classes. Some of the earliest Christians were Jews, while others were Gentiles. The former would probably, as we know from Scripture that St Paul actually did, observe Jewish feasts at the Jewish times. To such converts the passover-night would still be observed at the usual date, though connected now in their minds with the death of Jesus. To the Gentile converts who knew nothing of the Paschal feast the fact that Jesus rose on the first day of the week fixed the Sunday as the proper day on which the festival of the resurrection should be observed, while by the Jewish converts the day of the week was disregarded. The Jewish Christians influenced the Asiatic church, and by them the calculation of Easter was made after the Jewish rule for finding the paschal moon. The day which they observed was the 14th of the moon (Nisan) and in after times those who followed this rule obtained the name Quartadecimans. The western church kept Easter always on the first day of the week, nearest to the same 14th day of the moon, only taking care that the day should not precede the vernal equinox. For an account of the controversies which agitated the whole of Christendom on this subject, first in the time of St Polycarp about 165 AD, then at Laodicea about fifteen years later, and then between Victor and Polycrates 190 AD, the reader is referred to the article Easter in DCA.
mode of reckoning the time of the Easter festival came to be regarded as heretics.

But the Easter question of which so much is said in Beda’s history was not a dispute between Eastern and Western churches, but between two branches of the Western church which had been in earlier times at one. In the letter of the emperor Constantine sent forth to the churches after the council of Nicaea it is stated (Socr h e 1 9), that in Britain there was the same unanimity of sentiment at that time concerning the observance of Easter which prevailed in the rest of the Western church.

But the history of Beda shews that there had arisen before his day a serious diversity between the British use and that of the church of Rome, and we are told by him of an occasion on which king Oswy who followed the British calculation was keeping his Easter and had concluded the Lenten fast, while his queen who had been trained in the Roman use was still fasting and keeping Palm Sunday. This difference is of quite another character from that which disturbed the harmony of the Eastern and Western churches, and as Beda observes (h e III 4) had arisen because Britain lay too far away to be made aware of the synodic decrees issued from time to time by the Roman church for the proper fixing of Easter. Both the British and Romish Christians kept the festival on the first day of the week. At the time of the Nicene council the festival was calculated according to the 84 years cycle, called after Sulpicius Severus but in use a long time before his date, and this made Easter-day to be the Sunday which fell next after the equinox between the 14th and 20th days of the moon inclusive. To this cycle the British church still adhered (see p 275). But the cycle of 84 years had been supplanted at Rome first by the cycle of 532 years of Victor of Aquitaine and then by that of 19 years of Dionysius Exiguus. According to this latter method of reckoning, Easter day was to be the Sunday next after the equinox between the 15th and 21st days of the moon. From this variation adopted in the mode of calculating Easter by the Roman church and from her by nearly all the West we can see at once how, if the 14th day of the moon fell on Sunday, that would be Easter day to Oswy and the Britons, while to those who followed the Roman use the 21st day of the moon would be Easter day.

But we learn from this that the controversy of which Beda says so much was a very different matter from the Quartadeciman dispute between the Eastern and Western churches of old. The British church
had never held the Eastern view, and our church was not Eastern, as has been said, but Western in her origin.

For much valuable information on both these Easter controversies the student may read with advantage the article in DCA already alluded to, and the appendix D pp 152 seqq vol 1 Hadden-Stabbs. Also for authorities on each matter connected with the Easter controversy see the various notes on bk III 25.
ONOMASTICON

ACCA 42 13. 118 5. styled in both places "reverentissimus ancientus," was bp of Hexham, a pupil of Wilfrid and one of Beda's authorities, see Will Malmsb de ponti lib iii.

ACHA 30 6. a sister of Aeduini (Eadwine) king of Northumbria.

ADAMNANVS 145 21. a monk in the monastery of Coludi Urbs.

ADBARNÆ 94 15. 104 30. Barrow near Goxhill in Lincolnshire.

Cod Dipl 568. 575. 579.


AD CAPRAE CAPVT 59 11. Sax Hrægebaestó, Gateshead near Newcastle-on-Tyne.

AEDA 59 9 10. a priest, brother of Vtta the abbat of Ad Caprae Captul.

AD LAPIDEM 122 6. Stoneham between Southampton and Winchester.

AD MVROV 59 5. 61 3. Walbottle near Newcastle-on-Tyne.

AD NEMVS 94 15. i.q Adbaræae.


AEANFLED 67 11 28. mother of the abbess Hild.

AEEBA 127 26. 147 10. paternal aunt of king Egfrid and abbess of Coludi Urbs.

AEBBERCYNIG 149 30. a monastery in the Angle territory, but close to the frith which separates the Angles from the Picts, therefore on the south side of the Frith of Forth.

AECCI 104 19. bishop of the East Angles, successor to Bisi. He was made bishop of Dunwich in 673 when the East Anglian diocese was divided into the two sees of Dunwich and Helmham.

ARDAN (Aidan) 23 2. 24 7. 26 28. 28 16. 45 27. 46 32. 47 12. 48 19. 68 26. 69 28. 77 4. 80 26. 82 17. 136 28. 137 12. 153 29. originally a monk of the monastery of Hii (Iona) and sent, on the request of King Oswald, to help to convert the Angles. His virtues and holy life are fully narrated in Beda's history. He died near Bam borough 651 AD. Many miracles are said to have been wrought by him in his life, and by his relics after his death.

AEDDI 92 30. a master of cathedral singing in the churches of Northumbria. He had a second name Stephanus. He is better known by his Latinised name Eddius. He wrote a life of bishop Wilfrid whose chaplain he was, and the work is a very curious piece of biography. See Fasti Eboracenses Dixon-Raine p 82.

AEDGILS 148 17. a fellow priest with Beda, and one of his authorities.
AEILDENBERT 44 15. (Ethelbert) the first Christian king of Kent. He died 24 Feb 616 A.D.

AEILDENBERG, 

AEILDENBEGNA 33 21. 34 30. 105

14. 108 3. 110 17. A daughter of Anna, king of the East Angles; she became a nun and was made abbess in the French monastery of Faremountier-en-Brie (in Brige).

AEILDENFRID 19 7 9. (Ethelfrith) a king of the Angles in Bernicia (ob 617). He was father of Eanfrid, who in 633 on the death of Edwin became king of Bernicia.

AEILDENHERI 66 17. brother of Anna king of the East Angles.

AEILDENHILD 30 18. sister of Aeduluni, the bishop of the province of Lindissi.

AEILDRED 38 19. 113 28. 115 11. 123 17. 123 29. 133 3 24. 138 22. (Aethelred) king of Mercia. He resigned his kingdom 704 A.D., and became first a monk and then abbot of Bardney and died 716 A.D.

AEILDENHRVD 95 9. 127 2. 131 30. 135 9. (Ethelreda) a daughter of Anna king of the East Angles. She was first married to Tondberct, a chieftain of the South Gyrivii, and after his death, to Ecgfrid king of Bernicia. Her history is fully narrated by Beda and an abstract of it will be found P 344.

AEILDIVACH 115 24. 117 10. 120 30. king of the South Saxons, converted to Christianity 661 A.D.

AEILDIVALD 62 31. (Aethelwold) king of the East Angles (655—664). He was a brother of Anna.

AEILDIVINI 39 18. bishop of the province of Lindissi, and brother of Alduini abbat of Peartaneu.

AEIVINI 19 1 9. 30 6. 35 28. 47 9. 67 11. (Edwino) king of Northumbria, born 585 A.D. He began to reign 616 A.D, and was killed in 633 A.D at the battle of Hatfield (in the W Riding of Yorkshire).

AEILPESAO 150 8. abbess of Streaneshalch (Whitby).

AEILPESOLA 66 25. daughter of king Oswy, of Bernicia. She was devoted to a monastic life when only a year old by a vow of her father. She died 713 A.D.

AEILSERIC 19 3. uncle of Aeduluni the king of Northumbria.

AEILSVINI 132 30. brother of Ecgfrid king of Bernicia. He was killed in a battle near the river Trent.

AENHERVS 116 4. brother of Eanfrid, and uncle of Eaba who was wife of Aedulfalch king of the South Saxons.

AESICA 107 3. a little boy, who died in infancy at the monastery of Barking, where he was being brought up by the sisterhood.

AETLYA 138 2. one of the five bishops from Hilds' monastery at Streaneshalch, perhaps the same as Haedi, bp of the West Saxons, but see notes.

AFER 89 22. an African. Hadrian who accompanied archbp Theodore was a native of Africa.

AGATHE 131 21. St Agatha, died 5 Feb 251 A.D, a prisoner in the time of the Decian persecution.

AGATHO 71 2 9. one of the presbyters present at the synod of Whitby, of the party of Agilberct and Wilfrid.

AGATHO 125 6 13. 126 14. pope of Rome 679—682 A.D.

AGILBERCTUS 31 20. 33 1 17. 70 28. 71 8. 30 32. 76 21. 81 17. 91 4. 113 15. bishop of the West Saxons, an influential member of the synod of Whitby.

AGNES 131 25. St Agnes, sup-
posed to have been martyred 304 A.D.

ALCHFLEDA 58 21. daughter of Oswy king of Northumbria. She became the wife of Penda the son of Penda king of Mercia.

ALCHFRID 44 7. 58 28. 66 7. 70 13. 30 32. 81 15. son of Oswy king of Bernicia. He sided with the Mercians against his father, and married Cyneburh, daughter of Penda king of Mercia.

ALDFRID 150 12 (see note p 245). son of Oswy. He came to the throne of Bernicia after Egfrid A.D. 683 and died in 705 A.D.


ALDVULF 132 11. 136 24. king of the East Angles 663–713 A.D.

ALNE 154 26. river Alne in Northumberland.

ANATOLIVS 23 11. 74 18 29. a bishop of Laodicea in Syria in the third century. He is quoted in Beda as a writer of authority on the Easter controversy. Of which work St Jerome says "ingenii magnitudinem de uolumine quod super pascha compositum intelligere possimus."

ANDILEGVM 33 19. Audeley near Rouen.

ANDREAS 44 14. St Andrew the apostle.

ANDREAS 90 7. a monk mentioned by Hadrian to pope Vitalian as a fit person to be archbishop of Canterbury. He pleaded the infirmity of age as an excuse.

ANNA 31 15. 33 20. 52 17. 53 16. 62 32. 66 17. 127 3. king of the East Angles 635–644 A.D.

AQVILA 72 30. the tent maker with whom St Paul worked at Corinth.

ARHELAS 90 32. Arles, anciently the capital of Neustria (Normandy).

ARRIVS 124 12. Arian, the originator of the Arian heresy, which denied the divinity of the Son. Against him and his party the Council of Nicaea was assembled 325 A.D.

ARVALD 123 2. king of the island of Vecta (Wight).

ASTERIVS 30 16. the bishop of Genoa by whom, at the order of pope Honorius, bp Birinus was consecrated before his mission to Britain.

AVGSTINVS 152 32. St Augustine the evangelist of England. He was sent by pope Gregory the great 596 A.D., and died as archbishop of Canterbury 607 A.D.

BADVDEGN 159 24. a monk of the monastery of Lindisfarne, miraculously cured of paralysis at Cudberct's tomb.

BADVVINI 104 19. bp of Elmham.


BEBBA 29 28. 48 11. wife of Aethelsfrith king of Bernicia (593–617). From her the town of Bebbanbury (Bamborough) took its name.

BEGV 140 9. a nun at Hackness.

BERCT 148 31. a leader of king Egfrid's army in his raid on Ireland.

BERCTGILSVS 58 2. (also called Bonifatius) a bishop of the East Angles successor to bp Thomas.

BERNICHII 19 5 14. 30 3. 44 25. 66 32. 114 24. the people of the kingdom of Bernicia which extended from the Tyne to the Forth.

BERNVINI 121 26. one of the clergy of bishop Wilfrid in the isle of
Wight, and nephew of the bishop.

Betti 59. 9. one of the four priests taken by Peada, son of Penda king of Mercia, to instruct the Middle Angles in Christianity.

Birinus 39. 12. 113. 15. a missionary bishop sent by pope Honorius to preach among the Britons. He remained among the West Saxons and was made first bishop of Dorchester.

Biscopvs Benedict 125 6 7. 126 10. an Englishman who, quitting a military life, retired to Rome and became so much trusted by pope Agatho, that he was sent to England along with archbishop Theodore, and took great share in the religious reforms of that prelate. He founded the monastery of Wearmouth and died toward the close of the seventh century. See h e.

Bisi 10 1 26. 104. 12. bp of the East Angles, present at the synod of Hertford.

Boisil 151. 11. 31. 155. 3. provost of Lindisfarne, a priest who was endowed with power of prophecy.

Bonifatius 58 2. 104. 14. 16. see Berchtislaus.

Bosa 114. 23. 115. 5. 138. 2. a monk of Whitby who was made bp in Deira, after Wilfrid's expulsion and the division of his diocese. His cathedral city was York. See Dixon-Raine, p 83.


Bosel 138. 18. 27. bp among the Huiccii (Worcester) 689—691 A.D. He resigned his episcopate from infirm health, and was succeeded by Oftfor one of the monks of Whitby.

Bothelm 23. 2. one of the brethren of the church of Hexham.

His broken arm was cured by some moss from king Oswald's cross.

Bregvsvid 139. 6. mother of Hild the famous abbess of Whitby.

Brettonnes 19. 19. 20. 7. 12. 24. 28. 25. 4. 20. 8. 35. 31. 37. 13. 56 25. 72. 14. 82. 8. 139. 7. 149 24. the Britons, the inhabitants of Britain driven into the West by the incursion of the Saxons.

Bridivs 25. 5. king of the Picts at the date of Columba's visit to Britain.

Brigensis 33. 23. belonging to the monastery of In Brige (Faremoister-en-Brie).

Brittainia 79. 5. 80. 14. Britain.

Bvrghelm 116. 1. a priest who aided in the conversion and baptism of the people of the South and West Saxons in the time when bp Wilfrid was labouring in those provinces.

Caecilia 131. 26. St Caecilia celebrated in Beda's hymn on virginity.

Caedmon 142. 18. a lay brother in Hild's monastery at Whitby. He was miraculously endowed with the gift of poesy, and to him are ascribed some of the earliest Anglo-Saxon sacred poems.

Calin 63. 14. 64. 28. a brother of Cedd, bishop of the East Saxons.

Calcaria 137. 7. Tadcaster in Yorkshire.

Calcedon 124. 16. Chalcedon in Bithynia. Here was held the fourth general council of the Church 451 A.D.

Cale 33. 18. 136. 21. Chelles, about four miles from Paris. Here was one of the nunneries to which Englishwomen often retired.
ONOMASTICON.

CANTIA 34 10. 51 28. 69 8 22
23. 81 23. 82 26 29. 91 24. 92
26 31. 93 17. 113 29. 135 8.
CANTYARI 33 3 24. 44 17. 51
29. 58 3. 70 4. 82 27. 95 5.
101 30. 104 10. 115 10. 128 22.
150 17. the people of the king-
don of Kent.
CATARACTO 45 4. Catterick in
Yorkshire.
CEADDA 64 26 28. 68 22. 81 27.
82 12. 93 5 31. 94 12. 98
15 24 32. a brother of bishop
Cedd and himself for a time
bishop at York and afterwards
in Mercia, at Lichfield.
CEADVALLA 113 22. 120 28. 121
4 6 13. king of the Geissae,
a supporter of bp Wilfrid.
CEADVALLA 19 19. a king of the
Britons, who exercised great
wrathes on the Saxons.
CEED 59 8. 61 11 14. 62 27. 64
28. 71 12. 76 27. 81 28. 82
18. 98 27. a missionary preacher
and afterwards bishop of the East
Saxons.
CELLACH 67 22. a Scottish pres-
byter, consecrated second bishop
among the Mercians. He after-
wards resigned his episcopate and
retired to Scotland.
CEOLEFRID 125 11. coadjutor and
afterwards successor of Benedict
Bishop as abbat of Wearmouth.
CEOLLACH 59 32. i g Cellach.
CERDIC 139 7. king of the Britons.
CEROTAESEL 105 17. Chertsey in
Surrey. Sax Chron Ceorteseg,
Cerceseg, Cerceseg. Cod Dipl
222 317 318 et saepe.
CEROTVS 105 17. It was from the
insula Ceroti that Chertsey de-
rivered its name.
CHORINTVS 72 30. Corinth in
Greece on the isthmus of Corinth.
CILICIA 90 14. a province in the
south-east corner of Asia Minor.

Clofeshoch 103 12. Tewkes-
bury (?). Kemble. Cod Dipl.
87. 164. 167 et saepe. Abingdon,
Gibson. Cliff near Rochester,
Thorpe Sax Chron.
CNOBHERESBYRGE 53 15. Burgh
Castle in Suffolk.
CNOBHERI 53 15. from being wsrs
Cnobber, Cnobheresby had its
name.
COINVALCH 31 10 19. 113 16. son
and successor of Cynigilsus king
of the Geissae.
COLMANVS 70 6. 71 21 22. 72 17.
73 30. 74 18. 76 4 22. 77 6
13. 79 13. 89 2. 90 26. 100
12. a Scot who succeeded Finan
as bishop of Lindisfarne. He
afterwards retired to Scotland
and subsequently to Ireland in
consequence of the decisions of
the council of Whitby.
COLVI VRBS 127 27. 145 12.
Coldingham (Berwick), Coludes-
burh, Sax Chron anno 679.
COLUMBA 24 20. 25 5. 74 22.
75 8 30. 76 7. the famous
Irish monk missionary to the
Northern Picts. He was the
founder of the celebrated monas-
tery at Hii (Iona).
CONSTANTINOPOLIS 123 4. 124 13
17. 126 12. Constantinople, the
ancient Byzantium. Here were
held the second and the fifth
general councils, 381 and 553 A.D.
CONSTANTIUS 124 22. Constant-
tinus IV, emperor 641-688
A.D. He was son of Heraclius
Constantinus and is frequently
named Constans II.
CVDBERCT
CVDBERCT
CVDBERCT

28
Czechum 223. consecrated bishop of Rochester by archbishop Theodore, but afterwards through poverty he was compelled to retire from the episcopate.

Cynibert 234. fourth bishop of Lindisfarne.

Cynibrict 228. a presbyter belonging to the monastery of Brentford.

Cynibill 64 228. a brother of the two bishops Cedd and Ceadda.

Cyniburga 59 1. daughter of Penda, king of Mercia, sister of Peada, and wife of Alchfrid the son of king Oswy.

Cyniprisc 22. the surgeon who cut the tumour on Etheldreda's neck and whose account of the opening of her grave is preserved by Beda.

Cynigils 20 11. king of the West Saxons at the time when that people embraced Christianity.

Cynimund 45 3. a presbyter of Beda's own monastery and one of his authorities.

Cynwise 66 10. queen of Mercia wife of king Penda.

Cyrillus 224 20. patriarch of Alexandria 412-444 A.D.

Dacore 16 5. a tributary of the Eamont in Cumberland.

Dalfins 70 18. variously said to have been bp or archbp of Lyons (see notes).

Damianus 58 13. 93 20. successor of Ithamar in the bishopric of Rochester.

Daniele 222 22. bishop of Winchester 705-744 A.D. He is one of Beda's authorities.

Dermach 25 15. Durrow in King's county, Ireland. Here was one of the earliest of St Columba's monastic foundations.

Deiri 19 2. 30 3. 44 22. 63 6.

66 32. 114 23. the people of the kingdom of Deira, the southern part of Northumbria, from the Humber to the Tyne.


Devsdedit 58 8. 82 3. 83 4. 89 3. 93 14. the sixth archbishop of Canterbury 655-664 A.D. He was the first Saxon archbishop.

Dicient 116 8. a Scottish monk belonging to the monastery at Bosanham.

Diclylv 56 30. one of the presbyters to whom Furseus left the charge of his monastery on his retirement to Gaul.

Divma 59 9 25. 67 21. a Scottish presbyter brought by Peada into the province of Mercia and ultimately ordained bishop of the Middle Angles and Mercians.


Eaba 116 2. daughter of Eanfrid king of the Huicci and wife of Aedilualch king of the South Saxons.

Fadbald 32 2. king of Kent 616-640 A.D.

Eadberht 68 15. a duke of the Mercians who rebelled against Oswy and expelled him from Mercia.
EADBERCT 694. 157 27. 158 11. 159 11. a learned and pious man who succeeded Cudberct in the episcopate of Lindisfarne.

EADGAR 114. 32. the third bishop of the province of Lindesey.

EADGYD 107 B. one of the sisters in the monastery at Barking.

EADHAED { 81 30. 114 23. 115 14 10. the first bishop of Lindesey. He was afterwards bishop of Ripon.

EAPA 68 14. one of the Mercian princes who revolted against king Oswy when he had taken possession of Mercia.

EANFLEDA { 47 10. 69 21. 150 8. daughter of Eadwine king of Deira and second wife of Oswy king of Northumbria.

EANFRID 108 14. 20 2 11. king of Bernicia. He fell back from Christianity into idolatry and was slain by Ceadualla king of the Britons.

EANFRID 116 4. a king of the Huicci father of Eaba queen of the South Saxons.

EAPP 115 31. 118 13. 119 6. a presbyter who was active in the conversion and baptism of the people of the South Saxons. He was made provost of the monastery of Selsey.

EARCONBERCT 33 3 24. 128 22. king of Kent (640—664 AD). His father was Eadbald the previous king.

EARCONGOTA 33 10 25. a daughter of king Earconberct. She became a nun and died in the abbey of Brie.

EARCONVALDS 105 2. 111 29. bishop of London, died 603 AD.

EARPVALDS 51 21. son of Reduald and king of the East Angles after him 617—618 AD.

EATA 77 17 23. 114 24. 115 5 7. 151 8. 152 22. 155 13. at first abbat of Melrose, then made provost of the church at Lindisfarne and, on the sub-division of Wilfrid's diocese, bishop of Hexham.

EBRINVS 91 3 14 18. mayor of the palace of Neustria in the time of Clothaire III and following kings. He persecuted the Christians and above others St Leger, bp of Autun. After the death of Clothaire the nobles for a time banished Ebroin to a monastery. But after the death of Childeric II he quitted his retirement and gained his former power. He was eventually killed by one of the nobles while in his bed AD 681.

EBVRACENSIS 44 11. 81 26. 94 2. belonging to York.


ECGBERCT 26 8. an Angle priest, who had long lived in Ireland. He taught the monks of Iona the canonical rule for observing Easter.

ECGBERCT 79 22. 80 1 22 27. 98 14 25. 149 18. a pious Angle youth, who was living in Ireland at the monastery of Mellifont in the time of a great plague. In answer to his prayer his life was spared and he spent the remainder of his days in great austerity.

ECGBERCT 82 27. 89 6. 91 11. 104 10. 150 17 21 25. king of Kent 664—673 AD. He was the son of Earconberct and was one of the kings on whose nomination Vighard was sent to Rome to be consecrated archbp of Canterbury.

76. 127 2 13 26. 132 28 30. 148 29. 150 11 29. 154 20. 155 8. son and successor of Oswy king of Northumbria. He was the second husband of Etheledrdes and reigned 670—685 A.D.

Ecgrice 53 ii 15. a relation and successor of Sigberct king of the East Angles, but neither his lineage nor that of Sigberct can be traced.

Edilhvn 79 22. 80 26. an Angle youth who retired to a monastery in Ireland and died there in the time of a great plague.

Edilvini 114 31. the second bishop of Lindsey.

Edilvivs 45 ii. an officer in the army of Oswy king of Northumbria, and his agent in the murder of Oswin at Gilling.

Edric 150 30 22. son of Ecgbert. He was king of Kent for a year and a half 685—686 A.D.

Edvini 136 ii. king of Deira 616—633 A.D.

Efesvs 124 14. Ephesus, a town of Ionia in Asia Minor. The third general Council of the church was held there 431 A.D.


Emme 91 7. a bishop of the Senones in Gaul. He showed hospitality to Hadrian on his way to England.

Eni 52 17. (Aene) father of Anna king of the East Angles.

Erconberct 89 5. 97 Earconberct.

Erconvaldvs 57 9 12. mayor of the palace of Neustria. He received Furseus on his retirement into Gaul. He was succeeded by Ebroin (Ebrinus).

Eva 132 18. Eve.

Evdoxivs 124 14. one of the heretics condemned in the first council of Constantinople.

Evfemia 131 94. St Euphemia of Chalcedon. She was martyred in the Diocletian persecution, and is celebrated in Beda's hymn on virginity.

Evlalia 131 22. St Eulalia, similarly celebrated by Beda.

Evtyches 123 5. 124 16. archimandrite of Constantinople. His heresy, whereby he taught that our Lord had no fleshly body and was not really born of the Virgin Mary, was condemned by the council of Chalcedon 451 A.D.

Fara 33 13. called also Burgundofara, abbess and foundress of the monastery of Brie in Gaul.


Faro 91 8. bishop of Meldi (Meaux) in Senonian Gaul with whom Hadrian was entertained on his journey to England.

Farvs 71 5. the interpretation of the name Streamaeshalch (Whitby) is given as Sinus Fari.

Felix 51 28. 57 28. 70 4. the first bishop of Dunwich in the province of East Anglia.

Finan 49 22. 59 3 27. 61 2 16. 68 26. 69 12 15. 70 6. 77 4. 79 13. a monk of Hii (Iona) who succeeded Aedan as bishop of Lindisfarne.


Fresones 42 14. the Frisians.

Fresvs 134 33. perhaps the proper name of the citizen of London to whom Imma was sold as a slave, but the Saxon homily translates the word "a Frisian."

Frigyd 140 13. the deputy abbess of the monastery of Hackness at the time when Hild abbess of Whitby died.
ONDAMSTICON. 437

FULIANVS 56 29. the brother of Furseus, to whom, in common with two other presbyters, he left the charge of his monastery when he retired to Gaul.

FURSEUS 53 24. 55 17. 56 14. an Irish monk who came as missionary to the East Angles. In a trance there was given to him a revelation concerning the joys and pains of the world to come. Furseus ended his life in Gaul at the monastery of Latinesacum which he had founded.

GEBVNVS 114 13. made bishop of Rochester after Cuihelm's retirement from that bishopric.

GENVENIS 30 17. belonging to Genoa.

GEVASSAE 30 11. 18. 32 28. 130 29. 121 10 13. 122 25 30. the West Saxons.

GOBBANVS 56 30. one of the presbyters to whom Furseus left the charge of his monastery among the East Angles when he retired to Gaul.


GREGORIVS 85 7. 93 24. 153 2. Gregory the great, made pope of Rome 500 A.D. It was by his direction that Augustine came to England.

GYRVI 58 1. 104 29. 127 6. the people of the Anglian fens.

HACANOS 140 7. the monastery of Hackness, near Scarborough.

HADRIANVS 89 22. 90 10 13 17 30. 91 7 17. 92 9. a native of North Africa who was a monk at Rome, and sent by Pope Vitalian to aid Theodore in the work of his episcopate. He was made abbot of St Peter's monastery at Canterbury and died there.

HAEDDI 31 6. 113 20. the fifth bp of the West Saxons. His cathedral city was Dorchester.


HÆFENFELTH 21 10. near Hexham in Northumberland.

HEIV 137 3. the first nun in the province of Northumbria. She was the foundress of the monastery of Heruteu.

HELENA 131 9. wife of Menelaus, carried off by Paris, and made the cause of the Trojan war.

HERERIC 136 12. 139 6. a nephew of Eadwine king of Deira and father of Hild the abbess of Whitby.

HERESVID 136 24. daughter of Hereric and mother of Alduulf king of East Anglia 663-713 A.D.

HERIBERT 156 10 19. 157 13. an aged presbyter, friend of bp Cudberct.


HIDDILA 151 27. a presbyter appointed by bp Wilfrid to assist in the evangelization of the isle of Wight.

HIL 24 8. 49 23. 60 2. 100 1. Sax Chron a 565. 716. Iona, an island on the west coast of
Scotland, the seat of St Columba’s famous monastery.

HILD 67 4. 71 5 10. 136 4. 137 10. 138 8 32. 140 25. the famous abbess of Whitby. She was daughter of Hereric and her influence was great in the council of Whitby. She sided with the Scots in the Easter controversy, but in the end came over to the side of the orthodox.

HILDILID 110 8. successor of Aedilburga as abbess of Barking.

HIRIDANVS 89 21. the name of the monastery near Naples to which abbat Hadrian belonged when he was chosen to be companion to archbp Theodore in his journey to England.


HLOTHARIVS 123 19. (Hlothhere) king of Kent. He was son of Earconbert, and reigned 673—685 A.D.

HLOTHERT 104 12. 135 8. 150 17. 59 Hlotharius.

HOMELEA 123 29. river Hamble in Hampshire.

HONORIVS 30 13. pope of Rome who sent Birinus as a missionary into Britain.

HONORIVS 44 16. 57 19. 58 4. 70 3. the fifth archbp of Canterbury. He held the see from 627—653 A.D. His actual jurisdiction was confined to Kent and East Anglia. See Hadan-Stubbs 111 82.


HROFENIS 44 II 15. 58 10. belonging to Rochester.


HRYPENNSIS 89 1. 115 11. belonging to Ripon in Yorkshire.

HVCCII 116 3. the people of the vale of Severn. Sax Chron an 800 Hwiccas.

HVNIWALDIVS 45 7. the count in whose house Osuin was treacherously slain by the agents of king Oswy.

HYGBALD 98 21. abbat of Lindsey in Lincolnshire.

HYMBRONENSES 123 15. used of the people over whom Ecgfrid was king. These were properly the people of Bernicia where Ecgfrid was king 670—685 A.D. But the name is probably equivalent to the more common word Nordanymbri.

IACOB 69 18. 71 9. 92 28. a deacon of archbishop Paulinus. He was present at the synod of Whitby and took the orthodox side on the Easter question.

IACOB 83 30. the patriarch Israel.

IARVMAN 68 22. 86 18. 93 28. second bishop of the province of Mercia.

IBAS 124 19. bp of Edessa; one of the heretics condemned at the fifth General council, held at Constantinople 553 A.D.

IESSE 83 26. the Bethlehemite, father of David, king of Israel.

IMMA 133 17. a young knight who was sorely wounded in a battle near the Trent, and when he was in captivity his chains were miraculously loosened through the masses celebrated for him by his brother.

IMMIN 68 14. one of the Mercian nobles who rebelled against Oswy king of Northumbria, when that monarch had taken possession of Mercia.

IN BEREINGVM 105 19. Barking
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on the Thames, the site of a famous monastery.

IN BRICE 33 13 18. Faremostier- en-Brie, or more briefly Brie, in the province of Meaux in France.

IN CONPENDIO 81 21. Compiegne at the junction of the Aine and the Oise in Valois.

IN PEPPINGVM 59 32. Feston in Worcestershire.


IN HRYFFVM 70 23. Ripon in Yorkshire.

INI 121 5. king of Wessex, son of Cenred. He reigned after Ceadualla ascending the throne in 688, and resigning in 725 A.D.

INISBOVFINDA 100 4. an island on the w. coast of Ireland, now Inishbofin. It was the seat of one of bp Colman’s monasteries.

IOHANNES 71 27. 72 21. 73 12 26 30. 74 2 16. 85 6. the Evangelist.

IOHANNES 91 1. archbp of Arles. He received Theodore and Hadrian on their way to England.

IOHANNES 125 3 19 23 28. 126 17. the arch-chamber of St Peter’s at Rome and sent to England with Benedict Biscop. He greatly improved the musical services throughout England.

IOHANNES 138 2. one of the five bishops who came from Hild’s monastery at Whitby. He became bishop of Hexham.

ISAIA 83 26. the prophet Isaiah.

ISRAEL 83 30. the Jewish nation.

ITALIA 69 12. 72 8. Italy.

ITHAMAR 44 17. 58 9 12. bishop of Rochester.

IVDAEI 72 28 31. 73 1. the Jews.

IVSTINIANVS 24 18. 124 18. the emperor of Rome 527—565 A.D.

IVSTIVS 24 19. nephew and successor of Iustinianus. He reigned from 565—578 A.D.

IVTI 122 4 30. the Jutes, one of the three tribes who passed over from the continent of Europe and took possession of Britain about the middle of the fifth century. The Jutish settlements in Britain were on the south coast and especially in and about the Isle of Wight.

KAELCAESTIR 137 8. Tadcaster in Yorkshire.

LAEETINGAEV 64 15. 81 20. 94 1. 95 15. Lastingham near Whitby.


LEVITHERIVS 32 22. 101 31. 113 14 17. fourth bp of the West Saxons and nephew of Agilberct, who was the second bishop of that see.


LOYDIIS 67 13. district of Leeds (Yorks). Sax Chron Loden a 1091.

LGVDVNUM 70 19. Lyons, in the south of France.

LGVGBALIA 156 16. Carlisle, capital of Cumberland.


MACEDONIVS 124 13. one of the heretics condemned by the second
general council held at Constantinople 381 A.D.

Mageo 100 15. Mayo in Ireland, the seat of one of bp Colman’s monasteries which he founded after his retirement from Britain.

Mailkos 77 18. 151 7. 152 20. Melrose on the Tweed below Selkirk, the seat of an ancient monastery, the ruins of which are still remaining.

Maria 131 16. the Blessed Virgin. Maro 131 7 8. the poet Virgil.

Martinus 24 30. 126 5. 126 23. St Martin bp of Tours in the fourth century. He died 397 A.D.


Maserfelth 35 30. perhaps Merserfield near Ribchester in Lancashire. Sax Chron Maserfeld a 641.

Massilia 90 31. Marseilles.

Meanvari 115 28. people of Meon in Hants. See Cod Dipl 1038. 1122.


Melochon 25 6. father of Brude king of the Picts.

Meldi 91 8. Meaux in France.

Mellitvs 60 9. bp of the East Saxons, expelled from the province when the inhabitants relapsed into idolatry.


Middilangli 58 16. the Angles in the old diocese of Leicester.

Mvigeo 100 24. the i g Mageo, which latter form was the Irish way of writing the name, Muigeo being a more modern fashion of orthography.


Nestorivs 124 15 17. bishop of Constantinople, condemned as a heretic by the council of Ephesus 431 A.D.

Nicara 124 11. a town of Bithynia in Asia Minor, the place of assembly of the Nicene council.

Nicenum Concilium 73 28. the first general council of the church, held under the emperor Constantine 325 A.D to condemn the heretical opinions of Arius and his followers.


Nynia 24 27. St Ninian, a British bishop by whom the district of the Southern Picts was evangelised. He had been trained in Rome, and so held the orthodox opinions.

Oftfor 138 2. one of the five bishops who came from Hild’s monastery at Streaneshalch (Whitby). He became bp among the Huiccii and died 692 A.D.

Oiddi 116 1. one of the priests mentioned as active in the evangelisation of the South Saxons.

Oidilwald 44 8. nephew of Osmiu king of Northumbria, against whom he raised a rebellion.

Oidilwald 63 5. 66 11. son of Oswald king of Northumbria.

Osric 19 4 21. 44 21. cousin and
successor of Eadwine in the kingdom of Deira. He reigned 633—

OSRIC 135 15. a king of the Huicci during Ottor's episcopate.

OSTHRYDA 133 2 1 daughter of Os-

OSTHRYDA 38 15) uui and wife of Aethelred (Aedilred) king of

Mencia. She died 697 A.D.

OSVALD 20 10 19. 21 21. 22 23.

33 30. 28 6. 29 1. 30 26. 35 19.

38 6. 39 23. 41 8. 42 2. 43 17.


(St Oswald) king of Northumbria
died 642 A.D. His merits and
history are fully related in Beda
bk iii.

OZINUS 44 20 29. 45 18. 67 27.

son of Osirc and co-regnant with

Osric in Northumbria 644—651

A.D.; afterwards he was murdered
by the agents of Osirc.


47 9. 58 21 28. 59 24. 60 12 27.

61 7. 65 17. 66 7 24. 67 2 10 13.

69 2. 66 2 14. 70 12 13. 71 15.

77 3 19. 81 23. 82 26. 83 10 11.

89 9. 93 30. 93 3. 101 3. 150

13. king of Northumbria 642—

670 A.D.

OZIN 95 2 4. a monk at Laestin-

gaca, who was witness to some of

the miraculous portents which

preceded the death of bp Ceadda.

PADDIA 115 31. one of the four priests

mentioned as engaged along with

bp Wilfrid in the evangelisation

and baptism of the people of the

South Saxons.

PARONALAECH 79 10. perhaps Fin-

chale near Durham.

PANCRAITVS 86 7. St Pancras

martyred at Rome 304 A.D., during

the Diocletian persecution.

PARISACA 32 3. 81 11 (subcicitas).

the city of Paris, capital of

France.

PARISII 90 5. the people of Paris.

PAVLINVS 19 4. 44 10. 69 19. 136

13. a missionary from Rome, and

the first archbp of York. After

the death of king Edwin he was

obliged to flee from Northumbria

and became bp of Rochester. He

was a great benefactor to the

monastery of Glastonbury. He
died at Rochester A.D. 644. Dixon-

Raine Fasti Eborac pp 35—46.

PAVLVS 31 8. 73 7 8 32. 85 6 11.


PEADA 58 17. 68 6 10. son of

Penda king of Mercia. He married

a daughter of Osirc king of

Northumbria and aided the cause

of Christianity among his own

people.

PEARTANEV 39 20. Partney in

Lincolnshire.

PENDA 31 12. 48 9 27. 49 25. 52

5. 58 17. 59 2 17 23. 68 2 6 13 15.

known as paganissimus. He was

king of Mercia 616—655 A.D. His

reign was a continued series of

wars with the kings of Northum-

bria, Edwine, Oswald and Osirc,

by the latter of whom he was de-

feated and died in the battle of

Vinsaea near Leeds.

PENTA 61 25. the ancient name of

the river Freshwell.

PERRONA 57 14. Péronne on the

Somme in France.

PETRVS 30 2. 31 8. 67 12. 69 3.

72 7. 73 3 31. 74 5 16. 75 32.

76 5 9. 85 5 11. 91 23. 99 3.

129 7. 135 4 21. 150 6. the

apostle St Peter.


25 5. 29 8. 72 14. 81 3. 94 3.

115 9. 149 9 22 27 31. the

Picts, the early inhabitants of the

South and East of Scotland, who

like the Scots probably in the first

instance came over from Ireland.

PRISCILLA 72 20. wife of Aquila

with whom St Paul lived and

wrought at Corinth.
ONOMASTICON.


QVENTAVIC 91 15. Sax Chron Cwantawic a 839. The ancient name of Estaples or St Josse-surmer. (Thorpe.)

RAEDFRID 91 13. chief minister (praefectus) of king Ecgbert of Kent, sent over to Austria to escort archbp Theodore to England.

RATHMELSIGI 79 27. Melfont in co Louth, Ireland, seat of an ancient monastery.

REDVALDVS 51 22 24. Redwald king of the East Angles 593—617 A.D.

RENDILVS 62 30. the person from whom Rendlesham (mansio Rendilli) took its name.

RENDLAESHAM 62 30. Rendlesham, on the Deben in Suffolk.

RIVVS DENISI 30 15. name of the river from which Denisburn is named.

ROMANVS 69 24. 71 10. a priest attendant on queen Eanfled wife of king Oswy of Northumbria. He took the orthodox side in the synod of Whitby.

RONAN 69 11. a Scot who had been educated abroad and was a staunch supporter of the orthodox rule of observing Easter.

SARTHEYD 33 19. a daughter of the wife of Anna king of the East Angles. She is mentioned as one among the noble ladies from England who retired into foreign monasteries.


SEBBI 86 4 13. 105 2. 111 16. king of the East Saxons. He began to reign in 665 but resigned the throne before his death which occurred 694 A.D.

SEGNI 26 19. abbat of the monastery of Hii (Iona) at the time when Aedan was sent thence into England.


SENONES 91 7. the people of one portion of the ancient Gallia Lugdunensis. Their territory was in part of the modern Orléanais and the Isle of France.

SEXBALDVS 62 28. one of the royal family of Essex, being a son of king Sleda. (Beda h e 11 3.) See Lappenberg's tables. Sexbald did not reign but was the father of king Suidhelm.

SEXBURG 33 24. 128 21. daughter of Anna king of East Anglia and wife of Earconbert king of Kent. She became abbess of Ely after the death of her sister Etheldreda.

SEXVULFVS 104 26. 114 4. fifth bishop of Mercia, successor to the deprived bishop Vynfrid.

SIGBERCT 51 22. 52 8 23. 53 11. 60 10 11 27. 61 6. 62 27. king of the East Angles about 631 A.D. He is celebrated for introducing into his kingdom schools such as he had seen in Gaul.
SIGHARD 113 g. son of Sebbi
king of the East Saxons. He
succeeded his father in 694 A.D.
SIGHERI 86 4 6. 105 2. son of
Sigberct the little. He was king
of the East Saxons jointly with
Sebbi.
SOLVENTE 122 26. the Solent.
Cod Dipl. Solente. 6 26. 11 61.
STEPHANVS 34 24. 35 15. St
Stephen the protomartyr.
STEPHANVS 92 30 see Aeddi.
STREANAESHALCH 67 7. 71 4.
Sax Chron Streoneshealh a 880.
Sudregona, Cod Dipl. 168. 317.
391 etc.
SVFRED 113 6. one of the sons of
Sebbi king of the East Saxons.
Svefred reigned about 704 A.D.
SVIDBERCT 161 6. abbat of the
monastery of Dacore.
SVIDHELM 62 27. 86 3. king of
the East Saxons. He succeeded
Sigberct the good 660 A.D and
reigned till 665 A.D.

TAMENSIS 61 26. 105 17. of the
Thames, Tyemese Cod Dipl. pas-
sim.
TARSVS 90 14. a city of Cilicia in
Asia Minor, the birthplace of
archbp Theodore.
TATFRID 138 28. elected bp of the
Middle Angles, but died before his
consecration.
TECLA 131 23. celebrated by Beda
in his hymn on virginity. A dis-
ciple of St Paul and said to have
been the first virgin martyr among
the early Christians.
THEODOREVS 124 19. one of the
heretical teachers condemned in
the second council of Constantin-
ople 553 A.D.
THEODORVS 32 25. 69 3. 90 14.
91 4 14 22 25. 92 2. 93 3 18
104 17 25. 113 20. 114 10. 115
5. 123 4 20. 124 19 31. 133
the famous archbp of Canter-
bury 668—690 A.D.
THOMAS 57 30. successor of Felix
in the episcopate of East Anglia.
THRVIDRED 161 23. a monk of the
monastery at Lindisfarne, who had
charge of the relics of St Cadberct.
TILABVRG 61 24. Tilbury in Essex.
TIMOTHEVS 72 28. Timothy the
disciple and companion of St
Paul.
TITILLVS 104 1. the notary em-
ployed at the synod of Heruford.
TONDBERT 127 7. a prince of the
South Gyruil, the first husband of
St Etheldreda.
TONDHERI 45 7. a soldier who ac-
accompanied Osuin in his flight and
was treacherously murdered along
with his master by the agents of
king Osuul.
TORCTGYD 108 4. 109 15. a nun
at Ely to whom in a vision St
Etheldreda appeared at the time
when Torcgyd was about to die.
TRANSHYMBRANA GENJS 44 24. used
as a description of the province of
Bernicia.
TREANTA 68 9. 132 30. the river
Trent in Nottinghamshire, Sax
Chron Trente, Treonte an 679.
Cod Dipl. Trentan 289.
TROIA 131 11. Troy.
TRYMBERTC 97 18. a monk who
had known bishop Ceadda, and
from whom Beda derived some of
his information concerning that
prelate's life.
TRYMHERI 60 3. 67 24 30. 68 21.
86 18. third bp of Mercia. He
was an Angle but had been edu-
cated among the Scots.
TRYVMVINI { 115 8. 149 28. 154
27. a missionary bishop sent to
labour among the Picts. He was
at last obliged to retire from that district and came to the monastery of Whitby (Straneshalch).

TVDA 77 7. 79 9. the successor of Colman as bp in Northumbria, when that prelate retired to Scotland after the decision of the Synod of Whitby.

TVIDI 151 8. the river Tweed.

TVNBERCT 115 7. 155 11. made bp of Hexham but afterwards deposed.

TVNNA 134 3. a monk, brother of Imma, from whom Tunnacaestir is named. It was through the masses said by him that the chains of his captive brother were loosened.

TVNNACAESTIR 134 5. (? Doncaster, in Yorkshire.

TVRO 126 24. the city of Tours on the Loire in France.

VALDHERI 111 29. bishop of London, successor of Erconwald.

VECTA 115 27. 121 14. 122 12 20. the isle of Wight.

Vента 31 7 31. 121 11. the city of Winchester.

VICTRED 150 25. son of Ecgbert king of Kent. He delivered the kingdom from its distractions after the death of Edric and died 725 A.D.

VIGHARD 83 3 8. 84 28. 85 10. the monk sent from England to Rome to be consecrated archbp of Canterbury after the death of Deusledit, but who died at Rome before his consecration.

VILBRODVS 42 15. the famous missionary, Willibrord, who went from England to labour for the conversion of the Frisians. He died 730 A.D.

VILFARAESDVN 45 3. a locality near Cataracto, but as yet unidentified.

VILFARI 45 4. Vilfarasdun is interpreted mons Vilfari.


VINI 31 30. 32 5. 83 6 11. 113 16. bishop of the West Saxons. His seat was at Winchester.

VINTANCAESTIR 31 32. Winchester. Cod Dipl passim.


VITALIANVS 83 11. 89 15. 90 28. 91 2. pope of Rome 657—672.

VIVRI 125 9. 136 29. the river Wear.

VLTANVS 57 1.

VTTH 47 6. 48 3. 59 10. a priest sent to bring Eanfled the Kentish princess to be the wife of Oswy king of Northumbria. Afterwards he is mentioned as abbot of the monastery of Ad Caprac Caput.

VULHERI 32 6. 60 5. 68 15 23. 86 4 15. 92 27. 94 14. 99 22. 114 29. 115 2. king of the Mercians 656—675 A.D.

VYNFRID 68 22. 99 18 23. 102 1. 104 23 29. the fourth bishop of Mercia. He was deprived of his episcopate for some act of disobedience.

YTHANCAESTIR 61 23. Othoane, which was near Maldon in Essex.
GLOSSARY.


abba 125 22. 164 ii. 170 8. abbas 125 4 cet.

abbatissa 136 4 cet.


abluo 115 31 sacrosancto fonte. 123 15. 117 25 undue baptismatis. Ambr hexæm v § 6 f.


abcedendum 161 11.

absque pecoribus 78 1 except cattle. cf Amm xxv i 4. 4 15 cet. Rösch Ital 390.


accerrimum 56 17 n.


accipio 150 29 finem uitea. 56 i accipisses.

accomodus 153 21. cf 166 2 accomodans.

aceruus (acerbus) 37. 65. 69. 79. 159. cf Rösch Ital 456. Anthim ind faba. Beda de orthographia (Migne xc 126ª) ACERVVS moles est, ACERBVS immaturus aut asper.

GLOSSARY.

adclinari 109. 8.
adduc 178. 27.
adicere 166. 4.
ad inuicem 54. 28. 96. 12. Noutian

trin 19 = 24 f. Isid eccl off 11. 23

2. Migne cvi 1323d.
adixtirix 108. 7. Symm ep 111. 67.
Neue 11. 2 586.
adianaturum 183. 3. Rönsch Ital 188.
adoptio (of a godson) 115. 27.
adpositio 162. 1. Cael Aur tard 1

49 sanguisugarum.
adproplio 55. 19. 95. 30. 156. 4.
Mosis assumpto 5 pr. Hil in ps

54. 10 and 17. Barn ep 1. Rönsch
Ital 181. Hence 3 approach.
Beda in Migne xc 126a APPRO-
PIAT per ph scribendum; APPONIT
similiter.
adsertio 165. 28. Symm fr p 20 16
facilis assertio est, cum Rheno
Chalcid ind. Symm ind.
aduno 54. 29. Iustin v 9 6. XII 2 16.
Apul Asclep 2 f. Iren 111. 4 2.
19 1 f. v 20 2. Cypr ind. Boet
iv pr 6. Rönsch Ital 182.
aegritudo bodily sickness 80 27. 157
111. 140.
aequinoctium 172. 33. v 21 p 213 13
Sm urnale. Liu xxxvii 95 uren-
num. Hyg p a 16 7.
aequiparo 142. 2. Amm xxxi 13 1.
15 13. Ambr hexæm v § 34.
Symm ind.
150. 5. Bonif 254.
afluencia 44. 23. Ambr hexæm III
§ 45. Seru Aen I 216. 723.
abatorum caterum hominum ang-
s 34 6. v 7 p 188 16 Sm. 12
p 196 29. 13 p 198 37. Greg
dial IV 26. 36 p 433a. Paulin uta
Ambr 52. Bonif p 275. In Bed
II 14 albati adhuc (cf v 7 in albis
adhuc positus) is ‘newly bap-
tised.’ So Greg Tur h Fr II 29
bis.
ali (alli) 79 16. cf donaris.
alicubi ‘anywhere’ 22 17. 103 2.
119 10. II 20 v 12 p 196 23 Sm.
Aug i 1 trin i § 5 f. conf i § 9.
Bonif p 113. Pag 160 14 f.
aliquandui 160 1. 162 1. Flor
Verg
orator an poeta XLIII 24 Jahn.
aliquando ‘ever’ = unquam 143 8.
Amm xxxi 2 10 ii. 5 11. Hil
trin 1 5 f. 6 pr. Bonif p 262.
aliquanto tardius 23 1. al tempore
134 30. 1 15 p m al segnius.
aliquantum 148 11.
aliqui ‘any’ 78 13.
alisquis ‘any’ 35 25. 107 17 (=quis-
quam 1 23). 119 3. 119 25. 43 19
 aliquid. 102 26 aliquid. 103 29.
27 9 aliquidus. 120 4. II 12 p 93 23
Sm. 20. v 9 p 191 1. ib f. 12 p
197 15. 13 p 198 21. 14 ep ad
830 14. [Cypr] de resurr 104.
Ambr hexæm v § 12. de Parad
§ 17. Aug trin 1 § 2 (col 1155
Gaume). § 5 pr. 6 f. 23 f. Vinc
Vict ap Aug anim orig 1 17.
Ampel § 17. Bonif pp 95. 188.
Seru Aen III 403 ne allicui.
aliquot (aliquod) 150 23.
alius 154. 2. ait die = altero ‘next
day.’ mirac Cuthb 16. Ambr de
Parad § 14 f. Tert apol 23. Capit-
tolin Maximin 17. Greg dial II 4 f.
Aus epigr 134 2. Paucker hist
allegoricus 167 4.
alphabetum 173 21. Hicr ep 30 3
ad Paulam (quater). prolog ga-
leat. Iren ii pr 1.
alter orbis Britain 185 25.
alterutrum adv ‘mutually’ ‘inter
se’ 133 7. 136 18. h a 10. uta
Cuthb 35 f. Cypr ep 77. Iren v
24 2 f. Paucker spicileg 7 8. rhet-
Lat p 106 Halm. Symm ep x
78 f.
althironus 132 27. Bed vol II p
8 5. 29 9. 23 12 Stev. Bonif p
40 pr. 116. 210 f. 444 450. Al-
GLOSSARY.

cuin sanct Ebor 631. 1133. id carm 262. 2. Migne patrologiae LXXXVII 363\(^a\).
LXXXIX 237. 268\(^b\), XCIII 133\(^b\).
altus 95 28 ab euro austro, id est ab alto brumalis exortus.
alueus 66 21.
amicalis 60 27. Bonif pp 255. 285 f.
Aug gen ad litt XI § 20.
Tac an II 27 amita magna.
ampula (-lla) 47 26.
anchoreticus (anachoreticus) 56 31. 88 tit xxvi. 153 11. II 2 p 80 4 Sm.
anguila (-lla) 117 1. 130 23. Sen n q III 19 § 3. Ambr hexaæm V 5.
angularis (-ill-) 117 2.
annalid 120 11.
annuatim 120 25.
annus 158 6 transactis sepulchralibus eius annis xi.
218 f. 269. 331 pm.
Greg Tur glor mart I 76 col 806. DC.
Ashb. Iren V 21 3. 24 3 44. 25 1. Migne cvi 1319d.
apostolicus. 23 14. sedes. 125 15.
uctoritas. 89 16 papa. 126 4.
Mansi VII 939. 1140. VIII 19. 250.
apetitus 147 23 aeternorum bonorum.
arca ‘coffin’ 159 16. VM II 6 E 7.
Rufin h E 1 35.
archicantator 125 3. cf h a p 295.
27 Sm archicantor. Migne cvi 1531b.
Amm XXXI 4 9 difficiles necessitatum –i. Ernesti ind Amm. 
Greg dial III 28 persecutionis. 
Eugipp uita Severin I 5.
artior 128 9 necessitas. 145 25 uita. 
astro 157 7. II 9 p 88 28 Sm.
Phoebed c Arian 10 mendacium
-i nisi destructa uteritate non poterat. Migne lxxxvii 499c. XC
133e. 162b. Beda vol II 137 8. 205 6 Stev. Paucker in mélanges
græco-rom. III 1872 402 403.
Simm ind.
astula 21 7 with note 216 18. Sen
n q II 31 2. Paulin ep 31 (= 11)
GLOSSARY.

candela ecclesiae cet 180 5 and 10 and 18 said of Beda.
canonice 102 11. Cassian coll 27 5.
canonicus. 80 14 temporis. 183 19
horas. Aug ciu dei xviii 36 scripturae. ib III 15 bis. id trin ii
§ 2. doctr chr 31 8. ep 71 = 10 § 4.
83 = 19 32. Hier ep 120 ad Dard
3 fin. in Iesuam 8 18. prol galeat.
Rufin in symb 38 pr. Mansi iii
924. iv 430.
cantator 86 tit 16 (18).
cantor 125 24. 342 23. Eugipp uit
Seuerin 24 i. 46 5.
Amm xxxi 13 14 agrestis.
castellum 82 15. 107 30 castelli
Cantuariorum quod dictur Hro-
fescaestir. Caes b c III 32 non
solum urbibus, sed paene uicis
cellulare singulis. Tert apol
1 pm. Paulin uita Ambr 29 pr.
Capitolin Maximin 15 6. In vulg
= κοιμη.
castigati ab omni anaritiae peste 78
castigatio abstinenceae 155 29.
castigator 160 28.
castrum 53 14.
casula 'a cell' 34 1. 179 18. Rönsch
It 94.
catalogus 35 24. Paschas ep ad
Aen x 166.
cathecizo 19 12. 30 24. v 6. Iren iv
24 1. Rönsch It 248. Tert ind.
cathedra Doruernsins 58 7. Cypr
ep 17 2.
catholicus 75 21. canon Murator 1
61. 62. 66. 69 with Routh. Tert
Marc iii 22. iv 9 praescr haer 26.
30. Vincent Lir comm 1. Cypr
ep 49 2. Aug c Crescon iii 34
trin ii § 30 pr. c Iulian vi 24.
Phoebe c Arian 1. uer relig 99 9.
12. tr in io ep vii § 11. haer 86.
Rothe Anfange d christl Kirche
702—6.
GLOSSARY

cellaria 34 28 opobalsami. cf Tert idol 11 Oehler. Sulp Seu h 11 55.
735 24. Bonif p 65 f. 110. 175.
213. 237 f. 232. 258.
Bonif 275.
cherronesos 117 16.
circuendo 79 17. cf euang Pal 438 b 13 -neuentes.
circuicns 100 13.
circulus a cycle 25 30. 74 32. 125 25.
v 21 f.
circumpositus 'neighbouring' 151 19
circunqueaque 49 6. 125 27. Aug
ix 15 35. qu in num 4 fin. in
iudic 38. cui dei 111 10. Greg
dial i 1 pm. 28 col 229ed. iv 10.
12. Paucker add lex lat 10 11.
mélanges gr rom 1873 606-7.
Eugipp uit Senerin 6 1. 12 5.
441. 446. 450.
cithara 142 11.
cuiliis moribus 45 19. Plin ep viii
Sen ind. Tert apol 2.
cuioiun supernorum consortia 140 27.
uicatulata 128 28.
camo = ucco lt chiamare 'to call'
61 10. 64 10. 87 tit viii. 107 6.
119 5. 129 21. v 3 f. Rönsch Ital
352. Commnod apol 620 atus a
Petro (so Hilg). euang Pal 357 b 3. DC.
claresco 50 1. 73 2 (-isc-). 35 1
claruit. 36 2. 57 22.
claritas 110 16 luminis. Migne xc
139a.

claritudo 158 17. Amm xxxi 10
14.
claustra inferni 43 30.
clocca 'a bell' 180 12.
coacerno 85 18. Cael Aur ac iii 60.
Bonif 253. Rufin in symb 30 f. id
Basil tr 4 1.
cogarat = coegerat 91 9.
coheres regni 86 12. Cypr p 549
14.
cohorti fratum 143 20. Sen ind.
collum submittere ad suscipiendum
episcopatus officium 155 1.
comes 'a count' 100 17. cf 133 24.
Symm ind. Amm xxxi 4 9. Greg
dial 4 27.
comesatio (comissatio) 147 30.
cometa 114 17. 236 27-
commendaticis litteris 103 3. 312
29. Ennod ep viii 23.
commilito in spiritual warfare 57 25.
65 3. Bonif 463 f.
communico 120 13.
communionis sacrosanctae uiatrico
139 32.
compagibus artuum 158 15. Amm
xxx 6 4 uiscerum.
compaginatae unum in populum 30
5. Aug tr in Ioann ep x 3. Iren
iii 11 9 f. schohl Vind Hort a p
Eddius 17 f.
comparatio 106 18 in cuius -one.
v 12 p 196 39 Sm. Aug lib arbitr
i 1 15 f. ii 11 31 f. 32. iii 13 f. 13.
uer relig §§ 78. 80. tr in Ioann
111 2. cu dei iii 11 12 f. Mützell
on Curt iii 28 20. Bonif 73 f.
Cael Aur acuit ii 144. Seru Aen
1 12. 530. 561.
competentes punitiones 33 9. hora
-nti 142 16. Tert idol 15 f. apol
3 f. spect 19. Amm xxx 7 4 loco
-nti.
complices 72 14. Prud perist x 822.
Sidon ep viii 11. Rönsch Ital
121. [Saluian] aar ii 7 p 241
Baluz. p 52 Rittersh qu. Eugipp
uit Senerin 4 § 4.

29
GLOSSARY.

IV 40. Rose anec (1664) 166 2. cum 74 31 quid nobis cum illo? Oui
contrado 85 8. 92 17. 11 20. h a p her 6 47. 14 65. tr III 11 55.
295 26. 297 47 Sm. Bonif p 110. cur 85 3 pro quo ualete contristati
Quicherat. sumus cur hic esset defunctus.
contra inuiicem 44 28. Hier in Amos Paucker (?) cites for this use
II c 4 pr (VI 265b). (=quod) Spart Seu 14 f. Veg II 4.
conuersio of a monk 102 31. 45 6. II 1 6 cet. Sid ep I 1 3 pr.
cooperator 86 20. 90 22. 125 10. Tur h Fr II 1 11 4 36.
idol I. Ambr hexaèm III § 32. 5. Cypr ep 83. id acta procons
Hier uir illustri 15. adu Rufin III qu in deut 15 prope fin.
28. [Rufin] 1143 Migne. Aug coopertorium variatum 182 16. Bo-
qu in deu 15 prope fin. nif p 198.
77 9. cf. 90 26. 271 23. 278 8. 5. Cypr ep 83. id acta procons
Ambr hexaèm III § 18. Hier in de 47 27 misit de oleo in pontum.
Os II 9 (VI 102a). Aug trin II 55 28 of poenis eius participes
§ 12. 35; epist 149. locut de esse. 83 17 de futuro. 107 6
gen 34 ver 28 20. Greg dial II unam de virginiibus. 119 10 om-
22 f. Bonif p 219. 221 f. 253-
253. 309.
cf 185 74 doctrinae corsuco. deberet (-nt) redundant, as an aux-
Greg dial II 33 corsucos. (ib III 12 ms 
iliary verb ‘should,’ ‘might.’ 35 have corsucis 4th decl).
have 45 17. 80 9. 157 26. Greg 
II 2 (213d with Bened note *).
5 pr. 22 pr. 27. III 1 2 (280a). III 1 pr.
2 pr. (345a). 37 note * (361a). 38
39 (231).
debriaren sese caelestis uitaie pocu-
t 166 26 me c adiuuare cu-
lis 156 19. 188 3 (dè). Cassiod.
rasti. Tac xv 22 c ueniitabat. in ps 35 9. Migne LXXXIX 195c.
cubilia illecebrarum 147 31. Ambr 
cat. Cato r x 5 ulicibus 
bono mortis § 10. hexaëm I
primus cubitu surgat, postremus c
cubitum iret 22 16. Plaut Amph
cat. 36.
807 abimus. Cato r x 5 ulicibus
cultor pauperum 46 1.
primus cubitus surgat, postremus c
cat. Ambr hexaëm V § 36.
cuii 188 3.
GLOSSARY.


dehinc 113 26 die d tertio 'on the third day after.'


deluculo = dil- 140 31. cf. demissio 103 30.
deosculator 158 30. Hier adu Ruf 1 19.
deponor of the dead 157 23. 334 23.
depopulatio 67 16. 121 1.
deprimo to afflict 182 48.
descedentibus = disc- 148 18.
destina 'a prop' 49 bis. 50 quater. Braulio notat libror Isid. Forc. DC.
desuper 129 17. 159 16.
detepuit 187 31.
devotae tuae eruditionis 176 4.
dicatae deo virgines 147 32.

diunium 109 30 = de-.
digitorum iii mensura 113 10. Migne cvi 1312a.
dignoscere 34 17. Paucker cites hist tripart II 5. III 2 pr. IV 21.

dissidium in ps 125 8.
diluta 129 19.
dimisit 57 7. cf iusit.
dimissio 102 30. Cael Aur ac II.
GLOSSARY.

est ut...deberet. Amm xxxii 5
16. XXXI 7 3. 12 15. Greg dial
1 2 160°.
dispositione diuina 118 27. Amm
XXXI 10 6.
dissentio = -sio 44 n. 54 n.
dissonantia 69 28. Aug cons euang
III § 30. solil I § 2. Cl Mam
Boet mus ind Friedl.
distimerat 149 31. Sen n q pr
§ 8. Symm ep IV 23. Aug doctr
16 7. Claud in Rufin I 175. Hyg
p a I 8. decr syn Sardic in Hilar
fr hist p 63. Migne xc 158a.
distinatus (de-) 49 n. 100 n.
districtio 'austerity' 145 25. 150 3.
11 6 pr. Greg dial IV 44 f. Bonif
p 89. Aurelian in Hänel corp leg
170 b. Paucker cites Paulin uit
Mart I 56 ciborum. Isid ill 32.
Aug quaeat 54 2. Oheler on Tert
idol 5. Symm ep III 24 cet. Mon-
tan ep i 4. 2 4. Cassiod uar v 5.
32. VIII 27. XII 20. Ennod uit
Anton p 424.
districtius examinandus 148 26. Greg
dial IV 44 f. -te Edidius 57.
districto iudice 145 30. Baro 660
7. Paucker cites Paulini uit Mart
I 78. Greg ep IX 65. consultatio
Zachaei et Apoll I 28 (Dacher
spicil I 12). Oheler on Tert, idol
5. Montan ep. 2 4. Eugipp uit
Seuerin 38.
xc 131a.
diuulgarentur 103 30. Ambr de
Cain I § 37. Bonif p 150 (de-).
dociibilis 84 22. Cypr ind. Rönsch
110. Ambr de Cain II § 32. Boet
Aristot an pr II 25. Aug tr in
Ioann 26 § 7.
dogma 124 quater. v 8. Sen ep
Cain I § 4 f. 32 pr. II 31 pr.
GLOSSARY.

dolantes 112 30.
domu 38 2. 62 21—2. 143 14.
donaris (-iis) 53 17. cf ecclesis exhortatoris.
dormitorium 140 11. h 8 7 f. (II 81 17 St.) Migne cvi 1440* 1493*. ducens orationis loco ‘reckoning as prayer’ 155 26. cf 159 21.
eadem 134 2, apparently the adv common in Plautus, ‘therewith,’

‘no sooner were they gone, than his bonds without more ado were loosed.’
eatenus 30 4. Tert res carn 57. Symm ind.
ebullium tantae flagrantia suavitatis ab imis 34 27. Tert ad Scap 3 Oehler.
ecclesiis 71 n. cf donaris.
eclipsis 168 15. eclipsis 89 1. 168 17. 169 22.
feleison, paraclitus for the change of η into i.
emolliere pigmentorum fomentis 161 10.
GLOSSARY.


erratus 147 19.
eruditio as a title 176 4 literas tuae denotae -nis. Symm ep 1 105. IV 45.

excerptio 178 7. Nestor synod 6 in Mansi v 762.
excommunicauit 62 n. Schuchardt II 185.
exigisset 78 n. Schuchardt I 310.
exinde 41 14. 133 10.
exortatio 60 20. 133 6. cf ebdomada.

exsufflata idolatria 116 25. cf 165 15. v 6 p 187 14 Sm with Hussey's n. 21 p 215 24. Bingham xi 7 5. 9 3. conc Constant 9 381 c 7 εμφασεως. Aug sec resp Iulian III 182. tr in Ioann ep 3 § 3 (he has also exsufflato tr in Ioann xi § 13). Iren I 16 3.
exenuo 185 5 pudorem excusatione.

extranea invasione 150 26.

On the form extremus 75 n. 84 n. see Schuchardt § 290.
familiarum quinque insula 25 10.
famula Christi ‘handmaid of Christ’
cf ancilla.
famulantes domino 116 11.
famulatus diuimus 137 13. V 12 f.
Tert idol ii f. Ambr de Cain ii
f noster Baron 613 6. 680 30.
familus 152 20. 154 2 dei. 150 1.
144 28. Eugipp uit Seuering i §§ 1
3 4 5.
febricitantes 105 8. Cels ind. Sen
const sap 13 i. Theod Prisc 1 21.
Scribon 113 seq. Greg dial 1 4
(165g). Greg Tur glor mart 1 102.
Aug c Acad III 18. exc Vales ad
calc Amm § 60 serarium.
feralis impietas 35 21. add to lex
Tac III 1. Iuu V 35. Apul fl IV
§ 95.
ferreum caballarium 105 7. Eddius
54.
feria 51 14. 73 7. 178 10 tertia
Tuesday. ib 17 quarta Wednesday.
ha 13. 16. conc Narbon 489 c 15 quinta quae dictur Iouis.
Baron 601 26. Bonif 93 f. [Cypr]
253 18 and often. Hence jure.
fair. DC.
ferramentum 154 5. V 16 p 201 30
Sm (from Adam loc sanct III ii).
Vopisc Aurel 7 6. Iren III 30 5.
Greg dial 1 4 (168b). Nigid in
Sera Aen I 178.
frequentissimum amorem 83 14. super
also Sen n q iv 2 18. Hier
in Amos III 4 (vI 266b).
festinantem 178 24. Cypr ind. com-
par Col 11 9.
festinus 46 15. 1 21 bis. Sall h 1 44.
VF IV 470. VII 187. Ambr de
Cain II § 7. Symm ep III 14
festinus recurra. VII 40 iter f
usurpa. Seru Aen IV 642. Hier
in Galat praef. Mart Dum form
hon uit 7. Greg dial 1 10 (200d)
festinus misit. Eugipp uit Seuering
1 3.
filoli 144 28. uit Cuthb 12. Bonif
p 232.
flagello probante castigator 160 27.
Bonif p 281 f pluiariam. On the
ms form flagillo see Schuchardt
1 337.
flagrantiop (fr-) 34 27. 110 17. Bonif
p 157. (p 67 fraglantsia). Migne xc
1324. cf Rönsch Ital 51. Schu-
chardt i 159.
flagro (fr-) 85 13. Dracont c 10 119
287 Dahn fraglo. gloss Hildebr
fraglantes bene olentes. Cypr ep
77 3 (codd fragl- or flagr-).
flexilibus artuum compagibus 158 15.
VF v 589.
fonamentis pigmentorum 161 10.
Ou
Pont I 1 3 44. II 3 94. Cypr ind.
sions 30 24 baptismi. 59 15. 62 31.
65 9. 115 26. 122 15. IV 6 p 187
6 Sm salutari fonte in remissionem
peccatorum abutus. Paulin uit
Ambr 48. martyr S Victoris de
fonte leuauit.
fontanae uenae 154 1. Aug c deii
fractura 22 5. [Soran] qu med 247
39. euang Pal 305b 18. Bonif p
174.
fragillitas 157 7. cf intollerabilis.
167 6 pro mea fragilitate. cf Bonif
p 257 289. Add to lex Sen ep
15 12. Pín ep III 7 10. Flor IV
2 79.
frater a monk 117 19. 152 23. 159
26.
fraternitas tua 153 2. So, as a title,
Bonif p 85. 92. 104. 106. 107.
116f 117. 118. 123. 131. 133. 134.
15. 724 16. For the collective
use of the word (Paucker spiciil 1875 286) see Cypr ep 4 5 pr. ep 5 f. 11 §§ 3 f. 8 f. 14 f. ep 18 pr and f. 19 f. 29 f. 63 §§ 15 16.

freneticus 99 5. Greg dial III 35.
Caes Aur acut II §§ 9. 38.
fructifer 154 13. Rönsch Ital 175.
Ambr hexæm III §§ 45. 49. Aug de gen c Manich II § 30. Iren pr p 4 Grabe. III 17 2. IV 4 f. 5 f.
frugis 153 20. 154 11.
frumentum 154 5 'wheat.' frument.
Hier in Osee I 3 (VI 31) non
vescitur cibo hominum frumento
et legumine, sed hordeo irrationa-
bilium iumentorum. ib III 10
(117d). id in Ioel c 1 (178c).
fucimentum 50 11. Cassian coll
III 12.
fulgora 97 31. cf. excommunico.
 euang Fal 317 a 30 fulgor neut.
Schuchardt II 167. III 220. Cass-
siod in ps 117 f fulgoresus.
foundae iactus 117 15. Amm XXXI
6 3.
fyacteria (ph-) 151 26. Orig in
102.

Gallis = -iis 51 n. 69 n. cf exhorta-
torius. Bensely missing fragment
p 13 n 5.
gaudenter 78 14. Paucker cites
Adamn uit Col 1 16. II 30. loc
gaudio gaude 157 4. 386 23.
gehennalis poenae 143 31. Paucker
cites Aug anim orig III 6 8. [Aug]
ad fratr erem serm 68. Fulg
Rusp ad Trasim III 34.
generatione secunda deo dedicatum
30 29. Cypr ep 63 8 per gene-
rationem baptismi filios dei factos.
gerulus 85 4 9. Apul ind. Sidon
214. 221. 268. 286. 288.

glorias 45 25. Iren IV 20 6. Cypr
ind.
glorifico 124 23 24. Rönsch Ital 175
176.
gloriosissime adv 94 25. Iren III
33.
gratanter 158 28. 176 4. 183 5. -tius
183 6. -tissime 126 32. 166 22.
-ter v 10. uita Valerian 2 1. 30
kyr 3 4. Sidon ep VI 2. Aug
ada Ind § 15. quaest in ludic 49.
trin II § 1. Cassiod ur v 15.
Baron 639 8. 724 12. Rönsch
gubernacula ecclesiae 155 16. Cypr
ep 14 1.
gymnasia litteraturae 188 6.
gyrus 95 32 impleuit atque in gyro
circumedit. h a 8. Bonif p 247.
Migne cvi 1495b. cf 1496a. 1298a.
From in gyrum Fr environ.

habeo as an auxiliary verb 119 3
exspectare habes. 143 22 cantare.
144 20 mori. I 7 p 46 5 Sm. h a
9 p 207 44. Gell xiv i 2. Tert
ada lud 13 cum...pati habere...
cult fem i etiam filius dei mori
habuit. apol 37 quem habemus
odisse? 22 sapere. idol 5 unire.
36. ada Prax 4. 19 f. 26 pr.
many exx from Tert in Kelner
Tüb theol Quatalschr 1876 237.
Cypr ind. add ep 57 3 f. Ambr
hexæm I 33 pr. de Cain II § 26.
Iren II 28 2. 30 5 6. III 18 5. 30
3. IV 20 12. v 14 1. Lact IV 12
med. 30. VII 6. Seru Aen III 457
volens quae uelle habet, nam ueli-
tura...noluit dicere. Edius 54
pm. Rönsch Ital 447 9. Hence
the future of the Romance lan-
guages je louerai = laudare habeo.
In Sp and Port as in OFr the
parts of the compound tense are
separable. See levis. melius.
habitaculum 153 26. Rönsch Ital
37. Cypr hab uiring 17. Ambr
GLOSSARY.

II 34. hist tripart II 7.
inennarrabiliter 144 29. Baron 646 27. Forc. Erase Liu xlii 15 2 from lexx.
ineruditio meae linguae 179 30.
Aristot rhet I 2 cet. Rönsch 217.
infantis 107 3. Rönsch Ital 120.
infernalis 43 5. Prud hamart 826.
Greg Tur gl mart I 2.
Saluian ep § 3.
infirmo (a) infirmans 'sick' 99 15.
infirmatibus iumentis 120 14. nti puero. (b) infrmor 120 9.
254. 288. 459 f.
ingrauiuscentibus (-uesca) 44 8.
Schuchardt I 359-64. III 133-5.
ingrauesco occurs Pl ep II 10.
inmisit in animo fratrum 158 6.
innotuit 'became known' 141 17.
161 4. The act sense 'made known' III 30 Hussey. Greg dial I 10 (196 197'). II 8 (239'). III 33 4 38 f. Bonif p 123 293.
Baron 603 3 680 30 719 4.
inops frugis et arboris locus 153 20.
inprecatio 149 5.
inquieto 102 26. Sen n q VI 33 9.
Cael Aur tard I 4 121. Rönsch Ital 165.
isinsuare 173 24. I 7 p 46 12 Sm.
is nctu salubi admonitus 161 29.
isulanus 25 19. 149 2. II 1 p 78 34.
Sm.
tellegit perf 43 n.
teranes 139 30. V 6 p 186 45 Sm.
opp II 65 10. 94 13. 109 2 Stev.
VI 33. VIII 16. [Cypr] p 250 1.
uit s Hilar episc.
intercessor 157 16.
interfeci inf 122 n. Schuchardt II 5.
interpretatur pass 71 4. Tert ad nat
I 8. praescr 40. Hier in Abac II (c 3 11). in Osee I x (VI 3ª). II 5
(65ª). Fulg myth II 5. Iren III
21 2. Aug ciu dei XVI 2. in ps
103 serm 3 15. in ps 80 8. gromat
teruerei apud superam clementiam
intimo 128 16. 138 4 adum quod.
Funciocius de ueg I 1 sen 1216.
Cypr ind. Capitoline Ver I Salm.
Spartian Nige 7 Cas. Chalcid
ind. Ambr de parad § 1. Aug
trin II § 31. doct Chr III § 44.
IV § 6 de gen c Manich II §§ 7. 8.
17. Eugipp ind.
intollerabis 65 17. cf fragililas.
intro ipsam ecclesiam 50 12.
introductus in angustias montium
149 12.
inuadat parrochiam alterius 102 23.
116 17 fames plebem dens.
inuvestigator scripturarum 180 9 21.
inueterasco 39 24.
inuicem = inter se 100 8. 140 1. 156 32
non ultra nos i aspiciemus. 157 10.
I 13 p 49 f. V 13 p 198 f Sm. cf
ab, ad, contra i. 54 18 ab i. (cf
h a 6 p 296 7 Sm). II 2 p 80 25
ad i. h a 8 p 297 16 super i.
Ambr hexaem IV § 25 haec i sibi
distant. V § 13. Iren II 27 I f i
pugnantes semet. Tac d 25. Agr
6. Iust III 7 12. XV 2 16. XLI 4
4. Eutr I 10 (9). Brutus et Aruns
i se occiderunt. Tursellin c 109
p 409 Schwarz.
inuandtia pluviarum 66 30. Rönsch
Ital 50. Paucker cites Verecund
in cant Habeacue 14.
ipse ‘the same’ 63 22. V 12 p 196
17 Sm. h a 7 pm. Ambr hexaem
II § 5. Aug tr in Ioann XIX 16.
cons euang II 62. Anthim ind.
Greg Tur gl mart I 66 pr. Com-
mod apol 92. vulg Hebr 138.
Iac 3 10.
Iudaizo 72 72. Aug c Faust XIX 18.
expos ep Galat § 1. Hier in Osee
I 2 (VI 2ª). ib f (28ª).
iguter 84 31. 85 24. Rönsch Ital
150. Paucker ad lex xx lat I 57 58.
Seru Aen IV 443. X 340. Hier ep
46 12. [Hil] anon in lob II p 128.
Bonif p 248 f.
iusit = iussit 40 14. Bonif p 304
iusseris. cf dimisim. misus.
in Bed I 27 p 65 3 Sm. Eddius
C 49 p 78 f. Chalcid Tim 43.
comm 146.
iuencula ‘girl’ 130 2. Tert adu
Aug qu in gen 35. Greg dial IV
32. Forc.
iuxta (a) ‘near’ 152 20 fluvium.
161 5. (d) = secundum. ‘accord-
ing to,’ ‘by,’ ‘after’ 25 10 23.
26 21. 28 19. 29 24. 49 20. 62
8. 64 15. 69 32. 72 20. 77 9.
82 17. 94 12. 101 20. 108 9. 124
1. 128 19. 139 20. 146 22 25.
150 6. 157 30. 69 22 i quod (so
86 19. 125 16. II 19 pr. uit Cuthb
21 pr. ib p 64 12 and 24 Stev. de
VI aetat D 285 iuxta is inter-
changed with secundum. Greg
Tur gl mart I 104 pr. Hand
Tursell III 542. Hier catal 5.
Hier in Amos II pr i sanctum
martyrem Cyprianum. ib c 4 p
270ª haec i Hebraicum diximus.
d id comm in ep Eph III 4 (VII
619b) i fabulas ethiconorum.
Solim 9 12 i responsum dictum deo.
Venant uit Alb prol 2 i fidem.
lamminis plumbl 69 5. Add to
laneis uestibus uti 128 3. 347—8.
languor ‘sickness’ 50 16. 97 4. 119
GLOSSARY.

lapideum sarcogam 112 29.
largitoris superni 154 11. Hil trin
1 2. II 4. Seru Aen I 105.
lattitudo 122 25 pelago -dinis trium
millium.
laeacrum 30 27 de -cro exeuntem
suscepisse. 123 28 uiteae. II 14 re-
missionis. Cypr 780 19 uitale.
Tert scorp 12 sanguinis. cf ind.
laus 'lauds' 41 22 (cf 241 33). 106
12 (cf 317 30) expletis matutinae
-is psalmodiis. 144 31 ad dicen-
das domino -es noeturnas. DC.
alaxat in somnum 40 17. 80 20 in
quietem membra -are.
lectionarium annuarius 180 25.
Bonif p 234. Baron 731 29 f.
DC.
legatarius n s = legatus 32 17. 101 29.
154 24. 12 30. 11 12 p 92 26
Sm 20 p 102 7. v 21. h a 3. 5.
opp II 141 Stev. Bonif p 255.
277. 287. Baron 725 14. Paucker
cites hist tripert VII 24. X 33
saepe. XI 15 p 371 Gare. DC.
lenas = laenas 159 29. 11 10 f. Baron
604 13 f.
leuus habere 129 12. v 3 eredret
eam ad benedictionem uel tactum
illius mox melius habituram.
ib f statim melius habere incipio.
ib 5 p 185 36. Sm 6 p
Greg dial III 35 unde unus male,
inde omnes nutritus habent
... moxque illum melius ha-
bentem tuit. See melius ha-
bere.
leuo 'to raise' 68 15. -ato in regem.
108 19 sursum, 25 ad caelo. 128
-ari ossa. Phaedr IV 3 4 quum
dorsu lenens. Spart Caracail 7 2
Vales exc ad calc Amm § 44.
Paulin uit Ambr 39. 32 bis. 33 pr.
48. Greg dial II 8 (228*). Bonif
p 188 27 et ululatum.
limina apostolorum 85 2. 186 26.
v 7 pr. ib f. v 9 p 190 f. Sm 19
pr. h a 2. 14. 15. mirac Cuthb
129. 185 pr. 242 f. 260 pr. 317 pr.
443. 444 f. Eddius 3-5. 18. 53.
Migne XCVI 663* [cf. 17]. Werner's
Bonif 282. 438-9. Girald Cambr p 891
631 9-10. 667 3. 672 1-4 (Pagi
n 2). v 18. 725 13. glossary to
Ric Cirencestr speclul histor. On
the antiquity of this pilgrimage
see Gaius in Eus h e II 25 5.
Niedner KG 117. Hier in Ezech c 40 ver 5 6 (V 468*) dum essum
Romae puer et liberalibus studiis
erudier, solebam cum ceteris eius-
dem aetatis et propositi diebus
dominicis sepulcrum apostolorum
et martyrvm circuere crebroque
cryptas ingredi c et (an interesting
account of the catacombs fol-
ows). Paulin carm 13 (=17)
natal Fel II 30 to Rome nunc et
apostolicis terrarum et prima
sepulcriis. Cf ib 14 (=18) natal
Fel III 65 66 iepaque caelestem
sacris procerum monumentis
Roma Petro Pauloque po-
tens.
lineis uestimentis 128 3.
lintemina 129 26. v 16 f. Rönsch
26.
liquido comperi 135 29. Ou Pont
IV 6 21. Symm ep I 88.
litteras solutorias 134 14.
litteratura et saeculari et dieina 90
15. Paucker in Zeitschr f oesterr
Gymn 1874 101-2. 1875 176.
Aug c Cresc I 14. Hier in Amos
c VI ver 6 (VI 313*) in saeculari
1 legitimus. Paulin euchar 114.
Migne CVI 104* expression [(sense.
Bonif p 293 a letter. Symm ep
I 8. 79. Tert ind. Eugipp ep ad
Paschas § 3.
llocellus 'a coffin' of wood 118 qua-
ter. Baron 652 14 f.
loci filii susceptus est 115 26.
localus 'a shrine' 30 1-0 inclusio
argenteo. 'a coffin' 113 1 3. 130
9 11. 158 9. Paulin uit Ambr 53
bis.
longe manentibus (praesentibus
139 2. Symm ep IX 50 1 degens.
lubricus 'lewd' 131 10. Ambr
hexaem III 5 56 f. V 8 18. id orat
in obit Valentin II 10 lubricum
juuentutis. Buinem on Lact epit
63 7.
luximus 187 46.
macerati inedia 116 19. Paulin uit
Ambr 38 (macererare) corpus ieiunio.
Samm ep II 96 inedia et labore.
vIII 6 diuturnitate morbi. II 23
otio. VI 43. 62. Vell II 112 3.
Commod apol 883.
maior domus regiae 'mayor of the
palace' 91 3. Bonif p 85. 182.
maledicebantur 149 7. Rönsch Ital
440. Aug annot in Iob c 3.
mancipatus pio labori 152 14. Tert
apoll 21 pr. 24 pr. idol i f. Iren
IV 39 4.
manduco 74 11. 138 10. It mangiare.
Fr manger. Rönsch 214. Paucker
add lexx lat 51. Cels ind. [Cypr]
p 256 19. Aug ep 36 30. cons
uunig III 1.
mansio 94 20. 95 1 20. 150 2. 153
24. I 12 f. Hier in Amos 5 ver
II (VI 294*) mansioni et tecto.
Hence maison, manse.
manualis 'handy' 180 24. Seru
Aen IX 417 tela. Cael tard III 86
uhecilum. Cypr acta cons 5.
[Aug] specul 33 uerbum. Bonif p
250.
martyrologium 173 13. Migne cVI
19° (-ion).
matutinae laudis 41 22. 106 12. m
synaxeos 128 11. v 9 p 191 24
post expletos -os 'matins ended'.
Greg Tur gl mart I 11 (734*).
mansuolium 187 33.
maxilla 129 9.
medella 105 12.
medicamina idolatriae 151 24.
mediocras nostra 'my poor self'
Bonif ep I pr. Baron 724 12.
Cypr 527 15 22.
medius 35 4 opus ad -m perductum.
Cassiod in sp 8 f. Rönsch Ital
172.
melius habere 43 28. see leius.
memoria 164 13 beatae -ae Theodoro.
II 19 p 100 28 Sm. Ambr ep 63
66 Eusebius sanctae m. Baron
649 II apostolicae m. Aug ep
169 13 religiosae m.
memoriter retinuit 143 4.
mercide 109 n. cf Schuchardt I 322
hiride. 324 obidientia. 325 si-
decim.
meritum 104 24 per m inoboedi-
entiae. 149 9 impietatis. Fabri
on Liv XIX 59 13. Aug tract
in Ioann LXXIX 2 qui nullum
habebat m mortis.
metricus 173 2 de -o Paulini opere.
ib 22 arte.
migro 82 3 de saeculo. 159 14 ad
dominum. Vell I 17 7 feliciter de
uita.
minister 'thane' 95 10. 134 27 n.
h a 1. 7. ep ap Ecgb 7.
minutatim 29 21.
missa 'mass' 119 3 23. 120 13 26.
134 10 18. 135 5 17. 176 5. 178
imus 87 n. cf iusit.
moderamina catholicae observationis
82 20. Stat Th X 183. Amm
XXX 9 5. Chalced Tim p 27*.
modo 'now' 40 21. 179 4. Greg
dial I 12 (235*). IV 5. 55 (468*).
iam m. Baron 725 14 m nunc.
Bonif p 255 med. Migne cVl
1294* Druthmar expos in Matt
C 5 modo...aduerbum est sig-
nificans praesens tempus. Often
in Serius 'in the present passage'.
GLOSSARY.


modationem carminis 143 14.


monasteriolum permodicum 116 8.


monetae omissae lineam perseque-


Ambr hexaëm III § 23. 52 bis.

IV 35.

moris erat populis ut confuerent 151 31.


Suet Aug 41. Iuuen XI 83.

Georges de elocut Velleii 62.


chronogr p 648 2 Momms his imperatoribus magna m fuit. Dirk-

sen manuale.

mox ubi = simul ac 22 23. II 15 f.

opp II 106 27 Stev. mox ut 40.

24. 134 1. 166 27. II 1 f. 13 f. 14 pr.

Greg dial II 4 pr. 10. 24. 25.

27 f. 33. III 2. 15. (309º). 16 pr.

mox alone Routh reliq IV 286 f.

multa 'a fine' 133 9.

multum (a) with adj 45 32. 56 13.

96 24. 133 1. 144 3. 147 18.


Hor s i 3 57 Or. II 3 147 Heind. Petron fr 43 7 Büch. Aug ciu dei XXI 23. conf I § 12. 28. Greg dial II 8 (228º).

Gell XII 20 (19) 8 m senex. (b) with adv 68 11.

176 3 bis.

mundanus 114 8. Macrob Jan pro-

leg XLIII. Auien Arat 47 ortus.

Symm fr p 7 1 9 lux. ib 34 -a paene militia (of Alexander).


munusculum 166 22. 176 2. 178 28.

182 5.

natale domini Fr noel 81 12. 158 23 dominicum. 35 16 natalis of Stephen.


nauiguit insulam 154 28.

ne forte 178 15 nobis uiuebatur ne forte sciret. cf Aug tr in Io XLI § 9. Plin ep II 10 5 dispiciere ne.

Oehler on Tert apol 2. Iren v 30 5. Routh reliq IV 325 (bis) quaere ne.

Iren III 31 i suspicio ne.

Greg dial III 37 (361º) aspexit ne forte.

nec = ne quidem 74 31. 112 33 nec sic quidem. Duker on Flor II 8 12. Weissenb on Liv V 33 11.

XXX 15 7.


Saluin ind Halm.

nihilo tardius 111 6.

nil corr into nihil 134 25.


Eugipp uit Seuerin 4 10. pl Greg dial III 36 ventorum.

nimius 'exceeding great' 158 18.


nisi si 27 8. Tac VI 25. XV 53. Agr 32. Heins on Ou her 4 111. Rup on Iuuen VI 250. Tert apol 7 m.

II pr. 19.

nomisma 34 10.

nonam horam 27 27. as subst Greg dial III 15.

notarius a short-hand writer, a scribe 104 1. opp II 178 25 Stev. Bonif
GLOSSARY.

p 137 bis. Plin ep ix 20 2. Rufin h ei I 14 pm cum a notario integret a grammatico sufficienter Athanasii fuisse set instructus.


obnixes 137 14. Hier ad Pammach de opt gen interpr ep 101 i. compar Bonif p 74.


obtemperanter 150 27. II 2 p 80 14 Sm. Aug cui dei xvi 25. c sec resp Iul I 70.

obtenuit 90 n. Jubil 42 7 detenuit. ps 138 10 (psalt Veron) contenebit. cf possedebat.


occisso 47 10.

ocius 162 4.

officio omni corporis destituta 109 4. oleum sanctificatum 47 15.

omeliarum (homi-) 172 21. hist tri p X 4 homilia.


opobalsami cellaria 34 28. Iustin xxxvi 3 §§ 1 4.

opportunitas 78 6.

opportunitus dictetur 85 29. oportune in Bonif p 86. 163 208.


ordeum (hor-) 154 10. cf ebdomada.


orthodoxe 124 1.

orthographia 173 21. Seru Aen 1
GLOSSARY.

616. x 24. Cassiod inst diu 30.
ostiarus 76 12 (St Peter, the porter of heaven). Isid ep i 14. Migne cvi 1343a. Baron 649 81 82. (-ia Rönsch Ital 101. Ambr expos euang Luc 10 § 75.) Rönsch 132.
ouans triumphat 132 19.
paeninsula 117 16.
paenitendi 146 19.
paenitentiae 146 23.
Migne cvi 19a (given by Constantinople). Gieseler 1 § 117 n 35 36. DC n 3.
palmarum diem 69 27. Palm Sunday.
forcell n 24.
palmi mensura 112 30. Hier in Ezech c 40 5 sq (V 469a) palmo qui rectius Graecce dicitur παλαιοτητι et est sexta pars cubiti: alioquin palmus στεθαμων sonat, quam nonnulli pro distinctione palmam, porro παλαιοτητα palmae appelare consueuerunt. Migne cvi 14954.
apalebra 161 8 30. Sen ep 64 8.
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Greg Tur h Franc iv 45. DC.
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INDEX OF SAXON WORDS IN CUTHBERT'S LETTER TO CUTHWINE

aestor (prep c dat) after.
aer (prep c dat) before.
aeththa (conj) = West Saxon or, or.
deadthæges (n dat sing) from deadthæg = the day of death. The West Saxon orthography of the first syllable is dead.
doomid (pp of deman = to doom) = decreed, doomed, adjudged. The southern dialects write the form demed. See Collations p 403.
fore (prep c dat) before (of time). In the Southern dialects the form is usually for. See Collations p 403.
gastre = gaste (n dat sing) from gast= spirit, soul.
godes = good (n gen sing) from gol=good. huæt gode=what of good.
hin dat sing of the personal pronoun hē, he, hit.
hin contracted form of the adv heonan= hence. See Collations p 403. It is mostly found in compounds. So hin-gang= hence-going, death. See iongae.
his gen sing of hē.
huæt = what.
hyeganna= hyeganne, gerund of hyegan to think, a dative after the preposition to. to hyegannae= to think.
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iongæ=gonge or gange. Dat sing mas from gang, a going, a journey.
hin is in composition with this noun.
naenig (neg pron) no one = ne anig.
neidsfære = neobsfære, (dat sing) from neobsfær=a necessary journey,
a journey one must needs take. On the form see Bouterwek die vier Evangelien cxxxii.
sie (pres conj 3 sing) from com, I am.
snotturra (adj comparat nom) from snottor=wise, prudent. The word
is compounded with thone, and the compound=more wise in
thought, more careful.
than = þānne (adv) following the comparative = than.
tharf = þearf (n fem)=need. Than him tharf sie=Than he need be.
Then he is forced to be.
thēn = thām (dat m sing) of the definite article. In the collations (see
p 403) the form is þān which is not uncommon. See Grein
Bibliothek s v þāt.
thonc=thanc (n masc)=thought. Here it is compounded with snotturra
q v.
to (prep) preceding the gerundive dative ymbhyggannae.
uiuworthið = uorðið (3rd sing pres ind) from weorðan=to become, to be.
uuworthae = uorðe, uurðe, (3rd pers sing conj pres), from the same.
yflæs = yfles (n gen sing) from yfel=evil. Here the genitive is governed
by huad.
ymb (prep) about. It is much used in composition both in its strictly
local signification, and so most frequently as in ymbclippan, to
clasp about, to embrace; and also as here (=concerning) with
verbs which signify to speak, think, or take trouble: here it belongs
to hyggannæ. So ymbsprēcan=to speak about.
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